

# Original Hebrew Bible

## A FREE PALEO HEBREW INTERLINEAR BIBLE

BOOK XXXVII

### Haggai

Version 1.0

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## Version 1.0 Notes

The translation used for this Bible is the Berean Standard Bible (BSB), which is a public domain translation. The transliteration used is based on the BSB transliteration. To improve readability, we replaced the international phonetic symbols with the letters and sounds they represent. The Original Hebrew text is based on the Westminster Leningrad Codex (WLC), with vowel points removed. The WLC contains letters (peh/p and samek/s) which were added as punctuation at the end of some lines of the Hebrew text. Where these letters were attached to Father's name YHVH, they have been removed. In future Versions of this Bible, we hope to remove all added punctuation.

Please note that this Version has thousands of pages. When printing, we suggest printing a few pages at a time.

Search works best on a desktop computer. To search for a verse on desktop, search for the full name of the book, followed by the chapter and verse number. Example:

Deuteronomy 30:4

To search for a verse on mobile, searching for the book and chapter may work best. Example:

Deuteronomy 30

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Shalom unto Jerusalem.

M. Dawson  
September 10, 2023

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Original Hebrew Letter	Letter Name	Letter Sounds	Original Hebrew Letter	Letter Name	Letter Sounds
א	alef	ah, eh	ל	lamed	l
ב	bet	b, v	מ	mem	m
ג	gimmel	g	נ	nachash	n
ד	dalet	d	ס	samek	s
ה	hey	h	ע	ayin	ah, eh, oh
ו	vav	v, oh, oo	פ	peh	p, ph
ז	zayin	z	צ	tsade	ts
ח	chet	ch	ק	quf	q
ט	tet	t	ר	resh	r
י	yod	y, ee	ש	shin	s, sh
כ	kaf	k, kh	ת	tav	t

# Haggai

BSB Translation	Transliteration	Original Hebrew	
year	bish·nat	בִּשְׁנָתוֹ	Haggai 1:1
In the second	she·ta·yim	שְׁנַיִם	
of Darius	le·da·re·ya·vesh	וְיָמֵי דָרְיוֹשׁ	
of the reign	ham·me·lekh	וְשָׁמַיִם	
month	ba·cho·desh	בְּחֹדֶשׁ	
of the sixth	hash·shish·shee	וְשֵׁשֶׁת	
day	be·yo·wm	בְּיוֹמֵינוּ	
on the first	e·chad	בְּיָמֵינוּ	
	la·cho·desh	בְּחֹדֶשׁ	
came	ha·yah	וְהָיָה	
the word	de·var	וְהָיָה	
of the LORD	YHVH	וְהָיָה	
through	be·yad	בְּיָדוֹ	
Haggai	chag·gay	חַגֵּי	
the prophet	han·na·vee	חַנְּנָאֵל	
to	el	וְ	
Zerubbabel	ze·rub·ba·vel	זְרֻבְבָאֵל	
son	ben	בְּנוֹ	
of Shealtiel	she·al·tee·el	שְׁאֵלְתִּיאֵל	
governor	pa·chat	פַּחַת	
of Judah	ye·hu·dah	וְיְהוּדָה	
and to	ve·el	וְ	
Joshua	ye·ho·wo·shu·a	יְהוֹשֻׁעַ	
son	ben	בְּנוֹ	
of Jehozadak	ye·ho·w·tsa·daq	יְהוֹזָדָק	

