

Main Idea: In Haggai 2:1-9, we discover three steps to take when you’re stuck in the rut of the past.

- I. Face the facts concerning the past (1-3).
 - A. The past seemed so great.
 - B. The present seemed so hard.
 - C. The future seemed so bleak.
 - II. Live for God in the present (4-5).
 - A. We have God’s presence (4).
 1. That’s the basis of our strength.
 2. That’s the incentive for our work.
 - B. We know God’s plan (5).
 1. God takes His covenant seriously.
 2. We should, too.
 - III. Claim God’s promises for the future (6-9).
 - A. God told Haggai’s people what He was going to do.
 1. God said He would shake the elements (6).
 2. God said He would shake the nations (7a).
 3. God said He would send the Desirable One (7b).
 4. God said He would fill His house with glory (7c).
 5. God said the glory of the future would exceed that of the past (8-9a).
 6. God said He would provide peace (9b).
 - B. God has done the same with us.
- Implications: Haggai teaches us some vital insights about God...
1. God knows our past better than we do.
 2. God doesn’t evaluate things on the basis of appearances.
 3. God loves to use unimpressive means to display His impressive grace.
 4. In the plan of God, Jesus makes all the difference.

Scripture Reading: 2 Peter 1:3-11

The story is told of a man who once bought a new radio, brought it home, and placed it on the refrigerator. He then plugged it in, turned it to WSM in Nashville (home of the Grand Ole Opry), and proceeded to do the most unusual thing. He pulled all the knobs off! He had already tuned in all he ever wanted or expected to hear, and so he chose to limit his radio reception to one station.²

It’s easy to get stuck in the past.

The past can be such a beautiful thing. It’s great to remember highlights in our lives. I can still see Pastor Fissel’s study and remember the day God saved me as an eleven year old. I thank God for that memory. And for many others—my wedding day, the birth of our two children, the phone call from this church inviting us to come and be your pastor, and more.

Yes, the past holds a lot of beauty for us. It can be a great source of encouragement. It can also be a noose around our necks. A bad past can haunt us. Even a good past can taunt us as a painful reminder of what we’ve forfeited by choices we now regret.

Some people hate the past. Others live in it.

Harry Truman once observed, “Men who live in the past remind me of a toy I’m sure all of you have seen. The toy is a small wooden bird called the “Floogie Bird.” Around the Floogie Bird’s neck is a label reading, ‘I fly backwards, I don’t care where I’m going. I just want to see where I’ve been.’”

We all have a past, and part of honoring God in the present involves a proper perspective on the past. That’s not always easy to obtain.

** Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ Adapted from a series preached at WBC in 2001.

² Grady Nutt, *Homemade*, July, 1990.

In His goodness, our wise God has provided us with just what we need. In the book of Haggai He records the experience of His people in 520 BC. They were struggling with the past, in this case, the painful memory of the Babylonian exile, seventy years of captivity in a foreign land, all because their forefathers had turned their backs on God.

But the exile was now over. Eighteen years earlier, in 538 BC, the Lord God moved the heart of a pagan king, Cyrus, to authorize the return of the Jews to their homeland. Nearly 50,000 Jews did just that. They came home.

But things weren't the same. For starters, most of the Jews didn't come home, choosing the comfort of their present surroundings in Babylon to the risks of their war-torn homeland. And those who did return faced a mammoth challenge. The land was in shambles, and the temple in ruins.

Once back home, the remnant began to rebuild God's house. They fixed the foundation rather quickly, but then they got sidetracked. Instead of finishing the work, they started pouring their energy and resources into their own houses. Nothing wrong with fixing up your house, but there's everything wrong with putting God on the back burner.

That was the problem Haggai confronted in chapter one, as we saw last time. The temple project had been just sitting there for sixteen years, until God spoke through Haggai and said, "Is it a time for you yourselves to be living in your paneled houses, while this house remains a ruin (4)?"

So Haggai confronted his people's mixed up priorities. The Lord stirred their hearts, and they responded by resuming the temple building project on September 21, 520 BC.

But then another problem surfaced. And Haggai dealt with it in chapter two. The problem was this. Some of the people were struggling to do God's work because they couldn't shake the pain of past memories. And not just past sins but also past blessings which they'd forfeited.

It didn't take long either. After just two months of rebuilding, it became quite apparent to the people that this new temple was a far cry from the old one. And the more they built, the more they felt the pain of the past.

