

HAGGAI - A TEACHER'S GUIDE

THE CENTRAL QUESTION:

What does this book/story say to us about God?

This question may be broken down further as follows:

- a. Why did God do it/allow it?
 - b. Why did He record it for our study?
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1. If the 38 verses of Haggai were left out of the Bible would it make any difference to your understanding of God's character, His government, or what He is doing to try to save men? What other Biblical books were written about the same time as Haggai? How long did it take for the people to respond to Haggai's appeals? (Haggai 1:1,14,15; 2:1,10,20) Was Haggai working alone in this project? Haggai is called the "messenger of the Lord" (Haggai 1:13) To whom else do we refer as the "messenger of the Lord?"

"DATE: Haggai is quite specific as to the year, month and day of his messages:

August 29, 520 B.C. (1:1);

September 15, 520 B.C. (1:15);

October 17, 520 B.C. (2:1); and

December 18, 520 B.C. (2:10 and 2:20).

March 12, 515 B.C. (Ezra 6:15) - Temple finished.

"All four oracles of Haggai are precisely dated in the year 520 B.C., the second year of the reign of Darius I (521–486 B.C.), king of Persia. The first oracle was delivered on the first day of Elul (August-September), the second on the twenty-first day of Tishri (September-October), and the last two on the twenty-fourth day of Kislev (November-December). Later the messages were compiled into what is now known as the Book of Haggai. For the historical background of the book, see Ezra 1–7." (*Believer's Study Bible*) [Compare *The Anchor Bible*, Haggai, Zechariah 1-8, p. xlvi]

"Haggai dates his prophecy according to the year of the reigning Persian monarch 'Darius the king' (Darius I, son of Hystaspis, who was also known as Darius the Great, cf. 1:1). Darius began his reign in 521 B.C. During his first two years as king, Darius I defeated nine kings in 19 different battles. He became interested in law and permitted the Jews to rebuild Solomon's temple, which had been destroyed by Nebuchadnezzar in 586 B.C." (*King James Version Study Bible*)

"Haggai and Zechariah share a common historical background, both having begun their ministries in 'the second year of King Darius' (520 B.C.). The Jews had returned to Palestine under the edict of the Persian king Cyrus in 538 B.C. and had begun to rebuild the temple. Opposition from the outside and discouragement from within caused them to abandon the project for about sixteen or seventeen years (Ezra 4:1–4). When Haggai and Zechariah began their work in 520 B.C., further opposition came from Tattenai, the Persian governor

of Trans-Euphrates, which included Palestine (Ezra 5). But Darius I (Hystaspes), who ruled Persia from 522 to 486 B.C., reissued Cyrus' edict so that the temple was rebuilt within four years (Ezra 6:13–15). The second temple was dedicated on March 12, 516 [or 515] B.C." (*New Geneva Study Bible*)

The only book in the Old Testament that is shorter than Haggai is Obadiah. Haggai is the only book in the Bible to contain just two chapters.

יגג, or Haggai, which in Hebrew transliteration is spelled *Chaggai*, means "festal" or "festive." He was probably given this name because he was born on a feast day of some sort. He is the first of the three minor prophets of the Old Testament who lived and worked after the Babylonian Captivity. All we know about Haggai is what is written in this book and mention of his name in Ezra 5:1 and 6:14 where it is stated that, together with Zechariah, he inspired the people to rebuild the temple.

Because of what is written in Haggai 2:3, some think he was old enough to remember the first temple. If that is the case, he would have had to be at least eighty years old at the time of writing this book. After Cyrus the Great of Medo-Persia conquered Babylon he soon began to implement a national policy of allowing conquered nations to continue worshiping their own "gods." As a result, a small group of Jews, under Zerubbabel (also referred to as Sheshbazzar: Ezra 1:8,11; 5:14,16) a descendant of David, returned to their homeland and shortly thereafter, actually laid a foundation for the new temple at Jerusalem. (Ezra 2:64; 3:1-10) But Israel's enemies did everything they could to frustrate and delay the work during the reigns of Cyrus and his successor Cambyses.

