

Haggai 1:1-11

Haggai 1:1 – “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 by the hand of Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest:

2320 [e]	259 [e]	3117 [e]	8345 [e]	2320 [e]	4428 [e]	1867 [e]	8147 [e]	8141 [e]
la·hō·deš;	'e·hād	bə·yō·wm	haš·šiš·šī,	ba·hō·deš	ham·me·lek,	le·dā·re·yā·weš	še·ta·yim	biš·nat
לַחֹדֶשׁ	אֶחָד	בְּיוֹם	הַשִּׁשִּׁי	בַּחֹדֶשׁ	הַמֶּלֶךְ	לְדָרְיוֹשׁ	שְׁתַּיִם	בְּשָׁנָה 1
of the month	first	on the day	the sixth	in month	the King	of Darius	second	In the year
Prep-l, Art N-ms	Number-ms	Prep-b N-ms	Art Number-oms	Prep-b, Art N-ms	Art N-ms	Prep-l N-proper-ms	Number-fo	Prep-b N-fsc

6346 [e]	7597 [e]	1121 [e]	2216 [e]	413 [e]	5030 [e]	2292 [e]	3027 [e]	3068 [e]	1697 [e]	1961 [e]
pa·ḥat	še·'al·tī·'ēl	ben-	zə·rub·bā·bel	'el-	han·nā·bī,	ḥag·gay	bə·yad-	Yah·weh	de·bar-	hā·yāh
פַּחַת	שְׂאֵלְתִיֵּאל	בֶּן־	זְרֻבְבָל	אֶל־	הַנָּבִיא	חַגַּי	בְּיַד־	יְהוָה	דְּבַר־	הָיָה
governor	of Shealtiel	son	Zerubbabel	to	the prophet	Haggai	by	of Yahweh	the word	came
N-msc	N-proper-ms	N-msc	N-proper-fs	Prep	Art N-ms	N-proper-ms	Prep-b N-fsc	N-proper-ms	N-msc	V-Qal-Perf-3ms

559 [e]	1419 [e]	3548 [e]	3087 [e]	1121 [e]	3091 [e]	413 [e]	3063 [e]
lé·mōr.	hag·gā·dō·wl	hak·kō·hēn	ye·hō·w·šā·dāq	ben-	ye·hō·wō·šu·a'	wə·'el-	ye·hū·dāh,
לֵאמֹר:	הַגָּדוֹל	הַכֹּהֵן	יְהוֹצִדֵק	בֶּן־	יְהוֹשֻׁעַ	וְאֶל־	יְהוּדָה
saying	high	the priest	of Jehozadak	son	Joshua	and to	of Judah
Prep-l V-Qal-inf	Art Adj-ms	Art N-ms	N-proper-ms	N-msc	N-proper-ms	Conj-w Prep	N-proper-ms

1. This superscription or introduction does several things:
 - a. Provides the date:
 - i. Second year of Darius the king – 520 BC
 1. Darius reigned 522-486 BC
 2. He is also called:
 - a. King Darius of Persia – Ezra 4:5, 24
 - b. Darius the Persian – Neh. 12:22
 - c. King Darius – Haggai 1:1; Zechariah 7:1; Ezra 5:6; 6:1, 13, 15;
 - ii. First day of the sixth month
 1. Sixth month was at the end of summer
 2. This modern date is August 29, 520 BC
 3. The “first day” of every month was a time of special offerings to the Lord and would have included celebration and rejoicing (Numbers 28:11-15; 10:10), but since there was no temple this first day of the month was a day of rebuking the leadership
 - b. Identifies this as “the word of the LORD”
 - i. This is revelation
 - ii. This is God communicating directly
 - iii. This is a message from God, not from men, politicians, a faction in the community or the ideas of the writer

