

## @thenameofJesus

### "THE DESIRE OF ALL NATIONS" HAGGAI 2:1-9

#### **This Week's Core Competency**

**Eternity** – I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish his eternal kingdom. John 14:1-4 *Do not let your hearts be troubled. Trust in God; trust also in me. 2 In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. 3 And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. 4 You know the way to the place where I am going.*

Why, you might ask, is the Core Competency for this week Eternity? There's no explicit reference to heaven, hell, or the return of Christ in Haggai 2:1-9. There is, however, explicit reference to four things the LORD Almighty will do. The future tense indicates that these are things God will do in the future—from Haggai's perspective anyway. First, he says, "I will once more shake the heavens and the earth, the sea and the dry land" (v. 6). He did this in the past; note the reference to the exodus in the previous verse. And he's going to do it again. Second, he says, "I will shake all the nations" (v. 7). He did this in the past in connection with the exodus, too. And like then his intervention in the future will impact the nations. Third, he says, "I will fill this house [the temple] with glory" (v. 7), and when that time comes, the present glory of it will be greater than the past glory of it. Put differently, in the future the temple will be even more

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***The promise of God's presence is our only hope. "I am with you always."***

**- Jesus**

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glorious than Solomon's temple. Finally, he says, "And in this place [Jerusalem] I will grant peace" (v. 9). God's "I wills" culminate in the coming of peace to Jerusalem and presumably to the nations.

Here's the question: Has God already done these four things or are they things he will yet do in the future? Here's the answer: There are good reasons to believe that Haggai's prophecy awaits fulfillment in the future. In the first place, the words Haggai uses are *eschatological* words. They're called that because references to God's intervention in the earth in terms of him "shaking the heavens, and the earth, the sea and the dry land" are associated elsewhere in scripture with the *end times*. The same language is also called *apocalyptic* because it refers to cataclysmic events that mark the coming of God to judge the earth and establish his rule over the nations. Some see the fulfillment of Haggai's words in the appearance of Jesus in Herod's temple (see Lk 2:32), but the nations didn't acknowledge him at that time, and neither did peace come to Jerusalem then. So it seems the LORD Almighty's promise through the prophet will be fulfilled when the Lord comes again—hence, the Core Competency Eternity. Isaiah's expectations for the future of the temple coincide with those of Haggai. His prophecy regarding the temple's future glory "in the last days" is recorded in Isaiah 2:2-5:

*2 In the last days*

*the mountain of the Lord's temple will be established  
as chief among the mountains;  
it will be raised above the hills,  
and all nations will stream to it.*

*3 Many peoples will come and say,*

cont. pg. 2

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"Come, let us go up to the mountain of the Lord,  
to the house of the God of Jacob.  
He will teach us his ways,  
so that we may walk in his paths."  
The law will go out from Zion,  
the word of the Lord from Jerusalem.  
4 He will judge between the nations

and will settle disputes for many peoples.  
They will beat their swords into plowshares  
and their spears into pruning hooks.  
Nation will not take up sword against nation,  
nor will they train for war anymore.  
5 Come, O house of Jacob,  
let us walk in the light of the Lord.

## For Discussion

You and Ann are volunteers in children's ministry at your church, something you've both been doing for some time. You wouldn't call yourself teachers, certainly not leaders. You're like teachers' aides-sort of. In any case, the children's ministry leaders tell you you're indispensable. You like that. It makes you feel appreciated, but you're not so sure what you do matters all that much. You and Ann have talked about that, but until now it's just been talk. But this past Sunday Ann told you she wasn't going to continue to volunteer in the fall.

"After all, all we do is babysit," she said. "And since what we do doesn't matter that much, I'd rather attend the worship service with Bill."

You didn't know what to say, so you said the first thing that popped into your head. "Ann, we've done this together for so long. If you're not going to do it in the fall, maybe I won't either."

