

# HAGGAI

## THE BIG PICTURE – HAGGAI – “FESTIVAL”

- Christ – “The two central themes of this book- the temple and the victory of the Davidic line- find their fulfillment in Christ. The restoration of David’s line was an essential part of God’s blessing on the restored community. Jesus is the Messiah, the final and perfect son of David (Mt. 1:1; Luke 20:41-44; Ro. 1:3).”<sup>1</sup>

But as we seek to see Jesus in the book of Haggai, the key verses that surfaces are Haggai 2:7 & 9 which reads

- <sup>7</sup> And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.<sup>9</sup> The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

Desire of all nations will come (refers to the coming of Jesus Christ – Matthew 1:21) and I will fill this house with glory (Jesus in the temple cleansing it to reveal the glory of God – Matthew 21:12);

The glory of this latter house will be greater than the former, saith the Lord of hosts and In this place will I give peace (the Prince of peace – Isaiah 9:6 & 7) saith the Lord.

In Haggai, Jesus is the desire of all nations. He is not only the cleanser of the temple (our bodies are the temple of the Holy God – 1 Corinthians 6:19-20) to restore God’s glory, but He is the in fact the very glory of God within the temple (our bodies that are jars of clay – 2 Cor 4:7). He is the Prince of Peace.<sup>2</sup>

- The New Testament Witness – Once more . . . I will shake heaven and earth: This is the only portion of Haggai quoted in the New Testament (Hebrews 12:26).

## INTRODUCTION

“Haggai was a prophet who, along with Zechariah, encouraged the returned exiles to **rebuild the temple.**”<sup>3</sup> “Sometimes, at crucial moments, a single voice can stir a directionless mass of people to action. Haggai’s words, similarly, rang clear in a time of confusion. The Jews had come back from their exile in Babylon nearly twenty years before. But they seemed to have forgotten the point of returning. After one false start on the temple, the returned exiles had devoted their energy to building their own houses. The ruins of Solomon’s temple stood as a nagging reminder that they had neglected God. Now Haggai urged these pioneers to “consider their ways”. They had worked hard, but what had it earned them? Their crops were

unsuccessful. Their money disappeared as soon as they earned it. Why? Haggai asked. Because they had mistaken their priorities. They needed to put God first.”<sup>4</sup>

“In a day of profound discouragement and misplaced priorities following the return of the Jews from Babylonian exile, the prophet Haggai sounded a clarion call of rebuke, exhortation, and encouragement to his contemporaries. They had begun to rebuild their own homes and businesses and to establish their statehood as a Jewish community but had been derelict in tending to the construction of the temple and making the Lord the central focus of all their hopes and dreams. The message of Haggai, so effective in shaking the Jews of 520 B.C. from their lethargy, has an abiding relevance for all who fail to seek first the Kingdom of God and His righteousness.”<sup>5</sup>

“The Lord will preserve Zerubbabel and the people of Judah, amidst their enemies. Here is also foretold the establishment and continuance of the kingdom of Christ; by union with whom his people are sealed with the Holy Ghost, sealed with his image, thus distinguished from all others. Here also is foretold the changes, even to that time when the kingdom of Christ shall overthrow and occupy the place of all the empires which opposed his cause. The promise has special reference to Christ, who descended from Zerubbabel in a direct line, and is the sole Builder of the gospel temple. Our Lord Jesus is the Signet on God's right hand, for all power is given to him, and derived from him. By him, and in him, all the promises of God are yea and amen. Whatever changes take place on earth, all will promote the comfort, honor, and happiness of his servants.”<sup>6</sup>

## I. WHEN WAS THE BOOK WRITTEN?

### A. His historical context

The dates given in this book range between August to December of 520 BC. The dates given in the text are the following:

- 1:1 Aug. 29, 520
- 2:1 Oct. 17, 520
- 2:10 Dec 18, 520
- 2:20 Dec 18, 520

“In 538 b.c. the conqueror of Babylon, Cyrus king of Persia, issued a decree allowing the Jews to return to Jerusalem and rebuild the temple (see Ezra 1:2-4; 6:3-5). Led by Zerubbabel (see Ezr 1:8, “Sheshbazzar”), about 50,000 Jews journeyed home and began work on the temple. About two years later (536) they completed the foundation amid great rejoicing (Ezr 3:8-11). Their success aroused the Samaritans and other neighbors who feared the political and religious implications of a rebuilt temple in a thriving Jewish state. They therefore opposed the project vigorously and managed to halt work until 520, after Darius the Great became king of Persia in 522 (Ezr 4:1-5, 24).

