

Do This! (Part 3)
Be Strong ... Keep Working ... Don't Be Afraid!
Haggai 2:4-9

Introduction: For those just joining us, after a promised 70 years of captivity in Babylon for refusing to repent of their idolatry, God restored the Jewish people to the Promised Land with clear instructions to rebuild the Temple. However, two years after they got started, they quit and instead went about the business of trying to acquire wealth, power, and possessions without God as their priority. Cyrus the Great had sent them back to Jerusalem with a very clear command to rebuild the temple, gave back all the Babylonians had stolen from the temple, and even supplied the Jews with money. However, after two years of diligent work that resulted in the foundation being laid, the pagan nations living in the region of Judah appealed to a later king of Persia to order the Jews to stop. That King didn't have the legal authority to override the order of Cyrus, but nonetheless, fearing man more than God and preferring to pursue earthly wealth and influence with the time, talent, and money they were investing into rebuilding the Temple, the Jews quit. They didn't even write a letter to the new king to contest the unlawful order; they just quit.

Fourteen years later, God raised up Haggai to confront their spiritual complacency. They still offered sacrifices and practiced some of the traditions required of them in the Mosaic Law, but they clearly refused to put God and His work first. The people repented and got back to work, despite the opposition and threats that were sure to come from the Pagan nations living around them as well as the inherent risk of working in direct disobedience to the King of the most powerful nation on the planet at that time.

But only a month after they got started, fear and doubt began to rise among the people, and apparently some were considering quitting again! It didn't take long for their lack of personal financial prosperity, which ironically was caused by their disobedience to the Lord, as well as regional opposition, and the knowledge they were committing insubordination against the king who controlled their lands, to become the reasons for reconsidering their efforts. They began questioning if they were going to be able to rebuild the Temple, much less if it was even worth it!

This is why the book of Haggai has two chapters instead of one! The first chapter called them to repent, and the second chapter contains three sermons to equip and encourage their faith to press on in the face of opposition. Each sermon in chapter two has obvious practical applications to the faith of the people Haggai was preaching to, applications that have direct implications for our faith as well. But they also contain some really big and important prophetic implications about Christ and the New Covenant!

So, last week we looked at the first part of the first sermon in Haggai chapter two, and in it we were reminded that we are all vulnerable to getting discouraged and distracted in our faith because we forget just how glorious God and the life we have in Him is! Therefore, it's vitally important that we keep our eyes and heart fixed on who Christ is and what He has done for us so we don't foolishly bite the lure of Satan and start believing that somehow the power, wealth, and possessions of this world are better than what we have in Christ.

So, Haggai chapter one called us to prioritize God and His work first, and Haggai 2:1-3 called us to live in His GLORY instead of the world's. Now today, in Haggai 2:4-9 we will see some very specific commands to the Jews rebuilding the temple to be strong, keep working, and not be afraid, but they are not issued in isolation; rather, with two VERY big motivational reasons why they, and even more so, those of us in the New Covenant in Christ, should be strong, keep prioritizing God's work, and do so without fear! With that, let's get into the second half of the first sermon in Haggai chapter two.

Proposition: Haggai 2:4-9 gives two massively encouraging reasons for the Jewish people to be strong, keep working, and not live in fear.

The first reason Haggai gave them to be strong, keep working, and not live in fear has to do with their present situation.

(1) God assured them that He was WITH them! (2:4-5)

