

Okay, we're going to be in Haggai this morning. And if you're not familiar with how to get to Haggai, if you can find Matthew, the first book in the New Testament, then backtrack through Malachi and through Zechariah and you'll land at the little minor prophet of Haggai. And by the Lord's grace we will finish up this minor prophet this morning, as we look at chapter 2. While you guys are landing there, let me remind you that Haggai is the first Post-exilic prophet, which means he writes as the first prophet to write after the 70 year captivity in Babylon. And as we mentioned last week, that in 539 BC, the Persian king Cyrus, as the Persian Empire had succeeded the Babylonian Empire as the world power at the time, he was used by God to decree that the Jews could return back to the Land of Israel, particularly to the southern Kingdom of Judah and Jerusalem. So after they got everything together, 536 BC 42,000 ish Jews. According to Ezra, returned from captivity to Jerusalem, and they had a mission. That mission was to build or rebuild, as it were, the temple that had been destroyed by the Babylonians. And so they get started as soon as they arrive. But as quick as they got started, opposition arose. The Samaritans, who were their neighbors. They had some political and religious skin in the game. They petitioned the king, and the king stopped the work. Within the same year the work began. It stops, which maybe wouldn't have been a huge deal off the top. But then as the people stopped the work, they started to invest in their own lives. And before you know it, the work of rebuilding the temple had fallen way down the list on their priorities. So 16 years later, as they have now, really for the most part been concentrating on their own houses, Haggai is raised up in 520 BC to encourage the leaders and the people to get back to work. And chapter one, verse 3 records this. Haggai said to them from the word of the Lord, is it time for you yourselves to dwell in your paneled or your fancy houses? And this temple, God's house, to lie in ruins? And so the book is built around. Four prophecies that span four short months, just four months. He, Haggai prophesied, and yet he speaking. You might say to different parts of their body. He speaks. In chapter 1 we looked at last week, you might say to the hands he's saying, get your hands to work, get going, rebuild the Lord's house. In chapter 2, as we'll cover today, verses 1 through nine, he speaks, you might say to the heart, because it's no small thing what they're attempting to do. And so he tells them to be strong. And then we look in chapter 2, verses 10 down through 19, and he's going to speak more to the head. He's going to make a case for them to continue to do what they do. Consider he says three times, which is the key word in the book. And then finally he speaks really kind of to the horizon. But he's speaking hope in their life. In chapter 2, verses 20 through 23, because he's going to make a case that the things that they're doing now have greater implications later. So that's how the book's laid out. So with that, then chapter 2 and we'll read the first nine verses to get started in the seventh month of the 21st, on the 21st of the month, the word of

the Lord came by Haggai the prophet, saying, speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and say to the remnant of the people who is left among you, who saw this people in excuse me, this temple and its former glory? And how do you see it now in comparison with it? Is it not in your eyes as nothing yet? Verse four. 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, according to the word that I covenanted with you when you came out of Egypt. So my spirit remains among you. Do not fear, for thus says the Lord of hosts once more. It is a little while, and I will shake heaven and earth, the sea and the 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. The silver is mine. The gold is mine, says the Lord of hosts. 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. So this second prophecy happens in the seventh month of the year. That's October by Jewish calendar. And so the first prophecy was in September. Now almost a month and a half closer to two months later, we get this second prophecy. It's almost one month after they've begun rebuilding the temple. As we saw in chapter 1, verse 14, when the Lord stirred the spirit of Zerubbabel and Joshua and the people, and they came, and they worked on the house of the Lord. That was on the 24th day of that six month, 23 days after Haggai prophesied, they got to work. Now, about another month later, they are working in this second prophecy comes to them now as they're working. God has a question. He says, hey, who is among you that saw the the former temple, the last temple, Solomon's temple in its former glory? So you got to think, 66 years have passed since the Babylonians destroyed Solomon's Temple when they deported Jerusalem. And most of its populace. And so there were little ones who had worshiped in that first temple, had seen it destroyed, were carried off into captivity, and now we told you last week of the million or so people that were in captivity, there were only 42,000. Really the cream of the crop, the most daring, the most faith filled, you might say, that came back. And there were some old people among that group that had seen the first temple. And now here they are. And God is saying, how do you see this temple in comparison with the other? We know how they saw it from Ezra. I told you, if you loved homework, you could read Ezra chapters one through six. But in chapter 3, when they had begun the work about 16 years before, before it got stopped, once they'd come back from captivity, we have how the older people thought about this particular rebuilding project goes on to say in chapter 3, verse 10 of Ezra, when the builders laid the foundation of the temple of the Lord, the priests stood in their apparel with the trumpets and the Levites, the sons of Asaph, who were worship leaders with