Darius was interested in the religions of his empire, and Haggai and Zechariah began to preach in his second year, 520 b.c. (see 1:1; Zec 1:1). The Jews were more to blame for their inactivity than their opponents, and Haggai tried to arouse them from their lethargy. When the governor of Trans-Euphrates and other officials tried to interfere with the rebuilding efforts, Darius fully supported the Jews (Ezr 5:3–6; 6:6–12). In 516 the temple was finished and dedicated (Ezr 6:15–18)."<sup>7</sup>

"Somewhat parallel to the fact that there were three times when people of Judah were taken captive, there were also three times when people who had been in captivity returned to Jerusalem and Judah. The first came shortly after the Persian conquest of Babylon, in 538/537 BC (Ezra 1:1), led by Sheshbazzar. The second came eighty years later in the seventh year of Artaxerxes Longimanus, 458 BC (Ezra 7:7), led by Ezra. And the third came thirteen years after this in the twentieth year of Artaxerxes Longimanus, 445 BC (Neh. 2:1), led by Nehemiah. All three returns need to be kept in mind in respect to the historical backgrounds of the three prophets here concerned [Haggai, Zechariah, Malachi], but only the first one in respect to Haggai and Zechariah."<sup>8</sup>

### B. His global context

Consider the following events that transpired during this same period of time:

Hindu Vedas completed • Lao-tse, Chinese philosopher is born @604-531BC • King Assurbanipal's famous library of 22,000 clay tablets established in Assyria (669-626) • Mayan civilization in Mexico • The Fables of Aesop, a former Phrygian slave, Greek fabulist (620-560) • Kung Fu-Tse (Confucius) • Chinese philosopher (551-479) • Buddha leaves his home (512BC [563?-? 483 [India]]) • Sundial is used in Greece and China • Babylon fell to Cyrus of Persia in 539BC.

Hinduism 2000-1500BC

Judaism 1500-1200BC

**Shinto 660 BC**

**Zoroastrianism 660BC**

**Taoism 604BC**

**Jainism 560BC**

**Buddhism 560BC**

**Confucianism 551BC**

"It is interesting to note that about the sixth century ... there was a period of unusual religious creativeness when six of the world's living religions originated."<sup>9</sup>

Both kingdoms have long since ceased. What you have is a restored remnant of Judah from Babylon • 550 Abacus Developed By Chinese • 530 Pythagoras Founds School In Greece • 530 Temple Of Apollo Built At Corinth • 521 Darius The Great Divides Persian Empire Into Satrapies • 520 Death Of Lao Zi, Founder Of Taoism • 509 Foundation Of Roman Republic • 508 Cleisthenese Introduces Democratic Government In Athens • 519 BC: King Jing of Zhou

becomes King of the Zhou Dynasty of China • 516 BC: Indian subcontinent—Occupation of Punjab is completed by the Persian King Vistaspa • 12 March 515 BC: Construction is completed on the Temple in Jerusalem • 513 BC: Darius the Great subdues the Getae and east Thrace in his war against the Scythians • 510 BC: Establishment of the Roman Republic • 13 September 509 BC: The temple of Jupiter on Rome's Capitoline Hill is dedicated on the Ides of September • 508 BC: Office of *pontifex maximus* created in Rome • 505 BC: First pair of Roman consuls elected • 4 December 502 BC: Solar eclipse darkens Egypt (computed, no clear historical record of observation) • 501 BC: Confucius is appointed governor of Chung-tu • 500 BC: Signifies the end of the Nordic Bronze Age civilization in Oscar Montelius periodization system and begins the Pre-Roman Iron Age • 500 BC: Foundation of first republic in Vaishali Bihar India

### C. His contemporaries

"Haggai was a contemporary of Zechariah and labored with him to encourage the returned exiles to finish rebuilding the temple, which, though began in the second year of Cyrus, 535 BC, had been abandoned in despair because of difficulties and opposition."<sup>10</sup>

"Haggai's ministry preceded that of Zechariah by a period of two months."<sup>11</sup>

Prophets who were contemporary with Haggai (Judah): Zechariah (Judah).

