

*Expanded, Annotated Analysis of*

# HAGGAI

## "REBUILDING THE TEMPLE BEFORE BLESSING"

'I will shake all the nations; and they will come with the wealth of all nations, 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 will be greater than the former,' says the LORD of hosts, 'and in this place I will give peace,' declares the LORD of hosts."  
Haggai 2:7-9

Expanded Analysis of Haggai  
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## "REBUILDING THE TEMPLE BEFORE BLESSING"

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### A 1 **GOD'S WARNING: Yahweh's Admonishing of [Zerubbabel](#) and Joshua to Rebuild the Temple 1:1-11**

#### B 1 **Introduction 1:1**

C 1 The time of the message

D 1 The second year of King Darius: {1} In the second year of Darius the king, <sup>1</sup>

D 2 The first day of the sixth month: on the first day of the sixth month,

E 1 1 Elul

E 2 August 29, 520 B. C.

C 2 The source of the message – the word of Yahweh: the word of the LORD came

C 3 The human intermediary of the message – Haggai the prophet: by the prophet Haggai

C 4 The targets of the message

D 1 [Zerubbabel](#) ben Shealtiel, governor of Judah: to [Zerubbabel](#) the son of Shealtiel, governor of Judah,

D 2 Joshua ben Jehozadak, the high priest: and to Joshua the son of Jehozadak, the high priest, saying,

#### B 2 **The Charge Leveled by God 1:2**

C 1 The identity of the speaker: Lit. (here and hereafter) "Yahweh of Troops": {2} "Thus says the LORD of hosts, (See note on Hag. 2:8.)

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<sup>1</sup> Hag. 1:1 - Darius the king: This was not the same king as the Darius that appears in the book of Daniel. This king is identified as Darius I (Hystaspes) of Persia. He took office on October 5 of 522 B.C. Haggai states that the word of the LORD came to him on the first day of the sixth month of the second year of the reign of Darius. Thus we can date his first message precisely at August 29, 520 B.C. His ministry, as recorded by his writing, lasted less than four months, the fourth and final message dated on Dec. 18, 520 B.C. The preceding information was gleaned from Thomas Constable's notes on Haggai ([Historical Background](#) and [Date](#)).

- C 2 The thinking of the people of Israel – the time for building Yahweh's house has not come: ‘This people says, “The time has not come, *even* the time for the house of the LORD to be rebuilt.”’”

### **B 3 The Analysis of God 1:3-6**

- C 1 The messenger of the analysis – Haggai: {3} Then the word of the LORD came by Haggai the prophet, saying, 1:3
- C 2 The hypocrisy of the people 1:4
  - D 1 The irony of their finding time to live in paneled homes: {4} “Is it time for you yourselves to dwell in your paneled houses
  - D 2 While the temple lies in ruins: while this house *lies* desolate?”
- C 3 The challenge by Yahweh of Troops to evaluate their experience: {5} Now therefore, thus says the LORD of hosts, “Consider your ways! [1:5] 1:5-6
  - D 1 Their insufficient harvest: {6} You have sown much, but harvest little; 1:6a
  - D 2 Their insufficient food: *you* eat, but *there is not enough* to be satisfied; 1:6b
  - D 3 Their insufficient wine: *you* drink, but *there is not enough* to become drunk; 1:6c
  - D 4 Their insufficient clothing: *you* put on clothing, but no one is warm *enough*; 1:6d
  - D 5 Their insufficient wages: and he who earns, earns wages *to put* into a purse with holes.” 1:6e

### **B 4 The Challenge from God 1:7-11**

- C 1 To consider His identity – Yahweh of Troops: {7} Thus says the LORD of hosts, 1:7
- C 2 To consider their ways: “Consider your ways!
- C 3 To rebuild His house on Mount Zion: {8} Go up to the mountains, bring wood and rebuild the temple, 1:8
  - D 1 That He might be pleased: that I may be pleased with it
  - D 2 That He might be glorified: and be glorified,” says the LORD.
- C 4 To consider His opposition 1:9-11
  - D 1 The reason for the diminished returns on their labor 1:9

