

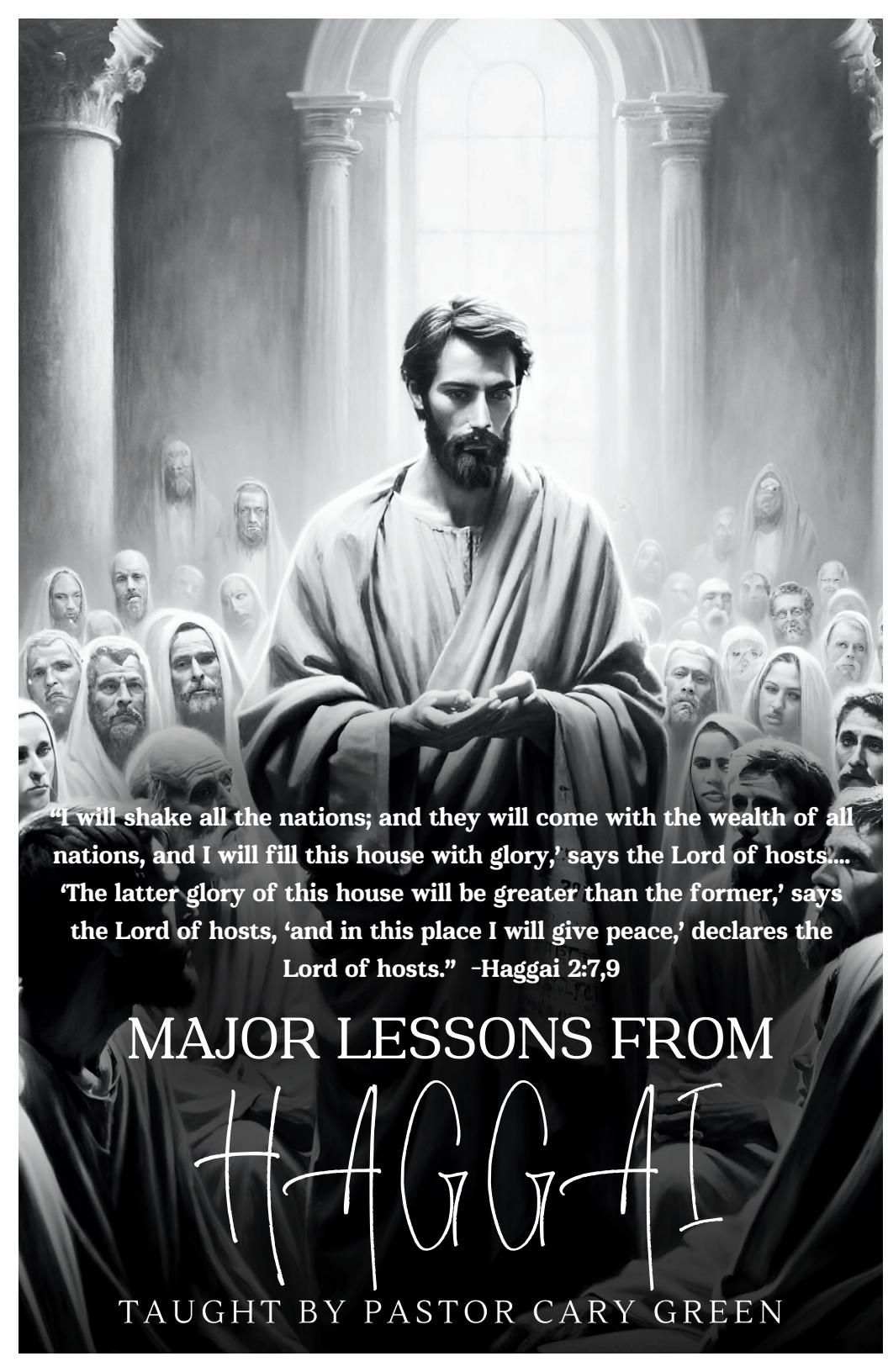


MAJOR LESSONS FROM

HAGGAI

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**"I will shake all the nations; and they will come with the wealth of all nations, and I will fill this house with glory," says the Lord of hosts...
"The latter glory of this house will be greater than the former," says the Lord of hosts, "and in this place I will give peace," declares the Lord of hosts." -Haggai 2:7,9**

MAJOR LESSONS FROM

HAGGAI

TAUGHT BY PASTOR CARY GREEN

TITLE:

The prophecy bears the name of its author.

Haggai is the second _____ book in the Old Testament (Obadiah is shorter) and is quoted by the New Testament once (Heb. 12:26).

AUTHOR AND DATE:

Little is known about Haggai apart from this short prophecy. He is mentioned briefly in Ezra 5:1 and 6:14, on both occasions in conjunction with the prophet _____.

The lists of refugees in Ezra mention nothing of Haggai; there are no indications of his parentage or tribal ancestry, nor does history provide any record of his occupation.

He is the only person in the Old Testament with this name, although similar names occur (Gen. 46:16; Num. 26:15; 2 Sam. 3:4; 1 Chron. 6:30).

Haggai 2:3 seems to suggest that he had seen the glory of Solomon's temple before it was destroyed, making him at least _____ years of age when writing his prophecy.

In 538 BC, _____ of Persia issued a decree allowing the Jews to return to their land and rebuild their temple. The first return was led by Zerubbabel, and in 536 BC, work on the temple began.

Ezra 4-6 gives the background to the book of Haggai and describes how the Samaritans hindered the building of the temple, even writing a letter to the Persian king to get an official order to stop.

This opposition added to the growing _____ of the Jewish remnant.

Their initial optimism upon returning to their homeland had been dampened by the desolation of the land, crop failure, hard work, hostility, and other hardships. They had given up the relative comfort of the Babylonian culture to pioneer in a land that seemed unproductive and full of enemies.

Finding it easier to stop building than to fight their neighbors, the work on the temple ceased in 534 BC.