## II. WHO WROTE THE BOOK?

"Haggai means 'festal,' which may indicate that the prophet was born during one of the three pilgrimage feasts (Unleavened Bread, Pentecost or Weeks, and Tabernacles; cf. Dt 16:16). Based on 2:3 (see note there) Haggai may have witnessed the destruction of Solomon's temple. If so, he must have been in his 70s during his ministry."<sup>12</sup>

"The prophet Haggai (his name means 'my feast') worked with the prophet Zechariah to encourage the returning Jewish exiles as they rebuilt the temple (Ezr. 5:1; 6:14). We know nothing about Haggai other than from the prophet's own book. The book closes with high expectations for Zerubbabel, leaving little doubt that the book was written before the governor's restoration program failed."<sup>13</sup>

"Nothing is known about the family or the social circumstances from which Haggai emerged, and not even the name of his father has survived."<sup>14</sup>

Haggai means 'festival'. There are four reasons as to why Haggai is seen as the author of this work.

- A. It is demonstrated in 1:12, 13; 2:1, 20.
- B. Further supported by the style, time and unity of message.

- C. An important cross-reference with Ezra 6:14 corroborate this.
- D. Jewish and Christian tradition supports this as well.

"He was the first post-exilic prophet of the newly established Jewish community which had returned in 536 BC."<sup>15</sup>

"Upon the basis of 2:3, it has been suggested that Haggai was of a small company who had seen the glory of the former temple of Solomon in 586 before its destruction. If so, he would have been an old man over eighty years of age when he prophesied, having returned with Zerubbabel in 536."<sup>16</sup>

"He is mentioned by Ezra (Ezra 5:1; 6:14)."

"God chooses his servants very carefully. It pleases him to use many different types of people. He uses them to do what he wants. God wanted the right things to be first in their lives. So, he sent two \*prophets to speak to the people. They were very different types of men. One was a young man who saw \*visions. His name was Zechariah. He saw truths in the form of pictures. So, what he said was very dramatic. (Read Zechariah 2:4.) It would be easy to remember his message. The other prophet was Haggai. He also had a word from God. But his method was different. He spoke in a clear, direct way. Both men served God at the same time. Their aims were similar too. This could be a lesson to us. We can think that only one man has the right word for our times! God used the two \*prophets. He chose to use Haggai. He chose to use Zechariah. They both appealed to the people. They spoke about their duty to God. At that time, few people in Judah even thought about it. The two \*prophets were different. Their appeals were different. But their messages were similar. They urged the people to **put God first** in their lives."<sup>17</sup>

### III. TO WHOM DID THE PROPHET PREACH?

Haggai ministers to the restored remnant from the Babylonian captivity.

### IV. WHAT IS THE PURPOSE OF THE BOOK?

"At the heart of the book of Haggai is the prophet's urgent insistence that the postexilic Jewish community get to the work of rebuilding the Temple. Haggai's distinctiveness lies in his single-mindedness. No other prophecy is so fixed on a specific objective, nor is it likely that any other was so successful in its accomplishment (1:12, 14; cf. Ezra 5:1-2)."<sup>18</sup>

"Central to Haggai's emphasis is the temple as God's dwelling place on earth, as a center for worship, and as a symbol of Yahweh's greatness. For him the temple was more important than the palace, and the priests were more important than the princes."<sup>19</sup>

The foundation of the new Temple was laid and the work was begun with high hopes. Soon hostile neighbors employed their devices to stop the work. The work was brought to a halt, but outward opposition to the task was only part of the problem. A state of indifference had seized upon fifty thousand exiles that had returned with resolve to rebuild the house of God. The Temple had been untouched for some sixteen years. Haggai (and later Zechariah) was sent by God to awaken the people and bestir them from their lethargy to undertake the work of restoration.

