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Translation Notes (unfoldinWord)

Haggai - Introduction

Part 1: General Introduction

What is the book of Haggai about?

In 539 B.C., the Persian emperor Cyrus conquered the Babylonian empire. He permitted peoples whom the Babylonians had exiled to return to their homelands. So the next year, a group of Israelites from the former kingdom of Judah returned home from exile. Within two years, they began to repair Yahweh's temple in Jerusalem. But after they had only laid the foundation, their enemies forced them to stop. However, around 520 B.C. a new king, Darius, became emperor of Persia, and he was likely to allow the Judeans to finish rebuilding the temple. Nevertheless, they neglected that work and built luxurious homes for themselves instead. In response, Yahweh prevented their crops from growing well, and the people became hungry and poor. Yahweh then sent the prophet Haggai to explain to them that he had done this because they had neglected his temple. Through Haggai, Yahweh promised that if they would rebuild his temple, he would bless them once again with abundant crops. Yahweh also promised their governor, Zerubbabel, that he would make him an honored leader among the nations of the world. The people responded to Haggai's prophesies by obeying Yahweh and rebuilding his temple, and Yahweh blessed them once again.

Outline of Haggai

The book of Haggai consists of four oracles that Yahweh gave him to deliver to the Judeans who had returned from exile. Each oracle is dated on a particular day of a specific month in the second year of the reign of Darius as emperor of Persia.

- First oracle (1:1–15a): The people must finish the temple so that Yahweh will bless them again
- Second oracle (1:15b–2:9): The rebuilt temple will be more glorious than the first temple
- Third oracle (2:10–19): Yahweh has withheld crops, but now he will bless the people
- Fourth oracle (2:20–23): Yahweh will defeat the nations and establish Zerubbabel as his honored ruler

Who was the prophet Haggai?

The book of Haggai does not tell us very much about the prophet whose oracles it records. Haggai is mentioned briefly in one other book of the Bible. Ezra 5:1 tells us that Haggai "prophesied to the Jews who were in Judah and in Jerusalem in the name of the God of Israel who was over them." Ezra 6:14 adds that "the elders of the Jews were building and prospering by the prophesying of Haggai the prophet" and that "they built and completed" the temple of Yahweh in Jerusalem. But we know nothing beyond this. Still, we can recognize that Haggai must have been a man of faith, courage, and conviction to challenge the Judeans in their comfortable complacency and inspire them to renew the work of rebuilding the temple.

How should the title of this book be translated?

This book traditionally has been titled "Haggai" or "The Book of Haggai." Translators may also decide to give it a title such as "The Prophecies of Haggai" or "The Sayings of Haggai"

Part 2: Important Translation Issues

Hebrew months

The book of Haggai dates each of its four oracles by the day of a Hebrew month. In your translation, you could convert these Hebrew days and months into approximate dates on the calendar that your culture uses. Notes will give equivalents on Western calendars for those who wish to do this. However, the Jews used a lunar calendar, so if you

use a solar calendar, the date will be different every year and the translation will often not be accurate. So it may be preferable to state the number of the day and the name of the month of the Hebrew calendar in the text of your translation and say in a footnote approximately what time of year that is on your calendar.

Quote marks

The oracles of Haggai are direct first-level quotations from Yahweh. They contain second-level and third-level quotations. If you decide to present those as direct quotations, you can indicate their beginnings and endings with second-level and third-level quotation marks or with whatever other punctuation or convention your language may use. You may also be able to use special formatting to set off these quotations. Alternatively, if your language would not put direct quotations inside a direct quotation, you could represent the second-level and third-level quotations as indirect quotations. Notes suggest how you could do this in various places.

"The declaration of Yahweh"

Haggai frequently uses the formula "the declaration of Yahweh" to identify his oracles as words that Yahweh has given him to speak. If your language would not use an abstract noun such as "declaration," you could express the same idea in another way. You might say, for example, "this is what Yahweh declares."

"House" meaning "temple"

Throughout the book of Haggai, various speakers use the word "house" to mean "temple." They are speaking of the temple as if it would be a house in which God lived, since God's presence would be there. If it would be helpful to your readers, in your translation you could state the meaning plainly and say "temple" rather than "house" in each of these instances.

Singular and plural "you"

Throughout the book, the words "you," "yourselves," and "your" and the implied "you" in imperatives are all plural because Yahweh is addressing the returned exiles as a group. The only exception is in the last verse, where "you" is singular because Yahweh is speaking to Zerubbabel alone. So if your language marks a distinction between singular and plural "you," use plural forms throughout your translation except in

the last verse, where the singular form is appropriate.

The date formula of the second oracle

In 1:1 and 2:10, the first and third oracles in the book are dated with a day, month, and year. It may therefore be that the reference to a year in 1:19, "in the second year of Darius the king," is actually part of the dating of the second oracle, which follows immediately afterwards in the text, although after a chapter and verse division. Some versions begin a new sentence with that phrase in order to put the information about the "second year" with the information in 2:1 about the "seventh month" and the "twenty-first day." Some versions also put a section heading before "In the second year" to suggest that a new oracle is starting with that phrase. Other versions place the chapter and verse division before "In the second year of Darius the king," which makes that phrase part of 2:1. (The chapter and verse divisions in the Bible were added many centuries after the Bible was written, as an aid to locating passages within the Bible. Subsequently, some translators and publishers have made various adjustments to the placement of chapter and verse divisions.) In your translation, present the material in the way that you feel will be most helpful to your readers. (See: Information Structure.)

Haggai - Chapter 1 Introduction

Structure and Formatting

This chapter contains the first oracle that Haggai delivered from Yahweh to the Judeans who had returned from exile.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in verses 4, 6, and 8–11.

Haggai 1:1 (#1)

"In the second year of Darius the king"

The **second year of Darius the king** implicitly means the second year of the reign of Darius as king. You could include this information if that would be helpful to your readers, here and in 1:15 and 2:10. Alternate translation: "In the second year of the reign of King Darius"

See: Assumed Knowledge and Implicit Information

Haggai 1:1 (#2)

"In the second year" - "in the sixth month, on the first day of the month"

If your language does not use ordinal numbers, in your translation you could use cardinal numbers or equivalent expressions. Alternate translation: "In year two of ... on day one of month six"

See: Ordinal Numbers

Haggai 1:1 (#3)

"in the sixth month, on the first day of the month"

The **sixth** month of the Hebrew calendar includes August and September on Western calendars. See the General Introduction to Haggai for a discussion of how you might express this date in your translation.