The pessimism of the people led to spiritual _____, and they became preoccupied with their personal building projects. They used political opposition and a theory that the temple was not to be rebuilt until some later time (perhaps after Jerusalem was rebuilt) as excuses for neglecting the house of the Lord.

It was in this context that God called His prophets Haggai and Zechariah to the task of urging the people to complete the temple.

There is no ambiguity or controversy about the date of the prophecy. The occasion of each of Haggai's four prophecies is clearly specified (1:1; 2:1; 2:10; 2:20), occurring within a _____ span of time in the second year (*ca.* 520 BC) of the Persian king Darius Hystaspes (*ca.* 521–486 BC).

Haggai most likely had returned to Jerusalem from Babylon with Zerubbabel eighteen years earlier, in 538 BC.

BACKGROUND AND SETTING:

In 538 BC, as a result of the proclamation of Cyrus the Persian (Ezra 1:1–4), Israel was allowed to return from Babylon to her homeland under the civil leadership of Zerubbabel and the spiritual guidance of _____, the high priest (Ezra 3:2).

About 50,000 Jewish men returned.

In 536 BC, they began to rebuild the temple (Ezra 3:1–4:5) but opposition from neighbors and indifference by the Jews caused the work to be abandoned (Ezra 4:1–24).

Sixteen years later, Haggai and Zechariah were commissioned by the Lord to stir up the people not only to rebuild the temple, but also to reorder their spiritual _____ (Ezra 5:1–6:22).

As a result, the temple was completed four years later in the sixth year of Darius (ca. 516 BC; Ezra 6:15).

KEY WORDS IN HAGGAI:

_____ **Ring:** Hebrew *chotham* (חֹתָם)–2:23–derived from a verbal root meaning “to affix a seal,” “to seal up,” or “to fasten by sealing.” The signet in Old Testament times was an engraved stone set in a gold or silver finger ring, bracelet, or armband (see Song of Sol. 8:6). When pressed upon wax or soft clay, the ring left the impression of the personal insignia of the bearer (Ex. 28:11, 21, 36; 39:6, 14, 30). The signet ring was like an identification card or badge in the ancient world (Gen. 38:18). It symbolized status or position and the binding nature of the authority attached to items sealed by the ring (1 Kings 21:8; Job 38:14). Haggai’s comparison of Zerubbabel to a signet ring (2:23) has Messianic implications, since Zerubbabel would overturn the _____ of Jeremiah on King Jehoiachin’s dynasty and restore royal authority to the line of King David (Jeremiah 22:24–30).

KEY NAMES IN HAGGAI:

Haggai—The etymology and meaning of *haggay* (חַגַּי) is probably derived from the Hebrew word *hag*, meaning “festival.” It may also be an abbreviated form of *haggiah*, “festival of Yahweh.” Thus, Haggai’s name means “Festal” or “Festive,” probably because he was born on a _____ day.

He was the prophet of Judah after the return from the Babylonian exile; he urged the people to rebuild the temple (1:3–2:23).

Zerubbabel—Hebrew name (זְרֻבְבָדֶל) means “_____ in Babylon”; he led the Jews out of Babylonian exile, stood as the official representative of the Davidic dynasty, and was called a “signet ring” by God (1:1–2:23).

Joshua—Hebrew name (יְהוֹשֻׁעַ) means “Yahweh is _____”; he was the high priest of Judah and their co-leader with Zerubbabel (1:1–2:4).

The people of Judah—Judean captives who moved back to the land of Israel; they were encouraged by Haggai to complete the rebuilding of the temple (1:2, 12; 2:2).

HISTORICAL AND THEOLOGICAL THEMES:

With the Babylonian exile now history and a newly returned group of Jews back in the land, the work of rebuilding the temple can begin.

But sixteen years after the process is begun, the people have yet to finish the project, for their _____ affairs have interfered with God’s business.

Haggai preaches a series of _____ fiery sermons designed to stir up the nation to finish rebuilding the temple, which had been lying in ruins since its destruction by Nebuchadnezzar in 586 BC.

Haggai calls the builders to:

- renew their courage in the Lord,
- renew holiness in their life,
- and renew their faith in the God Who controls the future.

Haggai motivated them by noting that the drought and crop failures were caused by misplaced spiritual _____ (1:9-11).

But to Haggai, the rebuilding of the temple was NOT an end in itself. The temple represented God's dwelling place, His manifest _____ with His chosen people.

The destruction of the temple by Nebuchadnezzar followed the departure of God's dwelling glory (Ezk. 8-11); to the prophet, the rebuilding of the temple invited the return of God's presence to their midst.

Using the historical situation as a springboard, Haggai reveled in the supreme glory of the ultimate Messianic temple yet to come (2:7), encouraging them with the promise of even greater peace (2:9), prosperity (2:7-9), divine rulership (2:21, 22), and national blessing (2:19) during the Millennium.

TEMPLES OF THE BIBLE:

The temple—Heb. *bayith* (בַּיִת); Gk. *hieron* (ἱερόν)—was a sacred or holy place built primarily for the national worship of God.

The _____ (mobile temple) • about 1444 BC • Detailed plan received by Moses from the Lord •

Constructed by divinely appointed artisans • Desecrated by Nadab and Abihu • (Ex. 25-30; Ex. 35:30-40:38; Lev. 10:1-7)

_____ temple • 966-586 BC • Detailed plan received by David from the Lord (2 Sam. 7:1-29; 1 Chron. 28:11-19) • Constructed by Solomon (1 Kin. 6:1-38; 8:1-66) • Destroyed by Nebuchadnezzar (2 Kings 25:9)

_____ **temple** • 516–169 BC • Envisioned by Zerubbabel (3:1–8) • Constructed by Zerubbabel and the elders of the Jews (Ezra 3:1–13) • Desecrated by Antiochus Epiphanes

