

Book of Haggai

Haggai: Introduction

Author

The name of this prophet means festal or the festival of Yah. The book consists of four separate prophecies, all of which were given to Haggai over a four-month period in 520 B.C.

Background

In order to understand the initial reason for this material, it is important to know its historical background. That information is contained within the first five chapters of the book of Ezra.

EZR 1:1-2 Now in the first year of Cyrus king of Persia, that the word of Yahuwah spoken by the mouth of Jeremiah might be fulfilled, Yahuwah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying, Thus says Cyrus king of Persia: All the kingdoms of the earth Yahuwah Aluhym of heaven has given me. And He has commanded me to build Him a house at Yerushalayim which is in Yahuwdah. Cyrus conquered Babylon in 539 B.C. The first year of Cyrus' rule over Babylon was 539-538 B.C. It was during that period that this decree was proclaimed.

1:3, 5 Who is there among you of all His people? May his Aluhym be with him! Now let him go up to Yerushalayim, which is in Yahuwdah, and build the house of Yahuwah Aluhym of Yisra'el (He is Yahuwah), which is in Yerushalayim...Then the heads of the fathers' houses of Yahuwdah and Benjamin, and the priests and the Levites, with all those whose spirits Yahuwah had moved, arose to go up and build the house of Yahuwah which is in Yerushalayim.

Cyrus' decree clearly spelled out that the sole reason he was allowing these people to go to Yerushalayim was in order to build a temple to Yahuwah. The total number who initially returned from the tribes of Yahuwdah, Benjamin and Levi was only 42,360 (EZR 2:64). This group probably arrived in Yerushalayim in the summer of 538 B.C.

EZR 3:1-5 And when the seventh month had come, and the children of Yisra'el were in the cities, the people gathered together as one man to Yerushalayim. Then Yahuwshuwa the son of Yotsadaq and his brethren the priests, and Zerubbabel the son of Shealtiel and his brethren, arose and built the altar of the Aluhym of Yisra'el, to offer burnt offerings on it, as it is written in the Law of Mosheh the man of Yahuwah. Though fear had come upon them because of the people of those countries, they set the altar on its bases; and they offered burnt offerings on it to Yahuwah, both the morning and evening burnt offerings. They also kept the Feast of Tabernacles, as it is written, and offered the daily burnt offerings in the number required by ordinance for each day; and afterward they offered the regular burnt offering, and those for New Moons and for all the appointed feasts of Yahuwah that were consecrated, and those of everyone who willingly offered a freewill offering to Yahuwah.

The first project was to build an altar so that the continual burnt offering (EXO 29:38-39) could be resumed, beginning on the Feast of Trumpets.

3:6 From the first day of the seventh month they began to offer burnt offerings to Yahuwah. But the foundation of the temple of Yahuwah had not yet been laid.

Book of Haggai

The foundation of the temple would not be laid until after Passover the following year.

3:8, 10 Now in the second month of the second year of their coming to the house of Yahuwah at Yerushalayim, Zerubbabel the son of Shealtiel, Yahuwshuwa the son of Yotsadaq, and the rest of their brethren the priests and the Levites, and all those who had come out of the captivity to Yerushalayim, began work and appointed the Levites from twenty years old and above to oversee the work of the house of Yahuwah... When the builders laid the foundation of the temple of Yahuwah, the priests stood in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise Yahuwah, according to the ordinance of David king of Yisra'el.

Unfortunately, once the foundation was laid, problems arose with the people who lived north of Yerushalayim.

