

| Chapter 1 | | | | | | | |
|-----------|--|---------------------------------|------|------------------|-------|------|----------|
| v.1 | בשנת שנים לדרגוש המלך בחודש הששי ביום אחד לחודש ה'ה' דבר-יהוה ביד-חגי הנביא אל-זרובבל בן-שאלתיאל פתח יהודה ואל-יהושע בן-יהוצדק סכנו הגדול לאמר: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | ה'ה | Conj. azla | Qal | Qatal | 3ms | היה | To be |
| | לאמר: | Disj. silluq + sof passuq | Qal | Inf C + ל | | אמר | To say |
| | <p>Translation:</p> <p>In the second year of Darius the king, in the sixth month on the first day of the month, the word of the LORD came to Haggai the prophet, to Zerubbabel, son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak, the high priest, saying,</p> <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)</p> <p>בשנת - temporal לדרגוש - possessive בחודש - temporal ביום - temporal לחודש - temporal ביד - instrumental</p> <p>1. The Bible includes history. The events of Haggai are historical events in time involving historical people. To consider Haggai to be anything else would be to deny what the book itself is claiming for itself.</p> <p>2. God sovereignly superintends over history. During the exile, after a period of time, the word of the LORD comes to the prophet Haggai to be spoken to the Israelites. In fact, as the people embark on the task of rebuilding the temple, they do so with the express permission of the king of Babylon, Darius. This is only possible because God is sovereign over human history.</p> <p>3. We see that the word of the LORD comes to the prophet, the governor, and the high priest. This is parallel to the <i>munus triplex</i> (prophet, king, priest), the roles Christ comes to fulfill. These are the three roles that were central to the Israelites.</p> | | | | | | |
| 2 | כ'ה אמר יהוה צבאות לאמר העם הזה אמרו לא עת-בא עת-בית יהוה להבנות: פ | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | אמר | Disj. tevir | Qal | Qatal | 3ms | אמר | To say |
| | לאמר | Disj. atnach | Qal | Inf C + ל | | אמר | To say |
| | אמרו | Disj. Zaqef qaton | Qal | Qatal | 3mp | אמר | To say |
| | בא | Disj. tevir | Qal | Inf C | | בוא | To come |
| | להבנות: | Disj. silluq + sof passuq | Nif | Inf C + ל | | בנה | To build |

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|---|--|---------------------------------|------|------------------|-------|------|-------------|
| | <p>Translation: “Thus says the LORD of hosts, saying, ‘This people says the time has not come, the time to rebuild the house of the LORD.’”</p> | | | | | | |
| | <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) לְהַבְנוֹת – purpose צְבָאוֹת – “of hosts”</p> | | | | | | |
| 3 | וַיְהִי דְבַר־יְהוָה בְּיַד־חַגִּי הַנָּבִיא לֵאמֹר: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | וַיְהִי | Disj. pashta | Qal | Wayyiqtol | 3ms | היה | To be |
| | לֵאמֹר: | Disj. silluq + sof passuq | Qal | Inf C + ל | | אמר | To say |
| | <p>Translation: And the word of the LORD came by the hand of the prophet Haggai, saying,</p> | | | | | | |
| | <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) בְּיַד־ - instrumental</p> | | | | | | |
| 4 | הֲעַתָּה לָכֶם אֲתֵם לְשֹׁכֵת בְּבִתְיֵיכֶם סְפוּנִיִּים וְהַבֵּית הַזֶּה תִּרְבּוּ: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | לְשֹׁכֵת | Conj. meayyela | Qal | Inf C + ל | | ישב | To dwell |
| | <p>Translation: “Is it time for you, even you, to dwell in your paneled houses while this temple is in ruins?”</p> | | | | | | |
| | <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) בְּבִתְיֵיכֶם - locative סְפוּנִיִּים – paneled; a related verb from the same root is used to describe Solomon’s palace. The contrast between the nice houses of the Israelites and the ruins of the temple is stark.</p> | | | | | | |
| 5 | וְעַתָּה כֹּה אָמַר יְהוָה צְבָאוֹת שִׁימוּ לִבְבְּכֶם עַל־דַּרְכֵיכֶם: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | אָמַר | Conj. meayyela | Qal | Qatal | 3ms | אמר | To say |
| | שִׁימוּ | Conj. munach | Qal | Qetol | mp | שים | To consider |
| | <p>Translation: Therefore now, thus says the LORD of hosts, “Consider in your hearts upon your ways.</p> | | | | | | |