- c. Identifies the prophet who received the message
 - i. Haggai
 - ii. Haggai is a prophet. He receives and communicates messages from the Lord.
 - iii. Nothing more is known about Haggai.
 - iv. He is mentioned in Ezra as a prophet, so we can assume he was known in his time for his office just like Zerubbabel and Joshua where known for their office.
- d. IMPORTANT: It pinpoints WHO the message was for:
 - i. Zerubbabel the son of Shealtiel, governor of Judah – the political leader
 - ii. Joshua the son of Jehozadak, the high priest – the religious leader
 - iii. The initial message was not for the people, but for the leaders of the people.
 - iv. The people of Judah ARE NOT the recipients of this original message.
 - v. The leaders are addressed since their leadership had lead the people to develop:
 - 1. Poor priorities
 - 2. Misapplication of theology
 - 3. Negligence towards their purpose and God’s plan
 - vi. As this book (and Zechariah’s book) will point out, the Lord had chosen these men to be his leaders of his people.

Verse	Darius’ Year	Month	Day	Modern Date
1:1 – Haggai’s received message (1 st)	2nd	sixth	1	August 29, 520 BC
1:15a - began work on temple	2nd	sixth	24	September 21, 520 BC
1:15b-2:1 – Haggai’s message to Zerubbabel (2 nd)	2nd	seventh	21	October 17, 520 BC
2:10 – Haggai’s message to the priests (3 rd)	2nd	ninth	24	December 18, 520 BC
2:20 – Haggai’s message to Zerubbable, shake the earth (4 th)	2nd	ninth	24	December 18, 520 BC

- Haggai’s recorded ministry covers parts of only 4 months (or, 3.5 months)
 - o Day 1 of 6th month until 24 day of 9th month
 - o End of August to the middle of December
- 2. Zerrubabel means “seed of Babylon” indicating he was likely born in captivity in Babylon
 - a. His father’s name Shealtiel means “I have asked God” and is a northwest Semitic name likely indicating Shealtiel was born before captivity.
 - b. Shealtiel was an older son of Jehoiachin in 1 Chr. 3:17
 - c. In 1 Chr. 3:19 Zerubbabel’s father was Pedaiah, a younger son of Jehoiachin (1 Chr. 3:17)
 - d. It is possible that Shealtiel was Zerrubabel’s uncle since his actual father Pedaiah had married the widow of Shealtiel after Shealtiel had died sonless. According to Deuteronomy 5:5-6 this son of Pedaiah would be recognized as the son and heir of Shealtiel. Thus, putting Zerubbabel in line for the throne, if it were to continue.

3. The phrase “governor of Judah is *pahat* Yehuda in Hebrew
 - a. *Pahati* is a word that means “lord of a district” which comes from *bel pahati*
4. Joshua was son of Jehozadak in the priestly lineage going all the way back 924 years (1444-520 BC) to Aaron according to 1 Chr. 6:14-15
 - a. The priesthood had been restored after the exile
 - b. More details of both Joshua and Zerubbabel are found in Zechariah

The First Message from the Lord: A Disputation Speech (Haggai 1:2-11)

1. The Lord quotes a slogan popular among the people that summarizes the community’s false views that resulted in their contemporary failure to correctly apply biblical theology and God’s plan.
 - a. 1:2 - The Lord is systematically and logically going to reject this contemporary slogan.
 - b. 1:3-4 - The Lord is going to challenge the conclusion this slogan has led the people to accept.
 - c. 1:5-11 - The Lord is going to provide evidence that the people’s premise and their application is wrong.

1:2 – “Thus says the LORD of hosts: These people say the time has not yet come to rebuild the house of the LORD.”