_____ **temple** • 19 BC–AD 70 • Zerubbabel's temple restored by Herod the Great (Mark 13:2; Luke 1:8–11; 2:22–38; 2:41–51; 4:9–12; Acts 3:1–10; 5:20; 21:26–30;) • Destroyed by the Romans

The _____ **temple** • Present Age • The body of the believer is the Lord's only temple until the Messiah returns (1 Cor. 6:19–20; 2 Cor. 6:16–18)

The temple of _____ **11** • Tribulation Period • To be constructed during the Tribulation by the Antichrist (Mat. 24:15) • To be desecrated by the Antichrist (2 Thess. 2:4)

_____ **temple** • Millennium • Envisioned by the prophet Ezekiel (Ezek. 40:1–44:14; Zech. 6:12–13) • To be built by the Messiah during His Millennial reign

The _____ **temple of His Presence** • The Eternal Kingdom • The greatest temple of all, a spiritual one • *"The Lord God the Almighty and the Lamb are its temple"* (Rev. 21:22)

KEY DOCTRINES IN HAGGAI:

God's _____ **in the temple**—(1:7–8; 2:7–9; 1 Kings 8:10–11; 2 Chron. 5:13, 14; Ezek. 43:5; 1 Cor. 6:19–20; 2 Cor. 6:16–18; Rev. 21:22)

_____ **by the people who feared God**—(1:12–15; cf. Deut. 11:8; 1 Chron. 24:19; 2 Chron. 19:9; Ezra 5:2; Prov. 15:33; Col. 2:6–7; 3:22)

GOD'S CHARACTER IN HAGGAI:

God is _____-2:1-9

CONTRIBUTION TO THE BIBLE

Haggai was one of the few prophets whose message brought _____ and tangible results. Only twenty-three days after his first oracle, the people began to work on the temple for the first time in fourteen years.

Founding the second temple marked a major turning point in God's dealing with His covenant people: *"Yet from this day on I will bless you"* (2:19). This was because of the centrality of the sanctuary to the whole religious life in the Mosaic Law.

It was not only the focus of the whole system of offerings and sacrifices, priests, and worship; it was also the symbol of Israel's spiritual _____ and a visible reminder of the Person, power, and presence of God.

Now that the Davidic _____ was gone, it was especially important that the temple be rebuilt to bind the remnant together as the continuing covenant people of God.

Haggai lacks the vivid imagery and poetry of other prophets like Isaiah and Nahum, nevertheless his austere messages were successful.

His words ring with divine authority: *"Thus says the Lord"* and similar expressions appear _____ times in Haggai's thirty-eight verses.

CHRIST IN HAGGAI

The book of Haggai reveals Zerubbabel's significant place in the Messianic line of David.

His position, illustrated by a signet ring (2:23), continued the royal line of David through which Christ would come.

Zerubbabel's name is found in both the ancestries of Mary (Luke 3:27) and Joseph (Mat. 1:12), demonstrating his importance in _____ both branches of Christ's lineage together.

The promise of chapter 2, verse 9, points ahead to the crucial role the second temple is to have in God's redemptive plan.

Haggai 2:9

9 *"The latter glory of this house will be greater than the former," says the Lord of hosts, 'and in this place I will give peace,' declares the Lord of hosts."*

Herod the Great later spent a fortune on the project of enlarging and enriching this temple, and it was filled with the glory of God incarnate every time _____ came to Jerusalem and entered the temple.

ANSWERS TO TOUGH QUESTIONS

Question Number 1—What exactly did Haggai mean when he used the phrase “*the Desire of All Nations*” (2:7, NKJV)?

A number of translations of the original phrase have been offered, but only two interpretations seem possible. Pointing to “*The silver is Mine, and the gold is Mine*” (2:8), as well as to references such as Isaiah 60:5 and Zechariah 14:14, some argue that Haggai had the city of Jerusalem in mind, to which the _____ of the nations will be brought during the Millennium. This is the way the ESV and the NASB have translated this verse.

Haggai 2:7 (ESV)

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.”

Haggai 2:7 (NASB)

7 “I will shake all the nations; **and they will come with the wealth of all nations**, and I will fill this house with glory,” says the Lord of armies.”

This is a perfectly acceptable translation, and other Bible passages tell us that indeed, the wealth of the nations **will** be brought to Jerusalem during the Millennium (Isa. 60:5-11; 61:6) and the Eternal State (Rev. 21:24, 26).

The preferable interpretation, however, sees this as a reference to the _____ Himself, the Deliverer for Whom all the nations ultimately long. This is how the KJV and the NKJV have translated this verse.

Haggai 2:7 NKJV

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.”

Not only is this interpretation supported by the ancient rabbis and the Early Church, but the mention of “*glory*” in the latter part of the verse also suggests a personal reference to the Messiah (*cf.* Isa. 40:5; 60:1; Luke 2:32), Who certainly is the “*Desire*” of God’s children from every people group on earth.

We even find this phrase in _____ beloved Christmas carol, “Hark, the Herald Angels Sing”; the fourth stanza begins, “*Come, Desire of nations, come, fix in us Thy humble home.*”

OUTLINE:

- I. Rebuke for Disobedience 1:1-11**
- II. Remnant Responds and Rebuilds 1:12-15**
- III. Return of God’s Glory 2:1-9**
- IV. Religious Questions 2:10-19**
- V. Reign of the Lord 2:20-23**

THE MEAT OF THE BOOK OF HAGGAI

Haggai's book of prophecy is located toward the end of the Minor Prophets, just before Zechariah and Malachi.

It is a short book—only two chapters in length, just barely longer than the Bible's shortest book of Obadiah—but the message loomed large for the Jewish community where it was delivered.

To understand this prophetic book, not to mention its author and his faith, we need to understand its historical setting.

While many of our Minor Prophets wrote in the time leading up to the fall of Judah to the Babylonians, this book moves us to a new time period and addresses a time _____ the Jews' exile and subsequent return.

In 586 BC, Jerusalem had been destroyed by the Babylonian siege, fulfilling a large library of prophetic material from men like Jeremiah and _____.