See: Hebrew Months

Haggai 1:1 (#4)

"the word of Yahweh was by the hand of Haggai the prophet"

Here one part of the prophet Haggai, his **hand**, represents all of him in bringing the **word of Yahweh** to the returned exiles. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "Haggai the prophet brought the word of Yahweh"

See: Synecdoche

Haggai 1:1 (#5)

"the word of Yahweh"

The term **word** represents a message that Yahweh conveyed by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a message from Yahweh"

See: Metonymy

Haggai 1:2 (#1)

"Thus says Yahweh of Armies, saying: 'This people, they say, 'The time has not come to rebuild the house of Yahweh'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Yahweh of hosts is concerned that these people are saying that the time has not come to rebuild the house of Yahweh"

See: Quotes within Quotes

Haggai 1:2 (#2)

"Yahweh of Armies"

The phrase **Yahweh of Armies** is a title for God that indicates his great power. It describes him as the commander of heavenly armies. If a translation of the Bible exists in your region, it may have a particular way of translating this phrase, and you may wish to use that in your translation. If a translation of the Bible does not exist in your region, you may wish to express the meaning of this phrase in some other way, here and throughout the book. Alternate translation: "Yahweh the Almighty"

See: How to Translate Names

Haggai 1:2 (#3)

"This people"

The phrase **This people** refers to the people of Judah who had returned from exile in Babylon. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "These returned Judean exiles"

See: Assumed Knowledge and Implicit Information

Haggai 1:2 (#4)

"the house of Yahweh"

As the General Introduction to Haggai discusses, here and often throughout the book of Haggai, the word **house** means "temple." The people are speaking of the temple as if it would be a house in which God lived, since God's presence would be there. Alternate translation: "the temple of Yahweh"

See: Metaphor

Haggai 1:3 (#1)

"Then the word of Yahweh came by the hand of Haggai the prophet"

See how you translated this in [1:1](#). Alternate translation: "Then Haggai the prophet brought this message from Yahweh"

See: Idiom

Haggai 1:4 (#1)

"Is it} a time for you yourselves to live in your paneled houses, while this house {is} desolate"

Yahweh is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "Now is not a time for you yourselves to live in your paneled houses, while this house is desolate!"

See: Rhetorical Question

Haggai 1:4 (#2)

"for you yourselves" - "in your" - "houses"

As the General Introduction to Haggai discusses, here and throughout the book except for in the last verse, the words **you**, **yourselfes**, and **your** are plural because Yahweh is addressing the returned exiles, so use the plural form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Haggai 1:4 (#3)

"paneled"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. The term **paneled** could describe: (1) houses whose walls are covered with panels of costly wood. Alternate translation: "in houses whose walls you have paneled with costly wood" (2) houses that have

roofs. Alternate translation: "in your houses that have roofs"

See: Active or Passive

Haggai 1:5 (#1)

"So now, thus says Yahweh of Armies: 'Set your heart upon your ways"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "So now Yahweh of Armies is telling you to set your heart upon your ways"

See: Quotes within Quotes

Haggai 1:5 (#2)

"Set your heart upon your ways"

Here, the **heart** figuratively represents the thoughts. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Focus your thoughts on your ways" or "Consider your ways carefully"

See: Idiom

Haggai 1:5 (#3)

"your heart"

Since Yahweh is speaking to many people, it may be more natural in your language to use the plural form of **heart**. Alternate translation: "your hearts"

See: Collective Nouns

Haggai 1:5 (#4)

"your ways"

Yahweh is speaking of how the returned exiles have been living as if that were a series of **ways** or paths that they were walking along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "how you have been living"

See: Metaphor

Haggai 1:6 (#1)**"but not to satiety"**

If your language does not use an abstract noun for the idea of **satiety**, you could express the same idea in another way. Alternate translation: "but not enough to satisfy your hunger"

See: Abstract Nouns

Haggai 1:6 (#2)**"but not {enough} to become drunk"**

In this culture, as in many cultures today, the water was not safe to drink, so people drank wine made from grapes. This wine contained a low level of alcohol. Yahweh is emphasizing that the people do not have enough to drink to satisfy their thirst. If they did, they would also experience a slight stimulating sensation. Yahweh is not suggesting that drunkenness is a good thing. It may be helpful to clarify the intended meaning of this statement. Alternate translation: "but you cannot drink enough to satisfy your thirst"

See: Assumed Knowledge and Implicit Information

Haggai 1:6 (#3)**"One wears clothes, but he does not warm himself"**

Since to this point Yahweh has been speaking to the Judeans in the second person, it may be natural in your language to translate this sentence in the second person as well. Alternate translation: "You wear clothes, but you are not able to warm yourselves"

See: First, Second or Third Person

Haggai 1:6 (#4)**"And the wage earner earns wages into a punctured bag"**

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "And the wage earner earns wages, only to put them into a punctured bag"

See: Ellipsis

Haggai 1:6 (#5)**"And the wage earner earns wages into a punctured bag"**

Yahweh is speaking as if the returned exiles were literally putting their **wages** in a **punctured bag**. The image suggests that when they have expenses, they do not have money available to meet them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "And the money you earn seems to disappear quickly"

See: Metaphor

Haggai 1:6 (#6)**"a punctured bag"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "a bag that someone has punctured" or "a bag that has a hole in it"

See: Active or Passive

Haggai 1:7 (#1)**"Thus says Yahweh of Armies: 'Set your heart upon your ways"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Yahweh of Armies is telling you to set your heart upon your ways"

See: Quotes within Quotes

Haggai 1:7 (#2)**"Set your heart upon your ways"**

See how you translated this in [1:5](#). Alternate translation: "Focus your thoughts on how you have been living" or "Consider carefully how you have been living"

See: Idiom

Haggai 1:8 (#1)

"Go up {to} the mountain and bring timber and build the house,"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Yes, Yahweh is telling you to go up to the mountain and bring timber and build the house, and he will take pleasure in it and he will be glorified"

See: Quotes within Quotes

Haggai 1:8 (#2)

"to} the mountain"

Yahweh is not referring to a specific **mountain**. He means the various mountains around the city of Jerusalem, where his temple was located. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "to the mountains"

See: Generic Noun Phrases

Haggai 1:8 (#3)

"and I will be glorified"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. See the discussion in the General Notes to this chapter of the concept of God being **glorified**. Alternate translation: "and this will glorify me" or "and in this way you will honor me"

See: Active or Passive

Haggai 1:9 (#1)

"You looked for much, but behold, little!"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "You looked for much, but behold, little! And you brought it home, but he blew upon it! And Yahweh of Armies wants you to know why this happened. It is because of his house, that it is desolate, but you are running, a man to his house"

See: Quotes within Quotes

Haggai 1:9 (#2)

"but behold"

Yahweh is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation.

