

# **The Teachings of Haggai**

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# **The Teachings of Haggai**

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# Introduction

One of the ways I've been studying the Word of God is by making a list of everything that each book of the Bible teaches. This has resulted in more than a thousand pages of material. Although it's interesting and I've learned a lot from writing it, that's a lot of bullet points to read through!

This isn't intended to summarize each book of the Bible because that's what my "Chapter Summary of the Bible" is for. It's also not intended to offer in-depth commentary because that's what my regular commentary is for. This book is simply a collection of points that I found interesting.

I hope there's some material here that you find edifying.

Jon Cooper  
4/29/2024

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# Haggai 1

**Haggai 1:1:** "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,"

- The word of the Lord came to Haggai in the reign of Darius. It came in the second year, the sixth month, and the first day of the month.
- The Bible is extremely specific about the exact day this message was given to Haggai.
- God gave this message to Haggai so he could give it to Zerubbabel and Joshua.
- Haggai was a prophet.
- Zerubbabel was the governor of Judah.
- Zerubbabel was the son of Shealtiel.
- Joshua was the high priest.
- Joshua was the son of Josedech.
- God had a message for the governor of Judah and the high priest, and He gave it to them through His prophet Haggai.
- Darius was the king at the time this message was given.
- Darius was a real person who actually existed.

**Haggai 1:2:** "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."

- God calls Himself the God of armies.
- The reason God sent this message is because the Jews were claiming that it wasn't time to build the second temple.
- The Jews had been returned to the land, but they hadn't rebuilt the temple.
- The Jews of that era didn't have a desire to rebuild the temple. Instead of earnestly seeking to rebuild it so they could resume worshiping the Lord, they put it off.
- The Jews of that era didn't have a heart to worship the Lord, which can be seen from the fact they had no earnest desire to rebuild the temple.

**Haggai 1:3:** "Then came the word of the LORD by Haggai the prophet, saying,"

- The message that Haggai proclaimed came from the Lord.
- The Lord used His prophets to proclaim messages to His people.
- The Lord spoke through His prophets.
- This message didn't come from Haggai. It came from the Lord.
- God didn't "inspire" Haggai. Instead God spoke directly through Him and told Him what to say.

**Haggai 1:4:** "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?"

- God was angry with the Jews because they had rebuilt their own homes, but hadn't rebuilt His house.



- The Jews valued their own homes more than the house of God.
- The Jews allowed God's temple to lie in waste for years while they labored for themselves.
- It was wrong for the Jews to rebuild their own homes while doing nothing to rebuild the temple of the Lord. They had put themselves first and God last.

**Haggai 1:5:** "Now therefore thus saith the LORD of hosts; Consider your ways."

- God once again calls Himself the God of armies.
- God told the Jews to open their eyes and look around. If they did they would realize that God had cursed them for putting themselves first and Him last.

**Haggai 1:6:** "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."

- God had cursed the Jews because they built their own homes first and didn't build His.
- The Jews had sown much seed but had harvested very little.
- The Jews didn't have enough to eat or drink.
- The Jews were unable to stay warm.
- The Jews were poor. They earned money but quickly lost it.
- God afflicted the Jews mightily because they left His

temple in ruins and did nothing to rebuild it so they could resume worshipping Him.

- God has the ability to give a bountiful harvest or a meager one.
- God has the ability to give wealth, or to send disasters that eat up people's earnings and leave them with nothing.
- God can satisfy people's hunger or leave them hungry.
- God can give people clothing or leave them cold.
- There are times when God sends poverty and affliction as a curse upon people for their sin.
- If God blesses us then we will be blessed. If He curses us then we will suffer.
- Our prosperity is in the hands of God.

**Haggai 1:7:** "Thus saith the LORD of hosts; Consider your ways."

- God calls Himself the God of armies yet again.
- God once again commanded the Jews to consider their ways. The things they had been doing only brought them poverty, but if they changed their ways God would bless them.
- The path to prosperity for the Jews was obedience to God, not selfishness.

**Haggai 1:8:** "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."

- God commanded the Jews to build the second temple.
- The second temple was made at least partly from wood.
- God commanded the Jews to obtain the lumber they needed to rebuild the temple from the mountain.
- God said that if the Jews built the second temple then He would take pleasure in it.
- God said that the second temple would glorify Him.

**Haggai 1:9:** "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."

- The reason the Jews were poor and suffering was because they built their own houses but didn't build the house of God.
- Since the Jews had not built God's house, the Lord cursed them with poverty and hunger.
- The reason the Jews were poor wasn't because they hadn't worked hard enough. It was because they served themselves instead of serving the Lord.
- God wasn't going to allow the Jews to prosper as long as His temple was in ruins.
- If the Jews wanted to be blessed then they had to finish building the second temple.
- God is the one who gives us much, or who withholds it and gives us little.

