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Live Pure Lives

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus – **June 15, 2014**

Haggai 2:10-19

Introduction: In this chapter we have **three sermons** preached by the prophet Haggai for the encouragement of those that are forward to build the temple. In the **first** he assures the builders that the glory of the house they were now building should, in spiritual respects, though not in outward, exceed that of **Solomon's temple**, in which he has an eye to the coming of Christ, Haggai 2:1-9. In the **second** he assures them that though their sin, in delaying to build the temple, had retarded the prosperous progress of all their other affairs, yet now that they had set about it in good earnest he would bless them, and give them success, Haggai 2:10-19. In the **third** he assures Zerubbabel that, as a **reward** of his pious zeal and activity herein, he should be a favourite of Heaven, and one of the ancestors of **Messiah the Prince**, whose kingdom should be set up on the ruins of all opposing powers, Haggai 2:20-23. (Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

Haggai 2:10-12, In the **four** and **twentieth day** of the **ninth month**, in the **second year** of Darius, came the word of the LORD by Haggai the prophet, saying, Thus saith the LORD of hosts; Ask now the priests concerning the **law**, saying, If one bear **holy flesh** in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, **shall it be holy?** And the priests answered and said, **No**.

NOTE: The priests and Levites preached constantly, but the **prophets** preached occasionally; both were good and needful. We have need to be taught our duty *in season and out of season*. The people were now going on vigorously with the building of the temple, and in hopes shortly to have it ready for their use and to be employed in the services of it; and now God sends them a message by his prophet, which would be of use to them.

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

NOTE: The month Chisleu, which answers to part of November, and part of December: this was **two months** and **three days** after the former discourse or prophecy, and just three months from the time the Jews began to work in the house of the Lord, (Haggai 1:14, Haggai 1:15) (2:1) in the second year of Darius; the same year that all the former discourses and prophecies were delivered in: came the word of the Lord by Haggai the prophet; for what he delivered was not his own, but from the Lord; he was only his minister and messenger. ...**To Haggai the prophet:** ask now the priests [concerning] the **LAW**; whose business it was to understand it, and teach it, and to answer questions, and resolve doubts concerning it; not of their own heads, and according to their fancies, **will**, and **pleasure**; but according to the rules and instructions given in the **word of God...**

If one bear holy flesh in the skirt of his garment Or, "carry" it; from one place to another in his pockets or bags, which were in the skirts of his garments. This is to be understood

of the **flesh** of creatures **offered in sacrifice**, which were sanctified or separated for holy use; part of which belonged to the priests, who might carry it in their pockets to the proper place of eating it: and with his skirt do touch bread, or pottage, or wine, or oil, or **any meat**: which were **not holy**, and not separated for holy use, but were **common meats** and drinks: now the question upon this is, shall it be holy? that is, if either of those **common things** were touched by the skirt, in the pockets of which the **holy flesh** were carried, whether they were MADE HOLY by such a touch, and no more remained common or profane? and the priests answered and said, No; they were not sanctified; for though the garment itself was sanctified thereby, and might not be employed in **common use** till washed, (Leviticus 6:27) yet a garment so touched could not convey holiness to whatsoever that touched, or that touched it.

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

Haggai 2:13-14, Then said Haggai, If one that is **unclean** by a **dead body** touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai, and said, **So is this people**, and so is **THIS nation** before ME, saith the LORD; and so is **every work** of their hands; and that which they offer there is **unclean**.