God's temple had been demolished, the city decimated, and the people exiled to Babylon for seventy years.

God allowed them to remain in captivity during this time as a lesson to the nation, BUT He still remained faithful to His covenant promises.

After the Babylonian empire was overtaken by the Persians, the new Persian king decreed that the Jews could return to their homeland and _____ their temple (2 Chron. 36:22-23).

By 538 BC, a remnant of Jews returned.

The Old Testament book of _____ records both their journey and their actions.

They returned to Jerusalem under the leadership of Zerubbabel (the governor and a descendent of the former king of Judah), and Joshua (the high priest), and began the rebuilding process.

Reconstruction included not only their own homes but also the temple of God.

Things went well initially. The Jews quickly completed the _____ of the temple (Ezra 3:8-13). But then stern opposition came from other people groups who lived in that area. They began intimidating the Jews and frustrating their work.

The temple rebuilding project was _____ halted, and God's house—Yahweh's temple—was left unfinished. The temple's foundation sat untouched on Jerusalem's temple mount for years, a memorial to incomplete projects. It was a house in disrepair, a reminder of unfulfilled dreams.

It is in this context that the prophet Haggai received a message from God to deliver to the people.

We know very _____ about Haggai as a man. However, a careful reading of the text brings out a few potential clues as to his background. Some infer that he was an older man who had seen the first temple before it was destroyed (2:3). IF this is the case, he would have been at least eighty years old at the time of this book.

He may also have been from a priestly family, based on his knowledge of ceremonial law. However, he also mentions some items connected to government and agriculture, so we could just as easily speculate that he was a politician or a farmer.

Haggai is the second smallest book in the Old Testament, but the prophet's message was _____, *clear*, and *uncompromising*. It also came with ultimate authority.

The name "*The LORD of hosts*" is used as a title for God well over _____ times in the Old Testament, and Haggai uses the phrases "*Thus says the LORD of hosts*," "*The word of the LORD came*," and similar terms over _____ times in thirty-eight verses, constantly emphasizing the divine authority of the human writer's words.

Haggai is a clear reminder to us that the authority of the Bible comes NOT from the calibre of its human authors, BUT from the character of its divine Author.

Quote:

"The shortest road to an understanding of the Bible is the acceptance of the fact that God is speaking in every line." –Donald G. Barnhouse

Most of what we know about Haggai is based on his effect on others.

Both his book of prophecy and the historical book of Ezra testify to his role as a _____ in the post-exilic community.

Ezra describes him, along with the young Zechariah, as a prophet who spurred the post-exilic Jewish community to action.

The two prophets were not just speaking passive messages; they were engaged and _____ with the people.

*"And the prophets of God **were with them, supporting them,**"* says Ezra 5:1-2. To be **with** someone during a time of difficulty shows compassion and solidarity. Providing support shows empathy and concern for the people's needs.

While Haggai's writing style is somewhat _____ and brief, rather than flowery and poetic, his reputation shows that direct speech need not mean he was cold and callous.

Instead, we can think of him as an educated man of God who happens to relate better to the blue-collar construction workers of his day than to ivory tower elitists.

He seems to be the perfect personality for this situation, able to directly point out a person's guilt and then matter-of-factly lead them to a _____ response.

Eighteen years after the Jews' return from Babylon, Haggai is now in a position to deliver God's message to the remnant who had come home to Jerusalem.

With laser focus, Haggai is given four messages to deliver over four months.

God called him to share the message with the people via the leadership pair of Zerubbabel and Joshua.

In our other books of prophecy, we have seen that God did not choose to utilize well-known sources as His messengers. He at times chose relative unknowns like Amos or Obadiah to deliver messages of significance.

In those cases, the _____ of the individual lent credence to the message.

And WHY was that? Because the focus was on the prophetic _____, AND NOT on the one delivering it.

At other times, though, God chose individuals such as Jonah who had a strong connection to Him and an established reputation as a prophet. In these cases, the fame of the messenger added weight to the message.

Since Haggai was _____ known as a prophet to the Jews, the words he spoke are immediately identified as coming from God.

"The Lord's messenger," as Haggai is called in 1:13, can relay the truth and expect a swift response even from a guilty population.

It was the end of August 520 BC, just before the start of the fig, grape, and pomegranate _____.

While this should have been a time of excited anticipation, it was looking more like a time of dread.

The crops were suffering because of a severe _____.

In **Haggai 1:10-11**, we hear a description from God of what the conditions were like. *"Therefore, **because of you** the sky has withheld its dew and the earth has withheld its produce. I called for a drought on the land, on the mountains, on the grain, on the new wine, on the oil, on what the ground produces, on men, on cattle, and on all the labor of your hands."*

This poor crop goes along with a general poverty that seems to have seized the people. They are _____, unquenched, and unable to pay for adequate clothes or services (1:6).

This seems to be in stark contrast to the blessings the exiles had had on their return journey to Jerusalem. At that point, the Persian king had commanded that the Jews be given supplies—animals, gold, and silver—to provide for the temple sacrifices (Ezra 1:4).

Now it seems they could hardly scrape together enough to sustain, let alone prosper them. The people would have been wondering "Why?" and now Haggai gets to provide the answer.

In God's economy, punishments are preceded by _____. These warnings may be directly stated, or they may be assumed as general knowledge. The Jews of Haggai's time had a warning of the latter type.

Rather than a fresh message from God telling them what might happen if they placed God as a second-tier priority, God expected them to glean the warning from a trusted source—**His** _____.

Quote:

Haggai expects the people to notice that their experience parallels the kinds of curses outlined in the _____ when the covenant relationship between Yahweh and His people was strained " —Mark Boda

Passages like Deuteronomy 28-30 certainly seem to match what is happening in Haggai chapter one.

It is fitting, then, that Haggai's message is given to the _____ of the Jewish community—the governor, Zerubbabel, and the high priest, Joshua.

