

Haggai 2

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Text

Hebrew

	הָיָה plugin-autotooltip__default plugin-autotooltip_bigהָיָה hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 הָיָה דְּבַר יְהוָה plugin-autotooltip__default plugin-autotooltip_bigהָיָה
1	hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 בְּיַד חֲגִי הַנְּבִיא לְאִמֹּר
2	אָמַר נָא אֶל זָרָבָבֶל בֶּן זִרְבָבֶּל שְׁלֵתִי אֶל פֶּתַח יְהוּדָה וְאֶל יְהוֹשָׁע בֶּן יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וְאֶל שְׂאֲרֵית הָעָם לֵאמֹר
3	אֲתָא plugin-autotooltip__default plugin-autotooltip_bigאֲתָא hebrew The Hebrew אֲתָ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 אֲתָ הָרָאשׁוֹן וְהָאֵתָם רְאִים אֲתָ plugin-autotooltip__default plugin-autotooltip_bigאֲתָ hebrew The Hebrew אֲתָ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 עֲתָה הֲלוֹא כְמוֹהוּ כְּאִין בְּעֵינֵיכֶם

יהוה plugin-autotooltip__default plugin-autotooltip_bigיהוה

hebrew

Meaning

* Yahweh - God's personal name

It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 יהוה plugin-autotooltip__default plugin-autotooltip_bigיהוה

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word ארץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שמים), the phrase indicates the entire created order. Genesis 12:1 יהוה plugin-autotooltip__default plugin-autotooltip_bigיהוה

4

hebrew

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אתָּ plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 [אֶתְכֶם בְּצִאתְכֶם מִמִּצְרָיִם וְרוּחִי](#) plugin-autotooltip__default plugin-autotooltip_big רוח

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hebrew

Meaning:

* Wind * Breath * Spirit

Noun. Occurs about 380 times in the Old Testament.

Though usually feminine, רוח sometimes takes masculine verbs and adjectives, especially when referring to the Spirit of God (רוּחַ יְהוָה). Exodus 10:13 Genesis 6:17 Genesis 41:8 Proverbs 16:32 Ecclesiastes 12:7 Genesis 1:2 Judges 3:10 Ezekiel 36:27 Genesis 2:7 John 3:8 Genesis 1:2 Genesis 8:1 [עֲמֵדָת בְּתוֹכְכֶם אֶל תִּירָאוּ](#)

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hebrew

The Hebrew [את](#) word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1 [שמים](#) [plugin-autotooltip__default plugin-autotooltip_big](#)

hebrew

Meanings:

* Heaven or heavens * Sky * Compass

Masculine noun. The word is dual in form (ending in -ים) which normally indicates two things (like eyes and hands), however, however it functions as a plural. Deuteronomy 10:14 states that Genesis 1:20 Psalm 115:3 [את](#) [plugin-autotooltip__default plugin-autotooltip_big](#)

hebrew

The Hebrew [את](#) word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1 [ארץ](#) [plugin-autotooltip__default plugin-autotooltip_big](#)

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Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word [ארץ](#) can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens ([שמים](#)), the phrase indicates the entire created order. Genesis 12:1 [את](#) [plugin-autotooltip__default plugin-autotooltip_big](#)

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hebrew

The Hebrew [את](#) word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1 [הארץ](#)

	את־plugin-autotooltip__default plugin-autotooltip_bigאת־ hebrew The Hebrew את־ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וַיִּבְרָא הָאֱלֹהִים וַיִּמְלֵא אֶת־plugin-autotooltip__default plugin-autotooltip_bigאת־ hebrew The Hebrew את־ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 הָאֱמֶרֶ יְהוָה plugin-autotooltip__default plugin-autotooltip_bigיהוָה־ hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 צְבָאוֹת
8	יהוָה־plugin-autotooltip__default plugin-autotooltip_bigיהוָה־ hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 צְבָאוֹת

	יהוה plugin-autotooltip__default plugin-autotooltip_bigיהוה hebrew The word יהוה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 יהוה אֱמַר הָאֶחָד מִן הָאֲחֵרִים הָיָה הַבַּיִת הַזֶּה הָאֲחֵרִים מִן הָרִאשִׁון אָמַר יְהוָה plugin-autotooltip__default plugin-autotooltip_bigיהוה hebrew Meaning * Yahweh - God's personal name
9	It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 יהוה אֱתֵן שְׁלוֹם נַאֲם יְהוָה plugin-autotooltip__default plugin-autotooltip_bigיהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 צְבָאוֹת