"It should be recognized that peoples of the day measured how much another people thought of their god by how fine a temple they erected to him."<sup>20</sup>

"The theme of his prophecy is that if God's people will put first His program, His house, and His worship, then their present poverty and failure will give way to a blessed prosperity commensurate with their covenant faithfulness."<sup>21</sup>

"Along with the prophecy of Zechariah the book is of **great importance as a source of information concerning the period between the return to Palestine and the work of Ezra and Nehemiah.**"<sup>22</sup>

## V. AN OUTLINE FOR HAGGAI

### A. Haggai as literature

**"The book of Haggai is only one composition among a rather rich corpus of Hebrew literature of the sixth and fifth centuries B.C., including Zechariah, Esther, 1 and 2 Chronicles, Ezra-Nehemiah, and Malachi.** The transmission of the text, with all the redactional and editorial touches that inevitably attended that process, makes it impossible to recover the *ipsissima verba* of the prophet with absolute certainty, but clearly there is no reason to think that there were any more than cosmetic changes in the product that left his hands. Haggai, then, can be regarded as an authentic document of the sixth century, whose provenience it professes."<sup>23</sup>

"The style of Haggai is prosaic."<sup>24</sup> "The literary style of Haggai is simple and direct."<sup>25</sup> "While a good deal of prose has been mixed in with the poetry, especially in the Books of Jeremiah and Ezekiel and of post-exilic prophets like Zechariah and Haggai, most of these prophets were poets and their oracles were delivered and have been preserved in poetic form."<sup>26</sup>

"Like Malachi, Haggai uses a number of questions to highlight key issues (see 1:4, 9; 2:3, 19). He also makes effective use of repetition: "Give careful thought" occurs in 1:5, 7; 2:15, 18, and "I am with you" in 1:13; 2:4. "I will shake the heavens and the earth" is found in 2:6, 21. The major sections of the book are marked off by the date on which the word of the Lord came "through" (or "to") Haggai (1:1; 2:1, 10, 20)."<sup>27</sup>

"The messages cover a period of four months and the book, next to Obadiah, is the smallest in the Old Testament, consisting of only thirty-eight verses."<sup>28</sup>

"Notable in Haggai's ministry is his self-awareness of the divine origin of his messages. No less than 25 times in his two short chapters Haggai affirmed the divine authority of his messages."<sup>29</sup>

### B. Haggai outlined

"The book of Haggai consists of four addresses of the prophet (Hag. 1:1-15, 2:1-9, 10-19, 20-23), the first of which has two parts (1:1-11, 12-15)."<sup>30</sup>

1. Exhortation To Rebuild The Temple (Chapter 1 [August 29, 520 BC])
2. The Glory Of The Future Temple (Chapter 2:1-9 [October 17, 520 BC])
3. Obedience Brings Blessing (Chapter 2:10-19 [December 18, 520 BC])
4. The Davidic Kingdom Restored (Chapter 2:20-23 [December 18, 520 BC])

Raymond Brown summarizes the message of Haggai in the following manner.

His message divides into 4 clear parts. They are a series of talks. He gave them during a period of about 4 months. The subjects are:

- To be selfish is stupid (1:1-15). This was a talk in September.
- To be generous [is smart] brings many benefits (2:1-9). This was a talk in October.
- To be a bad model is dangerous. People will copy this example (2:10-19). This was a talk in November.
- [To be forgetful is precarious] Do not forget about the future! (2:20-23). The final talk was in December.

It was a great message. Remember that it has meaning for us today. We must not avoid its importance. There is danger when we are greedy for things. There is danger when we are selfish too. The Bible has much to say about these things. (Read Genesis 13:10-13; Exodus 20:17 and 1 Kings 21. Read Luke 12:13-31; 1 Timothy 6:6-11 and Hebrews 13:5.)<sup>31</sup>

## VI. KEY DOCTRINAL IDEAS IN HAGGAI

### A. The intrinsic virtue of obedience and demerit of disobedience

"Apart from Obadiah, Haggai is the shortest book in the OT, but its teachings are none the less significant. Haggai clearly shows the consequences of disobedience (1:6, 11; 2:16-17) and obedience (2:7-9, 19). When the people give priority to God and his house, they are blessed rather than cursed (cf. Lk 12:31 and note). Obedience brings the encouragement and strength of the Spirit of God (2:4-5)."<sup>32</sup>

Although this same idea is often taught and perpetuated in our post cross experience, what weight can we give this in our present experience?