NOTE: The lesson Haggai sought to bring out by this line of questioning was understood by Gill, as follows: "A basic principle is revealed here. The influence of **holiness** is not as far-reaching as the influence of unholiness. A **rotten apple** will corrupt a barrel of **good apples**; but a good apple will not transform a barrel of rotten apples." Haggai's application of this principle to the returned Israelites was this: **(1)** they had erected an altar to God on the old location and had begun to build the temple. This was allowed to be "**holiness**." Did that automatically entitle the whole people and the entire land to be counted "holy"? Despite that, it appears that many were expecting God to bless them far more than had been evident in the scanty harvests and hard times through which they were passing. The reason: the **people** had not really **become "holy"** through the token beginning they had made. **(2)** Israel, in the sense of the whole nation, "**was utterly unclean** (as in Hag. 2:13) on account of its neglect of the house of the Lord, like a man who has become unclean through touching a corpse." This uncleanness would not be easily removed; and therefore the people must not complain of hard times and inconveniences; **when they do better**, God will more abundantly **bless them!** As Keil further explained, the teaching of this passage is preparatory to the prophet's explanation of the crop-failures and the withholding of divine blessing. "Those things were the punishment of his people for their unfaithfulness (Haggai 2:15-19)."

Thus, Haggai applied the analogy we have already discussed under the previous verses. Yes, the altar they had erected upon the original site, **in conformity** to **God's law**, was "**holy**", but the sinful nation (continuing in their neglect of sacred duty) were unholy still, and, therefore (for this reason), the very **sacrifices** they offered were themselves **unholy** through contamination by contact with the sinful nation. The sinful nation would have to make some changes before blessings could be bestowed.

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

Thought 1. This same principle of DOING God's word as we hear it applies to us under this New Covenant. As a rule, blessings come to us when we **OBEY** our Father as we learn. So, contrary to popular belief, "When praises go up, blessings" do not come down.

James 1:22-25, But be ye **DOERS** of the word, and not **hearers** only, **DECEIVING** (mislead the MIND or judgment; lead from truth or into error) your own selves. For if any be a **hearer (listen)** of the word, and not a **DOER**, he is like unto a man beholding his natural face in a GLASS: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect **law of liberty**, and **continueth** therein, he being not a forgetful **hearer**, but a **doer** of the **WORK**, this man shall be **BLESSED** in his **DEED**.

Amos 5:21-24, I **HATE**, I **despise** your **feast** days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, **I will not accept** them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the **noise** of thy **SONGS**; for I will not hear the melody of thy viols. But let **judgment** run down as waters, and **righteousness** as a mighty stream.

Hebrews 13:16-17, But to **DO good** and to communicate (give alms) forget not: for with such sacrifices God is well pleased. **Obey them** that have the **rule over** you, and **submit** yourselves: for they watch for your souls, as they that must give account, that they may do it with JOY, and not with GRIEF: for that is **unprofitable** for you.

Thought 2. As I said, today God's people are under the "New Covenant" that Jesus brought into being by his shed blood. It has better promises! But most of all we're under "grace", which gives God the Father the leeway to be more longsuffering with mankind and be more lenient in his dealings with us, showing more MERCY. For this reason, some people misunderstand why the curses don't operate as they did under the Law. They don't know that even though Jesus redeemed us from the curse of the law, they still exist.

Under this "New Covenant", God simplified his commandments and reduced them to TWO commands. Once we know them, it makes it easier to stay focused on what he desires of us. And furthermore, Jesus lived HOLY to show us it can be done.

1 John 3:22-23, And whatsoever we ask, we receive of him, because we **keep** his commandments, and **DO** those things that are pleasing in his sight. And this is his commandment, That we should **believe on** the name of his Son Jesus Christ, AND LOVE one another, as (like) he gave us commandment.

John 13:34, A new commandment I give unto you, That ye **LOVE** one another; AS (like) I have LOVED you, that ye also love one another.

1 John 2:27, But the **anointing** which ye have received of him **abideth** (**dwelt** [LIVE]) IN you, and ye need not that any man teach you: but as the same anointing **teacheth** you of **all things**, and is truth, and is no lie...

1 Peter 1:15-16, But **AS** he which hath called you is **holy**, **SO** be YE **HOLY** in all manner of conversation; Because it is written, Be ye holy; for I am **holy** (**pure** [clean], **morally blameless**).

