

HAGGAI.

THE STRUCTURE OF THE BOOK AS A WHOLE.

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Between ZEPHANIAH and HAGGAI lay the seventy years' captivity in Babylon.

Haggai was the first prophet by whom "God spake" after the Return. Heb. 1. 1, and [Ap. 95](#).

His prophecy is dated "in the second year of Darius" (Hystaspis), sixteen years after the decree of Cyrus, see [Ap. 57](#); and therefore in the year 410 B. C, from the sixth to the ninth month; covering a period of about four months. See [Ap. 50](#), p. 67, and [Ap. 77](#).

There were four distinct messages :—

1. The *first*, on the first day of the sixth month, 1. 1-11.
2. The *second*¹, on the twenty-first day of the seventh month, 2. 1-9.
3. The *third*, on the twenty-fourth day of the ninth month, 2. 10-19.
4. The *fourth*, on the same day as the third, 2. 20-23.

ZECHARIAH'S prophecy began midway between Haggai's second and third messages. See Zech. 1. 1.

¹The message in 1. 13 is not a dated message, but it refers to the time when Jehovah stirred up the spirit of obedience in Zerubbabel, recorded in v. 14, twenty-three days after the delivery of Haggai's first message; nearly a month before the second message (2, 1-9).

HAGGAI.

1 ^oIn the second year of *Darius Hystaspis* the king, in the ^osixth month, in ^othe first day of the month, came the word of the LORD *by the hand of* ^oHaggai the prophet unto ^oZerubbabel the *grandson* of ^oShealtiel, ^ogovernor of Judah, and to Joshua [*the first high priest after the return*] the son of ^oJosedech, the high priest, saying,
2 "Thus speaketh the LORD of hosts, saying, ^o"This People say, "The ^otime is *not yet* come, the time that the LORD's house should be built.' ' "
3 Then came the word of the LORD *by the hand of* Haggai ¹the prophet, saying,
4 "*Is it* ²time for *you, even you*, to dwell in your *decorated arched roofed* houses, and this house *lie* waste?
5 Now therefore thus saith the LORD of hosts; *'give your attention to the ways in which ye have been led.*
6 ^oYe have sown much, and bring in little; ye eat, but ye *are not satisfied*; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it into a bag with holes.*'
7 Thus saith the LORD of hosts; ⁵*'Give your attention to the ways ye have been led.*
8 Go up to *the hill country*, and bring wood, and build the house; and **I will be pleased therewith** in it, and **I will get Me honour, hath said Jehovah.**
9 Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, **I did blow upon it.** Why? ^osaith the LORD of hosts. Because of **Mine** house that *is* waste, and ye run every man unto his own house.
10 Therefore ^othe heaven over you is stayed from ^odew, and the earth is stayed *from* her fruit.

1: 1-4. DISAPPROBATION AT NEGLECT.

1. The word of Jehovah.
2. The People's saying. Cited by Jehovah.
3. The word of Jehovah.
4. The People's saying. Reply of Jehovah.

1 In the second year. See note on p. 1276.

Darius = Darius (Hystaspis). See [Ap. 67](#); and notes on Ezra and Nehemiah. **the king.** In Aramaic and later books these words follow the name. In the earlier O.T. books they nearly always precede it. Cp. "king David", "king Hezekiah", &c.

sixth month. Elul, our August-September.

the first day, &c. Therefore the feast-day or Sabbath of the full moon.

the LORD. Heb. Jehovah. [Ap. 4. II.](#)

by = by the hand of. The Heb. idiom for God speaking "by the prophets". Ref. to Pent., where the expression occurs thirteen times (Ex. 9. 35; 35. 29. Lev. 8. 36; 10. 11; 26. 46. Num. 4. 37, 45; 9. 23; 10. 13; 15. 23; 16. 40; 27. 23; 36. 13). Cp. the five occurrences in Joshua (14. 2; 20. 2; 21. 2, 8; 22. 9). Judg. 3. 4. 2 Sam. 12. 25. 1 Kings 8. 53, 56; 12. 15; 14. 18; 15. 29; 16. 7; 17. 16. 2 Kings 14. 25. 2 Chron. 10. 15; 23. 18; 29. 25. Neh. 9. 14. Isa. 20. 2. Jer. 37. 2, &c.