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|--|---|---------------------------|------|--------------------|-------|------|--------------------|
| | Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) עֲשִׂימוּ לְבַבְכֶּם – an oft-repeated phrase in Haggai. The prophet Haggai invites the people of God to look upon their ways and see if they have strayed from God. | | | | | | |
| 6 | וְרַעְתֶּם הַרְבֵּה וְהָבָא מְעוֹט אָכֹל וְאִין־לְשִׁבְעָה שָׁתוּ וְאִין־לְשִׁכְרָה לְבוֹשׁ וְאִין־לָהֶם לוֹ וְהִמְשַׁכֵּר מִשְׁתַּכֵּר אֶל־ צָרוֹר נָקוֹב: פ | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | וְרַעְתֶּם | Conj. azla | Qal | Qatal | 2mp | זרע | To sow |
| | הַרְבֵּה | Disj. gerish | Hif | Inf A | | רבה | To be great/many |
| | וְהָבָא | Conj. munach | Hif | Inf A | | הבא | To harvest |
| | אָכֹל | Conj. mehuppach | Qal | Inf A | | אכל | To eat |
| | שָׁתוּ | Conj. munach | Qal | Inf A | | שאה | To drink |
| | לְשִׁכְרָה | Disj. zaqef qaton | Qal | Inf C + ל + 3fs ps | | שכר | To fill with drink |
| | לְבוֹשׁ | Conj. meayyela | Qal | Inf A | | לבש | To cloth |
| | לָהֶם | Conj. munach | Qal | Inf C | | חמם | To feel warm |
| | וְהִמְשַׁכֵּר | Conj. azla | Hitp | Ptc | ms | תכר | To earn |
| | מִשְׁתַּכֵּר | Disj. tifcha | Hitp | Ptc | ms | תכר | To earn |
| | נָקוֹב: | Disj. silluq + sof passuq | Qal | Psv Ptc | ms | נקב | |
| Translation: You have sown much and harvest little; you eat but there is not enough; you drink but there is not enough to become drunk; you put on clothing, but no one is warm. And he who earns, earns wages to put into a purse with holes.” | | | | | | | |
| Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) לוֹ - location Verse 6 has parallels with verse 9. Specifically, verse 9 shows the reason for verse 6 is because the temple still lies desolate. Broadly speaking, there are thematic echoes to Ecclesiastes. Anything that is done outside of the will of God is vanity, or lit. vapor, and a striving after wind (Eccl. 1:14). | | | | | | | |
| 7 | כֹּה אָמַר יְהוָה צְבָאוֹת עֲשִׂימוּ לְבַבְכֶּם עַל־דְּרִכֵיכֶם: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | אָמַר | Conj. meayyela | Qal | Qatal | 3ms | אמר | To say |

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|---|---|--------------------|------|------------------|-------|-------|---------------------|
| | עֲיִמּוּ | Conj. merecha | Qal | Qetol | mp | שִׁים | To consider |
| | Translation: Thus says the LORD of hosts, “Consider in your hearts upon your ways. | | | | | | |
| | Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) Cf. v5 | | | | | | |
| 8 | עָלֵי הַהָר וְהִבֵּאתֶם עֵץ וּבְנוּ הַבַּיִת וְאַרְצָהּ כִּי וְאֶכְבֶּדָהּ אָמַר יְהוָה: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | עָלֵי | Conj. merecha | Qal | Qetol | mp | עלה | To go up |
| | וְהִבֵּאתֶם | Conj. merecha | Hif | Wayyiqtol + ה | 2mp | באה | To bring |
| | וּבְנוּ | Conj. munach | Qal | Qetol | mp | בנה | To build |
| | וְאַרְצָהּ | maqfef | Qal | Wayyiqtol + ה | 1cs | ארצ | To be pleased |
| | וְאֶכְבֶּדָהּ | Disj. tifcha | Nif | Wayyiqtol | 1cs | כבד | To glorify |
| | אָמַר | Conj. merecha | Qal | Qatal | 3ms | אמר | To say |
| | Translation: Go up to the mountains and bring wood and rebuild the temple, that I may be pleased with it and glorified,” says the LORD. | | | | | | |
| | Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) The purpose of the tabernacle, temple, the church as the new temple, and the coming eschatological city-temple is one and the same: for God’s presence to dwell with His people and for Him to be glorified by His people. | | | | | | |
| 9 | פָּנָה אֶל־הַרְבֵּה וְהִנֵּה לְמַעַט וְהִבֵּאתֶם הַבַּיִת וְנִפְחָתִי כִּי יַעַן לִּי נִאֵם יְהוָה צְבָאוֹת יַעַן בֵּיתִי אֲשֶׁר־הוּא חָרֵב וְאַתֶּם רָצִים אִישׁ לְבֵיתוֹ: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | פָּנָה | Conj. mehuppach | Qal | Inf A | | פנה | To look |
| | הַרְבֵּה | Disj. pashta | Hif | Inf A | | רבה | To be great/many |
| | וְהִבֵּאתֶם | Conj. merecha | Hif | Weqatal | 2mp | באה | To bring |
| | וְנִפְחָתִי | Conj. munach | Qal | Weqatal | 1cs | נפח | To blow away |
| | רָצִים | Disj. tifcha | Qal | Ptc | mp | רצה | To run |

