

Sabbath Brothers

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

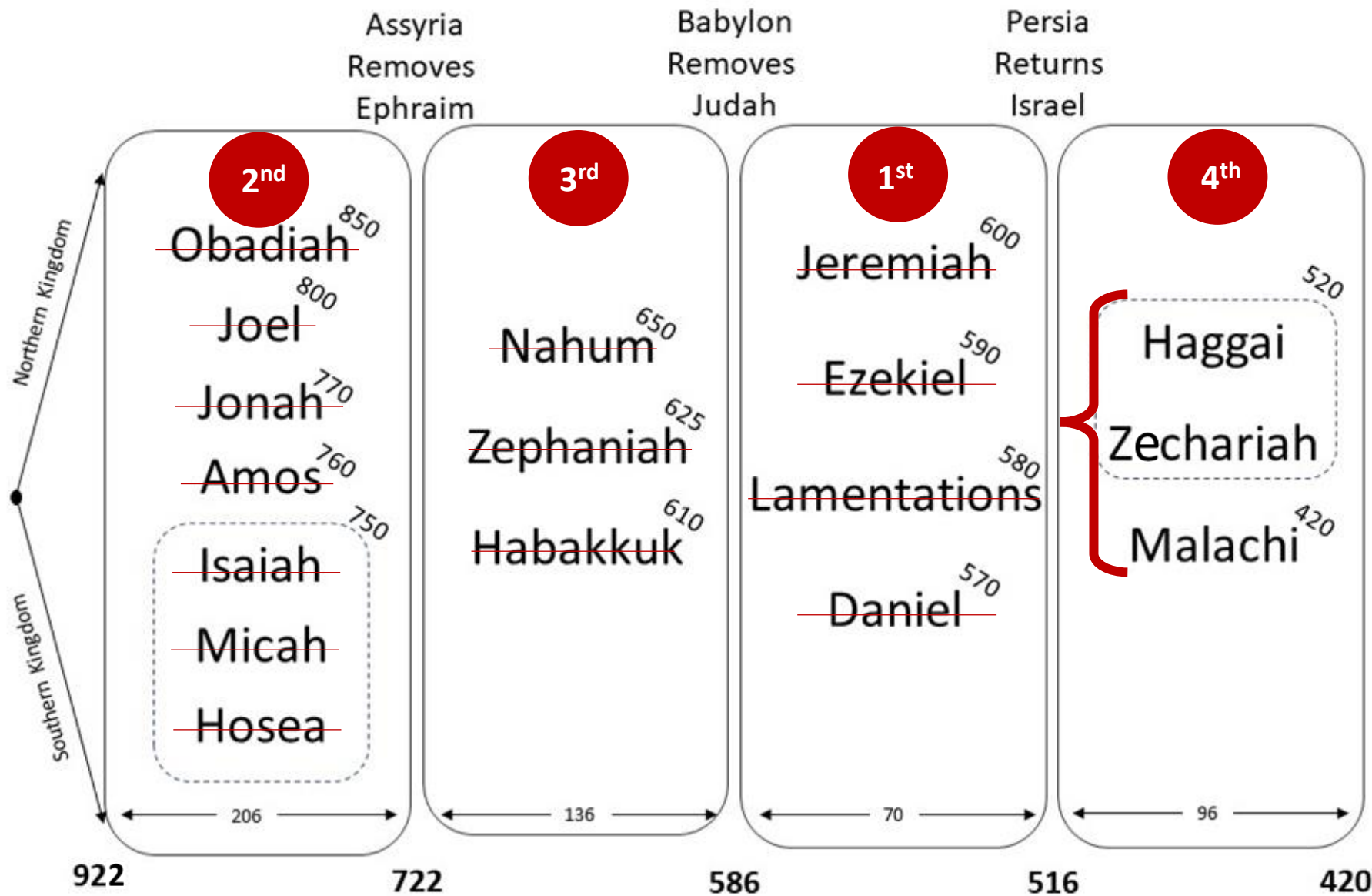
Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes



Timeline of the Prophets



OLD TESTAMENT STRUCTURE, 5-12-5-5-12
5 BOOKS OF THE LAW—12 BOOKS OF HISTORY--5 BOOKS OF WISDOM WRITINGS---5 MAJOR PROPHETS
12 BOOKS OF MINOR PROPHETS---MINOR BECAUSE THEY WROTE LESS. NOT LESS IMPORTANT!