Haggai. Heb. *Haggai* from *Hag* = feast, or festival.

Zerubbabel. Heb. = sown in Babylon; because he was of the royal seed of Judah born (or seed sown) in Babylon. Cp. 1 Chron. 3. 19. Ezra 2. 2; 3. 2. See [Ap. 99.](#)

son. Put by Fig. *Synecdoche* (of Genus), [Ap. 6.](#) for grandson.

Shealtiel. Heb. = asked for from God. The son of Jeconiah (= Jehoiachin), who was taken captive to Babylon (2 Kings 24. 15. 1 Chron. 3. 17). Cp. Ezra 3. 2, 8; 5. 2. Neh. 12. 1. Matt. 1. 12. Luke 3. 27. See [Ap. 99.](#)

governor. Ruling Judea as a Persian province, with a Persian title *pechah*, from which we have the modern *pasha* = prefect, or satrap.

Joshua. The first high priest after the return. See 1. 12, 14; 2. 2, 4. Zech. 3. 1, 3, 8, 9; 6. 11. Spelt "Josuah" in the 1611 edition of the A.V.

Josedech. Heb. = Jehovah is righteous.

2 the LORD of hosts. See note on 1 Sam. 1, 3.

This People. Not Zerubbabel or Joshua.

time. Repeated here and in v. 4 for emphasis.

not. Sept. reads "not yet".

4 you, O ye. Heb. Fig. *Epizeuxis* ([Ap. 6.](#)) for emphasis = you, even you, or that ye yourselves.

ceiled = panelled. Used of the lining of an arched roof. Occurs in 1 Kings 6. 9; 7. 3, 7. Jer. 22. 14. Showing that their houses were not only roofed, but wainscotted or decorated. Heb. = "in your houses [and that too] panelled". Cp. David (2 Sam. 7. 2. Ps. 132. 3). This proves that the Temple had not then been commenced. Cp. v. 9. See notes on Neh. 7. 4, and longer note on p. 653. Also [Ap. 58.](#)

1: 5-11. PUNISHMENT. SCARCITY.

5. Call to consider.
6. Scarcity.
- 7, 8. Call to consider.
- 9-11. Scarcity.

5 Consider = Set your heart on, or give your attention to. Occurs five times in this hook (1. 5, 7; 2.15, 18,18). Cp. Job 1. 8; 2. 3. Isa. 41. 22.

your ways: i.e. the ways in which ye have been led, your experiences which are detailed in the next verse.

have not enough = are not satisfied. Ref. to Pent. (Lev. 26. 26). [Ap. 92.](#)

take pleasure = he pleased therewith.

I will be glorified = I will get Me honour. Heb. text has *'ekkabda*. This is one in a list of twenty-nine words which are without the letter *He* (𐤅 = H) at the end (see Ginsburg's *Massorah*, vol. I, p. 281). [Ap. 30.](#) This letter 𐤅 = five ([Ap. 10.](#)), and later Talmudists regard it as betokening the fact that five things were lacking in the second Temple, viz.: (1) the ark; (2) the sacred fire; (3) the Shekinah; (4) the Urim and Thummim; and (5) the spirit of prophecy. This list is to safeguard ([Ap. 93.](#)) the other occurrences of the word, which have this letter at the end, among them being Ex. 14. 4, 17. These constitute a ref. to Pent, with Lev. 10. 3 (which, like Hag. 1. 8, is without the 𐤅). [Ap. 92.](#)

9 saith the LORD of hosts = [is] the oracle of Jehovah Sabaoth.

dew. See note on Ps. 133. 3.

and. Note the Fig. *Polysyndeton* ([Ap. 6.](#)), emphasizing each item which is particularized here, and in v. 11.

6 Ye have sown, &c Ref. to Pent. (Deut. 28, 38, 39). [Ap. 92.](#)

8 mountain = hill country.

saith the LORD = hath said Jehovah.

10 the heaven, &c. Ref. to Pent. (Lev. 26. 19. Deut. 28. 23). [Ap. 92.](#)

11 ¹⁰And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the ^onew wine, and upon the oil, and upon *all which* the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands."