<p>935 [e] 6256 [e] 3808 [e]</p> <p>bō 'et- lō</p> <p>בָּא עַתָּה לֹא</p> <p>has come the time not</p> <p>V-Qal-Inf N-csc Adv-NegPrt</p> <p style="text-align: center;">1</p>	<p>559 [e] 2088 [e] 5971 [e]</p> <p>'ā-mē-rū, haz-zeh hā-'ām</p> <p>אָמַרְוּ הַזֶּה הָעָם</p> <p>says this people</p> <p>V-Qal-Perf-3cp Art Pro-ms Art N-ms</p>	<p>559 [e] 6635 [e] 3068 [e] 559 [e] 3541 [e]</p> <p>lê-mōr; še-bā-'ō-wt Yah-weh 'ā-mar kōh</p> <p>לֵאמֹר צְבָאוֹת יְהוָה אָמַר כֹּה</p> <p>saying of hosts Yahweh speaks thus</p> <p>Prep-I V-Qal-Inf N-cp N-proper-ms V-Qal-Perf-3ms Adv</p> <div style="border: 2px solid black; border-radius: 50%; width: 80px; height: 80px; margin: 0 auto; display: flex; align-items: center; justify-content: center;"> 2 </div>
		<p>1129 [e] 3068 [e] 1004 [e] 6256 [e]</p> <p>̄ le-hib-bā-nō-wt. Yah-weh bêt 'et-</p> <p>פ לְהִבְנוֹת: יְהוָה בַּיִת עַתָּה</p> <p>- to rebuild of Yahweh the house the time</p> <p>Punc Prep-I V-Nifal-Inf N-proper-ms N-msc N-csc</p> <div style="border: 2px solid black; width: 100%; height: 100%; margin: 0 auto;"></div>

1. “YHWH of hosts” – *Yahweh sebaowt*
 - a. Is a shortened form of “YHWH God of the hosts”
 - b. “host” – *saba* – means “army” either human armies gathered for battle or a heavenly gathering of angels
 - c. Here it refers to YHWH the God of the heavenly councils that control the affairs of men and the world.
 - d. YHWH is reminding his people that although they have been in exile and are now under the rule of Persia, He is still the one who controls all the heavenly powers that “control” the empires of men.
 - e. NIV translates this as “the Lord Almighty” which captures the idea, but at the same time misses the details.
2. “These people”(singular in the Hebrew “this people”) is stunning because the Lord does not call them “my people”
3. “say” – *ameru* –

- a. These people are saying means this is what they claim, they think, they promote, the repeat, they unify around...
 - b. BUT, what “these people say” is not necessarily the truth or what the reality is.
 - c. This statement by these people is only their subjective view point. And, it is wrong.
 - d. This slogan by the people has allowed them to justify apathy and selfishness.
 - e. This slogan focused on the phrase “TIME”! This was all a matter of timing in their subjective opinion and there was nothing more for them to do than just wait, and, of course, take care of themselves.
4. “House” – *bet* – is used to refer to the Temple, but the use of this word is important because there are two “*bet*” in this disputation argument:
 - a. The *bet* of the Lord
 - b. The *bet* each of these people live in
 5. “Time” – *et* –
 - a. The issue is not IF the temple should be built, but WHEN
 - b. The issue is in the people’s slogan “timing” or *et*
 - c. If it is not “time”, then any effort to build the temple is worthless, in fact, it could be
 - i. presumptuous,
 - ii. heretical and
 - iii. Disobedient.
 - d. The translation “These people say, ‘The **time** has not yet come for the LORD’s house to be guilt’ ” only translates one of the “time” or *et*.
 - i. There are two **et** in the verse.
 - e. A better translation might be to quote the people’s slogan as: “The **time** (*et*) has not come”, and then the rest of the verse is NOT the people’s quote but the Lord’s explanation of what the people meant by the use of the word “time” or *et*.
 - f. Their slogan was simple such as “No more war!”, but what war, which conflicts, how much conflict? It kind of leaves it open to “No more war, and I will pick which ones.”
 - g. Thus, “These people say, “The time has not yet come.” But, the Lord is asking, “not time for what? The only thing you don’t have time for is MY house.” The Lord is explaining their application to their slogan, because as the Lord goes on to explain, the time has come for everyone else’s house!
 - h. A political party may say, “No more war!” when someone else is in power, but once they regain control then, “We need more war!” What they would be doing is being very subjective and political. Here in 520 BC, the people are saying “it is not time”, but yet since they now have extra time they use it on their own houses.

1:3 – “Then the word of the LORD came by the hand of Haggai the prophet,

559 [e]	5030 [e]	2292 [e]	3027 [e]	3068 [e]	1697 [e]	1961 [e]
lê·môr.	han·nā·bî	ḥag·gay	bə·yaḏ-	Yah·weh,	də·ḅar-	way·hî
וְלֵאמֹר׃	הַנְּבִיא	הַגִּי	בְּיַד־	יְהוָה	דְּבַר־	וַיָּבֵי 3
saying	the prophet	Haggai	by	of Yahweh	the word	And came
Prep-l V-Qal-Inf	Art N-ms	N-proper-ms	Prep-b N-fsc	N-proper-ms	N-msc	Conj-w V-Qal-ConsecImperf-3ms

1:4 – “Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins?”

