

Answers

Introduction

Haggai

Study Questions

1. 520 BC.
2. The word of the LORD.

Reflection & Application

What is the significance of the names?

- Haggai (חַגַּי) Chaggay meaning: "festive" or "festal".
- Zerubbabel (זְרֻבָּבֶל) *Zerubbabel* meaning: "sown in Babylon" or "begotten in Babylon".
- Joshua (יְהוֹשֻׁעַ) *Yehoshua* meaning: "the LORD or YAHWEH is salvation".
- Zechariah (זְכַרְיָה) *Zekaryah* meaning: "YAHWEH remembers".

Study 1 Build my House!

Haggai 1:1-11

Study Questions

1. Haggai 1:1 In the second year of King Darius, on the first day of the sixth month, **the word of the LORD came** through the **prophet Haggai** to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak, the high priest:
NB: It was not Haggai's take on national affairs.
He did not have special insight. Like the experts on TV and the papers. It was The LORD Himself speaking. That is what made him a prophet.
2. ...to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak, the high priest...
They were the civil and spiritual leaders of the returning exiles.
3. Haggai 1:2 This is what the LORD of Hosts says: "These people say, 'The time has not yet come for the LORD's house to be built.'"

The 'LORD Almighty' is actually the 'LORD of Hosts'. YAHWEH when called by this Name, the LORD of Hosts or *YAHWEH tsebaot* (יְהוָה צְבָאוֹת) from *tsaba* (צָבָא) meaning: *army, war or warfare*, is a warrior title. When He is called the LORD of Hosts, he is ready for battle, which means trouble!

4. The LORD was not impressed with them. He did not feel one with them. He said as we often do as well, "these people say."
Normally, this is a vague, unrelated sort of statement, maybe in gossip. "These people," i.e. the Jews, are not called "My people," as in Egypt when the LORD said, "Let My people go!"

5. They were discouraged by the opposition of their neighbours (Ezra 4:1–5,24). They experienced the lack of economic prosperity (cf. vv. 9–11). The people had wrongly concluded that it was not yet time for them to rebuild the temple.
6. The LORD said: “Some of you live in panelled houses, while my house lies in ruins.” Walls and ceilings overlaid with cedar were common in wealthy residences.
Haggai 1:3 Then the word of the LORD came through the prophet Haggai 1:4 “Is it a time for you yourselves to be living in your panelled houses, while this house remains a ruin?”
These people are concerned with their own wellbeing. “The time has not yet come to build the temple.”
7. Selfish indulgence and indifference to the worship of the LORD. That was the root of the problem! The LORD’s rhetorical question in 1:4 demonstrated their hypocrisy and misplaced priorities.
8. Haggai 1:5 Now this is what the LORD Almighty says: “Give careful thought to your ways.”
9. Haggai 1:6 You have planted much, but have harvested little. You eat, but never have enough. You drink, but never have your fill. You put on clothes, but are not warm. You earn wages, only to put them in a purse with holes in it.”

You have planted much	but have harvested little.
You eat	but never have enough.
You drink	but never have your fill.
You put on clothes	but are not warm.
You earn wages	only to put them in a purse with holes.

The Lord was not blessing their efforts. There are 5 pairs of poetic contrasts, each concluding essentially the same thing: A vivid picture of their economic and social distress. They had a selfish lack of concern for God’s house.
10. They had to rethink their priorities. 1:5 and 1:7 repeat the warning, “Give careful thought to your ways,” with the 5 pairs in the middle.
Haggai 1:7 This is what the LORD Almighty says: “**Give careful thought to your ways.**”
11. Haggai 1:8 **Go up** into the mountains and **bring down** timber and **build** the house, so that I may take pleasure in it and be honoured,” says the LORD.
3 imperatives! “Go up,” “Bring wood,” and “Build!”
Go into the mountains. Set aside the time and effort to build God’s house. Spend money and effort on it. The long captivity of 70 years had let the forests grow, so there was ample wood.
12. The fact is: To build God’s house takes effort. It means putting aside your own effort to improve your own life and conditions. Are we all busy, each one with his own house, while God’s is disregarded? How much effort is present in evangelism and building the Kingdom? Note the decline in many mission organisations and efforts as soon as the word of God is neglected.
13. Their hardship was not circumstantial. We are prone to say, ‘times are hard.’
Haggai 1:9 “You expected much, but see, it turned out to be little. What you brought home, I blew away. **Why?**” declares the LORD Almighty. “Because of **my house, which remains a ruin**, while **each of you is busy with his own house.**”
14. Haggai 1:10 Therefore, **because of you** the heavens have withheld their dew and the earth its crops. 11 I called for a drought on the fields and the mountains,

