

- D. Scholars who deny Haggai is the author of the book in its present form agree that the book could not have been written long after the death of Haggai for the following reasons:
1. The author had no knowledge of Darius II.
  2. The author was well acquainted with the dates of the prophecies.
  3. The author recounts the promise God made to Zerubbabel without any remark about its fulfillment. This would suggest that the book was written before Zerubbabel's death.

Note: Because of the above reasons, those who deny Haggai is the author of the book believe that the book of Haggai in its present form was written either during the rebuilding of the temple or shortly thereafter, in any case before the death of Zerubbabel.

- E. Some scholars say that it is possible that Haggai himself wrote the book; e.g. G. Ch. Aalders and R.K. Harrison.
- F. Some scholars say that Haggai is the author of the book, e.g. J.Ridderbos, and E.J. Young, G.L. Archer, Jr., and H.E. Freeman.
- G. J.L. Koole, in his commentary on Haggai, says that Haggai, like Jeremiah, probably dictated his own notes to one or two of his disciples. He says that this procedure would account for the third person, the brevity of the record, and the peculiar use of the formula of revelation.
- H. Pieter A. Verhoef, in his commentary on Haggai, says that the prophecies in Haggai were originally delivered by Haggai himself, but that there seems to be some doubt that he wrote the book in its present form. He does say, however, that the argumentation of scholars like O. Eissfeldt and J.L.Koole seems convincing which means that he believes that either Haggai wrote the book himself or dictated his own notes to one or two of his disciples.

Note: O. Eissfeldt says that it is unnecessary to assume a secondary author in the sense that an editor or compiler was responsible for the written record of the prophet's utterances. He says that Haggai himself could have been the author, and that he deliberately chose the third person in order to enhance the impression of the complete objectivity of his report. He says that the third-person account of Haggai is quite similar in purpose and intent to the first-person accounts in the prophecies of Amos, Hosea, Isaiah, Jeremiah, Ezekiel, and Zechariah.

### III. Text of Haggai

The Hebrew text of Haggai is well preserved. The four main witnesses to the text are essentially in agreement with the Massoretic text. These witnesses are the Septuagint, the Vulgate, the Peshitta, and the Targum.