symbols to praise the Lord. According to the ordinance of King David of Israel. And they sang responsively, praising and giving thanks to the Lord, and they sang, for he is good, for his mercy endures forever towards Israel. And then all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and heads of the fathers houses, old men who had seen the First temple wept with a loud voice. When the foundation of this temple was laid before their eyes. Yet many shouted for joy, so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people. For the people shouted with a loud shout, and the sound was heard afar off. Now you would think if you were in an older folk that God would be okay with you just having enough faith to leave the comforts of Babylon, wouldn't you? And that you showed up. And look, isn't your presence enough? I mean, maybe you got the spirit of the two old men off the Muppets on you.

Are this temple.

I mean, they're not doing the work. They're sitting around watching the people work. And as the people are working, they're mourning. They're saying stuff like, it'll never be as good as the last temple.

You know, you should have seen the first temple. You should have seen it when people would stream to Solomon's Temple.

And so God knows this. And he says, how do you see it? Well, they didn't see it as much, and they were bumming out all the people who were working, all the people working, all the young people were praising. All the old people were saying, man, the good old days. God said, in comparison with that first temple, do you see? This temple is nothing? And the answer is yes. That's how they saw it. And it leads me to say what I have here for you. And that's comparison to the good old days is rarely beneficial. And it's also rarely accurate. You know, we have in our nature as we get older, something in us that makes us accentuate the good old days positives and forget the negatives. And then for right now, Pooh Pooh it. Largely because we might not be as. Oh. Important as we age as we'd like to be. Maybe some of our. Effectivity in our eyes is diminished. And so instead of getting behind what's going on with the younger generation, we naturally probably out of self-defense, Pooh Pooh it a little bit. Talk about how great it was. I see this all the time on the book of Face. You know, all these memes about the 80s. When I grew up. It accentuates a few of the positives, but it never brings up the negatives. There were plenty, by the way, of things that are not as good in the 80s as they are now. There wasn't as

much technology, there wasn't as much ease. I mean, I could go on and on and on. But the point is, while there were some great things, as we age, we're starting to accentuate those things that were good. Ignore the things that were bad. Then we can look at the current time and just Pooh Pooh it all. And so comparisons always a dangerous trap. And Paul wrote about this in Second Corinthians chapter 10. He said to those Corinthians who were caught up in the comparison trap, verse 12, for we dare not class ourselves or compare ourselves with those who commend themselves, but they measuring themselves by themselves and comparing themselves among themselves, are not wise. And you find that the more you compare yourself, the more foolish you are. You know the comparison. Stick for measuring is Jesus, and none of us measure up other than he gives his spirit to us, and he's imputed his righteousness for us, in us. So these guys are all bummed out, and God's going to make a point. He says to them, because he knows some of them are discouraged. The task is monumental. Not only do you have the old people Pooh poohing all the hard work, but you have the foundation laid 16 years ago. But now the vines have overgrown it and there aren't any materials. They've got to regather all the materials to build it, and the people haven't worked together as a labor force. So there there has to be some unity and some leadership. And so to the leaders, to Zerubbabel, the governor, what happens is, is God speaks through Haggai and he says, be strong to Joshua the high priest, the spiritual leadership. He speaks to him, be strong. And then to all the people, the people doing the work. He says, all you people be strong. And he says to them, for I am with you, for I am with you. Verse four. Now if the Lord is with you, then you have a lot going for you. Which is why he reminds them, guess what? I'm with you. He told them that in chapter 1, verse 13, the old people were probably saying things like, man, it's it's not like it used to be. So I don't think God is with us now. He's saying, no, no, I'm here. God doesn't call us to do anything or go anywhere that he won't be with us in that thing. And as we talked about last week, the thing that God called us to do and the places he calls us to go typically are, as we do them, met with opposition. And so he's saying, no, I'm right here. Opposition is not a sign of me having left you. It's actually a sign you're on the right track. And yet I'm with you. And that's the key to this thing. And I'm mindful of Psalm chapter 124, which I have up there for you, verses 1 through eight. David, as he thought about difficult times, trying to do God's will, he said, if it had not been that the Lord who was on our side, now let Israel say, if it had not been the Lord who was on our side, when men rose up against us, then they would have swallowed us alive. When their wrath was kindled against us, and then the waters would have overwhelmed us, and the stream would have gone over our soul, and then the swollen waters would have gone over our soul. But blessed be the Lord who has not given us as prey to their teeth. Our soul has escaped as a bird from the snare of the fowlers. The snare is

