

“Summer in the Minor Prophets - Haggai” | Haggai 1-2

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Please turn in your Bibles to the book of Haggai. You can find Haggai on page 791 in the chair Bibles. It only takes up one page front and back in your Bibles, so it can be hard to find. It's the third from the last book of the Old Testament and it's sandwiched between two “Z” books: Zephaniah and Zechariah. Haggai is only two chapters long and we'll be studying three of its four prophecies. For now, let's read the first 8 verses of chapter 1 as the Lord calls the Jews who have returned to Jerusalem from exile in Persia to rebuild the temple.

Haggai 1:1-8 (ESV)

1 In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest: ² “Thus says the Lord of hosts: These people say the time has not yet come to rebuild the house of the Lord.” ³ Then the word of the Lord came by the hand of Haggai the prophet, ⁴ “Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins? ⁵ Now, therefore, thus says the Lord of hosts: Consider your ways. ⁶ You have sown much, and harvested little. You eat, but you never have enough; you drink, but you never have your fill. You clothe yourselves, but no one is warm. And he who earns wages does so to put them into a bag with holes. ⁷ “Thus says the Lord of hosts: Consider your ways. ⁸ Go up to the hills and bring wood and build the house, that I may take pleasure in it and that I may be glorified, says the Lord.

“Learn to say ‘no’ to the good so you can say ‘yes’ to the best.” These wise words come from John Maxwell, a former pastor and one of the most prolific authors on the topic of leadership. The idea behind this quote is that we all get caught up in doing so many good things that we neglect to invest in what's most important - our most important relationships, our most important callings, our most important goals. And in the book of Haggai, the Jewish people in Jerusalem were doing many good things, but neglecting what was most important. And the most important thing for them is also the most important thing for us. And what's that? We exist to worship God. There is nothing more important to

our existence than to know God, to love him, and to magnify him with every ounce of our being. Worship is far more than what we do for this hour on Sundays. It is an all-encompassing way of life and this corporate worship each Sunday is the crown Jewel of our worship on all the other days of the week. But we often say ‘no’ to worship because we’ve become distracted and overwhelmed and consumed by a million ‘good’ things.

The Jewish people in Haggai’s day had a similar problem. They weren’t prioritizing the worship of God. They were doing many good things: re-establishing their lives in Jerusalem, building houses and trying to resurrect the lost culture of Jerusalem. All good things on the surface. But they were neglecting to rebuild the temple, the house of the Lord, the place of worship that mediated the relationship between them and their God. Because of this sinful neglect, they continued to experience the covenant curses. And so in 520 B.C. God sent not one, but two prophets to wake up the Jewish people to what was most important. Those two prophets were Haggai and Zechariah. These prophets started prophesying in the same year only two months apart. Next week we’ll consider the much larger book of Zechariah, but know that both Haggai and Zechariah share the same post-exilic context starting in 520 B.C.

So as we walk through the book of Haggai we’ll first look at what was going on before and during the time of Haggai, then we’ll consider his message, and then end with a few ways that Haggai’s message applies to us today.

I. What was going on? (Hag. 1:1)

a. The man

So let’s start by considering Haggai the man. The prophet Haggai is named in verse 1 but we don’t know his family line or much about him. He’s also mentioned in the book of Ezra. The book of Ezra was written during the same time period as Haggai, and it says in Ezra 6:14, **“the elders of the Jews built and prospered through the prophesying of Haggai the prophet and Zechariah...”** Many prophets faced hard-hearts and rejection, but Haggai’s message was well-received. So that’s a little of what we know about Haggai the prophet.

b. The backstory to the temple

Now before we get more into the context and message of Haggai, it's going to be helpful to understand the backstory of the temple. And there are three kinds of temples we need to know about: the temple-like garden of Eden, the tabernacle of the wilderness, and the breathtaking temple of Solomon.

