

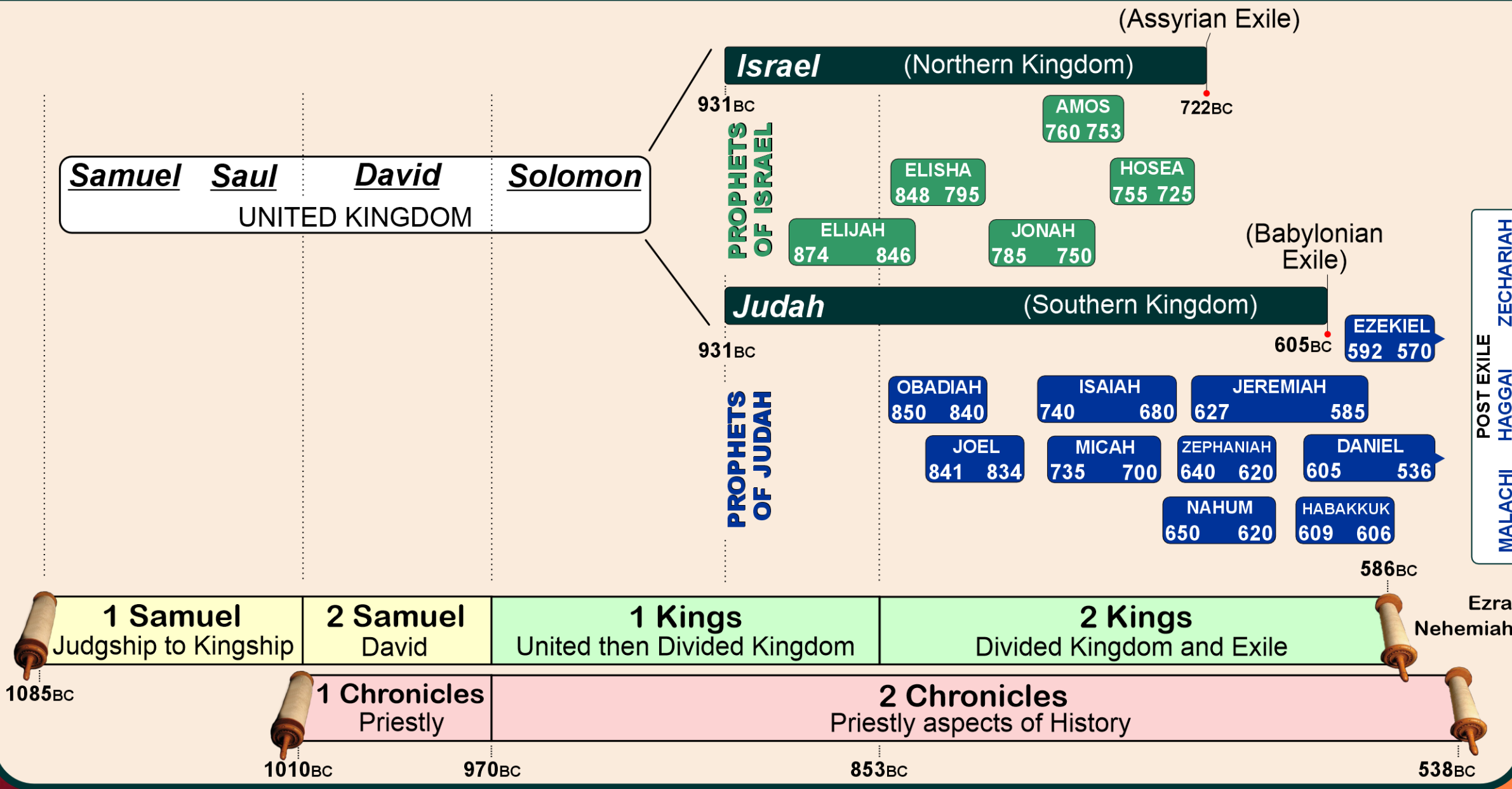


HAGGAI

PUTTING GOD FIRST

HAGGAI 2

HISTORICAL BOOKS RELATIONSHIP



HAGGAI OUTLINE



CHAPTER 1

Rebuild God's Temple

Message 1:
 "I am with you!"
 (1:1-15)