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| | <p>Translation: “You look for much, but behold, it comes to little; when you bring it home, I blow it away. Why?” declares the LORD of hosts, “Because of My house which lies desolate, while each of you is running to his own house.</p> | | | | | | |
| | <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) לְמַעַט - result אֵישׁ לְ – “each to” לְבֵיתוֹ – locative</p> <p>Do we today, in our own way, leave the house of the Lord desolate while running to our own houses? How often have we run to take care of whatever personal things before taking care of the things of God? Probably more often than we would like to admit.</p> | | | | | | |
| 10 | עַל־כֵּן עָלֵיכֶם כָּלָאָו שָׁמַיִם מִטָּל וְהָאֶרֶץ כָּלָאָה יְבוּלָהּ: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | כָּלָאָו | Conj. merecha | Qal | Qatal | 3cp | כלא | To withhold |
| | כָּלָאָה | Conj. merecha | Qal | Qatal | 3fs | כלא | To withhold |
| | <p>Translation: Therefore, because of you the sky has withheld its dew and the earth has withheld its produce.</p> <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)</p> | | | | | | |
| 11 | וְאָקְרָא אֶרֶב עַל־הָאֶרֶץ וְעַל־הַהָרִים וְעַל־הַדָּגָן וְעַל־הַתִּירֹשׁ וְעַל־הַיִּצְהָר וְעַל אֲשֶׁר תּוֹצִיא הָאֲדָמָה וְעַל־הָאֲדָם וְעַל־הַבְּהֵמָה וְעַל כָּל־יִגְיעַ כְּפָיִם: ס | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | וְאָקְרָא | Conj. azla | Qal | Wayyiqtol | 1cs | קרא | To call |
| | תּוֹצִיא | Disj. tifcha | Hif | Yiqtol | 3fs | יצא | To bring forth |
| | <p>Translation: I called for a drought on the land, on the mountains, on the grain, on the new wine, on the oil, on what the ground produces, on men, on cattle, and on all the labor of your hands.”</p> <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)</p> <p>Such harsh consequences for not obeying the will of God. Anything done outside of the will of God is ultimately futile.</p> | | | | | | |

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| 12 | וַיִּשְׁמַע זְרֻבָּבֶל בֶּן־שֵׁאלְתִּיאל וַיהוֹשֻׁעַ בֶּן־יְהוֹזָדָק הַכֹּהֵן הַגָּדוֹל וְכָל שְׂאֲרֵית הָעָם בְּקוֹל יְהוָה אֱלֹהֵיהֶם וְעַל־דְּבַר־חֲנִי הַנָּבִיא כְּאֲשֶׁר שָׁלְחוֹ יְהוָה אֱלֹהֵיהֶם וַיִּירָאוּ הָעָם מִפְּנֵי יְהוָה: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | וַיִּשְׁמַע | Conj. munach | Qal | Wayyiqtol | 3ms | שמע | To listen, obey |
| | שָׁלְחוֹ | Disj. tifcha | Qal | Qatal | 3ms | שלח | To send |
| | וַיִּירָאוּ | Conj. merecha | Qal | Wayyiqtol | 3mp | ירא | To fear |
| Translation: Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God and the words of Haggai the prophet, as the LORD their God had sent him. And the people feared the presence of the LORD. | | | | | | | |
| Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) מִפְּנֵי – lit. “from the face of” = presence of | | | | | | | |
| 13 | וַיֹּאמֶר חֲנִי מִלֶּאדָּה יְהוָה בְּמִלְאָכּוֹת יְהוָה לָעָם לֵאמֹר אֲנִי אִתְּכֶם נָא־יְהוָה: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | וַיֹּאמֶר | Conj. telisha | Qal | Wayyiqtol | 3ms | אמר | To say |
| | Translation: Then Haggai, the messenger of the LORD, spoke by the commission of the LORD to the people saying, “‘I am with you,’ declares the LORD.” | | | | | | |
| | Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) בְּמִלְאָכּוֹת – instrumental מִלְאָכּוֹת – “commission,” related to מִלְאָךְ This verse is yet another of many in the Bible where God promises His people that He is with them. While they have faced the consequences of the house of the Lord remaining in desolation, ultimately, He is with them and He offers them redemption and the opportunity to rebuild. This has new significance this side of salvation history. Christ became God Incarnate, with us physically on the earth. The Holy Spirit is always with those who belong to Christ. It was by the presence of the Lord that the Israelites rebuilt the temple. It is by the presence of the Holy Spirit that the Church is being built today. | | | | | | |
| 14 | וַיַּעַר יְהוָה אֶת־רוּחַ זְרֻבָּבֶל בֶּן־שֵׁאלְתִּיאל פָּתַח יְהוֹזָדָק וְאֶת־רוּחַ יְהוֹשֻׁעַ בֶּן־יְהוֹזָדָק הַכֹּהֵן הַגָּדוֹל וְאֶת־רוּחַ כָּל שְׂאֲרֵית הָעָם וַיָּבֵאוּ וַיַּעֲשׂוּ מִלְאָכָה בְּבֵית־יְהוָה צִבְאוֹת אֱלֹהֵיהֶם: פ | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | וַיַּעַר | Conj. munach | Hif | Wayyiqtol | 3ms | עור | To stir |
| | וַיָּבֵאוּ | Conj. tere qadmin | Qal | Wayyiqtol | 3mp | בוא | To come |