That was last week and you've been thinking about what to say to her on Sunday. You don't want to try to talk her into doing something she really doesn't want to do, but you don't want her to quit just because she's discouraged. Moreover, you don't really want to quit if she does. So what do you do?

## day 1 ENCOUNTER – read God's word to put yourself in touch with him.

### Haggai 2:1-9

1 On the twenty-first day of the seventh month, the word of the LORD came through the prophet Haggai: 2 "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? 4 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.'

6 "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." (NIV(c)1984)

## EXAMINE – what the passage says before you decide what it means.

- \* Bracket the chronological reference in v. 1.
- \* Circle the question marks in v. 3.
- \* Box "but" indicating *contrast* in v. 4.
- \* Underline the repeated words "be strong" in v. 4.
- \* Box "for" indicating *reason* in v. 4.
- \* Bracket "in a little while" in v. 6.
- \* Double underline "I will" in vv. 6-9.
- \* Highlight "the desired" in v. 7.
- \* Underline the divine name "LORD Almighty" in vv. 6-9.
- \* Circle the repeated term "glory" in vv. 7-9.



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## day 3

## EXAMINE – an explanation of the message to better understand the meaning of the passage.

Once the people resumed building the temple, it didn't take long before they had second thoughts. The work of clearing the site of rubble, re-dressing the stone fit for use, and organizing work teams was hard. On top of that, twenty-six days passed, and by that time, it had become painfully evident that their temple didn't measure up to Solomon's standards. "Even in the initial stages of reconstruction the people were apparently making insidious comparisons between the restored temple and the glories of Solomon's temple which had been dedicated centuries before at the same time of the year (1 Kings 8:2)" (F Duane Lindsay, "Haggai," in *The Bible Knowledge Commentary: Old Testament*, 1541). Their predecessors had made the same discouraging comparison after they laid the foundation of the temple sixteen years before (Ezr 3:12, 13).

To make matters worse, the month of Tishri (September-October) was filled with religious holidays. "Progress would have been delayed during the seventh month by the major festivals on which no work would be allowed. In addition to Sabbath rest days, the first day of the month was the Feast of Trumpets, and the tenth the Day of Atonement (Lev. 23:3-2). Then on the fifteenth day the Feast of tabernacles began (Lev. 23:33-36, 39-43; Deut. 16:13-15), which lasted for seven days. It would be understandable if the enthusiasm was frustrated by a lack of progress due to the compulsory holidays" (Pieter A. Verhoef, *The Books of Haggai and Malachi*, NICOT, 92). It was all very depressing.

In the midst of their discouragement, the LORD spoke to them through Haggai the prophet. He told them to "Be strong" like he had told them generations earlier after their departure from Egypt. (Haggai's message contains a number of allusions to the exodus.) And he told them to "work." But how

could they remain obedient and continue to "work" in the face of such disappointment? Their work didn't matter since the temple they were building amounted to nothing. Why should they "be strong" in such circumstances? The LORD's presence was the answer. The One who had brought them out of Egypt and had promised to be with them was still with them. His covenant was still in effect. "My Spirit remains among you," he said. "Do not fear."

What's more, to encourage them he went on to tell them what he had in store for the temple they were building. "I will shake the heavens and the earth, the sea and the dry land," he said. "I will shake all nations." "I will fill this house with glory" even greater than the glory that filled Solomon's temple. One day the nations will give to the temple even as the Egypt gave the sons of Jacob upon their hasty departure (Ex 12:33-36). In that day the nations will bring their wealth to Jerusalem according to Isaiah 60:5; 61:6; and 66:20. And so, the glory referred to no doubt entails the material splendor of that future temple, but it also implies God's presence there (v. 4, 5) in the person of the Messiah. While the expression "the desired of all nations" may not be a direct reference to Jesus Christ as traditionally thought, it certainly alludes to him *vis-a-vis* the messianic kingdom.

