

An Exegesis of Haggai 1 1-15

1 In the second year of King Darius, on the first day of the sixth month, the word of the LORD came through the prophet Haggai to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak, the high priest: 2 This is what the LORD Almighty says: "These people say, 'The time has not yet come for the Lord's house to be built.'" 3 Then the word of the LORD came through the prophet Haggai: 4 "Is it a time for you yourselves to be living in your paneled houses, while this house remains a ruin?" 5 Now this is what the LORD Almighty says: "Give careful thought to your ways. 6 You have planted much, but have harvested little. You eat, but never have enough. You drink, but never have your fill. You put on clothes, but are not warm. You earn wages, only to put them in a purse with holes in it." 7 This is what the LORD Almighty says: "Give careful thought to your ways. 8 Go up into the mountains and bring down timber and build the house, so that I may take pleasure in it and be honored," says the LORD. 9 "You expected much, but see, it turned out to be little. What you brought home, I blew away. Why?" declares the LORD Almighty. "Because of my house, which remains a ruin, while each of you is busy with his own house. 10 Therefore, because of you the heavens have withheld their dew and the earth its crops. 11 I called for a drought on the fields and the mountains, on the grain, the new wine, the oil and whatever the ground produces, on men and cattle, and on the labor of your hands." 12 Then Zerubbabel son of Shealtiel, Joshua son of Jehozadak, the high priest, and the whole remnant of the people obeyed the voice of the LORD their God and the message of the prophet Haggai, because the LORD their God had sent him. And the people feared the LORD. 13 Then Haggai, the Lord's messenger, gave this message of the LORD to the people: "I am with you," declares the LORD. 14 So the LORD stirred up the spirit of Zerubbabel son of Shealtiel, governor of Judah, and the spirit of Joshua son of Jehozadak, the high priest, and the spirit of the whole remnant of the people. They came and began to work on the house of the LORD Almighty, their God, 15 on the twenty-fourth day of the sixth month in the second year of King Darius.

I. Introduction

The first chapter of Haggai tells the story of a successful prophet. The message brought through this prophet impacts the will of an entire community and quickly changes the heart of a disobedient people. The success of this prophet is what attracted this writer to the first chapter of Haggai. While many of the prophets were ignored, laughed at and unable to impact the hearts of God's people; Haggai, a prophet whose ministry was short, lineage unknown and canonical writing small, was nonetheless completely successful in his ministry.

Through the course of this paper, the first chapter of Haggai will be thoroughly examined. The boundaries of chapter 1 contain dates that clearly define the beginning and end to this prophetic narrative. A complete prophetic event is recorded in these fifteen verses and is punctuated by an inclusion of dates showing just how quickly God's message can react with a people who are willing to respond.

Some scholars view the book of Haggai as a “brief apologetic historical narrative” (Peterson, 35). Others describe the genre of Haggai as “prophetic history: a type of literary narrative that is both historiographical and prophetic” (Floyd, 402). This writer observes strengths in both views and would support the insights of both while seeking the inclusion of notice to the poetic content which accompanies the prophetic narrative in this passage.

A) Historical Background

Haggai appears to be one of the most precisely dated books in the entirety of scripture. The accuracy of the dates recorded in Haggai lead some to speculate that this prophet may have kept a journal of which this book was a part. Haggai 1:1 dates it in the “second year of Darius the king.” The reign of Darius I, son of Hystaspes (522-486 BC) is well established at 522 BC and each of Haggai’s four messages took place in the second year of his reign which would be 520 BC. Following the background of this reign is vital to a clear understanding of the conditions which precipitated Haggai’s work.

In the year 586 BC, the southern kingdom of Judah fell to the Babylonians and the city of Jerusalem was overrun and destroyed, along with the Temple. The people were taken into captivity; a few were allowed to remain behind to live in the ruins. During the following years, those who remained in their homeland began to intermarry members of foreign nations.

During the period of captivity, the prophets Daniel and Ezekiel, who were also in captivity, provided spiritual hope and guidance to the exiles. In the year 562 BC, King Nebuchadnezzar died and Babylon then suffered a series of weak rulers. In 549 BC, Cyrus defeated the Median king and united the Medes and Persians.