First, the temple-like garden of Eden. The story of the temple really begins in Genesis 1. God created a people for himself, Adam and Eve, and he established a relationship with them as their God. And because they were sinless, they enjoyed an unmediated relationship with God, who walked freely in their presence in the garden (Gen. 3:8). God called Adam to work and to keep the garden (Gen. 2:15), two Hebrew words that were also paired together to describe the duties of the priests in the book of Numbers. So Adam was an archetype priest and the garden was in a sense his temple, his place of worship and fellowship with the presence of God. But Adam failed in this role when he and Eve ate the forbidden fruit. And since sinful people can't dwell with God's holy presence, Adam and Eve were banished from the Garden of Eden.

But despite the sin of his people, God still desired to have his Spirit dwell amongst his people and so after God saved his people from slavery in Egypt, he established his covenant with them at Mt. Sinai with Moses. And in this covenant with Moses, God commanded for a tabernacle to be built for him, a mobile tent for sacrifice and purification and communication with God. God's glorious presence would dwell in the Holy of Holies over the ark of the covenant in this tent. And God established the sacrificial system with purification laws so that the sinful, unclean people, could be made clean and dwell in the midst of a holy God. And in Leviticus and Deuteronomy God promised blessings for obedience and curses for disobedience.

God's glorious presence dwelt in the tabernacle for hundreds of years until King Solomon built the first temple in Jerusalem where the temple mount is today. This temple was exquisite with its gold, silver, bronze, and cedar. It was a sight to behold. But sadly, for the 400 years that it was in use, it was often neglected or even misused. At times idols from the other nations were brought into the temple. And so in 586 B.C. when Nebuchadnezzar laid siege to Jerusalem and overthrew it, he destroyed Solomon's temple and took all the precious instruments of worship to Babylon. He also exiled the Jews to Babylon, and so the

people of God left the promised land in shambles to go to a foreign nation where they would have to follow and worship God without a temple for 70 years. You can read about that in the book of Daniel.

c. The time and context of Haggai

So that's the brief backstory of the temple. Now we come to the time of Haggai and Zechariah. 19 years prior to Haggai's prophecy, in 539 B.C., the Persian king Cyrus the great overtook Babylon. And the next year in 538 B.C. he issued a decree permitting Jews to begin returning to Jerusalem and to rebuild their temple. And so we read in the book of Ezra that the Jews did just that. They started to rebuild the temple, but then they stopped. So what happened? Other people who lived in Jerusalem who had been sent there by the Assyrians wanted to help rebuild the temple, but the Jews turned them down, knowing that they should not be unequally yoked with unbelievers in the building of God's temple (Ezra 4). But this ticked off these foreign transplants and so they caused problems and made the Jews afraid to continue building the temple. A new Persian king named Artaxerxes sent a letter to the Jews to stop rebuilding the temple, and so the work on the house of the Lord stopped for many years.

That brings us to the year 520 B.C. We see from verse 1 of Haggai that Darius was in his second year as king of Persia. And so because Darius was king, that means that the Jews couldn't have a king of their own. Instead, they had a governor. That governor's name was Zerubbabel the son of Shealtiel. Zerubbabel was the grandson of King Jehoiachin, so he was of the kingly line of David. But here he was in Jerusalem with no throne and limited authority. The book of Haggai was written to Zerubbabel, to Joshua the high priest and **"to all the remnant of the people"** (2:2).

II. What was Haggai's message?

So that's a brief look at the context of Haggai. Now let's look at his message. As I just mentioned, there are four prophecies in this little book and they're all dated very specifically. Because of these dates and other archeological discoveries that mention King Darius, we know down to the very day when each of these prophecies were made. They occur between August 29th and December 18th of 520 B.C. Another thing we see is that the

name “the LORD of hosts” is the preferred title for God in this book, it occurs 14 times in 38 verses. “The LORD of hosts” is referring to the hosts of armies in God’s power. Now why is that title be used so much here? I’m not sure, but maybe it’s to remind the Jews that although they have no military to protect them, they have the LORD of hosts on their side, the God who commands a vast heavenly army of angels and in whose hand are all the armies of the earth. They are safe and secure if they are in a right relationship with him, no matter what army comes against them.

a. The first prophecy: a call to resume building the temple (Hag. 1:2-15)

Let’s now look at the first prophecy: a call to resume building the temple. This prophecy took place on August 29th of 520 B.C. Read along with me verses 2-11.