on the grain, the new wine, the oil and whatever the ground produces, on men and cattle, and on the labour of your hands."

15. God's message in essence was: 'My house as well as your lives are in ruins!'

16. No! So that:

- God may take pleasure in it.
- God will be honoured.

That is what happens when we put effort into God's house! By rebuilding the house of the Lord, He will be glorified. He takes delight in it, and his name is honoured. By putting God first, He would then be honoured in their worship.

17. Secondly, they would be blessed in the matters of life.

Reflection & Application

1. The Christian church is the Temple of God!
The bodies of the believers are the Lord's only temple until the Messiah returns!
2. Blessings and Curses are received for Covenant obedience or disobedience, respectively (Deuteronomy 28). These blessings and curses were still valid in Haggai's time. The people had been under God's curse in the exile (Zechariah 8:13), and evidently they still were, even though they had come home (1:6, 10-11). Such language may sound strange to us, but we need to bear in mind that in Scripture, God not only blesses, but also curses. This did not lapse with the coming of Jesus, who cursed the fig-tree (Mark 11).
3. Matthew 6:31 So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' ³² For the pagans run after all these things, and your heavenly Father knows that you need them. ³³ But seek first his kingdom and his righteousness, and all these things will be given to you as well.
Putting God first will lead to your basic needs being met as well.

Study 2 I am with you

Haggai 1:12-2:5

Study Questions

1. Haggai 1:2 Then **Zerubbabel** son of Shealtiel, **Joshua** son of Jehozadak, the high priest, **and the whole remnant** of the people **obeyed the voice of the LORD** their God and the **message of the prophet** Haggai, because the LORD their God had sent him. And **the people feared the LORD**.
2. They **obeyed the voice of the LORD** their God and the **message of the prophet** Haggai. The prophet speaks the Word of God.
God had sent Haggai with his message. *The voice of God is the Word of the LORD in the mouth of the prophet.* The prophet is the one tasked with the *forth-telling* as well as the *fore-telling* of God's word.
3. The leaders responded to God's rebuke and noticed their circumstances, and they spurred the people on. The Lord's call to "Consider your ways" (vv. 5,7) caused the people to respond in repentance and obedience, and they feared the LORD (1:12).
4. Haggai 1:13 Then Haggai, the LORD's messenger, gave this message of the LORD to the people: **"I am with you,"** declares the LORD.
Then YAHWEH says: "I *am* with you." Despite being oppressed by hostilities from without and famine from within. The LORD responded to their genuine repentance and obedience.

