HAGGAI.
THE STRUCTURE OF THE BOOK AS A WHOLE.

(Extended Alternation.)

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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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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. 96.

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 a.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.

1 The 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. 1-4 (A, p. 1276). DISAPPROBATION AT NEGLECT. (Alternation.)

1. In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

2. “Thus speaketh the LORD of hosts, saying, ‘This People say, ‘The time is not come, the time that the LORD’s house should be built.’”

3. Then came the word of the LORD by Haggai the prophet, saying,

4. “Is it a time for you, O ye, to dwell in your cieled houses, and this house lie waste? Consider your ways.

5. Now therefore thus saith the LORD of hosts; Consider your ways.

6. Ye have sown much, and bring in little; ye eat, and ye have not enough; 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; Consider your ways.

8. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified,” saith the LORD.

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 dew, and the earth is stayed from her fruit.

1. 5-11 (B, p. 1276). PUNISHMENT. SCARCITY. (Alternation.)

B | C | 5. Call to consider.


C | 7-11. Call to consider.

5. Consider = Set your heart on, or give your attention to. Occurs five times in this book (1. 5, 7; 2. 15, 18, 18). Cp. Job 1. 8; 2. 2. 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. 39, 39). Ap. 92. have not enough = are not satisfied. Ref. to Pent. (Lev. 26. 26). Ap. 92. mountain = hill country, take pleasure = be pleased therewith. I will be glorified = I will get Me honour. Heb. text has הֵּרַעְשָׂד. This is one in a list of twenty-nine words which are without the letter ח (Aleph) at the end (see Ginzburg’s Massoret, vol. i, p. 281). Ap. 30. This letter א is 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 א). Ap. 92. saith the LORD = hath said Jehovah.


8. the heaven, &c. Ref. to Pent. (Lev. 26. 19. Deut. 28. 23). Ap. 92. dew. See note on Ps. 135. 3. and. Note the Fig. Polysyndeton (Ap. 6), emphasising each item which is particularised here, and in v. 11.
11 Then spoke Haggai the Lord's messenger in the Lord's message unto the People, saying, '3 am with you, saith the Lord.'

F 13 Then spake Haggai the Lord's messenger in the Lord's message unto the People, saying, '3 am with you, saith the Lord.'

12 In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, 2 'Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the People, saying, 3 'Who is left among you that saw this house in her first 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 Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye People of the land, saith the Lord, and work: for 3 am with you, saith the Lord of hosts.

5 According to the word that I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you: fear ye not.'

D 6 For thus saith the Lord of hosts: 'Yet once, it is a little while, and 3 shall shake the heavens, and the earth, and the sea, and the dry land; 7 And I shall shake all nations, and of the desire of all nations shall come:

G2 and the desire of all nations shall come:
2. 7.  

**Haggai.**

and I will fill this house with "glory," "saith the LORD of hosts, 
8 "The silver is Mine, and the gold is Mine," "saith the LORD of hosts, 
9 The "glory of this "latter house shall be greater than of the former, "saith the LORD of hosts: and in this place will I give "peace, "saith the LORD of hosts." 

A H  
10 In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai, 
11 "Thus saith the LORD of hosts; "Ask now the priests concerning the law, saying, 
12 "If one bear "holy flesh in the "skirt of his garment, and with his skirt do touch bread, or pottage, or "wine, or oil, or any meat, shall it be "holy?" 
13 Then said Haggai, "If one that is unclean "by a "dead body touch any of these, shall it be "unclean?" 
14 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. 

B K  
15 And now, I pray you, "consider of this day, and "upward, 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 "measures, "there were but ten: when one came to the press for to draw out fifty "vessels out of the press, there were but twenty. 
17 "I smote you with blasting and with mildew and with hail in all the labours of your hands; 
18 yet "turned not to Me, "saith the LORD. 
19 "Consider now from this day and "upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the temple of the LORD's temple was laid, "consider it. 
20 "Is the seed yet in the barn? "yea, as yet "the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: 
21 "from this day will I bless "you." 
22 And "again the word of the LORD came there and there. vessels. Omit "vessels". Heb. "pirah = a winepress. Occurs only here, and Isa. 63: 3. Hence used of a wine measure. Ave. 92. 16 Consider. Consider. Fig. "Anadiplosis. Ap. 8. 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. 
23 "And the priests answered and said, "It "shall be "unclean." 

2. 10-14 (A, p. 1276). DISAPPROBATION. (Introversion and Alternation.) 

A H  
10 In the, &c. Nearly two months after the preceding message. See note on p. 1276. 
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: 2. or. Note the Fig. "Paradisotl (Ap. 6). 
13 by = by [touching]. dead body = soul. Heb. "nephesh. See Ap. 13: 9, where see thirteen passages in which nephesh is used of a "dead soul" in distinction from a "living soul," as in Gen. 2: 7. 
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2. 15-19 (B and C, p. 1276). PUNISHMENT AND ENCOURAGEMENT. (Extended Alternation.) 

B K  
15 Consider. Part time: "before". 
16 After the Ingathering. 
17 Consider. Subsequent time. 
18 Before the Ingathering. 

C K  
15 Consider. See note on I. 5. 

D N1  
20 And "again the word of the LORD came there and there. vessels. Omit "vessels". Heb. "pirah = a winepress. Occurs only here, and Isa. 63: 3. Hence used of a wine measure. Ave. 92. 16 Consider. Consider. Fig. "Anadiplosis. Ap. 8. 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. 
21 "Is the seed yet in the barn? "yea, as yet "the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: 
22 "from this day will I bless "you." 
23 "And the priests answered and said, "It "shall be "unclean."
unto Haggai in the four and twentieth day of the month, saying,

21 "Speak to Zerubbabel, governor of Judah, saying, "I will shake the heavens and the earth;

And I will overthrow the throne of kingdoms, and I will destroy the strength of the heathen; 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.

In that day, saith the LORD of hosts, will I make thee a signet: for I have chosen thee."