- A. Before we get into Haggai 2:4-5, I want to give you some Biblical context that every Jew working to rebuild the temple in Jerusalem would have been taught throughout their life.
- B. God raised up Moses to lead the people out of captivity and to the Promised Land. But, because they lacked the faith to actually follow God into the Promised Land, God made them aimlessly wander around for forty years until everybody who lacked the faith to go with God into the land died! However, by the end of those forty years, Moses was running out of gas as well, and it was time for a new leader to take over and lead them into the Promised Land—a land FULL of nations who were going to try and kill them and take everything in their possession. So, in preparing the people, Moses said,
- C. **6 Be strong and courageous. Do not fear or be in dread of them, for it is the Lord your God who goes with you. He will not leave you or forsake you.” 7 Then Moses summoned Joshua and said to him in the sight of all Israel, “Be strong and courageous, for you shall go with this people into the land that the Lord has sworn to their fathers to give them, and you shall put them in possession of it. 8 It is the Lord who goes before you. He will be with you; he will not leave you or forsake you. Do not fear or be dismayed.” (Deuteronomy 31:6-8)**
- D. After Moses died, God Himself, being fully aware of Joshua's circumstances and the daunting task in front of Joshua, personally spoke to Joshua to assure him that what Moses told him was indeed true. In Joshua 1 we read,
- E. **1 After the death of Moses the servant of the Lord, the Lord said to Joshua the son of Nun, Moses' assistant, 2 “Moses my servant is dead. Now therefore arise, go over this Jordan, you and all this people, into the land**

that I am giving to them, to the people of Israel. 3 Every place that the sole of your foot will tread upon I have given to you, just as I promised to Moses. 4 From the wilderness and this Lebanon as far as the great river, the river Euphrates, all the land of the Hittites to the Great Sea toward the going down of the sun shall be your territory. 5 No man shall be able to stand before you all the days of your life. Just as I was with Moses, so I will be with you. I will not leave you or forsake you. 6 Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give them. 7 Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go. 8 This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. 9 Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the Lord your God is with you wherever you go.” (Joshua 1:1-9)

- F. This was a passage that the Jews would have often heard from their parents and rabbis as they gathered together throughout the year on sabbaths. God had made it clear to Moses and Joshua that He was with them, and as such they had every reason to be strong, fearless, and hyper-dedicated to the task God had called them to do. If God was with them, it didn’t really matter who was against them!
- G. Now, eight centuries later, here they were in a similar situation. Isolated, under-resourced, and outnumbered by their enemies in every direction. The vast majority of the Jewish people who left Babylon to go back to Jerusalem to rebuild the temple had never lived anywhere but Babylon. The Promised Land was totally foreign to them, and they had no positive relationships or partnerships with the people of the land they were now living beside. They were actually surrounded by people groups who were the opposite of being “with them,” and they were a four-month journey away from everything and everybody they had any confidence in being with!
- H. To make matters worse, Cyrus the Great, who had clearly been with them, had died and been replaced by a king who showed no concern for them at all. The new king wasn’t necessarily against them, but he certainly wasn’t with them either. Therefore, it should be of no surprise at all if they felt isolated, alone, and scared!
- I. But God wasn’t ignorant of their reality, and He wasn’t off at a distance, disengaged from their trials. As such, God sent Haggai to tell them this,

- J. 4 Yet 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. **Work, for I am with you**, declares the LORD of hosts, 5 according to the covenant that I made with you when you came out of Egypt. My Spirit remains in your midst. **Fear not**. (2:4-5)
- K. God told the Jews rebuilding the temple to be strong, keep working, and don't fear, for the same reason He told the Jews when Moses led them, and later Joshua, to be strong, keep doing what He called them to do, and do so without fear—because HE IS WITH THEM!
- L. It's always good to know people are with you, but let's be honest, everybody doesn't have the same impact in being with you, and as such you don't feel the same about everybody. For instance, the term "dead weight" is used to refer to people who occupy space in your life, consume energy from your life, but provide no help with anything that has to do with your life. When a "dead weight" person says they are with you no matter what, as encouraging as it is to have people with you, you know that their presence is all work and no reward. On the other hand, you get really excited and encouraged when people tell you they are committed to be with you, who have the skills and work ethic to actually help you accomplish what you need to accomplish!
- M. And listen, God had proven that He was with them even when they weren't in the Promised Land. Interestingly, when Cyrus the Great issued a decree for every Jew who was willing to go back and rebuild the temple, he claimed he was sending them back to the land where Yahweh dwelled- 2 **"Thus says Cyrus king of Persia: The Lord, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. ... he is the God who is in Jerusalem"** (Ezra 1:2-3).
- N. But God is not the God who is just in Jerusalem; He's the only God, and there is nowhere that God is not with His people! Furthermore, God is not dead weight! He is the all-powerful, totally sovereign God who is in charge of everything, and that includes the laws of the universe! Everything He orders to be done is done, and everything He determines not to be done can not be done.
- O. Therefore, in Daniel chapter three, when King Nebuchadnezzar was persuaded to toss Shadrach, Meshach, and Abednego into the fiery furnace because they refused to bow down to an idol, they saw a fourth man standing in the fire with them. That fourth man wasn't dead weight, but the very reason they were not at all burned by the same furnace that was so hot it killed the men who threw them in it!
- P. So, for the Jews rebuilding the temple, it didn't matter that they were four months from everything they had known in their life; it didn't matter that they were surrounded by enemies; THE LORD was with them!!! They had EVERY