priest	hak·ko·hen	הַכֹּהֵן	
the high	hag·ga·do·wl	הַגָּדוֹל	
stating	le·mor	לֵמוֹר	
that this is what	koh	כֹּה	Haggai 1:2
says :	a·mar	אָמַר	
the LORD	YHVH	יְהוָה	
of Hosts	tse·va·o·wt	צְבָאוֹת	
say	le·mor	לֵמוֹר	
people	ha·am	הָעָם	
“ These	haz·zeh	הֵזֶה	
	a·me·ru	אָמְרוּ	
has not yet	lo	לֹא	
‘ The time	et	עַתָּה	
come	bo	בָּא	
	et	עַתָּה	
the house	bet	בַּיִת	
of the LORD ”	YHVH	יְהוָה	
to rebuild	le·hib·ba·no·wt	לְהִבְנֹתוֹ	
came	vay·hee	וַיָּבֵר	Haggai 1:3
Then the word	de·var	דְּבַר	
of the LORD	YHVH	יְהוָה	
through	be·yad	בְּיַד	
Haggai	chag·gay	חַגַּי	
the prophet	han·na·vee	חַנְּנָאֵל	
saying :	le·mor	לֵמוֹר	
“ Is it a time	ha·et	עַתָּה	Haggai 1:4
for you	la·khem	לָכֶם	

yourselfes	at·tem	מתם	
to live	la·she·vet	לשב	
houses	be·vat·te·khem	בבתים	
in your paneled	se·phu·neem	מגופיץ	
house	ve·hab·ba·yit	בבית	
while this	haz·zeh	זה	
lies in ruins ? ”	cha·rev	חרב	
Now	ve·at·tah	את	Haggai 1:5
this is what	koh	כ	
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
“ Consider carefully	see·mu	שמעו	
	le·vav·khem	לבבכם	
	al	על	
your ways	dar·khe·khem	דרככם	
You have planted	ze·ra·tem	מזרעו	Haggai 1:6
much	har·beh	רבה	
but harvested	ve·ha·ve	בא	
little	me·at	מעט	
You eat	a·kho·wl	אכלו	
but never	ve·en	עם	
have enough	le·sa·ve·ah	לשבע	
You drink	sha·to	שתו	
but never	ve·en	עם	
have your fill	le·sha·khe·rah	לשבעו	
You put on clothes	la·vo·wosh	לבושו	

but never	ve-en	וְעַד
get warm	le-chom	מִיָּחֵם
	lo	לֹא
You earn wages	ve-ham-mis-tak-ker	וְשִׂמְתֶם
	mis-tak-ker	וְשִׂמְתֶם
to put into	el	לְ
a bag	tse-ro-wr	בֶּגֶד
pierced through "	na-quv	וְנִקְוָה
This is what	koh	כֹּה
says :	a-mar	אָמַר
the LORD	YHVH	יְהוָה
of Hosts	tse-va-o-wt	צְבָאוֹת
" Consider carefully	see-mu	יִמְשְׁלוּ
	le-vav-khem	מִשְׁלֹשְׁתֵּי
	al	לְ
your ways	dar-khe-khem	מִשְׁלַחַיְכֶם
Go up	a-lu	יָלְעוּ
into the hills	ha-har	הַהָרִים
bring down	va-ha-ve-tem	מִתְּחִילֵי
lumber	ets	עֵץ
and build	u-ve-nu	וְבָנוּ
the house	hab-ba-yit	בַּיִת
so that I may take pleasure	ve-er-tseh	וְשִׂמְחָה
in it	bo	בּוֹ
and be glorified	ve-'ek-ka-vēd	וְשִׁבְחָה
says	a-mar	אָמַר
the LORD	YHVH	יְהוָה

Haggai 1:7

Haggai 1:8

You expected	pa·noh	פָּנֹה
	el	ֵל
much	har·beh	רַב־מְאֹד
but behold	ve·hin·neh	וְהִנֵּה
it amounted to little	lim·at	לִמְאֹד־קָטָן
And what you brought	va·ha·ve·tem	וְהַבְּרִיחַתֶּם
home	hab·ba·yit	בְּבֵיתְךָ
I blew away	ve·na·phach·tee	וְנִפְחַתְּתִי
	vo	וּבִי
Why	ya·an	לָמָּה
?	meh	מֵעַתָּה
declares	ne·um	נְאֻם
the LORD	YHVH	יְהוָה
of Hosts	tse·va·o·wt	צְבָאוֹת
Because	ya·an	לָמָּה
My house	be·tee	בְּבֵיתִי
-	a·sher	אֲשֶׁר
-	hu	הוּא
[still lies] in ruins	cha·rev	חָרֵב
of you	ve·at·tem	וְעַתָּה
is busy	ra·tseem	רַב־מְעִיב
while each	eesh	אִישׁ
with his own house	le·ve·to	לְבֵיתוֹ