	הִיְהוּהַ plugin-autotooltip__default plugin-autotooltip_big
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	The word הִיְהוּהַ means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament.
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13	הַכֶּהֱנִים תּוֹרָה לְאֹמֶר

	פָּנִים plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. יְהוָה נֶאֱמָר יְהוָה
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The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament.

This is the foundational verb of existence, identity, becoming and occurrence.

* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 הָיָה וְהָיָה אֶל עֲרֶמֶת עֲשָׂרִים וְהָיָה plugin-autotooltip__default plugin-autotooltip_big

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16

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	קָרָד plugin-autotooltip__default plugin-autotooltip_big Meaning 19 * To kneel * To bless God as an act of adoration * To bless man as a benefit * Sometimes, to curse Verb, appearing approximately 330 times in the Old Testament. The word קָרָד marks important moments of covenant, worship, inheritance and hope. Genesis 1:28Psalm 103:1Numbers 6:24

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	אֵת plugin-autotooltip__default plugin-autotooltip_big אֵת hebrew The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 הַשָּׁמַיִם plugin-autotooltip__default plugin-autotooltip_big הַשָּׁמַיִם hebrew Meanings: * Heaven or heavens * Sky * Compass Masculine noun. The word is dual in form (ending in -ים) which normally indicates two things (like eyes and hands), however, however it functions as a plural. Deuteronomy 10:14 states that Genesis 1:20Psalm 115:3
21	אֵת plugin-autotooltip__default plugin-autotooltip_big אֵת hebrew The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 הָאָרֶץ plugin-autotooltip__default plugin-autotooltip_big הָאָרֶץ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order.Genesis 12:1
22	וְהַפְכֹתִי כֶסֶא מַמְלָכוֹת וְהַשְׁמַדְתִּי חֵזֶק מַמְלָכוֹת הַגּוֹיִם וְהַפְכֹתִי מִרְכָּבָה וּרְכָבֶיהָ וַיֵּרְדּוּ סוֹסִים וּרְכָבֵיהֶם אִישׁ בְּחֶרֶב אֶחָיו

	יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 יהוה נאם עבדי שאלתיאל זרובבל בן שאלתיאל יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 יהוה נאם בחרתי יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 צבאות
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ESV

1	In the seventh month, on the twenty-first day of the month, the word of the LORD came by the hand of Haggai the prophet,
2	“Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to all the remnant of the people, and say,
3	'Who is left among you who saw this house in its former glory? How do you see it now? Is it not as nothing in your eyes?
4	Yet now be strong, O Zerubbabel, declares the LORD. Be strong, O Joshua, son of Jehozadak, the high priest. Be strong, all you people of the land, declares the LORD. Work, for I am with you, declares the LORD of hosts,
5	according to the covenant that I made with you when you came out of Egypt. My Spirit remains in your midst. Fear not.
6	For thus says the LORD of hosts: Yet once more, in a little while, I will shake the heavens and the earth and the sea and the dry land.