Present Condition of Jerusalem's Temple

23 Days

The Challenge to Rebuild the Temple

1:1-6
 A Charge to
 consider #1

1:7-11
 A Charge to
 consider #2

1:12-15
 Obedience to
 the Charges

CHAPTER 2

Encouragement and Hope

Message 2:
 "Be strong!"
 (2:1-9)

Message 3:
 "I will bless you!"
 (2:10-19)

Message 4:
 "I have chosen you!"
 (2:20-23)

Future Glory of God's House

Over 2 Months

Temple
 Prophecies

Blessing
 Prophesied

Prophecy to
 Zerubbabel

2:1-9
 Future
 Glory

2:10-19
 God will bless
 obedience

2:20-23
 The Signet
 Ring

About a Month of Silence

- **TIME:** 520 B.C. The "second year" refers to the beginning of the Persian king Darius' reign (521-486B.C.).
- **PURPOSE STATEMENT:** Haggai wrote to exhort the people and leadership of Jerusalem to rebuild the Temple after their return from exile.

POST-EXILE HISTORY

536BC
Began to rebuild the Temple
(Ez.3:1-4:5)



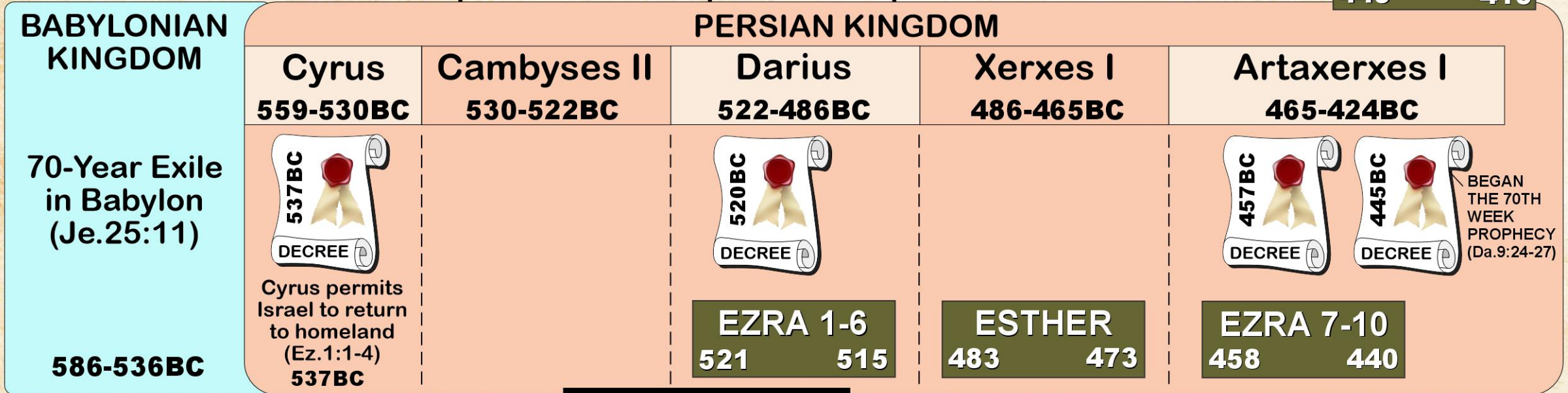
HAGGAI
520 520

ZECHARIAH
520 515

515BC
Temple completed
(Ez.6:15)

MALACHI
460 430

NEHEMIAH
445 415



BEGAN THE 70TH WEEK PROPHECY (Da.9:24-27)

WORK ABANDONED
Opposition from neighbors and indifference by the Jews caused the work to be abandoned (Ez.4:1-24)
530BC 520BC

