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GREATER THAN THE FORMER: A CHRISTOCENTRIC
APPROACH TO HAGGAI IN LIGHT OF RECENT
CHRISTOCENTRIC HOMILETICS

A Proposal
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APPROVAL SHEET

GREATER THAN THE FORMER: A CHRISTOCENTRIC
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To our four children,
Alex, Jr., Jack, Haddon, and Sophia.

You are my gift and my reward.

And to
My beautiful and brilliant bride,

Bethany Anne.

Your love is better than wine.

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LIST OF ABBREVIATIONS

ESV	English Standard Version
<i>NAC</i>	<i>New American Commentary Series</i>
<i>NDBT</i>	<i>New Dictionary of Biblical Theology</i>
NT	New Testament
OT	Old Testament

PREFACE

I will never forget my Preaching 1 class at Boyce College in the fall of 2007. Brian Payne was the professor and he exposed me to biblical theology and Christ-centered preaching. It was a revelation to me. It was like the first time that I was exposed to Reformed theology; I have never read the Bible in the same way again. Ever since that class men like Graeme Goldsworthy, Dennis Johnson, and Tim Keller have shaped the way that I read and preach the Scriptures. I am glad that Dr. Payne introduced me to that conversation ten years ago and this thesis is my humble contribution to the discussion that has reimagined the “old, old story” in my heart and mind.

This thesis may bear my name but it was not written alone. There are more people than I can mention who deserve recognition for their influence on my life, ministry, and education. With that being stated, there are several people whose names belong at the beginning of this paper. First, I have to thank my dad and mom, Randy and Donna Loginow. They have always been a shining example to me of what it looks like to be faithful to your spouse and your church. They showed me Jesus from the day I was born and God has used them to bring me to faith, grow me in Christlikeness, and encourage me in the gospel. It is an honor to serve alongside my dad as an elder at Heritage Baptist Church and it is a joy to see them love my children.

I am thankful for my three sisters, Holly, Heidi, and Heather. It is an honor and a privilege to be your older brother and you have shaped who I am as a leader, brother, and a man. I am also thankful to my brothers and sister-in-law, Vadnais, Steph, Tim, and Dustin. My in-laws, Joe and Wendy Vadnais have also been a great encouragement to me. The exegesis of the fourth chapter of this thesis was done with the

BHS given to me by my father-in-law, Joe. It is the same BHS he used when he did his Ph.D. at New Orleans Baptist Theological Seminary.

I cannot express the depth of my love and gratitude for Pastor Kevin McGuire and Heritage Baptist Church. I have been a member of this church since I was ten years old. I grew up there. I interned there. I met my wife and we were married there. And now I serve as a pastor there. It is my family and my home. It is such a blessing to know that my children will be raised in this beautiful body and I thank Jesus every day for his grace in bringing us home.

I owe a debt greater than I can pay to Dr. R. Albert Mohler, Jr. and the faculty of the Southern Baptist Theological Seminary. Ever since I moved to Louisville, Kentucky in August 2006 this gorgeous campus has been my second home. I graduated from Boyce College in 2011 with my undergrad and SBTS in 2015 with my M.Div. and now I have the privilege of receiving a doctorate for my Alma Mater. This institution, in more ways than I will ever know, has shaped my theology and ministry. I also have to specifically thank Dr. Brian Payne. Dr. Payne taught my undergrad preaching classes at Boyce and now he has supervised my doctoral preaching thesis. It is safe to say that he has greatly influenced my homiletic. I am indebted to him for his wisdom and guidance over these years.

This preface would seem empty if I did not mention my dear friend and fellow doctoral student, Brady Martin. Brady and I were roommates at Boyce. We did our grad work together and both ministered in churches near Owensboro, KY. Brady encouraged me to pursue the D.Min. in Expository Preaching and we have finished this journey together; a journey begun in Carver 319 back in the fall of 2006. He and Jennifer are dear friends to Bethany and I. He will always be the smartest person I know.