12 Then ¹Zerubbabel the son of ¹Shealtiel, and ¹Joshua the son of ¹Josedech, the high priest, with all ^othe remnant of the People [*which had returned from Babylon*], obeyed the voice of the LORD their God, and the words of Haggai the prophet, *according as* the LORD their God had *sent him unto them*, and the People did fear before the LORD.

13 Then spake ¹Haggai *the messenger of Jehovah in the message of Jehovah* unto the People, saying, "I am with you, saith the LORD."

14 And the LORD stirred up the ^ospirit [*the state of mind and feeling*] of Zerubbabel the son of ¹Shealtiel, ¹governor of Judah, and the ^ospirit of ¹Joshua the son of ¹Josedech, the high priest, and the ^ospirit of all ¹²the remnant of the People [*which had returned from Babylon*]; and ^othey came and did work in the house of the LORD of hosts, their God,

15 ^oIn the four and twentieth day of the sixth month, in the second year of ¹Darius the king.

2 ^oIn the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD *by the hand of* the prophet Haggai, saying,

2 "Speak now to ^oZerubbabel the son of ^oShealtiel, governor of Judah, and to ^oJoshua the son of ^oJosedech, the high priest, and to *the remnant* of the people, saying,

3 '*Who is there among you, the remnant* that saw ^othis house in her *primitive* glory? and how do ye see *it* now? *is it* not in your eyes in comparison of it as nothing?

4 Yet now be strong, O ²Zerubbabel, ^osaith the LORD; and be strong, O ²Joshua, son of ²Josedech, the high priest; and be strong, all ye People of the land, ^osaith the LORD, and work: for I am with you, saith the LORD of hosts:

5 *Remember ye the word which I* covenanted with you ^owhen ye came out of Egypt, ^oso My Spirit *abideth* among you: fear ye not.'

6 For thus *hath said* the LORD of hosts; 'Yet *first*, it is a little while, and I will *shake violently* the heavens, ^oand the earth, ^oand the sea, ^oand the dry *land*;

7 And I will shake all nations, and ^othe desire of all nations ^oshall come: and I will fill this house with ^oglory, saith the LORD of hosts.

11 new wine. Heb. *tiros*. Ap. 27. II.
that which. Some codices, with Aram, and Syr., read "all which".

1: 12--2: 5. OBEEDIENCE AND ENCOURAGEMENT.

1: 12. Obedience.
1: 13. Encouragement.
1: 14, 15. Obedience.
2: 1-5. Encouragement.

12 the remnant: which had returned from Babylon. Cp. v. 14; 2. 2, &c. God. Heb. Elohim. Ap. 4. I.

as = according as. Some codices, with a special various reading called *Sevir* (Ap. 34), one early printed edition, and Syr., read "with which".

sent him. Some codices, with Sept., Syr., and Vulg, read "sent him unto them". Cp. Jer. 43. 1.

13 the LORD'S messenger, &c. = the messenger of Jehovah in the message of Jehovah. message. Heb. word occ. only here.

14 spirit. Heb. *ruach*. Ap. 9. Put by Fig. *Metonymy* (of Adjunct), Ap. 6. for the state of mind and feeling, &c. Cp. 1 Chron. 5. 26. 2 Chron. 21. 16; 36. 22 (= Ezra 1. 1). Jer. 51. 11.

they came. See Ezra 3. 1, &c.

15 In the, &c. This reads on from v. 14, giving the date when Haggai's message took effect about three weeks later. It is not the commencement of another message, as some have supposed. See note on p. 1276.

2. 1 In the seventh month. See note on p. 1276.

the LORD. Heb. Jehovah. Ap. 4. II. by. See note on 1. 1.

Haggai. See note on 1. 1.

2 Zerubbabel. . . Shealtiel, governor. . . Joshua . . . Josedech. See notes on 1. 1. the residue = the remnant.

3 Who is left . . . ? = Who is there among you, the remnant? Evidently there were some present who had seen it. Cp. Ezra 3. 12.

this house. The Temple is regarded as one throughout.

first = primitive.

4 saith the LORD of hosts = [is] the oracle of Jehovah Sabaoth. See note on 1 Sam. 1. 3.

