

Haggai

- I. Haggai is a small book of a minor prophet but “...who hath despised the day of small things?” (**ZEC 4:10**). c/w **MIC 5:2; LUK 12:32**.
- A. Even jots, tittles and least commandments are important. **MAT 5:18-19**.
 - B. This small scripture is for our learning, patience, comfort and hope. **ROM 15:4**.
 - C. Haggai did have a tag-team partner since sometimes two are better than one. **EZR 5:1; EXO 4:14-15; ECC 4:9-11; MAR 6:7**.
 - D. This small book presents:
 - 1. warnings against procrastination, apathy, materialism.
 - 2. good advice as touching the building of God’s house.
 - 3. the comfort of God’s mercy.
 - 4. invigoration from the knowledge of God’s support.
 - 5. hints of the superiority of N.T. spiritual blessings.
 - 6. prophecy of Christ and good things to come.
 - E. The occasion of the prophecy was the rebuilding of God’s house, the topic of the Book of Ezra. Haggai reproves the builders for abandoning the work because of challenges from the civil power.
 - F. The prophecy is spoken to Zerubbabel (governor), Joshua (high priest) and the people. **HAG 1:1, 13; 2:2**.
 - 1. It was a rare occasion when the civil power, religious power and the people were simultaneously receptive to and reformed by the word of God. **HAG 1:14**.
 - 2. This was **ZEC 4:6** in action.
 - 3. This threefold harmony with the word of God may be juxtaposed against the generation to which Christ was sent. **ACT 4:27**.
 - 4. *Zerubbabel* means “born in Babylon” and *Joshua* means “Jehovah is salvation.” It is as if the future of Israel’s religion was hinted at: a false system of political and carnal interest learned in Babylon and a true system rooted in Jesus as God manifest in the flesh Who brought a spiritual salvation and kingdom. Remember that *Joshua* is spelled *Jesus* in the N.T. **ACT 7:45; HEB 4:8**.
- II. Haggai was a post-Babylon prophet to Israel, as were Zechariah and Malachi. The books of Ezra, Nehemiah, Esther and parts of Daniel were also post-Babylon.
- A. One of the things of which the Jews complained during the captivity was the absence of useful prophets. **LAM 2:9; PSA 74:9**.
 - 1. Considering their malicious disregard and treatment of the prophets prior to the captivity, it was a just judgment that God should leave them without one. **2CH 36:15-16**.
 - 2. Unlike their exodus from Egyptian captivity, no mention is made of a prophet leading them from Babylon. **HOS 12:13**.
 - 3. A people who hypocritically or callously regard the ministry of a man God puts among them may someday find themselves without one. **EZE 33:30-33; LUK 9:5**.
 - 4. Individuals who sell themselves to worldliness or sin will similarly find the prophecy of scripture or even the revelation of nature itself to no longer speak to them for their good as intended. **ISA 29:9-12; ROM 1:20-27, 31**.
 - B. Haggai was a contemporary of Zechariah. Both were raised up by God to invigorate the people in the rebuilding of the temple. **HAG 1:1 c/w EZR 4:24; 5:1**.
 - 1. Haggai's calling came years after King Cyrus of the Medes and Persians had issued the decree of the Jews' return to their land. **EZR 1:1-3; 4:3-5**.

2. This great return and rebuilding program was the *fulfillment* of Jeremiah's prophecy and God was definitely pleased to be there. **JER 33:1-16; ZEC 1:16.**
 3. No post-captivity book of the O.T. sets forth promises from God of another return and rebuilding of Israel or the Jewish temple. The closest thing to a prophesied "return" is **MAL 1:1-4** which doesn't favor antichrist Jews, given Paul's words in **ROM 9:6-13.**
 4. Though God had shown Himself merciful and faithful in returning them to their land, the Jews had not diligently applied themselves to the rebuilding of God's house.
 - a. There is indication that nearly fifty years had elapsed by the time that the temple rebuild was complete. **DAN 9:25 c/w JOH 2:20.**
 - b. God called Haggai to "reboot" the delayed program.
- C. Haggai's name (*Chaggay*, SRN H2292) means "festive."
1. It was indeed a festive occasion when the temple was finished. **EZR 6:14-22.**
 2. There was a festive occasion when that rebuilt temple and its system was finished in a different sense. **JOH 19:1; MAT 27:50-54; REV 5:1-12.**
 - a. The reception and coronation of Jesus Christ in heaven was owing to the "rebuilding" of the temple of the body of Jesus Christ. **JOH 2:19-21.**
 - b. The resurrection of Jesus Christ is so important that without it the gospel message is anything but festive. **1CO 15:16-19.**
 3. When the heart by penitent conversion becomes an active temple unto God, it is a festive moment in earth and heaven. **ACT 8:35-39; 16:34; LUK 15:10, 32.**