Cyrus the Persian conquers Babylon
539BC

FIRST RETURN
Under Zerubbabel to build Temple (49,897 exiles)
536BC

SECOND RETURN
Under Ezra (5,000 exiles)
458BC

THIRD RETURN
Under Nehemiah to build Walls (42,000 exiles)
444BC



CASPIAN SEA

MEDITERRANEAN SEA

ASSYRIA

BABYLON

EGYPT

Syrian / Arabian Desert

PERSIAN GULF

Aleppo

Jerusalem

Susa

Euphrates

Tigris

HAGGAI: 4 MESSAGES



○ MESSAGE 1: “I Am With You!” (Haggai 1:1-15)

1:1: The “sixth month” and “first day of the month” (Elul 1) is August 29, 520BC.

1:15: The “twenty-fourth day” and the “sixth month” (Elul 24) is September 21, 520BC.

○ MESSAGE 2: “Be Strong!” (Haggai 2:1-9)

2:1: The “seventh month” and the “twenty-first” day (Tishri 21) is October 17, 520BC.

○ MESSAGE 3: “I Will Bless You!” (Haggai 2:10-19)

2:10: The twenty-fourth day” and the “ninth month” (Kislev 24) is December 18, 520BC.

○ MESSAGE 4: “I Have Chosen You!” (Haggai 2:20-23)

2:20: The “The twenty-fourth day” and same month (Kislev 24) is December 18, 520BC.



MESSAGE 2: “Be Strong!”

(Haggai 2:1-9)

**In the seventh month, on the
twenty-first of the month, the
word of the LORD came by
Haggai the prophet, saying:**

HAGGAI 2:1





“In the seventh month, on the twenty-first of the month, the word of the LORD came by Haggai the prophet, saying:” (Hg.2:1)



- The “seventh month” and the “twenty-first” day (Tishri 21) is October 17, 520BC.**
- This was the final day of the Feast of Tabernacles (Lv.23:39-44).**
- The Feast of Tabernacles is to celebrate God's provision during the 40 years of wilderness wanderings, and give thanks for a bountiful harvest.**
- During the month between chapter one and now two, the Temple foundation was laid (Hg.2:18).**



**Speak now to Zerubbabel the son
of Shealtiel, governor of Judah,
and to Joshua the son of
Jehozadak, the high priest, and to
the remnant of the people, saying:**

HAGGAI 2:2





“Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying:” (Hg.2:2)

- This is Haggai's second message (“Speak now”).**
- The Lord then gave the prophet instructions to call the attention of the builders and the people to the work as it then appeared. This is addressed to the same people (Zerubbabel, Joshua, the people) as in message one.**



**Who is left among you who saw
this temple in its former glory?
And how do you see it now? In
comparison with it, is this not
in your eyes as nothing?**

HAGGAI 2:3



**“Who is left among you who saw this temple in its former glory?
And how do you see it now? In comparison with it, is this not in
your eyes as nothing?” (Hg.2:3)**

- The older people could remember the incredible beauty of Solomon's Temple, destroyed 66 years earlier (586-520BC).**
- This is the second item of discouragement. The size of the new Temple.**
- Even in the initial stages of reconstruction the people were apparently making negative comparisons between the restored Temple and the glories of Solomon's Temple.**
- A similar phenomenon occurred when the foundation of the temple was laid a few years earlier (Ez.3:10-13).**





THREE QUESTIONS





- **God told Haggai to ask three questions to surface the people's unfavorable comparison:**
 - 1 Who is left among you who saw this temple in its former glory?**
 - 2 How do you see it now?**
 - 3 Is this not in your eyes as nothing?**
- **These are rhetorical questions to help the people face the fact that this new Temple was not going to be as splendid as Solomon's.**

**Yet now be strong, Zerubbabel,'
says the LORD; 'and be strong,
Joshua, son of Jehozadak, the high
priest; and be strong, all you people
of the land,' says the LORD, 'and
work; for I am with you,' says the
LORD of hosts.**