Therefore	al	לְכֹל
	ken	כֵּן
on account of you	a·le·khem	מֵאֲלֵיכֶם
have withheld	ka·le·u	וְעָלְתִי

the heavens	sha·ma·yim	מַשְׁמַיִם
their dew	mit·tal	תְּלַל
and the earth	ve·ha·a·rets	וְהָאָרֶץ
has withheld	ka·le·ah	לֵאחֲזֵר
its crops	ye·vu·lah	לְעֵצֵיהֶן
I have summoned	va·eq·ra	וַאֲנִי קָרָאתִי
a drought	cho·rev	צָרָה
on	al	עַל
the fields	ha·a·rets	הָאָרֶץ
and on	ve·al	וְעַל
the mountains	he·ha·reem	הַהָרִים
on	ve·al	עַל
the grain	had·da·gan	הַדָּגָן
	ve·al	וְעַל
new wine	hat·tee·ro·wosh	הַיַּיִן הַחֲדָשׁ
and	ve·al	וְעַל
oil	hay·yits·har	הַשֶּׁמֶן
	ve·al	וְעַל
and on whatever	a·sher	אֲשֶׁר
yields	to·w·tsee	תֵּיבֵל
the ground	ha·a·da·mah	הָאֲדָמָה
on	ve·al	עַל
man	ha·a·dam	הָאָדָם
	ve·al	וְעַל
and beast	hab·be·he·mah	וְהַבְּהֵמָה
and on	ve·al	וְעַל
all	kal	כָּל

Haggai 1:11



the labor	ye-gee-a	የገብር
of [your] hands "	kap-pa-yim	ቆጣሪዎ
obeyed	vay-yish-ma	የጠወኑ
Then Zerubbabel	ze-rub-ba-vel	ጵሪቦቤል
son	ben	ቤን
of Shealtiel	shal-tee-el	ሻላቲል
and Joshua	vee-ho-wo-shu-a	ዮሀሁዳ
son	ben	ቤን
of Jehozadak	ye-ho-w-tsa-daq	የዮሐዛድቅ
priest	hak-ko-hen	አካኮክን
the high	hag-ga-do-wl	አገገድ
as well as all	ve-khol	ሁሉ
the remnant	she-e-reet	ሻላቲል
of the people	ha-am	ሕዝብ
the voice	be-qo-wl	የሕዝብ
of the LORD	YHVH	የሕዝብ
their God	e-lo-he-hem	የሕዝብ
	ve-al	ሁሉ
and the words	div-re	እና
Haggai	chag-gay	ሻገይ
of the prophet	han-na-vee	አናቲያ
because	ka-a-sher	ከሕዝብ
had sent him	she-la-cho	የሕዝብ
the LORD	YHVH	የሕዝብ
their God	e-lo-he-hem	የሕዝብ
feared	vay-yee-re-u	የሕዝብ
So the people	ha-am	ሕዝብ

	mip·pe·ne	מִיִּפְּנֵי
the LORD	YHVH	יְהוָה
delivered	vay·yo·mer	וַיֹּאמֶר
Haggai	chag·gay	חַגַּי
the messenger	mal·akh	שָׁלֵחַ
of the LORD	YHVH	יְהוָה
the message	be·mal·a·khut	בְּשַׁלְּחַת
of the LORD	YHVH	יְהוָה
to the people	la·am	לְעַמּוֹ
- :	le·mor	לֵאמֹר
“ I [am]	a·nee	אֲנִי
with you ”	it·te·khem	מֵאַתְּם
declares	ne·um	מֵעַתָּה
the LORD	YHVH	יְהוָה
stirred	vay·ya·ar	וַיִּזְעַזֵּעַ
So the LORD	YHVH	יְהוָה
-	et	וְ
the spirit	ru·ach	רוּחִי
of Zerubbabel	ze·rub·ba·vel	רוּחִי בְּזֵרֻבָבֶל
son	ben	בֶּן
of Shealtiel	shal·tee·el	בֶּן שַׁלְטִיֵּל
governor	pa·chat	בְּחַטְּ
of Judah	ye·hu·dah	יְהוּדָה
and	ve·et	וְ
the spirit	ru·ach	רוּחִי
of Joshua	ye·ho·wo·shu·a	רוּחִי בְּיוֹשֻׁעַ
son	ben	בֶּן