"And in this place I will grant peace," Haggai said. This *shalom* implies more than the absence of conflict; it implies prosperity, wholeness, health and well-being. These are all things God promised to do that he hasn't done yet. But when Jesus returns to establish God's kingdom, he will. Their obedience didn't seem to matter much in light of the apparent insignificance of what they were doing. Only after God revealed what he was ultimately going to do did they recognize its importance.

### *The Message of the Passage*

*Don't be discouraged by the apparent insignificance of your work, because God is with you like he was with Israel and your work contributes to what he will do in the future.*

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day **4** **EMBRACE** – how God spoke to you in his word.

Our desire is to not be merely hearers of the word, but doers of the word as James suggests in James 1:22. Try some of the challenges below to apply what you have learned this week.

• **Journal your thoughts on the passage:**

–Write about what God wants you to know . . .

–Write about how God wants you to feel . . .

–Write about what God wants you to do . . .

**“The Desire of All Nations”**  
(Use the space below for Sunday’s message notes)

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# notes STUDY – the commentaries to answer the questions.

v. 1 **twenty-first day** Cf. 1:1, 15. 17 Oct., 520 B.C. A number of Jewish festivals occurred during the month Tishri: the Feast of Trumpets on the first day, the Day of Atonement on the 10th day, and the Feast of Tabernacles from the 15th day to the 21st day with the 22nd also being a rest day (Lev 23). "Exactly 440 years earlier (Tishri, 960 B.C.) Solomon had finished and dedicated his Temple (1 Kings 6:38; 8:2), to which the prophet is about to compare the one under present construction. Twenty-six days had passed since construction began, and already the differences were becoming painfully evident" (Eugene H. Merrill, *Haggai, Zechariah, Malachi: An Exegetical Commentary*, 37). During the Feast of Tabernacles, people lived in booths, or temporary shelters, commemorating their departure from Egypt when they lived in temporary shelters in the wilderness. This may explain the allusion to the exodus and covenant in verses 5, 6.

v. 3 **Who** "No one would be more aware of the contrast between the respective structures than those old enough to have remembered the Solomonic Temple so ruthlessly destroyed by the Babylonians 66 years earlier. To these Haggai addresses his question, which is *not*, therefore, *altogether* rhetorical" (38, italics added). The people compared their temple with Solomon's temple and concluded theirs didn't amount to much, which implied that what they were doing didn't matter much (cf. Ezr 3:10-13).

v. 4 **Be strong** The LORD delivered the similar words of encouragement to his people before they entered the land (see Dt 31:6; cf. Jos 1:6, 7; 10:25). They were to "be strong" and "work." The exhortation was to a bold, confident, single-minded effort to rebuild the temple.

v. 5 **covenanted** The covenant the LORD had made with his people following the exodus was still in effect. Just as their departure from Egypt was followed by the promise of his presence to bless their obedience, so also is their departure from Babylon followed by an affirmation of that covenant, along with the continuing promise of his presence to bless their work on the temple. "Just as YHWH [the LORD] had been with His people in the ancient days of redemption and election, so much so that they triumphed gloriously over their foes, so He would be with them now. For this reason they had every cause to be encouraged and to 'not fear'" (38). The covenant God made with Israel and the promise of his presence that accompanied it does not pertain to Christians; nevertheless, he has likewise promised to be with us (Mt 28:20; Heb 13:5, 6).