reason to stand strong, keep their hands to the plow, and move forward with fear! God isn't a dead weight idol that's pointlessly carried around; He's not a God in a spot you have to go to and find; He's the omniscient, omnipresent, omnipotent, HOLY God who made a covenant with Abraham, Issac and Jacob; with Moses and Joshua; with David and Solomon, a covenant that would bring salvation to every tribe and tongue in the world and there is no way possible God would ever break that covenant or be defeated!

- Q. Now listen, in Christ and all He did for us in His death, burial, and resurrection, we have an even greater promise and greater assurance of the promise to be with us! Prior to Christ ascending, Jesus made it real clear what He wanted us to do, and in so doing made it real clear why we could do it with strength, diligence and courage! In Matthew we read,

- R. **18 And Jesus came and said to them, "All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." (Matthew 28:18-20)**

- S. He's not with us as dead weight! He's with us as our identity, power, and purpose!! He's with us in such a way that we can surrender our time, talent, and money to Him without fear, because what we have is not only from Him, but it's also unlimited in Him forever, because we have HIM forever! The Lord is with us; how then does it matter at all who or what is against us?

- T. The following is helpful commentary from others on this passage:
 - 1. "The word *be strong* (elsewhere rendered, *be of good courage*) occurs commonly in exhortations to persevere and hold fast, amid whatever obstacles."¹
 - 2. "The use of a threefold repetition of the imperative "be strong!" also emphasizes encouragement. These are the same words spoken by David to Solomon before the building of the first temple (cf. 1 Chr 28:10)." ²
 - 3. "The instruction *be strong* was given to Moses' successor Joshua on the first entry into the promised land (Jos. 1:6-7, 9, 18). We may note that on both the first entry to the promised land and the re-entry in Haggai's time, there was a leader named Joshua. This may be a matter of chance, or we may choose to compare the latter era with the former. Both Joshuas acted on the word of the LORD to be strong, and so inherited God's promises. In both

¹ Pusey, E. B. (1885). [*Notes on the Old Testament: The Minor Prophets: Micah to Malachi*](#) (Vol. 2, p. 308). Funk and Wagnalls.

² Smith, J. E. (1994). [*The Minor Prophets*](#) (p. 505). College Press.

situations, although God strengthened the people (1:14), it was up to them to apply their effort as he directed. The same partnership is required today in God's service. ... The repeated *I am with you* (5; see on 1:13 and the Introduction) may be linked to the next clause, which says that the covenant remains in force. Some of the people may have thought that the exile was a sign that the covenant was finished, or that the continued curse indicated God's rejection, but this was not so. God's gifts and call are irrevocable (*cf.* Rom. 11:29). ... Similarly, God's Spirit is not driven off by his people's sin, or at least not for long (see 1 Sa. 4:22; 6). In Ezekiel's visions, the glory of God finally left Jerusalem due to wickedness in the temple, but only to go to the exiles in Babylon. (*cf.* Ezk. 10:18–22; 11:22–23 with Ezk. 1:1; 11:16.) Now the people are reassured that God's Spirit has returned from Babylon with them, to stay. This reassurance is for all who earnestly seek God's presence and obey his commands (Jas. 4:8)."³