Haggai 1:13

Haggai 1:14

of Jehozadak	ye·ho·w·tsa·daq	יְהוֹזָכָדָק
priest	hak·ko·hen	הַכֹּהֵן
the high	hag·ga·do·wl	הַגָּדוֹל
as well as	ve·et	וְעִת
the spirit	ru·ach	רוּחַ
of all	kol	כֹּל
the remnant	she·e·reet	שְׂרֵיט
of the people	ha·am	הָעָם
And they came	vay·ya·vo·u	וַיָּבֹאוּ
and	vay·ya·a·su	וַיַּעֲשׂוּ
began the work	me·la·khah	מְלָכָה
on the house	be·vet	בֵּית
of the LORD	YHVH	יְהוָה
of Hosts	tse·va·o·wt	צְבָאוֹת
their God	e·lo·he·hem	אֱלֹהֵיהֶם
day	be·yo·wm	בְּיוֹם
on the twenty-fourth	es·reem	עֲרֵיב
	ve·ar·ba·ah	וְאַרְבָּעָה
month	la·cho·desh	לַחֹדֶשׁ
of the sixth	bash·shish·shee	בַּשִּׁשִּׁי
year	bish·nat	בִּשְׁנָת
in the second	she·ta·yim	שְׁנַיִם
Darius	le·da·re·ya·vesh	לְדָרְיָוֶשׁ
of King	ham·me·lekh	הַמֶּלֶךְ
of the seventh	bash·she·vee·ee	בַּשְּׁבִיעִי
On the twenty-first day	be·es·reem	בְּעֲרֵיב
	ve·e·chad	וְעֶחָד

Haggai 1:15

Haggai 2:1

month	la·cho·desh	לחודש
came	ha·yah	היה
the word	de·var	דבר
of the LORD	YHVH	יהוה
through	be·yad	בד
Haggai	chag·gay	חגי
the prophet	han·na·vee	חנני
saying :	le·mor	לומר
“ Speak	e·mar	אמר
	na	נא
to	el	אל
Zerubbabel	ze·rub·ba·vel	זרובבל
son	ben	בן
of Shealtiel	shal·tee·el	שלטיאל
governor	pa·chat	פח
of Judah	ye·hu·dah	יהודה
and to	ve·el	ועל
Joshua	ye·ho·wo·shu·a	יושע
son	ben	בן
of Jehozadak	ye·ho·w·tsa·daq	יהוזכד
priest	hak·ko·hen	הכהן
the high	hag·ga·do·wl	הגדול
and also to	ve·el	ועל
the remnant	she·e·reet	שאר
of the people	ha·am	העם
Ask them	le·mor	לומר
‘ Who	mee	מי

Haggai 2:2

Haggai 2:3

among you	va-khem	מִשָּׁבַח
is left	han-nish-ar	הִנְיָשָׁר
who	a-sher	הִישָׁר
saw	ra-ah	רָאָה
-	et	עַתָּה
house	hab-ba-yit	בַּיִת
this	haz-zeh	זֶה
glory ?	bikh-vo-w-do	כְּבוֹד
in its former	ha-ri-sho-wn	קִדְמוֹתָיו
How	u-mah	מָה
to you	at-tem	לָכֵן
does it look	ro-eem	מִיֵּשֶׁבֶת
-	o-to	יָדַע
now ?	at-tah	עַתָּה
Does it not	ha-lo-w	לֹא
in comparison ?'	kha-mo-hu	כְּמִשְׁכָּל
like nothing	ke-a-yin	לִשְׂוֵה
appear to you	be-e-ne-khem	מִשְׁכָּלֵיכֶם
But now	ve-at-tah	עַתָּה
be strong	cha-zaq	חַזְקוּ
O Zerubbabel	ze-rub-ba-vel	זְרֻבָבֶל
declares	ne-um	אֵמַר
the LORD	YHVH	יְהוָה
Be strong	va-cha-zaq	חַזְקוּ
O Joshua	ye-ho-wo-shu-a	יְהוֹשֻׁעַ
son	ben	בֶּן
of Jehozadak	ye-ho-w-tsa-daq	יְהוֹזָדָק