- E 1 Their unmet expectations: 9} “*You* look for much, but behold, *it comes* to little;
- E 2 God's blowing it away: when you bring it home, I blow it *away*.
- E 3 The reason: because of their neglect of His house while each runs to his own house
  - G 1 Their neglect of Yahweh’s house: Why?” declares the LORD of hosts, “Because of My house which *lies* desolate,
  - G 2 While each resorts to his own house: while each of you runs to his own house.
- D 2 The examples of their diminished returns because of God's opposition 1:10-11
  - E 1 The sky's withholding of dew: {10} Therefore, because of you the sky has withheld its dew 1:10a
  - E 2 The earth's withholding of produce: and the earth has withheld its produce. 1:10b
  - E 3 Yahweh's calling for a pervasive drought: {11} I called for a drought 1:11
    - G 1 on the land,
    - G 2 on the mountains,
    - G 3 on the grain,
    - G 4 on the new wine,
    - G 5 on the oil,
    - G 6 on what the ground produces,
    - G 7 on men,
    - G 8 on cattle,
    - G 9 and on all the labor of your hands.”
- A 2 **ISRAEL'S OBEDIENCE: The Remnant, Led by [Zerubbabel](#) and Joshua, Begin Rebuilding the Temple 1:12-15**
  - B 1 **The Obedience of the People 1:12**
    - C 1 The participants in obedience

D 1 [Zerubbabel](#) ben Shealtiel: {12} Then [Zerubbabel](#) the son of Shealtiel,

D 2 Joshua ben Jehozadak, the high priest: and Joshua the son of Jehozadak, the high priest,

D 3 All the remnant of the people: with all the remnant of the people,<sup>2</sup>

C 2 The communication being obeyed

D 1 The voice of Yahweh their God: obeyed the voice of the LORD their God

D 2 The words of Haggai the prophet as sent by Yahweh their God: and the words of Haggai the prophet, as the LORD their God had sent him.

C 3 The motivation for obedience: And the people showed reverence for the LORD. (Lit. "The people feared before Yahweh")

## **B 2 The Response of Yahweh in Regard to Obedience 1:13**

C 1 The giver of the response – Haggai, the messenger of Yahweh: {13} Then Haggai, the messenger of the LORD,

C 2 The recipients of the response: spoke by the commission of the LORD to the people saying,

C 3 The substance of the response – "I am with you!" "'I am with you,' declares the LORD."

## **B 3 The Cause of the Obedience: Yahweh's stirring up the spirit: {14} So the LORD stirred up the spirit 1:14**

C 1 Of [Zerubbabel](#) ben Shealtiel, governor of Judah: of [Zerubbabel](#) the son of Shealtiel, governor of Judah,

C 2 Of Joshua ben Jehozadak, the high priest: and the spirit of Joshua the son of Jehozadak, the high priest,

C 3 Of all the remnant of the people: and the spirit of all the remnant of the people;

## **B 4 The Nature of the Obedience: and they came and worked on the house of the LORD of hosts [lit. Yahweh of Troops], their God," 1:14**

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<sup>2</sup> Hag. 1:12 - all the remnant of the people: The term "remnant" (*shearith*, [7611](#)) refers to the exiles who had returned from Babylon as being the relatively small remnant or remainder of Judah (and, to a much lesser extent, a scattering of survivors from Samaria).

**B 5    The Time of the Obedience:** {15} on the twenty-fourth day<sup>3</sup> of the sixth month in the second year of Darius the king. **1:15**

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<sup>3</sup> Hag. 1:15 - on the twenty-fourth day: This would have been 23 days after the initial message (see Haggai 1:1).

### A 3 GOD'S PROMISE: Yahweh Promises Glory and Blessing 2

#### B 1 Yahweh's Promise to the Remnant of Greater Glory for the Temple 2:1-9

##### C 1 Introduction 2:1-2

D 1 The time of the message – the 21st day of the seventh month <sup>4</sup> : {1}  
On the twenty-first of the seventh month, 2:1a

D 2 The author of the message – "The word of the LORD" [Yahweh]:  
the word of the LORD 2:1b

D 3 The bearer of the message – "Haggai the prophet": came by Haggai  
the prophet saying, 2:1c

D 4 The targets of the message 2:2

E 1 [Zerubbabel](#) ben Shealtiel, governor of Judah: {2} "Speak  
now to [Zerubbabel](#) the son of Shealtiel, governor of Judah,

E 2 Joshua ben Jehozadak, the high priest: and to Joshua the son  
of Jehozadak, the high priest,

E 3 The remnant of the people: and to the remnant of the people  
saying,

##### C 2 The comparison to the former temple 2:3

D 1 The call to memory among the elderly of the temple [of Solomon]  
with its former glory: {3} 'Who is left among you who saw this  
temple in its former glory?