4. “**My Spirit is present among you**’ promises that the power that enabled the people to escape Egypt (cp. Ex 33:14–17) was still actively present to help in this crisis situation.”⁴
5. “The command **Fear not** is based on the assurance that **My Spirit remains in your midst**. This is one of the strongest OT statements of God’s ongoing presence among his people.”⁵
6. “So here, *The word which I covenanted with you*, i. e. this, *I will be with you*, was the central all-containing promise, to which God pledged Himself when He brought them out of Egypt. He speaks to them as being one with those who came up out of Egypt, as if they were the very persons. The Church, ever varying in the individuals of whom it is composed, is, throughout all ages, in God’s sight, one; His promises to the fathers are made to the children in them. So the Psalmist says, *There* (at the dividing of the Red Sea and the Jordan) *do we rejoice in Him*, as if present there; and our Lord promises to the Apostles, *I am with you always even to the end of the world*, by an ever-present Presence with them and His Church founded by them in Him.”⁶

The second reason Haggai gave them to be strong, keep working, and not live in fear had to do with their future.

³ Pennant, D. F. (1994). [Haggai](#). In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 860). Inter-Varsity Press.

⁴ Parsons, G. W. (2017). [Haggai](#). In E. A. Blum & T. Wax (Eds.), *CSB Study Bible: Notes* (p. 1447). Holman Bible Publishers.

⁵ Packer, J. I., Grudem, W., & Fernando, A., eds. (2012). [ESV Global Study Bible](#) (p. 1280). Crossway.

⁶ Pusey, E. B. (1885). [Notes on the Old Testament: The Minor Prophets: Micah to Malachi](#) (Vol. 2, p. 308). Funk and Wagnalls.

(2) God personally guaranteed the successful reconstruction of the temple and its ultimate purpose—point the world to Christ, the Gospel, and the CHURCH! (2:6-9)

- A. 6 For thus says the LORD of hosts: Yet once more, in a little while, I will shake the heavens and the earth and the sea and the dry land. 7 And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with glory, says the LORD of hosts. 8 The silver is mine, and the gold is mine, declares the LORD of hosts. 9 The latter glory of this house shall be greater than the former, says the LORD of hosts. And in this place I will give peace, declares the LORD of hosts." (2:6-9)**
- B.** Now some conservative evangelical scholars and theologians totally dismiss any possible application of this prophecy to the people Haggai was preaching to and say that it is exclusively about the church. There's a thing called Covenant Theology, and those who are truly committed to it can never seem to separate God's relationship and promises to Old Testament believers and Israel from New Testament believers and the church. On the other side of the conservative theological spectrum are the people who are fully committed to something called Dispensational Theology. The people truly committed to that school of conservative evangelical theology can never seem to get Israel and the church together, that is, that there are prophecies in the Bible that apply to both. Therefore, when it comes to Haggai 2:6-9, you will be very likely to read commentators who believe the passage is exclusively about Christ and the church (covenant theology) or exclusively about Israel and the temple (dispensational theology). However, in the last few generations of the church, there are an increasing number of evangelical Christian conservatives who believe that there are prophecies in the Bible that are exclusively about Israel, ones that are exclusively about the church, and ones that are about both. I'm one of those people, and in that, I believe this is an example of a passage that is about Israel in its immediate application and Christ and His church in its ultimate application.
- C.** If we go back to the book of Ezra, we will see exactly how the prophecy was fulfilled within the generation of the people it was preached to. Remember, Haggai is being used by God to encourage the people to be strong and keep working without fear of failure or defeat! God told them He was with them, and as such, as the one who owns everything, He was fully capable of getting everything He wanted and needed to build and run the temple He had sent the Jewish people to build and run! He not only owned it all, but He was also going to personally ensure the people to whom He had given it used it exactly how He intended for it to be used. The job of the Jewish people was to trust Him and keep doing what He told them to do—nothing else. Here's what happened:
- 1.** Ezra 5 tells us that when one of the governors of a neighboring nation who was also under the rule of the Persians saw the Jewish people back to work

on the temple, he wrote a letter to the King of Persia to report their insubordination. But, unlike what had happened 14 years prior, the Governor who wrote this letter was objective in the presentation of his concern. There is no doubt the governor wrote it to try and shut down the rebuilding of the temple, but this time, unlike the previous, it included a statement from the Jews in defense of what they were doing. The Jews rightly claimed that Cyrus the Great had not only issued a decree for them to do what they were doing but that he had also helped facilitate it in a massively substantial way! However, despite the governor not believing the Jews, he nonetheless encouraged the King of Persia to have his scribes research the claim to see if it was true and did so with no suggestion of whether it was or wasn't, just that it needed to be determined.