² “Thus says the Lord of hosts: These people say the time has not yet come to rebuild the house of the Lord.” ³ Then the word of the Lord came by the hand of Haggai the prophet, ⁴ “Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins? ⁵ Now, therefore, thus says the Lord of hosts: Consider your ways. ⁶ You have sown much, and harvested little. You eat, but you never have enough; you drink, but you never have your fill. You clothe yourselves, but no one is warm. And he who earns wages does so to put them into a bag with holes.

⁷ “Thus says the Lord of hosts: Consider your ways. ⁸ Go up to the hills and bring wood and build the house, that I may take pleasure in it and that I may be glorified, says the Lord. ⁹ You looked for much, and behold, it came to little. And when you brought it home, I blew it away. Why? declares the Lord of hosts. Because of my house that lies in ruins, while each of you busies himself with his own house.

¹⁰ Therefore the heavens above you have withheld the dew, and the earth has withheld its produce. ¹¹ And I have called for a drought on the land and the hills, on the grain, the new wine, the oil, on what the ground brings forth, on man and beast, and on all their labors.”

This first prophecy is a wake-up call to the Jews that their priorities are out of whack and they’re still experiencing covenant curses because of it. Twice in this message the LORD calls his people to consider their ways. They’re to stop and question what they’re doing and how they’re living. The philosopher Socrates, who would be born 50 years after

this prophecy, famously said, “The unexamined life is not worth living.” It’s foolish to go about life not thinking about what you’re doing or why you’re doing it, never reflecting on your life and repenting from sin. And here God tells the Jews to stop and think about what they’re doing. To notice that they’ve gotten off course. The end goal of God bringing the Jews back to Jerusalem wasn’t merely for them to live there. It was for them to worship God there. And so they needed to get their priorities straight and rebuild the temple.

Verse 4 says that the Jews had made themselves paneled houses, and while we’re not exactly sure what that means, it does mean that the people prioritized their own houses over the house of the LORD. Now it was good for the Jews to restore their houses and build new ones, but this good thing became a more important thing than the worship of God, and when a good thing becomes an ultimate thing, then it becomes a bad thing, an idol. And I think we’re often blind to this as Christians. We figure if something isn’t inherently evil, then it’s good and fine to do or to have. We often don’t think through if a good thing is taking up way too much priority in our lives and suffocating out the worship of God. Have other priorities become more important than coming to worship on the Lord’s Day? Sports? Hobbies? Saturday night activities that make you too tired on Sunday morning? Now some of you have jobs that require Sunday shifts, like in the hospital system, and those are important jobs of mercy to our neighbors. But maybe you’ve been picking up shifts on Sundays that you don’t really need to do. Now there are certainly challenges to getting to worship when you have little children or if you’re sick, so there’s certainly grace for those seasons, but no matter what season we’re in, God wants us to make worship our highest priority. Jesus says in the Sermon on the Mount, **“But seek first the kingdom of God and his righteousness, and all these things will be added to you.”** We aren’t to be anxious about our lives and getting crazy busy in all sorts of other stuff – God wants us to seek first his kingdom and his righteousness.

God not only commands the Jews to rebuild the temple, he also wants them to connect the dots between the drought that their land was in (v. 11) and the spiritual drought of their worship. Verse 6 says they had sown much but harvested little, they didn’t have enough to eat or drink, and they lived like they had holes in their moneybags. This language is reminiscent of the language in Deuteronomy 28 of the covenant curses for disobedience. Remember, the Jews were under the Old Covenant, the Mosaic covenant, not

under the new covenant, and so there were these covenant curses for not maintaining a right relationship with God. Just because they were back in the land, they couldn't assume everything was good with their relationship with God. No, they needed to rebuild the temple and restore the worship of God as their highest priority.