Haggai & Zechariah

Captivity and Restoration of Jerusalem

70 Years
since
606BC Exile

606-586 BC	Israel taken to Babylon	
536 BC	50,000 Jews return to Jerusalem under Zerubbabel	
536 BC	7 th Month (Oct)	Israelites Build Altar and Offer Sacrifice
535 BC	2 nd Month (May)	Work on the Temple Begins, but is Stopped

Haggai &
Zechariah
Encourage
Building

520 BC	6 th Month (Sept), 1 st Day	Haggai's Call to Build
	6 th Month (Sept), 24 th Day	Building Begins
	7 th Month (Oct), 21 st Day	Haggai's Second Appeal
	8 th Month (Nov)	Zechariah's Opening Address
	9 th Month (Dec), 24 th Day	Haggai's 3 rd & 4 th Appeals
	11 th Month (Feb), 24 th Day	Zechariah's Visions

70 Years
since
586BC
Destruction

518 BC	9 th Month (Dec), 4 th Day	Zechariah's Visions
516 BC	12 th Month (Mar), 3 rd Day	Temple is Completed
457 BC	Ezra comes to Jerusalem and makes reforms	
444 BC	Nehemiah Rebuilds the Wall (Period of Malachi)	

Haggai

("Festival")

- The setting follows the Babylonian Captivity which had lasted 70 years, so that the land of Israel might fulfill the Sabbaths (years of rest) that had been missed (Leviticus 26:34 & 43 – Jeremiah 25:12, 29:10, Ezra 36:21, Exodus 23:11)
- The Israelites returned to Jerusalem in order to rebuild the Temple (Ezra 1:5); however, only the foundation had been laid (Ezra 3:8-11). Sheshbazzar had constructed the foundation (Ezra 5:16) followed by Zerubbabel building some of the Temple (Ezra 3:8-13).
- Sixteen years passed before Haggai encouraged Israel's remnant to be revived and to persevere

Outline of Haggai		
Haggai 1:1-15	First Sermon	Conviction – Wrong Priorities
Haggai 2:1-9	Second Sermon	Courage – God's Presence & Peace
Haggai 2:10-19	Third Sermon	Cleanliness – Defilement & Impurity
Haggai 2:20-23	Fourth Sermon	Sovereign King & Signet Ring

Haggai may have seen Solomon's Temple (Haggai 2:3) before it was destroyed in 586BC by the Babylonians. Haggai's single purpose was to rebuild the Temple in Jerusalem.

Man's plans may fail if his priorities do not align to God's priorities

Seek God's Priorities (Haggai 1:1-11)

¹ In the second year of King Darius, on the first day of the sixth month, the word of the LORD came through Haggai the prophet to Zerubbabel son of Shealtiel, the governor of Judah, and to Joshua son of Jehozadak, the high priest:



² "The LORD of Hosts says this: These people say: The time has not come for the house of the LORD to be rebuilt."



³ The word of the LORD came through Haggai the prophet:

⁴ "Is it a time for you yourselves to live in your paneled houses, while this house lies in ruins?"

The concept of "panel" meant to "overlay a wall with some type of material."

⁵ Now, the LORD of Hosts says this:

"Think carefully about your ways:

⁶ You have planted much but harvested little.

You eat but never have enough to be satisfied.

You drink but never have enough to become drunk.

You put on clothes but never have enough to get warm.

The wage earner puts his wages into a bag with a hole in it."



⁷ The LORD of Hosts says this: "Think carefully about your ways.

⁸ Go up into the hills, bring down lumber, and build the house.

Then I will be pleased with it and be glorified," says the LORD.

⁹ "You expected much, but then it amounted to little. When you brought the harvest to your house, I ruined it. Why?"

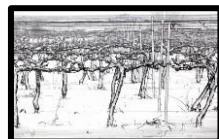


This is the declaration of the LORD of Hosts. "Because My house still lies in ruins, while each of you is busy with his own house.

¹⁰ So on your account, the skies have withheld the dew and the land its crops.



¹¹ I have summoned a drought on the fields and the hills, on the grain, new wine, olive oil, and whatever the ground yields, on man and beast, and on all that your hands produce."



The first day of the month was the "new moon" festival celebrated in the Jewish lunar calendar.

Darius reigned in Persia from 522 – 486BC and is the only Gentile King mentioned in the opening verses by the prophets concerning which king was reigning.