**Haggai 1:10:** "Therefore the heaven over you is stayed from

dew, and the earth is stayed from her fruit."

- Since the Jews didn't finish building the second temple, God stopped the rain from falling.
- Since the Jews didn't finish building the second temple, God stopped their crops from growing.
- God has the ability to send rain, or to withhold it.
- God has the ability to send abundant crops, or to send famine.
- There are times when God punishes a nation by withholding rain.
- There are times when God punishes a nation by withholding crops and sending famine.
- If the Jews wanted to stop suffering, and being hungry, and being poor, then they had to rebuild the temple. Otherwise their suffering would continue.
- God wouldn't bless the Jews as long as they continued to put themselves first and Him last.
- God has control over the weather.
- God has control over the harvests of a nation.
- God holds nations accountable for their actions and punishes them for their sins.

**Haggai 1:11:** "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."

- Since the Jews built their own homes instead of building

God's temple, the Lord cursed them.

- God cursed their land and sent a drought.
- God cursed their mountains and sent a drought.
- God cursed their corn harvest.
- God cursed their wine harvest.
- God cursed their oil harvest.
- God cursed everything that grew on the ground.
- God cursed the people of the land.
- God cursed their cattle.
- God cursed everything that the people worked on.
- God cursed every aspect of their lives because they didn't rebuild the temple so they could start worshiping Him again.
- There are times when God curses the labor of people's hands because of their sin.
- There are times when God sends droughts upon a nation because of its sins.
- There are times when God curses the food supply of a nation because of its sins.
- There are times when God curses a nation for putting themselves first and Him last.
- God is the one who either blesses the work of our hands or curses it.
- God is the one who either blesses our crops and cattle or curses them.

**Haggai 1:12:** "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."

- Zerubbabel, who was the governor of Judah, obeyed the Lord.
- Joshua, who was the high priest, obeyed the Lord.
- The remnant of the people who lived in Judah obeyed the Lord.
- When the people obeyed the words of Haggai they were actually obeying the Lord, because God was the one who was speaking through Haggai.
- God was the one who sent Haggai to speak to the Jews. The prophet spoke with God's voice, because he spoke the words that God had given him to speak.
- The people feared the Lord.

**Haggai 1:13:** "Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, I am with you, saith the LORD."

- Haggai was the Lord's messenger, because he spoke the words that God gave him to speak.
- Haggai delivered the Lord's message to the people.
- When the people obeyed the Lord and started work on the temple again, God said that He was with them.

**Haggai 1:14:** "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,"

- The reason the people obeyed the Lord and started building the second temple was because God stirred up their spirit.
- God was the one who gave the Jews the desire to finish the second temple.
- God stirred up the spirit of Zerubbabel, the governor of Judah.
- God stirred up the spirit of Josedech, the high priest.
- God stirred up the spirit of the people who lived in the land.
- At this time, only a remnant of the Jews were in the land.
- The governor, the high priest, and the people started work on building the second temple.
- The temple is called the house of the Lord of armies.
- The temple is called the house of their God.

**Haggai 1:15:** "In the four and twentieth day of the sixth month, in the second year of Darius the king."

- The heart of the people was stirred up during the reign of Darius – in the second year, sixth month, and twenty-fourth day.
- God spoke to Haggai on the first day of the month, and the people were stirred up on the twenty-fourth day of the month.
- The Bible tells us the exact day that the heart of the

people was stirred up to resume work building the temple.

## Haggai 2

**Haggai 2:1:** "In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying,"

- God spoke to Haggai again in the seventh month and the twenty-first day.
- The word of the Lord was given through Haggai the prophet.
- God didn't speak to the people directly. Instead He spoke through His prophet.
- This message was from the Lord. It wasn't the words of Haggai.
- This message was given after the people were stirred up to build the second temple.

**Haggai 2:2:** "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,"

- God told Haggai to give this message to Zerubbabel, the governor of Judah.
- God told Haggai to give this message to Joshua, the high priest.
- God told Haggai to give this message to the people who lived in the land.



**Haggai 2:3:** "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?"

- There were some people in the land who were so old that they had memories of the first temple.
- The second temple wasn't nearly as magnificent as the first temple.
- For those who remembered the first temple, the second temple was far less glorious. To them the second temple represented an enormous loss.
- The elderly people compared the second temple to the first temple, and they were greatly disappointed and disheartened.