God, however, helped His people (see Daniel 10:12,13), and allowed the work to go forward slowly. But because of intense opposition the work finally stopped. (Ezra 4:1-5) Ten to twelve years passed, during which time the Jews primarily built their own houses and developed their own properties. Finally in 522 BC, false Smerdis, who came after Cambyses, issued a decree to stop the work at Jerusalem. Shortly thereafter, false Smerdis was killed by Darius the Great, who took control of the Empire and destroyed the decrees of Smerdis.

Haggai and Zechariah were then called by God to get the people to arise and finish the work of building the temple. In the second year of Darius (See Haggai 1:14,15) the people, encouraged and exhorted by the prophets, took up the work once again. The drought and the defeat of all their plans which had taken place when they stopped building disappeared. Furthermore, Darius issued a decree similar to that of Cyrus instructing them to finish their work. (See Ezra 5:3-6:13) With the help of Zerubbabel and Joshua the High Priest (See Ezra 5:1,2; 6:14) the people moved forward with energy and zeal and completed the work on the temple in the sixth year of Darius. (See Ezra 6:15)

Apparently, Haggai and Zechariah were two of the most immediately successful of the prophets of Old Testament times. Note that the book of Haggai consists of four messages:

Haggai 1:1-15; 2:1-9; 2:10-19 and 2:20-23. Only Jonah and Nehemiah rivaled the success of these two!

Haggai prophesied during the last half of 520 BC. Within three months the people arose and began their work and within four years had completed the temple. While Haggai refers to himself as the “messenger of the Lord,” we need to understand that the word “prophet” means “ambassador” or “someone who speaks on behalf of someone else” and thus each prophet should be considered as “a messenger of the Lord.”

“Jewish tradition maintains that Haggai spent the majority of his life in Babylon. Since Haggai is not mentioned among the leaders who returned with Sheshbazzar and Zerubbabel (Ezra 2:2) in 537 B.C., he probably came to Jerusalem at a later time. Nevertheless, in 520 B.C. Haggai was in Jerusalem, preaching with zeal and enthusiasm the urgency of rebuilding the temple. That his preaching (reinforced by his younger contemporary Zechariah) was effective is evidenced by the fact that work on the temple was immediately renewed, ultimately resulting in the completion and dedication of Zerubbabel’s temple in 516 B.C.” (*Believer’s Study Bible*)

“According to ancient *Jewish* tradition, Haggai saw Solomon’s temple before the Exile (Hag. 2:3) and so was quite old as he returned to the Land. Ancient *Christian* tradition holds that Haggai was born in exile and was young when he returned to Jerusalem. Others believe that Haggai never went into exile but instead stayed in the Land. In any case, Haggai was well acquainted with the situation of his day and spoke with such effectiveness that the people were moved to action. Haggai was a contemporary of Zechariah (Ezra 5:1; 6:14), although neither prophet mentioned the other.” (*Woman’s Study Bible*)

“**Content.** The Book of Haggai addresses three problems common to all people of all times, and gives three inspired solutions to those problems. The first problem is *disinterest* (1:1–15). The people had returned from exile for the stated purpose of rebuilding the temple in Jerusalem (Ezra 1:2–4) and had made a start on their assigned task; but opposition had appeared and the work had stopped. The people had become more concerned with building beautiful houses for themselves, perhaps in an attempt to blot out the memory of their exile in a strange land (1:4). To wake them from their apathetic attitude, God speaks twice to the people. They first need to realize that they are fruitless (1:5, 6) because they have turned from God’s house to their own houses (1:7–9). All their efforts at building their own kingdom can never produce lasting results. After seeing their problem, the people then need to understand that God will accept what they do, that He will be glorified if they will only yield to Him what they have (1:8).

“The second problem is *discouragement* (2:1–9). Some of the older people in the band of returned exiles had seen Solomon’s temple when they were children, so that no building, however beautiful, could compare with the glory of that former temple (2:3). The discouragement of the older people had quickly influenced the younger ones until, less than a month after the rebuilding began, work on the temple had ceased. But again Haggai

brings a message designed to deal decisively with discouragement. The solution has two parts: one to deal with the immediate problem, the other to bring a long-range resolution. For the present it is enough for the people to 'be strong ... be strong ... be strong ... and work' (2:4). The other key to overcoming discouragement is for the builders to know that they are building for the day when God will so fill this house with glory that it will surpass the glory of Solomon's temple (2:9).