7	And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with glory, says the LORD of hosts.
8	The silver is mine, and the gold is mine, declares the LORD of hosts.
9	The latter glory of this house shall be greater than the former, says the LORD of hosts. And in this place I will give peace, declares the LORD of hosts."
10	On the twenty-fourth day of the ninth month, in the second year of Darius, the word of the LORD came by Haggai the prophet,
11	"Thus says the LORD of hosts: Ask the priests about the law:
12	'If someone carries holy meat in the fold of his garment and touches with his fold bread or stew or wine or oil or any kind of food, does it become holy?'" The priests answered and said, "No."
13	Then Haggai said, "If someone who is unclean by contact with a dead body touches any of these, does it become unclean?" The priests answered and said, "It does become unclean."
14	Then Haggai answered and said, "So is it with this people, and with this nation before me, declares the LORD, and so with every work of their hands. And what they offer there is unclean.
15	Now then, consider from this day onward. Before stone was placed upon stone in the temple of the LORD,
16	how did you fare? When one came to a heap of twenty measures, there were but ten. When one came to the wine vat to draw fifty measures, there were but twenty.
17	I struck you and all the products of your toil with blight and with mildew and with hail, yet you did not turn to me, declares the LORD.
18	Consider from this day onward, from the twenty-fourth day of the ninth month. Since the day that the foundation of the LORD's temple was laid, consider:
19	Is the seed yet in the barn? Indeed, the vine, the fig tree, the pomegranate, and the olive tree have yielded nothing. But from this day on I will bless you."
20	The word of the LORD came a second time to Haggai on the twenty-fourth day of the month,
21	"Speak to Zerubbabel, governor of Judah, saying, I am about to shake the heavens and the earth,
22	and to overthrow the throne of kingdoms. I am about to destroy the strength of the kingdoms of the nations, and overthrow the chariots and their riders. And the horses and their riders shall go down, every one by the sword of his brother.
23	On that day, declares the LORD of hosts, I will take you, O Zerubbabel my servant, the son of Shealtiel, declares the LORD, and make you like a signet ring, for I have chosen you, declares the LORD of hosts."

NIV

1	On the twenty-first day of the seventh month, the word of the LORD came through the prophet Haggai:
2	"Speak to Zerubbabel son of Shealtiel, governor of Judah, to Joshua son of Jehozadak, the high priest, and to the remnant of the people. Ask them,
3	'Who of you is left who saw this house in its former glory? How does it look to you now? Does it not seem to you like nothing?
4	But now be strong, O Zerubbabel,' declares the LORD. 'Be strong, O Joshua son of Jehozadak, the high priest. Be strong, all you people of the land,' declares the LORD, 'and work. For I am with you,' declares the LORD Almighty.
5	'This is what I covenanted with you when you came out of Egypt. And my Spirit remains among you. Do not fear.'
6	"This is what the LORD Almighty says: 'In a little while I will once more shake the heavens and the earth, the sea and the dry land.
7	I will shake all nations, and the desired of all nations will come, and I will fill this house with glory,' says the LORD Almighty.
8	'The silver is mine and the gold is mine,' declares the LORD Almighty.

9	'The glory of this present house will be greater than the glory of the former house,' says the LORD Almighty. 'And in this place I will grant peace,' declares the LORD Almighty."
10	On the twenty-fourth day of the ninth month, in the second year of Darius, the word of the LORD came to the prophet Haggai:
11	"This is what the LORD Almighty says: 'Ask the priests what the law says:
12	If a person carries consecrated meat in the fold of his garment, and that fold touches some bread or stew, some wine, oil or other food, does it become consecrated?'" The priests answered, "No."
13	Then Haggai said, "If a person defiled by contact with a dead body touches one of these things, does it become defiled?Yes," the priests replied, "it becomes defiled."
14	Then Haggai said, "'So it is with this people and this nation in my sight,' declares the LORD. 'Whatever they do and whatever they offer there is defiled.
15	"'Now give careful thought to this from this day on -consider how things were before one stone was laid on another in the LORD's temple.
16	When anyone came to a heap of twenty measures, there were only ten. When anyone went to a wine vat to draw fifty measures, there were only twenty.
17	I struck all the work of your hands with blight, mildew and hail, yet you did not turn to me,' declares the LORD.
18	'From this day on, from this twenty-fourth day of the ninth month, give careful thought to the day when the foundation of the LORD's temple was laid. Give careful thought:
19	Is there yet any seed left in the barn? Until now, the vine and the fig tree, the pomegranate and the olive tree have not borne fruit. "'From this day on I will bless you.'"
20	The word of the LORD came to Haggai a second time on the twenty-fourth day of the month:
21	"Tell Zerubbabel governor of Judah that I will shake the heavens and the earth.
22	I will overturn royal thrones and shatter the power of the foreign kingdoms. I will overthrow chariots and their drivers; horses and their riders will fall, each by the sword of his brother.
23	"'On that day,' declares the LORD Almighty, 'I will take you, my servant Zerubbabel son of Shealtiel,' declares the LORD, 'and I will make you like my signet ring, for I have chosen you,' declares the LORD Almighty."

