

---

## חגיי • HAGGAI

---

### INTRODUCTION

When Cyrus conquered Babylon, he not only published a decree (538 BCE) allowing the captive Jews to return to Palestine but also encouraged them to rebuild the Temple in Jerusalem (Ezr 1:1–4). It is possible that under Sheshbazzar's leadership, rebuilding was immediately attempted. However, by 520 BCE, no significant progress was evident; a successful effort was then begun, and the New Temple was completed in the spring of 515 BCE. Assisted by Zechariah, the man principally responsible for this major accomplishment was the prophet Haggai.

The *Book of Haggai* is 10<sup>th</sup> among the 12 'Minor Prophets' in both the *Masoretic Text* and the *Septuagint*. Fragments of the Hebrew text of this book were found among the *Qumran MSS*, including 4Q77 (4QXII<sup>b</sup>) and 4Q80 (4QXII<sup>c</sup>).

### AUTHORSHIP AND DATES

If the dates given in the *Book of Haggai* are accurate, then the five addresses it contains date from the 6<sup>th</sup> through the 9<sup>th</sup> months of 520 BCE. Some presume that Haggai wrote the book himself but he is repeatedly referred to in the third person, which makes it unlikely that he wrote the text; it is more probable that the book was written by a disciple, who sought to preserve the content of Haggai's spoken prophecies. There is a consensus among scholars that the text was completed in 515 BCE.

## HAGGAI 1

## חגיי פרק א

א בִּשְׁנַת שְׁתַּיִם לְדַרְיוֹשׁ הַמֶּלֶךְ בַּחֹדֶשׁ הַשְּׁשִׁי בְיוֹם  
אֶחָד לַחֹדֶשׁ הָיָה דְּבַר־יְהוָה בִּידְחֻגִּי הַנָּבִיא אֶל־  
זֶרֻבְבָּאֵל בֶּן־שְׁאֵלְתִּיאֵל פַּחַת יְהוּדָה וְאֶל־יְהוֹשֻׁעַ בֶּן־  
יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל לֵאמֹר: ב כֹּה אָמַר יְהוָה  
צְבָאוֹת לֵאמֹר הָעַם הַזֶּה אָמְרוּ לֹא עֵת־בָּא עֵת־  
בֵּית יְהוָה לְהִבְנוֹת: {פ}

ג וַיְהִי דְּבַר־יְהוָה בִּידְחֻגִּי הַנָּבִיא לֵאמֹר: ד הֲעֵת  
לָכֶם אַתֶּם לְשֹׁבֵת בְּבֵתֵיכֶם סְפוּגִים וְהַבֵּית הַזֶּה  
חָרֵב: ה וְעַתָּה כֹּה אָמַר יְהוָה צְבָאוֹת שִׁימוּ לְבַבְכֶּם  
עַל־דְּרָכֵיכֶם: ו זְרַעְתֶּם הַרְבֵּה וְהָבִיא מְעֻט אֲכֹל  
וְאִין־לְשִׁבְעָה שְׂתוּ וְאִין־לְשִׁכְרָה לְבוֹשׁ וְאִין־לֶחֶם  
לֹא וְהַמִּשְׁתַּכֵּר מִשְׁתַּכֵּר אֶל־צָרוֹר נָקוּב: {פ}

ז כֹּה אָמַר יְהוָה צְבָאוֹת שִׁימוּ לְבַבְכֶּם עַל־  
דְּרָכֵיכֶם: ח עָלוּ הָהָר וְהִבֵּאתֶם עֵץ וּבְנוּ הַבַּיִת

<sup>1</sup> In the second year of King Darius, in the sixth month, on the first day of the month, the word of Yahweh came through the prophet Haggai to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the High Priest as follows: <sup>2</sup> “Yahweh Sabaoth says this, “This people says: The time has not yet come to rebuild the Temple of Yahweh.””

<sup>3</sup> Then the word of Yahweh came by the prophet Haggai, saying, <sup>4</sup> “Is this a time for you to live in your panelled houses, when this House lies in ruins? <sup>5</sup> So now, Yahweh Sabaoth says this, “Consider your ways. <sup>6</sup> You have sown much and harvested little; you eat but never have enough, drink but never have your fill, put on clothes but feel no warmth. The wage-earner puts his wages in a bag with a hole in it.”

<sup>7</sup> Yahweh Sabaoth says this, “Think carefully about your behaviour.

