

ANNOTATED BIBLIOGRAPHY ON
HAGGAI

Ackroyd, Peter R. (Cambridge) "Some interpretative glosses in the book of haggai." Journal of Jewish studies, 1956, 7, 163-167.

Abstract: Four glosses two found in the M.T. and two found in the Greek-are shown to exemplify the same general purpose. They are exegetical glosses, designed to make clear the significance of the prophet's words by drawing the reader's attention to deeper meanings and to other similar passages or incidents.

Anderson, F. I. "Who built the second temple?" Australian Biblical Review, 1958, 6, 3-35.

Abstract: -An examination of the sources concerning post-exilic Judah, particularly regarding the building of the second temple: Ezra 1-6, I Esdras 1-7, Haggai, Zechariah, and the later chapters of Isaiah. Considers the meaning of the language regarding the condition of the temple in the reign of Darius and the social structure of post-exilic Judah. Concludes that on the basis of the evidence it was not necessary that an entirely new temple be rebuilt, but the ruins of the old structure needed only to be repaired; and that the source material reflects the plainness of the second temple compared with the glory of Solomon's.

Clark, David J. (UBS, India) "Problems in haggai 2:15-19." Bible Translator, 1983, 34(4), 432-439.

Abstract: Verse by verse analysis of translation problems in Hag 2:15-19. abstractor
EC

Geraty, Lawrence T. (Andrews U., Berrien Springs, MI) "A thrice repeated ossuary inscription from french hill, jerusalem." Bulletin of the American Schools of Oriental Research, 1975, 219, 73-78.

Abstract: One of the ossuaries at the French Hill excavations, 1970-71, contained this Aramaic inscription: Joseph, the son of Haggai (translated). The letters exhibit Herodian characteristics, and a date in the mid-1st cent. AD for the thrice-repeated inscription cannot be far wrong. It is unusual to have the same inscription in Aramaic repeated three times on the same ossuary. abstractor WW

Hamerton-Kelly, R.G. (Scripps Col. of Claremont, CA) "The temple and the origins of jewish apocalyptic." Vetus Testamentum, 1970, 20(1), 1-15.

Abstract: Traces the hostility against the earthly temple and the fascination for the heavenly, eschatological one through apocalyptic literature. This relates to Ezekiel's vision of the heavenly temple to be set up on Zion. Ezekiel differs from P in that the latter document describes an earthly temple, man-made after the heavenly model. P provides the inspiration for rebuilding the temple after the captivity but this is opposed by a faction who sees it as a betrayal of the eschatological hope. Haggai and Zechariah represent a compromise between Ezekiel and P as a result of pressure from P. This failed and resulted in the disappearance of the eschatological hope for the new temple and the new Zion from the official theology of Jerusalem. It did create an interest in heavenly entities to the extent

of stimulating apocalyptic literature. abstractor WCK

Hill, Andrew E. (Huntington Col., IN) "Dating second zechariah: a linguistic reexamination." Hebrew Annual Review, 1982, 6, 105-134.

Abstract: Through a purely linguistic analysis of the text of Zech 10-14, following the 19 grammatical and syntactic categories developed by R. Polzin (Late Biblical Hebrew] for distinguishing the relative chronological relationships of early and later biblical Hebrew prose, it is clear that Zech 10-14 (and Malachi) are linguistically similar to Haggai, Zech 1-8 and Polzin's Pg corpus, in contrast to Polzin's ps Zech 10-14 must be dated between ca. 515 and 450 B.C., a date of ca. 515-475 being preferred. abstractor HPS

Japhet, Sara (Hebrew U., Jerusalem) "Sheshbazzar and zerubbabel against the background of the historical and religious tendencies of ezra-nehemiah." Zeitschrift für die Alttestamentliche Wissenschaft, 1982, 94(1), 66-98.