I have been greatly encouraged by two of my dearest friends and brothers throughout this process and I have to make mention of my brother and my cousin, Andrew and Brett. You guys have always been an academic sounding board for me. We

have fought this fight together and I am beyond grateful for your friendship. You will always be my brothers and my best friends.

There are four people in this world that will never know me as Dr. Loginow; to them I am dad. I am so grateful to Jesus for my lovely children, Alex, Jr., Jack, Haddon, and Sophia. You truly are my gift and my reward (Psalm 127:3). You have been a sweet distraction for me throughout this process. I love you guys!

I have genuinely saved the best for last. The greatest debt that I owe a person in this world is to my wife, Bethany. Her name ought to be on the cover of this thesis as well. She has been an incredible encouragement to me since before we were married. She has done all of the hard work for the last three years. When I traveled to Louisville for seminars or library trips, she stayed with the kids. She devoted countless hours to reading and editing my writing. She is smarter than I will ever be and I cannot express how grateful I am for her. Jesus has been so kind to me to give me a bride who is more than a partner but a best friend. I love you, Bethany. You're the bassist to my heart's drumbeat as we play our love song.

Alex R. Loginow, Sr.

Madison Heights, Michigan

December 2017

CHAPTER 1

INTRODUCTION

Every story has a hero. Themes like good versus evil, sacrifice, and redemption flow throughout countless stories like blood coursing through a man's veins. Many of these stories climax with the sacrifice of the hero on behalf of others. This theme has always captivated people because it is the theme of the greatest story ever told.¹ Mike Cospers notes,

Christians believe an audacious fact. At the heart of our faith is the bold claim that in a world full of stories, with a world's worth of heroes, villains, comedies, tragedies, twists of fate, and surprising endings, there is really only one story. One grand narrative subsumes and encompasses all other comings and goings of every creature – real or fictitious – on the earth. Theologians call it “redemption history”; my grandfather called it the “old, old story.”²

The redemptive story of Scripture is the great metanarrative. Every other narrative is but a signpost pointing to the story of redemption. God's plan to redeem his fallen people through the grace of the gospel is the story of the Bible. This makes the Scripture the greatest tale ever told. Like every great story, the climax of revelation occurs in the sacrifice and victory of the hero. The savior that the Bible reveals is Jesus of Nazareth, and the entire canon finds its *telos* in him.³ In Luke 24, Jesus reveals to the two

¹For more information on this topic see Tolkien's essay, *On Fairy Stories*, Verlyn Flieger and Douglas A. Anderson, *Tolkien on Fairy-Stories* (Nashville: HarperCollins Publishers Ltd, 2014), Also Vanhoozer's essay in *The Romantic Rationalist*, John Piper and David Mathis, *The Romantic Rationalist: God, Life and Imagination in the Work of C.S. Lewis* (Wheaton: Crossway, 2014), C.S. Lewis, *Of Other Worlds: Essays and Stories* (New York: Mariner Books, 2002), Timothy Keller, *Preaching: Communicating Faith in an Age of Skepticism* (New York: Viking, 2015), Mike Cospers, *The Stories We Tell: How TV and Movies Long for and Echo the Truth* (Wheaton, Illinois: Crossway, 2014).

²Cospers, *The Stories We Tell*, 29.

³Micah Fries, Stephen Rummage, and Robby Gallaty, *Exalting Jesus in Zephaniah, Haggai, Zechariah, and Malachi*, ed. David Platt, Dr Daniel L. Akin, and Tony Merida (Nashville: Holman Reference, 2015). David E. Prince and Ashland Staff, *Church with Jesus as the Hero* (Lexington, KY: CreateSpace Independent Publishing Platform, 2015).