2. When the letter arrived in Babylon, King Darius read it and did exactly what the governor recommended. He ordered an inquiry, and sure enough, an official copy of the edict from Cyrus the Great was found by Darius's team, and they delivered it to Darius to read. Darius then sent the following letter to the Governor who reached out to him.

3. **6 "Now therefore, Tattenai, governor of the province Beyond the River, Shethar-bozenai, and your associates the governors who are in the province Beyond the River, keep away. 7 Let the work on this house of God alone. Let the governor of the Jews and the elders of the Jews rebuild this house of God on its site. 8 Moreover, I make a decree regarding what you shall do for these elders of the Jews for the rebuilding of this house of God. The cost is to be paid to these men in full and without delay from the royal revenue, the tribute of the province from Beyond the River. 9 And whatever is needed—bulls, rams, or sheep for burnt offerings to the God of heaven, wheat, salt, wine, or oil, as the priests at Jerusalem require—let that be given to them day by day without fail, 10 that they may offer pleasing sacrifices to the God of heaven and pray for the life of the king and his sons. 11 Also I make a decree that if anyone alters this edict, a beam shall be pulled out of his house, and he shall be impaled on it, and his house shall be made a dunghill. 12 May the God who has caused his name to dwell there overthrow any king or people who shall put out a hand to alter this, or to destroy this house of God that is in Jerusalem. I Darius make a decree; let it be done with all diligence." (Ezra 6:6-12)**

4. God used Darius to reinforce His protection of the Jewish people AND to do exactly what Haggai prophesied. The nations all around Israel brought them every single thing they needed to build the temple and worship the Lord in it. Think about the significance of GOD's grace in this!!! The reason they didn't have what they needed was that they disobeyed God. God had "blew it away" (Haggai 1:9) because they refused to put Him first! But now that they have repented, God has not only promised to restore the rain and

remove the blight and mildew that would ensure the prosperity of their future crops, but He has also provided the promise of an abundance of all they need to be given by the pagan peoples around them! God said, all the gold and silver are His, and so is everything else; therefore, if He said He's going to take from the pagan nations and put it to work in His nation, then that's exactly what He's going to do, and that's exactly what He did!

5. In a very Gospel-centric way, the glory of the temple they built was even greater than the one Solomon built because the sovereign, gracious, loving, trustworthy hand of God was even more apparent in the construction of the second temple than it was in the first. The first temple was physically magnificent, and it was accomplished by the hand of God as well, but differently. God used David to turn Israel into the dominant military superpower in the region, and thus the economic wealth that God blessed Solomon with made sense. But this time, they had no influence in the region, no financial prosperity, no military might, no political leverage ... nothing that by the world's standards would ever make sense that they would be successful. Yet, in 515 B.C. (some say 518/517 B.C.), they finished the construction of the temple, in large part because of all the resources brought to them by a lost pagan world that lives under God's authority whether it acknowledges it or not!
- D. So, then, what does Haggai 2:6-9 have to do with Christ and the Church? Well, in Hebrews 12:26-29, the writer actually quotes Haggai 2:6-9 and, in so doing, authoritatively tells how it applies!
1. **26 At that time his voice shook the earth, but now he has promised, "Yet once more I will shake not only the earth but also the heavens." 27 This phrase, "Yet once more," indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain. (Hebrews 12:26-27)**
 2. In other words, the writer of Hebrews, under the inspiration of the Holy Spirit, tells us that Haggai is ultimately speaking about the Kingdom of God in Christ that was inaugurated on the Day of Pentecost, and will be consummated at His second coming when every knee bows and confesses that Jesus is Lord. Its pointing us to the final shaking where every crown will be laid before Him, and the final judgment is issued upon all mankind; when Satan, all his demons and all who are not found in Christ are cast into the lake of fire forever, and the church is fully glorified by Christ as His spotless perfect bride that lives eternally separated from sin and all its influences and consequences so that it can live in perfect abiding love with God and one another forever! (Revelation 19-22)
 3. The writer of Hebrews then gives us the challenge, that is the New Testament application that ultimately comes from Haggai 2:6-9. He writes,