NLT

1	Then on October 17 of that same year, the LORD sent another message through the prophet Haggai.
2	"Say this to Zerubbabel son of Shealtiel, governor of Judah, and to Jeshua son of Jehozadak, the high priest, and to the remnant of God's people there in the land:
3	'Does anyone remember this house- this Temple- in its former splendor? How, in comparison, does it look to you now? It must seem like nothing at all!
4	But now the LORD says: Be strong, Zerubbabel. Be strong, Jeshua son of Jehozadak, the high priest. Be strong, all you people still left in the land. And now get to work, for I am with you, says the LORD of Heaven's Armies.
5	My Spirit remains among you, just as I promised when you came out of Egypt. So do not be afraid.'
6	"For this is what the LORD of Heaven's Armies says: In just a little while I will again shake the heavens and the earth, the oceans and the dry land.
7	I will shake all the nations, and the treasures of all the nations will be brought to this Temple. I will fill this place with glory, says the LORD of Heaven's Armies.
8	The silver is mine, and the gold is mine, says the LORD of Heaven's Armies.
9	The future glory of this Temple will be greater than its past glory, says the LORD of Heaven's Armies. And in this place I will bring peace. I, the LORD of Heaven's Armies, have spoken!"
10	On December 18 of the second year of King Darius's reign, the LORD sent this message to the prophet Haggai:

11	“This is what the LORD of Heaven's Armies says. Ask the priests this question about the law:
12	'If one of you is carrying some meat from a holy sacrifice in his robes and his robe happens to brush against some bread or stew, wine or olive oil, or any other kind of food, will it also become holy?' “ The priests replied, “No.”
13	Then Haggai asked, “If someone becomes ceremonially unclean by touching a dead person and then touches any of these foods, will the food be defiled?” And the priests answered, “Yes.”
14	Then Haggai responded, “That is how it is with this people and this nation, says the LORD. Everything they do and everything they offer is defiled by their sin.
15	Look at what was happening to you before you began to lay the foundation of the LORD's Temple.
16	When you hoped for a twenty-bushel crop, you harvested only ten. When you expected to draw fifty gallons from the winepress, you found only twenty.
17	I sent blight and mildew and hail to destroy everything you worked so hard to produce. Even so, you refused to return to me, says the LORD.
18	“Think about this eighteenth day of December, the day when the rebuilding of the LORD's Temple began. Think carefully.
19	I am giving you a promise now while the seed is still in the barn. You have not yet harvested your grain, and your grapevines, fig trees, pomegranates, and olive trees have not yet produced their crops. But from this day onward I will bless you.”
20	On that same day, December 18, the LORD sent this second message to Haggai:
21	“Tell Zerubbabel, the governor of Judah, that I am about to shake the heavens and the earth.
22	I will overthrow royal thrones and destroy the power of foreign kingdoms. I will overturn their chariots and riders. The horses will fall, and their riders will kill each other.
23	“But when this happens, says the LORD of Heaven's Armies, I will honor you, Zerubbabel son of Shealtiel, my servant. I will make you like a signet ring on my finger, says the LORD, for I have chosen you. I, the LORD of Heaven's Armies, have spoken!”