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| | וַיַּעֲשֶׂוּ | Conj. munach | Qal | Wayyiqtol | 3mp | עשה | To work |
| | <p>Translation: So the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and did work on the house of the LORD of hosts, their God,</p> <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) מִלְאָכָה בְּבֵית־ – work on</p> <p>There is a structural parallel with v1. This verse marks how the Israelites started on the task at hand, the task that defines the book of Haggai, the task of rebuilding the temple.</p> <p>Much like it was the task of the people of God to build the physical temple, it is the task of God's people today to build the Church, the new temple, to be fully consummated at the Eschaton.</p> | | | | | | |
| 15 | בַּיּוֹם עָשׂוּ וְאֶרְבָּעָה לַחֹדֶשׁ בַּשָּׁנָה שְׁנִיתָ לְדָרְיֹוֹשׁ הַמֶּלֶךְ: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
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| | <p>Translation: on the twenty-fourth day of the sixth month in the second year of Darius the king.</p> <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) בַּיּוֹם - temporal לַחֹדֶשׁ - possessive בַּשָּׁנָה - temporal לְדָרְיֹוֹשׁ – possessive</p> <p>The chapter ends with a bookend to the introduction. Once again, it emphasizes the historicity and validity of the account in Haggai.</p> | | | | | | |

| Chapter 2 | | | | | | | |
|-----------|---|------------------------------|------|------------------|-------|------|--------|
| v.1 | בְּשִׁבְעֵי בָּעָשְׂרִים וָאֶחָד לַחֹדֶשׁ הָיָה דְּבַר־יְהוָה בְּיַד־תְּגִי הַנָּבִיא לֵאמֹר: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | הָיָה | Disj. pashta | Qal | Qatal | 3ms | היה | To be |
| | לֵאמֹר: | Disj. silluq + sof passuq | Qal | Inf C + ל | | אמר | To say |
| | <p>Translation: On the twenty-first of the seventh month, the word of the LORD came by the hand of Haggai the prophet, saying,</p> <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) בְּשִׁבְעֵי - temporal בָּעָשְׂרִים - temporal לַחֹדֶשׁ - possessive</p> | | | | | | |
| 2 | אָמַר־נָא אֶל־זֶרְבָבֶל בֶּן־שֵׁלְתִיאֵל פֶּתַח יְהוּדָה וְאֶל־יְהוֹשֻׁעַ בֶּן־יְהוֹזָדָק הַכֹּהֵן הַגָּדוֹל וְאֶל־שָׂאֲרִית הָעָם לֵאמֹר: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | אָמַר־ | maqgef | Qal | Qetol | ms | אמר | To be |
| | לֵאמֹר: | Disj. silluq + sof passuq | Qal | Inf C + ל | | אמר | To say |
| | <p>Translation: “Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying,</p> <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)</p> | | | | | | |
| 3 | מִי בְכֶם הַנִּשְׁאָר אֲשֶׁר רָאָה אֶת־הַבַּיִת הַזֶּה בְּכַבּוֹדוֹ הָרִאשׁוֹן וְמָה אַתֶּם רֹאִים אֹתוֹ עַתָּה הֲלֹא כְמֹהוּ בָּעֵינֵיכֶם: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | רָאָה | Disj. pashta | Qal | Qatal | 3ms | ראה | To see |
| | רֹאִים | Conj. mehuppach | Qal | Ptc | mp | ראה | To see |
| | <p>Translation: ‘Who is left among you who saw this temple in its former glory? And how do you see it now? Does it not seem to you like nothing in your eyes?</p> <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) אֲשֶׁר – nominalizing בְּכַבּוֹדוֹ – state/condition בָּעֵינֵיכֶם - comparison</p> | | | | | | |