See: Metaphor

Haggai 1:9 (#3)

"but behold, little"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "but you found only a little"

See: Ellipsis

Haggai 1:9 (#4)

"but I blew upon it"

Yahweh is speaking as if he had literally blown on the crops that the Judeans brought home. The image is of the wind blowing hard and carrying off grain. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "but it was as if the wind carried it away"

See: Metaphor

Haggai 1:9 (#5)

"Because of what?" — "Because of my house"

Yahweh is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "There is an important reason for this! ... It is because of my house"

See: Rhetorical Question

Haggai 1:9 (#6)**"the declaration of Yahweh of Armies"**

As the General Introduction to Haggai discusses, if your language does not use an abstract noun for the idea of **declaration**, you could express the same idea in another way, here and in the other occurrences of this phrase throughout the book. Alternate translation: "this is what Yahweh of Armies declares"

See: Abstract Nouns

Haggai 1:9 (#7)**"but you are running, a man to his house"**

Although the term **man** is masculine, Yahweh is using the word in a generic sense that includes both men and women. In this context, it means "each one of you." If it would be helpful to your readers, you could use language in your translation that indicates this. Alternate translation: "each one of you is running to his or her own house"

See: When Masculine Words Include Women

Haggai 1:9 (#8)**"but you are running, a man to his house"**

Yahweh is speaking as if the Judeans were literally **running** back to their homes whenever they had the opportunity to return to them. He means that they are eager to improve their own homes, even though they do not care about the temple. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "while you are eager to improve your own homes"

See: Metaphor

Haggai 1:10 (#1)**""the heavens" - "refrain from dew"**

Yahweh is speaking as if the **heavens** and the **earth** were living things that could actively withhold **dew** and **produce** from the Judeans. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "there is no dew from the heavens above you and there is no produce from the earth"

See: Personification

Haggai 1:10 (#2)**""the heavens above you refrain from dew"**

Yahweh is speaking as if **dew** fell from the **heavens**, that is, from the sky. He means implicitly that not only has rain not been falling from the sky, dew has not even been forming on the ground overnight. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "not only has it not been raining, dew has not even been forming,"

See: Assumed Knowledge and Implicit Information

Haggai 1:11 (#1)**""upon the land and upon the mountains"**

In this verse, Yahweh uses a series of repetitive phrases to show that the effects of the **desolation** he has **called for** are comprehensive. A series of phrases like this is called a litany. If your readers would not be familiar with this form, to help them appreciate it, you could put each of the phrases on a separate line in your translation, for example:\n" And I have called for desolation\nupon the land\nand upon the mountains\nand upon the grain\nand upon the new wine ..."\n

See: Litany

Haggai 1:11 (#2)**""And I have called for desolation upon the land and upon the mountains"**

If your language does not use an abstract noun for the idea of **desolation**, you could express the same idea in another way. The word "desolation" is the noun form of the word whose adjective form "desolate" Yahweh uses in verses 4 and 9. Yahweh is saying that the land of Judah is experiencing desolation because the people have left his temple desolate. So if you would not use the abstract noun "desolation" in your language, an adjective such as "desolate" may be suitable here. Alternate translation: "And I have called for the land and the mountains and the grain and the new wine and the oil and what the ground produces and the man and

the beast and all the labor of your hands to become desolate”

See: Abstract Nouns

Haggai 1:11 (#3)

"And I have called for"

If you have been translating this chapter so that there are not quotations within a quotation, for consistency you would say here, “And he has called for.”

See: Quotes within Quotes

Haggai 1:11 (#4)

""and upon the grain and upon the new wine"

Here, **grain**, **new wine**, and **oil** represent wheat and barley, grapes, and olives, of which they are the products. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: “and upon the wheat and barley and upon the grapes and upon the olives”

See: Metonymy

Haggai 1:11 (#5)

"and upon the man and upon the beast"

Yahweh is not referring to a specific **man** or to a specific **beast**. He means people and animals in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: “and upon people and upon animals”

See: Generic Noun Phrases

Haggai 1:11 (#6)

"your} hands"

Yahweh is using one part of the Judeans, their **hands**, to mean all of them in the act of working. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “everything that you do”

See: Synecdoche

Haggai 1:12 (#1)

"Then" - "listened to the voice of Yahweh their God and to the words of Haggai the prophet"

Here the word **listened** implicitly means “obeyed.” If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: “Then ... obeyed the voice of Yahweh their God and the words of Haggai the prophet”

See: Idiom

Haggai 1:12 (#2)

"Then" - "listened to the voice of Yahweh their God and to the words of Haggai the prophet"

Here the term **voice** represents what Yahweh said by using his voice and the term **words** represents what Haggai said by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “Then ... obeyed what Yahweh their God and Haggai the prophet had said”

See: Metonymy

Haggai 1:12 (#3)

"to the voice of Yahweh their God and to the words of Haggai the prophet"

Here a single idea is expressed through two phrases connected with **and**. The second phrase tells by what means the action of the first phrase was accomplished. If it would be more natural in your language, you could convey this meaning with an equivalent expression that does not use “and.” Alternate translation: “what Yahweh their God had said through Haggai the prophet”

See: Hendiads

Haggai 1:12 (#4)

"and the people feared the face of Yahweh"

Here one part of Yahweh, his **face**, represents all of him. Alternate translation: “and the people feared Yahweh” or “and the people respected Yahweh”

See: Synecdoche

Haggai 1:13 (#1)**"I {am} with you!"—the declaration of Yahweh"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Yahweh declares that he is with you!"