- The LORD noticed their change of heart. Then he said, "I am with you!" If the LORD is with us, who can be against us?
5. The LORD stirred up the spirit of Zerubbabel, Joshua and the remnant of the people.
Haggai 1:14 So the LORD stirred up the spirit of Zerubbabel son of Shealtiel, governor of Judah, and the spirit of Joshua son of Jehozadak, the high priest, and the spirit of the whole remnant of the people.
 6. Haggai 1:14b They came and began work on the house of the LORD of Hosts, their God, 15 on the twenty-fourth day of the sixth month in the second year of King Darius.
 7. Haggai 2:1 On the twenty-first day of the seventh month, the word of the LORD came through the prophet Haggai:
The final day and greatest day of the Feast of Tabernacles!
Leviticus 23:39-43 It was a feast to celebrate God's provision for and presence with Israel during her 40 years in the wilderness.
 8. Haggai 2:2 "Speak to **Zerubbabel** son of Shealtiel, governor of Judah, to **Joshua** son of Jehozadak, the high priest, and to **the remnant** of the people.
 9. Haggai 2:3 '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?'
With **3 rhetorical questions**, the Lord, through Haggai, drew attention to this:
> 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?
 10. The beginnings of the New Temple did not look like much. It would look nothing like Solomon's temple at all. Some remained, perhaps even Haggai, who had seen the temple of Solomon before its destruction and they were sad beyond description.
Ezra 3:12 But many of the older priests and Levites and family heads, who had seen the former temple, wept aloud when they saw the foundation of this temple being laid, while many others shouted for joy.
 11. That he is in control. That they should not look at outward circumstances. That the LORD is with them!
 12. Haggai 2:4 But now **be strong**, O Zerubbabel,' declares the LORD. '**Be strong**, O Joshua son of Jehozadak, the high priest.
Be strong, all you people of the land,' declares the LORD, 'and work. For **I am with you**,' declares the LORD Almighty (of Hosts).
Three times God says, "Be strong!" God made these wonderful promises: "Be strong," and he repeats: "I am with you!" "Do not fear" What was happening?
 13. **Joshua 1:5** No one will be able to stand up against you all the days of your life. As I was with Moses, so
 - **I will be with you**; I will never leave you nor forsake you.
 - ⁶ "**Be strong** and courageous, because you will lead these people to inherit the land I swore to their forefathers to give them.
 - ⁷ **Be strong** and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. ⁸ Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful. ⁹ Have I not commanded you?

- **Be strong** and courageous. Do not be terrified; do not be discouraged, for the LORD your God will be with you wherever you go."
14. Haggai 2:5 "This is what I covenanted with you when you came out of Egypt. This is **the same covenant** I made with you when you came out of Egypt! The very same words God had spoken to Joshua in the book of Joshua nine hundred years earlier, upon entering the promised land, are now being repeated. It is the same covenant; His promises still stand.
 15. The feast commemorates God's provision and presence during the wilderness wanderings. The exile, just like the Egyptian exile, was supposed to end. They were now re-entering the promised land as it were! A second reminder: "I am with you!" (1:13)
Haggai 2:5 "This is what I covenanted with you when you came out of Egypt. And my Spirit remains among you. Do not fear.'
 16. And my Spirit remains among you. Do not fear.'
My Spirit remains among you! God had not forgotten them over the last nine centuries (Exodus 33:14). My Spirit, i.e. the third Person of the Triune Godhead (cf. Numbers 11:16-17). His covenant commitment and the promise that His Spirit would be with them, as "when you came out of Egypt", would be most reassuring (ca. 1445 BC).

Reflection & Application

1. ³ This is love for God: to **obey his commands**. And his commands are not burdensome,
⁴ for **everyone born of God overcomes the world**. This is the victory that has overcome the world, even our faith.
⁵ **Who is it that overcomes the world?** Only he who believes that Jesus is the Son of God.
1 John 5:3-5
2. In the reading of the word and the exposition of the word. When the message of the preacher who faithfully preaches the Word of God is heard, then the voice of God is heard as in the mouth of the prophet.
3. In Ezekiel, the glory of God left Jerusalem due to their wickedness. Now the exiles are reassured that God's Spirit has returned from Babylon. So the returning exiles had to apply their effort as he directed. The people were told not to fear, but to press on boldly. The same partnership is required today in God's service.

Study 3 God's Glory Returns

Haggai 2:6-9

Study Questions

1. God will once again come near to shake the world.
Haggai 2:6 "This is what the LORD of Hosts says: 'In a little while I will once more shake the heavens and the earth, the sea and the dry land. There is a day of judgement coming.
2. This time, the shaking will be universal. He will shake not only Mount Sinai as in the Exodus, but he will shake the heavens and the earth, the sea and the dry land.

