HAGGAI.

THE STRUCTURE OF THE BOOK AS A WHOLE.

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The first and second messages.

The third and fourth messages.

For the CANONICAL Order and place of the Prophets, see Ap. 1, and p. 1206.
For the CHRONOLOGICAL Order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
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For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.

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, 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).
1 In the second year of Darius Hystaspis the king, in the sixth month, in the first day of the month, came the word of the LORD by the hand of Haggai the prophet unto the grandson of Shealtiel, governor of Judah, and to Joshua [the high priest after the return] the son of Josedech, the high priest, saying,

2 "Thus speaketh the LORD of hosts, saying, 'This People say, 'The time 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 the prophet, saying,

4 "Is it a time 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 Ye 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 earneth wages to put it into a bag with holes.

7 Thus saith the LORD of hosts; '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? 'saith the LORD of hosts. Because of Mine house that is waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from its dew, and the earth is stayed from her fruit.

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 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.

6 Ye have sown, &c. Ref. to Pent. (Deut. 28, 38, 39). Ap. 92. = are not satisfied. Ref. to Pent. (Lev. 26. 26). Ap. 92. = mountain = hill country. 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 (7 = 11) at the end (see Ginsburg's Massorah, vol. I, p. 281). Ap. 30. This letter 77 = 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.

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7 saith the LORD = hath said Jehovah.

8 mountain = hill country. 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 (7 = 11) at the end (see Ginsburg's Massorah, vol. I, p. 281). Ap. 30. This letter 77 = 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.

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

dew. See note on Ps. 133. 3.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the "new 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 Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all "the 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 Haggai 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 "spirit [the state of mind and feeling] of Zerubbabel the son of Shealtiel, governor of Judah, and the "spirit of Joshua the son of Josedech, the high priest, and the "spirit of all 12the remnant of the People [which had returned from Babylon]; and they came and did work in the house of the LORD of hosts, their God, 15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

2 In 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,

12 the remnant: which had returned from Babylon. Cp. v. 14; 2: 2, &c.

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.


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

4 yet now be strong, all ye People of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts:

5 Remember ye the word which I covenanted with you when ye came out of Egypt, so 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, and the earth, and the sea, and the dry land;

7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

7 the desire. Put by Fig. Metonymy (of the Adjunct), Ap. 6, for the object of desire, which cannot be "things", for heemath 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".

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

11-2: 5. OBEDIENCE AND ENCOURAGEMENT.

1: 12. Obedience.


1: 14, 15. Obedience.

2: 1-5. Encouragement.
8 "The silver is Mine, and the gold is Mine," saith the LORD of hosts.
9 Greater shall be the last glory of this house than the first, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts."
10 In 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 Haggai the prophet, saying,
11 "Thus saith the LORD of hosts: Ask now the priests concerning the law, saying, If one bear holy 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 holy?" And the priests answered and said, "No."
12 Then said Haggai, "If one that is unclean by touching a dead body touch any of these, will it be unclean?" And the priests answered and said, "It will be unclean."
13 Then 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 there is unclean.
14 And now, I pray you, give your attention from this day and above, from before a stone was laid upon a stone in the temple of the LORD:
15 Since those days were, when once 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.
16 "I 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.
17 Consider 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.
18 Is 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]."
19 And a second time on the same day the word of the LORD came unto Haggai in the four and twentieth day of the month, saying,
20 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. from this day = from you. Omit; and take "bless" absolutely.

20-23. I WILL SHAKE.
23. Promise.
21 "Speak to Zerubbabel, governor of Judah, saying, ‘I am about to shake the heavens and the earth; 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.

22 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, My servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee [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 (I Kings 8. 16; 11. 34, &c). thee.  This must refer to the true prince and governor of Isa. 9. 6, 7.