2720 [e]	2088 [e]	1004 [e]	5603 [e]	1004 [e]	3427 [e]	859 [e]	6256 [e]		
hā·rēb.	haz·zeh	wə·hab·ba·yīt	sə·pū·nīm;	bə·bāt·tē·kēm	lā·še·beṭ	'at·tem,	lā·kēm	ha·'ēt	
?	חֲרַב:	הַזֶּה	וְהַבַּיִת	סְפוּנִים	בְּבָתֵיכֶם	לְשֹׁבֵת	אַתֶּם	לְכֶם	הַעֵת
	[to lie] in ruins	this	and temple	paneled	in your houses	to dwell	[even] you	for you	[is it] time
	Adj-ms	Art Pro-ms	Conj-w, Art N-ms	V-Qal-QalPassPrtcpl-mp	Prep-b N-mpc 2mp	Prep-l V-Qal-Inf	Pro-2mp	Prep 2mp	Art N-cs

1:5 – “Now, therefore, thus says the LORD of hosts: Consider your ways.”

1870 [e]	5921 [e]	3824 [e]	7760 [e]	6635 [e]	3068 [e]	559 [e]	3541 [e]	6258 [e]	
dar·kê·kēm.	'al-	lə·bāb·kēm	śî·mū	ṣə·bā·'ō·wt;	Yah·weh	'ā·mar	kōh	wə·'at·tāh	
.	דַּרְכֵיכֶם:	עַל-	לְבַבְכֶם	שִׂימוּ	צְבָאוֹת	יְהוָה	אָמַר	כֹּה	וְעַתָּה
	your ways	upon	Consider	Consider	of hosts	Yahweh	says	thus	therefore now
	N-cpc 2mp	Prep	N-msc 2mp	V-Qal-Imp-mp	N-cp	N-proper-ms	V-Qal-Perf-3ms	Adv	Conj-w Adv

1:6 – “You have sown much, and harvested little. You eat, but you never have enough; you drink, but you never have your fill. You clothe yourselves, but no one is warm. And he who earns wages does so to put them into a bag with holes.”

8354 [e]	7654 [e]	369 [e]	398 [e]	4592 [e]	935 [e]	7235 [e]	2232 [e]	
śā·tōw	lə·śā·bē·'āh	wə·'ên-	'ā·kō·wl	mə·'āṭ,	wə·hā·bê	har·bêh	zə·ra·'tem	
,	שָׁתוּ	לְשַׁבְּעָה	וְאִין-	אָכַל	מְעַט	וְהֵבֵא	הַרְבֵּה	זָרַעְתֶּם
	You drink	do have enough	but not	You eat	little	and bring in	much	You have sown
	V-Qal-InfAbs	Prep-l N-fs	Conj-w Adv	V-Qal-InfAbs	Adv	Conj-w V-Hifil-InfAbs	V-Hifil-InfAbs	V-Qal-Perf-2mp

7936 [e]	2527 [e]	369 [e]	3847 [e]	7937 [e]	369 [e]	
wə·ham·mîs·tak·kêr,	lōw;	lə·hōm	wə·'ên-	lā·bō·wōš	lə·śā·kə·rāh,	wə·'ên-
וְהַמְשַׁתְּכֵר	לוֹ	לְחֹם	וְאִין-	לְבוֹשׁ	לְשִׁכְרָה	וְאִין-
and he who earns wages	to	warm	but no one is	You clothe yourselves	filled with drink	but you are not
Conj-w, Art V-Hitpael-Prtcpl-ms	Prep 3ms	Prep-l V-Qal-Inf	Conj-w Adv	V-Qal-InfAbs	Prep-l V-Qal-Inf 3fs	Conj-w Adv

	5344 [e]	6872 [e]	413 [e]	7936 [e]	
	ṗ	nā·qūb.	ṣə·rō·wr	'el-	mîs·tak·kêr
פ	.	נִקְוָב:	צָרוּר	אֶל-	מְשַׁתְּכֵר
-		pierced through	a bag	into	Earns wages [to put]
Punc		V-Qal-QalPassPrtcpl-ms	N-ms	Prep	V-Hitpael-Prtcpl-ms

1:7 – “Thus says the LORD of hosts: Consider your ways.”