5 I covenanted with you: or, supply the *Ellipsis* thus: "[I remember", or "Remember ye] the word which I", &c. Ref. to Pent. (Ex. 29. 45, 46).

when ye came, &c. Ref. to Pent. (Ex. 12. 51). Ap. 92.

so My Spirit, &c.: i.e. speaking by the prophets. Cp. Neh. 9. 20. Isa. 63. 10-14. Spirit. Heb. *ruach*. Ap. 9.

remaineth: or, abideth.

2: 6-9. "I WILL SHAKE", ETC.

6, 7-. Threatening.
-7-9. Promise.

6 saith = hath said.

once = first; as in 1. 1 and 2. 1. Heb. '*chad* = one of several. See note on Deut. 6. 4. There had been shakings before; but this one would be extreme and final. Quoted in Heb. 12. 26, 27. Greek *hapax* = once for all: i.e. first, before the fulfillment of the promise given in the clause which follows. It is fem. here, and cannot agree with "little" (one little, or a little) because *m'at* is masculine.

I will shake. See the Structure, below (v. 21). Not "convert"; but shake violently, as in Pss. 46. 3; 77. 18. Jer. 10. 10, &c.

and. Note the Fig. *Polysyndeton* (Ap. 6): emphasizing the universality of this last shaking, in contrast with all former shakings. It refers to the great tribulation (Matt. 24. 29, 30). Cp. Isa. 13. 13; 24. 18.

7 the desire. Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for the object of desire, which cannot be "things", for *hemdath* is fem. sing., and refers to Him Who alone can satisfy the desire of all nations. Cp. 1 Sam. 9. 20. 2 Chron. 21. 20.

of "silver and gold" of v. 8. But when two nouns stand together (as here) the verb may agree in *member* with either noun. Here it agrees with "nations" in number, but with the object desired in reality. The Sept. reads "the elect of all the nations".

glory. This refers to the future millennial Sanctuary of Ezekiel (Ap. 88), as it follows after the great shaking of this verse and Rev. 6. 12-17. Moreover this "glory" is connected with the final peace (v. 9, Isa. 9. 6; 60. 18). The second Temple was connected with "grace", not "glory", and was followed by wars, not peace (Matt. 10. 34; 24. 6-8. Luke 12. 51).

8 ^oThe silver *is* Mine, and the gold *is* Mine,' saith the LORD of hosts.

9 *Greater shall be the last ⁷glory of this house than the first*, saith the LORD of hosts: and in this place will I give ^opeace, saith the LORD of hosts."

10 ^oIn the four and twentieth *day* of the ninth *month*, in the second year of Darius [*nearly two months after the preceding message*], came the word of the LORD *by the hand of* ^oHaggai the prophet, saying,

11 "Thus saith the LORD of hosts; ^o'Ask now the priests *concerning* the law, saying,

12 'If one bear ^oholy flesh [*the flesh of a sacrifice*] in the *wing* of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, *will* it be ^oholy?" And the priests answered and said, ^o"No."

13 Then said Haggai, "If *one that is unclean by touching* a ^odead body touch any of these, ¹²*will* it be ^ounclean?" And the priests answered and said, "It ¹²*will* be ^ounclean."

14 ^oThen answered Haggai, and said, "So *is* this People, and so *is* this nation before Me, saith the LORD; and so *is* every work of their hands; and that which they offer ^othere *is* unclean.

15 And now, I pray you, *give your attention* ^ofrom this day and *above*, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those *days* were, when *one* came to an heap of twenty *sheaves*, and *there* were *but* ten: when *one* came to the pressfat for to draw out fifty ... out of the press, there were *but* twenty.

17 ^oI smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye *turned* not to Me, saith the LORD.

18 ^oConsider now *from the day the foundation of the Temple was laid and above*, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the LORD's temple was laid, consider *it*.

19 ^oIs the seed yet in the barn? *howbeit, though at present* the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: *from this very day* will I bless ... [*absolutely*]."

20 And *a second time on the same day* the word of the LORD came unto ¹Haggai in the four and twentieth *day* of the month, saying,

8 The silver, &c. Cp. Isa. 2. 7; 60. 9-17; 61. 6.

9 latter house, &c. Render: "Greater shall be the last glory of this house than the first". Ezek. 48. 2. 4. 5; 44. 4. peace. Cp. Isa. 9. 6. Mic. 5. 5. Zech. 9. 9, 10.

2: 10-14. DISAPPROBATION.