## B. Temple Worship during the Captivity

"As long as the Jerusalem temple was not functioning, there was no temple in all the world where God was being worshipped."<sup>33</sup>

"God's House" occurs several times in this small book (1:2, 4, 8, 9, 14; 2:3, 7, 9, 15, 18). The foundation of the new Temple was laid and the work was begun with high hopes in 536 BC. The Temple, however, had been untouched for some sixteen years. Haggai was sent by God to awaken the people and shake them from their lethargy to undertake the work of restoration.

"What made the temple so important? God could not be properly honored so long as the house He called home lay in ruins. The temple symbolized God's presence, and Israel's priorities."<sup>34</sup>

## B. Intimacy and Materialism

God's work and our relationship to Him are far more important than the accumulation of creaturely comforts. Five times the prophet exhorts the people to "consider their ways" (1:5, 7; 2:15, 18, 23). God, through the prophet, exhorted the people to place in the forefront of their minds the work of God.

## C. The Divine Origin of Haggai's Message (1:1, 2, 3, 5, 7, 8, 9, 12, 13; 2:1, 4, 6, 7, 8, 9, 10, 11, 14, 17, 20, 23)

Haggai was aware of the divine origin of his message. No less than twenty-four times in his two short chapters Haggai affirmed the divine authority of his messages.

## APPLICATION

Raymond Brown offers the following eight applications.

1. If we are greedy for things, it has an awful effect.
2. It is easy to attend to our own interests first.
3. We can insist that we must please ourselves.
4. When we do not please ourselves, we can honor God in our lives.
5. God sometimes takes away our human helps.
6. Money cannot buy the best things in life.
7. To be greedy for things and to be selfish is sad.
8. Think about the day that is to come.

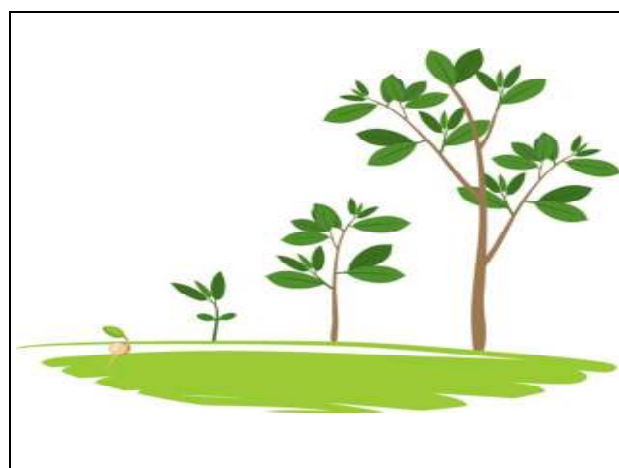
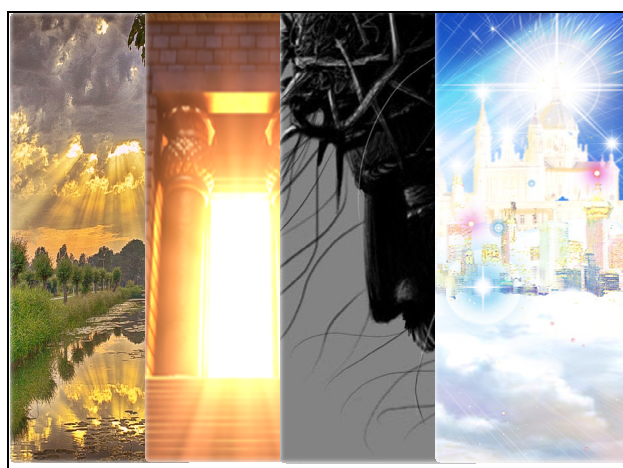
The following seven points are from *The Spirit of the Reformation Study Bible* published by Zondervan Publishing.<sup>35</sup>



