

Haggai

Authorized King James Version (KJV)

Author: Haggai · Written: c. 520 BC · Category: Minor Prophets

Introduction

Haggai is the first post-exilic prophet, calling the returned exiles to complete the temple they had abandoned for sixteen years. His message is direct and urgent: **priorities matter to God, and when we put our own interests before His house, we sabotage our own prosperity.** The people had rebuilt their personal homes while God's house lay in ruins, assuming they could pursue comfort before obedience. Haggai exposes this self-defeating priority inversion—they sowed much but reaped little, ate but were not satisfied, earned wages only to put them in bags with holes (1:6). The connection between spiritual negligence and material insufficiency demonstrates that God controls the blessings we often take for granted.

The returning exiles had laid the temple foundation enthusiastically in 536 BC, but opposition and discouragement halted construction. Sixteen years later, in 520 BC, the work remained unfinished while the people concentrated on their own houses, crops, and businesses. **Haggai rebukes this misplaced prioritization with a pointed question: 'Is it time for you to dwell in your paneled houses, while this house lies in ruins?' (1:4).** The rhetorical question implies the obvious answer—no, it is never time to prioritize personal comfort over divine purposes. The command 'Consider your ways' (repeated multiple times) calls for honest self-examination about priorities.

When the people respond obediently under Governor Zerubbabel and High Priest Joshua, Haggai provides encouragement. Some who remembered Solomon's temple wept at the new temple's modest appearance, mourning its inferior glory. **God's response transforms disappointment into hope: 'The glory of this latter house shall be greater than of the former' (2:9).** This promise finds partial fulfillment when Herod expands the temple, but ultimate fulfillment when Christ—the incarnate glory of God—enters this very temple. What appears insignificant in human eyes becomes the focal point of divine redemption.

Haggai's four precisely dated messages span four months (August to December 520 BC), creating urgency and demonstrating God's specific involvement in historical moments. The book combines rebuke for misplaced priorities, encouragement for discouraged workers, teaching on holiness and contamination, and promises of future shaking and blessing. **Small beginnings under divine blessing exceed great accomplishments under divine indifference.** The people learned that God's presence and purposes matter infinitely more than impressive architecture or comfortable circumstances.

Book Outline

- **First Message: Rebuke** (1:1-11) — Call to consider misplaced priorities
- **The People's Response** (1:12-15) — Obedience and work begins
- **Second Message: Encouragement** (2:1-9) — Be strong, greater glory coming
- **Third Message: Blessing** (2:10-19) — Holiness and contamination, blessing promised
- **Fourth Message: Zerubbabel** (2:20-23) — God's signet ring, shaking of nations

Key Themes

- **Priorities: God's House Before Our Own:** The central rebuke addresses **misplaced priorities**—the people beautified their homes while neglecting God's house. Haggai's question 'Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?' (1:4) exposes rationalization and self-interest. True prosperity comes not from prioritizing personal comfort but from putting God first. The principle 'seek ye first the kingdom of God' (Matthew 6:33) is already operating in Haggai.
- **The Connection Between Obedience and Blessing:** Haggai demonstrates that **spiritual priorities affect material outcomes**. Because the people neglected the temple, they experienced agricultural failure, economic frustration, and dissatisfaction (1:6, 9-11). When they obeyed and resumed building, God promised 'from this day will I bless you' (2:19). This is not prosperity gospel but covenant principle—God blesses those who honor Him with obedience and withholds blessing from those who don't.
- **The Presence of God with His People:** Three times God declares 'I am with you' (1:13; 2:4-5), providing **the ultimate motivation for obedience and source of encouragement**. Human strength fails, circumstances discourage, but God's presence empowers. The promise 'my spirit remaineth among you: fear ye not' (2:5) connects to the Exodus deliverance, demonstrating covenant continuity. God's presence transforms impossible tasks into achievable missions.
- **Future Glory Exceeding Present Limitations:** Though the present temple appeared modest, God promised '**The glory of this latter house shall be greater than of the former**' (2:9). This teaches that God's evaluation differs from human assessment. Present smallness does not limit future significance when God is involved. The promise finds multiple fulfillments—Herod's expansion, Christ's presence, and the church as God's dwelling place. Divine glory transcends architectural magnificence.
- **The Shaking of Nations and God's Kingdom:** God announces 'I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations' (2:6-7). **This cosmic shaking overthrows human kingdoms to establish God's eternal kingdom**. Hebrews 12:26-27 applies this to the transition from old covenant to new, from shakeable earthly systems to the unshakeable kingdom of God. All that can be shaken will be shaken; only God's kingdom endures.
- **Encouragement for Discouraged Workers:** To those disheartened by the temple's modest appearance, God says '**Be strong... and work: for I am with you**' (2:4). Discouragement in God's work requires divine encouragement. The threefold