10. The word of Jehovah by Haggai.
11-12-. Question. *re* uncleanness.
-12. Answer.
13-. Question *re* uncleanness.
-13. Answer.

10 In the, &c. Nearly two months after the preceding message. See note on p. 1276.

by. Many codices, with eight early printed editions, Sept., and Vulg., read "unto"; but in Codex Hillel (quoted in the *Massorah*, Ap. 30) and others, with two early printed editions, Aram., and Syr., read "by the hand of", as elsewhere in this book. See note on 1. 1.

11 Ask now, &c. Ref. to Pent. (Lev. 10. 10, 11. Deut. 17. 11; 33. 10).

Ap. 92. Supply the *Ellipsis*: "Ask now [direction]", &c.

12 holy. See note on Ex. 3. 5.

holy flesh: i.e. the flesh of a sacrifice. Cp. Jer. 11. 15.

skirt = wing. See note on Ruth 3. 9.

or. Note the Fig. *Paradiastole* (Ap. 6).

wine. Heb. *yayin*. Ap. 27. I. **shall** = will. **holy**. See note on Ex. 3. 5.

No. Ref. to Pent. (Lev. 6. 27). Ap. 92.

13 by = by [touching].

dead body = soul. Heb. *nephesh*. See Ap. 13. ix, where see thirteen passages in which *nephesh* is used of a "dead soul" in distinction from a "living soul", as in Gen. 2. 7. Ref to Pent. Ap. 92.

unclean. Ref to Pent. (Lev. 22. 4, 6).

14 Then, &c. This is the application of vv. 11-13.

there. Referring to the altar which was set up before the building of the Temple. See v. 15. Cp. Ezra 3. 2, 3, with v. 6.

2: 15-19. PUNISHMENT AND ENCOURAGEMENT.

15. Consider. Past time: "before".
16, 17-. After the Ingathering.
-17. Impenitence.
18. Consider. Subsequent time.
19-. Before the Ingathering.
-19. Beneficence.

15 consider. See note on 1. 5.

from this day. The day of the prophet's message.

upward = above, as to place; backward, as regards time; as explained. Referring to past time, before the foundation was laid. See the Structure (and "if"); and note on v. -19.

16 measures. Supply "sheaves".

there = and there. **vessels**. Omit "vessels". Heb. *purah* = a winepress. Occurs only here, and Isa. 63. 3. Hence used of a wine measure.

17 I smote you, &c. Ref. to Pent. (Deut. 28. 22). Ap. 92.

18 Consider ... consider. Fig. *Anadiplosis*. Ap. 6.

from this day: i.e. from the day the foundation of the Temple was laid.

From this time, subsequently, things would be different, and Jehovah would bless them, as promised in v. -19.

19 Is the seed ... ? The answer is no. It was sown. this very day. Referring to their obedience in building

yea, as yet = howbeit, though at present. See notes on p. 618, and Ap. 58. **you**. Omit; and take "bless" absolutely.

from this day = from

2: 20-23. I WILL SHAKE.

- 20-22. Threatening.
23. Promise.

20 again. On the same day: i.e. a second time.

21 "Speak to ²Zerubbabel, ^ogovernor of Judah, saying, '**I am about to shake** ^othe heavens and the earth;

22 And **I** will overthrow the throne of kingdoms, and **I** will destroy the strength of the kingdoms of the *nations*; and **I** will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will **I** take thee, O ²Zerubbabel, **My** servant, the son of ²Shealtiel, saith the LORD, and will make thee ^oas a signet: for **I** have chosen ^othee [*as David and others were chosen*], saith the LORD of hosts.' "

21 governor. See note on 1. 1.

I will shake. Cp. the Structure p. 1276; and note on 2. 6. Heb. I am shaking, or about to shake. Referring to a nearer shaking than 2. 6.

the heavens and the earth. See note on Dent. 4. 26.

22 heathen = nations.

23 as a signet. Cp. Song 8. 6. Jer. 22. 24. See also, for this honour, Zech. 4. 7-10; 6. 13; and cp. Gen. 41. 42. Est. 3 10.

chosen thee. As David and others were chosen (1 Kings 8. 16; 11. 34, &c). **thee.** This must refer to the true prince and governor of Isa. 9. 6, 7.