If you don't understand the old covenant here, you could cook up the prosperity gospel really fast. God is not a vending machine. His blessings are not a mechanical transaction where we give him good works and worship and he gives us material blessings. Even for Israel, the covenant blessings and curses were not a mechanical, predictable exchange. God was patient with his people for literally hundreds of years while they were wicked without bringing his curses on them and while continuing to bless their land. And in the same way, when Israel lived rightly before him, all of their problems didn't go away. There were still many challenges. The New Covenant doesn't work like the Old. As Christians in the New Covenant, we should expect to live like heirs, not like kings and queens. What do I mean by that? An heir is a child who will one day receive the wealth of his or her family, but who doesn't have it yet. He or she might be quite poor until the day they receive their inheritance. So it is with the Christian life. In Christ we are blessed with every spiritual blessing (Eph. 1) and we are heirs of the new heavens and new earth. But as we live on this earth, we face suffering and trials. Our obedience does not earn us material blessings. Rather, Jesus wants us to focus on storing up for ourselves treasures in heaven (Matt. 6:19-20). So live like an heir and don't expect your best life now.

So how did the Jews respond to Haggai's first message? Look with me now at verses 12-15, "¹² **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 feared the Lord. ¹³ Then Haggai, the messenger of the Lord, spoke to the people with the Lord's message, "I am with you, declares the Lord."** ¹⁴ **And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of 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, ¹⁵ on the twenty-fourth day of the month, in the sixth month, in the second year of**

Darius the king.” This is a wonderful model of how God’s word should impact us. The people heard God’s word and together they obeyed. They properly feared the Lord, knowing that he had the power over nations to exile them and the power over the land to discipline them with drought. In verses 13 and 14 we see how they had the strength to obey. In verse 13 the LORD comforts his people saying “**I am with you.**” Even though they didn’t have a temple, God was still with them. Even though they had sinned, God was still with them. God still loved them and they were still his chosen people. The people repented and obeyed because God was with them. And in verse 14 it says that the Lord stirred up the spirits of Zerubbabel, Joshua, and all the remnant of the people so that they obediently began the work of rebuilding. When God gives us commands and he doesn’t passively wait for people to obey. He gives commands and he gives the will and the strength to obey his commands. As Augustine once said, “Give what you command, O Lord, and then command what you will.” God commanded the temple to be rebuilt, and then he gave what he commanded. He gave them his presence and he stirred up their hearts to obey, he gave them willing spirits. May we hear God’s commands with the same hope! May we not see God’s commands as burdensome, but may we by God’s Spirit hope in God’s strength to obey his commands willingly and eagerly. May the Lord stir up our spirits to do his will and to make his worship the greatest joy of our lives!

b. The second prophecy: present strength and future glory (Hag. 2:1-9)

That is the first prophecy. Let’s move on now to the second: present strength and future glory. This prophecy takes place about a month and a half later on October 17th. Ch. 2:1-9, “**2 In the seventh month, on the twenty-first day of the month, the word of the Lord came by the hand of Haggai the prophet: ²“Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to all the remnant of the people, and say, ³‘Who is left among you who saw this house in its former glory? How do you see it now? Is it not as nothing in your eyes? ⁴Yet 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. Work, for I am with you, declares the Lord of hosts, ⁵ according to the covenant that I made with you when you came out of Egypt. My Spirit remains in your midst. Fear**

not. ⁶ For thus says the Lord of hosts: Yet once more, in a little while, I will shake the heavens and the earth and the sea and the dry land. ⁷ And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with glory, says the Lord of hosts. ⁸ The silver is mine, and the gold is mine, declares the Lord of hosts. ⁹ The latter glory of this house shall be greater than the former, says the Lord of hosts. And in this place I will give peace, declares the Lord of hosts.' ""

As the Jewish remnant gathered to hear God's second word from Haggai, it seems that they are gathered at the construction site of the temple. There were four more years left of building the temple and it would be eventually be finished and dedicated in 516 B.C., 70 years after Solomon's temple had been destroyed. But at this point there was a long way to go to finishing this temple and it was clear from the get go that it wasn't going to be as grand as the previous temple. In verse 3, Haggai speaks to the few aged elders who had seen Solomon's temple when they were children, and he points out to them what they were all probably thinking, that this temple was nothing in comparison to Solomon's.