In 539 BC, Cyrus overthrew the city of Babylon. Cyrus was a benevolent ruler and adopted a policy of freeing enslaved peoples to return to their homelands and reinstitute their religious practices. In 538 BC, Cyrus issued a decree which allowed the Israelites to return to their homeland (II Chron. 36:22-23; Ezra 1:1-4). Over 150 years before this event, Isaiah had prophesied that God would use Cyrus to bring about this restoration (Isaiah 44:24 - 45:7).

The return of God's people to their homeland took place in several stages. Not all the Israelites in captivity returned. Many had been born in Babylon and had, over the years, built lives there. Also, the prospect of a return to a desolate and impoverished land and the need to rebuild the ruins of the past had little appeal to those who had managed to do well within the Babylonian state. Only those who had caught God's vision in the light of the promised covenant were interested in making the journey.

This journey happened in three stages. First, in 536 BC, about 50,000 Israelites return under Zerubbabel's leadership with Joshua, the high priest who served as the religious leader of these returned people. It is believed that Haggai returned with this group (Ezra 2). In 457 BC, a second group led by Ezra, consisting of about 2058 persons, returned. (Ezra 8-10). Finally, in 445 BC, the third group led by Nehemiah, returned. Nehemiah served as the governor of Jerusalem and the walls are rebuilt during this time (Neh. 2).

Upon the return of the first group (536 BC), work began on the Temple. The altar of sacrifice was restored and the foundation for the new Temple was set in place (Ezra 3:8-13). However, at this point the people ceased their work. The city, its houses and wall were all in ruins; the land had been neglected for fifty years and food was scarce. The Israelites, who had remained in the land and intermarried with people from other nations, offered to help rebuild. But this offer was declined and hard feelings and opposition followed. Initially, their full attention seemed to focus

on survival. Eventually they began to seek luxuries and in the process, became apathetic toward the rebuilding of the Temple. With the work on the temple 'on hold' and the people following their own selfish interests they began to experience the harsh discipline of God (Hag. 1:7-11).

Cyrus was succeeded by his son, Cambyses (529-522 BC). After this king proceeded Darius I (522-486 BC). Two years into his reign, in 520 BC, and sixteen years after work had ceased on the Temple, God raised up the prophet Haggai "to combat apathy and depression by giving inspired leadership" for the reconstruction of the Temple (Alden, 1508).

God utilized His prophet Haggai as well as his contemporary Zechariah to motivate the leaders and the people to once again focus on the rebuilding of God's temple. Through the leading of God, the ministry of these prophets, the financial support of Darius, the leadership of governor Zerubbabel and the high priest Joshua, the rebuilding of the temple was resumed and completed in 516 BC; exactly seventy years after its destruction.

B. Character of the Prophet

The name Haggai means "festival, feast, festive." Some scholars suggest it may be a shortened form of Haggiah which means "festival of Jehovah." This has led some to believe Haggai was born on one of the major festival or feast days. Although he is referred to as a "prophet" (Haggai 1:1; Ezra 5:1; 6:14), little else is known of this man. His father's name is never mentioned. It is assumed that he was born in Babylon during the time of captivity.

It is very likely Haggai returned to Jerusalem with the first group of 50,000 persons led by Zerubbabel in 536 BC. It is also possible he did some writing of psalms during this time. The Septuagint credits him as being the author/co-author of several psalms (Psalms 138, 146-149).

"It is legitimate to suppose that Haggai was still a child when he returned to Judea with his parents in 536 BC" (Alden, 1511). Haggai was a contemporary of Zechariah and chapters 1-8 of Zechariah are very similar to the writings of Haggai. Haggai was the first prophet in Jerusalem after the return from Babylonian captivity.

The message delivered by Haggai was direct and simplistic. Due in part to his succinct style, the prophecy of Haggai is second only to that of Obadiah in brevity among Old Testament books. Because of the direct nature of Haggai's writing, one could guess that the heart of this prophet was simplistic and to the point. A ministry style that some may object to, although in this case was extremely successful.