broken. We've escaped. Our help is in the name of the Lord. Who made heaven and earth. And here God's reminding them. The Lord who made heaven and earth has called you to do this. I'm with you. And if God be for us, who can be against us is the idea. And so God calls them to do a thing. But he says, remember, I'm with you, my spirit, the same spirit that went all the way back with you to the time of Egypt is still here in your very presence. I haven't left, and I'm the Lord of hosts. I'm the Lord of the armies of heaven. All the power you need to be strong. I have, and it's at your disposal. And he's speaking to encourage their heart. Now he goes on to say, for thus says verse six, as we read once more, it is a little while, and I'll shake the heavens and the earth, the sea, and the dry land, and he will cause all nations to come to the desire of all nations. And so he's making a point. He's saying, look, I know what you think some of you, about this building project. And so I want you all to be strong. You're on the right track, even though for some of you, it doesn't look like you think it should look. He says, I'm going to do something bigger than you realize. You're a part of something bigger than you. And in Christ we always are. And Hebrews chapter 12 actually quotes from the second chapter of Haggai and verse 6, and when Hebrews uses this quotation, it's to encourage us to be ready for the second coming of the Lord. Verse 25 of Hebrews 12 says, see that you do not refuse him. That's God who speaks. For if they, the children of Israel, did not escape, who refused him? Who spoke on earth, much more shall we not escape if we turn away from him who speaks from heaven, whose voice then shook the earth? But now he has promised, saying. And here's the quote from Haggai yet once more I will shake not only the earth, but also the heaven. Now this yet once more indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain. And therefore, since we are receiving a kingdom which cannot be shaken, let us have grace by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire. He's. I'm going to shake the nations, and at that time, when Jesus returns a second time, then he is going to become what is known as the desire of all nations. I think that's a cool name for Jesus. It may be one of the most underrated names for Jesus in all of the Bible. I mean yes people, what's your favorite name for Jesus? They might say Prince of Peace or King of Kings or Mighty Counselor. They might say Emmanuel. But man, I love Jesus as the desire of all nations. In fact, a desire actually can be translated treasure. And so he's the treasure of all nations. And that makes me think of the parable that Jesus gave in Matthew chapter 13. And there in verse 44 he said, and again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid, and for joy over it he goes and sells all that he has, and he buys that field. Now in the maybe Sunday school, maybe we would say more me centric interpretation of of that parable. We have the man as me, and we have the

treasure as as Jesus or salvation. And then we have the urging. If you were going to tell that story of the listener to sell everything, you got to go get Jesus. You may have had that taught to you like that or heard it like that. And there's probably some truth to that. But in context and in a more Jesus centric interpretation, we've got the man is actually Jesus. And, he's got this treasure that he found and he hid in that treasure is you and I, and that he's willing to sell everything he has to buy it. And that is that Jesus Christ paid with the only thing that could ransom us his own blood, more precious than gold and silver, to give us freedom from our sins, which makes him both the. Treasure and the treasure. And so what God's saying here is that he who treasured all Jesus will someday be desired by all. And again, you don't see it. Now you're up to your necks working on this temple, and some of you don't think it's all that great, but I'm up to something much bigger. Someday I'm going to shake the heavens and earth. And then you're a part of something here that's going to produce a messiah. And that Messiah is someday going to be treasured by all. And so he goes on to say, the glory of this latter temple shall be greater than the former. And how would that be? Well, practically, it would actually end up that way about 400 years later, Herod the Great was a little guy who was megalomaniac. He would actually spend 46 years rebuilding the Second Temple. Just so you know, by the way, from the time of Haggai, when they start rebuilding this temple till the time of Jesus, historically, that's known as the Second Temple period. Solomon's temple torn down, first temple. Now we have the second temple. This second temple that they were so upset about. The older generation would someday, because of Herod, be more extravagant and have a larger platform or temple Mount than Solomon's Temple ever did. But there's more going on here, because as I have here for you. Second, and really to the point, Jesus, who is the very glory of God, the peace of God. Jesus looked over Jerusalem and said, oh, if you'd known this was the day for your peace. As he wrote in Jesus, the glory of God, the peace of God, he frequented this temple. And so in the Second Temple, even though Herod redid it to, you know, this magnificent status where people came from all over the world to visit it, the glory wasn't so much in the outside, but it was that the glory of God. Jesus actually inhabited the inside. And so too, with you and I. We are the temple of God. And in second Corinthians chapter 4, verse seven, we're not unlike that second temple. It says, but we have this treasure or this glory in earthen vessels. Or you might say, jars of clay, or some people have translated this cracked pots. You know, the glory isn't on the outside. But as Christians we have this treasure or this glory. The Spirit of God inside these earthen vessels, that the excellence of the power may be of God and not of us. We're hard pressed on every side, yet not crushed. We're perplexed, but not in despair. We're persecuted, but not forsaken. Were struck down, but were not destroyed. Always caring about in the body the dying of the Lord Jesus. That the