Emmaus road travelers that the entire Old Testament speaks of his person and work (Luke 24:25-27). The Apostle Paul resolved to preach “nothing...except Jesus Christ and him crucified” (1 Cor 2:2).⁴ Elsewhere he teaches that if the church is to be presented mature in Christ, then pastors must proclaim Christ (Col 1:28).

If the goal of preaching is to present people mature in Christ and the method is preaching Christ then many hermeneutical and homiletical questions naturally arise. These questions must be addressed in order for preaching to be effective and lives to be transformed. Is it the responsibility of the preacher to preach Jesus from every text in the Scriptures? Is it hermeneutically irresponsible to impose a Christocentric hermeneutic where a given pericope does not refer to Jesus specifically? How does the Old Testament speak of Christ? This thesis will answer the first two questions in general and then specifically answer the third question in reference to the book of Haggai.

Familiarity with the Literature

The debate about Christocentric preaching has produced a mass of hermeneutical and homiletical literature. In that literature, many works advocate for a Christocentric hermeneutic. This hermeneutic teaches that every sermon, regardless of the text, must find its end in Jesus. Advocates of a Christ-centered hermeneutic contend that if the sermon does not have Jesus as its goal, then it is not a Christian sermon. Others advocate for an authorial intent approach, which employs the grammatical-historical method to uncover the original meaning of the text. Once the original meaning is determined, the method directly applies that meaning to the contemporary audience without necessarily uniting it to the gospel. The authorial intent approach argues that if the text is not about Jesus explicitly, then there is no need to mention Jesus in the sermon at all. These two methodologies stand at opposite ends in the debate. Mediating positions,

⁴All Scripture, unless otherwise noted, is quoted from the English Standard Version (ESV).

however, exist between these two poles.

Christocentric Works

While Graeme Goldsworthy's primary focus has been biblical theology, his works have also advocated for a Christocentric hermeneutic for the entirety of Scripture. These works include *Preaching the Whole Bible as Christian Scripture*, his magnum opus about gospel-centered preaching and hermeneutics.⁵ Goldsworthy's Gospel-Centered method of preaching and interpretation places the gospel at the center of biblical interpretation. He writes, "A sermon must move from the meaning of the text to the legitimate application of that meaning to our contemporary context in light of the gospel."⁶ When the gospel is the starting point for exegesis, the preacher will connect his sermon to the work of biblical theology. His understanding maintains that the entire Bible, not just the New Testament, must be preached as a Christian canon. In another work, Goldsworthy argues for the presupposition of the gospel in hermeneutics.⁷ He states, "The hermeneutical centre of the Bible is therefore Jesus in his being and in his saving acts – The Jesus of the gospel."⁸

Dennis Johnson's work, *Him We Proclaim: Preaching Christ from all the Scriptures*, is another helpful resource that argues for a Christocentric hermeneutic.⁹ Johnson asserts that the church has inherited both Christian doctrine and hermeneutics from the Apostles. The apostolic hermeneutic is a Christ-centered hermeneutic, he

⁵Graeme Goldsworthy, *Preaching the Whole Bible As Christian Scripture* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 2000)

⁶Ibid., 121.

⁷Graeme Goldsworthy, *Gospel-Centered Hermeneutics: Foundations and Principles of Evangelical Biblical Interpretation* (Downers Grove, IL: IVP Academic, 2010).

⁸Ibid., 62.

⁹Dennis E. Johnson, *Him We Proclaim: Preaching Christ from All the Scriptures* (Phillipsburg, NJ: P & R Publishing, 2007).

argues, and it is the preacher's guide for understanding the Bible.¹⁰ Johnson begins the book by defending his hermeneutic. He then applies his understanding to various Old and New Testament texts. Johnson also links his hermeneutic with the theological themes of creation and covenant that can be traced through the Scriptures. Like Goldsworthy, Johnson believes that if the preacher is to be faithful to the Bible, then he must preach Christocentric sermons.