EZR 4:1-5 Now when the adversaries of Yahuwdah and Benjamin heard that the descendants of the captivity were building the temple of Yahuwah Aluhym of Yisra'el, they came to Zerubbabel and the heads of the fathers' houses, and said to them, —Let us build with you, for we seek your Aluhym as you do; and we have sacrificed to Him since the days of Esarhaddon king of Assyria, who brought us here. But Zerubbabel and Yahuwshuwa and the rest of the heads of the fathers' houses of Yisra'el said to them, —You may do nothing with us to build a house for our Aluhym; but we alone will build to Yahuwah Aluhym of Yisra'el, as King Cyrus the king of Persia has commanded us. Then the people of the land tried to discourage the people of Yahuwdah. They troubled them in building, and hired counselors against them to frustrate their purpose all the days of Cyrus king of Persia, even until the reign of Dareyawesh king of Persia.

An inset (verses 6-23) follows and gives a short history of the later attempts of the enemies of Yahuwdah to prevent the rebuilding of Yerushalayim. The thought from verse 5 continues in verse 24.

4:24 Thus the work of the house of Yahuwah which is at Yerushalayim ceased, and it was discontinued until the second year of the reign of Dareyawesh king of Persia.

Progress on the construction of the temple came to a halt in 537 B.C. After the death of Cyrus in 529 B.C., Cambyses II came to the throne and reigned for seven years until he died in 522 B.C. He was followed by his brother Smerdis, who reigned for two months before being replaced by Dareyawesh I.

It was in Dareyawesh's second year that Haggai delivered the messages Aluhym had given him. Zekaryah also began the work Aluhym gave him to do at that time.

EZR 5:1 Then the prophet Haggai and Zekaryah the son of Iddo, prophets, prophesied to the Yahuwdim who were in Yahuwdah and Yerushalayim, in the name of the Aluhym of Yisra'el, who was over them.

Book of Haggai

Purpose

The primary focus of Haggai's messages was to remind Yahuwah's people of their responsibility to finish the work of building the temple. Although this material was delivered directly from the lips of Haggai to those responsible for rebuilding a physical temple in Yerushalayim at a historical time, the messages were recorded for a future time for another group of Yahuwah's people who are failing to fulfill their responsibility to finish or make ready the spiritual temple.

Haggai: Chapter 1

1:1 In the second year of King Dareyawesh, in the sixth month, on the first day of the month, the word of Yahuwah came by Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Yahuwdah, and to Yahuwshuwa the son of Yahotsadaq, the high priest, saying,

Timeframe

Haggai delivered this first message on the New Moon of the sixth month (Elul). As indicated in EZR 3:5, the New Moons were being observed after the altar was completed. New Moon observance involved assembling at the altar, so providing a good opportunity for Haggai to relay Yahuwah's message to the people.

Zerubbabel

Zerubbabel, also known as Sheshbazzar (EZR 1:8; 5:14, 16), was the grandson of king Yahoiaquin of Yahuwdah and the son of Pedaiah (1CH 3:17, 19). Shealtiel was actually Zerubbabel's uncle, but for some reason he adopted him; as a result he is listed with Zerubbabel in both the legal genealogy through Joseph (MAT 1:12) and the bloodline through Miriam (LUK 3:27) of Amanuwal Ha'Mashyach.

Although Zerubbabel was of royal blood, he was appointed as a governor and not a king. This act was guided by Aluhym because He had declared that none of Yahoiaquin's immediate descendants would rule as kings over Yahuwdah:

JER 22:28-30 Is this man Yahoiaquin [NKJ: Coniah] a despised, broken pot, an object no one wants? Why will he and his children be hurled out, cast into a land they do not know? O land, land, land, hear the word of Yahuwah! This is what Yahuwah says: Record this man as if childless, a man who will not prosper in his lifetime, for none of his offspring will prosper, none will sit on the throne of David or rule [NKJ: and ruling] anymore in Yahuwdah. (NIV)

Yahuwshuwa

Yahuwshuwa was the son of Yahotsadaq, who became the high priest after the fall of the Southern Kingdom and the deportation to Babylon (1CH 6:15). He was also the grandson of Seraiah (1CH 6:14), who was put to death by Nebuchadnezzar after the capture of Yerushalayim (2KI 25:18, 21).

Book of Haggai

Addressing the Leadership

Aluhym had Haggai first address the civil and religious leadership directly because of their accountability to Him.