These men would have been familiar with the Mosaic Law along with its *blessings* and *curses*. IF anyone should have been able to make the connection between the _____ failings of the Jews and the physical failings of their economy, it was this pair.

So, on a New Moon Festival date, Haggai delivered his first message.

The people had stopped working on the rebuilding of the temple and were concentrating on self-serving agendas that included developing their own properties or building new ones.

Suddenly, as one Irish scholar put it, Haggai broke into their lives "*like a dispatch-rider from the headquarters of the supreme Commander*" (J. McIlmoyle).

Haggai points out that the people had given up on the rebuilding project and were saying, ...

"Thus says the Lord of hosts, 'This people says, "The time has not come, even the time for the house of the Lord to be rebuilt"'" (1:2).

Haggai answers with a rhetorical rebuke:

*"Is it time for you yourselves to dwell in **your** paneled houses while **this house** lies desolate?" (1:4)*

The governor could live in a paneled house, yet God's house was in shambles.

How far Israel had fallen compared to the priorities of King _____ (2 Sam. 7:1-2) who had recognized the irony of constructing his own home rather than focusing on God's!

Because of this backward thinking, God withheld blessings from His people as they placed their desires above Him.

He used economic circumstances to challenge His people to focus on _____ realities instead of physical realities.

"Thus says the Lord of hosts, 'Consider your ways! Go up to the mountains, bring wood and rebuild the temple, that I may be pleased with it and be glorified,' says the Lord" (1:7-8).

The command is reminiscent of the first temple's construction when Solomon brought in _____ from Lebanon (1 Kings 5:5-6).

The Jews' materials would be less opulent (from nearby forests due to their current poverty), but at least the process could begin.

The people may have agreed that rebuilding the temple was a _____ project, but the nation's finances were in a mess after its years in exile, money was tight, and they had decided that work on the temple would have to be put on hold, at least for the time being.

At first glance this might sound perfectly reasonable, but it was far from it, because while work on the temple had ground to a halt, the people had spent their time, money, and energy on their own homes, and many of them were now living in the relative comfort (and, for some, even luxury) of *"paneled houses."*

God's message was aimed at pricking their consciences:

Haggai 1:5-6

5 *Now therefore, thus says the Lord of hosts, "Consider your ways!*

6 *You have sown much, but harvest little; you eat, but there is not enough to be satisfied; you drink, but there is not enough to become drunk; you put on clothing, but no one is warm enough; and he who earns, earns wages to put into a purse with holes."*

The people were misusing _____ that should have gone toward the rebuilding of the temple, and God urged them to open their eyes and see where their priorities had gotten them.

If they did, they would have to admit that their self-centered policy had backfired.

Quote:

"Their money disappeared like flour through a sieve." –Baldwin

As you would expect, the Bible has a great deal to say about the stewardship of a Christian's resources.

A believer's giving to God's work should be *"in keeping with his _____"* (1 Cor. 16:2, NIV) and should be done *"not reluctantly or under compulsion, for God loves a cheerful giver"* (2 Cor. 9:7, NIV).

The people to whom Haggai was writing were not cheerful givers, but cheerful _____. They had gotten their priorities mixed up and were more intent on spending money on their own comfort and pleasure than on supporting God's work.

But the effect of Haggai's message was dramatic.

While the people's negative responses to many of the other prophets' messages have conditioned us to expect more failure on the part of the people, these Jews responded _____.

Haggai 1:12

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, **obeyed the voice of the LORD** their God and the words of Haggai the prophet, as the LORD their God had sent him. And **the people showed reverence for the LORD**.

We are even told the exact day in which they reported for work—"on the twenty-fourth day of the sixth month, in the second year of Darius the king" (1:15).

Using our modern calendar this would have been on _____.

Old Testament writer Ezra confirms that God blessed their obedience.

Ezra 6:14

14 *And the elders of the Jews were **successful in building** through the prophesying of Haggai the prophet and Zechariah the son of Iddo.*

This made Haggai and Zechariah two of very few prophets who saw obvious and outstanding results from their ministries. Amazing!

Haggai's message was given on August 29, 520 BC. By September 21 of that same year (23 days later), they had _____ construction of the temple.

The people, in a very short time, had assembled plans, agreed to an order of building, attained workers, and acquired materials. Though guilty, they did not wallow in _____. Instead, they took action.

AND their obedience did not go unnoticed, for God encourages the people with the simple but profound words, " _____" (Hag. 1:13).

A small cloud arose when some of the older people, who had seen the glory of the original temple built by King Solomon, doubted whether the replacement could match it (Hag. 2:3).

A little less than one month after the start of the project, on October 17, God's encouragement seems distant. Morale is down because, clearly, this temple is not on par with its predecessor. Can you imagine the disappointment?

The temple built by Solomon—the one destroyed by the Babylonians—was built from the finest materials around. It was a gleaming structure, an architectural _____.

HOWEVER, this new structure was a modest reconstruction.

The current resources were scarce, and the construction was merely functional and not beautiful.

This new temple was a shadow of its former self, like the Mona Lisa recreated in macaroni art, or the Eiffel Tower made from Tinker Toys.

This poor imitation of former glory would have been on full display at this time, for the date of this message would place it on the final and climactic day of the _____.

Temple construction would have taken a backseat to the celebration of this festival.

The slow progress may have been discouraging, as would have been the celebration in an incomplete and second-class facility. On top of that, the Feast of Tabernacles was the feast celebrating the _____, which this year was depressingly small, due to the people's guilt.

While they were working to remedy the situation, their _____ of sin must have been at the forefront of the Jews' minds.

In reply, God urged them to keep working on the project, "*But now **take courage, Zerubbabel,**' declares the Lord, '**take courage also, Joshua** son of Jehozadak, the high priest, and **all you people** of the land **take courage,**' declares the Lord, 'and **work; for I am with you,**' declares the Lord of hosts. 'As for the promise which I made you when you came out of Egypt, My Spirit is abiding in your midst; do not fear!'" (2:4-5).*

God provided encouragement and motivation to the people during their time of despair. He reminded them that this temple, while less impressive structurally than its predecessor, was approved by _____.