Abstract: The main source for a description of the Restoration period is the book of Ezra-Nehemiah, a source which speaks in multiple voices, those of its various sources and that of its author. Ezra-Nehemiah is a composition separate from the book of Chronicles; it is anti-eschatological in tone. The book of Ezra-Nehemiah looked forward to no political change from the Persian domination. This explains its silence about the Davidic origin of Zerubbabel and his tenure as governor known from the Chronicler and from Haggai. Ezra-Nehemiah is also wrong in ascribing the laying of the temple foundation to Zerubbabel instead of to Sheshbazzar. Sheshbazzar was probably a descendent of David and the first governor of Judah in the restoration period. abstractor RWK

Kessler, John A. (Ontario Bible Col.) "The shaking of the nations: an eschatological view." Journal of the Evangelical Theological Society, 1987, 30(2), 159-166.

Abstract: Haggai 2:6-9 is an oracle describing the eschatological glory that the temple will receive. Yahweh is the divine warrior who will supersede his defeat of the gods of Egypt by destroying the resistance of the world and laying claim to its riches. As a result of his victory he will use the wealth of the nations to beautify his house. The prosperity of the new age will flow out from the temple and encompass the whole land. abstractor EHM

Leeuwen, C. van (Ermelo-Utrecht) "De "kleine profeten" in het onderzoek van de laatste tien jaar (research in the "minor prophets" during the last ten years)." Nederlands Theologisch Tijdschrift, 1974, 28(2), 113-129.

Abstract: A bibliography consisting of commentaries, text and versions, literature, and short studies. The bibliography covers all 12 minor prophets, with Haggai and Zechariah combined, followed by a special category on Deutero-Zechariah and Trito-Zechariah. The listing on the prophecy of Amos is very extensive. (Dutch) abstractor SJK

Luria, Ben Zion (Beth Mikra, Jerusalem) "In the days of the return to zion." Beth Mikra, 1980, 25(81), 99-113.

Abstract: On the basis of rabbinic sources the work of the prophets Haggai, Zachariah and Malachi, together with Ezra and Nehemiah, is presented. This group of people achieved the following: the development of laws for everyday life, the translation of the Torah into the vernacular, the addition of a section to the wall of Jerusalem, the establishment of a minimal heave-offering requirement, the organization of the temple worship, and the establishment of the laws of the seventh year and tithe requirements for the Jews of the diaspora. (Hebrew) abstractor NMW

Luria, Ben Zion (Jerusalem) "In the days of the return to zion." Beth Mikra, 1981, 88, 3-14.

Abstract: Deals with Ezra 4:1-5, and suggests that the writer or editor made certain changes, substituting Zerubabei for Sheshbazzar and eliminating the negative ('o' from "we will not build together." Suggests that Haggai supported the building of the walls. Discusses the position of Sanballat concerning the rebuilding of the walls. (Hebrew) abstractor NMW

Luria, B. Z. (Jerusalem, Israel) "The beginnings of separation between returnees of the exile and the samaritans." Beth Mikra, 1977, /78, 23(72), 43-56.

Abstract: The destruction of Samaria did not empty out the land, as the exiles were no more than 10% of the population. The new settlers came in several waves, brought in by various Assyrian kings. Among them were members of the tribe of Simon. By the time of the destruction of Jerusalem they were all loyal Yahwists. The Samaritans had an altar in Jerusalem at the time of the return, but conservative forces, led by Haggai, excluded them as being ritually impure. In revenge, the Samaritans defiled the altar of the Jews. (Hebrew) abstractor NMW

Lust, J. (Louvain, Belgium) "The identification of zerubbabel with sheshbassar." Ephemerides Theologicae Lovanienses, 1987, 63(1), 90-95.

Abstract: Recent commentators have rejected the traditional identification of Zerubbabel and Sheshbassar. H. Williamson (Ezra, Nehemiah, Word Biblical Commentary 16) is the latest. He rejects the evidence in Ezra, Zechariah and Haggai that seems to identify the two, claiming that both names are Babylonian and that it would be unlikely that a Jewish leader would have two Babylonian names; and Ezra 5:14-16 distinguish the two. But it is not hard to understand why a Jew born in Babylon would have two Babylonian names, and evidence suggests that the two are to be identified. abstractor AJC

Mason, Rex A. (Regent's Park Col., Oxford) "The relation of zech. 9 - 14 To proto-zechariah." Zeitschrift fur die Alttestamentliche Wissenschaft, 1976, 88(2), 227-239.