D 2 The admission of the present temple's relative inferiority

E 1 The question: And how do you see it now?

E 2 The admission of inferiority: Does it not seem to you like  
nothing in comparison?

##### C 3 The call to courage 2:4

D 1 Directed to

E 1 [Zerubbabel](#): {4} But now take courage, [Zerubbabel](#),  
declares the LORD,

E 2 Joshua ben Jehozadak, the high priest: 'take courage also,

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<sup>4</sup> Hag. 2:1 - twenty-first: This day would be "the 7th and last day of the Feast of Tabernacles (Lev. 23:39-44), usually a joyous occasion of thanksgiving for the harvest. That year, however, the harvest was scanty (1:6, 11)." Charles Ryrie, *Ryrie Study Bible (RSB)*

Joshua son of Jehozadak, the high priest,

- E 3 All the people of the land: and all you people of the land take courage,' declares the LORD,
- D 2 The exhortation to work: 'and work;
- D 3 The assurance from Yahweh of Troops – "For I am with you!": for I am with you,' declares the LORD of hosts.
- C 4 The reaffirmation of His promise made after their exodus from Egypt 2:5
  - D 1 "My Spirit is abiding in your midst": {5} 'As for the promise which I made you when you came out of Egypt, My Spirit is abiding in your midst;
  - D 2 Therefore "do not fear!": do not fear!'
- C 5 The prediction of His "shaking things up!" 2:6-8
  - D 1 The predictor and activator of the "shake-up" – Yahweh of Troops: {6} For thus says the LORD of hosts, 2:6a
    - D 2 The time of the "shake-up" 2:6b
      - E 1 "Once more": 'Once more
      - E 2 "In a little while": in a little while,
    - D 3 The prediction of the "shake-up": I am going to shake 2:6c
    - D 4 The targets of the "shake-up" 2:6d-7a
      - E 1 "The heavens": the heavens 2:6d
      - E 2 "The earth": and the earth, 2:6e
      - E 3 "The sea also": the sea also 2:6f
      - E 4 "The dry land": and the dry land. 2:6g
      - E 5 "All the nations": {7} I will shake all the nations; 2:7a
  - D 5 The results of the "shake-up" 2:7b
    - E 1 They (the nations) will come with the wealth of all nations (Isa 60-62; esp. 60:5, 11; 61:6): and they will come with the wealth of all nations,
    - E 2 "I will fill this house with glory!": and I will fill this house with glory,'



- D 6 The guarantor of the "shake-up" – Yahweh of Troops!: says the LORD of hosts. 2:7c
- D 7 Yahweh's justification of His "shaking things up" to obtain wealth for His temple 2:8
  - E 1 "The silver is Mine!": {8} ‘The silver is Mine
  - E 2 "The gold is Mine!": and the gold is Mine,’
  - E 3 The Claimer of Theocratic Rights <sup>5</sup> – Yahweh of Troops! <sup>6</sup>: declares the LORD of hosts.
- C 6 The declaration concerning the greater glory of the future temple 2:9
  - D 1 The latter glory <sup>7</sup> of the house to be greater than the former glory: {9} ‘The latter glory of this house will be greater than the former,’ says the LORD of hosts,
  - D 2 The bequest of peace: ‘and in this place I will give peace,’
  - D 3 The guarantor of glory and peace: Yahweh of Troops!: declares the LORD of hosts.”

## **B 2 Yahweh's Promised Blessing of the Remnant Because of Their Obedience in Rebuilding the Temple 2:10-19**

- C 1 Introduction 20:10-11
  - D 1 The date of the message: The 24th day of the 9th month in the second year of Darius (Chislev = Nov.-Dec.) 2:10a
    - E 1 {10} On the twenty-fourth of the ninth *month*,

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<sup>5</sup> Ezek. 2:8 Subtitle - Theocratic Rights: In an era in American history in which different factions are screaming for their "rights," it is interesting to note that God is frankly the only one with rights. Here He claims the rights to the wealth of nations. He will empty the coffers of the nations of the earth to provide a beautiful temple (2:9) on the basis that He by creation owns the minerals in any case!