**Haggai 2:4:** "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:"

- God wasn't concerned that the second temple was much less glorious than the first temple.
- God commanded Zerubbabel, the governor of Judah, to be strong.
- God commanded Joshua, the high priest, to be strong.
- God commanded the people of the land to be strong.
- God commanded the people to continue working on the second temple, and not give up.
- God told the people that even though the second temple

was much less glorious than the first temple, God was still with them in this effort and He wanted them to finish it.

- God didn't want the people to become disheartened and quit over the fact that what they were doing wasn't as good as what they had before.

**Haggai 2:5:** "According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not."

- God told the Jews that the covenant He had made with them at the time of the exodus from Egypt was still in effect.
- God had made a covenant with the Jews when they were set free from Egypt.
- The Israelites had been delivered from Egypt in the past. That was a real thing that actually happened.
- In spite of everything that had happened, the covenant of the Mosaic Law was still in force and hadn't been changed.
- In spite of everything that had happened, God's Spirit still remained among the Jews.
- God told the Jews to not be afraid, but to continue the work.
- The Jews didn't have to be afraid over the fact that the second temple was less glorious than the first temple.

**Haggai 2:6:** "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;"

- The Lord said that in a little while He would shake the heavens.
- The Lord said that in a little while He would shake the earth.
- The Lord said that in a little while He would shake the sea.
- The Lord said that in a little while He should shake the dry land.
- The day was coming when God would shake this world.
- God has the power to shake this world.

**Haggai 2:7:** "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."

- The Lord said that in a little while He would shake all nations.
- The Lord said that in a little while the desire of all nations would come (which is probably a reference to the Messiah).
- God said that He would fill the second temple with glory by sending the Messiah into it.
- The Messiah would come during the days of the second temple. He would appear before it was destroyed.
- Even though the second temple wasn't as physically magnificent as the first temple, God would fill the second temple with glory by sending the Messiah into it.

**Haggai 2:8:** "The silver is mine, and the gold is mine, saith the

LORD of hosts."

- The silver of this world belongs to the Lord.
- The gold of this world belongs to the Lord.
- The silver and gold of this world already belongs to God. This is true even if the temple itself lacks silver or gold.
- God wasn't concerned about the second temple's lack of silver and gold.

**Haggai 2:9:** "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."

- Even though the second temple wasn't as large or ornate as the first temple, the second temple would be more glorious.
- God said that He would give peace "in this place", which may be a reference to the Prince of Peace, who came and gave His life to save us. It may also be a reference to the peace that Jerusalem will experience during the millennium.
- The second temple would be glorious, in spite of the way things seemed.
- God was encouraging the people to let them know that their work wasn't in vain and shouldn't be despised.

**Haggai 2:10:** "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,"

- The word of the Lord came to Haggai yet again during the

reign of Darius. It came in the second year, the ninth month, and the twenty-fourth day.

- The Bible is very specific about the exact day that each of these messages were given to the prophet Haggai.

**Haggai 2:11:** "Thus saith the LORD of hosts; Ask now the priests concerning the law, saying,"

- God commanded the prophet Haggai to ask the priests a question about the Mosaic Law.
- God expected the priests to know the Law and be able to answer questions about it.
- God sometimes asks questions in order to teach people, or make a point about something.

**Haggai 2:12:** "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."

- God told Haggai to ask the priests what happened if they took a holy thing and used it to touch something that was unholy. The holy thing didn't make the unholy item holy.
- When a holy item comes into contact with an unholy item, it doesn't spread its holiness to that which is unholy.
- Unholy things don't become improved if they're touched by something holy. Instead they defile the holy thing.
- The priests were familiar with the Mosaic Law and knew the answer to questions about holiness.
- Holy things should be kept away from unholy things.

- Unholy things should be kept away from holy things.
- Unholy things defile whatever they touch.

**Haggai 2:13:** "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."

- God commanded Haggai to ask the priests another question: what if a person who was unclean due to contact with a dead body touched something?
- The Mosaic Law said that if a person touched a dead body, they were unclean.
- The Mosaic Law said that if a person was unclean because he came into contact with a dead body, anything that he touched also became unclean.
- Under the Mosaic Law, being unclean was contagious and spread by contact.
- The priests knew what the Mosaic Law said about uncleanness due to contact with the dead.
- Dead bodies were considered unclean.
- It was important to avoid contact with the dead.

**Haggai 2:14:** "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."

- God considered the Jews to be unclean in His sight.
- Since the Jews were unclean, everything they touched was unclean as well.