LXX

1	το plugin-autotooltip__default plugin-autotooltip_big0, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐσθμω συνι μεϛplugin-autotooltip__default plugin-autotooltip_big1ς gree Meaning: * One * First * One thing * Alone * Individual * One ma * Someone εἷς is the cardinal number ("one"). Sometimes it functions as a indefinitely pronoun ("someone" or "a certain one"). It agrees in gender, number and case with the noun it modifies. Occurs a little under 350 times in the New Testament.Matthew 8:19John 10:30 καιplugin-autotooltip__default plugin-autotooltip_bigκα greek Meaning: * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" εικαδ<i>ι</i> τοιplugin-autotooltip__default plugin-autotooltip_big0, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μυνης ἐλαλ<i>η</i>σεν κιρ<i>ο</i>ς ἐνplugin-autotooltip__default plugin-autotooltip_big2ν greek Preposition meaning "in" χι<i>ρ</i>ι αρ<i>ρ</i>ισου τοιplugin-autotooltip__default plugin-autotooltip_big0, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ προφ<i>ι</i>του λε<i>γων</i>
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κίμβρ bñ npdç plugin-autotooltip__default plugin-autotooltip_bignpdç
greek
Meaning
* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About
Preposition. Occurs 703 times in the New Testament.
npdç is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... Zapoßæç λ tòv plugin-autotooltip__default plugin-autotooltip_bigò, ò, tò
greek
Meaning:
* The
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Forms
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greek
Meaning:
* The
The definite article.
Forms
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greek
Meaning
* And * Also * Both * Even * Too * So
Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" npdç plugin-autotooltip__default plugin-autotooltip_bignpdç
greek
Meaning
* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About
Preposition. Occurs 703 times in the New Testament.
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greek
Meaning:
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The definite article.
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greek
Meaning:
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The definite article.
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Meaning:
* The
The definite article.
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greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ó ò ï tò Genitive τοῦ τῆς τοῖ Dativè τῷ τῇ μελῑων καί plugin-autotooltip__default plugin-autotooltip_bigκαί
greek
Meaning
* And * Also * Both * Even * Too * So
Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" npdç plugin-autotooltip__default plugin-autotooltip_bignpdç
greek
Meaning
* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About
Preposition. Occurs 703 times in the New Testament.
npdç is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... nòvraç plugin-autotooltip__default plugin-autotooltip_bignòvraç
greek
Meaning
* All * Every * The whole
Adjective.
Usage in the New Testament
The sense of nòvraç depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.
With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 tòv plugin-autotooltip__default plugin-autotooltip_bigò, ò, tò
greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ó ò ï tò Genitive τοῦ τῆς τοῖ Dativè τῷ τῇ καταβολῆου tòv plugin-autotooltip__default plugin-autotooltip_bigò, ò, tò
greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ó ò ï tò Genitive τοῦ τῆς τοῖ Dativè τῷ τῇ λαοὺ Μεθυν

οὗτος ἐστις ὁ ἀνὴρ ὃς greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from οὗτος ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning οὗτος greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ οὗτος τοῦτον greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 greek Preposition meaning "in". greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αὐτός αὐτή greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐμπροσθεν καί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)	
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	αὐτοῖς plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" αὐτοῖς plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of αὐτοῖς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 τοῖς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ (ἐν) καί plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" (ἐν) τοῖς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐκ(ε)τῶ νδῶν plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of αὐτοῖς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 τοῖς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ (ἐν) καί plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" καί plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ οὗτος τοῦτον plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὗτη / αὐτό greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:16 John 5:11 Corinthians 15:50 John 4:9 John 5:1 Matthew 3:17 John 7:26 Luke 22:19 δέξιν Μ'χει κύριος παντοκράτωρ ἐγὼν τοῖς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
7	
8	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀπ' αὐτοῦ καί plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" ἐπὶ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ οὗτος καί plugin-autotooltip__default plugin-autotooltip_bigκαί