1:2 Thus speaks Yahuwah of hosts, saying: This people says, The time has not come, the time that Yahuwah's house should be built.

The recognized leaders of the people had allowed them to shirk their responsibility. Yahuwah draws the attention of Zerubbabel and Yahuwshuwa to the fact that they were not leading the people, but the people were leading them. Rather than showing resolve and maintaining the need to make building the temple their priority, the leaders yielded to the desire of the people, which was to take the path of least resistance.

By referring to them as —This people, Yahuwah does not acknowledge the people as His people, because they had not fulfilled their responsibility to Him. They left Babylon with the understanding that a royal decree required them to build Yahuwah's temple. However, after laying the foundation they had stopped and had done nothing more for seventeen years. They had set themselves up as judges and made the decision to proceed no further. In essence, they had decided for themselves with what Yahuwah ought to be satisfied.

The case can be made that they reached their conclusion based upon the resistance they were experiencing from the people of the land, who had become their adversaries (EZR 4:4-5); they may have believed they would face less opposition if they put off building until a later time. Just as the adversaries of Yahuwah's people in that day influenced them to put off building the temple, so the adversary (1PE 5:8) of Yahuwah's people in the time of the end has succeeded in convincing them that, despite major spiritual deficiencies, they are satisfactory and acceptable the way they are, and have no need to be working on themselves, preparing themselves to be the bride of Mashyach.

REV 3:14-17, 19 And to the angel of the church of the Laodiceans [meaning: Let the people judge] write, These things says the Aman, the Faithful and True Witness, the Beginning of the creation of Aluhym: I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will spew you out of My mouth. Because you say, I am [spiritually] rich, have become wealthy, and have need of nothing' [no need to change, no need to seek Aluhym or heed His warnings]—and do not know that you are [spiritually] wretched, miserable, poor, blind, and naked...As many as I love, I rebuke and chasten. Therefore be zealous and repent.

1:3 Then the word of Yahuwah came by Haggai the prophet, saying,

Addressing the People

After first acknowledging the leaders of the people, Yahuwah now directs His correction through Haggai to the people themselves.

1:4 Is it a time for you yourselves to live in your well-roofed [NKJ: paneled] houses, while this house lies in ruins?' (REB)

Book of Haggai

Aluhym pointed out that the root of their problem was selfishness; they were more concerned about getting what they wanted for themselves than doing what Aluhym wanted them to do.

1:5 Now this is what Yahuwah Almighty says: Give careful thought to your ways [TNK: Consider how you have been faring; REB: Consider your way of life]. (NIV)

Examine Yourselves

This is the first of four times this admonition is announced. Yahuwah expects His people to be introspective and examine themselves (2CO 13:5).

1:6 You have sowed much and brought in little; you eat without being satisfied; you drink without getting your fill; you clothe yourselves, but no one gets warm; and he who earns anything earns it for a leaky purse. (TNK)

Examination requires observation. To determine whether we have made the correct choice requires observing its outcome whether the fruit is good or bad (MAT 7:16-20)!

1:7 This is what Yahuwah Almighty says: Give careful thought to your ways [TNK: Consider how you have fared; REB: Consider your way of life]. (NIV)

By repeating this admonition, Yahuwah stresses the importance of taking time for serious meditation. As verse 6 revealed, they did not succeed in satisfying any of their basic desires. Once they had begun neglecting the building of the temple, all of their subsequent efforts in other endeavors had been in vain.

1:8 Go up into the hill-country, fetch timber, and build a house acceptable to Me, where I can reveal My glory, says Yahuwah. (REB)

Building a Temple

Apparently the stone from Solomon's temple would be reused, but all of the wood from Lebanon had been turned to ash when the Babylonians burned the temple after removing the precious metal (JER 52:13). It would therefore be necessary to clean the original stones and replace all of the wood that had been used to cover all of the interior stone (1KI 6:15-18).