priest	hak·ko·hen	הַכֹּהֵן
the high	hag·ga·do·wl	הַגָּדוֹל
And be strong	va·cha·zaq	וְיָצִיץ
all	kal	כָּל
you people	am	אִם
of the land	ha·a·rets	אֶרֶץ
declares	ne·um	נְאֻם
the LORD	YHVH	יְהוָה
Work !	va·a·su	וַעֲשׂוּ
For	kee	כִּי
I	a·nee	אֲנִי
am with you	it·te·khem	אִתְּכֶם
declares	ne·um	נְאֻם
the LORD	YHVH	יְהוָה
of Hosts	tse·va·o·wt	צְבָאוֹת
-	et	וְ
This is the promise	had·da·var	הַדָּבָר
-	a·sher	אֲשֶׁר
I made	ka·rat·tee	כָּתַבְתִּי
to you	it·te·khem	אִתְּכֶם
when you came out	be·tse·te·khem	אֲשֶׁר יָצִיטְכֶם
of Egypt	mim·mits·ra·yim	מִמִּצְרָיִם
And My Spirit	ve·ru·chee	וְרוּחִי
remains	o·me·det	אִתְּכֶם
among you	be·to·wkh·khem	אִתְּכֶם
do not	al	אַל
be afraid ”	tee·ra·u	תִּירָאוּ

For	kee	כש
this is what	khoh	כש
says :	a-mar	אמר
the LORD	YHVH	יהוה
of Hosts	tse-va-o-wt	צבאות
more	o-wd	וד
“ Once	a-chat	אחת
in a little while	me-at	מעתה
	hee	הנה
I	va-a-nee	אני
will shake	mar-eesh	אני ארע
-	et	ה
the heavens	hash-sha-ma-yim	אשמים
-	ve-et	ה
and the earth	ha-a-rets	אדמה
-	ve-et	ה
the sea	hay-yam	ים
-	ve-et	ה
and the dry land	he-cha-ra-vah	אדמה יבשה
I will shake	ve-hir-ash-tee	אני ארע
-	et	ה
all	kal	כל
the nations	hag-go-w-yim	גוים
and they will come	u-va-u	ובאו
with all [their] treasures	chem-dat	אוצרותיהם
	kal	כל
	hag-go-w-yim	גוים

Haggai 2:6

Haggai 2:7

and I will fill	u·mil·le·tee	וּמִלֵּטֵי	
-	et	וְ	
house	hab·ba·yit	בַּיִת	
this	haz·zeh	זֶה	
with glory	ka·vo·wd	כְּבוֹד	
says	a·mar	אָמַר	
the LORD	YHVH	יְהוָה	
of Hosts	tse·va·o·wt	צְבָאוֹת	
Mine	lee	לִי	Haggai 2:8
The silver [is]	hak·ke·seph	כֶּסֶף	
Mine	ve·lee	לִי	
and the gold [is]	haz·za·hav	זָהָב	
declares	ne·um	נֹאמַר	
the LORD	YHVH	יְהוָה	
of Hosts	tse·va·o·wt	צְבָאוֹת	
greater	ga·do·wl	גָּדוֹל	Haggai 2:9
will be	yih·yeh	יִהְיֶה	
glory	ke·vo·wd	כְּבוֹד	
house	hab·ba·yit	בַּיִת	
of this	haz·zeh	זֶה	
The latter	ha·a·cha·ro·wn	אַחֲרָיו	
than	min	מִן	
the former	ha·ri·sho·wn	קִדְמוֹתָיו	
says	a·mar	אָמַר	
the LORD	YHVH	יְהוָה	
of Hosts	tse·va·o·wt	צְבָאוֹת	
place	u·vam·ma·qo·wm	מִקְוָמוֹ	