HAGGAI 2:4





“Yet now be strong, Zerubbabel,” says the LORD; ‘and be strong, Joshua, son of Jehozadak, the high priest; and be strong, all you people of the land,’ says the LORD, ‘and work; for I am with you,’ says the LORD of hosts.” (Hg.2:4)

- God had motivated the people (Hg.1:14) and now He strengthened them.**
- “All the people of the land” refers to the remnant of the people.**
- This was the second reminder from the Lord, “I am with you” (1:13).**
- To counteract the discouragement, the Lord repeated the commands to “be strong” and to “work,” assuring them of God's presence.**



**'According to the word that I
covenanted with you when you
came out of Egypt, so My Spirit
remains among you; do not fear!'**

HAGGAI 2:5





“According to the word that I covenanted with you when you came out of Egypt, so My Spirit remains among you; do not fear!” (Hg.2:5)

- As the Spirit of God was with the Israelites when they came out of Egypt (Is.63:11-14), so He would be among them in rebuilding the temple.**
- The Lord reassured them by encouraging them not to be fearful.**
- God had not forgotten His covenant people over the last nine centuries (Ex.33:14, 1446-520BC).**
- Having God among the people is better than a very ornate Temple.**



**For thus says the LORD of hosts:
'Once more (it is a little while) I
will shake heaven and earth, the
sea and dry land;**

HAGGAI 2:6





“For thus says the LORD of hosts: 'Once more (it is a little while) I will shake heaven and earth, the sea and dry land;” (Hg.2:6)

- This is the only portion of Haggai quoted in the New Testament (He.12:26).**
- If it was serious when God shook the earth, just imagine what it’s going to be like when He shakes the universe.**
- There’s coming a day when God’s going to shake the whole universe.**





Therefore I will shake the heavens, And the earth will move out of her place, In the wrath of the LORD of hosts And in the day of His fierce anger. (Is.13:13)



and I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory,' says the LORD of hosts.

HAGGAI 2:7





“and I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory,” says the LORD of hosts.” (Hg.2:7)

- The focus shifts from the local Temple being rebuilt in Jerusalem to the worldwide reign of the Messiah on earth.**
- The “Desire of all nations” appears to be a reference to the Messiah whom all nations desire or need for salvation whether they know it or not.**
- The future millennial temple will be filled with glory (Ek.43:5).**
- Scripture does not indicate that God's glory ever did come to Zerubbabel's temple, as the first temple was filled with the Shekinah glory.**



**'The silver is Mine,
and the gold is Mine,'
says the LORD of
hosts.**

HAGGAI 2:8





**“The silver is Mine, and the gold is Mine,’
says the LORD of hosts.” (Hg.2:8)**

- The adornment of the future millennial Temple will be provided by the nations’ wealth.**
- The gentile nations will gladly give up their treasures to adorn the temple in Jerusalem (Is.60:5; Zc.14:14).**



Then you shall see and become radiant, And your heart shall swell with joy; Because the abundance of the sea shall be turned to you, The wealth of the Gentiles shall come to you. (Is.60:5)



'The glory of this latter temple shall be greater than the former,' says the LORD of hosts. 'And in this place I will give peace,' says the LORD of hosts.'

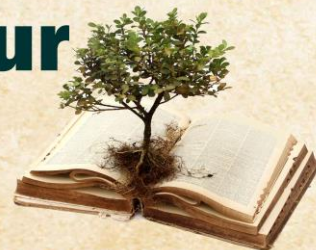
HAGGAI 2:9





“The glory of this latter temple shall be greater than the former,' says the LORD of hosts. 'And in this place I will give peace,' says the LORD of hosts.” (Hg.2:9)

- The context speaks of the establishment of Christ's earthly, Davidic, millennial kingdom and His presence in the temple during that time.**
- Many were discouraged because the rebuilt Temple was inferior to Solomon's.**
- Haggai encouraged them with God's message that the glory of this Temple would surpass that of its predecessor.**
- The eschatological glory of the millennial temple (“latter temple”) will far surpass even the grandeur of Solomon's temple (the “former” temple).**



MESSAGE 3:



“I Will Bless
You!”