But in verse 4-9, the LORD is going to surprise them with a bright future. Just as he told Joshua before going into the promised land, he commands them all to be strong. He reassures them once again that he is with them. They are to work because he is with them. They are not to be afraid because his Spirit remains in their midst. Even though this temple wouldn't have all the gold and all the glamour, the people would have God's Spirit in their midst and that's all that mattered. Sometimes God brings us back to the heart of worship and he simplifies our worship from all the glitz and glamour that it used to be. Worship isn't about having the best worship band, the largest choir, the biggest attendance, the most historic building, the most epic stained glass, the largest pipe organ, or having the most Reformedish liturgy. There are a million ways to distract our worship from focusing on God and sometimes God simplifies our worship so that we remember what it's really all about. It's about seeing the glory of God in the face of Jesus Christ.

And sometimes God simplifies our worship, so that we stop hoping in our present worship and we start looking forward to our future worship. And that's what the Lord does next in verses 6-9. He tells them about the future glory that's coming. In verse 6 the Lord says something shocking: in a little while he plans to shake everything up. He will shake the heavens and the earth, the sea and the dry land. The LORD of hosts will shake all the

nations and nothing will ever be the same after that. God will shake all things and all the nations will come to his temple and bring their treasures to it. All the silver and all the gold that was stripped away from the temple belongs to the LORD. God promises to fill this house, the temple, with his glory. And then in verse 9, the LORD promises something almost too amazing to believe: the glory of the latter temple will be greater than the former temple.

How could this smaller temple have more glory? The answer would be in the coming of Jesus Christ. 500 years later, into this temple would come the glory of God in the person of Jesus. John 1:14 says, **“¹⁴ And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.”** That word for dwelt is actually the word for “tabernacle.” Jesus, the Word, became flesh and tabernacled among us. He would be the greater temple that all other temples were mere shadows of. Jesus explicitly called himself the temple in John 2. And in John 4 he taught the Samaritan woman at the well that worship wouldn’t be about a location anymore; it would be all about worshiping the Father in Spirit and in truth. Jesus was about to shake everything up. Jesus became the place of worship for all nations, not just the Jews. And he isn’t just our final temple. He’s also our sinless high priest who lives forever. He’s our spotless sacrificial lamb who by one offering was able to perfect for all time all of God’s people. The old sacrificial system was fading away and the glory of the new covenant in Jesus Christ was coming. And people from all nations would see that glory, the glory of Jesus Christ, and to him they would bring their treasures and their worship. For the Jews in Haggai’s day, even though what they saw with their eyes was small and humble, what they heard with their ears and believed in their hearts was a far greater glory than the glory of Solomon’s temple.

c. The third prophecy: a gracious shift from curse to blessing (Hag. 2:10-19)

We’re going to skip over the third prophesy in verses 10-19, but let me briefly summarize it. In this third prophecy, the Lord declares a gracious shift for the Jews from curse to blessing. These last two prophecies actually both occur on the same day, December 18th, but they’re just addressed to different people. The third prophecy is addressed to the priests. And he asks them a question that has to do with what the Torah, the law, says about

cleanliness and uncleanness. He then says that the Jews are unclean and as a result they're experiencing the covenant curses. But then at the very end he says this, "**But from this day on I will bless you.**" A shift was happening. A shift in the relationship between God and his people. A shift in worship was happening in their hearts even before the temple was built. And so because they were living in a right relationship with him, they could expect the covenant blessings of Deuteronomy 28 instead of the covenant curses.

- d. The fourth prophecy: the shaking of the kingdoms and the coming everlasting King (Hag. 2:20-23)

The last prophecy takes place on the same day as the third. This one is addressed just to Zerubbabel, the governor and rightful heir to the throne of David.