At that point, God spoke again. He gave a second message to Haggai for His people, the second of four recorded in the book of Haggai. It's a message we need today.

"I could really serve the Lord, if only..." Ever thought those words? "If only I hadn't made that foolish decision." "If only I would have listened." "If only..."

Or, "I was really living for the Lord back then. But it could never be the same again, so what's the use of trying?"

What should we do if we're stuck in the rut of the past? In Haggai 2:1-9, we discover three steps that the Lord enables us to take, by His grace, so that we can move ahead in joyful service to Him.

I. Face the facts concerning the past (1-3).

Notice verse 1, "On the twenty-first day of the seventh month, the word of the LORD came through the prophet Haggai." Keep in mind the timeframe. The date of Haggai's first message—in our calendar—was August 29, 520 BC. This second message came on October 17, a little under two months after the first message came and nearly one month after the work restarted on the temple.

We can guess what had been happening in Jerusalem during those weeks. Before you can perform any building project, there's a lot of preparation. No doubt, for the Jews that involved clearing the site of rubble, redressing stone that was fit for use, testing the safety of the walls that still stood, and organizing teams of workmen for different tasks.

Everybody was excited about rebuilding the temple—at first. But then something began to dampen their enthusiasm, and discouragement set in, as Haggai’s words indicate in verses 2-3.

“Speak to Zerubbabel son of Shealtiel, governor of Judah, to Joshua son of Jehozadak, the high priest, and to the remnant of the people. Ask them, ³ ‘Who of you is left who saw this house in its former glory? How does it look to you now? Does it not seem to you like nothing?’”

God told Haggai to give the second message to the same three parties that responded to the first message. To Zerubbabel, the political leader; Joshua, the spiritual leader; and to the remnant of the people. The message involved three questions.

Please realize that when God asks questions, it’s not to gain information. He knows everything. When He asks a question, it’s to identify and deal with an issue or problem. In this case, the problem had to do with the mindset of the Jews. Simply put, they were stuck in the rut of the past.

By asking these questions, Haggai would bring out in the open three thoughts that were brewing in the minds of God’s people.

A. Thought #1: The past seemed so great.

B. Thought #2: The present seemed so hard.

C. Thought #3: The future seemed so bleak.

If you’re stuck in the past, how do you get unstuck? According to Haggai, you start here. You face the facts regarding the past head on.

Another factor contributed to the problem for the Jews. Haggai says the second message came “on the twenty-first day of the seventh month.” On the Jewish calendar, the seventh month is filled with major religious festivals. No work is allowed on these national holidays. They are Sabbath rest days. There’s the Feast of Trumpets (on the first day of the month), the Day of Atonement (on the tenth day of the month), and the Feast of Booths (on the fifteenth day of the month).

Interruptions can discourage workers on any project. They make you feel like you’re not getting anywhere. Apparently, this was the case with Haggai’s people. The building project was huge anyway—remember it took Solomon seven years to build his temple. Then throw in some shortened weeks, and the project seemed even bigger.

“We’re not getting anywhere!” the people must have thought. They needed encouragement big time. Which is what Haggai gave them in chapter 2. He started with some questions.

Question #1—“Who here is old enough to have seen the first temple?” Since that temple was destroyed in 586 BC, the people over 66 years of age would have seen it.

Question #2—“How does it look now?” Does anyone here remember what cars looked like seventy years ago? They’ve changed a little bit, haven’t they? Well, some of Haggai’s people had been around to witness the glory of Solomon’s temple, and it was a site to behold. In size it was 90’ long, 30’ wide, and 45’ high. In appearance there was beautiful white limestone, cedar, and gold exterior. The interior was covered with cedar walls and pine floors, all overlaid with gold. Years ago, it was estimated that the gold used to overlay the Holy of Holies alone was valued at \$20 million.

Question #3—“Doesn’t it seem like nothing?” Indeed, it seemed that way. The facts don’t lie. Zerubbabel’s temple paled in comparison to Solomon’s, especially at this point in the construction project.

You say, “Haggai’s questions don’t sound very encouraging! What’s God doing telling the prophet to ask them?” The answer is, He’s making His people face the facts about their situation.

Here's the truth of the matter. Your past may be great. Or your past may be horrible. But this we know, and it's true for us as it was for the Jews in 530 BC.

