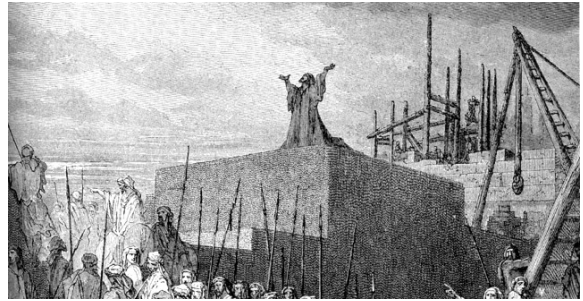


THE BOOK OF HAGGAI

"Theology of Glory vs. Theology of the Cross"

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Date: 2-21-16 Lesson: 1



A. THE TEXT

(Haggai 1:1-15) In the second year of Darius the king, in the sixth month, on the first day of the month, **the word of the Lord** came by the hand of Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest: (2) "**Thus says the Lord of hosts: These people say the time has not yet come to rebuild **the house of the Lord.**"**

(3) Then **the word of the Lord** came by the hand of Haggai the prophet, (4) "Is it a time for you yourselves to dwell in your paneled houses, while **this house** lies in ruins? (5) Now, therefore, thus says **the Lord of hosts**: Consider your ways. (6) You have sown much, and harvested little. You eat, but you never have enough; you drink, but you never have your fill. You clothe yourselves, but no one is warm. And he who earns wages does so to put them into a bag with holes.

(7) "Thus says **the Lord of hosts**: Consider your ways. (8) Go up to the hills and bring wood and **build the house**, that I may take pleasure in it and that I may be glorified, says **the Lord**. (9) You looked for much, and behold, it came to little. And when you brought it home, I blew it away. Why? declares **the Lord of hosts**. Because of **my house** that lies in ruins, while each of you busies himself with his own house. (10) Therefore the heavens above you have withheld the dew, and the earth has withheld its produce. (11) And **I have called** for a drought on the land and the hills, on the grain, the new wine, the oil, on what the ground brings forth, on man and beast, and on all their labors."

(12) Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, 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 feared **the Lord**.

(13) Then Haggai, the messenger of **the Lord**, spoke to the people with the **Lord's message**, "**I am with you, declares the Lord.**" (14) **And the Lord** stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people. And they came and worked on **the house of the Lord of hosts, their God**, (15) on the twenty-fourth day of the month, in the sixth month, in the second year of Darius the king.

B. THE KEY PEOPLE

1. Darius the king – Hystaspis ruler of Persia (522-486 B.C.)
2. Haggai the prophet (**Ezr 5:1-2; 6:14**)
3. Zerubbabel the son of Shealtiel, governor of Judah – Sheshbazzar (**Ezr 1:8**)
4. Joshua the son of Jehozadak, the high priest (taken captive by Nebuchadnezzar in **1 Chr 6:15**)
5. The remnant of the people

C. THE HISTORICAL BACKGROUND

God's Grace in Haggai †

Haggai, which probably means “festal” or “festive,” shows the grace of God by predicting the coming of the Messiah (called “the desired of all nations”), whose personal presence will fill the rebuilt temple with glory. The prophet proclaims: “. . . the desired of all nations will come, and I will fill this house with glory,” says the LORD Almighty . . . ‘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” (2:7,9). The Messiah is also implied in the person of Zerubbabel, who is in the lineage of Jesus both through Joseph (Mt 1:12) and through Mary (Lk 3:27). The prophet concludes: “‘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” (2:23). Thus Zerubbabel becomes the center of the Messianic line and is like a signet ring, sealing both branches together.

Author

Haggai was a prophet who, along with Zechariah, encouraged the returned exiles to rebuild the temple (see Ezr 5:1-2; 6:14). “Haggai” means “festal,” which may indicate that the prophet was born during one of the three pilgrimage feasts (Unleavened Bread, Pentecost or Weeks, and Tabernacles; cf. Dt 16:16). Based on 2:3 (see note there) Haggai may have witnessed the destruction of Solomon’s temple. If so, he must have been in his early 70s during his ministry.

Background

In 538 B.C. the conqueror of Babylon, Cyrus king of Persia, issued a decree allowing the Jews to return to Jerusalem and rebuild the temple (see Ezr 1:2-4; 6:3-5). Led by Zerubbabel (but see note on Ezr 1:8, “Sheshbazzar”), about 50,000 Jews journeyed home and began work on the temple. About two years later (536) they completed the foundation amid great rejoicing (Ezr 3:8-10). Their success aroused the Samaritans and other neighbors who feared the political and religious implications of a rebuilt temple in a thriving Jewish state. They therefore opposed the project vigorously and managed to halt work until Darius the Great became king of Persia in 522 B.C. (Ezr 4:1-5,24).

