

Valley Bible Church
Sermon Notes for January 31, 2016

Consider Your Ways
Haggai 1:1-15

I. The people's priority (1:1-4)

“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, saying,” (v. 1)

-Darius was the King of Persia

-Zerubbabel was the grandson of Jehoiachin

-Joshua was the high priest

-The "first day of the sixth month" was the normal time for offering sacrifices (Numbers 10:10; 28:11-15)

"Thus says the LORD of hosts, "This people says, "The time has not come, even the time for the house of the LORD to be rebuilt."" (v. 2)

-”this people” indicates impersonal separation from Israel and Yahweh

-The people were not opposed to the rebuilding of the temple but they thought the timing to rebuild was not right

“Then the word of the LORD came by Haggai the prophet, saying, ‘Is it time for you yourselves to dwell in your paneled houses while this house lies desolate?’” (vv. 3-4)

-The people thought the time was not right for Yahweh’s house to be rebuilt; yet, they felt no obligation to the ruined temple while living in their paneled houses

-Individual houses were covered inside with walls of luxurious paneling

-Their priority was not God’s Temple but personal comfort and gain

-The Temple should be a priority for the people of Judah

-Temple was the dwelling place for the Presence of the Lord

-Temple was the center for the entire sacrificial system

-Temple was where God would listen to the supplications of His people

-Temple was where God would hear His people’s confessions and forgive

-Temple was where God would listen to the prayer of the foreigner

II. The command to consider (1:5-11)

A. Problem (vv. 5-6)

“Now therefore, thus says the LORD of hosts, ‘Consider your ways!’ You have sown much, but harvest little; you eat, but there is not enough to be satisfied; you drink, but there is not enough to become drunk; you put on clothing, but no one is warm enough; and he who earns, earns wages to put into a purse with holes.” (vv. 5-6)

-His people were not satisfied with the current situation

-These verses hint at the covenant curses of Deuteronomy 28:38-40

B. Solution (vv. 7-8)

“Thus says the LORD of hosts, ‘Consider your ways! Go up to the mountains, bring wood and rebuild the temple, that I may be pleased with it and be glorified,’ says the LORD.” (vv. 7-8)

-Three simple commands: “go,” “bring,” and “rebuild”

-This rebuilding will please and glorify God

C. Reason (vv. 9-11)

"You look for much, but behold, it comes to little; when you bring it home, I blow it away." (v. 9a)

-“I blow it away” is the opposite of God smelling the pleasant aroma of a sacrifice

-Genesis 8:21

“The LORD smelled the soothing aroma; and the LORD said to Himself, ‘I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done.’”

“Why?” declares the LORD of hosts, "Because of My house which lies desolate, while each of you runs to his own house." (v. 9b)

-“each of you runs to his own house” means they were busy about their own priorities

-The Temple’s desolation explains the dissatisfaction of the people through the dispersion of their goods

“Therefore, because of you the sky has withheld its dew and the earth has withheld its produce.” (vv. 10)

-“because of you” indicates the people were at fault

-It is ironic that the sky and earth obey God while His people remain disobedient

“I called for a drought on the land, on the mountains, on the grain, on the new wine, on the oil, on what the ground produces, on men, on cattle, and on all the labor of your hands.” (v. 11)

- “I called for a drought on the land” indicates this was God’s doing
- Wordplay with “drought” (v. 11) of land and “desolation” (v. 9) of God’s house such that the words in Hebrew sound alike
- The people’s major crops -- grain, wine and oil -- were all affected by the drought

III. The reverent response (1:12-15)

-“God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains: it is His megaphone to rouse a deaf world.” -C.S. Lewis, *The Problem of Pain*

-“Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, 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 showed reverence for the LORD.” (v. 12)

- Haggai received the fortunate response of obedience from the people
- Personal statement “the Lord their God” (v. 12) is a contrast to the impersonal statement “this people” (v. 2)
- The people both “obeyed” in their actions and “showed reverence” in their view of God

“Then Haggai, the messenger of the LORD, spoke by the commission of the LORD to the people saying, 'I am with you,' declares the LORD.” (v. 13)

- God encouraged people with promise of His presence for the rebuilding
- The words “I am with you” were encouraging words to Jacob, Joseph, Moses, Joshua and several others in biblical history

“So the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of the LORD of hosts, their God, on the twenty-fourth day of the sixth month in the second year of Darius the king. (vv. 14-15)

- “the Lord stirred up” shows how God enabled His people to do His work
- “all the remnant of the people” reveals that everyone responded to this message
- 23 days before work began means that they took time to gather materials and make building plans for the Temple