Your past is *past*. It's gone. You can't change it, and it's foolish to live in it.

Haggai knew that some of his people were struggling to let go. The past seemed so great, and it seemed ever greater as more time passed.

"Oh, to go back to the glory days! Things were so good then!"

But God doesn't want us to go back. For starters, the past wasn't nearly as glorious as we tend to imagine it. The Jews had obviously forgotten about the heavy taxation and forced labor that Solomon used to fund his elaborate temple, and lifestyle.

The truth is, God has something better for His people than the past, and it's in the *future*.

Those who remembered the "good ole days" could have been a thorn in the side of others who were busy doing God's work. So Haggai brought the issue out in the open. He faced the frustration head on. He faced it with realism.

No, this temple isn't as glorious as the first. That's true. But this temple is important, and what makes it important isn't its appearance. It's what it represents.

This is the House of God, a place God has provided for sacrifice and worship. That's why God wants us to build it. And build it we will.

Peter Craigie offers a word of application, "But now, as then, there are those who are overcome by the power of negative thinking, who can see only problems and no possibilities. Look how long the Christian Church has been struggling at this business of the Kingdom of God, and where is it today? Frankly, the world does not seem to be a much better place than it was 2,000 years ago; if anything, in a nuclear century, it is worse. So is it not a waste of time to sweat and struggle with the Kingdom of God?"³

On the one hand, the nay-sayers are right. The work of the church for two thousand years has not stopped the spread of evil. The world is a vile place, and it's constantly inventing new ways to express its vileness.

But wait. Is it the church's job to stop the spread of evil? Is that why we're here? Are we supposed to preserve this world? And furthermore, if we don't see that happening, does that give us reason to question and even stop doing the mandate our Lord gave us? Those are critical questions, ones that Haggai can help us face.

For starters, though the church should have a preserving effect on this world—Jesus did say we are *salt*—that's not our ultimate reason for being here. Jesus didn't tell His disciples to restore the world. In fact, He promised He's going to destroy this world with fire (2 Peter 3) and then create a new heavens and earth, the home of righteousness.

So why are we here now? To be His witnesses.

We, the people who have been rescued by Jesus, are living in enemy territory. This vile world is not a friend to grace. It never has been and never will be. We're on a rescue mission. Our task is to proclaim the good news of Christ to those entangled in the web of the evil one, and trust God to set free those He has graciously chosen.

He didn't say, "Tell the world about Me as long as you see the results you want to see." He said, "Tell the world about Me and make disciples until I return. Be assured that I will build my church."

When we're stuck in the past, we need to face the facts concerning the past. So the church today doesn't look like it did fifty years ago, and the country doesn't respect the things of God as it did when there was prayer in the schools. That's all true.

But so is this. The past is in the past. There is no going back, but that's not where God is taking us anyway.

³ Peter Craigie, *Twelve Prophets*, Vol. 2, p. 146.

I don't know if it's true, but I heard that someone was riding with WVU basketball coach Bob Huggins in his pick-up truck and asked him, "Why don't you have a rearview mirror?" To which he responded, "Because I'm not planning on going backwards."

II. Live for God in the present (4-5).

By the way, of the four messages Haggai preached in his book, he delivered only one to get his people going. But he preached three to encourage them to keep going. When it comes to obedience, we need lots of encouragement.

Look at what Haggai said in verses 4-5, "But now be strong, O Zerubbabel," declares the LORD. 'Be strong, O Joshua son of Jehozadak, the high priest. Be strong, all you people of the land,' declares the LORD, 'and work. For I am with you,' declares the LORD Almighty. ⁵ 'This is what I covenanted with you when you came out of Egypt. And my Spirit remains among you. Do not fear.'"

The first step involves the past, the second the present. Haggai challenged his people to live for God not in the fantasy-world of yester-year, but in the real world of today. Problems and all.

But how? How can we live for God in hard times? According to Haggai, the Lord has given us two resources.

A. We have God's presence (4). Don't miss the final words of verse 4, "I am with you, declares the LORD." There's a truth that will keep us going when the going gets rough. God is with us. He's *always* with us.

What would we do without the assurance of Romans 8:38-39? "For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, ³⁹ neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord."

If you've come to know Christ as your Savior, you belong to God, and He will never leave you. Let that sink in. You have the presence of God. And experiencing the presence of God is very practical, in two ways.