The following verses clearly show that the glory of the building comes from God's involvement, and not from the skills or the resources of the builders.

While depression may have had them focused on their *failings* and *guilt*, God readjusts their focus.

"Take _____...and work; for I am with you" (2:4)

"My Spirit is abiding in your midst" (2:5)

"I am going to shake the heavens and the earth" (2:6)

"I will fill this house with glory" (2:7)

"The silver is Mine, and the gold is Mine" (2:8)

"I will give peace" (2:9)

God's perspective on the temple is that its outward appearance is less important than the working of His own _____ and the reality of His presence.

God has plans to make this temple more glorious.

In fact, history tells us that later, resources poured in from the nations to improve and upgrade the temple, some under the Persians and most notably under the Romans, so that the Second Temple was eventually viewed as even overshadowing the First Temple made by Solomon.

This new and upgraded temple would also see a new and upgraded Presence, as _____ Himself would set foot there several centuries after its construction. These promises are given to comfort the people, encouraging them not to be mired in the guilt of sin, but to press on and continue to obey.

As work continues, Haggai comes to the final two messages God gives him to speak. Given on the 18th of December of the same year (520 BC), these two words from God follow the same basic pattern as Haggai's first two messages—one negative and one positive.

However, the overall impact of these messages is to provide _____ to the community.

Haggai starts with a reminder of the people's former guilt for failing to put Him first, beginning in 2:10.

Using an object lesson from the Law, Haggai reminds the people that defilement is _____ (Lev. 22:4-6). An unclean thing can cause other things to become unclean.

The nation had suffered during its harvest because the attitude of selfishness had spread like uncleanliness. Haggai asks them to look back. They were afflicted with crop _____ and poor harvests because of their actions and attitudes.

Quote:

"The faint aroma of sanctity coming from their altar and sacrifices was too feeble to pervade the secular atmosphere of their life." (Smith)

God repeated the theme of chapter one: He was the One Who caused an agricultural and economic disaster, but it was a direct result of the people's _____. Now, however, because of their repentant obedience, things would be different.

"From this day on I will bless you," God said (2:19).

In addition to that message of encouragement, Haggai shared a special message of encouragement with Zerubbabel, the _____ of Judah.

As in 2:6, here in 2:21, God said He is about to *"shake the heavens and the earth,"* to do something significant. While foreign armies and kingdoms would fall into disarray and disaster, Zerubbabel would be honored.

Haggai 2:23

23 *"'On that day,' declares the Lord of hosts, 'I will take you, Zerubbabel, son of Shealtiel, My servant,' declares the Lord, 'and I will make you like a signet ring, for I have chosen you,'"* declares the Lord of hosts."

This statement had less to do with the governor himself and more to do with his descendants.

Previously, God had likened one of Judah's _____ kings to a signet ring thrown away (Jer. 22:24).

Now, Zerubbabel's faithfulness led God to recover and restore that signet ring, leaving His promises to David intact.

The phrase "My _____" evoked thoughts of David and the Messiah and pointed toward the future fulfillment of this promise by Jesus, a descendant of Zerubbabel.

The people's positive response to the preaching of Haggai show us that the best responses when you are guilty of sin are simple, yet effective—_____ **and** _____!

The prophecy and the promise went far beyond anything that Zerubbabel could have imagined, as they placed him in Messiah's family tree.

This is confirmed in a New Testament genealogy of Jesus, which includes "*Shealtiel the father of Zerubbabel*," and "*Zerubbabel the father of Abihud*" (Mat. 1:12-13).

This takes us a little further in understanding the meaning of the message, but there is much more to come, as Zerubbabel was not only a human ancestor of Jesus, but also an Old Testament "type," or _____, of the Savior.

We see this by noticing two words used of him at the beginning of our verse and a further statement at the end.

In the first place God called him "*My servant*" (2:23), a phrase frequently used of Jesus by the prophet Isaiah, especially in Chapters 40-55.

Secondly, God told Zerubbabel, "*I have _____ you*" (2:23), and Isaiah recorded God as referring to the coming Messiah as "*my Chosen One, in Whom my soul delights*" (Isaiah 42:1).

Let's now look at the other important statement that God made to Zerubbabel: "*I will . . . make you like a signet ring*" (2:23).

Three great truths spring out of this text.

First, the signet ring speaks of _____.

A signet was a stone set into a ring and engraved with the owner's personal symbol. It was used to endorse official documents by being pressed into soft wax or clay, so guaranteeing that the documents were authentic.

In an Old Testament incident, the Persian King Xerxes declared, ". . . for a decree which is written in the name of the king and sealed with the king's signet ring may not be revoked" (Est. 8:8).

The picture is one of _____ and security, and was used by God to assure Zerubbabel that whatever storms broke over the land, neither he nor the nation would ever be forsaken.

There is a parallel picture elsewhere in the Old Testament.

When at some point during the exile there were those who began to despair and to cry out, "*The LORD has forsaken me; and the Lord has forgotten me,*"

God replied, "*Can a woman forget her nursing child and have no compassion on the son of her womb? Even these may forget, but **I will not forget you.***" Behold, **I have inscribed you on the palms of My hands**" (Isa. 49:14-16).

There was a custom in those days of tying an emblem on the hand or wearing a ring on the finger as a token that the person represented would never be forgotten or forsaken.

The picture in Isaiah is even more vivid, with the names of God's people being engraved on His _____, the ultimate guarantee of security.

Augustus Montague Toplady expressed it beautifully in his hymn "A Debtor to Mercy Alone":

*My name from the palm of His hands
Eternity will not erase;
Inscribed on His heart it remains,
In marks of indelible grace.
Yes, I to the end shall endure,
As sure as the earnest is given;
**More happy, but not more _____,
The glorified spirits in Heaven.***

The last two lines of Toplady's hymn should make every Christian sing with unfettered joy. The glorified spirits in Heaven are obviously _____ than even the most contented Christian on earth.