command to 'be strong' (to Zerubbabel, Joshua, and all the people) distributes responsibility across leadership and laity. Strength for God's work comes from His presence, not from visible results or human enthusiasm.

- **Holiness and Contamination:** Haggai teaches that **uncleanness spreads more readily than holiness** (2:10-14). Holy meat touching something doesn't make it holy, but unclean contact contaminates. Applied to the people: their neglect of God's house contaminated all their work, making even their offerings unacceptable. This demonstrates that external religious activity cannot compensate for internal disobedience. Priority must be given to covenant faithfulness.
- **Zerubbabel as God's Signet Ring:** God promises to make Zerubbabel His 'signet' or seal ring (2:23), indicating **chosen servant and royal authority**. This reverses the curse on Jehoiachin (Jeremiah 22:24-30) and points toward the Messianic line. Though Zerubbabel himself is not the ultimate fulfillment, he represents the Davidic line through which the Messiah will come. God's covenant with David remains in effect despite exile.

Key Verses

Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?

— Haggai 1:4 (This rhetorical question exposes **the rationalization behind misplaced priorities**. The people had convinced themselves it wasn't yet time to rebuild the temple (perhaps citing continued opposition or limited resources), yet they found time and resources for their own comfortable homes ('cieled' or 'paneled' suggests luxury). God's pointed question demolishes their excuses. If we have resources for our wants, we have resources for God's purposes. Priorities reveal what we truly value.)

Thus saith the LORD of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

— Haggai 1:7-8 (The command to '**Consider your ways**' (literally 'set your heart on your roads') demands honest self-examination. Where are your life-paths leading? Are your daily decisions aligned with divine priorities? The simple directive—go, bring, build—emphasizes obedience over complexity. God's twin purposes in the temple—His pleasure and His glory—remind us that worship serves God's enjoyment and reputation, not merely our spiritual experiences.)

Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts: According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

— Haggai 2:4-5 (The threefold 'be strong' addressed to **leader, priest, and people distributes responsibility across the community**. Strength for God's work is commanded, enabled, and motivated by God's presence ('I am with you'). The reference to the Exodus covenant demonstrates continuity—the same God who delivered Israel from Egypt empowers the remnant now. His Spirit's continuing presence guarantees divine enablement for human obedience. This promise conquers fear with assurance.)

The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

— Haggai 2:9 (This promise transforms **discouragement into hope**. Though the present temple appeared modest compared to Solomon's splendor, God promises superior glory. This finds progressive fulfillment: Herod's expansion enhanced the physical structure; Christ's presence brought divine glory in human flesh; the church as God's temple manifests His glory through the Spirit. The promise of peace anticipates Christ as Prince of Peace, whose work in this very temple brings reconciliation between God and humanity.)

For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

— Haggai 2:6-7 (This prophecy of **cosmic shaking** announces God's intervention in history to overthrow human kingdoms and establish His own. Hebrews 12:26-27 applies this to Christ's first coming, which began shaking all earthly systems, and His second coming, which will complete the removal of all shakeable things. 'The desire of all nations' is disputed—either treasures brought to the temple or the Messiah Himself (Christ, the true desire of nations). The shaking serves the filling—God clears away obstacles to manifest His glory.)

Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

— Haggai 1:6 (This verse describes **the futility of life lived with wrong priorities**. Despite hard work, satisfaction eludes them. Agricultural labor yields disappointing harvests; eating doesn't satisfy; wages disappear inexplicably. The metaphor of 'bag with holes' captures economic frustration—income that vanishes without providing security or contentment. Haggai attributes this to God's disciplinary withholding of blessing (1:9-11). Prosperity pursued apart from divine priorities is self-defeating.)

Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you.