Darius was interested in the religions of his empire, and Haggai and Zechariah began to preach in his second year, 520 B.C. (see 1:1; Zec 1:1). The Jews were more to blame for their inactivity than their opponents, and Haggai tried to arouse them from their lethargy. When the governor of Trans-Euphrates and other officials tried to interfere with the rebuilding efforts, Darius fully supported the Jews (Ezr 5:3-6; 6:6-12). In 516 B.C. the temple was finished and dedicated (Ezr 6:15-18).

Date

The messages of Haggai were given during a four-month period in 520 B.C., the second year of King Darius. The first message was delivered on the first day of the sixth month (Aug. 29), the last on the 24th day of the ninth month (Dec. 18). See notes on 1:1; 2:1,10; see also Introduction to Zechariah: Dates.

Themes and Teaching

Next to Obadiah, Haggai is the shortest book in the OT, but its teachings are none the less significant. Haggai clearly shows the consequences of disobedience (1:6,11; 2:16-17) and obedience (2:7-9,19). When the people give priority to God and his house, they are blessed rather than cursed. Obedience brings the encouragement and strength of the Spirit of God (2:4-5).

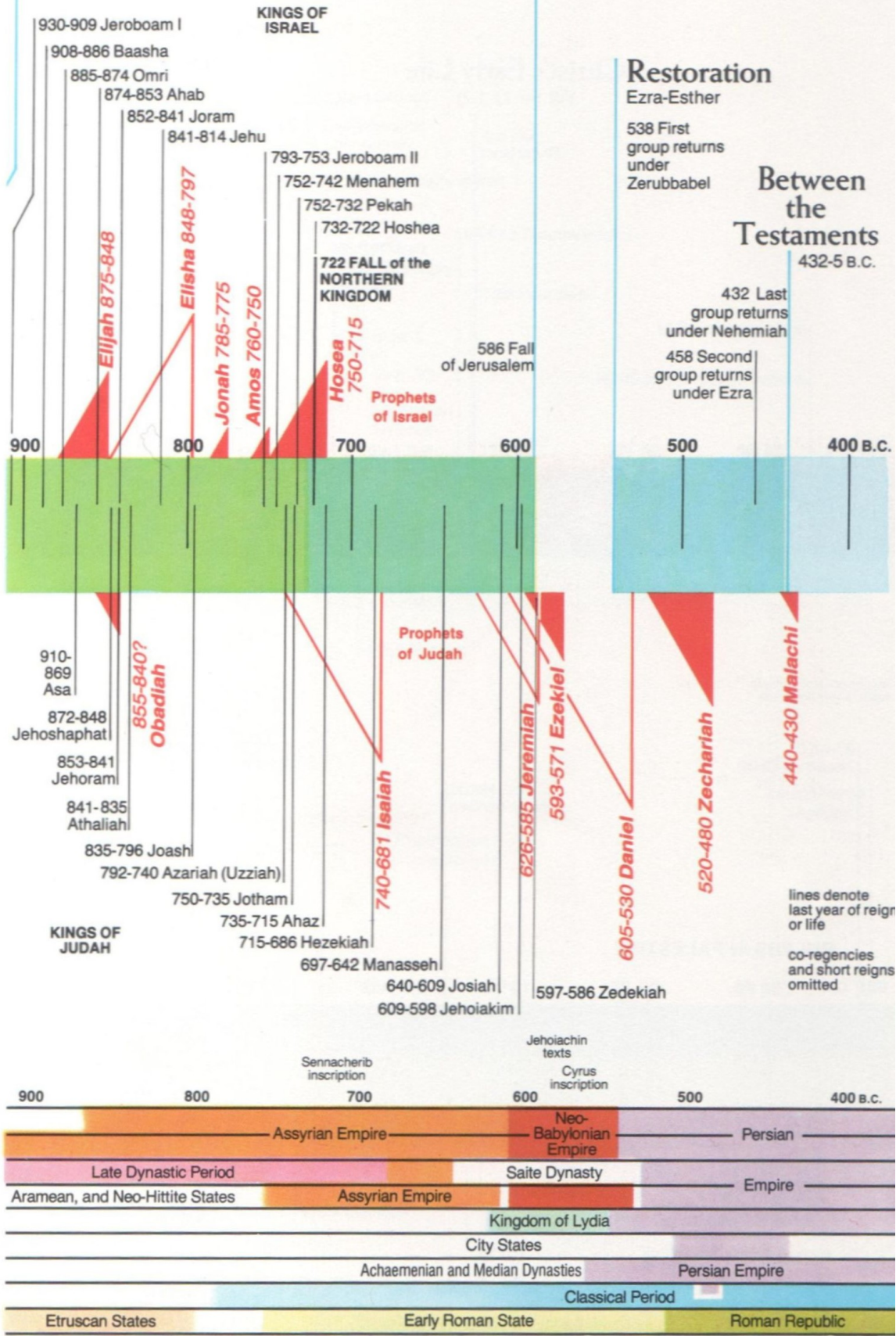
Ch. 2 speaks of the coming of the Messiah, called the “desired of all nations” in v. 7 (but see note there). His coming would fill the rebuilt temple with glory (see 2:9 and note). The Lord made Zerubbabel his “signet ring” as a guarantee that the Messiah would come (see 2:23 and note). These passages are linked with the judgment of the nations at Christ’s second coming, when the nations will be shaken and kingdoms overthrown (see 2:6-7,21-22 and notes; cf. Heb 12:25-29).