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| 4 | וַעֲתָה חֹזֵק זְרֻבָּבֶל נֹאמֵר יְהוָה וְחֹזֵק יְהוֹשֻׁעַ בְּרִי־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וְחֹזֵק כָּל־עַם הָאָרֶץ נֹאמֵר יְהוָה וְעָשׂוּ כִּי־אָנִי אִתְּכֶם נֹאמֵר יְהוָה צְבָאוֹת: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | חֹזֵק | Conj. munach | Qal | Qetol | ms | חזק | To be strong |
| | וְחֹזֵק | Conj. munach | Qal | Weqetol | ms | חזק | To be strong |
| | וְחֹזֵק | Conj. azla | Qal | Weqetol | ms | חזק | To be strong |
| | וְעָשׂוּ | Disj. atnach | Qal | Weqetol | mp | עשה | To work |
| <p>Translation:</p> <p>But now take courage, Zerubbabel,' declares the Lord, 'take courage also, Joshua son of Jehozadak, the high priest, and all you people of the land take courage,' declares the Lord, 'and work; for I am with you,' declares the Lord of hosts.</p> | | | | | | | |
| <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)</p> <p>כִּי־אָנִי - causal</p> <p>If we obey the will of the Lord and work for His purposes, He strengthens us and helps us to fulfill His will.</p> | | | | | | | |
| 5 | אֶת־הַדְּבָר אֲשֶׁר־כָּרַמְתִּי אִתְּכֶם בְּצֵאתְכֶם מִמִּצְרַיִם וְרוּחִי עִמָּדָת בְּתוֹכְכֶם אֶל־תִּירָאוּ: ס | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | כָּרַמְתִּי | Conj. mehuppach | Qal | Qatal | 1cs | כרת | To cut |
| | בְּצֵאתְכֶם | Conj. munach | Qal | Inf C + 2mp sf + ב | | יצא | To come out |
| | עִמָּדָת | Conj. munach | Qal | Ptc | fs | עמד | To remain |
| | תִּירָאוּ: | Disj. silluq + sof passuq | Qal | Yiqtol | 2mp | ירא | To fear |
| <p>Translation:</p> <p>As for the covenant that I made with you when you came out of Egypt, My Spirit is abiding in your midst; do not fear!</p> | | | | | | | |
| <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)</p> <p>אֲשֶׁר־כָּרַמְתִּי – nominalizing</p> <p>בְּצֵאתְכֶם – temporal</p> <p>בְּתוֹכְכֶם - spatial</p> <p>The promise here echoes the covenant promise that the Lord made with Israel in Exodus (cf. Exod 20:20). The fear here is different from the fear of the Lord (cf. 1:12). It is the fear of other things besides the Lord. However, the Lord promises to be with them, so there is no reason to fear other things.</p> | | | | | | | |

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| 6 | כִּי כֹה אָמַר יְהוָה צְבָאוֹת עוֹד אֶתָּה מְעַט הָיָא וְאֲנִי מְרַעֵשׁ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וְאֶת־הַיָּם וְאֶת־הַחֲרָבָה: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | אָמַר | Disj. pashta | Qal | Qatal | 3ms | אמר | To say |
| | מְרַעֵשׁ | Disj. pashta | Hif | Ptc | Ms | רעש | To shake |
| | <p>Translation: For thus says the Lord of hosts, 'Once more in a little while, I am going to shake the heavens and the earth, the sea also and the dry land.'</p> <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) כִּי - causal</p> <p>"I am going to shake the heavens and the earth, the sea also and the dry land." This may be hinting at an eschatological significance.</p> | | | | | | |
| 7 | וְהָרַעֲשֵׁתִי אֶת־כָּל־הַגּוֹיִם וּבָאוּ הֵמָּנָה כָּל־הַגּוֹיִם וּמְלֹאֲתִי אֶת־הַבַּיִת הַזֶּה כְּבוֹד אָמַר יְהוָה צְבָאוֹת: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | וְהָרַעֲשֵׁתִי | Disj. pashta | Hif | Weqatal | 1cs | רעש | To shake |
| | וּבָאוּ | Disj. tifcha | Qal | Weqatal | 3cp | בוא | To come |
| | וּמְלֹאֲתִי | Conj. gerashayim | Piel | Weqatal | 1cs | מלא | To fill |
| | אָמַר | Disj. tifcha | Qal | Qatal | 3ms | אמר | To say |
| 8 | לִי הַכֶּסֶף וְלִי הַזָּהָב נֹאֵם יְהוָה צְבָאוֹת: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
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| 8 | <p>Translation: 'The silver is Mine and the gold is Mine,' declares the LORD of hosts.</p> <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) לִי - possessive</p> | | | | | | |

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| 9 | גָּדוֹל יְהִיָּה כְבוֹד הַבַּיִת הַזֶּה הָאֶחָד מִן־הָרִאשׁוֹן אָמַר יְהוָה צְבָאוֹת וּבִמְקוֹם הַזֶּה אֶתֵּן שְׁלוֹם נְאֻם יְהוָה צְבָאוֹת: פ | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | יְהִיָּה | Conj. pazer | Qal | Yiqtol | 3ms | היה | To be |
| | אָמַר | Disj. tifcha | Qal | Qatal | 3ms | אמר | To say |
| | אֶתֵּן | Conj. munach | Qal | Yiqtol | 1cs | נתן | To give |
| Translation: ‘The latter glory of this house will be greater than the former,’ says the LORD of hosts, ‘and in this place I will give peace,’ declares the LORD of hosts.” | | | | | | | |
| Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) מִן־הָרִאשׁוֹן - comparative Staying with the eschatological theme, it would seem that God is not just talking about the former and latter physical temples but is alluding to the great glorious temple that is to be fulfilled in Christ and consummated at the Eschaton. | | | | | | | |
| 10 | בְּעֶשְׂרִים וָאַרְבָּעָה לַחֹשֶׁעִי בַּשָּׁנָה שְׁתַּיִם לְדַרְיָוֶשׁ הָיָה דְּבַר־יְהוָה אֶל־חַגִּי הַנְּבִיא לֵאמֹר: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | הָיָה | Conj. pashta | Qal | Qatal | 3ms | היה | To be |
| | לֵאמֹר: | Disj. silluq + sof passuq | Qal | Inf C + ל | | אמר | To say |
| | Translation: On the twenty-fourth of the ninth [month], in the second year of Darius, the word of the LORD came to Haggai the prophet, saying, | | | | | | |
| Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) בְּעֶשְׂרִים - temporal לַחֹשֶׁעִי - possessive בַּשָּׁנָה – temporal לְדַרְיָוֶשׁ - possessive | | | | | | | |
| 11 | כֹּה אָמַר יְהוָה צְבָאוֹת שְׁאַל־גָּא אֶת־הַכֹּהֲנִים תּוֹרָה לֵאמֹר: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | אָמַר | Disj. tifcha | Qal | Qatal | 3ms | אמר | To say |
| | שְׁאַל־ | maqgef | Qal | Qetol | ms | שאל | To ask |
| | לֵאמֹר: | Disj. silluq + sof passuq | Qal | Inf C | | אמר | To say |
| Translation: “Thus says the Lord of hosts, ‘Ask now the priests about the law: | | | | | | | |