(Haggai 2:10-19)

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, saying,

HAGGAI 2:10





“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, saying,” (Hg.2:10)

- The twenty-fourth day” and the “ninth month” (Kislev 24) is December 18, 520BC.**
- One month earlier Zechariah began his prophetic ministry (Zc.1:1). Between Haggai's second and third message.**
- The point of this message is that holiness will not rub off on others, but contamination will.**
- They needed to understand that activities in the Temple would not clean up their sin; only repentance and obedience could do that.**



**Thus says the LORD of hosts:
'Now, ask the priests
concerning the law, saying,**

HAGGAI 2:1 1





“Thus says the LORD of hosts: 'Now, ask the priests concerning the law, saying,'” (Hg.2:11)

- The priests were the official interpreters of the Mosaic Law, and what follows deals with matters of ceremonial defilement.**
- The priests were the men who had supervision of the altar services and hence were acquainted with the requirements of the law.**
- To provide an analogy or object lesson for the people, two questions were asked of the priests relative to ceremonial law.**



"If one carries holy meat in the fold of his garment, and with the edge he touches bread or stew, wine or oil, or any food, will it become holy?" ' " Then the priests answered and said, "No."

HAGGAI 2:12





“If one carries holy meat in the fold of his garment, and with the edge he touches bread or stew, wine or oil, or any food, will it become holy?” ' ' Then the priests answered and said, "No."” (Hg.2:12)

- QUESTION 1: “If one carries holy meat...” This shows that ceremonial cleanness cannot be transferred.**
- Relative passages related to this “holy meat” question (Ex.29:37; Ek.44:19; Mt.23:19).**
- “Holy meat” means the kind that had been selected and prepared for the altar according to the demands of the law.**
- But while holding that meat in his garment before reaching the altar that meat becomes unholy.**



And Haggai said, "If one who is unclean because of a dead body touches any of these, will it be unclean?" So the priests answered and said, "It shall be unclean."

HAGGAI 2:13



“And Haggai said, “If one who is unclean because of a dead body touches any of these, will it be unclean?” So the priests answered and said, “It shall be unclean.”” (Hg.2:13)

- QUESTION 2: “If anyone who is unclean...” This shows that ceremonial uncleanness can be transferred.**
- Relative passages related to the “one who is unclean” question (Lv.22:4; Nu.3:9; 19:2).**
- The ceremonial law regarded a dead body as unclean and everything that touched it was so.**
- A sick person can transmit his or her illness to healthy people and make them sick, but a healthy person cannot transmit his or her health to sick people and make them well.**



**Then Haggai answered and said, "
'So is this people, and so is this
nation before Me,' says the LORD,
'and so is every work of their
hands; and what they offer there
is unclean.**

HAGGAI 2:14





“Then Haggai answered and said, " 'So is this people, and so is this nation before Me,' says the LORD, 'and so is every work of their hands; and what they offer there is unclean.’” (Hg.2:14)

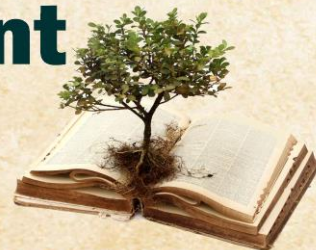
- Haggai applies the lessons from verses 12-13.**
- Even though the people had been bringing their offerings while neglecting the rebuilding of the temple, their offerings had not been acceptable.**
- Their good works and their offerings, could not transmit cleanness.**
- Their sin had caused their sacrifices to be contaminated and ineffectual.**





“Then Haggai answered and said, " 'So is this people, and so is this nation before Me,' says the LORD, 'and so is every work of their hands; and what they offer there is unclean.'" (Hg.2:14)

- Sin is contagious, righteousness is not (1Sm.15:22; Ho.6:6).**
- Haggai then made an application of this principle to the people for the Lord. Their sacrifices were unacceptable to God because they were unclean.**
- They should not think that contact with something holy, such as the temple they were working to complete, made them acceptable to God.**
- They had previously been unclean, so their present sacrifices were unacceptable to God.**