Haggai addresses the civil and religious leaders in Zerubbabel ("Seed of Babylon") of Shealtiel ("I have asked God") and Joshua ("Jehovah is Salvation") of Jehozadak ("Jehovah is Righteous").

The Lord of Hosts is a military title that describes the Lord as the Commander of the Heavenly armies, and it is repeated 12 times in the Book of Haggai.

Consider Your Ways

(Haggai 1:5-7 → Micah 6:14-15)

1	Planted Much	Harvested Little
2	Eat	Never Satisfied
3	Drink	Never Even Have Enough to Get Drunk
4	Dress in Clothing	Never Warm
5	Saves Income	Loses Wealth in Saving/Investment

Only God Can Bring to Fruition

(Ps 39:6, 44:3, 104:27, 127:2; Prov 14:12, 16:25, 23:4; Is 9:20, 55:2; Jer 5:24-25; Hosea 4:10; Amos 8:5-6; John 1:23, 14:6)

"These people" instead of "My People"

"Darius" means "investigation" which is key to Haggai → "Consider your ways" is mentioned five times in four verses (Haggai 1:5, 7, 2:15, 18).

Zerubbabel is identified as the son of Shealtiel in Ezra 3:2, 8; 5:2, Nehemiah 12:1, Matthew 1:12, and Luke 3:27 in the genealogy of Jesus.

Throughout this book Zerubbabel symbolizes the Lord Jesus as King while Joshua ("Yeshua") represents Jesus Christ as High Priest.

The phrase "consider your ways" in the literal Hebrew translation is "put your heart on your roads" which concerned thinking about your ways/motives and where they will lead.

Prior to the Babylonian captivity, Israel had committed idolatry on the high places in order to drive fertility for the land as well as offspring, so the returned remnant had a choice to obey God or revert to idolatry to pursue rain.

God caused the failure of God's people who did not prioritize God's way above worldly interests. (Isaiah 45:7)

God's people were told to
1. Go 2. Bring 3. Build
(Hebrews 3:6; Eph 2:19-22)



The First Day of Each Lunar Month (Haggai 1:1)

*“In the second year of Darius the king, on **the first day** of the sixth month, the word of the LORD came by the prophet Haggai to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest...”*

The English term "month" is the Hebrew word *hodesh*, which can mean "month," "monthly," and "new moon"

New Month Celebrations

*“Besides **the burnt offering of the new moon and its grain offering**, and the continual burnt offering and its grain offering, and their drink offerings, according to their ordinance, for a soothing aroma, an offering by fire to the LORD.”
(Numbers 29:6)*

New Moon Festivals of the Old Testament	
Numbers 10:10; 28:11-15	The first day of each month was the “new moon” festival celebrated in the Jewish lunar calendar.
1 Samuel 20:5	
2 Kings 4:23	
Ezra 3:5	
Isaiah 1:13-14	
Ezekiel 46:1-6	
Hosea 1:13	
Amos 8:5	
Colossians 2:16	

*“In the day of your gladness and in your appointed feasts, and **on the first days of your months**, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you before your God. I am the LORD your God.”
(Numbers 8:10)*



YOUNG



WAXING CRESCENT



FIRST QUARTER



WAXING GIBBOUS



FULL MOON



WANING GIBBOUS



LAST QUARTER



WANING CRESCENT



OLD

God's Judgment of Drought (Haggai 1:11)

"I have summoned a drought on the fields and the hills, on the grain, new wine, olive oil, and whatever the ground yields, on man and beast, and on all that your hands produce."

(Haggai 1:11)

"If you carefully obey my commands I am giving you today, to love the Lord your God and worship Him with all your heart and all your soul, I will provide rain for your land in the proper time, the autumn and spring rains, and you will harvest your grain, new wine, and oil.

I will provide grass in your fields for your livestock. You will eat and be satisfied. Be careful that you are not enticed to turn aside, worship, and bow down to other gods.

Then the Lord's anger will burn against you. He will close the sky, and there will be no rain; the land will not yield its produce, and you will perish quickly from the good land the Lord is giving you."