They have no aches or pains, no sorrows or sins, no doubts or disappointments, no fears or failings, no trials or tribulations.

Yet the feeblest Christian, the one racked with doubt over some issue or another, the one wrestling with some chronic temptation, the one whose faith is being severely tested, the one whose assurance of salvation is not as strong as it should be, the one who feels useless or ineffective in God's service—is no less _____ than the glorified spirits in Heaven.

God calls believers His "*treasured possession*" (Mal. 3:17, ESV), leading one Puritan pastor to comment, "*Earthly jewels sometimes get separated from their owner, Christ's jewels never. . . Earthly jewels are sometimes lost, Christ's jewels never. . . Earthly jewels are sometimes stolen, Christ's jewels never*" (Thomas Brooks).

Secondly, the signet ring speaks of _____.

As God sweeps His eye over the unspeakable glories of Heaven, the vast array of galactic space, the intricate beauty of planet Earth and the marvelous intricacies of sub-microscopic creation, He finds nothing more _____ in His sight than a redeemed sinner.

What God told His people in Old Testament times, He tells every individual believer today:

Isaiah 43:4

4 "...you are **precious** in My sight, ...you are **honored** and **I love you.**"

How precious are believers to God? The answer is that He gave _____ to pay for their redemption.

1 Peter 1:18-19

18 ...You were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers,

19 but with precious blood, as of a lamb unblemished and spotless, **the blood of Christ.**

Thirdly, it speaks of _____.

The seal on a king's signet ring represented the king, so that any document sealed with the ring had regal authority and power.

Zerubbabel was a descendant of David and a member of the nation's royal family, but being God's "signet ring" gave him much greater status and authority as he directed the people in the temple rebuilding program.

Serving God in _____ to Christ's command to "proclaim the Gospel to the whole creation" (Mark 16:15) is a great privilege, but Christians need to face the fact that the message we preach is not one the world wants to hear.

God warned the prophet Jeremiah that His message would be treated as "a reproach" (Jer. 6:10) and Paul told his readers that the Gospel was "foolishness to those who are perishing" (1 Cor. 1:18).

Nothing has _____. The primary challenge Christian churches face today is not numerical but spiritual.

We are not surrounded by billions of people who are spiritually neutral and open to persuasion that the Gospel is true.

Instead, the truth of the matter is that *“the whole world lies in the power of the evil one”* (1 John 5:19) and is diametrically _____ to Biblical truth.

AND YET it is the Christian’s God-given responsibility to share the Gospel with other people seriously, passionately, and urgently *“whether they listen or not”* (Ezk. 2:5).

Quote:

“The Gospel is not a secret to be hoarded, but a story to be heralded.”
–Vance Havner

This should never be done with a sense of superiority, but neither should Christian witness be hesitant or defeatist.

Instead, we should be _____ that because the Gospel originates with God, it has divine authority.

Paul’s statement *“... we are ambassadors for Christ”* (2 Cor. 5:20) points to an electrifying truth.

In salvation, Christ took the place of sinners; in evangelism the redeemed _____ takes the place of Christ.

Quote:

“Christ went away into Heaven with our nature to represent us there, and has left us on earth with His nature to represent Him here.” –John Newton

The dignity of serving God is second only to the dignity of belonging to His family; but if the Christian’s message is to have real authority, with Christ central to the message, there is a price to be paid—the price of dying to self.

Quote:

"What is needed is not only the message of crucifixion but the crucifixion of the messenger." Michael Green.

We must die to our appetite for men's _____ and to our nervous concern about their criticism.

Everyone who shares the Gospel with others should bear in mind that their message is not something the Church has put together.

It is nothing less than *"the Gospel of God"* (Romans 1:1), and those who hear it are called to respond not to the messenger but to the divine _____ of the message.

LIST OF PROPHECIES IN HAGGAI:

The following is a list of prophecies found in the book of Haggai. Possible fulfillment time periods include: the Old Testament, the First Coming of Christ, the Last Days (our age), the Tribulation, the Second Coming of Christ, the Millennial Kingdom, and the Eternal State

Statistics

Total Verses: 38

Prophetic Verses: 8

Prophetic Percentage: _____%

Prophetic Count

✓ Historically Fulfilled: 0

❖ Partial Fulfillment: 0

❖ Awaiting Future Fulfillment: 3

Haggai 2:6-7 (NKJV)

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; 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.

➤ **Prophecy:** God will bring _____ upon the nations by shaking the earth until a remnant turns in faith to the Messiah and fills His temple with praise.

❖ **Status:** Awaiting Future Fulfillment



Period: Tribulation, Millennial Kingdom

Haggai 2:9 (NKJV)

*"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.*

➤ **Prophecy:** Jesus' future physical _____ in that Second Temple made it greater than Solomon's Temple. AND when the Messiah brings peace to the world, His new temple of the Millennial Kingdom will be greater than any previous earthly version.

❖ **Status:** Partial Fulfillment in the gospels; Awaiting Future Fulfillment


 **Period:** New Testament; Millennial Kingdom

Haggai 2:20-23 (NKJV)

'...I will shake heaven and earth. 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. "In that day," says the Lord of hosts, "I will take you, Zerubbabel... and will make you like a signet ring; for I have chosen you," says the Lord of hosts.

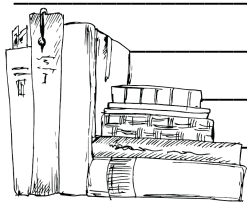
➤ **Prophecy:** "Zerubbabel" (a type pointing to Christ) will bring judgment upon the _____ kingdoms and destroy them.