Haggai 2:15-16, *And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD: Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the press fat for to draw out fifty vessels out of the press, there were but twenty.*

NOTE: Consider from this day and backward... This was a call for the people to look back over the past fourteen years of their shameful neglect of the principal purpose for which they had been allowed by the Father to return to their homeland, and to observe the stark lack of God's blessing. He then proceeded to specify exactly what had been taking place. Why had not God blessed them? The **whole nation was defiled** through their long neglect of sacred duty and the two generations of contact with Babylonian paganism. **Through all that time...** Through all the fourteen years after they had returned to Jerusalem to rebuild the Temple, and during which time they had utterly neglected it. Crops failed, expectations were not met; **God did not bless them**. So-called modern man is inclined to reject any view that connects his earthly success with concern for holy religion, but he is profoundly wrong in this. A broad view of the human race on earth clearly reveals that the people who have **honored God** enjoy degrees of **earthly prosperity** unmatched and even unapproached by anything visible in those lands where paganism still prevails. As long as a substantial proportion of a nation are God-fearing, honest, Christ-worshipping people, the land prospers, much of the prosperity spilling over to bless

blatant and **unrepentant sinners**; but when the character of a whole nation is changed, the blessings of God are invariably withheld. Individually, therefore, there must be countless exceptions to the principle expounded by Haggai; but, as applied to nations, there are no historical exceptions to it. **Godless Russia**, possessing **three fifths** of the resources of the whole world today and unable to feed its population is a classical and current example.

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

Proverbs 14:34, Righteousness exalteth a nation: but sin is a **reproach (pity** [cause of grief]) to ANY people.

Thought 1. Remember, they were under the "LAW" (the Old Covenant), in which it was plainly written that IF they obeyed God's Law, they would be blessed. Or, IF they disobeyed, then they would be cursed. And even though God loved them, this was the agreement under they lived.

Deuteronomy 28:1-3, And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to DO all his commandments which I command thee this day, that the Lord thy God will set thee on high above all **nations** of the earth: And **all** these **blessings** shall come on thee, and **overtake** thee, if thou shalt **hearken** unto the voice of the Lord thy God. **Blessed shalt** thou BE in the **city**, and blessed **shalt** thou **be** in the **field**. (*Blessings continue thru vs. 14*)

Deuteronomy 28:15, But it shall come to pass, **if** thou wilt not **hearken (be obedient)** unto the voice of the Lord thy God, to observe to DO all his commandments and his statutes which I command thee this day; that all these **CURSES** shall come upon thee and **overtake thee**...

Haggai 2:17, *I smote (strike lightly or severely) you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the LORD.*

NOTE: That is, their fields and vineyards, with burning winds, which consumed them; with blights by east winds: this shows the reason of their disappointment, and that it was from the Lord, and for their sins, by way of **chastisement** and **correction: and with mildew**; a kind of clammy dew, which corrupts and destroys the fruits of the earth; and is a kind of jaundice to them, as the word signifies; see (Amos 4:9) : **and with hail**; which battered down the corn and the vines, and broke them to pieces; see (Exodus 9:25) : **in all the labours of your hands**; in the corn they sowed, and in the vines they planted: **yet ye [turned] not to me, saith the Lord**; did not consider their evil ways as the cause of all this; nor repent of them, and turn from them to the Lord; to his worship, as the Targum; or to the building of his house, the thing chiefly complained of. Afflictions, unless sanctified, have no effect upon men to turn them from their sins to the Lord.

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

Haggai 2:18-19, *Consider now from **this day** and **upward**, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, **consider** it. Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from **this day will I bless you**.*

NOTE: Some uncertainty exists regarding the meaning of this reference to seed in the barn, etc.; but it seems to be that Haggai is saying, "even if you do not have much to plant, and even if the trees and vineyards have been persistently unproductive, FROM THIS DAY, God will **richly** and **overwhelmingly BLESS you!**" Though there was no sign of leaf or fruit upon the trees, and hardly enough seed in the barn, nothing by which men could judge of the future abundance, "Yet the prophet predicts an **abundant crop**, dating from the **people's obedience**."

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