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| | Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) | | | | | |
| 12 | <p>הֵן יִשָּׂא־אִישׁ בְּשֶׁר־קֹדֶשׁ בְּכִנּוֹף בְּגָדוֹ וְנָגַע בְּכִנּוֹפוֹ אֶל־הַלֶּחֶם וְאֶל־הַנֶּזֶיד וְאֶל־הַנֵּיזָן וְאֶל־שֶׁמֶן וְאֶל־כָּל־מֵאֲכָל הַיִּקְדָּשׁ וַיַּעֲנוּ הַכֹּהֲנִים וַיֹּאמְרוּ לֹא:</p> | | | | | |
| Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| יִשָּׂא־ | maqgef | Qal | Yiqtol | 3ms | נשא | To carry |
| וְנָגַע | Conj. munach | Qal | Weqatal | 3ms | נגע | To touch |
| הַיִּקְדָּשׁ | Disj. atnach | Qal | Yiqtol + interrogative | 3ms | קדש | To be holy |
| וַיַּעֲנוּ | Conj. darga | Qal | Wayyiqtol | 3mp | ענה | To answer |
| וַיֹּאמְרוּ | Disj. tifcha | Qal | Wayyiqtol | 3mp | אמר | To say |
| <p>Translation: If a man carries holy meat in the fold of his garment, and touches bread with this fold, or cooked food, wine, oil, or any other food, will it become holy?” And the priests answered, and they said, “No.”</p> | | | | | | |
| <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) בְּכִנּוֹף - locative בְּכִנּוֹפוֹ - instrumental</p> | | | | | | |
| 13 | וַיֹּאמֶר חַגִּי אִם־יִגַּע טְמֵא־גִּפְשׁ בְּכָל־אֶלֶה הֵיטָמָא וַיַּעֲנוּ הַכֹּהֲנִים וַיֹּאמְרוּ יֵטָמָא: | | | | | |
| Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| וַיֹּאמֶר | Conj. munach | Qal | Wayyiqtol | 3ms | אמר | To say |
| יִגַּע | Conj. darga | Qal | Yiqtol | 3ms | נגע | To touch |
| הֵיטָמָא | Disj. atnach | Qal | Yiqtol + interrogative | 3ms | טמא | To be unclean |
| וַיַּעֲנוּ | Conj. Darga | Qal | Wayyiqtol | 3mp | ענה | To answer |
| וַיֹּאמְרוּ | Disj. tifcha | Qal | Wayyiqtol | 3mp | אמר | To say |
| יֵטָמָא: | Disj. silluq + sof passuq | Qal | Yiqtol | 3ms | טמא | To be unclean |
| <p>Translation: Then Haggai said, “If one who is unclean from a corpse touches any of these, will the latter become unclean?” And the priests answered, and they said, “It will become unclean.”</p> | | | | | | |
| <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) בְּכָל־ - partitive</p> <p>The law stipulated what was clean and unclean. The Israelites continually made themselves unclean through their sin and disobedience. According to the Law, while an</p> | | | | | | |