4. **28 Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, 29 for our God is a consuming fire. (Hebrews 12:28-29)**
5. And listen, so that you somehow don't confuse what the writer of Hebrews is telling us to do when he uses the phrase "acceptable worship, with reverence and awe" as being some sort of prescription about music, let's let God's word tell us what the writer means. In Romans 12, Paul wrote,
6. **1 I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. (Romans 12:1)**
7. Singing can be an expression of worship, but worship is totally surrendering yourself! Paul makes it clear that the only worship worthy of God is when we present ourselves fully to Him in the same way that you lay a sacrifice on an altar to be consumed. Everything about the sacrifice is surrendered to God, and as such everything about us should be surrendered to Christ, because He alone is the only King worthy of our worship!
- E. The following is helpful commentary from others about this passage:
 1. "A great shaking would prepare the way for the messianic age. "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." This statement sets forth four great truths. First, the preparatory shaking would be a repetition of what had taken place previously. The word "yet" has the connotation of "yet again." The previous shaking was what took place at Sinai (Heb 12:26). Haggai envisioned a new era ushered in with great commotion. Second, the shaking would occur but once again. Only once more in history would God reveal himself in the manner and significance of Sinai. The Septuagint and the Book of Hebrews render "once for all time." The Gospel dispensation will endure unto the end of time. Third, the shaking would begin in a very short time: "it is a little while." Some think that the vicissitudes of the Persian empire are intended (Keil). Others think the shaking was to begin with the coming of Messiah (Pusey; Deane). Fourth, the shaking would involve the entire universe: "the heavens, the earth, the sea and the dry land." At Sinai there was literal shaking. Physical convulsions also accompanied the advent and ministry of Christ: the star, the angels, darkness at noon when he died on the cross; the earthquake at his resurrection, and the ascension; Pentecost. The introduction of Christianity also produced a moral and spiritual shaking. Yahweh also announces that he would "shake all nations." Great political upheavals took place before the first coming of Christ. The Persian empire fell to Alexander the Great. The Greek empire divided after Alexander's death, and the fragments of that empire warred among themselves until the

Romans conquered the world. As the gospel was carried out into the Roman empire the critics of Christianity exclaimed that the disciples had “upset the world” (Acts 17:6).⁷

2. “2:7 ‘I will shake all the nations so that the treasures of all the nations will come, and I will fill this house with glory,’ says the Lord of Armies.’ The second temple was never intended to be as magnificent as the first. The first was to be the embodiment of the full glory of the dispensation of symbols and types and was soon to pass away. This comparative feebleness had been proved by the idolatry and apostasy of the people, Israel. And when they returned to Jerusalem, they were to have a structure that would be sufficient for the purposes of their worship, but they were not again to be indulged with the splendors of the former house that God had built by the hand of Solomon. Had it been God’s providence that a temple equally magnificent as the first should be built, it might have been easily accomplished. Cyrus appears to have been obedient to the divine will and to have been a great friend of the Jews, but he expressly, by edict, diminished the length of the walls and gave express command that the walls should never be erected as high as before. We have also evidence that a like decree was made by Darius, an equally great friend of the Jews, who could, with the lifting of his finger, have outdone the glory of Solomon’s temple. But in God’s providence it was not arranged that it should be so and, though Herod lavished a good deal of treasure on the second temple for the pleasure of the nation he ruled and to gain some favor from them, he profaned the temple more than he adorned it, since he did not follow the prescribed architecture by which it ought to have been built, and he did not have the divine approval on his labors. No prophet ever commanded, and no prophet ever sanctioned the labors of such a horrible wretch as that Herod. The reason seems to me to be this—in the second temple, during the time it should stand, the dispensation of Christ was softly melted into the light of spiritual truth. The outward worship was to cease there. It seems right that it should cease in a temple that had not the external glory of the first. God intended to light up the first beams of the spiritual splendor of the second temple, namely, his true temple, the church, and he would put a sign of decay on the outward and visible in the temple of the first. Yet he declares by his servant, Haggai, that the glory of the second temple should be greater than the first.”⁸
3. “The *shaking of nations* implies judgments of wrath on the foes of God’s people, to precede the reign of the Prince of Peace (Isa. 13:13). The kingdoms of the world are but the scaffolding for God’s spiritual temple, and will be thrown down when their purpose is accomplished. The transitoriness of all that is earthly should lead men to seek “peace” in Messiah’s everlasting kingdom (v. 9; Heb. 12:27, 28). (Moore.) The Jews in

