



Rice Memorial MBC

Pastor Jimmy L. Harper, Sr., President of State Convention
Apostle Walter Camp, 1st Vice President
Minister Danny Current, Dean of Christian Education
Pastor Michael Hansberry, Southern District Moderator

Rice Memorial Missionary Baptist Church

Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
802 W. 15th, Little Rock, AR 72202, 501-416-5894

www.RiceMemorialBaptistChurch.org

Trust God's Promises

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **June 8, 2014**

Haggai 1:12; 2:1-9

Introduction: In this chapter, after the preamble of the prophecy, we have, **I**. A reproof of the people of the Jews for their dilatoriness (slowness in motion) and slothfulness (laziness) in building the temple, which had provoked God to contend with them by the **judgment** of **famine** and **scarcity**, with an exhortation to them to resume that good work and to prosecute it in good earnest, Habakkuk 1:1-11. **II**. The good success of this sermon, appearing in the people's return and close application to **that work**, wherein the prophet, in God's name, animated and encouraged them, assuring them that God was with them, Habakkuk 1:12-15. (Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

Haggai 1:8-12, Go up to the **mountain**, and bring **wood**, and **build** the **house**; and I will take pleasure in it, and I will be **glorified**, saith the Lord. Ye looked for much, and, lo it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is **stayed** from **dew**, and the earth is **stayed** from her **fruit**. And I **called** for a **drought** upon the land, and upon the mountains, and upon the **corn**, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the **labour** of the **hands**. Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, **obeyed** the **voice** of the Lord their God, and the words of **Haggai** the prophet, as the Lord their God had sent him, and the people did **FEAR** (**reverence**) before the Lord.

Thought 1. They obeyed because of fear (reverence) of Lord. Psalm 111:10, Proverbs 14:2

Psalm 111:10, The **FEAR** (*reverence*) of the Lord is the beginning of wisdom: a **good** understanding have ALL they that DO his commandments...

Proverbs 14:2, He that walketh in his uprightness FEARETH the LORD: but he that is **perverse** (**turn aside**) in his ways **despiseth** (**disesteem** [to slight {to neglect; ignore}: [disrespects]) him.

Haggai 1:13-15, Then spake Haggai the Lord's **messenger** in the Lord's **message** unto the people, saying, **I am WITH you**, saith the Lord. And the Lord **stirred up** the spirit of **Zerubbabel** the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of **ALL** the **remnant** of the people; and they **came** and **DID** work in the house of the Lord of hosts, their God, In the **four** and **twentieth** day of the **sixth** month, in the **second** year of **Darius** the king.

Thought 1. So, 23 days after the word of God came, and was given out, the work resumed.

Ezra 6:15-16, And this house was **finished** on the third day of the month Adar (**March**),

which was in the sixth year of the reign of **Darius** the king. And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the **dedication** of this house of God with **JOY**. Completed on March 3, 517 B.C.; Dedicated in April 516 B.C.) (Source: *The Reese Chronological Bible*, pages 1190, 1191)

Haggai 2:1-3, In the **seventh month**, in the **one and twentieth day** of the month, came the word of the LORD by the prophet **Haggai**, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that **saw** this **house (temple)** in her **first glory?** and how do ye see it now? is it not in your eyes in comparison of it as nothing?

NOTE: The significance of this dating lies in the fact of its having been a little **less than a month** since the work on rebuilding the Temple had commenced. "This seventh month was Teshri, the equivalent of our October/November." **Who is left among you that saw this house. ?** There would hardly have been any point in a question framed just like this, if indeed there were none who could remember the former **temple** of **Solomon**. As Barnes said, This implies that there were those among them who had seen the first house in its glory, yet but few. The speculation that Haggai himself might have been among them is valid enough, but unprovable, as noted in our introduction.

Speaking of the glory of that first Temple, it must indeed have been a magnificent splendor.

"Solomon overlaid the house within with **pure gold**: and he drew **chains of gold** across the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until all the house was finished: also the whole altar that belonged to the oracle he overlaid with gold (1 Kings 6:21,22)."