Deuteronomy 11:13-17

The Lord Had Withheld Rain From... (Haggai 1:11)

1. The Land
2. The Hills
3. The Grain
4. The New Wine
5. The Oil
6. What the Ground Brings Forth
7. Man
8. Beast
9. All of Their Labors

Grain, wine & oil were the primary crops of Palestine

Deuteronomy 11:14

Ezekiel 27:17

Hosea 2:8, 22

JOSHUA THE PRIEST
(Haggai 1:1, 12, 14; 2:2, 4)

Priests in the Lineage of Zadok (Ezekiel 40:46, 44:15, 48:11)

"Then he showed me Joshua the high priest standing before the Angel of the LORD, with Satan standing at his right side to accuse him." (Zechariah 3:1)

Joshua was in the "Zadok" Priestly Line as the grandson of Seraiah who was the High Priest when Jerusalem fell to Nebuchadnezzar (2 Kings 25:18-21; 1 Chronicles 6:14)

Zadok ("Zedek" means "righteous"), and Melchizedek's name (Malki-Tzedek מֶלֶכִּי־צֶדֶק) is translated "king of righteousness" (Genesis 14:17-19; Hebrews 7:10)

Zadok was continually faithful to the rightful King

- King David against the insurrection of Absalom (2 Samuel 15:24-36; 2 Samuel 17:15, 2 Samuel 17:17-21).
 - After Absalom died, Zadok was also an intermediary preparing Judah for the rightful King's return (2 Sam 19:11)
- Solomon against the claim of his brother, Adonijah (1 Kings 1:8, 1 Kings 1:26, 1 Kings 1:32-45).

Zadok's lineage descended from Aaron through Phinehas (Ezra 7:2-5) who received an eternal covenant of peace from God because of his zeal for the Lord (Numbers 25:10-13).

"And the Lord spoke to Moses, saying, 'Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.' "

Immanuel means "God with us"

The Spirit Stirs to Action (Haggai 1:12-15)

¹² Then **Zerubbabel son of Shealtiel**, the **high priest Joshua** son of Jehozadak, and the entire remnant of the people obeyed the voice of the LORD their God and the words of the **prophet Haggai**, because the LORD their God had sent him. **So the people feared the LORD.**



¹³ Haggai, the LORD's messenger, delivered the LORD's message to the people, **"I am with you"** — this is the LORD's declaration.



¹⁴ The LORD stirred up the **spirit of Zerubbabel** son of Shealtiel, governor of Judah, **the spirit of the high priest Joshua** son of Jehozadak, and **the spirit of all the remnant of the people**. They began work on the house of Yahweh of Hosts, their God,



¹⁵ on the twenty-fourth day of the sixth month, in the second year of King Darius.

All three elements of society obeyed God:

1. Zerubbabel (Political)
2. Joshua (Religious)
3. Entire Remnant (Populous)

The first response of Israel to the Spirit was that they feared the Lord (wayyîrə'û וַיִּירָאוּ) the Lord (2 Chronicles 15:2)

The returning remnant understood the might and power of God while today's society doesn't even believe that He exist.

The people are reassured after their repentance that God is with them.

When God's people obey, it is God Who carries their work to fruition (Philippians 2:12-13).

The great "I Am" was with them; God's covenant name (Yahweh – Exodus 3:14) came from the Hebrew word for "I Am" ('ānî אֲנִי).

God's glory had departed from the Temple (Ezekiel 10), but now God's presence (shekinah glory) was promised to His people. God is called "Immanuel" meaning "God with us."

The Spirit first spoke through Haggai, and the people were receptive to the message. Once Israel's returning remnant received the Lord's message (Haggai 1:12), He sent His Spirit.

God's Spirit stirred the political leader (Zerubbabel), the religious leader (Joshua), and then all of the people (Haggai 2:5)

The time had been 3 weeks and 3 days since the opening of the chapter. The Israelites may have been collecting the materials for construction (Haggai 1:8).

The Fear of the Lord

*“The entire remnant of the people obeyed the voice of the LORD their God and the words of the prophet Haggai, because the LORD their God had sent him. So the people **FEARED** the LORD.”*
(Haggai 1:12)