Abstract: A real line of continuing tradition runs from proto- to deutero- Zechariah, in something of the same way that it is believed that Second Isaiah comes from within a continuing circle of Isaianic tradition. This is understandable if one accepts the suggestion that the oracles of Haggai and Zech. 1-8 have come to us, in their present form, from within a milieu similar to that of the Chronicler. It is conceivable that from within a group this tradition should continue, and so some of the same essential spirit and outlook of

proto-Zechariah find expression from within it at a later time. abstractor HPS

Mason, R. A. (Oxford) "The purpose of the "editorial framework" of the book of haggai." Vetus Testamentum, 1977, 27(4), 413-421.

Abstract: Most commentators attribute the datings, introductory formulae and the effect on the hearers to an editor. W. A. M. Benken said it stemmed from a "chronistic milieu," but it is also parallel to a number of references to prophets in the books of Kings. The distinguishing features are (1) prophetic fulfillment or parallelism with the first temple, (2) emphasis on the leadership of Zerubbabel and Joshua, and (3) interest in the response of the community. Therefore, since all that Haggai predicted immediately followed the restoration of the temple, the editor gave his hopes a partial "theocratic" interpretation, along the lines of realized eschatology. abstractor SJS

MAY, HERBERT G. (Oberlin, Ohio) ""this people" and "this nation" in haggai." Vetus Testamentum, 1968, 18(2), 190-197.

Abstract: Interprets Hag. 2:10-14 in the context of Haggai and parallel expressions in the OT, identifying "this people" and "this nation" with Yahweh's own people. Through failure to honor Yahweh with proper attention to his house, they had become unclean. But Haggai was not a strict ritualist, proclaiming the automatic efficacy of the temple. He did see the import of the temple for post-exilic Judaism, as also did others, and as others had seen its import for pre-exilic Israel. 2:10-14 must be seen in the framework of Haggai's eschatology, especially 2:20-23, and Haggai's "nationalism" must be seen in perspective. He does not seem to have been responsible for the difficult question of religious exclusion as involved in the Samaritan schism. abstractor WSS

Meyers, Eric. M. (Duke U., Durham, NC) "The shelomith seal and the judean restoration: some additional considerations." Eretz-Israel, 1985, 18, 33*-38*.

Abstract: Supposing that Shelomith of Avigad seal No. 14 (late 6th cent. BC) is the daughter of Zerubbabel and that amah is an honorific title, the seal "belonging to Shelomith, maidservant of ('mt) Elnathan the governor" suggests that a secular governor took a Davidic descendent to solidify control over an office diminishing in fiscal power and being eclipsed by an ever-strengthening high priesthood. The revival of the term "high priest" by Haggai and Zechariah, and the corpus of stamped jar handles and Yehud coins of the Persian period may also reflect increased priestly control of fiscal affairs. abstractor SEL

Pierce, Ronald W. (Talbot Theol. Sem.) "Literary connectors and a haggai/zechariah/malachi corpus." Journal of the Evangelical Theological Society, 1984, 27(3), 278-289.

Abstract: The books of Haggai, Zechariah, and Malachi form a meaningful literary unity not only for an understanding of early postexilic Judaism but for exegesis itself. Several literary connectors make this unity clear and reveal that the collective tone is essentially negative. It is a statement to the effect that the postexilic community must confess its covenant infidelity. abstractor EHM

Pollatschek, Moshe A. (Technion, Haifa, Israel) "Vocabulary richness in post-exilic prophetic books." Zeitschrift für die Alttestamentliche Wissenschaft, 1980, 92(3), 333-346.

Abstract: Profiles of vocabulary frequency are a quite reliable criterion in separating biblical books of homogeneous composition from others that are not. This criterion is applied here to Haggai, Zechariah, and Malachi. It confirms the homogeneity of Haggai and the heterogeneity of Zechariah, but it also reveals that chap. 3 of Malachi contrasts significantly with 1 and 2. abstractor RWK

Schunck, Klaus-Dietrich (Rostock, Germany) "Die attribute des eschatologischen messias." Theologische Literaturzeitung, 1986, 111(9), 641-652.