## Haggai on What Broken People Are Like:

1. **Broken people need reminders.** “The word of the Lord came through the prophet Haggai,” or “The Lord says/declares...” These phrases occur at least 22 times in the 38 verses of this short book. We tend to turn our focus (hearts and minds) away from God and his purposes. Haggai reminds us that God intervenes in our forgetfulness (think of Christ interceding for us – Rom. 8:34).
  2. **Broken people get their priorities scrambled.** The people of Judah had become caught up in trying to get their world right: paneling their houses becomes a metaphor for seeking comfort, stability and social status before seeking the Kingdom of God.
  3. **Broken people don’t give ‘careful thought’ to their ways.** The Lord asks the returned exiles to ponder the lack of success they are experiencing. In fact, He asked them four times to reconsider what they were doing. They did not see the connections between the waywardness of their hearts and the emptiness of their efforts.
  4. **Broken people are frustrated and confused:** “you expected much, but see, it turned out to be little” (1:9). The result of all their efforts is spelled out in the text. They have experienced drought in its widest sense: they sowed much, but harvested little, not had enough to eat or drink, been cold, and wasted their precious money. When God speaks through Haggai, he does not hold back any of the truth about their needy and nearly despairing situation.
  5. **Broken people are discouraged by the present.** “Who of you is left who saw this house in its former glory? How does it look to you now? Does it not seem to you like nothing?” Wow. What a bad trip this return from exile has been – we’ll never measure up to our glorious past! We’ll just have to make do. Broken people need to be reminded of God’s covenant, established before we were ever born, and his plans for our future. There is encouragement for broken people. After the Lord got their attention with his first message of explanation, his second message returns to an ancient theme for the people of Israel: “Be strong, all you people...For I am with you” (1:13). It is the exact message given to Joshua when he faced the tough task of leading the people into Canaan. The challenges are similar for Zerubbabel; they are the same for all broken people.
  6. **There is hope for broken people.** Since the people of Judah (like all broken people) are unable to live in obedience to God, He reaches to them. “I am with you” is God’s declaration to both the people and to the leaders (1:13, 2:4), and the covenant blessings are assured by his initiative: “from this day on I will bless you... for I have chosen you” (2:19, 23).
  7. **Broken people are known by name and called individually by God.** God sends Haggai to Zerubbabel (the governor) and to Joshua (the High Priest). He mentions them by name, and provides promises of blessing that are specifically tied to their role in the community, the political success of Judah for Zerubbabel and the restoration of the Temple for the High Priest. These guys didn’t earn this recognition by their good works, but God acts graciously toward their troubled situation.
- What about your priorities? If examined, would they show a love for God?
  - The devil delights in making us religious as long as our love for God is not relational.
  - Make sure you are putting Jesus first in all of your life.

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- <sup>1</sup> <http://www.npchurch.org/adulted/studies/prophets/haggai.pdf>
- <sup>2</sup> <https://thepauls.wordpress.com/2010/01/25/jesus-in-the-ot-haggai/>
- <sup>3</sup> *The NIV Study Bible* on Haggai.
- <sup>4</sup> *The New Student Bible* on Haggai.
- <sup>5</sup> <http://bible.org/seriespage/haggai> Eugene H. Merrill, *Haggai*
- <sup>6</sup> <http://www.biblegateway.com/resources/commentaries/Matthew-Henry/Hag/Kingdom-Christ-Foretold>
- <sup>7</sup> <http://www.biblica.com/niv/study-bible/haggai/>
- <sup>8</sup> Leon J. Wood, *The Prophets of Israel* (Grand Rapids: Baker, 1979), 366.
- <sup>9</sup> Robert E. Hume, *The World's Living Religions*, 14, 15.
- <sup>10</sup> Merrill F. Unger, *Introductory Guide to the Old Testament* (Grand Rapids: Zondervan, 1951), 353.
- <sup>11</sup> Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago: Moody Press, 1968), 326.
- <sup>12</sup> <http://www.biblica.com/niv/study-bible/haggai/>
- <sup>13</sup> <http://www.npchurch.org/adulted/studies/prophets/haggai.pdf>
- <sup>14</sup> Roland Kenneth Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1969), 944.
- <sup>15</sup> Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago: Moody Press, 1968), 328.
- <sup>16</sup> Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago: Moody Press, 1968), 328.
- <sup>17</sup> <http://www.easyenglish.info/problems/tpaou12-pbw.htm> "Their Problems And Ours," Easy English Study Units (Level B) that show that God is sufficient whatever the problem, [www.easyenglish.info/\\_Unit\\_12m](http://www.easyenglish.info/_Unit_12m) "Haggai: The Problem Of Being Greedy For Things," by Raymond Brown, M.A., M.Th., Ph.D. translated into Easy English by Mary Read.
- <sup>18</sup> <http://bible.org/seriespage/haggai> Eugene H. Merrill, *Haggai*
- <sup>19</sup> <http://www.soniclight.com/constable/notes/pdf/haggai.pdf>
- <sup>20</sup> Leon J. Wood, *The Prophets of Israel* (Grand Rapids: Baker, 1979), 367.
- <sup>21</sup> Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), 422.
- <sup>22</sup> Roland Kenneth Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1969), 944.
- <sup>23</sup> <http://bible.org/seriespage/haggai> Eugene H. Merrill, *Haggai*
- <sup>24</sup> Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago: Moody Press, 1968), 327.
- <sup>25</sup> "Haggai," in *The Bible Knowledge Commentary, An Exposition of the Scriptures by Dallas Seminary Faculty - Old Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1985), 1537.
- <sup>26</sup> *The Bible in its Literary Milieu*, 94.
- <sup>27</sup> <http://www.biblica.com/niv/study-bible/haggai/>
- <sup>28</sup> Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago: Moody Press, 1968), 327.
- <sup>29</sup> "Haggai," in *The Bible Knowledge Commentary, An Exposition of the Scriptures by Dallas Seminary Faculty - Old Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1985), 1537.
- <sup>29</sup> *The Bible in its Literary Milieu*, 94.
- <sup>30</sup> <http://bible.org/seriespage/haggai> Eugene H. Merrill, *Haggai*
- <sup>31</sup> <http://www.easyenglish.info/problems/tpaou12-pbw.htm> "Their Problems And Ours," Easy English Study Units (Level B) that show that God is sufficient whatever the problem, [www.easyenglish.info/\\_Unit\\_12m](http://www.easyenglish.info/_Unit_12m) "Haggai: The Problem Of Being Greedy For Things," by Raymond Brown, M.A., M.Th., Ph.D. translated into Easy English by Mary Read.
- <sup>32</sup> <http://www.biblica.com/niv/study-bible/haggai/>
- <sup>33</sup> Leon J. Wood, *The Prophets of Israel* (Grand Rapids: Baker, 1979), 367.
- <sup>34</sup> *The New Student Bible* on Haggai.
- <sup>35</sup> <http://www.npchurch.org/adulted/studies/prophets/haggai.pdf>



