

*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

ANALYSIS OF HAGGAI

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# HAGGAI

## "REBUILDING THE TEMPLE BEFORE BLESSING"

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### **A1 GOD'S WARNING: Yahweh's Admonishing of Zerubbabel and Joshua to Rebuild the Temple 1:1-11**

#### **B1 Introduction 1:1**

C1 The time of the message

D1 The second year of King Darius

D2 The first day of the sixth month

E1 1 Elul

E2 August 29, 520 B. C.

C2 The source of the message: the word of Yahweh

C3 The human intermediary of the message: Haggai the prophet

C4 The targets of the message

D1 Zerubbabel ben Shealtiel, governor of Judah

D2 Joshua ben Jehozadak, the high priest

#### **B2 The Charge Levelled by God 1:2**

C1 The identity of the speaker: Lit. (here and hereafter) "Yahweh of Troops" (See note on 2:8.)

C2 The thinking of the people of Israel: The time for building Yahweh's house has not come.

**B3 The Analysis of God 1:3-6**

- C1 The messenger of the analysis: Haggai 1:3
- C2 The hypocrisy of the people 1:4
  - D1 The irony of their finding time to live in paneled homes
  - D2 While the temple lies in ruins
- C3 The challenge by Yahweh of Troops to evaluate their experience 1:5-6
  - D1 Their insufficient harvest 1:6
  - D2 Their insufficient food
  - D3 Their insufficient wine
  - D4 Their insufficient clothing
  - D5 Their insufficient wages

**B4 The Challenge from God 1:7-11**

- C1 To consider His identity: Yahweh of Troops! 1:7
- C2 To consider their ways
- C3 To rebuild His house on Mount Zion 1:8
  - D1 That He might be pleased
  - D2 That He might be glorified
- C4 To consider His opposition 1:9-11
  - D1 The reason for the diminished returns on their labor 1:9
    - E1 God's blowing it away
    - E2 Because of their neglect of His house while each runs to his own house

D2 The examples of their diminished returns because of God's opposition 1:10-11

E1 The sky's withholding of dew 1:10

E2 The earth's withholding of produce

E3 Yahweh's calling for a pervasive drought 1:11

**A2 ISRAEL'S OBEDIENCE: The Remnant,<sup>1</sup> Led by Zerubbabel and Joshua, Begin Rebuilding the Temple 1:12-15**

**B1 The Obedience of the People 1:12**

C1 The participants in obedience

D1 Zerubbabel ben Shealtiel

D2 Joshua ben Jehozadak, the high priest

D3 All the remnant of the people

C2 The communication being obeyed

D1 The voice of Yahweh their God

D2 The words of Haggai the prophet as sent by Yahweh their God

C3 The motivation for obedience: Lit. "The people feared before Yahweh"

**B2 The Response of Yahweh in Regard to Obedience 1:13**

C1 The giver of the response: Haggai, the messenger of Yahweh

C2 The substance of the response: "I am with you!"

**B3 The Cause of the Obedience: Yahweh's stirring up the spirit 1:14**

C1 Of Zerubbabel ben Shealtiel, governor of Judah

C2 Of Joshua ben Jehozadak, the high priest

C3 Of all the remnant of the people

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<sup>1</sup> 1:12 - remnant: The term "remnant" 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).

- B4    The Nature of the Obedience:** "they came and worked on the house of the LORD of hosts [lit. Yahweh of Troops], their God," **1:14**
- B5    The Time of the Obedience:** The 24th day of the sixth month [23 days after the initial message] **1:15**
- A3    GOD'S PROMISE: Yahweh Promises Glory and Blessing 2**
  - B1    Yahweh's Promise to the Remnant of Greater Glory for the Temple 2:1-9**
    - C1    Introduction 2:1-2
      - D1    The time of the message: the 21st day of the seventh month <sup>2</sup> 2:1
      - D2    The author of the message: "The word of the LORD" [Yahweh]
      - D3    The bearer of the message: "Haggai the prophet"
      - D4    The targets of the message 2:2
        - E1    Zerubbabel ben Shealtiel, governor of Judah
        - E2    Joshua ben Jehozadak, the high priest
        - E3    The remnant of the people
    - C2    The comparison to the former temple 2:3
      - D1    The call to memory among the elderly of the temple [of Solomon] with its former glory
      - D2    The admission of the present temple's relative inferiority

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<sup>2</sup> 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)*

- C3 The call to courage 2:4
  - D1 Directed to
    - E1 Zerubbabel
    - E2 Joshua ben Jehozadak, the high priest
    - E3 All the people of the land
  - D2 The exhortation to work
  - D3 The assurance from Yahweh of Troops: "For I am with you!"
- C4 The reaffirmation of His promise made after their exodus from Egypt 2:5
  - D1 "My Spirit is abiding in your midst"
  - D2 Therefore "do not fear!"
- C5 The prediction of His "shaking things up!" 2:6-8
  - D1 The predictor and activator of the "shake-up": Yahweh of Troops 2:6
  - D2 The time of the "shake-up"
    - E1 "Once more"
    - E2 "In a little while"
  - D3 The targets of the "shake-up" 2:6-7
    - E1 "The heavens"
    - E2 "The earth"
    - E3 "The sea also"
    - E4 "The dry land"
    - E5 "All the nations" 2:7