Abstract: If "eschatology" involves occurrences in this time and world, but assumes the knowledge of sin and divine judgment, several preexilic and postexilic OT texts refer to a monarchical figure or Messiah. The "messianic idea" probably originated with Isaiah (8:23b-9:6); and appears in Isa 11:1-5; Micah 4:14:5; Jer 23:5-6; Zech 9:9-10; Ezek 34:23-24; 37:21-23; Haggai 2:21b-23; and Dan 7:13-14. Accordingly, the attributes of the Messiah are peace, justice and righteousness, close relationship to Yahweh, empowering by the spirit of Yahweh, shepherd and prince of God's people, David redivivus, Yahweh's servant, shoot of David, suffering, dying, rising savior and apocalyptic son of man. (German) abstractor JTW

Seidl, Th. (München) "Die wortereignisformel in jeremia (the formulation of the event of the word in jeremiah)." Biblische Zeitschrift, 1979, 23(1), 20-47.

Abstract: Form-critical study of the inaugural speech pattern in Jeremiah, in relation to Jer 27: 1-2, indicates that a very early prophetic formula made reference to the event of the coming of the word of the Lord, together with a formula of commission and acknowledgment. A different sequence, however, occurs in Jer 26-37, where reference is made to the event of the word, a formula of acknowledgment followed by the imperative. This sequence is found in Haggai and Zechariah as well, and must, therefore, be considered as exilic or postexilic in origin. (German) abstractor WLL

Steck, Odil Hannes (Hamburg) "Zu haggai 1:2-11 (on haggai 1:2-11)." Zeitschrift für die Alttestamentliche Wissenschaft, 1971, 83(3), 355-379.

Abstract: In Hag. 1:2-11 two sayings of the prophet Haggai have been redactionally linked: 1:2, 4-8, a discussion saying which reaches its climax in a promise of salvation, and 1:9-11, a fragment of a discussion saying, which was to lead up to a demand parallel to vs. 8a, but no longer preserved. Both sayings belong to the same situation in the year 520; they aim to stimulate the inhabitants of Judea to rebuild the temple, but are addressed to different elements in the population: 1:2, 4-8 to the Judeans who had remained in the land, and to their theological doubts about an immediate rebuilding of the temple; vs. 9-11 to those who had just returned from the Babylonian exile, who gave priority to the building of their own houses over the rebuilding of the temple of God. (German)

Villalon, Jose' R. (Ponce, Puerto Rico) "Sources vetero-testamentaires de la doctrine qumranienne des deux

messies (o. T. Sources for the qumran belief in two messiahs)." Revue de Qumran, 1972, 8(29), 53-63.

Abstract: The Testaments of the Twelve Patriarches, Qumran literature and rabbinic literature speak of two Messiahs. We can trace the evolution of the idea back to post-exilic times. Jer. 33: 14-26 had envisaged God's continuing covenant with two families, the house of David and the priestly line of the Levites. In Zech. 4 and 6:9-14 and in Haggai the contemporary figures of Zerubbabel and Joshua are looked upon as anointed leaders of the nation. Later Malachi introduced the concept of a precursor: in 3:1 the angel of the covenant and in 3:23 Elijah. Under the later sacerdotal rule Elijah was re-interpreted as a priestly figure. Other OT texts were also reinterpreted to support the doctrine of two Messiahs.
(French) abstractor SJS

Wolf, Herbert (Wheaton Col., IL) ""the desire of all nations" in haggai 2:7: messianic or not?" Journal of the Evangelical Theological Society, 1976, 19(2), 97-102.

Abstract: Haggai deliberately selects the ambiguous term hemdat (or the revocalized form hamudot) to describe the desired things or person who will come in the eschatological age. This ties in well with 2:21-23 where Zerubbabel is seen as a messianic prototype of Christ who will come at the end of the (then) present age. abstractor EHM

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