"The final issue that Haggai has to face is the problem of *dissatisfaction* (2:10–23). Now that the people are working, they expect an immediate reversal of all their years of inactivity. So the prophet comes with a question for the priests (2:12, 13) about clean and unclean things and their influence on one another. The response of the priests is that uncleanness is infectious while holiness is not. The application is obvious: Do not expect the work of three months to undo the neglect of sixteen years. The Lord's next word to the people is a surprise: 'But from this day I will bless you' (2:19). The people needed to understand that God's blessings cannot be earned, but come as gracious gifts from a giving God. God has chosen Zerubbabel to be a sign (2:23), that is, to represent the servant nature to be fulfilled ultimately in Zerubbabel's greatest Son, Jesus. Note Zerubbabel's name in both the genealogical lists in the Gospels (Matt. 1; Luke 3), indicating that God's final, highest blessing is a Person, His Son Jesus Christ." (*Spirit-Filled Life Study Bible* - article on Haggai; See also *Hayford's Bible Handbook*)

2. Why do you think God sent Haggai, Zechariah, Zerubbabel, and Joshua the high priest, and then later Ezra and Nehemiah, to urge the people to get on with the building of the temple, the rebuilding of the walls, and inspire this great revival and reformation, if He knew that not too many years in the future, when His Son came, they would reject Him? What do you understand God to be trying to accomplish during this whole period? And what would this say about God?

Galatians 4:4 suggests that Jesus arrived "when the fullness of time had come" (*KJV, NKJV*); or "when the appointed time arrived" (*Jewish New Testament*), or "when the right time came" (*TLB, The Living Translation*); or "when the time had fully come." (*RSV, NIV*) or "when the time was right" (*CEV*), or "when the time arrived that was set by God the Father" (*The Message*). This suggests that God was looking for something in particular. Was it that people were more sinful? Then why not come before the flood? (Genesis 6:5) They had given up fertility cult worship, gross idolatry, intermarriage with the heathen, and they had successfully rebuilt the temple once again into a wonderful structure with the help of Herod and Caesar's money.

God understood all that was coming before it happened. He knew that they would leave all their gross external immorality and become the most strict "law-abiding" group that ever lived on planet earth! They had to ritually clean themselves after coming from the market in case they had somehow come in contact with a Gentile and ritually contaminated themselves! (Mark 7:1-5) Is it possible that they were just as difficult for God to reach and influence as their idolatrous ancestors? When their ancestors had the Scriptures read to

them, they experienced a great revival and reformation. In Jesus' day, they read and memorized the Scriptures daily. But when He appeared, they accused Him of being possessed with a demon! (John 8:48)

This might suggest that those who are very "religious" and "saintly" are actually at times farther from God than the more flagrant sinners! Is God trying to show us that the ditch is just as deep on each side of the road? This is very hard for modern Christians to accept because we immediately recognize that we are much more like the Pharisees than we are like the idolatrous and immoral Jews in the Old Testament. It is always much easier to point fingers at those who are quite different than we are, than it is to recognize that there might be some terrible sinners that look just like us! The question that must be faced in such situations is: Are we any better? We don't even like to think about it! We like to think that we are much better than "those sinners" in the Old Testament!

God is doing His best to warn us of all the possible hazards. He would like to keep us from the gross sinfulness of the ancient peoples, but He would also like to prevent us from being caught up in the much subtler and more dangerous sins of pride, self-righteousness, and spiritual superiority that characterized the New Testament Jews.

3. What were God's objectives in rebuilding the temple if He knew what was coming? If an angel had stopped to ask, "God what are You planning to accomplish through this rebuilding of the temple?" How will you "succeed?" How do you think God would have answered? What would be success in the eyes of an angel at this point in history? What was God waiting for? What is He waiting for now?