C. Book Outline

I. Chapter 1 The First sermon : Conviction

A. Rebuke 1:1-4

B. Reflection 1:5-11

C. Response 1:12-15

II. Chapter 2:1-9 Second Sermon : Encouragement

A. God's Presence (as you build) 2:1-5

B. God's Peace (future glory!) 2:6-9

III. Chapter 2:10-19 Third Sermon : Cleanliness

A. Defilement (levitical matters) 2:10-14

B. Dependency (applying these truths) 2:15-19

IV. Chapter 2:20-23 Fourth Sermon : Future Blessings

A. Sovereign King

B. Signet King (God's future blessing for Zerubbabel)

II. Introduction to Literary Devices and Logical Outline

The following is a catalog of literary devices and a logical outline of Haggai 1:1-15. These steps will be important in locating the focal points of this passage.

A. Catalog of Literary Devices

<i>Verse Location</i>	<i>Biblical Words Comprising Device</i>	<i>Device Name</i>	<i>Significance of Device</i>
Hag 1:1 and Hag 1:15	<u>In the second year of King Darius, on the first day of the sixth month,</u> the word of the LORD came through the prophet Haggai to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak, the high priest: <u>on the twenty-fourth day of the sixth month in the second year of King Darius.</u>	Closure	Utilizes dates as an inclusio to this passage.
V4	"Is it a time for you yourselves to be living in your paneled houses, while this house remains a ruin?"	Rhetorical Question	Act of scolding the people for their excuses. They know that God should be first in their priorities!
V5	Now this is what the LORD Almighty says: "Give careful thought to your ways.	Foreshadowing	God is about to give them some things to contemplate.
V6	You have planted much, but have harvested little. You eat, but never have enough. You drink, but never have your fill. You put on clothes, but are not warm. You earn wages, only to put them in a purse with holes in it."	Significant repetition of concept.	When will you be happy...are you hearing me?
V9	"You expected much, but see, it turned out to be little. What you brought home, <u>I blew away</u> . Why?" declares the LORD Almighty. "Because of my house, which remains a ruin, while each of you is busy with his own house.	Hyperbole	This is not a literal blowing, but represents God's ability to decrease their

			prosperity.
V9	"You expected much, but see, it turned out to be little. What you brought home, I blew away. Why? " declares the LORD Almighty. "Because of my house, which remains a ruin, while each of you is busy with his own house.	Rhetorical Question	God just told you why, and He will answer the question a second time!
V9	"You expected much, but see, it turned out to be little. What you brought home, I blew away. Why?" declares the LORD Almighty. "Because of my house, which remains a ruin, while each of you is busy with his own house.	Irony	This verse explains the irony of the peoples misplaced priorities.
V5-11	<p>A→ 5 Now this is what the LORD Almighty says: "Give careful thought to your ways.</p> <p>B→ 6 You have planted much, but have harvested little. You eat, but never have enough. You drink, but never have your fill. You put on clothes, but are not warm. You earn wages, only to put them in a purse with holes in it."</p> <p>A→ 7 This is what the LORD Almighty says: "Give careful thought to your ways.</p> <p>C→ 8 <u>Go up into the mountains and bring down timber and build the house, so that I may take pleasure in it and be honored," says the LORD.</u></p> <p>A→ 9 "You expected much, but see, it turned out to be little. What you brought home, I blew away. Why?" declares the LORD Almighty. "Because of my house, which remains a ruin, while each of you is busy with his own house.</p> <p>B→ 10 Therefore, because of you the heavens have withheld their dew and the earth its crops.</p> <p>A→ 11 I called for a drought on the fields and the mountains, on the grain, the new wine, the oil and whatever the ground produces, on men and cattle, and on the labor of your hands."</p>	Chiasm	<p>Highlights verse 8 as very important!</p> <p>This is important as the end result of the contemplation and this exchange is to motivate the people into action.</p>

B. Comment on Historic features

Three main historic features seem to be prominent in this passage. The first being the initial intent of Haggai's message as it was directed primarily to Zerubbabel and Joshua. A second historic feature lies in reference to the "paneled houses" of the people and a third in the mention in verse 14 of the "whole *remnant* of the people."