life of Jesus also may be manifested in our body, and so not unlike that second temple. You may think, well, when you look in the mirror, I'm not that beautiful. Well, that's your very best. You're not beautiful compared to what's on the inside. And as these bodies break down, as we experience difficulties, things don't turn out the way we hoped. The cracks let the glory shine through. It opens the spout for the glory to pour out. You might say so God speaks to the heart here. And he says, I'm actually doing something way bigger than you know. You're a part of it. Keep going. Be strong. Now in verse 10, here's the third prophecy on the 24th day of the ninth month. So that is now December in the second year of Darius first prophecy. In September, second prophecy in October, third prophecy in December. The word of the Lord came to Haggai the prophet, saying, thus says the Lord of hosts, now ask the priests concerning the law, saying, if anyone carries holy meat in the fold of his garment with the edge of his garment, and it touches the bread, or stew, or wine or oil or any food, will it become holy? And the priest said, no. And Haggai said, if anyone who is unclean because of touching a dead body touches any of these holy things, will it be unclean? And the and the priests answered and said, it shall be. And 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, so they're working, right? They finally got back to work after 16 years. They're feeling pretty good about themselves. But now I told you, this is how it normally works. We repent and start to obey. Then God's going to start to deal with us. So often we want to get everything right before we come to the Lord. I want to get holy. I want to get right. That's not how it works. We make a decision with our mind. We start on our way. God sets that decision in our mind in place by then confirming it in our heart. And now he's going to start to deal with them spiritually. And so what he's doing here is using an analogy from the law where if you had holy things, if you gave a sacrifice, some of them became holy. And they were for the priests. So if the priest was carrying that thing around, the holiness of that object wasn't transferable. You know, if I had this holy. Instrument or this sacrifice, and I bumped it up against something unholy, it didn't make that thing holy. But on the flip side, if someone had defiled themselves and become ritually unclean, if they bumped up next to something that was holy, they actually made it unholy. Say, well, what's going on? Well, that's kind of how it works. You know, as I've you know, as we've mentioned, if you're if you're if you're a parent, you probably said something like this to your kids, like, hey, watch who you hang out with, right? Because first Corinthians chapter 15, verse 33 says, bad company corrupts what good morals? I mean, you hang out with some some good people, it could elevate your game. But you know, if you hang out with corrupt people, it corrupts you quick. I mean, acutely. And that's one of the reasons that Galatians chapter 6, verse 9 says, speaking of leaven, as sin, a little leaven

leavens the whole lump, doesn't say a little holiness. Holy is the whole lump. A little leaven leavens the whole lump. I mean, it's just how it works on this side of things. You know, this from sickness. I remember when my boys were little and I was in charge of them by myself one time. I actually have a lot of respect for you moms and you single dads. I mean, I one time and it happened to be this time that my wife was gone to one of them got sick and it was the projectile vomiting. You know, and it's so they're on the and of course they're doing it everywhere. We have carpet and on every bed. So it's projectile vomiting on this bed and then this bed. And finally I'm just stripping bed sheets off and in, in pure dad fashion, even though he's sick, I got, you know, my little three year old or whatever. And I put a pallet out on the hardwood, you know, like a quilt. And then I give him a bucket and.