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| | unclean people could offer sacrifices to atone for their sins, it did not solve the fundamental issue of sin. There was no hope for an unclean people, until Christ offered the ultimate atoning sacrifice on the cross. | | | | | | |
| 14 | וַיַּעַן חֲזִי וַיֹּאמֶר בֵּן הָעַם הַזֶּה וְכִן־הַגּוֹי הַזֶּה לִפְנֵי נְאֻם־יְהוָה וְכִן כָּל־מַעֲשֵׂה יְדֵיהֶם וְאֲשֶׁר יִקְרִיבוּ שָׁם טָמֵא הוּא: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | וַיַּעַן | Conj. Azla | Qal | Wayyiqtol | 3ms | ענה | To answer |
| | וַיֹּאמֶר | Disj. revia | Qal | Wayyiqtol | 3ms | אמר | To say |
| | יִקְרִיבוּ | Disj. tevir | Hif | Yiqtol | 3mp | קרב | To offer |
| Translation: Then Haggai said, “‘So is this people. And so is this nation before Me,’ declares the LORD, ‘and so is every work of their hands; and what they offer there is unclean. | | | | | | | |
| Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) וְאֲשֶׁר – independent relative | | | | | | | |
| 15 | וְעַתָּה שִׁימוּ־נָא לִבְכֶּלְכֶּם מִן־הַיּוֹם הַזֶּה וּמַעַלְה מִטָּרֶם שׁוּם־אָבֶן אֶל־אָבֶן בְּהִיבֵל יְהוָה: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | שִׁימוּ־ | maqfef | Qal | Qetol | mp | שים | To consider |
| | שׁוּם־ | maqfef | Qal | Inf C | | שים | To place |
| Translation: But now, consider in your hearts from this day onward: before one stone was placed on another in the temple of the Lord, | | | | | | | |
| Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) בְּהִיבֵל - locative There is a perhaps a wordplay here. Though interpreted differently, the two verbs are from the same root verb. | | | | | | | |
| 16 | מִהְיוֹתָם בָּא אֶל־עֲרֹמֶת עֲשָׂרִים וְהִיתָה עֲשָׂרָה בָּא אֶל־הַקֶּבֶל לְחַשֵּׁף חֲמִשִּׁים פּוּרָה וְהִיתָה עֲשָׂרִים: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | מִהְיוֹתָם | Conj. Merecha | Qal | Inf C + מ | | היה | To be |
| | בָּא | Disj. pashta | Qal | Qatal | 3ms | בוא | To come |
| | וְהִיתָה | Disj. tifcha | Qal | Weqatal | 3fs | היה | To be |
| | לְחַשֵּׁף | Disj. pashta | Qal | Inf C | | חשף | To draw (out) |
| | בָּא | Conj. Munach | Qal | Qatal | 3ms | בוא | To come |
| | וְהִיתָה | Disj. tifcha | Qal | Weqatal | 3fs | היה | To be |

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| | Translation: from that time when one came to a grain heap of twenty measures, there would be only ten; and when one came to the wine vat to draw fifty measures, there would be only twenty. | | | | | | |
| | Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) | | | | | | |
| 17 | הִכִּיתִי אֶתְכֶם בַּשֹּׁדֶפֶן וּבִגְרֵקוֹן וּבִכְבֹּד אֶת כָּל־מַעֲשֵׂה יָדֵיכֶם וְאִין־אַתֶּם אֵלַי נְאֻם־יְהוָה: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | הִכִּיתִי | Conj. azla | Hif | Qatal | 1cs | הכה | To strike |
| | Translation: I struck you and every work of your hands with blasting wind, mildew and hail; yet you did not come back to Me,' declares the Lord. | | | | | | |
| | Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) בַּשֹּׁדֶפֶן וּבִגְרֵקוֹן וּבִכְבֹּד - instrumental Parallel with 1:9. Practically, what would it look like to come back to God? Some people think that faith is merely “trying harder” and that repentance is behavior modification. However, God says to consider our ways and to make a complete change and come back to Him. | | | | | | |
| 18 | שִׁמּוּ־נָא לִבְבְּכֶם מִן־הַיּוֹם הַזֶּה וּמַעַלָּה מִיּוֹם עֲשָׂרִים וְאַרְבָּעָה לַתְּשִׁיעִי לַמָּן־הַזֶּה וְאַשֶּׁר־יָסַד הַיְכָל־יְהוָה שִׁמּוּ לִבְבְּכֶם: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | שִׁמּוּ־ | maqgef | Qal | Qetol | mp | שִׁם | To consider |
| | יָסַד | Conj. merecha | Pual | Qatal | 3ms | יָסַד | To found |
| | שִׁמּוּ | Conj. merecha | Qal | Qetol | mp | שִׁם | To place |
| | Translation: ‘Consider in your hearts from this day onward, from the twenty-fourth day of the ninth month; from the day when the temple of the Lord was founded, place in your hearts: | | | | | | |
| | Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) לַתְּשִׁיעִי - possessive מִיּוֹם...לַמָּן־הַזֶּה – “from...until” וְאַשֶּׁר־ temporal | | | | | | |
| | | | | | | | |
| 19 | הַעֲזוּד הַזֶּרַע בְּמִגְדֵּיָה וְעַד־הַגֶּלֶן וְהַתְּאֵנָה וְהַרְמוֹן וְעֵץ הַזַּיִת לֹא נִשָּׂא מִן־הַיּוֹם הַזֶּה אֲכָרְדָּה: ס | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | נִשָּׂא | Disj. atnach | Qal | Qatal | 3ms | נִשָּׂא | To bear fruit |