- Since the Jews were unclean, all of their sacrifices were unclean as well.
- The Jews had been sacrificing to the Lord, but since they were unclean God rejected their offerings.
- If a person is unclean in the sight of God, everything that he touches and everything that he does is also polluted and unclean.
- It's impossible for someone who's unclean in the sight of God to do something holy, or to give a holy gift, because that person's unclean nature infects whatever they touch.
- You must be made clean before you can give God a holy gift or offering.
- God rejects unholy offerings.
- God rejects offerings made by unholy people.
- God rejects the deeds done by unholy people, because they are unclean in His sight.
- It's possible for a person to be unclean.
- It's possible for an entire nation to be unclean.
- It's possible for an offering to be unclean.

**Haggai 2:15:** "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:"

- God told the Jews to think about the poverty that they experienced before they started building the second temple.
- God wanted the Jews to remember the problems they experienced in the past so they could contrast it with the

blessings they would experience in the future.

- The day that construction resumed on the second temple would be a turning point.
- God referred to the temple as His temple.
- God connected the prosperity and blessings of the Jews to the existence of the second temple. He wouldn't bless them unless they started work on it again.
- The second temple was constructed at least partly from stones.

**Haggai 2:16:** "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."

- Because the Jews hadn't build the second temple, God cursed the yields of their harvest.
- Because of God's curse, there were only 10 measures when the people expected 20.
- Because of God's curse, the vat only yielded 20 vessels instead of 50.
- God has the power to send abundance, and to withhold it. He can multiply the harvest or diminish it.
- There are times when God diminishes harvests to punish a nation for its sins.
- God controls the yields of harvests.

**Haggai 2:17:** "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."

- Because the Jews hadn't built the second temple, God cursed their crops with "blasting" (meaning their crops were scorched by a hot wind).
- Because the Jews hadn't built the second temple, God cursed their crops with mildew.
- Because the Jews hadn't built the second temple, God cursed their crops by sending hail.
- God has the power to send hail upon a nation.
- God has the power to poison and damage crops.
- There are times when God sends hail upon a nation to punish it for its sins.
- Because the Jews hadn't built the second temple, God cursed the works of their hands.
- In spite of all the punishments that God sent upon the Jews, they hadn't returned to Him or resumed work on the second temple.
- When the Jews refused to rebuild the temple, God considered it to be a rejection of Him.
- The fact that the Jews didn't rebuild the temple was a sin, and God punished them for it.
- There are times when God uses the weather to punish nations.

**Haggai 2:18:** "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."

- God said that this specific day (the 24th day of the 9th month of the 2nd year of Darius) would be a turning point for the Jews.
- The reason this specific day was a turning point for the Jews was because that was the day the foundation of the temple was laid.
- God wanted the Jews to contrast the poverty they had experienced with the blessings that would come.
- God wanted the Jews to understand that He had cursed them because of their sin, and He would bless them when they were obedient.
- The blessings that God sent upon the Jews depended on their faithfulness to the Mosaic Law.

**Haggai 2:19:** "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."

- In the 24th day of the 9th month, the crops had not yet yielded their harvest.
- The Jews had vines.
- The Jews had fig trees.
- The Jews had pomegranates.
- The Jews had olive trees.
- From this day forward, God would bless the Jews because they had resumed work on the second temple.
- The yield of the vines, fig trees, pomegranates, and olive trees of the Jews depended on their faithfulness to God.

**Haggai 2:20:** "And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying,"

- The Lord spoke to Haggai again. This message also came to him on the 24th day of the month.
- This was a separate message from the previous one which had been given that day, which concerned the future prosperity of the Jews.
- Sometimes God gave His prophets multiple different messages on the same day.

**Haggai 2:21:** "Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;"

- This message from God was given to Zerubbabel, the governor of Judah.
- God said that He was going to shake the heavens and the earth.
- Sometimes God gave his prophets a message that was aimed at one specific person.

**Haggai 2:22:** "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."

- The day is coming when God will overthrow the throne of kingdoms. (This appears to be a reference to the tribulation and the millennium that will follow.)
- The day is coming when God will destroy the kingdoms of the Gentiles.

- The day is coming when God will destroy the armies of the Gentiles.
- The day is coming when God will turn the weapons of the Gentiles against them, and they will kill one another.
- God is going to destroy the chariots of the nations.
- God is going to kill the horses in the Gentile armies and those who ride on them.
- God has the power to destroy nations.
- God has the power to destroy armies.
- God has the power to turn nations against one another.
- God actively intervenes in history and determines the fate of nations.

**Haggai 2:23:** "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."

- In the day that God destroys the kingdoms of this world and wipes out their armies, He will bless Zerubbabel and raise him up.
- God had chosen Zerubbabel and promised to bless him in the day that God overthrows the kingdoms of this world.
- God called Himself the God of armies.
- God said that Zerubbabel was His servant.
- God gave Zerubbabel a great promise after he obeyed the Lord and restarted the construction of the second temple. That promise was given *after* his obedience.