This is really an expansion on the previous question. **God is seeking to bring this whole "sin experiment" that we call the great controversy to a conclusion in such a way that no one will ever want to try any of the avenues of sin ever again. In order to do this, God must allow sin in all its forms to play itself out in this "theater of the universe" (1 Corinthians 4:9) until it has been adequately demonstrated that sin in every form has terrible and deadly consequences. If this is not thoroughly demonstrated before the entire universe and recorded in a form that can be reviewed and understood by all, there is the possibility that someone may again some day get the idea that sin is not so bad or that there is sufficient reason for challenging the way God runs His universe. If such a thing should ever occur again, then the demonstration has been inadequate. So God waits to allow sin to work its deadly results on all who refuse to come back to Him. It is the only way He can secure the universe against apostasy and rebellion for all time to come.** It was necessary for Him to go through all that He has gone through to accomplish this. It is hard to imagine God doing many of the things that He has done unless there was a very good reason for doing so. We have no way of knowing how early the angels began to understand all of this, but some of it was not clear until Calvary. (See *Ezekiel Teacher's Guide #2*)

It is God's plan to establish a new heaven and a new earth where righteousness dwells. He will not have any jails, any police force, CIA, KGB, or any such group. He refuses to be constantly checking in people's refrigerators, bedrooms, and libraries to make sure that they are not doing something that they are not supposed to do! Nor will He run the risk of having the whole great controversy start all over again! So He will only be able to admit into His kingdom people who are so convinced of the truth and the advantages of doing what is right simply because it is right that they will never be tempted to go back to sin in any form forever. Then God's kingdom will be safe and secure for eternity.

4. Is God saying here, "If you don't worship Me, and Me first, I can't bless you?" (Haggai 1:2-11) If so, would that suggest that God is selfish? Who stands to gain the most if we put God first? Why are people blessed when they put God first? Is it because God doesn't like it when they don't put Him first and therefore He withholds His blessings? Or, by putting God first, do we open up ways for God to bless us that would not otherwise be open?

Repeatedly we have seen the contrast made between the extremely intelligent and powerful Yahweh-God (Isaiah 40:9-26) and the useless, powerless chunks of wood, stone or metal that the heathen called their "gods." (Isaiah 44:6-20; 1 Kings 18:20-40) We have noted the consequences of worshiping these false deities. (2 Kings 17:15; Hosea 9:10 [compare Numbers 25:1-5]; Psalms 115:8; Jeremiah 2:5,17,18; 7:6; 2 Corinthians 3:18) When we worship and admire something or Someone, we become like that person or thing. **This is the way the mind works. You will become like what you fill your mind with.** So it is self-destructive for us to admire or worship anything short of our wonderful God. God will not punish us for doing it. We will just lose! As God has dealt with His erring children, there have been times when He has sent floods, plagues, droughts, etc. to try to get people to realize what they are doing and turn back to Him.

When we finally realize the tremendous blessings of worshiping the true God, and we realize what He wants to make of us, we show that we are complete fools if we refuse to follow His suggestions. He weeps as He watches us destroy ourselves!

5. In what sense could this latter temple be more "glorious" than the former? (Haggai 2:9; compare Ezra 3:10-13) Which is more impressive to you—the power, glory, fire, and cloud that were manifested in the first temple (2 Chronicles 5:11-14) or the friendship and humble humanity manifested in the second temple? (John 8:2; Matthew 26:55) Which would God prefer to use? Which should stir us more—the infinite power and majesty, or the fact that God seems to want to talk to us through the still, small voice? Are you moved more by the meekness and humility of Jesus as He allowed Himself to be accused and crucified or by the tremendous show of power at the dedication of Solomon's temple? (1 Kings 8:10; 2 Chronicles 5:11-14 and 7:1-10)

When the first temple (Sometimes know as Solomon's Temple) was dedicated there was every possible earthly manifestation of glory. (See 1 Kings 8; 1 Chronicles 28-2 Chronicles 7) Millions of people were gathered. The king was leading out in the ceremonies. The priests had prepared everything in the most perfect and holy way that they knew. The

people and the king offered so many offerings they couldn't be counted. There were more than twice as many offerings at the first dedication of the temple than there were Jews at the second!! The first temple was probably the most beautiful building ever built on planet earth. The white marble and gold shown beautifully amidst the royal purple curtains etc. God's glory graced the occasion. When God's glory filled the temple not even the priests dared to go inside. (1 Kings 8:10,11; 2 Chronicles 5:11-14; 7:1-10) The king's prayer was one of the longest and best in the entire Bible. The nation was at its zenith of power. Its king was world-renowned as the wisest man ever to live. The king had brought so much silver and gold into Jerusalem that it was as common as the stones on the street. (1 Kings 10:27)

At the dedication of the first temple, the golden ark of the covenant filled with the tables of stone on which God Himself had written the ten commandments were placed in the most holy place. The golden furniture from the original tabernacle was placed in the temple. The plans, given by God had been followed to the letter. The ceremonies were attended by foreign dignitaries and Israel's many allies. Other nations cooperated in its construction. Some have suggested that there was more gold built into this temple than is now possessed by the entire human race!