⁷ Smith, J. E. (1994). [*The Minor Prophets*](#) (pp. 505–506). College Press.

⁸ Spurgeon. (2017). [*The Spurgeon Study Bible: Notes*](#) (p. 1253). Holman Bible Publishers.

Haggai's times hesitated about going forward with the work, through dread of the world-power, Medo-Persia, which was influenced by the craft of Samaria. The prophet assures them that this and all other world-powers are to fall before Messiah, who is to be associated with this temple; therefore they need fear naught. So the sense is explained in Heb. 12:26, which quotes this passage: the apostle compares the heavier punishment which awaits the disobedient under the New Testament with that which met such under the Old Testament. At the establishment of the Sinaitic covenant, only the *earth* was shaken to introduce it, but now *heaven and earth and all things* are to be shaken—*i.e.*, along with prodigies in the world of nature, all kingdoms that stand in the way of Messiah's kingdom, "which cannot be shaken," are to be upturned (Dan. 2:35, 44; Matt. 21:44). Heb. 12:27, "Yet *once more*" favours the English version. St. Paul condenses together the two verses of Haggai (v. 6, 7, and 21, 22), implying that it was one and the same shaking—of which the former verses of Haggai denote the beginning, the latter the end. The shaking began introductory to the first advent; it will be finished at the second. Concerning the former, cf. Matt. 3:17; 27:51; 28:2; Acts 2:2, 4, 31; concerning the latter, Matt. 24:7; Rev. 16:20; 18:20, 21; 20:11 (*Bengel*). There is scarcely a prophecy of Messiah in the Old Testament which does not, to some extent at least, refer to His second coming (*Sir Isaac Newton*)."⁹

4. "With regard to the main object, it was the Prophet's design to strengthen the minds of the godly, that they might not think that the power of God was inefficient, though he had not as yet performed what they had hoped. In short, they were not to judge by present appearances of what had been previously said of their redemption. We said yesterday that the minds of the godly were heavily depressed, because the Prophets had spoken in high terms of the Temple as well as of the kingdom: the kingdom was as yet nothing; and the temple was more like a shed than what might have been compared in glory with the former Temple. It was hence necessary for the Prophet to meet this objection; and this is the reason why he bids them to overlook the present appearance, and to think of the glory which was yet hidden. *As yet*, he says, *it is a small one*; that is, "There is no reason for you to despair, though the grandeur of the Temple does not as yet appear to be so great as you have conceived; but, on the contrary, let your minds pass over to that restoration which is still far distant. *As yet then a small one it is; and I will move the heavens and the earth.*"¹⁰
5. "But this is a remarkable passage. The Jews indeed, who are very absurd in everything connected with the kingdom of Christ, pervert what is here said by the Prophet, and even reduce it to nothing. But the Apostle in Heb. 12.

⁹ Fausset, A. R. (n.d.). [*A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Jeremiah–Malachi*](#): Vol. IV (pp. 655–656). William Collins, Sons, & Company, Limited.