Some have estimated the cost of Solomon's Temple somewhere between **three** and **five billion dollars!** **Is it not in your eyes as nothing.?** The inferiority of the new edifice did not derive so much from the lateral dimensions of it, because **Cyrus** had ordered that the new Temple should even exceed the old one in size. If the injunction of Cyrus had been heeded, the dimensions of the new temple would have exceeded those of the old, but there was no way, really that Haggai and Zerubbabel, with the **limited resources** available, could have strictly adhered to any such guidelines. Even so, the proportions were not greatly inferior to those of the first temple. The chief physical shortcoming, it appears, would have been in the **height** of the building. Whereas Solomon's temple stood **120 cubits in height**, that of Zerubbabel was only **60 cubits**, according to Josephus. However, it was not merely the lesser height and volume of the new edifice that attested its inferiority, but the lack of all the extravagant adornment which had distinguished the first. **Six hundred talents of gold (\$10,000,000.00)** were used in overlaying the Holy of Holies alone. Such monies were not available to Zerubbabel.

(Source: *Coffman Commentaries on the Old & New Testament* classic.studylight.org/com/bcc/)

NOTE: . The men in Ezra 3 **wept** because they **saw this temple in its former glory**. When Solomon built the first temple, he spared no expense in materials, and hired the best talent he could find to do the work. c. **In comparison with it, is this not in your eyes as nothing:** These kind of comparisons between "the good old days" and the present day - or between the work of God in various places and times - are rarely beneficial. It didn't do the people of Haggai's day **any good** to **think of** how magnificent Solomon's temple was compared to their own rebuilding work.

(Source: *David Guzik's Commentaries on the Bible* classic.studylight.org/com/guz)

Haggai 2:4-5, Yet now **be strong**, O Zerubbabel, saith the LORD; and **be strong**, O Joshua, son of Josedech, the high priest; and **be strong**, all ye people of the land, saith the LORD, and work: for **I am with you**, saith the LORD of hosts: According to the word that I **covenanted** with you when ye came out of Egypt, so **my spirit** remaineth among you: **FEAR** ye not.

NOTE: This he had said before (Haggai 1:13), I am with you. But we need to have these assurances repeated, that we may have **strong consolation**. The **presence** of God with

us, as the Lord of hosts, is enough to silence all our fears and to help us over all the discouragements we may meet with in the way of our duty. The Jews had hosts against them, but they had the Lord of hosts with them, to take their part and plead their cause. He is with them; for, [1.] He adheres to his promise. His covenant is inviolable (not to be broken), and he will be always theirs, and will appear and act for them, according to the word that he covenanted with them when they came out of Egypt. Though he chastens them for their transgressions with the rod, yet he will not make his faithfulness to fail. [2.] He **dwells among them** by his Spirit, the Spirit of prophecy. When he first formed them into a people he gave his good Spirit to instruct them (Nehemiah 9:20); and still the Spirit, though often grieved and provoked to withdraw, remained among them. It was the Spirit of God that stirred up their spirits to come out of Babylon (Ezra 1:5), and now to build the temple, Haggai 1:14.

(Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

Hebrews 13:5-6, Let your **conversation (deportment [behavior] or character)** be **without covetousness (not greedy of filthy lucre)**; and be content with such things as ye have: for he hath said, I will **never leave thee, nor forsake thee**. So that we may boldly say, The Lord is my helper, and I will **not fear** what man shall do unto me.

1 John 4:15-19, Whosoever shall **confess (covenant)** that Jesus is the Son of God, God dwelleth **IN him**, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and **God IN him**. Herein is our love made perfect, that we may have **boldness** in the day of judgment: because as **he (God the Father) IS, so are we in this world**. There is **no fear IN love**; but perfect love casteth out FEAR: because **fear hath torment**. He that feareth is not made perfect in love. We love him, because he first loved us.

Haggai 2:6-7, *For thus saith the LORD of hosts; Yet once, it is a little while, and I will **shake** the heavens, and the earth, and the sea, and the dry land; And I will **shake** all nations, and the **desire (precious)** of all nations shall come: and I will **fill** this **house (temple)** with **glory**, saith the LORD of hosts.*

