A SURVEY OF THE HOLY SCRIPTURES
FOR THE PRACTICAL MESSIANIC

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MESSIANIC APOLOGETICS
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ABBREVIATIONS AND SPECIAL TERMS

The following is a list of abbreviations for reference works and special terms which are used in publications by Outreach Israel Ministries and Messianic Apologetics. Please familiarize yourself with them as the text may reference a Bible version, i.e., RSV for the Revised Standard Version, or a source such as *TWOT* for the *Theological Wordbook of the Old Testament*, solely by its abbreviation. Detailed listings of these sources are provided in the Bibliography.

ABD: *Anchor Bible Dictionary*
AMG: *Complete Word Study Dictionary: Old Testament, New Testament*
ANE: Ancient Near East(ern)
Apostolic Scriptures/Writings: the New Testament
Ara: Aramaic
ASV: American Standard Version (1901)
ATS: ArtScroll Tanach (1996)
b. Babylonian Talmud (*Talmud Bavli*)
B.C.E.: Before Common Era or B.C.
BDAG: *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Bauer, Danker, Arndt, Gingrich)
BDB: *Brown-Driver-Briggs Hebrew and English Lexicon*
C.E.: Common Era or A.D.
CGEDNT: *Concise Greek-English Dictionary of New Testament Words* (Barclay M. Newman)
CGL: *Cambridge Greek Lexicon* (2021)
CHALOT: *Concise Hebrew and Aramaic Lexicon of the Old Testament* (Holladay)
CJB: Complete Jewish Bible (1998)
CJSB: Complete Jewish Study Bible (2016)
DRA: Douay-Rheims American Edition
DSS: Dead Sea Scrolls
ECB: *Eerdmans Commentary on the Bible*
EDB: *Eerdmans Dictionary of the Bible*
EJ: *Encylopaedia Judaica*
ESV: English Standard Version (2001)
Ger: German
GNT: Greek New Testament
Grk: Greek
HALOT: *Hebrew & Aramaic Lexicon of the Old Testament* (Koehler and Baumgartner)
HCSB: Holman Christian Standard Bible (2004)
Heb: Hebrew
HNV: Hebrew Names Version of the World English Bible
IDB: *Interpreter's Dictionary of the Bible*
IDBSup: *Interpreter's Dictionary of the Bible Supplement*
ISBE: *International Standard Bible Encyclopedia*
IVPBBC: *IVP Bible Background Commentary (Old & New Testament)*
Jastrow: *Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature* (Marcus Jastrow)
JBK: New Jerusalem Bible-Koren (2000)
JETS: *Journal of the Evangelical Theological Society*
KJV: King James Version
Lattimore: The New Testament by Richmond Lattimore (1996)
LITV: *Literal Translation of the Holy Bible* by Jay P. Green (1986)
LES: *Lexham English Septuagint* (2019)
LS: *An Intermediate Greek-English Lexicon* (Liddell-Scott)
LSJM: *Greek-English Lexicon* (Liddell-Scott-Jones-McKenzie)
LXE: *Septuagint with Apocrypha* by Sir L.C.L. Brenton (1851)
LXX: Septuagint
m. Mishnah
MT: Masoretic Text
NASB: New American Standard Bible (1977)
NASU: New American Standard Update (1995)
NBCR: *New Bible Commentary: Revised*
NEB: New English Bible (1970)
Nelson: *Nelson's Expository Dictionary of Old Testament Words*
NETS: New English Translation of the Septuagint (2007)
NIB: *New Interpreter's Bible*
NIDB: *New International Dictionary of the Bible*
NIV: New International Version (1984)
NJB: New Jerusalem Bible-Catholic (1985)
NJPS: Tanakh, A New Translation of the Holy Scriptures (1999)
NKJV: New King James Version (1982)
NRSV: New Revised Standard Version (1989)
NLT: New Living Translation (1996)

NT: New Testament
OT: Old Testament
REB: Revised English Bible (1989)
RSV: Revised Standard Version (1952)
t. Tosefta
Tanach (Tanakh): the Old Testament
Thayer: *Thayer's Greek-English Lexicon of the New Testament*
TDNT: *Theological Dictionary of the New Testament*
TLV: Messianic Jewish Family Bible—Tree of Life Version (2014)
TNIV: Today's New International Version (2005)
TWOT: *Theological Wordbook of the Old Testament*
UBSHNT: United Bible Societies' 1991 Hebrew New Testament revised edition
v(s). verse(s)
Vine: *Vine's Complete Expository Dictionary of Old and New Testament Words*
Vul: Latin Vulgate
YLT: Young's Literal Translation (1862/1898)
WMB: World Messianic Bible (2020)

