

The Book of Haggai

Chapter 2

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- vs. 1 – Haggai’s second message begins: the future glory of the Temple.
- vs. 1 – The date is the 21st of *Tisri* (roughly September/October), so 27 days since construction resumed on the Temple. It is also the last day of the Feast of Tabernacles (see Leviticus 23:34).
- vs. 3 – The common reaction amongst those old enough to remember the splendor of Solomon’s Temple, which was destroyed 66 years before. It was evident even in these early stages of construction that this new Temple was far less magnificent than its predecessor. See also Ezra 3:12-13.
- vs. 4-5 – Far more important than the state of the Temple is the presence and blessing of God upon them.
- vs. 6-9 – A.C. Gaebelien writes: “Verses 6-9 contain the great prophecy concerning the future. It takes us beyond the time of Haggai, past this present age, and puts before our hearts the same great and glorious day when Christ comes again, when there shall be greater glory and peace.”
 - Note the prerequisites of that glory and peace – shaking of creation (vs. 6), shaking of nations (vs. 7), nations paying tribute to God (vs. 7-8). These have not happened in our past but we anticipate them in the stablishing of the Millennial Kingdom.
- vs. 7 – Quoted in Hebrews 12:26-28 as pertaining to the Messiah’s kingdom.
- vs. 10 – Haggai’s third message begins: The Causes of Blessings and Curses
- vs. 10 – The date is the 24th of *Chisleu* (roughly November/December), so 63 days since the last message in vs. 1 and 90 days since work began in 1:15.
- vs. 12 – In the ceremonial law, if Object A was holy and Object B touched holy Object A, then Object B was also considered holy. But if Object B then touched Object C, then Object C was not considered holy. Leviticus 6:27 seems to apply to this specific case.
- vs. 13 – Also in the ceremonial law, if Object A was unclean and Object B touched unclean Object A, then Object B was also considered unclean. If Object B then touched Object C, then Object C was also considered unclean. See Numbers 19:22.
- vs. 14 – It seems the people were doing the right thing in rebuilding the Temple, but they still had sin in their lives. They had not fully turned their hearts back to God.
- vs. 15-19 – God challenges the people to turn completely to Him so they can prove Him: He would bless them if they were true to Him and curse them if they were not.
- vs. 20 – Haggai’s fourth message begins: A Personal Prophecy for Zerubbabel

- vs. 20 – The date is the same as the previous message in vs. 10 – the 24th of *Chisleu*.
- vs. 21 – Note that this is addressed only to Zerubbabel.
- vs. 21 – The shaking of vs. 6 returns, I believe connection these prophecies.
- vs. 22 – A picture of Armageddon – the shaking of the nations of vs. 7.
- vs. 23 – Signet – “A ring with a seal on it; the legal representative of the owner; generally of precious stones and gold, &c., and much valued. Being worn on the finger, it was an object of constant regard.” – *Jamieson-Fausset-Brown Commentary*
- vs. 23 – Zerubbabel was the descendant of king David. His grandfather, king Jeconiah, had been rejected by God, saying that though he “were the signet upon my right hand, yet would I pluck thee thence” (Jeremiah 22:24). God seems to reverse that language here in accepting and marking Zerubbabel as a signet. The significance seems to be that even though Zerubbabel was not a king the royal line of David to the Messiah passed through him. *Zorobabel* is found in the genealogies of Christ in Matthew 1:12 and Luke 3:27.