3. This shaking will affect all nations, not just Israel.
Haggai 2:7 **I will shake all (the) nations, and the desired of all (the) nations will come**, and I will fill this house with glory,' says the LORD Almighty.
4. Note: "The desire" is singular, and the verb "they will come" is plural.
The 'desire of all the nations', correctly understood, refers to the best of all the nations that will come into the kingdom. It means that what is the finest and best of the world will come into the temple, rather than what is poor and despised.
5. Zechariah, Haggai's contemporary wrote: Zechariah 8:20 This is what the LORD of Hosts says: "Many peoples and the inhabitants of many cities will yet come,²¹ and the inhabitants of one city will go to another and say, 'Let us go at once to entreat the LORD and seek the LORD of Hosts. I myself am going.'²² And many peoples and powerful nations will come to Jerusalem to seek the LORD of Hosts and to entreat him."²³ This is what the LORD of Hosts says: "In those days ten men from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you.'"
This also agrees with the New Jerusalem in Revelation 21:23-26.
6. No, not at all! 1 Corinthians 1 tells us that the world regards the gospel as foolishness. And that not many wise, and not many noble or influential will enter.
7. *The desire of all the nations* is rather what God regards as His very best. He is saying that God's chosen people, from every tribe and language and tongue and nation, will come and make up a great kingdom of priests to serve the Lord (Revelation 5:9). **(Michael Bentley, Haggai, p. 61)**
8. "I will fill this house with glory..." The glory of God will return to the temple. The *kabod* (כָּבוֹד or כְּבוֹד) meaning *abundance, honor, glory*.
9. Glory describes the awesome presence of God, which causes worship. The tabernacle was filled with God's glory (Exodus 40:34–35). The first temple was filled with the Shekinah glory (1 Kings 8:10-11). Remember the glory of the LORD left the Temple in 586 BC, according to Ezekiel 10.
Note: We are twice told that God's house will be filled with *glory*. However, no Scripture indicates that God's glory ever came to Zerubbabel's temple. Zerubbabel's temple was the same one that Herod renovated/expanded. It was to this very temple that Christ came.
John 1:14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. This glorification refers to Christ's physical presence in Herod's temple.
10. Both.
11. The glory of the LORD filled Solomon's temple.
The glory of the LORD departed from Solomon's temple before the destruction. The glory of the LORD had left, but will return
12. Haggai 2:8 'The silver is mine and the gold is mine,' declares the LORD of Hosts. All worship and everything belongs to God and is due to God, even their money, though he does not need it. God's treasures in heaven are thief, rust and moth proof, in contrast to the earnings of believers under a curse (1:6; cf. Mt. 6:19–20). In the New Jerusalem, there will be no shortage of earthly riches and finances. This temple ultimately was not about the derelict building in the dust of Judea.
Note: The real temple was Jesus' body, not Herod's temple. He was God's meeting place with man on earth.

But His body is also the temple in which we as Christians are spiritually built into and in which God lives by His Spirit (Ephesians 2:21-22).

The glory of the latter temple will far surpass the grandeur of Solomon's temple (the former temple). The second temple was not what Haggai prophesied about, but ultimately an unshakable kingdom, the New Jerusalem, the city of the living God.

13. Haggai 2:9 'The glory of this present house will be greater than the glory of the former house,' says the LORD Almighty. 'And in this place, I will grant peace,' declares the LORD Almighty."

Because of the fact that the desired of all nations would come to their house. They will reflect and represent God's glory in a way it has never been seen before. And the glory of the LORD would fill this second house.

Reflection & Application

1. Hebrews 12:26 At that time his voice shook the earth, but now he has promised, "Once more I will shake not only the earth but also the heavens." ²⁷ The words "once more" indicate the removal of what can be shaken-- that is, created things-- so that what cannot be shaken may remain.
2. At that time, i.e. at Mount Sinai, God's voice shook the earth. (Exodus 19:18) At that time, He was building a kingdom in an earthly land, namely Canaan. At Sinai, the shaking was limited to one mountain.
3. When he shakes again, it will involve the whole of creation. Hebrews 12:27 says "once more", indicating the removal of all that can be shaken. That is all the created things: the heavens, the earth, the sea, the dry land, and the nations. The shaking of the cosmic bodies and the nations. The text looks to the final great cataclysm in the universe (Revelation 6:12-14).
4. After everything is shaken, a kingdom that cannot be shaken remains. This is what will remain!
Hebrews 12:22 But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly, ²³ to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect, ²⁴ to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.
5. In this place, I will grant peace. Not a peace as in the absence of war. We know that there have been many wars in Jerusalem. It was totally destroyed in AD 70. But there is a heavenly Jerusalem. A city which cannot be shaken. In this place, there will be peace between God and man. This peace comes from Jesus Christ. Colossians 3:15 Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful.
6. Hebrews 12:28 Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, ²⁹ for our "God is a consuming fire."