1870 [e]	5921 [e]	3824 [e]	7760 [e]	6635 [e]	3068 [e]	559 [e]	3541 [e]	
dar·kê·kem.	'al-	lə·bab·kem	šî·mū	šə·bā·'ō·wt;	Yah·weh	'ā·mar	kōh	
·	דְּרִכֵיכֶם :	עַל-	לְבַבְכֶם	–	צְבָאוֹת	יְהוָה	אָמַר	כֹּה 7
	your ways	upon	Consider	Consider	of hosts	Yahweh	says	Thus
	N-cpc 2mp	Prep	N-msc 2mp	V-Qal-Imp-mp	N-cp	N-proper-ms	V-Qal-Perf-3ms	Adv

1:8 – “Go up to the hills and bring wood and build the house, that I may take pleasure in it and that I may be glorified, says the LORD.

bōw	7521 [e]	1004 [e]	1129 [e]	6086 [e]	935 [e]	2022 [e]	5927 [e]
	wə·'er·seh-	hab·bā·yit;	ū·bə·nū	'ēš	wa·hā·bê·tem	hā·hār	'ā·lū
בּוֹ	וְאָרְצָהּ –	הַבַּיִת	וּבְנֶה	עֵץ	וְהִבֵּאתֶם	הַהָר	עֲלוּ 8
in it	that I may take pleasure	the temple	and build	wood	and bring	to the mountains	Go up
Prep 3ms	Conj-w V-Qal-ConjImperf.h-1cs	Art N-ms	Conj-w V-Qal-Imp-mp	N-ms	Conj-w V-Hifil-ConjPerf-2mp	Art N-ms	V-Qal-Imp-mp

3068 [e]	559 [e]	3513 [e]	
Yah·weh.	'ā·mar	wə·'ek·kā·bē·dāh	wə·'ek·kā·bêd
·	יְהוָה:	אָמַר	(וְאֶפְבְּדָה)
Yahweh	says	and be glorified	[and be glorified]
N-proper-ms	V-Qal-Perf-3ms	Conj-w V-Nifal-ConjImperf.Cohort-1cs	Conj-w V-Nifal-ConjImperf-1cs

1:9 – “You looked for much, and behold, it came to little. And when you brought it home, I blew it away. Why? declares the LORD of hosts. Because of my house that lies in ruins, while each of you busies himself with his own house.

1004 [e]	935 [e]	4592 [e]	2009 [e]	7235 [e]	413 [e]	6437 [e]
hab·ba·yit	wa·hā·bê·tem	lim·'āṭ,	wə·hîn·néh	har·bêh	'el-	pā·nōh
·	וְהִבֵּאתֶם	–	לְמַעַט	וְהִנֵּה	אֶל-	כְּפִנָּה 9
home	and when you brought it	[it came to] little	but indeed	much	for	[You] looked
Art N-ms	Conj-w V-Hifil-ConjPerf-2mp	Prep-I Adv	Conj-w Interjection	V-Hifil-InfAbs	Prep	V-Qal-InfAbs

2720 [e]	1931 [e]	834 [e]	1004 [e]	3282 [e]	6635 [e]	3068 [e]	5002 [e]	4100 [e]	3282 [e]		5301 [e]	
hā·rēb,	hū	'ā·šer-	bê·tî	ya·'an,	šə·bā·'ō·wt,	Yah·weh	nə·'um	meh,	ya·'an	bōw;	wə·nā·pāh·tî	
·	חֲרָב	הוא	אֲשֶׁר-	בֵּיתִי	לְעַן .	צְבָאוֹת	יְהוָה	נֹאֵם	מָה	לְעַן	בּוֹ	וְנִפְחֵתִי
[in] ruins	is	that	of My house	Because	of hosts	Yahweh	says	why	because	it	and I blew away	
Adj-ms	Pro-3ms	Pro-r	N-msc 1cs	Adv	N-cp	N-proper-ms	N-msc	Interrog	Adv	Prep 3ms	Conj-w V-Qal-ConjPerf-1cs	