And in this	haz-zeh	זֶה־זֶה
I will provide	et-ten	אֶת־תֵּן
peace	sha-lo-wm	שָׁלוֹם
declares	ne-um	נֹאמֵר
the LORD	YHVH	יְהוָה
of Hosts "	tse-va-o-wt	צְבָאוֹת
On the twenty-fourth	be-es-reem	בְּעֶסְרֵים־אַרְבָּעִים
day	ve-ar-ba-ah	וְעַרְבָּאֵהָרָא
of the ninth [month]	lat-te-shee-ee	לַתְּשִׁיעִי
year	bish-nat	בִּישָׁנָה
in the second	she-ta-yim	שְׁנַיִם
of Darius	le-da-re-ya-vesh	לְדָרְיָוֶשׁ
came	ha-yah	הָיָה
the word	de-var	דְּבַר
of the LORD	YHVH	יְהוָה
to	el	אֵל
Haggai	chag-gay	חֲגַי
the prophet	han-na-vee	חֲנָנִי
saying	le-mor	לֵמֹר
" This is what	koh	כֹּה
says :	a-mar	אָמַר
the LORD	YHVH	יְהוָה
of Hosts	tse-va-o-wt	צְבָאוֹת
' Ask	she-al	שְׁאַל
	na	נָא
-	et	אֶת־
the priests	hak-ko-ha-neem	הַכֹּהֲנָנִים

Haggai 2:10

Haggai 2:11

for a ruling	to-w·rah	טוֹוֹרָה
	le·mor	לֵאמֹר
If	hen	הֵן
carries	yis·sa	יִשָּׂא
a man	eesh	אִישׁ
meat	be·sar	בֶּסָר
consecrated	qo·desh	קֹדֶשׁ
in the fold	bikh·naph	בִּיחַנָּפֶה
of his garment	big·do	בִּגְדוֹ
touches	ve·na·ga	וַיַּגֵּעַ
and it	bikh·na·pho	בִּיחַנָּפוֹ
	el	אֵל
bread	hal·le·chem	חֶלֶם לֶחֶם
	ve·el	וְעַל
stew	han·na·zeed	חֲנִיזֵי
	ve·el	וְעַל
wine	hay·ya·yin	חַיֵּי יַיִן
	ve·el	וְעַל
oil	she·men	שֵׁמֶן
	ve·el	וְעַל
or any	kal	כָּל
other food	ma·a·khal	מֵאֲכָל
does [that item] become holy ? ”	ha·yiq·dash	הֲיִקְדָּשׁ
replied	vay·ya·a·nu	וַיֹּאמְרוּ
the priests	hak·ko·ha·neem	חַכּוֹהֵינֵם
	vay·yo·me·ru	וַיֹּמְרוּ
“ No ”	lo	לֹא

asked	vay·yo·mer	וַיִּשְׁאַל
So Haggai	chag·gay	חַגַּי
“ If	im	אִם
touches	yig·ga	יִגַּע
[one who is] defiled	te·me	תִּמְאָל
by contact with a corpse	ne·phesh	נֶפֶשׁ
any	be·khal	כָּל
of these	el·leh	אֵלֶּה
does it become defiled ?”	ha·yit·ma	הֲיִתְמָאֵל
answered	vay·ya·a·nu	וַיֹּאמְרוּ
the priests	hak·ko·ha·neem	הַכֹּהֲנָיִם
	vay·yo·me·ru	וַיִּשְׁמְרוּ
“ Yes, it becomes defiled ”	yit·ma	יִתְמָאֵל
replied	vay·ya·an	וַיֹּאמֶר
Then Haggai	chag·gay	חַגַּי
	vay·yo·mer	וַיִּשְׁאַל
“ So [it is]	ken	כֵּן
people	ha·am	הָעָם
with this	haz·zeh	זֶה
[and]	ve·khen	וְכֵן
nation	hag·go·w	גּוֹי
this	haz·zeh	זֶה
before Me	le·pha·nay	לִפְנֵי
declares	ne·um	אֵלֹהִים
the LORD	YHVH	יְהוָה
and so [it is]	ve·khen	וְכֵן