— Haggai 2:19 (This verse marks **a turning point from curse to blessing**. The rhetorical question confirms current agricultural failure—seed remains in the barn (not sown), fruit trees haven't produced. Yet 'from this day' (the day they resumed temple work) God promises blessing. The transformation doesn't wait for completion but begins with obedience. This demonstrates that God responds to steps of faith, not just finished products. Obedience today brings blessing today, even before visible results appear.)

In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

— Haggai 2:23 (Zerubbabel, Davidic descendant and governor, is promised **royal authority symbolized by God's signet ring**. This reverses the curse on Jehoiachin (Jeremiah 22:24), indicating restored favor for David's line. While Zerubbabel himself is not the ultimate fulfillment, he represents the Messianic lineage. The signet ring image suggests authority, ownership, and treasured possession. God has not abandoned His covenant with David—through his descendant Jesus, the promise finds complete fulfillment.)

Historical Context

The exiles had returned from Babylon in 538 BC and laid the temple foundation in 536 BC. Opposition stopped the work for sixteen years. In 520 BC, Haggai and Zechariah stirred up the people to resume building. The Persian king Darius I was consolidating power. The temple was completed in 516 BC—seventy years after its destruction, fulfilling Jeremiah's prophecy.

Literary Style

Haggai is precisely dated (four messages in four months), giving it a journalistic quality. The rhetorical question 'Consider your ways' (literally 'set your heart on your roads') recurs. The prophet's direct, practical style contrasts with the symbolic visions of his contemporary Zechariah. The phrase 'Thus saith the LORD of hosts' appears 26 times in just 38 verses, emphasizing divine authority.

Theological Significance

Haggai makes significant contributions to biblical theology regarding priorities, divine blessing, and eschatological hope. The book teaches that **spiritual priorities directly affect material outcomes**. This is not prosperity gospel (God owing us wealth for obedience) but covenant principle (God sovereignly choosing to bless obedience and withhold blessing from disobedience). The people's agricultural failure and economic frustration stemmed from neglecting God's house (1:9-11). When they obeyed, blessing followed (2:19). This demonstrates God's active involvement in daily life and His ability to either bless or frustrate human efforts.

The principle of '**consider your ways**' establishes self-examination as necessary spiritual discipline. Haggai commands this reflection twice (1:5, 7), urging people to trace connections between choices and consequences. Are we experiencing unexplained frustration, dissatisfaction, or futility? Honest evaluation might reveal misplaced priorities. This teaches that spiritual health requires periodic assessment, asking whether life-direction aligns with divine purposes.

The doctrine of divine presence—'I am with you' (1:13; 2:4)—provides ultimate motivation for obedience and encouragement in difficulty. God's presence matters more than resources, abilities, or circumstances. With God present, seemingly impossible tasks become achievable. His promise 'my spirit remaineth among you' (2:5) connects post-exilic Israel to Exodus Israel, demonstrating covenant continuity despite exile. The same God who delivered from Egypt empowers the remnant now.

Haggai contributes to **Messianic expectation** through promises about the temple's greater glory and Zerubbabel as signet ring. The 'greater glory' finds ultimate fulfillment when Christ enters this temple—divine glory in human flesh surpasses any architectural splendor. Zerubbabel as God's chosen servant and signet represents the Davidic line through which Messiah will come, reversing the curse on Jehoiachin and confirming God's covenant with David.

The theme of **cosmic shaking** (2:6-7, 21-22) teaches that God will overthrow earthly kingdoms to establish His eternal kingdom. Hebrews 12:26-27 applies this to the transition from old covenant to new, interpreting the shaking as removal of all earthly, temporary systems to reveal the unshakeable kingdom of God in Christ. What can be shaken will be shaken; only God's kingdom endures eternally.

Finally, Haggai demonstrates that **small beginnings under divine blessing exceed great accomplishments without God**. The modest second temple, blessed by God's presence and purpose, ultimately hosts the incarnate Son of God. Human evaluation based on outward appearance misses spiritual significance. What God blesses, however

humble, surpasses what humans accomplish, however impressive, when pursued apart from divine purposes.

Christ in Haggai

Haggai points to Christ in multiple significant ways. The promise that **'The glory of this latter house shall be greater than of the former'** (2:9) finds ultimate fulfillment when Christ enters this very temple. Architectural splendor cannot compare with the incarnate glory of God walking its courts. Jesus as the shekinah glory—the radiance of God's presence—surpasses any previous manifestation. When Christ cleanses the temple, teaches in its porticos, and declares Himself greater than the temple (Matthew 12:6), Haggai's prophecy reaches fulfillment.