<sup>6</sup> Ezek. 2:8 - Yahweh of Troops: The phrase "Lord of Hosts," or literally, "Yahweh of Troops" depicts Yahweh as the Commander-in-Chief of the Army of Heaven--the angels! This is military terminology, and it underscores Yahweh's authority and determination to force his will on the inhabitants of the earth.

The phrase is used in Haggai's two chapters 12 times! It is used 71 times in Jeremiah, 52 times in Isaiah, 46 times in Zechariah, 24 times in Malachi, three times in Zephaniah, two times in Nahum, and once each in Micah and Habakkuk. It is never used in Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, or Jonah.

<sup>7</sup> 2:9 - latter glory:

The fulfillment of v. 9 ultimately must be the Millennial Temple (Ezekiel 40-48) and the peace in Israel and by extension, the world.

Possibly also short-term, a reference to Herod's temple and the ground-work laid for peace by Christ on the cross (see *RSB* note). It is impossible that a temple built by an evil Gentile (Herod the Great) and such an absence of peace with God that led to the assassination of the Messiah could be the ultimate fulfillment.

- E 2 in the second year of Darius,
- D 2 The nature of the message – The word of Yahweh: the word of the LORD 2:10b
- D 3 The mediator of the message – "Haggai the prophet": came to Haggai the prophet, saying, 2:10c
- D 4 The authority behind the message – Yahweh of Troops!: {11} “Thus says the LORD of hosts, 2:11a
- D 5 The targets of the message – The priests, who are to give a ruling: ‘Ask now the priests *for* a ruling: 2:11b
- C 2 Questions put to the priests for a ruling 2:12-14
  - D 1 The question about the transferability of sanctification 2:12
    - E 1 The question: If a man carries sanctified meat in his garment and touches other food, will it also become sanctified?: {12} If a man carries holy meat in the fold of his garment, and touches bread with this fold, or cooked food, wine, oil, or any *other* food, will it become holy?”
    - E 2 The priests' answer – "No.": And the priests answered, “No.”
  - D 2 The question about the transferability of defilement 2:13
    - E 1 The question: If someone is unclean (ceremonially defiled) from touching a corpse and he touches the same food, will it also become defiled?: {13} Then Haggai said, “If one who is unclean from a corpse touches any of these, will *the latter* become unclean?”
    - E 2 The priests' answer – Yes: And the priests answered, “It will become unclean.”
  - D 3 The application <sup>8</sup> to the nation 2:14
    - E 1 The positive correspondence of the defilement question to the peoples' offerings: {14} Then Haggai said, ““So is this people. And so is this nation before Me,’ declares the LORD,
    - E 2 The uncleanness and defilement of their offerings: ‘and so is every work of their hands; and what they offer there is unclean.

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<sup>8</sup> 2:14 - Title: Application: The point of the exercise is that (1) Sanctification is not transferable but defilement is. (2) Their own personal defilement was defiling their offerings!

## C 3 The turning of cursing into blessing 2:15-19

## D 1 Their past history of scarcity 2:15-17

- E 1 The point of perspective backward: {15} But now, do consider from this day onward: before one stone was placed on another in the temple of the LORD, 2:15
- E 2 The expectation of twenty measures of grain in a heap found only ten: {16} from that time *when* one came to a *grain* heap of twenty *measures*, there would be only ten; 2:16
- E 3 The expectation of fifty measures of wine in the vat found only twenty: and *when* one came to the wine vat to draw fifty measures, there would be *only* twenty.
- E 4 Yahweh's smiting every work of their hands "with blasting wind, mildew, and hail": {17} I smote you *and* every work of your hands with blasting wind, mildew and hail; 2:17
- E 5 The returned exiles' failure to come back to Yahweh: yet you *did not come back* to Me,' declares the LORD.

## D 2 Their promise of future blessing 2:18-19

- E 1 The point of perspective forward 2:18
  - G 1 This day, the 24th day of the ninth month: {18} 'Do consider from this day onward, from the twenty-fourth day of the ninth *month*;
  - G 2 The day when the temple of Yahweh was founded: from the day when the temple of the LORD was founded, consider:
- E 2 The mitigating circumstances 2:19
  - G 1 The absence of seed in the barn: {19} Is the seed still in the barn?
  - G 2 The absence of fruit on vine, fig tree, pomegranate and olive tree: Even including the vine, the fig tree, the pomegranate and the olive tree, it has not borne *fruit*.
- E 3 The assurance of blessing: Yet from this day on I will bless *you*.<sup>9</sup>