I say, puke in the bucket. If you gotta puke, puke in the bucket.

And so I leave and I'm like, Lord, just don't let you know, don't let the other one get sick. And I think how it was, was the oldest one, whatever age they were, was the one sick. I'm like, don't let the youngest one get sick. And sure enough, I'm down the hall, probably stripping bed sheets off the last not, you know, bed, I thought, now it's defiled. And I hear, I hear the one that wasn't sick puking. And I hear the other one screaming.

Puke in the bucket. Pure.

And. But you know, at that time, my first thought wasn't, well, I've got this, you know, really, I've got this immune, you know, immune system like Fort Knox. You know, I'm I'm I'm spot on. My sick child. If I could just rub up against him, he'll he'll be good like me. That's never how we think, right? The first thing you think is if that. If that's sick one. Who's he going to get next. Right. And so what happens is what God's saying here is, look, you guys think because because you're now you went to work that it's all good. And like we're doing this thing together. But that holiness that's don't mistake you guys doing a good thing that's transferable to everybody. Now that you guys are going, let's let's take us, you know, spiritual wellness, check here for a second. And and so what he's saying is, look, I've, I've blessed you. But now that you're going and doing, let's let's start to clean up ourselves spiritually. And yet verse 15 now can carefully consider from this day forward, from before stone was laid upon stone in the temple of the Lord. Since those days when one came to a heap of 20 efforts, there were but ten. And when one came to the wine vat to draw out 50 baths from the press, there were but 20 I struck you, that is, when you weren't working on the temple with blight and

mildew and hail, and all the labors of your hands. Yet you did not turn to me, says the Lord. Consider now, from this day forward, from the 24th day of the ninth month, from the day the foundation of the Lord's temple was laid. Consider it 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 he says, from this day, the day that the foundation of the temple was laid, I will bless you. And so God says, look, I, I want you to understand that your obedience has produced fruitfulness. I didn't make you get it all cleaned up before I started to bless you. From the day you did the right thing, from the day you obeyed, you thought you were good, but all you did was be obedient. Your heart still needed cleaned up, but I started to bless you. From the day that you started to do what I asked you to do. Now let's get the inside cleaned up and I think about how God always encourages us to be obedient and then to be holy. For without holiness, no one sees the Lord. Yet if we do so, then there's there's blessing attached to that. And Psalm 128, verses 1 through four, the psalmist writes, blessed is everyone who fears the Lord, who walks in his ways. When you eat the labor or the fruit of your hands, you shall be happy, and it shall be well with you. Now he says, there's going to be family blessings. Your wife shall be like a fruitful vine in the very heart of your house. Your children like olive plants all around your table. Behold, thus shall the man be blessed who fears the Lord. The Lord bless you out of Zion. And may you see the good of Jerusalem all the days of your life. And yes, may you see your children's children, and peace be upon Israel. So he says, be obedient. I'll make you fruitful and blessed. Jesus said to his disciples in John chapter 15, verse 16, that I have appointed you to bear fruit, and that's fruit that should remain. We always are fruitful when we are obedient, and then we lean into holiness. Now you may say, well, I don't I don't really see the fruit in my life. Or, you know, maybe I, I feel like I was obedient and I feel like I've, I've consecrated myself to the Lord, and it doesn't feel like my family is fruitful. It could be that you're not seeing it through. Spiritual eyes, but it also could be that a lot of our fruit is actually delayed in this New Testament era that we live in, and I want to point that out as we go to the last prophecy, verse 20. And again, the word of the Lord came to Haggai on the 24th day of the month. That is the same day as the third prophecy. Now the fourth one speak to Zerubbabel, governor of Judah, saying, I will shake heaven and earth. I will overthrow the throne of kingdoms, and I will destroy the strength of the Gentile kingdoms, and 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. And in that day that points to the future again, says the Lord of hosts, I will take you, Zerubbabel my servant, the son of Shealtiel, says the Lord, and I will make you like a signet ring, for I have chosen you, says the Lord of hosts. So while holiness isn't contagious. So to a lot of hope and blessings are delayed. That's how it works. I mean, if you follow the