ἀὐτὸν μὲν ἀνὴρ ἴσταναι	plugin-autotooltip__default plugin-autotooltip_big	αὐτὸν
greek		
αὐτὸν is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be").		
It an irregular verb, and, like English, changes significantly between person and tense. For example αὐτὸν is the word for am and ἦν is the word for was, e.g. αὐτὸν plugin-autotooltip__default plugin-autotooltip_big, ἦ, τό		
greek		
Meaning:		
* The		
The definite article.		
Forms		
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τοῆς τοῦ Dative τῷ τῇ δοῖα τοῖς τοῖς	plugin-autotooltip__default plugin-autotooltip_big	αὐτὸν
greek		
Meaning:		
* The		
The definite article.		
Forms		
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τοῆς τοῦ Dative τῷ τῇ δοῖα τοῖς τοῖς	plugin-autotooltip__default plugin-autotooltip_big	αὐτὸν
greek		
Meaning:		
* These or this * This one, this person, this thing * They or he or she or it		
Demonstrative pronoun.		
αὐτοῦς usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 αὐτοῦς plugin-autotooltip__default plugin-autotooltip_big, ἦ, τό		
greek		
Meaning:		
* The		
The definite article.		
Forms		
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τοῆς τοῦ Dative τῷ τῇ δοῖα τοῖς τοῖς	plugin-autotooltip__default plugin-autotooltip_big	αὐτὸν
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Meaning:		
* The		
The definite article.		
Forms		
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τοῆς τοῦ Dative τῷ τῇ δοῖα τοῖς τοῖς	plugin-autotooltip__default plugin-autotooltip_big	αὐτὸν
greek		
Meaning:		
* And * Also * Both * Even * Too * So		
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" καὶ plugin-autotooltip__default plugin-autotooltip_big		
greek		
Preposition meaning "in". ἐν plugin-autotooltip__default plugin-autotooltip_big, ἦ, τό		
greek		
Meaning:		
* The		
The definite article.		
Forms		
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greek		
Meaning:		
* These or this * This one, this person, this thing * They or he or she or it		
Demonstrative pronoun.		
αὐτοῦς usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 αὐτοῦς plugin-autotooltip__default plugin-autotooltip_big, ἦ, τό		
greek		
Meaning:		
* And * Also * Both * Even * Too * So		
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" καὶ plugin-autotooltip__default plugin-autotooltip_big		
greek		
Meaning:		
* All * Every * The whole		
Adjective.		
Usage in the New Testament		
The sense of ὅς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.		
With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ὅς plugin-autotooltip__default plugin-autotooltip_big, ἦ, τό		
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Meaning:		
* The		
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greek		
Meaning:		
* These or this * This one, this person, this thing * They or he or she or it		
Demonstrative pronoun.		
αὐτοῦς usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19		

10	τετραδο καί plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εἰςαδο τοί plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ó ή τό Genitive τοῦ της τοῦ Dative τῷ ή ἐντῷ μυῖος ἔτους δευτέρου ἐμ Δαρείου ἔγενετο λόγος plugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world... κρίνου πρός plugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... ἀγγαῖον τόν plugin-autotooltip__default plugin-autotooltip_bigτόν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ó ή τό Genitive τοῦ της τοῦ Dative τῷ πρωτῆτιν λέγων
11	τό δ λέγει κύριος παντοκράτωρ ἐπερώτησεν τοίς plugin-autotooltip__default plugin-autotooltip_bigτοίς, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ó ή τό Genitive τοῦ της τοῦ Dative τῷ ἐπετίς νόμον λέγων
12	ἐν ἀβήθ ἀνέβη κράτος κράτος ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". τό plugin-autotooltip__default plugin-autotooltip_bigτό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ó ή τό Genitive τοῦ της τοῦ Dative τῷ ἐκ πῶ τοί plugin-autotooltip__default plugin-autotooltip_bigτοί, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ó ή τό Genitive τοῦ της τοῦ Dative τῷ ἰστίου αὐτοῦ plugin-autotooltip__default plugin-autotooltip_bigαὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καί plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἀφῆται τό plugin-autotooltip__default plugin-autotooltip_bigτό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ó ή τό Genitive τοῦ της τοῦ Dative τῷ ἐκ πῶ τοί plugin-autotooltip__default plugin-autotooltip_bigτοί, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ó ή τό Genitive τοῦ της τοῦ Dative τῷ ἰστίου αὐτοῦ plugin-autotooltip__default plugin-autotooltip_bigαὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐπ τοῦ ἡ ἐλπίματος ἡ οἶνον ἡ ἐλπίας ἡ παντός plugin-autotooltip__default plugin-autotooltip_bigπάντος greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 βρῶματος εἰ ἀνασθῆναι καί plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἀπεκρίθησαν οἱ plugin-autotooltip__default plugin-autotooltip_bigοἱ, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ó ή τό Genitive τοῦ της τοῦ Dative τῷ ἐπετίς καί plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εἰςαδο τοί plugin-autotooltip__default plugin-autotooltip_bigτοί, ή, τό