By stating that the temple was required to be acceptable to Him for His glory to be present, Yahuwah reveals that it must meet His requirements—He will not be satisfied with what the people determine is best.

1:9 You expected much, but see, it turned out to be little. What you brought home, I blew away. Why? declares Yahuwah Almighty. Because of My house, which remains a ruin, while each of you is busy with his own house. (NIV)

1:10 It is your fault that the heavens withhold their moisture and the earth its produce. (REB)

1:11 For I called for a drought on the land and the mountains, on the grain and the new wine and the oil, on whatever the ground brings forth, on men and livestock, and on all the labor of your hands.

Change

Yahuwah warned the people that they would need to change their ways and understand the seriousness of their obligation to Him if they wanted conditions to improve. Yahuwah reminded them that He has complete control over His creation and He would prolong the curses they were suffering until they ceased seeking their desires and submitted to His.

1:12 Then Zerubbabel son of Shealtiel, Yahuwshuwa son of Yahotsadaq, the high priest, and the whole remnant of the people obeyed the voice of Yahuwah their Aluhym and the message of the prophet Haggai, because Yahuwah their Aluhym had sent him. And the people feared Yahuwah. (NIV)

Obedience

Here we find something unique among the descendants of Yisra'el; unlike their normal reaction to a prophet sent by Yahuwah, these actually listened and obeyed the message. They took the correction and repented.

1:13 Then Haggai, Yahuwah's messenger, spoke Yahuwah's message [REB: as Yahuwah had commissioned him] to the people, saying, I am with you, says Yahuwah.

Haggai's Title

This is the only time in scripture where Yahuwah attaches the title Yahuwah's messenger to the name of one of His prophets.

I Am With You

Because of the repentant response of the people, Yahuwah assured them that He would be with them in the work they now had to do.

1:14-15 So Yahuwah stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Yahuwdah, and the spirit of Yahuwshuwa the son of Yahotsadaq, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of Yahuwah of hosts, their Aluhym, on the twenty-fourth day of the sixth month, in the second year of King Dareyawesh.

Beginning the Work

After making the necessary preparations for three weeks, they began the actual work of building the temple according to Yahuwah's specifications. The Hillel Hebrew calendar date can be converted to September 21 on the Roman calendar.

Haggai: Chapter 2

2:1 In the seventh month, on the twenty-first day of the month, the word of Yahuwah came by Haggai the prophet, saying:

Book of Haggai

Timeframe

This message was delivered at another time when all of the people were assembled together: on the seventh day of the Feast of Tabernacles (LEV 23:34). On the Roman calendar this date—Tishri 21 would have been October 17.

2:2-3 —Speak now to Zerubbabel the son of Shealtiel, governor of Yahuwdah, and to Yahuwshuwa the son of Yahotsadaq, the high priest, and to the remnant of the people, saying: Who is left among you who saw this temple in its former glory [TNK: splendor]? And how do you see it now? In comparison with it, is this not in your eyes as nothing?

Remembering

Since sixty-seven years had elapsed since Solomon's temple was destroyed, only a small number of the people would have any memory of it. Any comparison to its finished splendor with what meager amount of construction they had been able to achieve in less than one month could have been disheartening, so Aluhym offered them encouragement.

2:4 Yet now be strong [NAS: take courage], Zerubbabel, says Yahuwah; and be strong [NAS: take courage], Yahuwshuwa, son of Yahotsadaq, the high priest; and be strong [NAS: take courage], all you people of the land, says Yahuwah, and work; for I am with you, says Yahuwah of hosts.

I Am With You

Yahuwah reassured them that, although constructing the temple would be hard, tedious work and would require more time to complete than they might think, He was patient and would remain with them as long as they pressed forward with their obligation to Him.

2:5 This is what I covenanted with you when you came out of Egypt.... (NIV)

The first part of this verse is parenthetical concerning Yahuwah's being —with them. The agreement to which Yahuwah alludes is the one He made during His discussion with Mosheh after Yisra'el rebelled and worshipped the golden calf.