"Zerubbabel was the heir to the Davidic throne" (IVP, 796) and grandson of Jehoiachin, he served under the Persian king Darius I. Many scholars suggest that there was a significant amount of expectation surrounding his rule that had a Messianic air to it. Historically, his duties were mostly secular as he governed under the auspices of the Persian king. He is described in the book of Ezra along with Joshua as a driving force behind the rebuilding of the temple in Jerusalem. Zerubbabel is the last Davidic heir to serve in the role of governor; a role that would have been mostly responsible for maintaining law and order in the Judean province.

Joshua was the grandson of Seraiah who had been executed by Nebuchadnezzar when Jerusalem fell to the Babylonians (2 Kings 25:18-21). Joshua was the high priest of the early post exilic era and shared his line of birth with Ezra. Rule in the community at this time was divided between the religious and political. Therefore, while Joshua may have been held in greater esteem by some in the Jewish community, the recognition of Zerubbabel was extremely important to the message of Haggai.

The reference to "paneled houses" at its very least refers to houses which were sturdy and complete in that they had a roof on the top of them or were "paneled" (Mason, 691). This reference may also refer to "luxurious paneling" which may have adorned house exteriors of leaders and the more well-to-do (Lindsey, 1539). This type of paneling was a symbol of high

social status and the luxury of adding it to your home would bring envy and acknowledgement from your friends and neighbors.

The term “remnant” in verse 14 is a motif utilized many times in the Old Testament. The meaning of this word, in a general sense, refers to “the amount of produce that is left over from a larger whole that was disposed of” (Park, 11). When this term is used in connection with the remnant of Israel, it generally expresses an aspect of the salvation of God’s people, as found in Amos 5:15.

“אֵלֵי יְהוָה יִחַן אֱלֹהֵי-צְבָאוֹת שְׂאֲרֵית יוֹסֵף” Amos 5:15 b
 “Perhaps the LORD God Almighty will have mercy on the remnant of Joseph”.

In this passage of scripture, we can view the remnant clearly as it directly pertains to the preservation of Israel. These were indeed the “Holy” remnant that had returned to the land that God had chosen. It is highly important for us to understand the historical value of this reference to God’s people in this passage.

C. Logical Outline

Summary Outline	Logical Outline	Explanatory Comments
<p>I. Rebuilding the temple --Haggai 1:1-15-- A. The word of the Lord came to Haggai to rebuild the temple (v1-2).</p> <p>1. To the gov. of Judah (Zerubbabel) 2. To the high priest Joshua. 3. To the people (v2) - who say it is not yet the time to build God’s house.</p> <p>B. The word of the Lord</p>	<p>I. Come to me and be satisfied --Haggai 1:1-15-- A. God spoke to Haggai, He said... (v1-2).</p> <p>1. tell the governor... 2. and the high priest 3. to enlist the effort of the community (v2)- without excuse.</p> <p>B. Then God said (v3-11)</p>	<p>God desires to be back with His people. He initiates the contact.</p> <p>The direction utilizes the ‘appropriate channels’ and includes the community leaders.</p>