**And now, carefully consider from
this day forward: from before
stone was laid upon stone in the
temple of the LORD—**

HAGGAI 2:15





“And now, carefully consider from this day forward: from before stone was laid upon stone in the temple of the LORD—” (Hg.2:15)

- The Lord called the people again to consider their situation prior to the resumption of the temple building. In those days, the farmer found less than expected (1:6, 9-11).**
- The people needed to remember that before they began to obey the Lord by rebuilding the temple (1:12) they had been disobedient to the Mosaic Covenant (1:5-11).**
- The Lord's punishment for their covenant unfaithfulness had greatly reduced their harvests.**



since those days, when one came to a heap of twenty ephahs, there were but ten; when one came to the wine vat to draw out fifty baths from the press, there were but twenty.

HAGGAI 2:16





“since those days, when one came to a heap of twenty ephahs, there were but ten; when one came to the wine vat to draw out fifty baths from the press, there were but twenty.” (Hg.2:16)

- Grain had decreased 50 percent (from 20 measures to 10) and the grape harvest had decreased 60 percent (from 50 to 20 measures of juice in the wine vat; 1:10-11; 2:19).**



**I struck you with blight and mildew
and hail in all the labors of your
hands; yet you did not turn to Me,
says the LORD.**

HAGGAI 2:17





“I struck you with blight and mildew and hail in all the labors of your hands; yet you did not turn to Me,” says the LORD.” (Hg.2:17)

- God claimed responsibility for this condition (“I struck you”).**
- Blight (crop disease) and mildew are linked in several passages that deal with divine judgment for disobedience (Du.28:22; 1Ki.8:37; 2Ch.6:28; Am.4:9).**
- For an agricultural society such punishments were catastrophic to the economy and to survival.**
- The Lord reminded the nation of its failure to respond to His chastening hand (“you did not turn to Me”) just like the failure of an earlier generation (Am.4:9).**



**Consider now from this day forward,
from the twenty-fourth day of the
ninth month, from the day that the
foundation of the LORD's temple
was laid—consider it:**

HAGGAI 2:18





“Consider now from this day forward, from the twenty-fourth day of the ninth month, from the day that the foundation of the LORD's temple was laid—consider it:” (Hg.2:18)

- After citing God's present chastening on Israel for her past disobedience, Haggai urged the people to remember the renewed temple construction as the beginning of present blessing.**
- The drought of divine judgment had already affected the year's harvest.**
- That is the consequence for their sin.**



Is the seed still in the barn? As yet the vine, the fig tree, the pomegranate, and the olive tree have not yielded fruit. But from this day I will bless you.

HAGGAI 2:19



“Is the seed still in the barn? As yet the vine, the fig tree, the pomegranate, and the olive tree have not yielded fruit. But from this day I will bless you.” (Hg.2:19)

- The point of this message is that holiness will not rub off on others, but contamination will.**
- This priestly parable shows that sin is passed on more readily than righteousness.**
- Just because they were in the Holy Land and offering sacrifices did not mean that God was pleased (1:8).**



“Is the seed still in the barn? As yet the vine, the fig tree, the pomegranate, and the olive tree have not yielded fruit. But from this day I will bless you.” (Hg.2:19)

- Your heart has to be right with God before there is blessing.**
- Their faithful obedience in continuing to rebuild would enable them to experience God’s blessing.**
- As a result of their obedience, God promised to bless them “from this day” forward.**



MESSAGE 4:

“I Have
Chosen You!”