Ch. 2:20-23, "²⁰**The word of the Lord came a second time to Haggai on the twenty-fourth day of the month,** ²¹**“Speak to Zerubbabel, governor of Judah, saying, I am about to shake the heavens and the earth,** ²²**and to overthrow the throne of kingdoms. I am about to destroy the strength of the kingdoms of the nations, and overthrow the chariots and their riders. And the horses and their riders shall go down, every one by the sword of his brother.** ²³**On that day, declares the Lord of hosts, I will take you, O Zerubbabel my servant, the son of Shealtiel, declares the Lord, and make you like a signet ring, for I have chosen you, declares the Lord of hosts.”**

The prophecies of Haggai end on a high note. The LORD once again prophesies that he is going to shake the heavens and the earth, and this time he mentions overthrowing "**the throne of kingdoms**" and destroying the kingdoms of the nations. Then in verse 23 the LORD uses the phrase "**on that day,**" a phrase Haggai only uses once, but a phrase used very often throughout prophetic literature to describe the final day of the LORD. So it seems that this is a prophecy of God shaking the kingdoms of the world on the day when Christ returns. Another reason why I think this is because of the LORD's prophecy to Zerubbabel in verse 23. He says that on that day when he shakes up the nations, he will take his chosen servant Zerubbabel and make him "**like a signet ring**". Now what does that mean? A signet ring was a royal ring worn by a king that had a seal for giving his authoritative approval. And so here God is declaring that on that day of shaking, he will

make Zerubbabel like his kingly seal. This, I believe is a prophecy of Jesus Christ's second coming when he will reign as God's forever king. As the book of Daniel prophesied, a kingdom is coming that will destroy all other kingdoms, and that kingdom is the kingdom of heaven. But why does God say Zerubbabel will be that signet ring? Zerubbabel was of the kingly line of David and so he is an ancestor of Jesus Christ. We see Zerubbabel's name in Jesus' genealogies in the gospels of Matthew and Luke. Zerubbabel is representative of the restoration of the Davidic throne because from him would come the forever king.

And so the book of Haggai ends on a high note, prophesying the end of all kingdoms and the beginning of the new kingdom of heaven, ruled by Zerubbabel's son, Jesus Christ. He is the glory of God. He is the forever temple. And he is everlasting king.

III. How does Haggai's message apply today?

a. Hebrews 12:28-29

So how are we to live in light of this little, but powerful book? I always love it when the New Testament authors interpret and apply the Old Testament for us. The author of Hebrews does just that in Hebrews 12. In that chapter, he quotes Haggai chapter 2 about God promising to shake the earth and the heavens. Then he says this in verses 28 and 29, **"²⁸ Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, ²⁹ for our God is a consuming fire."** The author of Hebrews wants us to apply Haggai in a few ways. First, we are to be grateful. We are to thank God that he has given us a kingdom that cannot be shaken. Although the kingdoms of this world seem secure and strong, like Russia and China and our own nation, although they may seem immovable, they are no match for the power of God. When Jesus returns all the kingdoms will be shaken and the only kingdom to remain unshaken is the kingdom of heaven. We have received this kingdom now in part, and one day it will come in its fullness at Christ's return and it will be the only kingdom left standing. The kingdom of heaven is the only secure kingdom. I love how C.S. Lewis in his book The Great Divorce depicts heaven as a place incredibly real and solid. The grass is as hard as diamonds to these ghosts that are visiting it, the water is like stone. The kingdom of heaven is unshakably solid and it will be more real and lasting than anything imaginable.

And so let us be grateful that God has given us this kingdom already. We are secure as its citizens even though we live in a foreign land.

The author of Hebrews also calls us to offer up to God acceptable worship. We do this by worshiping “**with reverence and awe.**” We aren’t to worship God on our own terms and we aren’t to worship a god made in our own image. Our God is a consuming fire. He’s the same holy God that appeared to Israel on Mt. Sinai and shook that mountain before the people. He’s the same God whose glory consumed Nadab and Abihu for their disobedient worship when his glory appeared at the consecration of the tabernacle (Lev. 10). Our God is love and our God is a consuming fire. Let’s worship him with reverence and awe.

And finally, let’s prioritize our worship of him above everything else. Make the needed changes in your life, in your family’s schedule, to make that number one. Everything else is temporary, shakable, and breakable. But worshiping and enjoying God is something we will do forever.

Other applications for future reflection:

- I. Rest in the temple of Jesus Christ
- II. Care for your individual temple
 - a. Rebuild
 - b. Replace idols with the worship of Jesus Christ
- III. Build up the corporate temple
 - a. Edify the church
 - b. Evangelize your neighbor