<sup>8</sup> Go up to the hills, fetch timber and rebuild the House; and I shall take

## HAGGAI 1

<sup>1</sup> The date corresponds to August/September 520 BCE; ‘Darius’ was king of the Persian Empire from 521 (522) to 485 (486) BCE.

<sup>2</sup> ‘Has not yet come’ follows the LXX (Οὐχ ἔχει ὁ καιρὸς); the MT is corrupt.

<sup>3</sup> The NJB places this verse in parentheses.

<sup>4</sup> The impropriety of the people living in lavish accommodations while the temple lay unfinished is striking.

<sup>5</sup> The literal translation of the last half of this verse is, “Set your heart upon your ways.”

<sup>6</sup> Some translate צָרוֹר (‘bag’) as ‘pocket’ but the word refers to a pouch or purse: coinage was in use in Haggai’s day.

<sup>7</sup> This verse is perhaps misplaced; vv. 1–11 possibly contain two distinct units (vv. 1–6, 8 & vv. 7, 9–11), both authentic.

<sup>8</sup> In place ‘manifest my glory’, here following the Qere, (וְאֶכְבֹּדָה), the Ketiv has ‘that I may be glorified’ (וְאֶכְבֹּד, possibly a defective cohortative).

וְאַרְצָהּ בּוֹ וְאֶכְבַּד וְאֶכְבְּדָה אֶמֶר יְהוָה: <sup>ט</sup> פָּנָה אֶל-  
הָרֶבֶה וְהִנֵּה לְמַעַט וְהִבַּאתֶם הַבַּיִת וְנִפְחַתִּי בּוֹ יֶעַן  
מָה נָאִם יְהוָה צְבָאוֹת יֶעַן בֵּיתִי אֲשֶׁר-הוּא חָרֵב  
וְאַתֶּם רָצִים אִישׁ לְבֵיתוֹ: <sup>י</sup> עַל-כֵּן עָלִיכֶם כָּלֹאֵ  
שָׁמַיִם מִטֹּל וְהָאָרֶץ כָּלֹאָה יְבוּלָה: <sup>יא</sup> וְאֶקְרָא חָרֵב  
עַל-הָאָרֶץ וְעַל-הַהָרִים וְעַל-הַדָּגָן וְעַל-הַתִּירוֹשׁ  
וְעַל-הַיִּצְהָר וְעַל אֲשֶׁר תּוֹצִיא הָאֲדָמָה וְעַל-הָאָדָם  
וְעַל-הַבְּהֵמָה וְעַל כָּל-יִגְיעַ כַּפִּיִם: {ס}

<sup>יב</sup> וַיִּשְׁמַע זְרֻבָּבֶל בֶּן-שֶׁלְתִּיאֵל וַיהוֹשֻׁעַ בֶּן-יְהוֹצָדָק  
הַכֹּהֵן הַגָּדוֹל וְכָל שְׂאֲרֵית הָעָם בְּקוֹל יְהוָה  
אֱלֹהֵיהֶם וְעַל-דְּבַר־חֲגִי הַנְּבִיא כַּאֲשֶׁר שָׁלְחוּ יְהוָה  
אֱלֹהֵיהֶם וַיִּירָאוּ הָעָם מִפְּנֵי יְהוָה: <sup>יג</sup> וַיֹּאמֶר חֲגִי  
מִלֵּאדָּ יְהוָה בְּמִלְאָכוֹת יְהוָה לָעַם לֵאמֹר אֲנִי  
אֶתְכֶם נָאִם-יְהוָה: <sup>יד</sup> וַיַּעַר יְהוָה אֶת-רוּחַ זְרֻבָּבֶל  
בֶּן-שֶׁלְתִּיאֵל פָּחַת יְהוּדָה וְאֶת-רוּחַ יְהוֹשֻׁעַ בֶּן-  
יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וְאֶת-רוּחַ כָּל שְׂאֲרֵית הָעָם  
וַיָּבֹאוּ וַיַּעֲשׂוּ מִלְאָכָה בְּבֵית-יְהוָה צְבָאוֹת  
אֱלֹהֵיהֶם: {פ}

pleasure in it and manifest my glory there, says Yahweh. <sup>9</sup> The abundance you expected proved to be little. When you brought the harvest in, I blew it away it. And why? – Yahweh Sabaoth declares. Because, while my House lies in ruins, each of you is busy with his own house. <sup>10</sup> That is why the sky has withheld the rain and the earth withheld its yield. <sup>11</sup> I have called down drought on land and hills, on grain, on new wine, on olive oil and on all the produce of the ground, on humans and animals and all your labours.”