The 'desire of all nations' (2:7) is interpreted messianically as Christ Himself, though the grammar allows for 'treasures of all nations.' If messianic, it identifies Christ as the one all nations unconsciously long for—the answer to human yearning for peace, meaning, and reconciliation with God. Christ fulfills desires all other pursuits leave unsatisfied.

The cosmic shaking (2:6-7) is explicitly applied to Christ in Hebrews 12:26-27. Christ's first coming began the shaking—His death, resurrection, and ascension inaugurated the last days and began dismantling old covenant structures. His second coming will complete the shaking, removing all temporary, earthly systems and fully establishing God's eternal kingdom. Only what belongs to that unshakeable kingdom—Christ and those in Him—will remain.

Zerubbabel as God's signet ring (2:23) points to Christ as ultimate chosen servant and bearer of royal authority. While Zerubbabel appears in Christ's genealogy (Matthew 1:12), he is not himself the fulfillment but a link in the chain to the true King. The signet ring image of authority, ownership, and treasured possession finds complete expression in Christ, whom the Father has chosen, sealed, and exalted.

The promise 'in this place will I give peace' (2:9) anticipates Christ as Prince of Peace. His work in this temple—His teaching, miracles, death, and resurrection—establishes peace between God and humanity. The peace Haggai prophesied transcends political or economic peace, referring to the shalom that comes through reconciliation with God, available only through Christ's blood.

The principle of God's presence ('I am with you,' 1:13; 2:4) finds fullest expression in Christ as 'Immanuel'—God with us. What was promised to the post-exilic remnant becomes reality in the incarnation. Through the Spirit, Christ continues to be present with His people (Matthew 28:20). The God who was 'with' His people in limited ways in the Old Testament is fully 'with' us in Christ.

The call to 'be strong... and work' (2:4) anticipates Christ's empowering presence through the Spirit. We are commanded to 'be strong in the Lord, and in the power of

his might' (Ephesians 6:10). Christ provides strength for the work He commands, enabling obedience that would otherwise be impossible. The gospel liberates us from both passivity (trusting God without working) and self-reliance (working without trusting God).

Relationship to the New Testament

The New Testament engages Haggai primarily through **Hebrews 12:26**, which quotes Haggai 2:6: 'Yet once more I shake not the earth only, but also heaven.' The author interprets this as Christ's work removing 'those things that are shaken, as of things that are made, that those things which cannot be shaken may remain' (12:27). The shaking began at Christ's first coming and will be completed at His return. All earthly systems—religious, political, economic—are temporary and will be shaken away, leaving only God's eternal kingdom.

Matthew 6:33 echoes Haggai's principle: 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' Haggai taught that prioritizing God's house brings material provision; Jesus teaches that prioritizing God's kingdom brings what we need. Both establish that spiritual priorities precede and enable material prosperity. The connection between seeking God first and receiving provision demonstrates covenant blessing operating under both old and new covenants.

The theme of God's presence ('I am with you') permeates the New Testament. Christ is 'Immanuel, God with us' (Matthew 1:23). His Great Commission concludes with the promise 'lo, I am with you alway, even unto the end of the world' (Matthew 28:20). What Haggai announced to the post-exilic remnant—divine presence enabling obedience—finds fulfillment in Christ's abiding presence with His church.

Ephesians 2:20-22 presents the church as God's temple, built on the foundation of apostles and prophets with Christ as cornerstone, 'in whom all the building fitly framed together groweth unto an holy temple in the Lord.' Haggai's concern for God's house finds New Testament application not in physical structures but in the community of believers indwelt by the Spirit. The glory of this temple—Christ dwelling in His people—surpasses any previous temple.

1 Corinthians 3:16-17 and 6:19 apply temple imagery to both corporate church and individual believers: 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' The concern for God's house in Haggai translates to concern for personal and corporate holiness. Neglecting the spiritual temple (through sin or misplaced priorities) parallels neglecting the physical temple in Haggai's day.

The principle of examining ourselves ('consider your ways') appears in 2 Corinthians 13:5: 'Examine yourselves, whether ye be in the faith.' Haggai's call for honest self-assessment of priorities and consequences finds New Testament expression in regular self-examination regarding faith, priorities, and spiritual health. Both Testaments teach that authentic faith requires periodic evaluation.