The second temple (Later known as Herod's Temple because of its massive rebuilding and enlargement by Herod the Great with money given from Rome) was delayed in its construction for about fifteen years because there was so much opposition from the surrounding nations and so much apathy among the Jews themselves! There was nothing but a bare rock in the most holy place. God's glory never appeared at the dedication. The older people who saw it being built and knew how inferior it was to Solomon's Temple wept when they saw even the foundations of this tiny temple. (Ezra 3:10-13; Haggai 2:3) The crowd that gathered was probably less than fifty thousand and represented only a very small percentage of the world's Jewish population. Most of the Jews were busy with business in Egypt or Mesopotamia and didn't come for the ceremonies! Even the Jews in Jerusalem were servants of the Medo-Persian Empire and not real owners of their own land. Construction was interrupted repeatedly by letters from the Persian capital in response to accusations from the Jews' enemies. The second temple was built in a Jerusalem which didn't even have a wall of protection around it to keep their enemies out.

The Jews themselves had selfishly withheld their offerings from rebuilding the second temple until God actually sent drought on them to get their attention once again. They had to depend on monies from the King of Persia to build this temple. The Jews had become almost destitute because they ignored God's directions to put His tithes and offerings first before their own needs and desires.

But there is one way in which this second temple stands out in marked distinction from the first temple: The Son of Man, the Messiah of prophecy, The Almighty Father, Wonderful Counselor, Prince of Peace (see Isaiah 9:6) came to this temple and sat quietly in its porches to teach the people. There was no big display. He looked like a common, dusty, travel-worn Galilean, and He had no official training for the job He was doing, but the world

has never seen a greater Teacher. He began to impact this temple at the age of twelve! He was already asking questions that the Pharisees and Sadducees couldn't answer!

In God's eyes, real glory does not consist in the silver and gold and wealth. All these things already belong to Him. (Haggai 2:8) Real glory does not consist in pomp and ceremony. Real glory consists in the truth being quietly spoken in love to willing, listening ears. When Jesus came to the temple that was always His first goal. We remember the times when He drove out the money changers and livestock merchants. We remember the arguments He had with the authorities. But these were not the most important moments in His eyes. His important moments were the quiet ones with face-to-face eager questioners learning the truths of God's kingdom. This is what made the second temple so much more *glorious* than the former one!

6. If the Holy Spirit did not come until Pentecost, what is the meaning of Haggai 2:5 and Zechariah 7:12? (Compare Genesis 1:2; Psalms 51:11) Why did Jesus in His time feel it was necessary to say that He must go away so the Holy Spirit could come? (John 14:16,17,26; 15:26; **16:7**)

The Holy Spirit was clearly working throughout the Scripture. He is the One who inspired the writing of the Old Testament! In Old Testament times, as in our day, He works quietly behind the scenes to influence the lives of people for God. He was there moving on the face of the waters at creation and helping David to confess his sins in Psalms 51.

In New Testament times the disciples didn't feel they needed the influence and work of the Holy Spirit so long as Jesus was with them. They simply ran to Him with any questions or problems. But Jesus wanted them to scatter out and carry the gospel to the whole world. They couldn't continue to stay physically close to Him and do that. He needed to go away so they would begin to recognize the work of the Holy Spirit and then be ready to travel everywhere spreading the good news.

7. In Haggai's day, God had been working with the descendants of Abraham for about twelve hundred years, and yet He still did not seem to have accomplished what He really wanted. Why not? What about in our day? What is delaying His coming today? (Revelation 7:1-3)

The real key to answering this question and others like it is to realize what God is really trying to accomplish as discussed in #3 above. God has managed to demonstrate many things already in the lives of these children of Abraham, Isaac, and Israel. But the most important questions still remained to be answered by the Son when He came to live and die here on planet earth. God is gradually working toward an environment and a set of circumstances which He will later call the "fulness of time." (See Galatians 4:4) Things need to be just right so Jesus can demonstrate what He has come to demonstrate.