1. *That's the basis of our strength.* In verse 3 Haggai asked three questions, then in verse 4 he offered three charges, actually the same charge three times: "Be strong, be strong, be strong."

And why can we be strong as we face this huge task? Because I am with you, declares the Lord. The Lord's presence is the basis of our strength.

2. *That's the incentive for our work.* "Be strong, *and work*," God told His people. It's significant that David used very similar words to encourage Solomon to build the first temple in 1 Chronicles 28:20, "Be strong and courageous, and do the work. Do not be afraid or discouraged, for the LORD God, my God, is with you. He will not fail you or forsake you until all the work for the service of the temple of the LORD is finished."

Right here is both the basis of our strength and the incentive for our work. Do you ever feel like quitting? At times we get disillusioned about God's work. We don't see the results we'd like. We remember the glory days, or perhaps hear about others who are experiencing them, and think, "What's the use? I can't do anything significant for God. Why try?"

Here's why. The presence of God. And He says in Ephesians 2:10 that we are His workmanship, "created in Christ Jesus to do good works which He has before ordained."

My fellow Christian, God has good works that He has created us in Christ Jesus to do. That's not just in the past. That's today. And tomorrow. And every day until He takes us home.

So when God gives us a work to do, our part is to do it, and to keep doing it until the work is finished, leaving the results up to Him.

Maybe you have an unsaved spouse, or child, or parent. And you've witnessed to that loved one, and have been praying for their salvation for a long time. And just maybe you're thinking, "What's the use? Nothing's happening. I could really serve God if I had a Christian husband, or a Christian son, or a Christian parent."

But God says, I am with you now. And I've given you the family you have. Will you keep doing the work I've given you to do?

Possibly for you the frustration concerns a job. "I could really serve God if I had another job!" Maybe some day God will give you another job. Until then He wants you to serve Him right where you are.

"Be strong, and work!" He says to us, just like He did to Haggai's people. And we can because we have His presence. And something else, a second resource.

B. We know God's plan (5). Verse 5 again, "This is what I covenanted with you when you came out of Egypt. And my Spirit remains among you. Do not fear."

With those words God takes Haggai's people back 900 years and reminds them of His work at Sinai. And notice how He personalizes it, "I covenanted *with you*." When I rescued your ancestors, I had *you* in mind too.

This is so important to know about God. He is a *covenantal* God. That means He makes promises to His people, *covenants*. And He keeps them.

For instance, He made a covenant with Abraham—"I'll bless you and give you more descendants than you can count." He established a covenant with Israel at Mount Sinai—"I will be your God, and you will be My people." He did the same with David—"One of your descendants will rule the world forever." And ultimately, with the coming of Christ He established a *new covenant*.

The point?

1. *God takes His covenant seriously.* Which means...

2. *We should, too.* We're called to live in light of what God said He will do.

So Haggai's people were tempted to live in the past, but that wouldn't be right. Not for them, nor for us. Why not? Because God has revealed He has a plan for the present and the future. And that plan involves us!

So, "do not fear," He says. Fear is a big problem for us. Fear can keep us from doing God's will. The fear of man is a snare, according to Proverbs 29:25. But right here is the remedy for fear. It's learning to live in light of the presence and plan of God.

Beloved, if we really believed God was with us, would it affect the way we live? Sure, if I really believe God is with me, then I'm not going to go some places I might otherwise go, or do some things I might otherwise be tempted to watch. But I'm also not going to miss opportunities to do things He intends for me to do.

Like showing acts of kindness to lost people in this community, so we can then share the reason for our kindness, which is the saving gospel of Jesus Christ.

Honestly, some of us are living in the past. We're not engaged full-hearted in the mission God has given us today. What do we need? To give attention to what we have, the presence and plan of God.

I find reading a good biography helps me do that, and I urge you to begin the year with one. Read about Viggo Olsen, the doctor who took the gospel to Bangladesh.

Read Chuck Colson's story, a politician who went to prison that God saved and then gave a prison ministry.

Read about Corrie TenBoom, whose family did a work for God by rescuing Jews from the Nazis.

Read the story of Fanny Crosby, a blind woman whose good works included writing many of the songs God's people love to sing.

Read about George Muller, the man who wanted to do something to show how great God is, so he raised thousands of orphans by prayer alone.