Scriptural Occurrences of “Fear” (wayyîrǝ’ū וַיִּירָאוּ)	
Genesis 20:8	Egypt’s King Abimelech dreams of demise after harboring Sarai
Genesis 43:18	Joseph’s brothers when asked to dine with him as ruler of Egypt
Exodus 14:10	Israel on the coast of the Red Sea begin pursued by Egypt
Exodus 14:31	Israel’s fear of the Lord after He parted the Red Sea
Exodus 34:30	Israel’s fear of Moses whose face glowed after Mount Sinai
Joshua 10:2	Adonizedek, king of Jerusalem, against the power of Gibeon
1 Samuel 17:24	The response of Israel’s warriors to Goliath
2 Kings 17:7	Israel had feared the false gods of Egypt & surrounding nations
Psalms 64:9	Mankind should fear God
Psalms 65:8	Inhabitants of the earth marvel at God’s creation & power over nature
Jonah 1:5	The sailors carrying Jonah were afraid of the storm
Jonah 1:10	The sailors were afraid when Jonah stated that he rebelled against God
Jonah 1:16	The sailors feared the Lord when the sea and the storm calmed
Haggai 1:12	Israel’s Post-Babylon returning remnant who had not built Temple

God's Spirit determines the glory instead of worldly characteristics

Be Strong & Work (Haggai 2:1-9)

¹ On the twenty-first day of the seventh month, the word of the LORD came through Haggai the prophet:

² "Speak to Zerubbabel son of Shealtiel, governor of Judah, to the high priest Joshua son of Jehozadak, and to the remnant of the people:

³ Who is left among you who saw this house in its former glory? How does it look to you now? Doesn't it seem like nothing to you?

⁴ **Even so, be strong, Zerubbabel**"—this is the LORD's declaration.

"Be strong, Joshua son of Jehozadak, high priest. Be strong, all you people of the land"—this is the LORD's declaration. **"Work!**

For I am with you"—the declaration of the LORD of Hosts.

⁵ "This is the promise I made to you when you came out of Egypt, and **My Spirit is present among you; don't be afraid.**"

⁶ For the LORD of Hosts says this: "Once more, in a little while, I am going to shake the heavens and the earth, the sea and the dry land.

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 Hosts.

⁸ "The silver and gold belong to Me"—this is the declaration of the LORD of Hosts.

⁹ **"The final glory of this house will be greater than the first,"** says the LORD of Hosts. **"I will provide**

peace in this place"—this is the declaration of the LORD of Hosts.

God's People should have courage because of His Spirit – not because of their personal skills, abilities & attributes



One month had passed since chapter 1 which would have been the last day of the 8-day Feast of Tabernacles (Leviticus 23:39-42)

Although the Temple had begun being reconstructed, it was not very grand compared to its glory before its destruction (Ezra 3:10-13).

In spite of the Temple being outwardly less attractive, God promises more glory after reconstruction (Haggai 2:9)

God's Spirit had brought Israel out of Babylonian captivity just as He had brought them out of Egyptian slavery

The Gentile nations would contribute monetarily with the rebuilding of the Temple.

The glory of this meeker Temple would be greater than Solomon's former Temple because God's presence established the glory – not the size or ornamentation of the edifice.

Haggai is called to speak to the three audiences that the Lord's Spirit had stirred up (Haggai 1:14)

- The political leader (Zerubbabel)
- The religious leader (Joshua)
- All of the people (Haggai 2:5)

God urged the political, the religious, and the people to work and not fear because His Spirit is with them (Ephesians 6:10). There are four imperatives in Haggai 2:4: **"Take Courage"** is repeated three times followed by **"Work."** A recurring message of Joshua was for God's people to act with courage (Joshua 1:6-7, 18)

Only Haggai 2:6 is quoted from Haggai in the New Testament (Hebrews 12:26) in relation to God's unshakable kingdom

"Redemption" ("silver") and **"glory"** ("gold") belong to the Lord.

Impurity is transferrable while holiness is not (without divine intervention)

God Can Make Holy (Haggai 2:10-19)

¹⁰ On the twenty-fourth day of the ninth month, in the second year of Darius, the word of the LORD came to Haggai the prophet:

¹¹ **“This is what the LORD of Hosts says: Ask the priests for a ruling.**

¹² If a man is carrying consecrated meat in the fold of his garment, and it touches bread, stew, wine, oil, or any other food, does it become holy?” The priests answered, “No.”

¹³ Then Haggai asked, “If someone defiled by contact with a corpse touches any of these, does it become defiled?” The priests answered, “It becomes defiled.”

¹⁴ Then Haggai replied, **“So is this people, and so is this nation before Me”—this is the LORD’s declaration. “And so is every work of their hands; even what they offer there is defiled.**

¹⁵ “Now, reflect back from this day: Before one stone was placed on another in the LORD’s temple,

¹⁶ what state were you in? When someone came to a grain heap of 20 measures, it only amounted to 10; when one came to the winepress to dip 50 measures from the vat, it only amounted to 20.