See: First, Second or Third Person

Haggai 1:14 (#1)

"And Yahweh awakened the spirit of the governor of Judah, Zerubbabel son of Shealtiel, and the spirit of Joshua son of Jehozadak, the high priest, and the spirit of all of the remnant of the people"

Here one part of Zerubbabel, Joshua, and the people, their **spirit** in each case, represents all of them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "And Yahweh awakened the governor of Judah, Zerubbabel son of Shealtiel, and Joshua son of Jehozadak, the high priest, and all of the remnant of the people"

See: Synecdoche

Haggai 1:14 (#2)

"And Yahweh awakened the spirit of the governor of Judah, Zerubbabel son of Shealtiel, and the spirit of Joshua son of Jehozadak, the high priest, and the spirit of all of the remnant of the people"

Here Zerubbabel, Joshua, and the people are described as if they had literally been asleep and Yahweh woke them up. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "And Yahweh motivated the governor of Judah, Zerubbabel son of Shealtiel, and Joshua son of Jehozadak, the high priest, and all of the remnant of the people"

See: Metaphor

Haggai 1:15 (#1)**"on the twenty-fourth day of the sixth month"**

The **sixth month** of the Hebrew calendar includes August and September on Western calendars. See how you decided to translate the similar reference to a day, month, and year in [1:1](#).

See: Hebrew Months

Haggai 1:15 (#2)

"on the twenty-fourth day of the sixth month in the second year"

If your language does not use ordinal numbers, you could use cardinal numbers here. Alternate translation: "on day 24 of month six. In year two"

See: Ordinal Numbers

Haggai - Chapter 2 Introduction*Structure and Formatting*

This chapter contains the second (2:1–9), third (2:10–19), and fourth (2:20–23) oracles that Haggai delivered from Yahweh to the Judeans who had returned from exile.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in verses 6–7 and 21–22.

*Translation Issues in this Chapter***The teaching example of uncleanness (verses 12–14)**

In the third oracle, Yahweh has Haggai speak with the priests in front of the people in order to teach the people by using an example. Haggai has the priests confirm that a person in a state of holiness does not communicate that holy state to foods that he touches. Haggai then has the priests confirm that a person in a state of uncleanness does communicate that unclean state to foods that he touches. Haggai then tells the people that Yahweh considers them to be unclean, meaning not in a proper state to take part in worship, because they have not obeyed him and rebuilt the temple. They have communicated that unclean state to the foods that they have offered in sacrifice, and so those sacrifices are not acceptable to Yahweh. Stated plainly, the message of this example is that the sacrifices the people are offering on the altar do not make up for their disobedience in not rebuilding

the temple. Rather, their disobedience in not rebuilding the temple is making their sacrifices unacceptable. Notes to verses 11-14 will suggest ways in which you can indicate this meaning in your translation.

Haggai 2:1 (#1)

"in the seventh, on the twenty-first of the month"

Here some words are omitted that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "in the seventh month, on the twenty-first day of the month"

See: Ellipsis

Haggai 2:1 (#2)

"in the seventh, on the twenty-first of the month"

If your language does not use ordinal numbers, you could use cardinal numbers here. Alternate translation: "on day 21 of month seven"

See: Ordinal Numbers

Haggai 2:1 (#3)

"in the seventh, on the twenty-first of the month"

The **twenty-first** day of the **seventh** month on the Hebrew calendar is near the middle of October on Western calendars. See how you decided to translate the similar reference to a day and month in [1:1](#).

See: Hebrew Months

Haggai 2:1 (#4)

"the word of Yahweh was by the hand of Haggai the prophet"

See how you translated this same statement in [1:1](#). Alternate translation: "Haggai the prophet brought a message from Yahweh"

See: Synecdoche

Haggai 2:2 (#1)

"the people, saying"

You may decide to translate the rest of this oracle, through verse 9, so that there is not a direct quotation within a quotation. If so, you can translate this so that it does not introduce a direct quotation. Alternate translation, with no comma following: "the people and ask them"

See: Quotes within Quotes

Haggai 2:3 (#1)

"Who is the one left among you who saw this house in its former glory? How are you seeing it now? Compared with that, {is it} not like nothing in your eyes"

If you have decided to translate this oracle so that it does not contain direct quotations within a quotation, you can translate this verse as an indirect quotation, continuing the sentence that begins in the previous verse. Alternate translation: "who is left among them who saw this house in its former glory. Ask them how they are seeing it now and whether, compared with it, it is not like nothing in their eyes"

See: Quotes within Quotes

Haggai 2:3 (#2)

"Who is the one left among you who saw this house in its former glory? How are you seeing it now? Compared with that, {is it} not like nothing in your eyes"

Yahweh is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "Some of you saw this temple in its former glory. I know that you are not pleased with the way it looks now. Compared with the way it looked before, it seems like nothing in your eyes."

See: Rhetorical Question

Haggai 2:3 (#3)

"the one left among you who saw this house"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the one among you who still remembers what this temple looked like"

See: Active or Passive

Haggai 2:3 (#4)

"who saw this house in its former glory"

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "who saw how glorious this temple formerly was"

See: Abstract Nouns

Haggai 2:3 (#5)

"Compared with that"

The pronoun **that** refers to the former glory of the temple. It may be helpful to clarify this for your readers. Alternate translation: "Compared with its former glory"

See: Rhetorical Question

Haggai 2:3 (#6)

"Compared with that, {is it} not like nothing in your eyes"

Yahweh is using the term **eyes** by association to mean sight. Sight, in turn, represents attention, perspective, and judgment. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Compared with that, do you not regard it as nothing"

See: Metonymy

Haggai 2:4 (#1)

"But now, be strong, Zerubbabel!—the declaration of Yahweh—'and be strong, Joshua son of Jehozadak, you high priest, and be strong, all people of the land!—the declaration

of Yahweh—'and work, for I {am} with you!—the declaration of Yahweh of Armies"

If you have decided to translate this oracle so that it does not contain direct quotations within a quotation, you can translate the second-level quotations in this verse as indirect quotations. Alternate translation: "But tell Zerubbabel that I, Yahweh, declare that he should now be strong, and that I, Yahweh, declare to Joshua son of Jehozadak, the high priest, and to all the people of the land that they should be strong, and that I, Yahweh of Armies, declare that they should work, for I am with them"

See: Quotes within Quotes

Haggai 2:4 (#2)

"all people of the land"