Or the stories of the quadriplegic Joni Erikson Tada, or the baseball player turned preacher Billy Sunday.

You say, "Where can I find those stories?"

Those, and many more, are our church library.

Which brings us to step #3. If we're stuck in the past, we need to face the facts about the past, then resolve to live for God in the present. Thirdly...

III. Claim God's promises for the future (6-9).

Someone has said, "You can't break God's promises by leaning on them!" God's promises are wonderful. God wants us to put our weight on them. So in verses 6-9...

A. God told Haggai's people what He was going to do. He gave them six promises regarding the future.

"This is what the LORD Almighty says: 'In a little while I will once more shake the heavens and the earth, the sea and the dry land. ⁷ I will shake all nations, and the desired of all nations will come, and I will fill this house with glory,' says the LORD Almighty. ⁸ 'The silver is mine and the gold is mine,' declares the LORD Almighty. ⁹ 'The glory of this present house will be greater than the glory of the former house,' says the LORD Almighty. 'And in this place I will grant peace,' declares the LORD Almighty."

Remember the problem at hand. The people were thinking, "The temple we're building isn't glorious like the first one. What's the use?"

To which God said, "Just build it. I'll take care of the glory part!" Indeed, God promised He would. Notice six promises God delivered through Haggai.

1. *God said He would shake the elements (6).* Verse 6, "In a little while I will once more shake the heavens and the earth, the sea and the dry land."

That's what God did at the exodus. He shook the elements—hail fell from the sky, water turned to blood, the daytime turned dark. And what God did to Egypt He now says He'll do once more. He doesn't give a date, but merely says in *a little while*.

2. *God said He would shake the nations (7a).* Verse 7, "I will shake all nations." The *goyim*. Assyria. Babylonia. Persia. All nations.

What's the significance of "shaking?" We shake things to mix them up—like ingredients in a cake mix. Sometimes we shake things to jar them loose—like a stuck door. This is also an activity we might use at times to get someone's attention—like shaking your spouse in the middle of the night so he'll wake up and check out the unusual sound you heard in the garage.

God predicts a day is coming when He will shake the heavens and earth, the sea and dry land, and all the nations. Haggai's not the only prophet to use this word picture. Amos did (1:1). Isaiah did (2:13-21). Joel did (3:16). And so did Ezekiel (38:20). God uses the imagery of an earthquake to portray the drastic action He's going to take with His universe. He's going to shake it as never before.

3. *God said He would send the Desirable One (7b).* "The desired of all nations will come," the Lord announced. To what or whom does this refer? Some say "the desired" refers to the treasure the nations will bring to the temple in the day God shakes them.

The Hebrew word is actually plural, which is why the ESV says, "And I will shake all nations, so that *the treasures* of all nations shall come in." The NASB says, "I will shake

all the nations; and they will come with *the wealth* of all nations.” The ASV says, “the precious things.”

James Boice says “the desired of all nations” refers to people, specifically to the elect out of all nations, that is, to the church.

We sing a Christmas carol that uses this phrase, *Hark, the Herald Angels Sing*, which uses the line, “Come, Desire of Nations, come! Fix in us Thy humble home.” So Charles Wesley believes it refers to the Messiah Jesus.

I tend to think this phrase is ultimately pointing to the Messiah. He is the *Desirable One*, and here through Haggai God makes the promise, “He is coming.”

Notice the order. The shaking will occur first, then the Desirable One will come.

And what will happen after He comes?

4. *God said He would fill His house with glory (7c)*. “I will shake all nations, and the desired of all nations will come, and I will fill this house with glory.”

So you don’t think this temple you’re rebuilding is too impressive? says the Lord through Haggai. Then just wait. The day is coming when I’ll shake the nations, send the Desirable One, and then I will fill this house with glory.

But not just any glory...

5. *God said the glory of the future would exceed that of the past (8-9a)*. First, He says in verse 8, “The silver is mine and the gold is mine.” Solomon’s temple had plenty of gold and silver. Zerubbabel’s didn’t. But that’s no problem for God. If He wanted His house to have gold and silver, He would provide it, since it’s all His anyway.

But He’s interested in something more than a temple made of gold, and that’s what He promised in verse 9, “‘The glory of this present house will be greater than the glory of the former house,’ says the LORD Almighty.”