NOTE: For the further encouragement of the builders of the temple, they are told, from the Lord of hosts, that in a little time, when such circumstances should meet as are here pointed at, the Messiah should come, and appear in this house, and give it a greater glory than ever Solomon's temple had; for that this passage is to be understood of the **Messiah** and his times is clear from the apostle's application of it, (Hebrews 12:25 Hebrews 12:26) and even the ancient Jews themselves understood it of the Messiah, particularly R. Aquiba, who lived in the times of Bar Cozbi, the **false Messiah**; though the more modern ones, perceiving how they are embarrassed with it; to support their hypothesis, shift it off from him: **Yet once, it [is] a little while:** or, "**once more**", as the apostle in the above place quotes it; which suggests that the Lord had before done something of the kind, that follows, shaking the heavens as at the giving of the law on **Mount Sinai**; and would do the same again, and more abundantly in the times of the Gospel, or of the Messiah. Jarchi interprets this of one trouble by the Grecian monarchy after the Persian, which would not last long: his note is, "yet once after that this kingdom of Persia that rules over you is ended, yet one shall rise up to rule over you, to distress you, the kingdom of Greece; but its government shall be but a little time;" and not very foreign from this sense does Bishop Chandler render the words, "after one [kingdom] (the Grecian) it is a little while; (or after that) I will shake all the heavens"; and though it was **five hundred years** from this prophecy to the **incarnation of Christ**: yet this was but a little while with God, with whom a thousand years are as one day; and indeed with men it was but a short time, when compared with the first promise of his coming at the beginning of the world; or with the shaking of the earth at the giving of the law, soon after Israel came out of Egypt:

and I will shake the heavens, and the earth, and the sea, and the dry [land]; which either intends the changes and revolutions made in the several kingdoms and nations of the world, between this prophecy and the coming of Christ, and which soon began to take place; for the Persian monarchy, now flourishing, was quickly shook and subdued by the Grecians; and in a little time the Grecian monarchy was destroyed by the Romans; and what changes they made in each of the nations of the world is well known: or else this designs the wonderful things that were done in the heavens, earth, and sea, at the birth of Christ, during his life, and at his death: at his birth a new star appeared in the heavens, which brought the wise men from the east to visit him; the angels of heaven descended, and sung Glory to God in the highest; Herod and all the inhabitants of Jerusalem **were shaken, moved, and troubled** at the tidings of his birth... ..at his death the heavens were darkened, the earth quaked, and rocks were rent asunder: if any **particular earthquake** about this time should be thought to be intended, the most terrible one was that which happened A. D. 17, when Coelius Rufus and Pomponius Flaccus were consuls, which **destroyed twelve cities** of Asia....

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

NOTE: *The precious things of all nations shall come; and I will fill this house with glory*... To limit this to the Final Judgment would apply the words to the Holy City coming down out of heaven into which the kings of the earth shall bring their treasure (Rev. 21:21). Regardless of that ultimate fulfillment, there were many lesser and more immediate fulfillments of this part of the promise. Not only did the kings of the earth **aid the Jews** in the **building** of their **Second Temple**, but in the days of Herod the Great, that monarch did indeed spend the vast resources of his whole kingdom in the most costly and extravagant decorations of it. And then, looking beyond that, in the days of the spread of Christianity all over the world, the kingly riches that were lavished upon worship of Christ in his holy church truly stagger the imagination. But the **glory** of God's Temple (the Church) in this current dispensation does not consist of material wealth or elaborate meeting houses and costly decorations, the **presence of Christ** himself in the midst of his people ... THERE is the true glory of God's temple.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Haggai 2:8, *The silver is mine, and the gold is mine, saith the LORD of hosts.*

NOTE: ...all that is hid in the bowels of the earth (for the earth is the Lord's and the fulness thereof), all that is laid up in the exchequers, banks, and treasuries of the children of men, and all that circulates for the maintaining of trade and commerce; it is all the Lord's. Every penny bears his image as well as Cæsar's; and therefore when gold and silver are dedicated to **his honour**, and employed in his service, **no addition** is made to him, for it was his before. When David and his princes offered vast sums for the service of the house of God, they acknowledged, It is all thy own, and of thy own, Lord, have we given thee, 1 Chronicles 29:14,16.

Haggai 2:9, *The glory of this latter house (temple) 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.*

NOTE: ...not temporal peace, for there was little of that during the second temple; witness the times of the Maccabees, and the wars with the Romans; but **spiritual peace**, through the **blood** and **righteousness** of Christ; **peace with God**; reconciliation for sin, through the sacrifice of the Son of God, in whom he is well pleased; yea, Christ himself may be meant, the Prince of peace, the Man the peace, who is our peace, (Isaiah 9:6) (Micah 5:5) (Ephesians 2:14) the author of peace between God and men, between Jew and Gentile; the giver of spiritual and eternal peace: him the Lord gave, "put", and set in this place, the temple, as before observed; and where the **Gospel of peace** was **preached**, and from whence it went forth into all the world.

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)