v. 6 **I will shake** This shaking refers to a future intervention of God in the earth like his past intervention in connection with the exodus from Egypt. Psalm 77:16-18 describes how he shook the earth in connection with the crossing of the Red Sea, and Psalm 68:8 (Ex 19:16-20; cf. Judg 5:4, 5) describes how he shook it in connection with the giving of the law. The language of Haggai's message suggests that the cataclysmic events he described occur in the last days prior to the establishment of God's messianic kingdom. "These phenomena will accompany the new exodus and new covenant as well, as both Haggai (2:6-7) and other prophets attest. There will be a shaking of the natural structures (Jer. 4:24; Ezek. 38:20) and of men and nations (Isa. 64:2; Ezek. 38:20; Mic. 7:17). This is clearly eschatological language . . . These cataclysmic events will cause the people to bring their 'precious things' to the holy city and temple. Once this has come to pass, YHWH [the LORD] will fill the Temple with His glory" (41). (Some believe the prophecy has been fulfilled. The nations were shaken from their wealth to fund the rebuilding of Zerubbabel's temple. Then Herod later enlarged it, and Jesus' presence in it made it more glorious than Solomon's temple.)

v. 6 **heavens and earth** This figure of speech called *merism* refers to the entire cosmos.

v. 7 **the desired** "The rendering, 'the desire of all nations' (KJV), has been usually understood as a messianic prophecy referring to the coming of the One desired by all nations. [Charles Wesley followed this interpretation in his Christmas Carol "Hark the Herald Angels Sing." "Come, Desire of nations, come! Fix in us thy humble home."] The trend of recent translations and commentators has been away from this personal reference to the impersonal 'desired things' (Lindsay, 1542). The Hebrew verb translated "will come" is plural suggesting that the subject is a collective noun with the sense "the desired things" (cf. also v. 8). However, the grammatical argument is not considered decisive by some who suggest that Haggai deliberately selected a word that was ambiguous to allow for both a personal and impersonal referent.

v. 9 **glory** Certainly, an allusion to the material splendor of the temple in the future glorified with the wealth of the nations (cf., 2Sam 8:7-8, 10-11). Likely, an allusion also to the glory of God's presence there. "The Lord also promised to bring peace to the site of the temple, Jerusalem. Neither of these has happened yet, so the fulfillment must be future (millennial). Lasting peace will only come when Messiah comes to rule and reign (cf. Isa. 2:4; 9:6; Zech. 9:9-10)" (Thomas L. Constable, "Notes on Haggai," 13, [www.soniclight.com](http://www.soniclight.com); cf., Merrill, 42).

v. 9 **peace** Peace will characterize Messiah's kingdom (cf. Isa 9:7; 66:12).

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### Family Time

Family time will help you take a break from your busy schedule and spend time connecting with your family.  
**Tips for your Family Time: Keep it simple! Be flexible! Do it often! HAVE FUN!!**

Declare one day this week to be "Favorite Day" in your house. Serve your family's favorite meal and dessert. Play your family's favorite music, watch your favorite movie, read your favorite book. Have the kids choose their favorite toy and present it to the family explaining why it is their favorite. We all have things in this world that are our "favorites". They are things that are valuable to us. During the prophet Haggai's time, the people of God were rebuilding the temple in Jerusalem. Nehemiah had already overseen the rebuilding of the walls around the city. The Israelites brought valuable possessions to the house of the Lord. They wanted to bring the Lord their favorites or best. They did this because they believed the prophet's words from God - "the desire of all nations will come." To desire something is too long for it, wish for it or crave it. So, who is this "desire of all nations"? It is Jesus Himself. He is desired above all else because He is the BEST! Remind your kids that while it is fun to have favorite toys, movies or food, Jesus is better than anything! Post this rhyme on your refrigerator this week to remind your kid's of this lesson. "I like my favorites and all the rest, but Jesus comes first, He is the Best!"

#### What Does The Bible Say

Weekly Verse: Haggai 2:6-9

1. What does verse 6 tell us the Lord Almighty will shake?
2. Who is the "desire of all nations"?
3. Who does all the silver and gold belong to?

#### What Do You Think

1. What does it mean to desire something?
2. What are some ways your family can show others that Jesus is the BEST?
3. The people in Haggai's time brought their most valuable things to be used in God's temple. What are some ways you can give your time, gifts and money to God's church?