¹⁷ **I struck you—all the work of your hands—with blight, mildew, and hail, but you didn’t turn to Me”—this is the LORD’s declaration.**

¹⁸ **“Consider carefully from this day forward; from the twenty-fourth day of the ninth month, from the day the foundation of the LORD’s temple was laid; consider it carefully.**

¹⁹ Is there still seed left in the granary? The vine, the fig, the pomegranate, and the olive tree have not yet produced. **But from this day on I will bless you.”**



Israel’s returning remnant once again considered themselves as beyond the consequences of sin because they were doing the work of the Lord in the Promised Land.

This chapter is 3 months after the beginning of construction at the conclusion of chapter 1.

God directs Haggai to ask the Priests about the Mosaic Law (Torah)

The Priests were given parts of the sacrifices to eat (Exodus 29:37; Ezekiel 44:19)

The Mosaic Law documented that touching a corpse would make a person ceremonially unclean (Leviticus 22:4; Numbers 5:9, 19:2).

While the Temple (or other sacred elements) cannot make a person holy (Romans 8:8), that which is defiled in this world can pollute something which is holy (Matthew 23:27).

Whether wheat or wine, the inhabitants produced and realized half (or less) of what they had labored and stored.

The corpse can allude to being “dead to the old self” but elements of this old self can still defile (Romans 8:10; Ephesians 2:1; Colossians 2:13)

God ruined Israel’s harvests as an act of restoration, so that they would turn to Him, but they did not.

Since Israel’s remnant had obediently begun to rebuild the Temple, God told the priests to make note of this day as the beginning of blessing from the Lord.

Just as God punished His people, He now had plans to bless them.

The people had worked for three months on constructing the Temple before this word from the Lord.

Prophecy of the Coming Leader (Haggai 2:20-23)

20 The word of the LORD came to Haggai a second time on the twenty-fourth day of the month:



21 “Speak to Zerubbabel, governor of Judah: I am going to shake the heavens and the earth.



22 I will overturn royal thrones and destroy the power of the Gentile kingdoms. I will overturn chariots and their riders. Horses and their riders will fall, each by his brother’s sword.

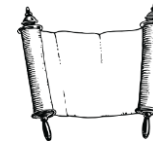


23 On that day”—this is the declaration of the LORD of Hosts—“I will take you, Zerubbabel son of Shealtiel, My servant”—this is the LORD’s declaration—“and make you like My signet ring, for I have chosen you.” This is the declaration of the LORD of Hosts.



Zerubbabel would symbolize the Coming King as the Davidic Covenant (2 Samuel 7) was reestablished.

Zerubbabel was in the line of Jesus to fulfill the Davidic Covenant (Matthew 1:12; Luke 3:27)



God has twice (witness) mentioned that he will shake heaven and earth (Haggai 2:6). There was an earthquake at the crucifixion of Jesus (Matthew 28:2), and there will be an earthquake at His second coming (Ezekiel 38:19; Revelation 16:18-21)

Zerubbabel is in the lineage of Jesus (Matthew 1:12-13; 1 Chronicles 3:19)

Zerubbabel is called “my servant” by God which was also true of the Messiah (Isaiah 41:8; 42:1; 49:5-6; 50:10; 52:13; 53:11).

On the same day that God directed Haggai to tell the priests that only He could purify them and that He would bless them (Haggai 2:10), God also called Haggai to speak to the Governor Zerubbabel as the coming Messiah.

Zerubbabel as Governor (Jesus as King) is foretold as Jesus’ work as intercessory Priest is completed.

The “shaking of the earth” meant that Gentile powers and authorities would be overthrown and subdued as the Gentiles are turned to worship the one true King. (Amos 9:9)

Jesus was God’s signet ring representing the authentication and authority of royalty (Jeremiah 22:24).

“I have chosen you” speaks of the election of the Messiah (1 Kings 11:13; 1 Chronicles 28:4; Nehemiah 9:7; Psalm 135:4; Zechariah 1:17).

Haggai was encouraging the civil and religious authorities as well as the people, that they should continue to faithfully rebuild the Temple, and God would faithfully fulfill the Davidic Covenant with the coming of the Messiah.