| | | | | | | | |
|----|--|------------------------------|------|------------------|-------|------|----------|
| | אָבֵרָהּ: | Disj. silluq + sof passuq | Piel | Yiqtol | 1cs | ברך | To bless |
| | <p>Translation: Is the seed still in the barn? Even including the vine, the fig tree, the pomegranate and the olive tree, it has not borne fruit. Yet from this day on I will bless you.”</p> <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) בְּמִגְרָה - locative וְעַד - even מִן - contrastive</p> <p>What would it look like for us to be receiving the blessing of the Lord by faith rather than engaging in faithless, anxious toil?</p> | | | | | | |
| 20 | וַיְהִי דְבַר־יְהוָה שְׁנִית אֶל־חַגִּי בְּעֶשְׂרִים וָאַרְבָּעָה לַחֹדֶשׁ לֵאמֹר: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | וַיְהִי | Conj. Azla | Qal | Wayyiqtol | 3ms | היה | To be |
| | לֵאמֹר: | Disj. silluq + sof passuq | Qal | Inf C + ל | | אמר | To say |
| | <p>Translation: Then the word of the LORD came a second time to Haggai on the twenty-fourth [day] of the month, saying,</p> <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) בְּעֶשְׂרִים - temporal לַחֹדֶשׁ - possessive</p> | | | | | | |
| 21 | אָמַר אֶל־זְרֻבָּבֶל פֶּסֶת־יְהוּדָה לֵאמֹר אֲנִי מַרְעִישׁ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ: | | | | | | |
| | Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
| | אָמַר | Disj. zaqef gadol | Qal | Qetol | ms | אמר | To say |
| | לֵאמֹר | Disj. atnach | Qal | Inf C + ל | | אמר | To say |
| | מַרְעִישׁ | Disj. zaqef qaton | Hif | Ptc | ms | רעש | To shake |
| | <p>Translation: “Say to Zerubbabel, governor of Judah, saying, ‘I am going to shake the heavens and the earth.</p> <p>Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)</p> | | | | | | |

22

וְהִפְכֹתִי כִסֵּא מַמְלָכוֹת וְהַשְׁמַדְתִּי חֲזָק מַמְלָכוֹת הַגּוֹיִם וְהִפְכֹתִי מִרְכָּבָה וְרִכְבֵּיהָ וְיָרְדּוּ סוּסֵימָּהּ אִישׁ בְּחֶרֶב אֶחָיו:

| Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
|-----------------|-------------------|------|------------------|-------|------|--------------|
| וְהִפְכֹתִי | Disj. pashta | Qal | Weqatal | Ics | הפך | To overthrow |
| וְהַשְׁמַדְתִּי | Conj. Azla | Hif | Weqatal | 1cs | שמד | To destroy |
| וְהִפְכֹתִי | Conj. Mehuppach | Qal | Weqatal | 1cs | הפך | To overthrow |
| וְרִכְבֵּיהָ | Disj. zaqef qaton | Qal | Ptc + 3fs sf | mp | רכב | To ride |
| וְיָרְדּוּ | Conj. mehuppach | Qal | Weqatal | 3cp | ירד | To go down |

Translation:
I will overthrow the thrones of kingdoms and destroy the power of the kingdoms of the nations; and I will overthrow the chariots and their riders, and the horses and their riders will go down, everyone by the sword of another.’

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)

There are echoes of Exod 15, where the Israelites celebrated the defeat of Pharaoh. In the consummation, Jesus will overthrow the powers and authorities of the world.

23

בַּיּוֹם הַהוּא נֹאמַם יְהוָה צְבָאוֹת אֶשְׁחָדּ וְרִכְבִּי כְּרִשְׁאֵלְתִּיאל עַבְדִּי נֹאמַם יְהוָה וְשִׁמְתִּיךָ כְּחוֹתָם כִּי־בָנָה בְּחֶרְתִּי נֹאמַם יְהוָה צְבָאוֹת:

| Verb | Accent | Stem | Tense/Aspect/etc | P/G/N | Root | Trans. |
|---------------|-------------------|------|------------------|-------|------|--------------|
| אֶשְׁחָדּ | Conj. telisha | Qal | Wayyiqtol | 1cs | לקח | To take |
| וְשִׁמְתִּיךָ | Disj. tifcha | Qal | Weqatal + 2ms sf | 1cs | שים | To put, make |
| בְּחֶרְתִּי | Disj. zaqef qaton | Qal | Qatal | 1cs | בחר | To choose |
| | | | | | | |
| | | | | | | |

Translation:
‘On that day,’ declares the Lord of hosts, ‘I will take you, Zerubbabel, son of Shealtiel, My servant,’ declares the Lord, ‘and I will make you like a signet ring, for I have chosen you,’” declares the Lord of hosts.

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)
בַּיּוֹם - temporal
כִּי - causal

This word שִׁים seems very significant in Haggai. The Lord calls the people to ‘set’ their hearts, to ‘set’ the stones of the temple, but ultimately it is the Lord himself who will ‘set’ Zerubbabel like a signet ring (a symbol of kingship). The signet ring meant that the one bearing it was acting under royal authority. Through Zerubbabel, things got done. It is also significant that Zerubbabel was a Jew living in exile but became a governor of

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| | Babylon and a leader of the effort to rebuild the temple. Furthermore, Zerubbabel is a type of Christ. He has been given royal authority from Babylon and from God. He is leading the rebuilding of the physical temple, whereas Christ builds the temple of glory. |
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