<sup>12</sup> Zerubbabel son of Shealtiel, Joshua son of Jehozadak the High Priest and the entire remnant of the people, paid attention to the voice of Yahweh their God and to the words of the prophet Haggai, which Yahweh their God had sent him to deliver; and the people were filled with fear before Yahweh. <sup>13</sup> Haggai, the messenger of Yahweh, then passed on Yahweh’s message to the people, “I am with you, says Yahweh.” <sup>14</sup> And Yahweh roused the spirit of Zerubbabel son of Shealtiel governor of Judah, the spirit of Joshua son of Jehozadak the High Priest and the spirit of the entire remnant of the people; they came and set to work in the Temple of Yahweh Sabaoth, their God.

<sup>9</sup> The literal translation of ‘blasted it’ is ‘blew it away’.

<sup>10</sup> ‘Rain’ follows the Tg (and NJB); the MT (and NRSV) has ‘dew’.

<sup>11</sup> The literal translation of ‘your labours’ is ‘labours of the hand’.

<sup>12</sup> In Hg and Zc, ‘the remnant of the people’ (שְׂאֲרֵית הָעָם) means the faithful grouped around Jerusalem (see #Is 4:3).

<sup>13</sup> The Hebrew style is highly repetitive here; some simplify the verse for contemporary English stylistic reasons.

<sup>14</sup> God initiated the rebuilding of the Temple by providing the people with motivation and ability.

טו בַּיּוֹם עֶשְׂרִים וָאַרְבָּעָה לַחֹדֶשׁ בֶּשְׁשִׁי בִּשְׁנַת  
שְׁתַּיִם לְדַרְיוֹשׁ הַמֶּלֶךְ: <sup>15</sup> This was on the twenty-fourth day of the sixth month, in the second  
year of King Darius.

---

<sup>15</sup> It is best to regard this as the date for the oracle in 2:15–19, which originally may have stood at this point. Many read the last phase with 2:1.

## HAGGAI 2

## חגיי פרק ב

<sup>א</sup> בַּשְּׁבִיעִי בְּעֶשְׂרִים וְאַחַד לַחֹדֶשׁ הָיָה דְּבַר־יְהוָה  
בְּיַד־חֲגִי הַנְּבִיא לֵאמֹר: <sup>ב</sup> אֲמַרְנָא אֶל־זִרְבָבֶל בֶּן־  
שִׁלְתִּיאֵל פַּחַת יְהוּדָה וְאֶל־יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק  
הַכֹּהֵן הַגָּדוֹל וְאֶל־שְׂאֲרִית הָעָם לֵאמֹר: <sup>ג</sup> מִי בְכֶם  
הַנִּשְׁאָר אֲשֶׁר רָאָה אֶת־הַבַּיִת הַזֶּה בְּכַבּוּדוֹ  
הָרִאשׁוֹן וְמָה אַתֶּם רֹאִים אִתּוֹ עַתָּה הֲלֹא כְמוֹהוּ  
כָּאֵן בְּעֵינֵיכֶם: <sup>ד</sup> וְעַתָּה חֲזֹק זִרְבָבֶל נְאֻם־יְהוָה  
וְחֲזֹק יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וְחֲזֹק כָּל־עָם  
הָאָרֶץ נְאֻם־יְהוָה וְעֲשׂוּ כִּי־אָנִי אִתְּכֶם נְאֻם יְהוָה  
צְבָאוֹת: <sup>ה</sup> אֶת־הַדָּבָר אֲשֶׁר־כָּרַתִּי אִתְּכֶם  
בְּצֵאתְכֶם מִמִּצְרַיִם וְרוּחִי עִמָּדָת בְּתוֹכְכֶם אֶל־  
תִּירְאוּ: {ס}

<sup>ו</sup> כִּי כֹה אָמַר יְהוָה צְבָאוֹת עוֹד אַחַת מְעַט הִיא  
וְאָנִי מְרַעִישׁ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וְאֶת־הַיָּם

<sup>1</sup> On the twenty-first day of the seventh month, the word of Yahweh came through the prophet Haggai, as follows, <sup>2</sup> “You are to speak to Zerubbabel son of Shealtiel governor of Judah, to Joshua son of Jehozadak the High Priest and to the remnant of the people. Say this, <sup>3</sup> “Is there anyone left among you who saw this Temple in its former glory. How does it look to you now? Does it not seem as though there is nothing there? <sup>4</sup> Yet, take courage now, Zerubbabel – Yahweh declares! Courage, Joshua son of Jehozadak, High Priest; courage, all you people of the country – Yahweh declares! To work: I am with you – Yahweh Sabaoth declares – <sup>5</sup> according to the promise that I made you when you came out of Egypt, and my spirit is present among you. Do not be afraid!