Yahweh is using this expression to refer to the Judeans who have returned from exile. The phrase means the same thing as the term "remnant" in [1:12](#) and [1:14](#). However, the phrase "the people of the land" often has a different meaning elsewhere in the Bible. In other passages, it refers to the Canaanites who were living in the region before the Israelites arrived. So it may be helpful to your readers to state the plainly what "the people of the land" means here. Alternate translation: "all you Judeans who have returned from exile"

See: Idiom

Haggai 2:5 (#1)

"The word that I covenanted with you when you came out of Egypt, and my Spirit remains in your midst. Do not fear"

If you have decided to translate this oracle so that it does not contain quotations within a quotation, you can translate this verse as an indirect quotation. Alternate translation: "Tell them that this is the word that I covenanted with them when they came out of Egypt, and my Spirit remains in their midst, so they should not fear"

See: Quotes within Quotes

Haggai 2:5 (#2)

"The word that I covenanted with you"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "This is the word that I covenanted with you"

See: Ellipsis

Haggai 2:5 (#3)

"The word that I covenanted with you"

Yahweh is using the term **word** to mean what he said to the Israelites by using words when he made a covenant with them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "This is the covenant promise that I made to you"

See: Metonymy

Haggai 2:5 (#4)

"The word that I covenanted with you when you came out of Egypt"

By **The word that I covenanted with you**, Yahweh is referring to what he has just said, "I am with you." Yahweh made this promise to the Israelites when they **came out of Egypt**. See, for example, [Exodus 29:45–46](#), "And I will live among the sons of Israel and will be their God. And they will know that I am Yahweh their God, who brought them out from the land of Egypt to live among them." You could indicate this in your translation if it would be helpful to your readers. Alternate translation: "This is the covenant promise that I made to you when you came out of Egypt, that I would be with you"

See: Assumed Knowledge and Implicit Information

Haggai 2:5 (#5)

"and my Spirit remains in your midst"

With this statement, Yahweh is asserting that he is indeed fulfilling his covenant promise to be with the Israelites. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "and indeed I am present in your midst through my Spirit, just as I promised"

See: Assumed Knowledge and Implicit Information

Haggai 2:6 (#1)

""For thus says Yahweh of Armies: 'Yet once, it {will be} a little {while},"

If you have decided to translate this oracle so that it does not contain quotations within a quotation, you can translate the second-level quotation in this verse as an indirect quotation. Alternate translation: "For I, Yahweh of Armies, say that yet once, it will be a little while, and I will be shaking the heavens and the earth and the sea and the dry land"

See: Quotes within Quotes

Haggai 2:6 (#2)

""Yet once, it {will be} a little {while},"

These phrases **Yet once** and **it will be a little while** may mean similar things. The first phrase may mean "after only one more period of time." The second phrase says basically the same thing but adds the information that this will be a brief period of time. Yahweh may be using the two phrases together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "I can assure you that after only a short time, I will be shaking"

See: Doublet

Haggai 2:6 (#3)

"and I {will be} shaking"

Yahweh is speaking as if he would literally be **shaking** all of creation. The image is that of a great earthquake. (People in this culture considered the sky to be a solid object above the earth, so Yahweh could shake that as well as the earth with a great quake.) It becomes clear in the next verse that Yahweh is actually using all of creation to represent "all nations" in their relationship to his chosen people. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and I will bring about such changes in the attitude of the nations toward you that it will be as if I am shaking"

See: Metaphor

Haggai 2:6 (#4)**""the heavens and the earth"**

Yahweh is using the two main components of creation, the **heavens** (the sky) and the **earth**, to mean all of creation. He is then using the two main components of creation below the sky, the **sea** and the **dry land**, to mean the entire world in which humans live. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "everything that I have created"

See: Merism

Haggai 2:7 (#1)**""And I will shake all of the nations,"**

If you have decided to translate this oracle so that it does not contain quotations within a quotation, you can translate the second-level quotation in this verse as an indirect quotation. Alternate translation: "I, Yahweh of Armies, say that I will shake all of the nations, and they will come with the treasure of all of the nations, and I will fill this house with glory"

See: Quotes within Quotes

Haggai 2:7 (#2)**"And I will shake all of the nations"**

Yahweh is speaking as if he were literally going to **shake** the **nations** with an earthquake. It is clear from the context that this represents Yahweh changing the attitude of the nations. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "And I will change the attitude of all the nations toward you"

See: Metaphor

Haggai 2:7 (#3)**"and I will fill this house {with} glory"**

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. In this context, the word **glory** could mean: (1) the **treasure** that the **nations** will bring to the temple as an offering to Yahweh. The next verse suggests that this may be the meaning.

Alternate translation: "and I will fill this temple with glorious treasure" (2) the reputation that the temple would have. Alternate translation: "and I will give this temple a glorious reputation"

See: Abstract Nouns

Haggai 2:8 (#1)**"The silver is mine, and the gold is mine'—the declaration of Yahweh of Armies"**

If you have decided to translate this oracle so that it does not contain quotations within a quotation, you can translate the second-level quotation in this verse as an indirect quotation. Alternate translation: "I, Yahweh of Armies, declare that the silver is mine, and the gold is mine"

See: Quotes within Quotes

Haggai 2:8 (#2)**"The silver is mine, and the gold is mine"**

The implication of this statement seems to be that Yahweh can promise that the nations will bring their treasure to the rebuilt temple because all of that treasure actually belongs to him. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "I can promise you this because the silver and gold that the nations will bring to the temple actually belongs to me"

See: Assumed Knowledge and Implicit Information

Haggai 2:9 (#1)**"The latter glory of this house {will be} greater than the former,' says Yahweh of Armies, 'and in this place I will give peace'—the declaration of Yahweh of Armies"**

If you have decided to translate this oracle so that it does not contain quotations within a quotation, you can translate the second-level quotations in this verse as indirect quotations. Alternate translation: "I, Yahweh of Armies, say that the latter glory of this house {will be} greater than the former, and I, Yahweh of Armies, declare that in this place I will give peace"

See: Quotes within Quotes

Haggai 2:9 (#2)

"The latter glory of this house {will be} greater than the former"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "The latter glory of this temple {will be} greater than the former glory of this temple" or "The latter glory of this temple {will be} greater than its former glory"

See: Ellipsis

Haggai 2:9 (#3)

"The latter glory of this house {will be} greater than the former"

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "This temple will become more glorious now than it was before"

See: Abstract Nouns

Haggai 2:9 (#4)

"house"