PRE-EXILIC		
Hosea	760-715	Israel
Amos	767-753	Israel
Jonah	763	Israel, Nineveh
Micah	735-710	Israel, Judah
ISRAEL DISPERSED BY THE ASSYRIANS (722) JUDAH DEPORTED BY THE BABYLONIANS (606-536)		
Habakkuk	605-586	Judah
Zephaniah	630-605	Judah
Nahum	630-609	Judah, Nineveh
POST-EXILIC (536)		
Haggai	525-510	Judah
Zechariah	520-478	Judah
Joel [?]	ca. 800 / 500 (?)	Judah
Obadiah [?]	ca. 800 / 500 (?)	Edom
Malachi	433-400	Judah

	TO ISRAEL	TO JUDAH	TO FOREIGN NATIONS
<b>ASSYRIAN AGE</b> Pre-Exilic	Amos ca. 760 Hosea ca. 760-730	Isaiah ca. 740-700 Micah ca. 737 - 690	Jonah ca. 770
<b>BABYLONIA AGE</b> Exilic		Habakkuk ca. 630 Zephaniah ca. 627 Jeremiah ca. 627-580 Daniel ca. 605-530 Ezekiel ca. 593-570	Nahum ca. 630-609
<b>PERSIAN AGE</b> Post-Exilic		Haggai ca. 520 Zechariah ca. 520-518 Joel ca. 500 Malachi ca. 433	Obadiah ca. 500

## CONNECTING

- One of our failures as Bible students is to **“connect the dots.”**
- Each prophet brings their own unique personality/perspective into the story, but there is only **ONE STORY with JESUS AT THE CENTER.**

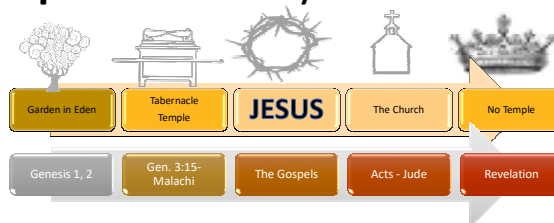
## CONNECTING

- One of our responsibilities as students is to see the **continuity** of each story and the **contribution** each story brings to THE STORY.
- The stories are **not competing** against each other. The stories are **complimenting** one another.