Lord, there's tons of blessings in this life. But they pale in comparison to what we're going to receive later. He speaks here to one guy who would probably been the most discouraged guy in that's Zerubbabel, the governor. Wins. The rebels name is mentioned. It always says the governor. I think this is by design, because, as I have here for you, Zerubbabel shouldn't have been the governor. He should have been the king. His grandpa was a king named Jeconiah, a real ****, by the way. He was he. He was such a bad king that he he was the last king of the Davidic line. And he was the last king to serve in the line of David and the hope of Israel. He was carried away, taken captive. Now there were kings afterwards, but they weren't of the Davidic line. And so the very last guy who would actually sit on the throne of Israel until Messiah come is a guy named Jeconiah. So Zerubbabel is raised in captivity, and he has the faith to come back, but he comes back as a governor and not a king. I'd say that's a demotion. I'd say with what he hoped to be. This was less than. But he's faithful. And so God says in that day, remember, I'm doing something way bigger than you think. The old people are bummed out about this thing, but I'm going to shake heaven and earth one day. I'm going to take what you're doing. You're actually a part of my restoration of all things in that day that I shake heaven and earth. This future day, I will take you, Zerubbabel, and notice what he calls him here. He doesn't call him the governor. He calls him my servant. And that's really the key to the whole deal. Are you and I willing to serve no matter what? Our title is, no matter if it's what we hoped it would be or not, are we willing to do the thing that God called us to do, even if it's less than we think we should have had? Well, Zerubbabel is God's servant, and he says, I'll make you like a signet ring in that day. I'll make you like a signet ring. A signet ring is a symbol of authority. It's the king's ring. And he says, I'm going to do that, for I have chosen you. Now I have here for you something that's really, really cool. In fact, when we get to Zechariah, Zerubbabel is mentioned again. Some people believe Zerubbabel may be one of the two witnesses in revelation. We'll talk about that. What if, when we get to Zechariah? But here's something that Zerubbabel alone is the recipient of. Zerubbabel alone is on both sides of Jesus genealogy. When you get to the New Testament and it starts with the genealogy, and you want to skip that sucker, think about Zerubbabel. He's mentioned on both Jesus Stepdads side. That's Joseph's and Jesus mom's side. That's Mary's. His stepdads side would have been the royal line to the throne, while his mom's side would have been the bloodline. The way that you trace back your your legal ancestry. And Zerubbabel is mentioned, the only person mentioned in both lines of Christ. Man. What an honor. Past that my service to God may seem insignificant, but like Zerubbabel, I'm always going to be the recipient of greater rewards in the future. There's always more headed my way. You guys know probably from Second Corinthians. First Corinthians, as it were, chapter 2, verse 9. Eye has not seen, nor ear heard, nor have entered into the heart

of man, the things which God has prepared for those who love him. You might not get what you're hoping for now, but later. So in conclusion, Haggai, this little book, it appeals to you and I to consider our ways. That's the key phrase in the book. It's used three times. The word considers used five times, and it speaks to our hands. As we talked about last week. Do you and I know what we're called to do? That's the first question. And then if we know what we're called to do, are we doing it? Are we doing it? Whether it's easy, whether it's hard, whether we see what we think is fruit or not. The question is, are we doing it? Secondly, it speaks to our heart. The thing that God's called us to do is never going to be without opposition. There's always going to be ups and downs. There's always going to be times of discouragement. But God would say to us, be strong. I am with you. My spirit is among you. And when we get to Zechariah, he is a contemporary of Haggai. God will say, don't despise the day of small things, because small things lead to great things. And then eternity will be made ruler over many things. It also speaks to my head. You might say. It says, look, if you're in the work, don't think that the work is all that matters. Be clean, be obedient. It's a key to blessedness and fruitfulness. Don't grow weary in well doing, knowing that if you continue, you shall reap. And finally, it speaks hope. Look to the horizon. As I said, the servant of God will be rewarded in the future, much more than ever in this time. And if God has chosen you and I to do something, he will complete the work that he started in us until the day of Christ Jesus. We did it. Let's pray. Heavenly father, we thank you for Haggai. Thank you for all the stuff in Haggai. Lord Jesus, we thank you that you call us to consider our lives. And Lord, we thank you that you bless us as soon as we're obedient. You don't make us get it right before we come to you. You just ask for repentance and then you'll start to untwist all this stuff in us. We thank you for all the the ways that we see blessedness now. But, Lord, we we pray you give us the eyes to look towards eternity and and to hold on to the hope that's on the horizon. And we thank you for your goodness. In Jesus name we pray. Amen. Why don't you guys stand?