Here, as in many other instances throughout the book, Yahweh is speaking of his temple as if it were a **house** in which he lived. If you decided to translate the word **house** as "temple," look back over your translation to make sure that you have done this consistently. Alternate translation: "temple"

See: Metaphor

Haggai 2:9 (#5)

"and in this place I will give peace"

By **this place**, Yahweh most likely means Judea and especially Jerusalem. The enemies of the Judeans destroyed the previous temple, but Yahweh is promising here that he will now cause the nations to be at **peace** with them so that enemy armies do not destroy the rebuilt temple. You could indicate that in your translation if it would be helpful to

your readers. Alternate translation: "and here in Jerusalem I will give peace" or "and I will not allow your enemies to come here to Jerusalem and destroy this temple again"

See: Idiom

Haggai 2:10 (#1)

"On the twenty-fourth of the ninth"

Here some words are omitted that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "On the twenty-fourth day of the ninth month"

See: Ellipsis

Haggai 2:10 (#2)

"On the twenty-fourth of the ninth, in the second year of Darius"

If your language does not use ordinal numbers, you could use cardinal numbers here. Alternate translation: "on day 24 of month nine in year two of Darius"

See: Ordinal Numbers

Haggai 2:10 (#3)

"On the twenty-fourth of the ninth"

The **twenty-fourth day of the ninth month** on the Hebrew calendar is near the middle of December on Western calendars. See how you decided to translate the similar reference to a day and month in [1:1](#).

See: Hebrew Months

Haggai 2:10 (#4)

"the word of Yahweh was to Haggai the prophet, saying"

See how you translated the similar statement in [1:1](#). Alternate translation: "Haggai the prophet received a message from Yahweh, who told him"

See: Idiom

Haggai 2:11 (#1)

"Thus says Yahweh of Armies: 'Now ask the priests {about} the law, saying"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Yahweh of Armies says to ask the priests about the law. Ask them"

See: Quote Markings

Haggai 2:12 (#1)

"If a man carries holy flesh in the fold of his garment and he touches with his fold upon bread or upon stew or upon wine or upon oil or upon any food, does it become holy"

If you have decided to translate this oracle so that it does not contain direct quotations within a quotation, you can translate this verse as an indirect quotation, continuing the sentence that begins in the previous verse. Alternate translation: "whether bread or stew or wine or oil or any other food becomes holy if a man carries holy flesh in the fold of his garment and he touches with his fold upon it"

See: Quotes within Quotes

Haggai 2:12 (#2)

"If a man carries holy flesh in the fold of his garment and he touches with his fold upon bread or upon stew or upon wine or upon oil or upon any food, does it become holy"

Yahweh is using a hypothetical situation in order to teach. Alternate translation: "Suppose a man carries holy flesh in the fold of his garment. And suppose that man touches bread or stew or wine or oil or any other food with that fold. Would that make the food holy?"

See: Hypothetical Situations

Haggai 2:12 (#3)

"holy flesh"

The expression **holy flesh** refers implicitly to meat that has been offered to Yahweh as a sacrifice. Only priests could eat such meat. If it would be helpful to your readers, you could indicate that explicitly in your translation. Alternate translation: "meat that is set apart for the priests to eat because it has been offered to Yahweh as a sacrifice"

See: Idiom

Haggai 2:12 (#4)

"No"

The priests mean implicitly that while touching **holy flesh** makes a person "holy" (and therefore conveys certain privileges but also makes the person subject to certain restrictions, see [Leviticus 6:27](#)), that person does not communicate this holy state to objects that he touches. If it would be helpful to your readers, you could indicate that explicitly in your translation. Alternate translation: "No, a person who becomes holy by touching meat sacrificed to Yahweh does not communicate that holy state to objects that he touches"

See: Ellipsis

Haggai 2:13 (#1)

"the unclean by a person"

Haggai implicitly means a **person** who has died, and he is speaking specifically of that dead person's body. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the unclean by contact with a dead body"

See: Assumed Knowledge and Implicit Information

Haggai 2:13 (#2)

"the unclean by a person"

Haggai is using the adjective **unclean** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "a person who has become unclean by touching a dead body"

See: Nominal Adjectives

Haggai 2:13 (#3)**"the unclean by a person"**

Haggai and the priests share the knowledge that if an Israelite touches a dead body, something that is ritually unclean, then that Israelite becomes ritually unclean himself for a certain period of time (see 19:13). Such a person is not allowed to take part in public worship. It may be helpful to state this explicitly in your translation. Alternate translation: "someone who has become ritually impure by contact with a dead body" or "someone who is unable to join in public worship because he has touched a dead body"

See: Assumed Knowledge and Implicit Information

Haggai 2:13 (#4)**"any of these, will it be unclean"**

The pronoun **these** refers to the foods that Haggai described in the previous verse, and the pronoun **it** refers to one of those foods that an unclean person might touch. It may be helpful to clarify this for your readers. Alternate translation: "any of these foods, will the food that he touched become unclean" or "any of these foods, would that make the food that he touched unclean"

See: Pronouns — When to Use Them

Haggai 2:13 (#5)**"It will be unclean"**

This is the counterpart to the priests' answer in the previous verse. It may be helpful to indicate the implications of this answer explicitly in your translation. Alternate translation: "While a holy person does not communicate a holy state to objects that he touches, an unclean person does communicate an unclean state to objects that he touches, so any food that an unclean person touches does become unclean"

See: Assumed Knowledge and Implicit Information

Haggai 2:14 (#1)**"Thus {is} this people and thus {is} this nation to my face!"—the declaration of Yahweh—"and**

thus {is} every work of their hands, and what they offer there, it {is} unclean"

If you have decided to translate this oracle so that it does not contain quotations within a quotation, you can translate the second-level quotation in this verse as an indirect quotation. Alternate translation: "Yahweh of Armies declares that this people and this nation are thus to his face, and that every work of their hands is thus, and that what they offer there is unclean"

See: Quotes within Quotes

Haggai 2:14 (#2)**"Thus {is} this people and thus {is} this nation"**

The word **Thus** refers implicitly to a state of uncleanness. It may be helpful to indicate this in your translation. Alternate translation: "This people is unclean and this nation is unclean"

See: Assumed Knowledge and Implicit Information

Haggai 2:14 (#3)**"Thus {is} this people and thus {is} this nation"**

In this context, the terms **people** and **nation** both refer to the Judeans who have returned from exile. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "These Judeans who have returned from exile are unclean"