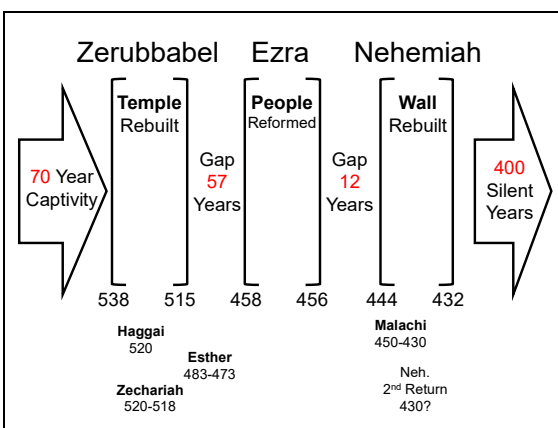
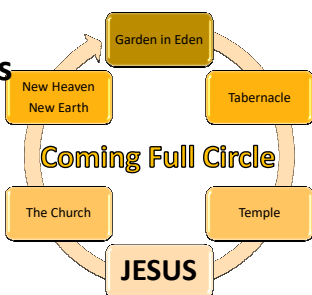
## CONNECTING

- If what God began in Genesis 1-3 is the underlying foundation for what follows, **then** we must see each story as growing out of this soil.

The whole of the biblical *Story* **expands on, explains, and explores** the why of Creation.



The whole of the biblical **Story expands on, explains, and explores** God's pursuit of His people for their joy and His glory.



## WHAT IN THE WORLD IS GOING ON?

- Hinduism 2000-1500BC
- Judaism 1500-1200BC
- Shinto 660 BC
- Zoroastrianism 660BC
- Taoism 604BC
- Jainism 560BC
- Buddhism 560BC
- Confucianism 551BC

## WHAT IN THE WORLD IS GOING ON?

- "It is interesting to note that about the sixth century ... there was a period of unusual religious creativeness when six of the world's living religions originated."

## STORYLINE

- Why this emphasis on the Temple with the Post-Exilic People?
- What is the relationship between the Seed Promise, Blood Picture, and the Temple?

## STORYLINE

- When Israel is spoken of in glowing terms, what is it about the nation that is important to the SEED PROMISE and BLOOD PICTURE?

## HAGGAI

- The call to rebuild the Temple is a call to "till the soil and fill the earth."
- The Temple in Jerusalem is the Garden in Eden.

## HAGGAI

- The Temple is the apex center of God's world.
- It is where His people meet Him for their joy.

## DATES

- 1:1 Aug. 29, 520
- 2:1 Oct. 17, 520
- 2:10 Dec. 18, 520
- 2:20 Dec. 18, 520

## HAGGAI

### Chapter One

Exhortation to Rebuild  
the Temple  
(1:1ff)

### Chapter Two

The Glory  
of the  
Future  
Temple  
(2:1-9)

Obedience  
brings  
Blessing  
(2:10-19)

The  
Davidic  
Kingdom  
Restored  
(2:20-23)

## HAGGAI

- **TEMPLE** [The Place]
  - The Present / SHADOW [chap. 1]
    - The Future / SUBSTANCE [2:1-9]
- **GOVERNOR** [The Person]
  - The Present / SHADOW [2:10-19]
    - The Future / SUBSTANCE [2:20-23]

## HAGGAI IN NT

### [Hag 2:6](#)

For thus says the Lord of hosts: Yet once more, in a little while, I will shake the heavens and the earth and the dry land.

### [Heb 12:26](#)

At that time his voice shook the earth, but now he has promised, "Yet once more I will shake not only the earth but also the heavens."

## ISRAEL

- The glorious future for Israel is Garden-centric.
- The future is not about Israel, but the Garden.
- Israel is simply God's means to His end.

## ISRAEL

- Israel is NOT a cul-de-sac, but a thoroughfare.
- ISRAEL is the delivery system God uses to bring about the SEED PROMISE. It is the UPS of its day. The package is the idea, not the delivery system.

## ISRAEL

- God will make good on His promises to Israel. He will bless the Nation.
- But are those promises/blessings fulfilled in Jesus or is there something beyond Jesus for the Nation?