with every	kal	כָּל
work	ma·a·seh	מַעֲשֵׂה
of their hands	ye·de·hem	מִיְדֵיָם
whatever	va·a·sher	כִּי־כֹל־אֲשֶׁר
they offer	yaq·ree·vu	יָבִיאוּ־לָךְ־קָרְבָּנִים
there	sham	שָׁמָּה
is defiled	ta·me	טָמֵא
	hu	הוּא
Now	ve·at·tah	וְעַתָּה
	see·mu	יִרְאוּ־בְכִנּוּיָם
carefully	na	נָא
consider	le·vav·khem	חַשְׁבוּ־לְבַבְכֶם
from	min	מִיָּמִינוּ
day	hay·yo·wm	מִיְמֵינוּ
this	haz·zeh	זֶה־עַתָּה
forward :	va·ma·e·lah	וְעַתָּה־לְפָנַי
Before	mit·te·rem	מִלְפָּנַי
was placed	sum	מִיְמֵינוּ
one stone	e·ven	אֶבֶן־אֶחָד
on	el	עַל
another	e·ven	אֶבֶן־אֶחָד
in the temple	be·he·khal	בְּבֵית־יְהוָה
of the LORD	YHVH	מִיְמֵינוּ
from that time	mih·yo·w·tam	מִיְמֵינוּ
[when] one came	ba	בָּא
expecting	el	עַל
a heap	a·re·mat	כְּהַרְבֵּי־אֶבֶן

Haggai 2:15

Haggai 2:16

of twenty [ephahs of grain]	es-reem	מְאַרְבָּעִים
there were	ve-ha-ye-tah	וְהָיְתָה
[but] ten	a-sa-rah	אֲסָרָה
When one came	ba	בָּא
to	el	אֵל
the winepress	hay-ye-qev	חַיְיֵ-קֵב
to draw out	lach-soph	לָחֶסֶף
fifty [baths]	cha-mish-sheem	מְחִמְשִׁים
-	pu-rah	פְּרָה
there were	ve-ha-ye-tah	וְהָיְתָה
[but] twenty	es-reem	מְאַרְבָּעִים
I struck you —	hik-ke-tee	חָכַקְתִּי
-	et-khem	מְשַׁחֲתִים
with blight	bash-shid-da-pho-wn	בְּשִׁיחַ-דָּפְוִן
mildew	u-vay-ye-ra-qo-wn	וְיֵרָקְוִן
and hail	u-vab-ba-rad	וְבָרָד
-	et	אֶת
all	kal	כָּל
the work	ma-a-seh	מְאֵסֶה
of your hands —	ye-de-khem	מְשַׁחֲתֵיכֶם
but you did not	ve-en	וְעַתָּה
-	et-khem	מְשַׁחֲתֵיכֶם
turn to Me	e-lay	אֵלַי
declares	ne-um	נְאֻמִּי
the LORD	YHVH	יְהוָה
Consider carefully	see-mu	יַחְמְדוּ
	na	נָא