Study 4 From Curse to Blessing

Haggai 2:10-16

Study Questions

1. To the priests.

Haggai 2:10 On the **twenty-fourth day of the ninth month**, in the second year of Darius, the word of the LORD came to the prophet 11 "This is what the LORD of Hosts says: **`Ask the priests** what the law says:

2. Priests were the religious teachers of, and intercessors for the people.
3. These questions served a very serious purpose. They had to give a ruling on a very important principle in the Law, which God wanted to teach his covenant people.

Haggai 2:12 If a person carries consecrated meat in the fold of his garment, and that fold touches some bread or stew, some wine, oil or other food, does it become consecrated?" The priests answered, "No." 13 Then Haggai said, "If a person defiled by contact with a dead body touches one of these things, does it become defiled?" "Yes," the priests replied, "it becomes defiled."

Result of contact

Consecrated meatNO.....

Defilement by a corpseYES.....

4. **Statement 1: Holiness is not contagious.** Holiness was not communicated by touch. Consecration cannot be gained by coming into touch with that which is pure. Ceremonial cleanness cannot be transferred (2:12). The people's good works, their offerings, could not transmit cleanness. Being among God's people in church, or busy with 'God' things, does not make you holy!

Statement 2: Defilement is contagious. Ceremonial uncleanness can be transferred (2:13). For example, anyone who touched a *dead body* became unclean for a week, and anything he touched became unclean (Numbers 19:11, 22).

5. They were unclean, and therefore, everything they touched or attempted to touch became defiled.

Haggai 2:14 Then Haggai said, "**So it is with this people and this nation in my sight,**" declares the LORD. **`Whatever they do and whatever they offer there is defiled.**

6. They were unclean in and of themselves. Their sin had caused their sacrifices to be contaminated and ineffectual. You cannot offer anything acceptable to God when you yourself are defiled. God is too holy to take it from you.

7. We have to come to God with clean hands and pure hearts. Believers need to be ruthless with careless attitudes, which are not merely neutral but positively defiling, and ask God for cleansing. Failures in this area will blight a church and society.

Matthew 5:29 If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. ³⁰ And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into Hell.

8. Unbelievers actively live under God's curse.

NB: You can never please God as an unbeliever and a rebel!

9. **Give careful thought** mentioned in five times in Haggai 1:5, 7; 2:15, 18 (2x)

Haggai 2:15 "Now **give careful thought** to this from this day on-- **consider** how things were **before one stone was laid on another in the LORD's temple.** 16 When anyone came to a heap of twenty measures, there were only ten. When anyone went to a wine vat to draw fifty measures, there were only twenty. 17 I