❖ **Status:** Awaiting Future Fulfillment (Battle of Armageddon)

 **Period:** Tribulation, Second Coming

QUESTIONS FOR DISCUSSION:

- What approaches and arguments did Haggai use to get the people to rebuild the temple?
- Illustrate from Haggai the concept of priorities.
- What did God do to provide a warning and incentive for the people to work?
- What special message did God have Haggai deliver to Zerubbabel, the leader of the Israelites?
- What long-term tasks have you undertaken in your life to accomplish for God?
- Do you learn any practical lessons about procrastination in Chapter 1?
- When God sends or permits financial setbacks in a believer's life, what may be His purpose?
- Why is obedience to God the key to being in His will?
- Read the account of the Jews' return from exile in Ezra. What were the main forces that stopped them from focusing on God's temple? Why do you think they feared those forces more than they trusted God?
- How is Haggai's message harsh? How is it encouraging? What tone do you think he used to convey these messages to the people? Why?
- In what ways does God keep our bags from having "holes in them" when we are following Him? (Consider the Israelites' clothes and sandals in Deut. 29:5.)
- What excuses do we use that prevent us from obeying God or putting Him first?



God's Promises to Regather Dispersed Israel for the Millennial Kingdom

1. Deut. 30:3-4	10. Jer. 29: 14	19. Ezek. 34: 11-13
2. Is. 11:12	11. Jer. 30:4	20. Ezek. 36:24
3. Is. 43:6	12. Jer. 30:8	21. Ezek. 37:21,22
4. Is. 54:7	13. Jer. 31:10	22. Ezek. 39:25-29
5. Is. 56:8	14. Jer. 32:37	23. Amos 9:14
6. Jer. 12:5	15. Jer. 50:19,20	24. Zeph. 3:19,20
7. Jer. 23:3	16. Ezek. 11:17	25. Zeph. 8:7,8
8. Jer. 23:8	17. Ezek. 20:41	
9. Jer. 24:5,6	18. Ezek. 38: 25,26	

Other Names For Jerusalem

<ul style="list-style-type: none"> • The City of God (Ps. 48:1) 	<ul style="list-style-type: none"> • City of the Lord (Is. 60:14)
<ul style="list-style-type: none"> • The City of the Great King (Ps. 48:2) 	<ul style="list-style-type: none"> • Hephzibah ["My delight is in her"] (Is. 62:4)
<ul style="list-style-type: none"> • The City of the Lord of Hosts (Ps. 48:8) 	<ul style="list-style-type: none"> • The Throne of the Lord (Jer. 3:17)
<ul style="list-style-type: none"> • Salem (Ps. 76:2) 	<ul style="list-style-type: none"> • The LORD OUR RIGHTEOUSNESS (Jer. 33:19)
<ul style="list-style-type: none"> • Zion (Ps. 76:2) 	<ul style="list-style-type: none"> • The Perfection of Beauty (Lam. 2:15)
<ul style="list-style-type: none"> • The City of Righteousness (Is. 1:26) 	<ul style="list-style-type: none"> • The Joy of the Whole Earth (Lam. 2:15)
<ul style="list-style-type: none"> • The Faithful City (Is. 1:26) 	<ul style="list-style-type: none"> • THE LORD IS THERE [YHWH Shammah] (Ezek. 48:35)
<ul style="list-style-type: none"> • Ariel, i.e., Lion of God (Is. 29:1) 	<ul style="list-style-type: none"> • City of Truth (Zech. 8:3)
<ul style="list-style-type: none"> • The Holy City (Is. 52:1) 	<ul style="list-style-type: none"> • The Holy Mountain (Zech. 8:3)

Prophecies Against the Nations





ORACLES AGAINST THE NATIONS IN THE MINOR PROPHETS

	Isaiah	Jeremiah	Ezekiel	Joel	Amos	Obadiah	Jonah	Nahum	Zephaniah	Zechariah*
Ammon		49:1-6	25:1-7		1:13-15					
Arabia	21:13-17									
Assyria (Nineveh)	10:5-19; 14:24-27						(Nineveh)	(Nineveh)		
Babylon	13:1-14:23; 21:1-10; 46:1-47:15	50:1-51:64								2:9-12?
Damascus	17:1-6?	49:23-27			1:3-5					9:01
Edom	21:11-12	49:7-22	25:12-14		1:11-12	1-14?				
Egypt	18:1-20:6	46:2-26	29:1-32:32							
Elam		49:34-39								
Ethiopia									2:12-15	
Gaza					1:6-8					9:05
Kedar and Hazor		49:28-33								
Lebanon										11:1-3?
Moab	15:1-16:14	48:1-47	25:8-11		2:1-3				2:8-11	
Philistia	14:28-32	47:1-7	25:15-17	3:4-8					2:5-7	9:06
Tyre Sidon	23:1-18		26:1-28:19; 28:20-23	3:4-8	1:9-10					9:2-3

THEMES

HOSEA: GOD IS FAITHFUL

JOEL: GOD IS WRATHFUL

AMOS: GOD IS JUST

OBADIAH: GOD IS JEALOUS

JONAH: GOD IS MERCIFUL

MICAH: GOD SEES EVERYTHING

NAHUM: GOD IS PATIENT

HABAKKUK: GOD WANTS OUR FAITH

ZEPHANIAH: GOD IS WITH US

HAGGAI: GOD WANTS FIRST PLACE

ZECHARIAH: GOD CHOSE JERUSALEM

MALACHI: GOD WANTS OUR LOVE

TIMELINE

OBADIAH

845 BC

EDOM

JONAH

755 BC

NINEVAH

NAHUM

650 BC

AMOS HOSEA

760 BC

725 BC

NORTHERN KINGDOM

ISRAEL

722 BC

931 BC

JUDAH

SOUTHERN KINGDOM

835 BC

JOEL

735 BC

MICAH

630 BC

ZEPHANIAH

609 BC

HABAKKUK

586 BC

EXILE

538 BC

RETURN

480 BC

ZECHARIAH

452 BC

MALACHI

520 BC

HAGGAI