EXO 33:13-17 Now therefore, I pray, if I [Mosheh] have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation is Your people. And He said, My Presence will go with you, and I will give you rest. Then he said to Him, If Your Presence does not go with us, do not bring us up from here. For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who are upon the face of the earth. Then Yahuwah said to Mosheh, I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name.

2:5 (cont.) ...And My Spirit remains among you. Do not fear. (NIV)

The presence of Yahuwah with them is what set them apart from all other people. The reason Yahuwah wanted the temple built was to indicate to the rest of the nations that He dwelt with His

Book of Haggai

people. Since Yahuwah expressed His intention to continue being with them, there was no reason for them to fear any opposition to the fulfillment of the task before them.

2:6 For thus says Yahuwah of hosts: Once more (it is a little while) I will shake heaven and earth, the sea and dry land;

Paul referred to this verse when discussing a later time during the Day of Yahuwah (HEB 12:26-27) when the physical will cease and only the spirit realm will remain (2PE 3:10). However, Yahuwah's message through Haggai refers to events involving the outpouring of Yahuwah's wrath at the beginning of the Day of Yahuwah, when the calamities announced by the Seven Trumpets will occur.

2:7 and I will shake all nations, and they shall come to the Desire of All Nations [NIV: the desired of all nations will come; TNK: the precious things of all the nations shall come here],...

The TNK attributes that which is desired to precious physical items. The NKJ and NIV more accurately connect the Desire of All Nations to the appearance of Ha'Mashyach. Although humanity does not know Him, the vast majority desire deliverance from the shackles of suffering they are experiencing in this present world (ROM 8:22) a desire that can only be realized when the Savior, Amanuwal Ha'Mashyach, comes and establishes His rule over all nations.

2:7 (cont.) ...and I will fill this temple with glory, says Yahuwah of hosts.

The temple, the place where Yahuwah dwells, that Yahuwah fills with glory at the time Mashyach comes, will consist of those who participate in the First Resurrection.

1CO 3:16 Do you not know that you are the temple of Yahuwah and that the Spirit of Yahuwah dwells in you?

1JO 3:2 Beloved, now we are children of Yahuwah; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

2:8 The silver is Mine, and the gold is Mine, says Yahuwah of hosts.

Mine

Everything in all of creation is Yahuwah's including all the precious metals. Yahuwah does not desire precious metals or jewels. He is not drawn to anything physical. What He desires including where He desires to dwell involves a spiritual state of mind.

ISA 66:1-2 Thus says Yahuwah: Heaven is My throne, and earth is My footstool. Where is the house that you will build Me? And where is the place of My rest? For all those things My hand has made, and all those things exist, says Yahuwah. But on this one will I look: on him who is poor and of a contrite spirit, and who trembles at My word.

Book of Haggai

2:9 The glory [NRS: splendor] of this latter temple shall be greater than the former, says Yahuwah of hosts.

The Glory

Since the glory of the place of Yahuwah's dwelling at the First Resurrection (JOH 17:21-23) will be glory in the realm of spirit, the glory of that latter temple will be far more glorious than the physical splendor of Solomon's temple.

2:9 (cont.) ...And in this place I will give peace, says Yahuwah of hosts.

Peace

Peace will be experienced in both the latter temple and in the land of Yisra'el, owing to the presence of the Prince of Peace (ISA 9:6).

Timeframe

Chronologically, Zekaryah delivered his first prophecy which dealt with the need of the people to return to Yahuwah in the eighth month (ZEC 1:1-6); that means it came prior to Haggai's third message, which begins in the following verse.

2:10 On the twenty-fourth day of the ninth month, in the second year of Dareyawesh, the word of Yahuwah came by Haggai the prophet, saying,

This date Chislew 24 would have been December 18 on the Roman calendar.