1004 [e]	376 [e]	7323 [e]	859 [e]
lə·bê·tōw.	'iš	rā·šîm	wə·'at·tem
·	לְבֵיתוֹ:	אִישׁ	רָצִים
to his own house	every one	runs	and while of you
Prep-I N-msc 3ms	N-ms	V-Qal-Prtcpl-mp	Conj-w Pro-2mp

1:10 – “Therefore the heavens above you have withheld the dew, and the earth has withheld its produce.

2981 [e]	3607 [e]	776 [e]	2919 [e]	8064 [e]	3607 [e]	5921 [e]	3651 [e]	5921 [e]
yə·bū·lāh.	kā·lə·'āh	wə·hā·'ā·reṣ	miṭ·ṭāl;	šā·ma·yim	kā·lə·'ū	'ā·lē·kem,	kên	'al-
יְבוּלָהּ:	כְּלֹאֵה	וְהָאָרֶץ	מִטַּל	שָׁמַיִם	כְּלֹאֵי	עֲלֵיכֶם	כֵּן	עַל-
its fruit	withholds	and the earth	the dew	the heavens	withhold	above you	therefore	Over
N-msc 3fs	V-Qal-Perf-3fs	Conj-w, Art N-fs	Prep-m N-ms	N-mp	V-Qal-Perf-3cp	Prep 2mp	Adv	Prep

1:11 – “And I have called for a drought on the land and the hills, on the grain, the new wine, the oil, on what the ground brings forth, on man and beast, and on all their labors.”

5921 [e]	1715 [e]	5921 [e]	2022 [e]	5921 [e]	776 [e]	5921 [e]	2721 [e]	7121 [e]
wə·'al-	had·dā·ḡān	wə·'al-	he·hā·rīm,	wə·'al-	hā·'ā·reṣ	'al-	ḥō·reb	wā·'eq·rā
וְעַל-	הַדָּגָן	וְעַל-	הַהַרִים	וְעַל-	הָאָרֶץ	עַל-	חֹרֵב	וְאָקְרָא
and	the grain	and on	the mountains	and	the land	on	for a drought	For I called
Conj-w Prep	Art N-ms	Conj-w Prep	Art N-mp	Conj-w Prep	Art N-fs	Prep	N-ms	Conj-w V-Qal-ConsecImperf-1cs

5921 [e]	120 [e]	5921 [e]	127 [e]	3318 [e]	834 [e]	5921 [e]	3323 [e]	5921 [e]	8492 [e]
wə·'al-	hā·'ā·dām	wə·'al-	hā·'ā·dā·māh;	tō·w·šî	'ā·šer	wə·'al	hay·yiṣ·hār,	wə·'al-	hat·tî·rō·wōš
וְעַל-	הָאָדָם	וְעַל-	הָאֲדָמָה	תּוֹצֵיאַ	אֲשֶׁר	וְעַל	הַיִּצְהָר	וְעַל-	הַתִּירוֹשׁ
and	men	and on	the ground	brings forth	whatever	and on	the oil	and	the new wine
Conj-w Prep	Art N-ms	Conj-w Prep	Art N-fs	V-Hifil-Imperf-3fs	Pro-r	Conj-w Prep	Art N-ms	Conj-w Prep	Art N-ms

	3709 [e]	3018 [e]	3605 [e]	5921 [e]	929 [e]
s	kap·pā·yim.	ye·ṣî·a'	kāl-	wə·'al	hab·bē·hē·māh,
ס	כַּפַּיִם:	יַגִּיעַ	כָּל-	וְעַל	הַבְּהֵמָה
-	of [your] hands	the labor	all	and on	livestock
Punc	N-fd	N-msc	N-msc	Conj-w Prep	Art N-fs