God’s interested in glory, not gold. His glory. According to 2 Chronicles 5:14 when Solomon finished the first temple, “the glory of the LORD” filled it. Later, when God’s people turned from God His glory departed, as Ezekiel described in his book.

So when did God’s glory return? When did the glory of the temple Haggai’s people built exceed the glory of Solomon’s temple?

We find the answer in Luke 2:30-32, “For my eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles and for *glory* to your people Israel.”

Simeon spoke those words. Where was he standing? In the temple. Who was he holding in his arms? Baby Jesus.

Remember what John said? “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only who came from the Father, full of grace and truth (John 1:14).”

So when did the glory of the latter temple exceed the glory of the former temple? When Jesus the Messiah walked into it. That’s something that never happened to Solomon’s temple. But it did to this one, just as God predicted.

One more promise.

6. *God said He would provide peace (9b)*. Where? “In this place I will grant peace.” That’s why this temple had to be rebuilt—gold or no gold—because the world needs peace, and Haggai says the day is coming when the Desired of nations will enter the world, enter the doors of the temple, and bring peace.

You say, “I don’t see much peace in the world. It doesn’t look to me like God’s prediction came true.”

But there is peace in the world, for those who have eyes to see it. Where? In the hearts of those who know Jesus Christ.

He is “the prince of peace,” says the prophet Isaiah (Isa 9:6).

When He was born the heavenly host proclaimed, “Glory to God in the highest, and on earth peace to men on whom his favor rests (Luke 2:14).”

“My peace I give you,” said the Christ to His followers (John 14:27). “I have told you these things, so that in me you may have peace (John 16:33).”

What kind of peace? “We have peace with God through our Lord Jesus Christ,” says Romans 5:1. How could sinners like us have peace with God? Here’s how. He made “peace through his blood,” says Colossians 1:20.

In this place I will grant peace.

And that’s what He did. Christ came to offer us peace with God by removing the sin barrier that separated us from God. And there’s another kind of peace He will bring. In this age, peace to men. In the age to come, peace to a fractured cosmos.

So if you don’t see peace in the world, just know that God’s not done yet.

Haggai’s prophecy is fulfilled in stages. Zerubbabel’s temple was completed in four years. This happened with the help of several nations. Cyrus the Persian decreed it, Darius the Mede endorsed it, and then later Artaxerxes presented it. Still later in the days of the Romans, Herod, rebuilt it. So the fulfillment of Haggai’s prophecy began in his own day.

But the prophecy became even clearer at the first coming of Christ. When Jesus walked into the temple in AD 30, truly the Desirable One had arrived.

Yet the ultimate fulfillment of Haggai 2 will occur when Christ comes a second time. Then God will shake the elements, the nations, and display His glory as never before on earth. Then, after the shaking, God will grant peace to those who know Him. And they will receive a kingdom that cannot be shaken, as Hebrews 12:26-28 says, which, by the way, is the only verse from Haggai quoted in the New Testament.

So God told Haggai’s people what He was going to do. What’s more...

B. God has done the same with us. His Word is full of promises to us. Which is why we must study His Word, learn His promises, and put our weight into them.

“Believe in the Lord Jesus Christ, and you will be saved (Acts 16:31).” There’s no greater promise than this from God. Have you taken it to heart?

Implications: Haggai teaches us some vital insights about God...

1. *God knows our past better than we do.* Are you ashamed of your past? God knows all about it. That’s why He sent Jesus. He died to rescue us from our sinful past, and rose again to offer us new life.

2. *God doesn’t evaluate things on the basis of appearances.* Just because something’s not impressive to us doesn’t mean it’s not to God. Remember the widow’s mite? And what about the selection of the shepherd boy to be Israel’s greatest king?

No, it didn’t seem to Haggai’s people that the temple project was very significant. But it was to God. So if we’re doing God’s will, it is important, no matter how unimpressive the work may seem.

3. *God loves to use unimpressive means to display His impressive grace.* The Messiah walked into a man-made building to demonstrate His glory. He does the same with our lives, too. We’re just clay pots, yet He chooses to display His glory through us (2 Cor 3:18).

4. *In the plan of God, Jesus makes all the difference.* What made the temple so significant wasn’t the mortar, the wood, nor the gold. What made it significant was when Jesus walked into it.

Beloved, if you have Jesus, you have the glory of God living in you! So exalt Him!