2:11-12 Thus said Yahuwah of Hosts: seek a ruling from the priests, as follows [NIV: ask the priests what the law says]: If a man is carrying sacrificial flesh [NKJ: holy meat] in a fold of his garment, and with that fold touches bread, stew, wine, oil, or any food, will the latter become holy? In reply, the priests said, No. (TNK)

Transmission of Righteousness?

The question was whether righteousness can be transmitted from one who is righteous to someone who is not. The priests correctly concluded that righteousness is non-transferable. Righteousness cannot be transmitted to the disobedient.

2:13 And Haggai said, If one who is unclean because of [NIV: defiled by contact with] a dead body touches any of these, will it be unclean? So the priests answered and said, It shall be unclean.

Defilement

Unlike righteousness, which cannot be transmitted, unrighteousness surely is contagious.

2:14 Then Haggai said, So it is with this people and this nation in My sight, declares Yahuwah. Whatever they do and whatever they offer there is defiled [NKJ: unclean]. (NIV)

Apparently, after working on the temple for two months, some of the people must have let down, become negligent and drifted away from their assigned duties. It was then that Zekaryah had

Book of Haggai

exhorted them not to return to the half-hearted ways of their ancestors. Then, about a month later, Haggai pointed out how the half-hearted attitudes of a few could become contagious and defile the entire nation's relationship with Aluhym.

2:15 And now, carefully consider from this day forward [REB: Now look back over recent times down to this day]: **from before stone was laid upon stone in the temple of Yahuwah**

Haggai asked them to review their recent history and think about what they had done, and then consider what the outcome of their actions had been. By so doing they should understand that there was a cause for every problem they had encountered. It should be clear that the problems they had experienced prior to beginning to build the temple were due to their neglecting their obligation to Yahuwah.

2:16-17 When anyone came to a heap of twenty measures [MOF: eight bushels of grain], **there were only ten** [MOF: four]. **When anyone went to a wine vat to draw fifty measures** [MOF: barrels], **there were only twenty. I struck all the work of your hands** [MOF: I was punishing you] **with blight, mildew and hail, yet you did not turn to Me,' declares Yahuwah.** (NIV)

These were the curses that Yahuwah had brought on them to cause them to pause and reflect; the curses were to be catalysts that would prompt them to turn back to Yahuwah.

2:18 From this day on, from this twenty-fourth day of the ninth month, give careful thought to the day when the foundation of Yahuwah's temple was laid. Give careful thought: (NIV)

The people were asked to analyze carefully their history all the way back to when the temple's foundation was laid seventeen years earlier.

2:19 will the seed still be diminished in the barn? Will the vine and the fig, the pomegranate and the olive still bear no fruit? Not so; from this day I shall bless you. (REB)

Blessings

After seventeen years, things would now be much different. Yahuwah had removed the curses, replacing them with blessings. When we consider the information recorded in Ezra, the blessings of Yahuwah no doubt included His turning the adversaries of the Yahuwdim into assistants.

EZR 5:2-3, 5 So Zerubbabel the son of Shealtiel and Yahuwshuwa the son of Yotsadaq rose up and began to build the house of Yahuwah which is in Yerushalayim; and the prophets of Yahuwah were with them, helping them. At the same time Tattenai the governor of the region beyond the River and Shethar-Bozenai and their companions came to them and spoke thus to them: Who has commanded you to build this temple and finish this wall?...But the eye of their Aluhym was upon the elders of the Yahuwdim, so that they could not make them cease till a report could go to Dareyawesh (vss. 6-17). Then a written answer was returned concerning this matter.

Book of Haggai

Truly, Yahuwah's hand was involved in the response of Dareyawesh.