God needs to have a group of people who are so determined to keep the law down to the minutest detail that they will be ready to reject the original Lawgiver because they think He is a lawbreaker! We need to learn the dangers not only of the grosser sins of the Old Testament days but also the dangers of doing even what is right if it is for the wrong reason! We need to see the consequences of having sin cloaked in a priest's robe and sitting in the front row in church. The popular New Testament sins of pride, selfishness, and covetousness are much worse than the immorality and vice of the Old Testament! We need

to recognize how much these New Testament sins describe us! So God allows a demonstration of the “ditches” on both sides of the road.

8. **Is God continually working toward some sort of long-term goal? If so, what would that be?** What is implied when Jesus, after His life here on earth says, “It is finished?” (John 19:30) What would “finished” mean to an eternal God who is omniscient and omnipresent? Is success for God measured in terms of numbers of loyal followers? In Haggai’s day, would the universe be inclined to think that God had lost His influence?

A correct understanding of this question requires a new perspective, even a new paradigm in our thinking. We first must recognize that God’s goals are quite different than what we have been accustomed to thinking they are. (See #3 above) Then we must re-evaluate every Biblical story in the light of this new way of thinking. We need to recognize that Jesus came primarily to answer questions about God and His character and government, and not just to offer a sacrifice of ransom to save you and me. If the questions about God are not adequately answered, then the seeds of rebellion are alive and well in the universe and God has not won the great controversy.

In this light, Jesus was most correct in saying, “It is finished!” (John 19:30) He had answered the accusations of Satan against Himself, the Father and the Holy Spirit, and so no matter if any of us should get the picture, God had succeeded in winning the great controversy. (See Romans 3:4) And God has left us a mountain of evidence sufficient to teach us the truth as well. This is why we need to read all of Scripture until we see the truth about God.

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Last Modified: May 18, 2001

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Ellen White Quotes

The Great Controversy 23,24

A thousand years before, the psalmist had magnified God’s favor to Israel in making her holy house His dwelling place: “In Salem also is His tabernacle, and His dwelling place in Zion.” He “chose the tribe of Judah, the Mount Zion which He loved. And He built His sanctuary like high palaces.” Psalms 76:2; 78:68, 69. The first temple had been erected during the most prosperous period of Israel’s history. Vast stores of treasure for this purpose had been collected by King David, and the plans for its construction were made by divine inspiration. 1 Chronicles 28:12, 19. Solomon, the wisest of Israel’s monarchs, had completed the work. This temple was the most magnificent building which the world ever saw. Yet the Lord had declared by the prophet Haggai, concerning the second temple: “The glory of this latter house shall be greater than of the former.” “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 2:9, 7...

But the second temple had not equaled the first in magnificence; nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from heaven descended to consume the sacrifice upon its altar. The Shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy

seat, and the tables of the testimony were not to be found therein. No voice sounded from heaven to make known to the inquiring priest the will of Jehovah.

For centuries the Jews had vainly endeavored to show wherein the promise of God given by Haggai had been fulfilled; yet pride and unbelief blinded their minds to the true meaning of the prophet's words. **The second temple was not honored with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt the fullness of the Godhead bodily—who was God Himself manifest in the flesh.** The "Desire of all nations" had indeed come to His temple when the Man of Nazareth taught and healed in the sacred courts. In the presence of Christ, and in this only, did the second temple exceed the first in glory. But Israel had put from her the proffered Gift of heaven. With the humble Teacher who had that day passed out from its golden gate, the glory had forever departed from the temple. Already were the Saviour's words fulfilled: "Your house is left unto you desolate." Matthew 23:38.

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And yet this was the building concerning which the Lord had declared by the prophet Haggai: "The glory of this latter house shall be greater than of the former." "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 2:9,7. For centuries learned men have endeavored to show wherein the promise of God, given to Haggai, has been fulfilled; yet in the advent of Jesus of Nazareth, the Desire of all nations, who by His personal presence hallowed the precincts of the temple, many have steadfastly refused to see any special significance. Pride and unbelief have blinded their minds to the true meaning of the prophet's words.

See *Prophets and Kings*, pp. 567-581; "The Prophets of God Helping Them"; *The Great Controversy*, pp. 21-24; "The Destruction of Jerusalem".