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<sup>9</sup> Hag. 2:19 - bless you: God orders nature to fulfill His word! Psalm 148:8 "Fire and hail, snow and clouds; Stormy wind, fulfilling His word;"

### B 3 Yahweh's Promised Overthrow of the Nations and Exaltation of [Zerubbabel](#) 2:20-23

- C 1 Introduction to the message 2:20-21a
  - D 1 The nature of the message – the word of Yahweh: {20} Then the word of the LORD came a second time 2:20
  - D 2 The recipient of the message: to Haggai
  - D 3 The time of the message
    - E 1 The second message on this day: (a second time)
    - E 2 The 24th day of the month: on the twenty-fourth *day* of the month, saying, (see 2:10)
  - D 4 The target of the message: [Zerubbabel](#), governor of Judah: {21} “Speak to [Zerubbabel](#) governor of Judah, saying, 2:21
- C 2 Yahweh's promised overthrow of the universe and the nations 2:21b-22
  - D 1 Of the universe – His promised shaking of the heavens and the earth: ‘I am going to shake the heavens and the earth. 2:21
  - D 2 Of the nations 2:22
    - E 1 Their seats of government
      - G 1 His overthrow of the thrones of kingdoms: {22} I will overthrow the thrones of kingdoms <sup>10</sup>
      - G 2 His destruction of the power of the kingdoms of the nations: and destroy the power of the kingdoms of the nations;

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<sup>10</sup> 2:22 - "I will overthrow the thrones of kingdoms," etc.: This refers to the future Day of the LORD, the coming era of world history in which God directly and dramatically intervenes in human history, punishing and destroying the wicked and rewarding the righteous. The supremacy of His rule is illustrated in Nebuchadnezzar's dream of a metallic statue which is smashed by a stone which fills the entire earth (Daniel 2). Presently we live in the age of grace, the era of God's reaching out through His Church to woo any sinners who will repent to Himself through faith in Christ.

The present age features the longsuffering aspect of God's character in which he waits patiently for men to come to Him, accepting Jesus' sacrifice for their sins.. But in the coming Day of the LORD, His patience will have been exhausted. When the Church is snatched up from the earth to be with the Lord (1 Thess. 4:13-18), the day of God's wrath against sin will be explosively unveiled in the great plagues of the Great Tribulation (Matt. 24:21, Rev. 6-18, described in somber, dark language in Isa. 2:10-22; 13:6, 9; Joel 1:15; 2:1-11, 31; 3:14-15; Amos 5:20; Zeph. 1:7-8, 14-18; Mal. 4:5).

The Tribulation will be terminated by the dramatic return of Christ (Zech. 14:4; Matt. 24:29-51; Rev. 19:11-21). He will judge the nations and rule them with a rod of iron (Psalm 2:6-9; Matt. 25; Zech. 14:9-21) for a thousand years (Rev. 20:1-6). This age will feature world-wide peace (Hagg. 2:6-9; Isa. 2:1-4; 9:6-7; 11:1-9). It will be a time of Israel's elevation as the greatest nation in the world, basking in the worship of God and her Messiah (Isa. 60; 65:16-25). Apparently [Zerubbabel](#), son of Shealtiel (Hagg. 2:23), will play a prominent role in Christ's kingdom.

- E 2 Their armies
  - G 1 His overthrow of the chariots and their riders: and I will overthrow the chariots and their riders,
  - G 2 The demise of the horses and riders by the sword of another
    - H 1 and the horses and their riders will go down,
    - H 2 everyone by the sword of another.’
- C 3 Yahweh's promised elevation of [Zerubbabel](#) 2:23
  - D 1 The time of the elevation: "On that day" (i.e. the same time framework in which He shakes the cosmos and overturns the nations): {23} ‘On that day,’
  - D 2 The guarantor of the timing – Yahweh of Troops! declares the LORD of hosts,
  - D 3 The beneficiary of the elevation
    - E 1 [Zerubbabel](#) ben Shealtiel: ‘I will take you, [Zerubbabel](#), son of Shealtiel,
    - E 2 Yahweh's servant: My servant,’ declares the LORD,
  - D 4 The description of the elevation: ‘and I will make you like a signet *ring*,
  - D 5 The reason for the elevation – Yahweh's election: for I have chosen you,”
  - D 6 The guarantor of the elevation – Yahweh of Troops!: declares the LORD of hosts.

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