EZR 6:6-14 Now therefore, Tattenai, governor of the region beyond the River, and Shethar-Boznai, and your companions the Persians who are beyond the River, keep yourselves far from there. Let the work of this house of Yahuwah alone; let the governor of the Yahuwdim and the elders of the Yahuwdim build this house of Yahuwah on its site. Moreover I issue a decree as to what you shall do for the elders of these Yahuwdim, for the building of this house of Yahuwah: Let the cost be paid at the king's expense from taxes on the region beyond the River; this is to be given immediately to these men, so that they are not hindered. And whatever they need young bulls, rams, and lambs for the burnt offerings of the Aluhym of heaven, wheat, salt, wine, and oil, according to the request of the priests who are in Yerushalayim let it be given them day by day without fail, that they may offer sacrifices of sweet aroma to the Aluhym of heaven, and pray for the life of the king and his sons. Also I issue a decree that whoever alters this edict, let a timber be pulled from his house and erected, and let him be hanged on it; and let his house be made a refuse heap because of this. And may the Aluhym who causes His name to dwell there destroy any king or people who put their hand to alter it, or to destroy this house of Yahuwah which is in Yerushalayim. I Dareyawesh issue the decree; let it be done diligently. Then Tattenai, governor of the region beyond the River, Shethar-Boznai, and their companions diligently did according to what King Dareyawesh had sent. So the elders of the Yahuwdim built, and they prospered through the prophesying of Haggai the prophet and Zekaryah the son of Iddo. And they built and finished it, according to the commandment of the Aluhym of Yisra'el, and according to the command of Cyrus, Dareyawesh, and Artaxerxes king of Persia.

Verse 20 begins the fourth and final prophetic message that Haggai delivered.

2:20-21 And the word of Yahuwah came to Haggai a second time on the twenty-fourth day of the month: Speak to Zerubbabel the governor of Yahuwdah:...(TNK)

Timeframe

This message came on the same day as the previous one, but was a personal one to Zerubbabel.

2:21 (cont.)-22 ...I am going to shake the heavens and the earth. And I will overturn [NKJ: overthrow] the thrones of kingdoms and destroy the might of the kingdoms of the nations. I will overturn chariots and their drivers. Horses and their riders shall fall, each by the sword of his fellow [NRS: a comrade]. (TNK)

Yahuwah identifies the time of the fulfillment of this message as the time when He concludes pouring out His wrath during the Day of Yahuwah. The thrones of kingdoms will be overthrown when Mashyach becomes King of kings (REV 11:15) and the armies assembled to repel Him are destroyed by a plague that causes them to turn on each other (ZEC 14:13).

2:23 On that day declares Yahuwah of Hosts I will take you, O My servant Zerubbabel son of Shealtiel declares Yahuwah and make you as a signet [NKJ: like a signet ring; MOF: highly honour you]; for I have chosen you declares Yahuwah of Hosts. (TNK)

Book of Haggai

Zerubbabel

The name Zerubbabel means begotten in Babylon. Yahuwah identifies him as My servant, which is the title often used to identify Amanuwal Ha'Mashyach (ISA 49:5-6), who was begotten by the Father in Miriam (MAT 1:18-20). It is also true that Amanuwal was begotten in the present, evil world that is based on and part of the Babylonian system.

Signet Ring

The signet or seal of the king was on his ring and was used by the king to stamp his personal mark of identity on decrees that carried his authority. It is Amanuwal Ha'Mashyach who is the Zerubbabel that has been chosen to bear the authority of the Father and who has been given the responsibility for overseeing the building of the temple (MAT 16:18) of the First Resurrection, a temple that will be much more glorious than the temple built by Solomon.

Conclusion

It is the duty of every individual selected by the Father to be part of that temple to work diligently on that section of the temple which Yahuwah has directed him or her to build himself or herself! Personal preparation is required in order for Amanuwal's bride to be made ready and for His temple to be completed! Once it is finished the glory of Yahuwah will fill it at the First Resurrection an event that is symbolized by the ceremony of the elevated loaves on the Feast of Weeks, or Pentecost. Therefore, the name of Haggai, the festival of Yah, the prophet whose primary focus revolved around completing the building of the temple, most likely should be connected to that particular festival.