greek	καίplugin-autotooltip__default plugin-autotooltip_bigrak
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" ἐνεν Ἀγγαῶς ἐάν ἀφῆται μεμαμμένος ἐν ψυχῇ ἀπό παντόςplugin-autotooltip__default plugin-autotooltip_bigrak	
greek	
Meaning	
* All * Every * The whole	
Adjective.	
Usage in the New Testament	
The sense of ὅς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.	
With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 τούτου plugin-autotooltip__default plugin-autotooltip_bigrak	
greek	
Meaning:	
* These or this * This one, this person, this thing * They or he or she or it	
13 Demonstrative pronoun.	
οὗτος usually refers to something close to the speaker -- "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἐ ἰαυθῖ) αἰται καί plugin-autotooltip__default plugin-autotooltip_bigrak	
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greek	
Meaning:	
* The	
The definite article.	
Forms	
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greek	
Meaning	
* And * Also * Both * Even * Too * So	
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1	καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" οὐν θεοθε δις εις τακplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ó ή τό Genitive τοῦ της τοῦ Dative τῷ τη καρδιας ουν απο τηςplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ó ή τό Genitive τοῦ της τοῦ Dative τῷ τη θυμους τωντηςplugin-autotooltip__default plugin-autotooltip_bigούτος / αῦτη /τούτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. ούτος usually refers to something close to the speaker — "this" as opposed to εκείνος (John 9:16 John 5:11 Corinthians 15:50 John 4:9 John 5:13 Matthew 3:17 John 7:26 Luke 22:19 καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" οπερ ουκ απο τοῦplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ó ή τό Genitive τοῦ της τοῦ Dative τῷ τη θειναι λιθον ενι λιθον ενplugin-autotooltip__default plugin-autotooltip_bigεν greek Preposition meaning "in". τοῦplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ó ή τό Genitive τοῦ της τοῦ Dative τῷ τη ουκ κυριον τις ή τιςplugin-autotooltip__default plugin-autotooltip_bigτις
2	greek τίμι is the first person singular verb for "to be" (είναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example τίμι is the word for am and ήν is the word for was, e.g. οτε ενεβαλλετε εις κυφλην κρηθς εικον οστα καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εγχετο κρηθς οκτα οστα καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So
3	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εισπορευομε εις τοῦplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ó ή τό Genitive τοῦ της τοῦ Dative τῷ τη ουοληνον εξαντιλσαι πεντηκοντα μετρητας καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ενενοησαν

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ὁμοῖα ἔστι δὲ τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Δative τῷ τῇ καρδίας ὅμων ἀνὸ τῆς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Δative τῷ τῇ ἡμῶς ταύτης greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 καί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" ἐνδεῖνα ἀνὸ τῆς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Δative τῷ τῇ τετράδος καί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" εἰκόδος τοῦ greek 18 Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Δative τῷ τῇ ἐντροῦ μὴνός καί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" ἀνὸ τῆς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Δative τῷ τῇ ἡμῶς ῆς greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἐπεμεινῶν ὅς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Δative τῷ τῇ ἡμῶς καὶ τοῦ ἑνός greek Preposition meaning "in". τὰς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Δative τῷ τῇ καρδίας ὅμων
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19

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" [τῆ](#) plugin-autotooltip__default plugin-autotooltip_big6, ἥ, τό

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ [τῇ](#) plugin-autotooltip__default plugin-autotooltip_big9\

Meaning:

* Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5)

Feminine noun. Connected to the English words "ground", "geometry" and "geology".

It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX-Genesis 1:1Genesis 2:7Genesis 12:1 [καί](#) plugin-autotooltip__default plugin-autotooltip_big10\

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" [καί](#) plugin-autotooltip__default plugin-autotooltip_big6, ἥ, τό

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ [καί](#) plugin-autotooltip__default plugin-autotooltip_big10\

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" [καί](#) plugin-autotooltip__default plugin-autotooltip_big6, ἥ, τό

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ [ἐν](#) plugin-autotooltip__default plugin-autotooltip_big10\

1	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 I 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.
6	For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;
7	And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.
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.
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 the prophet, saying,
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? And the priests answered and said, No.
13	Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall 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.
15	And now, I pray you, consider from 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 pressfat 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; yet ye turned not to me, saith the LORD.
18	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 LORD'S temple was laid, consider it.
19	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: from this day will I bless you.
20	And again the word of the LORD came 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;
22	And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms 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.
23	In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

[Haggai 1](#) ← [Haggai 2](#) → [Hebrews 1](#)

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