See: Doublet

Haggai 2:14 (#4)**"to my face"**

Here Yahweh is using the term **face** to mean his presence, by association with the way people can see the face of someone who is present. Presence, in turn, represents Yahweh's judgment by association with the way that he would assess anything that came to his attention in front of him. Alternate translation: "in my judgment"

See: Metonymy

Haggai 2:14 (#5)

"to my face"

Yahweh means implicitly that the Judeans are unclean because they have not obeyed him and rebuilt his temple. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "in my judgment because they have not obeyed me and rebuilt my temple"

See: Assumed Knowledge and Implicit Information

Haggai 2:14 (#6)

"and thus {is} every work of their hands"

Yahweh is using one part of the Judeans, their **hands**, to mean all of them in the act of working. The reference is specifically to their **work** of growing crops and raising animals. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and thus is all of the food that they produce" or "and all of the food that they produce is therefore unclean as well"

See: Synecdoche

Haggai 2:14 (#7)

"and what they offer there, it {is} unclean"

By **there**, Haggai implicitly means an altar that the returned exiles had set up at the temple site. This is described in [Ezra 3:1-6](#). You can say that in your translation if it would be helpful to your readers. Alternate translation: "and so what they offer on the altar that they have set up at the temple site is also unclean"

See: Assumed Knowledge and Implicit Information

Haggai 2:15 (#1)

"do set your hearts"

See how you translated this expression in [1:5](#). Alternate translation: "consider carefully what has been happening"

See: Idiom

Haggai 2:15 (#2)

"from before until this day"

The word **before** refers back in time to the whole period after the Judeans returned from exile. Alternate translation: "from the time you returned from exile until now"

See: Assumed Knowledge and Implicit Information

Haggai 2:15 (#3)

"from before the placing of stone upon stone in the temple of Yahweh"

Yahweh is using one part of the building process to represent the entire process of rebuilding the temple. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "before you began to rebuild the temple of Yahweh"

See: Synecdoche

Haggai 2:15 (#4)

"in the temple of Yahweh"

Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "in my temple"

See: First, Second or Third Person

Haggai 2:16 (#1)

"From their being"

The pronoun **their** likely refers to the days that Haggai described in the previous verse, beginning with "this day" (the day on which he is speaking) and including all of the days since the return from exile before the Judeans began rebuilding the temple. Alternate translation: "During those days" or "During that whole time period"

See: Pronouns — When to Use Them

Haggai 2:16 (#2)

"one came to a heap of twenty but there were ten"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "when a person came to a heap of grain that he expected to contain twenty measures, he found that it contained only ten measures"

See: Ellipsis

Haggai 2:16 (#3)

"one came to a heap of twenty but there were ten"

By **twenty**, Yahweh most likely means twenty ephahs. An ephah was equivalent to about 22 liters. If it would be helpful to your readers, you could express the quantity in modern measurements. Alternatively, to help your readers recognize that the biblical writings come from a long time ago when people used different measures, you could express the amount using the ancient measurement, the ephah, and explain the equivalent in modern measurements in a footnote. Alternate translation: "when a person came to a heap of grain that he expected to contain twenty ephahs, he found that it contained only ten ephahs" or "when a person came to a heap that he expected to contain over 400 kilograms of grain, he found that it contained only about 200 kilograms"

See: Biblical Volume

Haggai 2:16 (#4)

"one came to a vat to draw out fifty {from} the press but there were twenty"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "when a person came to a wine vat from which he expected he could draw fifty press-measures, he found that it contained only twenty press-measures"

See: Ellipsis

Haggai 2:16 (#5)

"fifty {from} the press"

The expression **from the press** probably describes a certain quantity of wine, a "press-measure," the amount that a winepress would produce from a single pressing of a full load of grapes. However, it is no longer clear exactly what this quantity was. In your translation, you could use a liquid measure that your readers would recognize that would approximate this quantity, or you could use a general expression. Alternate translation: "fifty gallons" or "fifty measures of wine"

See: Biblical Volume

Haggai 2:17 (#1)

"I struck you with blight and with mildew and with hail, all of the work of your hands, but it was not you to me'—the declaration of Yahweh"

If you have decided to translate this oracle so that it does not contain quotations within a quotation, you can translate the second-level quotation in this verse as an indirect quotation. Alternate translation: "Yahweh declares that he struck you with blight and with mildew and with hail, all of the work of your hands, but it was not you to him"

See: Quotes within Quotes

Haggai 2:17 (#2)

"all of the work of your hands"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "I struck all of the work of your hands"

See: Ellipsis

Haggai 2:17 (#3)

"all of the work of your hands"

See how you translated the similar expression in [2:14](#). Alternate translation: "all of the food that you were producing"

See: Synecdoche

See: Ellipsis

Haggai 2:17 (#4)

"but it was not you to me"

Yahweh is using this expression to mean that the Judeans did not obey him and rebuild the temple. Instead, they continued to disobey, as if they had nothing to do with Yahweh. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "but you still did not return to me" or "but it was as if you wanted to have nothing to do with me"

See: Idiom

Haggai 2:18 (#1)

"set your hearts"

See how you translated the similar phrase in [1:5](#). Alternate translation: "consider carefully what has been happening"

See: Idiom

Haggai 2:18 (#2)

"from before until this day, from the day that the temple of Yahweh was founded until this twenty-fourth day of the ninth"

As in [2:15](#), the word **before** refers back in time to the whole period after the Judeans returned from exile. The ** twenty-fourth day of the ninth month** means that date in the second year of Darius, as [2:10](#) indicates. Alternate translation: "from the time you returned from exile until this day, that is, from the day that the temple of Yahweh was founded until this twenty-fourth day of the ninth month in the second year of Darius"

See: Assumed Knowledge and Implicit Information

Haggai 2:18 (#3)

"until this twenty-fourth day of the ninth"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "from the twenty-fourth day of the ninth month"

Haggai 2:18 (#4)

"until this twenty-fourth day of the ninth"

If your language does not use ordinal numbers, you could use cardinal numbers here. See what you did in [2:10](#). Alternate translation: "from day 24 of month nine"

See: Ordinal Numbers

Haggai 2:18 (#5)

"the temple of Yahweh was founded"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "you laid the foundation of the temple of Yahweh"

See: Active or Passive

Haggai 2:18 (#6)

"the temple of Yahweh"

Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "my temple"

See: First, Second or Third Person

Haggai 2:18 (#7)

"Set your hearts"

See how you translated this phrase in [1:5](#). Alternate translation: "Consider carefully"

See: Idiom

Haggai 2:19 (#1)

"Is} the seed yet in the storehouse"

Yahweh is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate

translation: "The seed is not yet in the storehouse!" or "There is no seed in the storehouse!"