#### What R U Going To Do

Special note for parents: In this eight week series we are asking kids to memorize the entire passage of Philippians 2:5-11. We are breaking it down into weekly segments. This beautiful passage teaches us about the powerful name of Jesus. Thank you for helping your child work on this passage throughout our series.

### MEMORY TIME

Post the kid-friendly Core Competency and the Memory Verse throughout the house.

#### Core Comp

Eternity - I believe in heaven, hell and one day Jesus will come again.

#### Memory Verse

Philippians 2:10 "that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,"

### KIDPIX COUPON

I memorized CC \_\_\_\_ and Verse \_\_\_\_\_. Family completed **Say** \_\_\_\_\_ **Think** \_\_\_\_\_ **Do** \_\_\_\_\_

Child's name \_\_\_\_\_ Grade \_\_\_\_ Parent's signature \_\_\_\_\_

Earn tokens by completing the Bible study portion of this page.  
 Questions: Kids@pantego.org

# 30 CORE COMPETENCIES

## 10 CORE BELIEFS

### **Trinity** 2 Corinthians 13:14

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

### **Salvation By Grace** Ephesians 2:8-9

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

### **Authority of the Bible** 2 Timothy 3:16-17

I believe the Bible is the Word of God and has the right to command my belief and action.

### **Personal God** Psalm 121:1-2

I believe God is involved in and cares about my daily life.

### **Identity in Christ** John 1:12

I believe I am significant because of my position as a child of God.

### **Church** Ephesians 4:15-16

I believe the church is God's primary way to accomplish His purposes on earth today.

### **Humanity** John 3:16

I believe all people are loved by God and need Jesus Christ as their Savior.

### **Compassion** Psalm 82:3-4

I believe God calls all Christians to show compassion to those in need.

### **Eternity** John 14:1-4

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

### **Stewardship** 1 Timothy 6:17-19

I believe that everything I am or own belongs to God.

## 10 CORE PRACTICES

### **Worship** Psalm 95:1-7

I worship God for who He is and what He has done for me.

### **Prayer** Psalm 66:16-20

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

### **Bible Study** Hebrews 4:12

I read the Bible to know God, the truth, and to find direction for my daily life.

### **Single-mindedness** Matthew 6:33

I focus on God and His priorities for my life.

### **Spiritual Gifts** Romans 12:4-6

I know and use my spiritual gifts to accomplish God's purposes.

### **Biblical Community** Acts 2:44-47

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

### **Giving Away My Time** Colossians 3:17

I give away my time to fulfill God's purposes.

### **Giving Away My Money**

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

### **Giving Away My Faith** Ephesians

6:19-20

I give away my faith to fulfill God's purposes.

### **Giving Away My Life** Romans 12:1

I give away my life to fulfill God's purposes.

## 10 CORE VIRTUES

### **Joy** John 15:11

I have inner contentment and purpose in spite of my circumstances.

### **Peace** Philippians 4:6-7

I am free from anxiety because things are right between God, myself, and others.

### **Faithfulness** Proverbs 3:3-4

I have established a good name with God and with others based on my long-term loyalty to those relationships.

### **Self-Control** Titus 2:11-13

I have the power, through Christ, to control myself.

### **Humility** Philippians 2:3, 4

I choose to esteem others above myself.

### **Love** 1 John 4:10-12

I sacrificially and unconditionally love and forgive others.

### **Patience** Proverbs 14:29

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

### **Kindness/Goodness** 1 Thess. 5:15

I choose to do the right things in my relationships with others.

### **Gentleness** Philippians 4:5

I am thoughtful, considerate and calm in dealing with others.

### **Hope** Hebrews 6:19-20

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

## About the Authors

**Tom Bulick** (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than thirty-five years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) for twelve years before accepting the position of Spiritual Formation Pastor at Pantego Bible Church. He and his wife Ruth have been married forty-four years and have one son, Zach.

**Wendy Hollabaugh** (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.



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The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is [tbulick@pantego.org](mailto:tbulick@pantego.org).