<p>came through Haggai (v3-11).</p> <p>1. Is it time for you to work on your houses and not God's house (v4).</p> <p>2. Give careful thought to your ways (v5-6).</p> <p>a) planted much, harvested little b) eat but never have enough c) drink but never get your fill d) put on clothes but are not warm e) earn wages, put them in pockets with holes</p> <p>3. Give careful thought to your ways! (v7-11).</p> <p>a) Go up to the mountains for wood.</p> <p>b) Build my house and honor me (v8-11).</p> <p>1. you expected much but got little (v9). 2. you brought it home I blew it away (v9). 3. Why?</p> <p>a) because my house remains a ruin. b) you are busy</p>	<p>1. I'll tell you why you should work on my house (v4).</p> <p>2. I'll give you some things to consider (v5-6).</p> <p>a) You work hard for little, b) you never have enough food c) you are always thirsty d) always cold and e) never have any money</p> <p>3. Maybe you should stop and ... (v7-11).</p> <p>a) do what I instruct you to do, then</p> <p>b) spend some time with me!(v8-11).</p> <p>1. Without me you get so little, (v9). 2. do you know...(v9) 3. Why?</p> <p>a) because you don't put me first! b) you put</p>	<p>This is also an opportunity for God to educate His people on the importance of seeking to have a community that includes His presence.</p> <p>The establishing of community with God assists us in living in a world that becomes more like the garden we were intended to live in.</p>
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<p>with your own houses.</p> <p>4. Therefore because of you (v10-11).</p> <p>a) heavens withheld dew. b) earth withheld crops (v10). c) drought on, -fields -mountains -grain -new wine -oil -produce -men -labor -cattle</p> <p>C. Then they obeyed the voice of the Lord. (v12).</p> <p>1. Zerubbabel (gov.) 2. Joshua (high priest) 3. All of the people.</p> <p>D. The word of the Lord came through Haggai and the spirit sent (v13-14).</p> <p>1. I am with you (v13) 2. spirit stirs in (v14)</p> <p>a) Zerubbabel b) Joshua c) The people.</p> <p>E. in 23 days time.</p>	<p>yourself first.</p> <p>4. You have forgotten me, that is why...(v10-11).</p> <p>*NOTHING IS WORKING OUT FOR YOU !</p> <p>C. Everyone understood what God was getting at including... (v12).</p> <p>1. the politicians 2. the priest 3. and all of the citizens</p> <p>D. The Lord sent His spirit to... (v13-14).</p> <p>1. be with His people and to(v13) 2. bring together the (v14)</p> <p>a) political bodies, b) church leaders and c) community members</p> <p>E. Things were back on track in just three weeks time!</p>	<p>Nothing satisfies without the Lord. True peace with God is what really satisfies.</p> <p>This is the surprise, this prophet was clearly understood!</p> <p>God inhabits the praises of His people, and His companionship in the project is an encouragement as His people work together.</p> <p>When you are doing what is right things move along quickly!</p>
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D. Word Study

The word chosen for study comes from Haggai 1:2, where Haggai reports that “these people say, ‘The **time** (עַתָּה) has not yet come for the Lord’s house to be built.’”

לֹא עַתָּבָא עַת־בַּיִת יְהוָה לְהִבְנוֹת
Hagg 1:2 (BHS)

The leading excuse here appears to be the “time” and this could be targeted as the focal point of the peoples excuse for their inability to resume the temple reconstruction. Therefore, a clear definition of this word should assist in clarifying what specifically constituted the reluctance of the people to rebuilding the temple.

Some scholars have, in fact, conjectured temple reconstruction had been delayed due to “pious theological concerns” (Kessler, 244) and not as simple self interest, as many have noted from observing the overall context of this passage. The implied meaning is one that would cause the peoples comment to read “the time has not yet come to build God’s house.” The implication was a theological concern in waiting for “God’s time.”

While it is true that עַתָּה may at times refer to a specified time designated by God for a particular purpose (Isa. 60:22; Jer. 27:7), the context of guilt of the people expressed in this passage seems to prompt the reader to interpret this use of time as it is expressed in Job 22:16 ; Prov. 15:23 and Eccl. 3:2-11. This would imply the connotation that the people were suggesting the time seemed wrong *to them* for temple restoration. In verse 4, Haggai responds using the word עַתָּה in this context confirming this interpretation. Clearly in verses 4-6 and 9-11 the people are portrayed as being provided many external circumstances which should have motivated them to rebuild the temple as a top priority. These factors seem to suggest that the people were actually guilty of what we would call a dereliction of duty.

There may have been some in the remnant attempting to use the theological excuse that this was not God's appointed time. However, when the passage is considered at length and parallel texts examined, what is displayed are a people who were involved in agricultural and economic pursuits designed to benefit them individually as a first priority.

With these factors under consideration, an alternate reading for this verse would certainly change the subject of this sentence from the word **עַתָּה** so that it reads "it is not the time *for us* to come and build God's house." Through supplying the implied subject of the people as the roadblock to temple completion rather than the word "time," this writer believes that the translation becomes much clearer for the modern reader. In fact, an even more modern translation could express this concept of time **עַתָּה** as season and would read 'this is not a good season *for us* to build God's house' (Tomasino, 564). Thus highlighting their inappropriate view of what was truly important. When is it not the correct season to seek the Lord?