- struck all the work of your hands with blight, mildew and hail, yet you did not turn to me,' declares the LORD. 18 'From this day on, from this **twenty-fourth day of the ninth month, give careful thought to the day when the foundation of the LORD's temple was laid. Give careful thought:** 19 Is there yet any seed left in the barn? **Until now**, the vine and the fig-tree, the pomegranate and the olive tree have not borne fruit. "'**From this day on** I will bless you."
10. **Statement 1: Give careful thought and consider how things were before the rebuilding started** (Haggai 2:15). God's address through Haggai now changes tack from addressing the priests and talks to the people. God had to rebuke them because his house was lying in ruins. Before, there was little blessing on their work (**Haggai 1:6, 9**). During that time, the effects of the curse were still present. Blight, mildew and lack of fruit are all aspects of God's curses (Deuteronomy 28:22, 38–42; Amos 4:9). The vine, the fig tree, the pomegranate, and the olive were the fruits from which people gained their staple diet in a dry land.
11. "From this Day on, I will bless you!"
Statement 2: But since the day the foundation stone was laid, things have changed (Haggai 2:18). God was at pains to show that it was the laying of the foundation stone which brought about a sudden, marked change. God had been observing their attitude. As they corporately got together in repentance and started rebuilding, God's attitude towards them had changed, too! Until now, they had been living under the curses of the covenant. But from this day forward, he would bless them.
12. The people gathered together and rededicated themselves to God.
 In the days of the former temple, the greatest spiritual advances were made when the people assembled together.
13. **Joshua 5:8** And after the whole nation had been circumcised, they remained where they were in camp until they were healed. ⁹ Then the LORD said to Joshua, "**Today I have rolled away the reproach of Egypt from you.**" So the place has been called Gilgal to this day. The circumcision was obedience to God's covenant, which they had neglected up to that point.
14. One main achievement in our text was that the people began to act together and so became united.
 Haggai's message fits in beautifully with Zechariah's message.
Zechariah 8:9 This is what the LORD Almighty says: "**You who now hear these words spoken by the prophets who were there when the foundation was laid for the house of the LORD Almighty**, let your hands be strong so that the temple may be built. ¹⁰ Before that time there were no wages for man or beast. No one could go about his business safely because of his enemy, for I had turned every man against his neighbor. ¹¹ **But now** I will not deal with the remnant of this people as I did in the past," declares the LORD Almighty. ¹² "The seed will grow well, the vine will yield its fruit, the ground will produce its crops, and the heavens will drop their dew. I will give all these things as an inheritance to the remnant of this people. ¹³ **As you have been an object of cursing among the nations, O Judah and Israel, so will I save you, and you will be a blessing. Do not be afraid, but let your hands be strong.**"

Reflection & Application _____

1. We have to consecrate ourselves. Individually as well as corporately, as a church (covenant people).

2. **God can only use us and bless us if we are consecrated.** If we are not consecrated, we may find that we labour with very little results, because God is withholding his blessings from us.
3. **2 Timothy 2:20** In a large house there are articles not only of gold and silver, but also of wood and clay; some are for noble purposes and some for ignoble. ²¹ If a man cleanses himself from the latter, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work.
4. Let us consecrate ourselves to move from curse to blessing. So that we may hear the words of God: "From this day on, I will bless you."
5. Because God cannot be pleased with unholy lives. God shall not and will not bless ungodliness and defilement.
 - Defilement can be transferred.
 - Consecration and holiness cannot.
6. Because the body of Christ, the church, consists of many people.

Study 5 The Reign of the LORD

Haggai 2:20-23

Study Questions

1. To Zerubbabel, the governor.
Haggai 2:20 The word of the LORD came to Haggai a second time on the twenty-fourth day of the month: ²¹ **"Tell Zerubbabel** governor of Judah that **I will shake the heavens and the earth.**
2. **Haggai 2:21** "Tell Zerubbabel governor of Judah, that **I will shake the heavens and the earth.** ²² I will **overturn royal thrones** and **shatter the power** of the foreign kingdoms. I will **overthrow chariots** and their drivers; horses and their riders will fall, each by the sword of his brother.
Political upheaval. There will be a change in political rule or order.
It is something already in place, but not yet universally recognised. The 2nd time that *shaking* is mentioned, it refers to the removal of world kingdoms.
3. A new political order. This will happen on a specific day, called "that day." On *that day*, God says, "*I will shake the heavens and the earth.*"
The Jews in Haggai's day may have focused on political liberation from the Persians, but historical events proved otherwise.
Haggai 2:23 "'**On that day,**' declares the LORD Almighty, 'I will take you, my servant Zerubbabel son of Shealtiel,' declares the LORD, 'and I will make you like my signet ring, for I have chosen you,' declares the LORD Almighty."
4. That day always refers to the great day of the LORD. The day when all worldly kingdoms will come to an end. The Day of the LORD or the Day of Judgement. On that day, Messiah's hidden rule will be clearly established for all to see. On that day, a new political order will become visible for all to see. It is a king and a kingdom that is already established. But as yet unrecognised by the world's kingdoms. On "that day", it will become clear for all to see.
Note: The prophet Zechariah, contemporary of Haggai, mentions '*that day*' 20 times, and Zechariah is not referring to the political liberation of the Jews.
Note: The 1st shaking is when the nations come into the kingdom. Such as on the day of Pentecost and afterwards, the gospel age. But there is a day of a 2nd shaking called "*that day...*", which is the day when all the present political systems will all end (Revelation 6:12-17).