¹⁰ Calvin, J., & Owen, J. (2010). [*Commentaries on the Twelve Minor Prophets*](#) (Vol. 4, p. 357). Logos Bible Software.

reminds us of what God means here. For this passage contains an implied contrast between the law and the gospel, between redemption, just mentioned here, and that which was to be expected, and was at length made known by the coming of Christ. God, then, when he redeemed his people from Egypt, as well as from Babylon, moved the earth: but the Prophet announces here something greater—that God would shake the heaven and the earth. But that the meaning of the Prophet may appear more evident, each sentence must be examined in order.”¹¹

6. “He afterwards adds, *The desire of all nations*. This admits of two explanations. The first is, that nations shall come and bring with them everything that is precious, in order to consecrate it to the service of God; for the Hebrews call whatever is valuable a desire; so that under this term they include all riches, honours, pleasures, and everything of this kind. Hence some render the passage thus, “I will shake all nations, and come shall the desire of all nations.” As there is a change of number, others will have ב, *beth*, or מ, *men*, to be understood, “They shall come with what they desire;” that is, the nations shall not come empty, but shall gather all their treasures to be a holy oblation to God. But we may understand what he says of Christ, *Come shall the desire of all nations, and I will fill this house with glory*. We indeed know that Christ was the expectation of the whole world, according to what is said by Isaiah. And it may be properly said, that when the desire of all nations shall come, that is, when Christ shall be manifested, in whom the wishes of all ought to centre, the glory of the second Temple shall then be illustrious; but as it immediately follows, *Mine is the silver, and mine is the gold*, the more simple meaning is that which I first stated—that the nations would come, bringing with them all their riches, that they might offer themselves and all their possessions as a sacrifice to God.”¹²
7. “It must, indeed, be first observed, that what is said here of the future glory of the Temple is to be applied to the excellency of those spiritual blessings which appeared when Christ was revealed, and are still conspicuous to us through faith; for ungodly men are so blind that they see them not. And this we must bear in mind, lest we dream like some gross interpreters, who think that what is here said was in part fulfilled when Herod reconstructed the Temple. For though that was a sumptuous building, yet there is no doubt but that it was an attempt of the Devil to delude the Jews, that they might cease to hope for Christ. Such was also, probably, the craft of Herod.”¹³

¹¹ Calvin, J., & Owen, J. (2010). [*Commentaries on the Twelve Minor Prophets*](#) (Vol. 4, pp. 357–358). Logos Bible Software.

¹² Calvin, J., & Owen, J. (2010). [*Commentaries on the Twelve Minor Prophets*](#) (Vol. 4, p. 360). Logos Bible Software.

¹³ Calvin, J., & Owen, J. (2010). [*Commentaries on the Twelve Minor Prophets*](#) (Vol. 4, pp. 361–362). Logos Bible Software.

Challenge: What does the use of your time, talent, and money say about how much you PRIORITIZE God and His work to prosper HIS eternal life in your family, community, and the rest of the world in and through your local church?

Do you really believe Christ is the KING who owns everything, because if you do, that includes what you have as well! If we ACTUALLY believe that He is KING, then we will have no other response than to lay down all we are and have before His feet because when we acknowledge Him as King, we are literally saying HE HAS OWNERSHIP, AUTHORITY, and RIGHTS over everything!! Everything I have, I have because He has granted it to me, meaning He's the creator and ruler of all that I am and have—He's KING! As King, everybody and everything exists for His will and glory! It's literally why Jesus had every right to tell a rich young ruler to sell all He had and follow Him (Matthew 19:16-22), because He's KING!

Therefore, if we truly believe Jesus to be who HE IS, then our time, talent, and money should be echoing what's happening at the throne of Christ right now. John wrote,

11 Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, 12 saying with a loud voice, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing! " 13 And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, "To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever! " 14 And the four living creatures said, "Amen! " and the elders fell down and worshiped. (Revelation 5:11-14)

Is the use of your time, talent, and money acknowledging that HE is KING, or does it suggest you think you are?

Are the facts of your life and what you're doing with what God has given you testifying that you truly believe He is the sovereign KING of all creation who is at the same time the eternally LOVING KING who has committed to personally be WITH US FOREVER?

When the time comes for all to hail King Jesus, will you be one whose life testified you did, or one whose condemnation testifies you didn't?