Enriched Paraphrase

2 This is what the LORD Almighty says: "These people say, 'this is not a good season *for us* to build God's house.'"

E. Central Theological Message

The central theology of this passage is very clear. God's people needed to be reminded of the importance of living in ways that display appropriate priorities. To highlight this, we are shown that "the people were not too poor to rebuild the temple, but in fact were suffering poverty because of their failure to build it" (Mason, 691). If the people would only rebuild the temple, a time of famine and futility would be replaced with blessing and fertility. With God's word, Haggai is able to persuade both the civil authorities (Zerubbabel) and the religious leaders

(Joshua) in order to direct the entire community to work together on this project of supreme importance. A project that demonstrates the appropriate priorities of the community.

F. Original Application

The original use for the book of Haggai could have been for use at the dedication ceremony of the newly rebuilt temple. This is purely conjecture by some scholars, but this should make clear to us just how well the message of Haggai was received by God's people and how effective it was to the early reader. Within three weeks of Haggai's first message to the people, work on the temple was resumed; an amazing encouragement to the early reader. "As the human king returns to a capital city in triumph, so shall the divine King return to Jerusalem, restoring the intended order and blessings to the inhabitants" (Sykes, 123).

The book of Haggai served as a valuable reminder to those who had been enslaved in Babylon captivity. God still wanted to dwell with His people - He still wanted to provide for them and bless them in many ways. God's people had lost their protection and blessing because of their lack of faithfulness. Now a true love for God and dwelling with Him still needed to be the top priority among the remnant community that returned to Jerusalem.

While the rebuilt temple was once desecrated in the time of Antiochus Epiphanes in 168 BC, it was later restored to service. Though Herod the Great added on to the temple, it was essentially the same temple that Jesus and the disciples entered regularly during their ministries.

G. Modern Application

When considering the modern application of Haggai, two New Testament scriptures come immediately to mind. The first is Matthew 6:24-33:

24 "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money. 25 "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? 26 Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? 27 Who of you by worrying can add a single hour to his life? 28 "And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin. 29 Yet I tell you that not even Solomon in all his splendor was dressed like one of these. 30 If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith? 31 So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32 For the pagans run after all these things, and your heavenly Father knows that you need them. 33 But seek first his kingdom and his righteousness, and all these things will be given to you as well.

Here we are clearly reinforced through the teaching of Jesus that Haggai was correct in his message. We are to be committed wholly to the service of our King as a first priority in life. From that dedication to His service, blessings will flow freely to us.

The second scripture is Ephesians 2:19-22:

19 Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, 20 built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. 21 In him the whole building is joined together and rises to become a holy temple in the Lord. 22 And in him you too are being built together to become a dwelling in which God lives by his Spirit.

In this passage, the apostle Paul is clearly defining God's temple as being the body of believers with Jesus Himself as the foundation. In Haggai, the people were being called to recommit their efforts to finish the work that had already begun because someone else had laid the foundation. Today we are called to work together to complete God's temple as we

fellowship together. No longer should we live hand to mouth with little time put aside for spiritual issues! We should not seek to mollify our conscience by subverting God's priorities and then replying "perhaps now is not the right season."

In summary, it is helpful to know Haggai's message was well received. This should encourage believers today that the hard teachings of our God need to be brought directly to His people. This message is that we are to desire God's presence as the top priority in our lives. We must come together as a community of believers to be His temple, his dwelling place.

H. Personal Impact

The greatest impact of the passage to me was in the realization the remnant of God's people were being given yet another chance to be in God's presence. God was seeking to dwell with His people and to bless them once more. This passage has led me to ask the question, is it the top priority in my life to seek the presence of God?

I may be a few years older then when I first sought to serve God in full-time ministry, but through His patience and love I have found He is a God who seeks me and always welcomes me into His presence. While my misplaced priorities have hindered the work of God at times in my life, I am glad He is faithful to complete the good work He has begun in the rebuilding of His temple in my heart and among the Christian community of our world. The following passage displays the dwelling place of God as the body of Christ, which I am so blessed to be a part.

19 Jesus answered them, "Destroy this temple, and I will raise it again in three days." 20 The Jews replied, "It has taken forty-six years to build this temple, and you are going to raise it in three days?" 21 But the temple he had spoken of was his body.

John 2:19-21

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