(Haggai 2:20-23)

**And again the word of the
LORD came to Haggai on
the twenty-fourth day of
the month, saying,**

HAGGAI 2:20





“And again the word of the LORD came to Haggai on the twenty-fourth day of the month, saying,” (Hg.2:20)

- The “twenty-fourth day” and same month (Kislev 24) is December 18, 520BC.**
- This message is on the same day as the third message.**
- Haggai said he was merely the Lord’s messenger bringing “the word of the Lord.”**



**Speak to Zerubbabel, governor
of Judah, saying: 'I will shake
heaven and earth.**

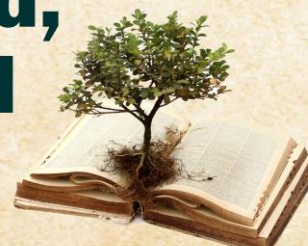
HAGGAI 2:21





**“Speak to Zerubbabel, governor of Judah, saying:
'I will shake heaven and earth.’” (Hg.2:21)**



- It is addressed to Zerubbabel, the governor of Judah and in the kingly line of David.**
- Haggai again depicted the overthrow of the kingdoms of the world and the establishment of the messianic kingdom (Da.2:44; 7:27).**
- God told Haggai to tell Zerubbabel that He would shake the heavens and the earth.**
- As the people had needed encouragement to rebuild, perhaps Zerubbabel needed encouragement to lead this seemingly insignificant group of Jews.**



**I will overthrow the throne of
kingdoms; I will destroy the strength
of the Gentile kingdoms. I will
overthrow the chariots And those
who ride in them; The horses and
their riders shall come down, Every
one by the sword of his brother.**

HAGGAI 2:22





“I will overthrow the throne of kingdoms; I will destroy the strength of the Gentile kingdoms. I will overthrow the chariots And those who ride in them; The horses and their riders shall come down, Every one by the sword of his brother.” (Hg.2:22)

- This looks to the day when Messiah will rule all the nations of the earth (Ps.2).**
- Haggai makes a proclamation of the future overthrow of the Gentile kingdoms.**
- Its purpose was to announce the Lord's intention to raise up a new leader for His people.**
- God would defeat the nation's armies by turning them against each other (“sword of his brother”). See Zc.12:2-9; 14:1-5.**



**'In that day,' says the LORD of hosts,
'I will take you, Zerubbabel My
servant, the son of Shealtiel,' says
the LORD, 'and will make you like a
signet ring; for I have chosen you,'
says the LORD of hosts.**

HAGGAI 2:23





“'In that day,' says the LORD of hosts, 'I will take you, Zerubbabel My servant, the son of Shealtiel,' says the LORD, 'and will make you like a signet ring; for I have chosen you,' says the LORD of hosts.” (Hg.2:23)

- This was God reestablishing the Davidic covenant through Zerubbabel.**
- That Zerubbabel is the recipient suggests that the message deals with a royal prediction.**
- By calling Zerubbabel His 'servant' and 'chosen' one God gave him the same status David had enjoyed (2Sm.7).**
- It seems Haggai was saying that in Zerubbabel God was reversing the curse pronounced on Jehoiachin (Je.22:24-30).**



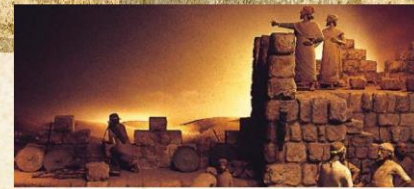


SIGNET RING



- 👉 **The signet ring was a symbol of honor, authority, and power.**
- 👉 **It corresponded to a king's scepter which was used to seal letters and decrees (1Ki.21:8; Es.8:8; Da.6:17).**
- 👉 **Zerubbabel, as God's signet ring, stands as the official representative of the Davidic dynasty and represents the resumption of the messianic line interrupted by the Exile.**
- 👉 **Just as Pharaoh gave Joseph his signet ring and made him second in the kingdom (Ge.41:41-43), so God will do for the Davidic line of kings.**

PRACTICAL HAGGAI



- **To examine our priorities to see if we are more interested in our pleasures than doing God's work.**
- **To reject the defeatist attitude when we experience opposition or discouraging circumstances.**
- **To confess our failures and seek to live pure lives before God.**
- **To act courageously knowing God is with us and is in control of circumstances.**





HAGGAI 2