See: Rhetorical Question

Haggai 2:19 (#2)

"From this day I will bless {you}"

If you have decided to translate this oracle so that it does not contain quotations within a quotation, you can translate the second-level quotation in this verse as an indirect quotation. Alternate translation: "From this day he will bless you"

See: Quotes within Quotes

Haggai 2:19 (#3)

"From this day"

Yahweh is drawing a strong contrast. If it would be helpful to your readers, you could indicate this in your translation by using a word that introduces a strong contrast. Alternate translation: "Nevertheless, from this day"

See: Connect — Contrast Relationship

Haggai 2:20 (#1)

"And the word of Yahweh was to Haggai a second time"

See how you translated the similar phrase in [2:10](#). Alternate translation: "And Haggai received another message from Yahweh"

See: Idiom

Haggai 2:20 (#2)

"a second time"

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: "again"

See: Ordinal Numbers

Haggai 2:20 (#3)

"on the twenty-fourth of the month"

Here some of the words are omitted that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "on the twenty-fourth day of the ninth month"

See: Ellipsis

Haggai 2:20 (#4)

"on the twenty-fourth of the month"

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: "on day 24 of month nine" or "on day 24 of the same month"

See: Ordinal Numbers

Haggai 2:20 (#5)

"on the twenty-fourth of the month"

See how you translated the name of the Hebrew month in [2:10](#).

See: Hebrew Months

Haggai 2:21 (#1)

""Speak to Zerubbabel, the governor of Judah, saying,"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Speak to Zerubbabel, the governor of Judah, and tell him that I am shaking the heavens and the earth"

See: Quotes within Quotes

Haggai 2:21 (#2)

"I {am} shaking the heavens and the earth"

See how you translated the similar expression in [2:6](#). Alternate translation: "I am bringing about such changes in the situation of the nations around you that it is as if I am shaking"

See: Metaphor

Haggai 2:21 (#3)**"the heavens and the earth"**

Yahweh is using the two main components of creation, the **heavens** (that is, the sky) and the **earth**, to represent all of creation. See how you translated the similar expression in [2:6](#). Alternate translation: "everything that I have created"

See: Merism

Haggai 2:22 (#1)**"the throne of kingdoms"**

Yahweh is not referring to a specific **throne**. He means the thrones of all of the **kingdoms** in the world. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "the thrones of kingdoms"

See: Generic Noun Phrases

Haggai 2:22 (#2)**"the throne of kingdoms"**

Yahweh is referring to the ruling authority of **kingdoms** by association with the royal **throne** on which the rulers of those kingdoms sit. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "the ruling authority of kingdoms"

See: Metonymy

Haggai 2:22 (#3)**"And I will overthrow the chariot and its rider,"**

Yahweh is using two components of an army, its chariot teams (the chariots and their riders) and its cavalry troops (the horses and their riders), to mean the entire army. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "I will destroy the entire armies of the kingdoms that oppose you"

See: Merism

Haggai 2:22 (#4)**"the chariot and its rider"**

Yahweh is not referring to a specific **chariot** and **rider**. He means all of the chariots and riders in the armies of the kingdoms opposed to the Judeans. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "the chariots and their riders"

See: Metonymy

Haggai 2:22 (#5)**"and" - "will fall"**

Here the word **fall** means "die" by association with the way someone who dies will fall to the ground. Be sure that it is clear in your translation that these **horses** and **riders** will not fall down accidentally. Alternate translation: "and ... will die"

See: Metonymy

Haggai 2:22 (#6)**"a man by the sword of his brother"**

See how you translated the similar use of the phrase "a man" in [1:9](#). Alternate translation: "each one of them by the sword of his brother"

See: Idiom

Haggai 2:22 (#7)**"a man by the sword of his brother"**

Here, the **sword** represents a violent death. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "each one when his brother kills him"

See: Metonymy

Haggai 2:22 (#8)**"his brother"**

Yahweh is speaking of a fellow soldier as if he were literally the **brother** of another soldier whom he killed. If it would be clearer in your language, you

could state the meaning plainly. Alternate translation: "his fellow solider"

See: Metaphor

Haggai 2:23 (#1)

"On that day'—the declaration of Yahweh of Armies—I will take you, Zerubbabel son of Shealtiel, my servant—the declaration of Yahweh— 'and I will make you like a signet ring, for I have chosen you'—the declaration of Yahweh of Armies"

If you have decided to translate this oracle so that it does not contain quotations within a quotation, you can translate the second-level quotations in this verse as indirect quotations. Alternate translation: "I, Yahweh of Armies, declare that on that day I will take him, Zerubbabel son of Shealtiel, my servant, and I, Yahweh of Armies, declare that I will make him like a signet ring, for I have chosen him"

See: Quotes within Quotes

Haggai 2:23 (#2)

"On that day"

Yahweh is using the term **day** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "At that time" or "After I have done that"

See: Idiom

Haggai 2:23 (#3)

"I will take you," - "and I will make you" - "I have chosen you"

The word **you** is singular here because it refers to Zerubbabel, so use the singular form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

A **signet ring** was a special ring that a ruler could use to imprint an official seal on a document. This ring bore the ruler's name or some symbol representing him. The ruler would roll up an important document and put wax on it, then press the ring into the wax to create an official seal. If the document had this mark on its seal, people would know that what was written in the document was written with the king's authority and had to be obeyed. You could describe this as "like a ring that a ruler uses to create official seals"

See: Translate Unknowns

Haggai 2:23 (#5)

"like a signet ring"

The point of this comparison is that **Zerubbabel** would be an instrument of Yahweh's authority, just as a ruler uses a **signet ring** as an instrument of his authority. All the nations would have to obey Zerubbabel's commands because Zerubbabel would be commanding them with authority that Yahweh had entrusted to him. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "an instrument of my authority, like a signet ring"

See: Simile

Haggai 2:23 (#4)

"like a signet ring"