<sup>6</sup> For, Yahweh Sabaoth says this: Once again, in just a little while now, I shall shake the heavens, and the earth, and the sea, and the dry land. <sup>7</sup> I

## HAGGAI 2

- <sup>1</sup> The seventh month was Tishri; the date corresponds to September/October 520 BCE – the last day of the Feast of Shelters (Nb 29:32–34); it also coincided with the date 440 years earlier (960 BCE) when Solomon finished building his temple (1K 6:38, 8:2).
- <sup>2</sup> Some prefer to clarify this verse by rearranging as, “Joshua, the High Priest, son of Jehozadak.”
- <sup>3</sup> Solomon’s temple was demolished in 586 BCE, 66 years prior to Haggai’s time.
- <sup>4</sup> The phrase ‘people of the country’ (עַם הָאָרֶץ) refers to free citizens, as opposed to slaves.
- <sup>5</sup> The NJB, following the LXX, lacks ‘according ... Egypt’ (here following the MT & NRSV).
- <sup>6</sup> The phrase עוֹד אַחַת מְעַט הִיא (‘once again, in a little while now’), is difficult; literally translated, it reads, ‘yet once, it is a little’ and the LXX (ἔτι ἄπαξ) omits the last two Hebrew words, reading, ‘yet once’.
- <sup>7</sup> The literal translation of ‘treasure’ (חֶמְדָּה – singular in the collective sense) is ‘what is precious’ or ‘what is desired’.

וְאֶת־הַחֲרָבָה: <sup>ז</sup>וְהִרְעַשְׁתִּי אֶת־כָּל־הַגּוֹיִם וּבָאוּ  
חֲמֻדַּת כָּל־הַגּוֹיִם וּמִלֵּאֲתֵי אֶת־הַבַּיִת הַזֶּה כְּבוֹד  
אָמַר יְהוָה צְבָאוֹת: <sup>ח</sup>לִי הַכֶּסֶף וְלִי הַזָּהָב נָא  
יְהוָה צְבָאוֹת: <sup>ט</sup>גָּדוֹל יִהְיֶה כְבוֹד הַבַּיִת הַזֶּה  
הָאֲחֵרוֹן מִן־הָרִאשׁוֹן אָמַר יְהוָה צְבָאוֹת וּבִמְקוֹם  
הַזֶּה אֶתֵּן שָׁלוֹם נָא יְהוָה צְבָאוֹת: {פ}

<sup>י</sup>בְּעֶשְׂרִים וָאַרְבָּעָה לַתְּשִׁיעִי בִּשְׁנַת שְׁתֵּי  
לְדַרְיוֹשׁ הָיָה דְּבַר־יְהוָה אֶל־חֲגִי הַנְּבִיא לֵאמֹר:  
<sup>יא</sup>כֹּה אָמַר יְהוָה צְבָאוֹת שְׂאֵל־נָא אֶת־הַכֹּהֲנִים  
תּוֹרָה לֵאמֹר: <sup>יב</sup>הֵן | יִשְׂאֵא־אִישׁ בְּשַׂר־קֹדֶשׁ בְּכִנּוֹף  
בְּגָדוֹ וְנָגַע בְּכִנּוֹפוֹ אֶל־הַלֶּחֶם וְאֶל־הַנֶּזֶד וְאֶל־הַיֵּין  
וְאֶל־שֶׁמֶן וְאֶל־כָּל־מֵאֵכֶל הַיִּקְדָּשׁ וַיַּעֲנוּ הַכֹּהֲנִים  
וַיֹּאמְרוּ לֹא: <sup>יג</sup>וַיֹּאמֶר חֲגִי אִם־יִגַּע טְמֵא־נֶפֶשׁ בְּכָל־  
אֱלֹהֵי הַיִּטְמֵא וַיַּעֲנוּ הַכֹּהֲנִים וַיֹּאמְרוּ יִטְמֵא: <sup>יד</sup>וַיַּעַן  
חֲגִי וַיֹּאמֶר בֵּין הָעַם־הַזֶּה וּבֵין־הַגּוֹי הַזֶּה לִפְנֵי נָא־  
יְהוָה וּבֵין כָּל־מַעֲשֵׂה יְדֵיהֶם וְאֲשֶׁר יִקְרִיבוּ שֵׁם

shall also shake all the nations, and the treasure of all the nations will flow in, and I shall fill this Temple with glory, says Yahweh Sabaoth.