- D4 The results of the "shake-up" 2:7
  - E1 They (the nations) will come with the wealth of all nations (Isa 60-62; esp. 60:5, 11; 61:6)
  - E2 "I will fill this house with glory!"
- D5 The guarantor of the "shake-up": Yahweh of Troops!
- D6 Yahweh's justification of His "shaking things up" to obtain wealth for His temple 2:8
  - E1 "The silver is Mine!"
  - E2 "The gold is Mine!"
  - E3 The Claimer of Theocratic Rights: <sup>3</sup> Yahweh of Troops! <sup>4</sup>
- C6 The declaration concerning the greater glory of the future temple 2:9
  - D1 The latter glory <sup>5</sup> of the house to be greater than the former glory
  - D2 The bequest of peace
  - D3 The guarantor of glory and peace: Yahweh of Troops!

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<sup>3</sup> 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>4</sup> 2:8 Subtitle - 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>5</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.

**B2 Yahweh's Promised Blessing of the Remnant Because of Their Obedience in Rebuilding the Temple 2:10-19**

C1 Introduction 20:10-11

D1 The date of the message: The 24th day of the 9th month in the second year of Darius (Chisleu = Nov.-Dec.) 2:10

D2 The nature of the message: The word of Yahweh

D3 The mediator of the message: "Haggai the prophet"

D4 The authority behind the message: Yahweh of Troops! 2:10

D5 The targets of the message: The priests, who are to give a ruling 2:11

C2 Questions put to the priests for a ruling 2:12-14

D1 The question about the transferability of sanctification 2:12

E1 The question: If a man carries sanctified meat in his garment and touches other food, will it also become sanctified?

E2 The priests' answer: "No."

D2 The question about the transferability of defilement 2:13

E1 The question: If someone is unclean (ceremonially defiled) from touching a corpse and he touches the same food, will it also become defiled?

E2 The priests' answer: Yes.

D3 The application <sup>6</sup> to the nation 2:14

E1 The positive correspondence of the defilement question to the peoples' offerings

E2 The uncleanness and defilement of their offerings

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<sup>6</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!

- C3 The turning of cursing into blessing 2:15-19
  - D1 Their past history of scarcity 2:15-17
    - E1 The point of perspective backward: "Before one stone was placed on another in the temple of the LORD" 2:15
    - E2 The expectation of twenty measures of grain in a heap found only ten 2:16
    - E3 The expectation of fifty measures of wine in the vat found only twenty
    - E4 Yahweh's smiting every work of their hands "with blasting wind, mildew, and hail" 2:17
    - E5 The returned exiles' failure to come back to Yahweh
  - D2 Their promise of future blessing 2:18-19
    - E1 The point of perspective forward 2:18
      - F1 This day, the 24th day of the ninth month
      - F2 The day when the temple of Yahweh was founded
    - E2 The mitigating circumstances 2:19
      - F1 The absence of seed in the barn
      - F2 The absence of fruit on vine, fig tree, pomegranate and olive tree
    - E3 The assurance of blessing: "Yet from this day on I will bless *you!*" <sup>7</sup>

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<sup>7</sup> 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;"

### **B3 Yahweh's Promised Overthrow of the Nations and Exaltation of Zerubbabel 2:20-23**

- C1 Introduction to the message 2:20-21a
  - D1 The nature of the message: The word of Yahweh 2:20
  - D2 The recipient of the message: Haggai
  - D3 The time of the message
    - E1 The second message on this day
    - E2 The 24th day of the month (see 2:10)
  - D4 The target of the message: Zerubbabel, governor of Judah 2:21
- C2 Yahweh's promised overthrow of the universe and the nations 2:21b-22
  - D1 Of the universe: His promised shaking of the heavens and the earth 2:21
  - D2 Of the nations 2:22
    - E1 Their seats of government
      - F1 His overthrow of the thrones of kingdoms <sup>8</sup>
      - F2 His destruction of the power of the kingdoms of the nations

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<sup>8</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 statute 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.

- E2 Their armies
  - F1 His overthrow of the chariots and their riders
  - F2 The demise of the horses and riders by the sword of another
  
- C3 Yahweh's promised elevation of Zerubbabel 2:23
  - D1 The time of the elevation: "On that day" (i.e. the same time framework in which He shakes the cosmos and overturns the nations)
  - D2 The guarantor of the timing: Yahweh of Troops!
  - D3 The beneficiary of the elevation
    - E1 Zerubbabel ben Shealtiel
    - E2 Yahweh's servant
  - D4 The description of the elevation: "I will make you like a signet *ring*"
  - D5 The reason for the elevation: Yahweh's election
  - D6 The guarantor of the elevation: Yahweh of Troops!

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