

Haggai 2:9

Authorized King James Version (KJV)

The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

Analysis

The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

God makes an astonishing promise: despite its inferior appearance, the second temple's glory will surpass Solomon's magnificent temple. The Hebrew "latter house" (הַבַּיִת הָאַחֲרֹן/habayit ha'acharon) and "former" (הָרִאשׁוֹן/harishon) contrasts the two temples chronologically, while "glory" (כְּבוֹד/kavod) refers to weightiness, splendor, honor—God's manifest presence and significance.

How could this promise be true? Solomon's temple was overlaid with gold, filled with treasures, and inaugurated with God's glory cloud filling the sanctuary so priests couldn't stand (1 Kings 8:10-11). The second temple had none of this grandeur. Yet God's promise looks beyond material splendor to messianic fulfillment. The glory of this house would be greater because the Messiah Himself—the embodiment of God's glory—would walk in it, teach in it, and cleanse it.

The Gospel accounts record Jesus in the temple, calling it "My Father's house" (John 2:16), teaching with authority, healing the sick, and confronting corruption. The incarnate Son of God present in the temple was infinitely greater glory than any gold, silver, or architectural magnificence. As John writes, "The Word became flesh and dwelt among us, and we have seen his glory" (John 1:14). Christ Himself is the true temple—the meeting place between God and humanity.

"And in this place will I give peace" (שָׁלוֹם/shalom) points beyond political or material peace to the comprehensive wholeness, reconciliation, and rest that Christ provides. Jesus is the Prince of Peace (Isaiah 9:6), who makes peace through His blood shed on the cross (Colossians 1:20), proclaiming peace to those far and near (Ephesians 2:14-17). The second temple's ultimate glory was hosting the One who would reconcile humanity to God.

Historical Context

This prophecy remained mysterious for centuries. The second temple (completed 516 BC) stood for nearly 500 years, expanded magnificently by Herod the Great (beginning 20 BC), but seemed to lack divine glory. Where was the fulfillment of greater glory?

The answer came in the incarnation. Jesus of Nazareth, born in nearby Bethlehem, was brought to this temple as an infant (Luke 2:22-38). Simeon recognized Him as God's salvation and glory (Luke 2:30-32). Jesus regularly taught in the temple courts, performed miracles, and during Passover week before His crucifixion, He cleansed it twice (John 2:13-22; Matthew 21:12-13), declaring His body was the true temple that would be destroyed and raised in three days.

The second temple was destroyed by the Romans in AD 70, ending the sacrificial system. But its purpose was fulfilled—it housed the Messiah, witnessed His teaching and miracles, and pointed beyond itself to Christ as the ultimate temple. Now believers are God's temple, individually and corporately (1 Corinthians 3:16, 6:19), indwelt by the Holy Spirit. The glory has shifted from physical building to spiritual reality—God dwelling in His people through Christ.

Related Passages

John 15:13 — Greatest form of love

1 Corinthians 13:4 — Characteristics of love

Genesis 1:1 — Creation of heavens and earth

Colossians 1:16 — All things created through Christ

Study Questions

1. How does Jesus as the true temple change your understanding of worship, access to God, and where God's presence is found?
2. In what ways are you tempted to equate outward impressiveness or success with God's glory, when God often works through humble, weak means?
3. What does it mean that believers are now the temple of the Holy Spirit, and how should that affect daily life, purity, and worship?
4. How does the peace Jesus brings (reconciliation with God through His sacrifice) surpass any earthly or political peace?

Interlinear Text

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|-----------------------|-----------|-----------|-----------|-------------------|----------------|-------------|
| גָּד וּלְ | יְהוָה הַ | כְּבוֹד | הַבַּיִת | הַזֶּה | הָאֶחָדָה | מִן |
| shall be greater than | H1961 | The glory | house | H2088 | of this latter | H4480 |
| H1419 | | H3519 | H1004 | | H314 | |
| וּן | אֶמַר | יְהוָה הַ | צְבָאוֹת: | וּבְמִקְוֵם | הַזֶּה | אֶתֵּן |
| of the former | saith | the LORD | of hosts | and in this place | H2088 | will I give |
| H7223 | H559 | H3068 | H6635 | H4725 | | H5414 |
| וּן | נָא | יְהוָה הַ | צְבָאוֹת: | | | |
| peace | saith | the LORD | of hosts | | | |
| H7965 | H5002 | H3068 | H6635 | | | |

Additional Cross-References

John 1:14 (Glory): And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 14:27 (Peace): Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

1 Timothy 3:16 (Glory): And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Luke 2:14 (Glory): Glory to God in the highest, and on earth peace, good will toward men.

Acts 10:36 (Peace): The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

James 2:1 (Glory): My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

Micah 5:5 (Peace): And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.