<sup>8</sup> Mine is the silver, and mine is the gold, says Yahweh Sabaoth! <sup>9</sup> The splendour of this new Temple will surpass that of the former, says Yahweh Sabaoth, and, in this place, I shall give peace – Yahweh Sabaoth says.”

<sup>10</sup> On the twenty-fourth day of the ninth month, in the second year of Darius, the word of Yahweh came to the prophet Haggai as follows,

<sup>11</sup> “Yahweh Sabaoth says this, “Ask the priests to give a ruling saying:

<sup>12</sup> If one carries consecrated meat in the fold of his gown and allows the fold to touch bread, broth, wine, oil or food of any kind, will that become holy?”” The priests replied, “No.” <sup>13</sup> Haggai then said, “If one made unclean by contact with a corpse touches any of these things, will that become unclean?” The priests replied, “It will become unclean.”

<sup>14</sup> Haggai then said. “So it is with this people, and with this nation, in my view, Yahweh says, the same with every work of their hands; and

<sup>8</sup> The NJB lacks the repetition of ‘mine is’, here following the MT (and NRSV).

<sup>9</sup> At the end of this verse, the LXX adds, “and peace of soul, to save all those who laid the foundations for the rebuilding of this Temple;” (καὶ εἰρήνην ψυχῆς εἰς περιποίησιν παντὶ τῷ κτιζοντι τοῦ ἀναστῆσαι τὸν ναὸν τοῦτον).

<sup>10</sup> The date corresponds to November/December 520 BCE.

<sup>11</sup> The word ‘ruling’ here translates תּוֹרָה (‘torah’ – literally, ‘a law’).

<sup>12</sup> This is probably not an appeal to the Torah as such but to a priestly ruling (but cf. Lv 6:27).

<sup>13</sup> ‘Uncleanness’ is more contagious than ‘holiness’ – a ritualistic view.

<sup>14</sup> The LXX adds, “because of their quickly won gains, they will suffer for their labours, and you hated those dispensing justice at the city gate;” (ἔνεκεν τῶν λαμπράτων αὐτῶν τῶν ὀρθρινῶν, ὁδυνηθήσονται ἀπὸ προσώπου πόρων αὐτῶν· καὶ ἐμισεῖτε ἐν πύλαις ἐλέγχοντας).



טָמֵא הוּא: <sup>טו</sup> וְעַתָּה שִׁימוּנָא לְבַבְכֶם מִן־הַיּוֹם  
 הַזֶּה וּמַעַלָּה מִטָּרֶם שׁוּם־אֶבֶן אֶל־אֶבֶן בְּהִיכַל  
 יְהוָה: <sup>טז</sup> מִהֵיּוֹתֶם בָּא אֶל־עֲרַמַּת עֲשָׂרִים וְהֵיטָה  
 עֲשָׂרָה בָּא אֶל־הֵיקָב לַחֲשָׁף חֲמִשִּׁים פּוּרָה וְהֵיטָה  
 עֲשָׂרִים: <sup>יז</sup> הִלִּיתִי אֶתְכֶם בְּשַׁדְּפוֹן וּבִירְקוֹן וּבִבְרָד  
 אֶת כָּל־מַעֲשֵׂה יָדֵיכֶם וְאִין־אַתְכֶם אֵלַי נֹאס־יְהוָה:  
<sup>יח</sup> שִׁימוּנָא לְבַבְכֶם מִן־הַיּוֹם הַזֶּה וּמַעַלָּה מִיּוֹם  
 עֲשָׂרִים וְאַרְבָּעָה לַתְּשִׁיעִי לַמָּן־הַיּוֹם אֲשֶׁר־יִסַּד  
 הִיכַל־יְהוָה שִׁימוּ לְבַבְכֶם: <sup>יט</sup> הָעוֹד הַזֶּרַע בַּמְּגוּרָה  
 וְעַד־הַגֶּפֶן וְהַתְּאֵנָה וְהָרְמוֹן וְעֵץ הַזֵּית לֹא נִשְׂא מִן־  
 הַיּוֹם הַזֶּה אֲבָרָךְ: {ס}