Haggai 2:17

Haggai 2:18

	le·vav·khem	מִשָּׁבִיבִיךָ
from	min	לְמִן
day	hay·yo·wm	מִיָּוֶם
this	haz·zeh	זֶה־זֶה
forward —	va·ma·e·lah	לְפָנֶיךָ
day	mee·yo·wm	מִיָּוֶם
the twenty-fourth	es·reem	מִיָּוֶם־עֶשְׂרִים
	ve·ar·ba·ah	וְאַרְבָּעִים
of the ninth [month]	lat·te·shee·ee	לְתֵשַׁע־חֳדָשׁ
from	le·min	לְמִן
the day	hay·yo·wm	מִיָּוֶם
-	a·sher	אֲשֶׁר
was laid —	yus·sad	נִסְּדָה
temple	he·khal	לְבַיְתֵךָ
the foundation of the LORD's	YHVH	וְיְהוָה
consider carefully	see·mu	יִשְׁמְרוּ
:	le·vav·khem	מִשָּׁבִיבִיךָ
Is there still	ha·o·wd	אֵינֶנּוּ
seed	haz·ze·ra	עֵינֵי־זֵרַע
in the barn ?	bam·me·gu·rah	וְעֵינֵי־בָרָה
yet	ve·ad	וְעַד
The vine	hag·ge·phen	לְעֵץ־זֵיתָן
the fig	ve·hat·te·e·nah	וְעֵץ־תְּמָרִים
the pomegranate	ve·ha·rim·mo·wn	וְעֵץ־רִמּוֹן
tree	ve·ets	וְעֵץ
and the olive	haz·za·yit	וְעֵץ־זַיִת
have not	lo	וְאֵין

yielded [fruit]	na-sa	נאסא	
But from	min	מין	
day on	hay-yo-wm	מיומ	
this	haz-zeh	זהז	
I will bless you "	a-va-rekh	אברח	
came	vay-hee	והי	Haggai 2:20
the word	de-var	דבר	
of the LORD	YHVH	יהוה	
For the second time	she-neet	שנית	
that day			
to	el	אל	
Haggai	chag-gay	חגי	
the twenty-fourth	be-es-reem	מנעם	
	ve-ar-ba-ah	וארבע	
day of the month	la-cho-desh	לחדש	
saying	le-mor	למור	
" Tell	e-mor	אמור	Haggai 2:21
	el	אל	
Zerubbabel	ze-rub-ba-vel	זרובבל	
governor	pa-chat	פחה	
of Judah	ye-hu-dah	יהודה	
[that]	le-mor	למור	
I	a-nee	אני	
am about to shake	mar-eesh	מארעש	
-	et	את	
the heavens	hash-sha-ma-yim	השמים	
-	ve-et	והארץ	
and the earth :	ha-a-rets	הארץ	

I will overturn	ve-ha-phakh-tee	והפחתי	Haggai 2:22
thrones	kis-se	כיסא	
royal	mam-la-kho-wt	מלכות	
and destroy	ve-hish-mad-tee	והשמדתי	
the power	cho-zeq	כח	
of the kingdoms	mam-le-kho-wt	מלכות	
of the nations	hag-go-w-yim	גוים	
I will overturn	ve-ha-phakh-tee	והפחתי	
chariots	mer-ka-vah	רכבי	
and their riders	ve-ro-khe-ve-ha	רכביהם	
will fall	ve-ya-re-du	יפלו	
horses	su-seem	סוסים	
and their riders	ve-ro-khe-ve-hem	רכביהם	
each	eesh	איש	
by the sword	be-che-rev	בחרב	
of his brother	a-chee	אחי	
day	bay-yo-wm	יום	
On that	ha-hu	הוא	Haggai 2:23
declares	ne-um	אני	
the LORD	YHVH	יהוה	
of Hosts	tse-va-o-wt	צבאות	
I will take you	eq-qa-cha-kha	אני אקח	
Zerubbabel	ze-rub-ba-vel	זרובבל	
son	ben	בן	
of Shealtiel	she-al-tee-el	שלתיאל	
My servant	av-dee	עבד	
declares	ne-um	אני	



the LORD	YHVH	יהוה
and I will make you	ve·sam·tee·kha	אשא־תִּמְשֵׁךָ
like My signet ring	ka·cho·w·tam	כִּי־תִּבְרַחַת
for	kee	כִּי־אֵלֶיךָ
you	ve·kha	אֵלֶיךָ
I have chosen	va·char·tee	אֵלֶיךָ־בְּחָרָתִי
declares	ne·um	אֲדַבֵּר
the LORD	YHVH	יהוה
of Hosts ”	tse·va·o·wt	צְבָאוֹת