Philippians 4:19 promises 'my God shall supply all your need according to his riches in glory by Christ Jesus,' echoing the blessing Haggai announced (2:19). God's provision follows obedient faith. The difference is that New Testament believers prioritize not a physical temple but the kingdom of God, and provision comes not through agricultural blessing but according to God's glorious riches in Christ.

Revelation 21:3 envisions ultimate fulfillment: 'Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.' The promise 'I am with you' reaches complete fulfillment when God dwells with His people in the new Jerusalem. Haggai's concern for God's dwelling place finds consummation when heaven and earth merge, and God's presence fills all.

Practical Application

Haggai speaks powerfully to contemporary believers about priorities, obedience, and God's enabling presence. First, **the book exposes how easily we rationalize misplaced priorities**. Like the post-exilic Jews who found time and resources for their own homes but not God's house, we often prioritize personal comfort, career advancement, or material accumulation over kingdom purposes. Haggai's question confronts us: if we have resources for wants, do we have resources for God's work? Our spending, time allocation, and decision-making patterns reveal true priorities.

The command 'consider your ways' calls for honest self-examination. Are we experiencing unexplained dissatisfaction, frustration, or futility? Do our efforts produce disappointing results? Haggai suggests tracing these back to potential misplaced priorities. While not every difficulty indicates divine discipline, the correlation between priorities and outcomes in Haggai warns us to examine whether our life-direction aligns with God's purposes.

The principle that **obedience precedes blessing** challenges both presumption and despair. We cannot demand God's blessing while neglecting His purposes (presumption), yet God promises to bless those who obediently put Him first (hope). This is not transactional—obeying to get blessings—but covenantal: God sovereignly chooses to bless those who honor Him. The promise 'from this day will I bless you' (2:19) demonstrates that blessing begins with obedience, not after completion.

The promise of God's presence—'I am with you'—provides ultimate motivation and enablement. Tasks that seem impossible become achievable when God is present. This frees us from both excuse-making (claiming inadequacy) and self-reliance (trusting our abilities). God commands 'be strong... and work,' combining divine empowerment with human responsibility. We work because He is with us; He empowers us as we work.

Haggai's teaching on **greater glory through small beginnings** encourages those discouraged by modest circumstances. The second temple appeared pitiful compared to Solomon's, yet its true glory—Christ's presence—exceeded the first immeasurably. Outward appearance doesn't determine spiritual significance. What God blesses, however humble, surpasses what humans accomplish, however impressive, when pursued apart from His purposes. This encourages faithfulness in small things, trusting God for ultimate outcomes.

The warning about contamination (2:10-14) teaches that uncleanness spreads more readily than holiness. One area of disobedience or misplaced priority can contaminate everything else. We cannot maintain spiritual health in one area while tolerating sin in another. Comprehensive obedience matters—partial obedience with partial

disobedience renders even our good works unacceptable. This calls for holistic devotion, not compartmentalized religion.

The theme of **God shaking all things** (2:6-7, 21-22) provides both warning and hope. All earthly systems, securities, and accomplishments are shakeable and temporary. Only God's kingdom is unshakeable. This should prevent us from investing ultimate hope in political systems, economic security, or personal achievements—all will be shaken. Yet it provides hope that God will overthrow all opposition to establish His eternal kingdom in Christ.

Finally, **the promise that God takes pleasure in our obedience** (1:8) transforms motivation. We don't serve God merely from duty but knowing our obedience brings Him joy. He delights when we prioritize His purposes, build His kingdom, and honor His name. This should inspire both grateful worship (that our service matters to God) and renewed commitment (to bring Him pleasure through obedient faith).

Chapter 1

A Call to Rebuild the Temple

1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?

5 Now therefore thus saith the LORD of hosts; Consider your ways.

6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

7 Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I am with you, saith the LORD.

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all

the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

Chapter 2

The Glory of the New Temple

1 In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts:

5 According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

8 The silver is mine, and the gold is mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

Blessings for a Defiled People

10 In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts; Ask now the priests concerning the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the LORD; and so is every work of their hands; and that which they offer there is unclean.

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty.

17 I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the LORD.

18 Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD'S temple was laid, consider it.

19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you.

Zerubbabel the Lord's Signet Ring

20 And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying,

21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.