5. Haggai 2:23 "'**On that day**,' declares the LORD of Hosts, 'I will take you, my servant Zerubbabel son of Shealtiel,' declares the LORD, 'and I will make you like my signet ring, for I have chosen you,' declares the LORD of Hosts." He foreshadowed God's ultimate ruler, the Messiah.
6. A new political order needs a new king or ruler.
Haggai 2:23 "'**On that day**,' declares the LORD Almighty, '**I will take you**, my **servant Zerubbabel** son of **Shealtiel**,' declares the LORD, 'and I will make you like my **signet ring**, for **I have chosen you**,' declares the LORD Almighty."
Clearly, Zerubbabel is not still around and "that day" has not yet dawned. Therefore, Zerubbabel is not the actual ruler. Zerubbabel has to be symbolic of things to come. But let us look at what the LORD says.
Zerubbabel is called the *Servant of the LORD*. Who in the past were called 'the servant of the LORD'? Moses was called *the servant of the LORD* in Joshua fifteen times. This was where the title 'servant of the LORD' originated. David. **Psalm 18, 36 & Daniel. Daniel 6:20**
The Servant of the LORD in Isaiah's servant songs such as Isaiah 42:19. Jesus alludes to the servant by saying: "I came not to be served, but to serve." Here in Haggai, Zerubbabel is called the *Servant of the LORD*. Therefore, he is standing in the line of OT types of Christ. He is pointing to **the Servant of the LORD**, par excellence.
In what way?
7. Moses is called the servant of the LORD multiple times in the book of Joshua (Joshua 1:1; 13; 15, Joshua 8:31, 33, Joshua 22:2, 4, 5).
8. Evil Jehoiachin, grandfather of Zerubbabel, was meant to be the pre-Exilic signet. **Jeremiah 22:24** "As surely as I live," declares the LORD, "even if you, Jehoiachin son of Jehoiakim king of Judah, were a signet ring on my right hand, I would still pull you off."
9. The Davidic line is renewed and reestablished.
This Davidic line of kings would culminate in the reign of Christ. The signet ring on God's hand. Jesus will rule on David's throne forever.
Note: Zerubbabel appears in the line of Christ on both Joseph's side (Matt. 1:12) and Mary's side (Luke 3:27).
Note: The Priest-King. To complete the picture of the coming Ruler, we have to turn to Zechariah, too.
10. **Zechariah 6:11** Take the silver and gold and make a crown, and set it on the head of the high priest, Joshua son of Jehozadak. ¹² Tell him this is what the LORD Almighty says: '**Here is the man whose name is the Branch, and he will branch out from his place and build the temple of the LORD.** ¹³ **It is he who will build the temple of the LORD, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be harmony between the two.**' ¹⁴ The crown will be given to Heldai, Tobijah, Jedaiah and Hen son of Zephaniah as a memorial in the temple of the LORD. ¹⁵ **Those who are far away will come and help to build the temple of the LORD**, and you will know that the LORD Almighty has sent me to you. This will happen if you diligently obey the LORD your God."
Note: The branch is the one that will be both priest and king. **Zerubbabel and Joshua are symbols of this Priest-King.** Zechariah 3:8 Joshua and his associates are symbolic of things to come. **The Branch is the one that** will build the temple of the Lord.

Reflection & Application _____

1. A kingdom consists of a king and a people.
2. We are busy building an eternal temple, with people as well as with the Lord Jesus Christ. Notice: Together with the Branch we build as well (Zechariah 6:15). Those who are far away will come and help to build the temple of the LORD. He is actually the temple builder (Zechariah 6:12-13).
3. The LORD is shaking the nations. Many nations are coming to be “built into” the new temple. The glory of this present temple is greater than the glory of Solomon’s temple.
God still shakes [the heaven and the earth] today, when the gospel is preached, for he forms anew the children of Adam after his image. This spiritual regeneration is such an evidence of God’s power and grace that he may justly be said to shake the heaven and the earth.
John Calvin
4. The rule of the Lord Jesus Christ. Philippians 2:9-11