BOOK OF HAGGAI

PERSONAL SURVEY OF HAGGAI

Read through the Book of Haggai, keeping a journal log of:
people, places, key themes and events, and major Scripture passages

THEOLOGICAL SUMMARY OF HAGGAI

Approximate date: 520 B.C.E. (Right, conservative-moderate); 520-400s B.C.E. (Left)
Time period: construction of the Second Temple
Author(s): Haggai (Right, some conservative-moderate); Haggai and/or anonymous other(s) (some conservative moderate, some Left); anonymous (some Left)
Location of prophet/author(s): somewhere in Judah (Right, conservative-moderate, Left)
Target audience and their location: Jewish exiles having returned from Babylon

Haggai was a post-exilic prophet who was used by God to encourage the returned Jewish exiles to rebuild the Temple (Ezra 5:1-2; 6:14). The name *Chaggai* means "festal," "which would suggest that the prophet was born on some feast day" (*IDB*),[1] probably with an intended connection to one of the three major pilgrimage festivals (Passover, Pentecost, Tabernacles). Not very much is known about Haggai's background. Some have speculated (cf. Haggai 2:3) that Haggai was present when the First Temple was destroyed, making him very old by the time his prophecies were delivered. Others, however, doubt this and think that Haggai was probably a child when he arrived in Judea,[2] having been born in the exile. Neither view should significantly alter one's interpretation of the text. Haggai began to prophesy at the time after Cyrus the Great of Persia allowed around 50,000 Jewish exiles to return home to the Land of

[1] W. Neil, "Haggai," in George Buttrick, ed., et. al., *The Interpreter's Dictionary of the Bible*, 4 vols. (Nashville: Abingdon, 1962), 2:509; cf. R.K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1969), 944; H. Wolf, "Haggai," in Geoffrey Bromiley, ed., *International Standard Bible Encyclopedia*, 4 vols. (Grand Rapids: Eerdmans, 1988), 2:594; Robert L. Alden, "Haggai," in Frank E. Gaebelein, ed. et. al., *Expositor's Bible Commentary* (Grand Rapids: Zondervan, 1985), 7:571-572.

[2] Harrison, *Introduction to the Old Testament*, 945.

Israel (Ezra 2:64; Nehemiah 7:66), forming the Persian province of Yehud.[3] Haggai is the second shortest book in the Tanach, after Obadiah.

Haggai's messages are some of the most precisely dated in the whole of the Tanach, given in a four month period in 520 B.C.E.[4] The two main dates are likely August 29 (first day of the sixth month) and December 18 (twenty-fourth day of the ninth month) as seen in Haggai 1:1; 2:1, 10. While these dates can be important to consider, there is a concern of placing an over-emphasis on them, when Haggai's prophetic ministry surely lasted more than four months.[5]

When considering the actual composition of the Book of Haggai, was Haggai a writing prophet, or did he have someone else write down his messages? This is unknown, but since the text was written in the third person, some suggest that a close associate of Haggai's actually wrote the text.[6] Notably, as the messages are precisely dated, if Haggai did not write this book certainly he knew of its being written and oversaw some part of it. Jewish tradition ascribes ultimate authorship to the members of the Great Assembly (b.*Bava Batra* 15a).[7]

A number of psalms (Psalms 138; 146-149) are attributed to Haggai, as seen in the textual traditions of the Greek Septuagint, Latin Vulgate, and Aramaic Peshitta.[8] They are probably indicative of the Temple worship which Haggai was responsible for helping restore.

Liberal examiners will actually concede some strong degree of reliability to the composition of Haggai, due to the specific dates mentioned in the text,[9] placing it sometime during the Persian period.

It is debated whether or not the Hebrew MT of Haggai is in relatively good condition, with some favoring it[10] and others not favoring it.[11] There are some significant additions as seen in the Greek LXX,[12] leading some to conclude that the Hebrew Vorlage behind the LXX may have been different in some places.[13]

The background behind the events of Haggai largely concerned how the Temple reconstruction had ceased after completion of its foundation, with a period of about eighteen

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[3] Ehud ben Zvi, "Haggai," in Adele Berlin and Marc Zvi Brettler, eds., *The Jewish Study Bible* (Oxford: Oxford University Press, 2004), 1243.

[4] Carol Meyers and Eric M. Meyers, "Haggai, Book of," in David Noel Freedman, ed., *Anchor Bible Dictionary*, 6 vols. (New York: Doubleday, 1992), 3:20-21.