<sup>כ</sup> וַיְהִי דְבַר־יְהוָה | שְׁנִית אֶל־חֲגִי בַעֲשָׂרִים  
 וְאַרְבָּעָה לַחֹדֶשׁ לֵאמֹר: <sup>כא</sup> אָמַר אֶל־זִרְבָּבֶל פַּחַת־  
 יְהוּדָה לֵאמֹר אֲנִי מֵרַעִישׁ אֶת־הַשָּׁמַיִם וְאֶת־  
 הָאָרֶץ: <sup>כב</sup> וְהִפַּכְתִּי כִסֵּא מַמְלָכוֹת וְהַשְׁמַדְתִּי חֹזֶק

whatever they offer here is unclean. <sup>15</sup> “So now consider, today and henceforth: before one stone had been laid on another in the Sanctuary of Yahweh, <sup>16</sup> what state were you in? You would come to a twenty-measure heap and find only ten; you would come to a vat to draw fifty measures and find only twenty. <sup>17</sup> All you turned your hands to, I struck with windblast, mildew, and hail, and still you would not return to me, Yahweh says. <sup>18</sup> So, consider, today and henceforth, from the twenty-fourth day of the ninth month, from the day the foundation of the Sanctuary of Yahweh was laid; think carefully <sup>19</sup> if seed-corn is still short in the barn, and if vine and fig tree, pomegranate and olive tree still bear no fruit. From today onwards, I intend to bless you.”

<sup>20</sup> On the twenty-fourth day of the month, the word of Yahweh came a second time to Haggai, as follows, <sup>21</sup> “Speak to Zerubbabel governor of Judah. Say this, “I am going to shake the heavens and the earth. <sup>22</sup> I shall overturn the thrones of kingdoms and destroy the power of the kings of

<sup>15</sup> This passage, completing 1:1–15, should perhaps be read after 1:15<sup>a</sup>.

<sup>16</sup> ‘What state were you in’ follows the LXX; the MT has ‘of your existence’. ‘You would come’ (indefinite) follows the LXX; the MT has ‘he would come’. After ‘vat’, the MT adds ‘press’ – a gloss on ‘vat’ absent from the LXX.

<sup>17</sup> ‘I struck’ is a conjectural translation following the NJB; the MT has ‘I struck you’.

<sup>18</sup> The NJB parenthesises most of this verse (from ‘from the twenty-fourth day’) – it is a partly inaccurate gloss (‘ninth’ maybe an error for ‘sixth’).

<sup>19</sup> ‘If seed-corn is still short in the barn’ is a conjectural translation following the NJB; the MT has ‘until seed-corn is in the barn’ and the LXX has ‘and if seed-corn is still in the barn’ (εἰ ἔτι ἐπιγνώσθησεται ἐπὶ τῆς ἄλλω).

<sup>20</sup> The date corresponds to Kislev 24 or December 18, 520 BCE.

<sup>21</sup> Compare this verse to v. 6 and Jl 3:16.

<sup>22</sup> ‘Kings’ follows the LXX (βασιλεύω); the MT repeats ‘kingdoms’.

מִמְּלָכֹת הַגּוֹיִם וְהַפָּכְתִּי מִרְכָּבָה וּרְכָבִיָּה וַיִּרְדּוּ  
סוֹסִים וּרְכָבִיָּהֶם אִישׁ בַּחֶרֶב אָחִיו: <sup>כג</sup> בַּיּוֹם הַהוּא  
נֹאֲמִיָּהוָה עֲבָאֹת אֶקְחֶךָ זֶרְבָבֶל בֶּן־שֶׁאֲלִתִּיאֵל  
עַבְדִּי נֹאֲמִיָּהוָה וְשִׁמְתִּיךָ כַּחוֹתָם כִּי־בָךְ בַּחֲרָתִי  
נֹאֲמִיָּהוָה עֲבָאֹת:  
{ש}

the nations. I shall overthrow the chariots and their crews; horses and their riders will fall, every one to the sword of his comrade.” <sup>23</sup> “When that day comes, says Yahweh Sabaoth, I shall take you, Zerubbabel son of Shealtiel my servant, Yahweh says, and make you like a signet ring. For, I have chosen you, Yahweh Sabaoth says.”

---

<sup>23</sup> The expression ‘I shall take you’ implies election to a notable function in the history of salvation. The ‘signet ring’, used for sealing documents and letters (1K 21:8) was kept carefully hung from the neck (Gn 38:18) or worn on the finger, as in Jr 22:24, where King Jehoiachin is compared to a discarded signet ring.