Divided Kingdom

1Ki 12-2Ki 17

Exile

Daniel



D. THE STUDY NOTES

1. The problem: The foundation of the temple had been laid in 536 B.C. (**Ezr 3:8-10**) but the people did no more work on the Lord's house because of opposition that halted the work until 520 B.C. (**Ezr 4:1-5,24**). Meanwhile, the people had built fine paneled house for themselves.
2. They were cursed for their disobedience (**Dt 28:38,39; Lev 26:20; Is 55:1,2; Hos 4:10,11**)
3. Obedience, reverence and respect would show true faith in God (**Jer 13:11; Dt 31:12,13; Mal 1:6; 3:5,16**)
4. When the Lord is with you then godly and good things result (**Nu 14:9; Gen 26:3; Mt 28:20; Rom 8:31**)
5. When our spirits are stirred up by the Spirit, then things begin to happen, even though we have difficulty and woes, God works through us for his greater purposes (**Ezr 1:5; Ex 35:20-22; 2 Chr 36:22; Php 2:13**)

E. THE MEANING FOR US

"Theology of Glory vs. Theology of the Cross"

1. "Theology of Glory" = If I really serve God, I will be successful and victorious in this life
2. "Theology of the Cross" = If I really serve God, I will bear the cross until the victory in the next life

1. For the remnant in Haggai's day:

1. "Theology of Glory" = If I really serve God, I will be successful and victorious in this life
The people were content to have their own houses built and were satisfied and happy
2. "Theology of the Cross" = If I really serve God, I will bear the cross until the victory in the next life
The people needed to face the opposition, carry the cross of the difficult task of rebuilding the temple, where they would receive God's gift of atonement in the sacrificial lambs and the sprinkling of the blood for their redemption.

2. For the remnant in our day:

1. "Theology of Glory" = If I really serve God, I will be successful and victorious in this life.
I will go to church if my life is good right now and I have all my needs met, and I will listen to health, wealth and prosperity preachers who show me how to play "let's make a deal" with God
2. "Theology of the Cross" = If I really serve God, I will bear the cross until the victory in the next life.
I go to church to confess my sins, receive the divine service of forgiveness of sins life and salvation and will be faithful in my vocation by carrying my cross and be prepared to even be persecuted for my faith.

(1 Corinthians 1:18) For **the word of the cross** is folly to those who are perishing, but to us who are being saved it is the power of God. **(Galatians 6:14)** But far be it from me to boast except in **the cross of our Lord Jesus Christ**, by which the world has been crucified to me, and I to the world. **(Philippians 3:18)** For many, of whom I have often told you and now tell you even with tears, walk as enemies of **the cross of Christ**. **(Colossians 1:19-20)** For in him all the fullness of God was pleased to dwell, (20) and through him to reconcile to himself all things, whether on earth or in heaven, making peace by **the blood of his cross**. **(Luke 9:23-24)** And he said to all, "If anyone would come after me, let him deny himself and **take up his cross daily** and follow me. (24) For whoever would save his life will lose it, but whoever loses his life for my sake will save it