[5] John W. Rogerson, "Haggai," in James D.G. Dunn and John W. Rogerson, eds., *Eerdmans Commentary on the Bible* (Grand Rapids: Eerdmans, 2003), 718.

[6] Raymond B. Dillard and Tremper Longman III, *An Introduction to the Old Testament* (Grand Rapids: Zondervan, 1994), 423.

[7] "The Men of the Great Assembly wrote Ezekiel, the Twelve Minor Prophets, Daniel, and the scroll of Esther" (b.*Bava Batra* 15a; *The Babylonian Talmud: A Translation and Commentary*. MS Windows XP. Peabody, MA: Hendrickson, 2005. CD-ROM).

[8] Neil, "Haggai," in *IDB*, 2:509; Wolf, "Haggai," in *ISBE*, 2:594; Alden, in *EXP*, 7:571.

[9] ben Zvi, in *Jewish Study Bible*, 1243; Rogerson, in *ECB*, 718.

[10] Wolf, "Haggai," in *ISBE*, 2:595.

[11] Harrison, *Introduction to the Old Testament*, 948.

[12] Alden, in *EXP*, 7:575.

[13] Harrison, *Introduction to the Old Testament*, 948.

years having passed. The construction work had been delayed due to drought, a bad economy, and the self-interests of the people (Haggai 1:6-11). Little interest was given to the Temple, as people were trying to rebuild their own lives and reclaim former holdings and property prior to the exile.[14] "The book contains reports of theologically based exhortations to undertake the work of reconstruction and discusses the central role of the Temple in the life of the community" (*Jewish Study Bible*).[15] Haggai tried to arouse the Jewish returnees to continue the work they were committed to.[16] It is important to consider that the returned exiles were likely those who had not fared well in Babylon, with many deciding to stay because of business ventures, and were from the poorer classes.[17]

The text of the Book of Haggai can be divided into two major parts: (1) the restoration of the Temple (Haggai 1:1-15), and (2) oracles of encouragement (Haggai 2:1-23). Themes seen in Haggai include the consequences of disobedience (Haggai 1:6, 11; 2:16-17) and obedience (Haggai 2:7-9, 19). When people take God and His House seriously, He will bless them and surround them with His Spirit (Haggai 2:4-5). The major focus of Haggai ch. 2 is for the workers and laborers reconstructing the Temple to be encouraged to continue the work which they have committed themselves to, as a new era was emerging for God's people.[18]

Some, often liberals, radically interpret the text as meaning that Haggai was a Messianic zealot, who sought to cast off the foreign rulership of the Persians and install Zerubbabel as king,[19] but this is reading a great deal into his message. History largely demonstrates that the Persians were somewhat generous to the Jews,[20] wanting a stable empire. It is possible, though, that some instability in the Persian Empire led the Jewish community to ask questions about independence, formulating some Messianic ideas.[21] Haggai's message was contemporary to Zechariah,[22] and the reign of Persia's Darius I.

In the Jewish theological tradition, Haggai, along with Zechariah and Malachi, are the last of the Prophets, and the forerunners of the Sanhedrin.[23]

Haggai 2:9a, "The latter glory of this house will be greater than the former" (NASU), is often viewed as having distinct Messianic significance, with the expectation of a Coming One whose glory would fill the Second Temple. This occurred as the Second Temple was the scene of some of Yeshua's ministry.[24]

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[14] Dillard and Longman, 422.

[15] ben Zvi, in *Jewish Study Bible*, 1243.

[16] Wolf, "Haggai," in *ISBE*, 2:594.

[17] Neil, "Haggai," in *IDB*, 2:510.

[18] Meyers and Meyers, "Haggai, Book of," in *ABD*, 3:21.

[19] Ibid., 3:22-23.

[20] Arthur B. Fowler, "Haggai," in Merrill C. Tenney, ed., *The New International Dictionary of the Bible* (Grand Rapids: Zondervan, 1987), 410; Alden, in *EXP*, 7:570-571.

[21] Dillard and Longman, 423.

[22] Meyers and Meyers, "Haggai, Book of," in *ABD*, 3:21.

[23] ben Zvi, in *Jewish Study Bible*, 1244.

[24] Alden, in *EXP*, 7:575.

There has presently been no significant Messianic engagement with the Book of Haggai. Haggai does have a profound message as it may relate to the current condition of the Messianic community, and as we consider the specifics of our mission and goals for the future. We do need encouragement to take on the challenges which God has presented before us. We have the responsibility as Messianics to build God's House (Haggai 1:8), as it were, meaning something which can last and bring glory to Him.

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