Sidney Greidanus has written a book entitled, *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method*, that argues for Christocentric preaching, but not as strongly as Goldsworthy or Johnson.¹¹ Greidanus believes that the preacher must preach Christ from the OT, but he does not begin with the Christ-Centered presupposition that Goldsworthy and Johnson hold. Greidanus proposes a method of seven different ways that the exegete can use to bring any OT text to its fulfillment in Christ. His method is useful for preachers to employ when actually preparing a sermon from an OT passage. He also gives a helpful survey of the church's historical understanding and methodology of preaching Christ.

Authorial Intent Hermeneutical Approaches

Walter Kaiser has written in defense of the authorial intent hermeneutic. In his work, *The Majesty of God in the Old Testament: A Guide for Preaching and Teaching*, Kaiser argues that the Christ-centered approach impose foreign presuppositions on the OT.¹² He claims that these preachers are doing eisegesis instead of exegesis on a passage when they read an OT text in light of redemptive history. In his book, *Preaching and*

¹⁰Ibid., 10-14.

¹¹Sidney Greidanus, *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1999).

¹²Walter C. Kaiser Jr., *The Majesty of God in the Old Testament: A Guide for Preaching and Teaching*, (Grand Rapids: Baker Academic, 2007).

Teaching from the Old Testament: A Guide for the Church, Kaiser maintains that a Christ-centered hermeneutic “flattens” the Bible, which is meant to be read forward and not backward.¹³ In lieu of the Christocentric approach, Kaiser advocates for a plain, historical reading of the text.

Hershael York and Bert Decker have written another work defending the authorial intent hermeneutic entitled, *Preaching with Bold Assurance: A Solid and Enduring Approach to Engaging Exposition*.¹⁴ They write, “...We are never welcome to preach a meaning from a text other than the one the author had or that was shown elsewhere in Scripture that referred to that text.”¹⁵ This understanding would exclude a Christocentric hermeneutic because the original authors would not have fully understood the Christ event at the time of their writing. Their book is about preaching in general and not hermeneutics specifically so they do not write at lengths to defend their position. They simply state the matter and then build on it to present their understanding of expository preaching.

Abraham Kuruvilla has written a work entitled, *Privilege the Text: A Theological Hermeneutic for Preaching*, in which he argues for what he calls a “Christiconic hermeneutic.”¹⁶ He asserts that theology of the pericope must dictate the interpretation of the pericope for preaching. The interpreter’s job is to relay the theology of the original author – “what the author is doing with what he is saying.”¹⁷ When this hermeneutic is followed it will produce a Christiconic interpretation. Jesus is the only

¹³Walter C. Jr Kaiser, *Preaching and Teaching from the Old Testament* (Grand Rapids: Baker Academic, 2003).

¹⁴Bert Decker and Hershael W. York, *Preaching with Bold Assurance: A Solid and Enduring Approach to Engaging Exposition*, (Nashville: B&H Books, 2003).

¹⁵*Ibid.*, 28.

¹⁶Abraham Kuruvilla, *Privilege the Text!: A Theological Hermeneutic for Preaching*, (Chicago: Moody Publishers, 2013).

¹⁷*Ibid.*, 25.

human to obey the divine demand that God has given humanity. As a result, the Bible shows us different facets of Christ's obedience and enables us to reflect his image.¹⁸ The scriptures do not simply tell people about Jesus but they make people like Jesus.

Haddon Robinson's work, *Biblical Preaching: The Development and Delivery of Expository Messages* has become a prominent work in the recovery of expository preaching.¹⁹ He defines expository preaching in this way, "Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers."²⁰ Robinson goes on to note that the substance of the sermon is determined by the author's thought.²¹ He makes no mention of a Christocentric hermeneutic and clearly limits his interpretation to a purely grammatical-historical methodology. Robinson builds off of this thought in chapter two when he discusses finding the "big idea" in the text. The big idea is that which the author sought to convey to the original audience.

Biblical Theology Texts

One helpful resource on biblical theology is the *New Dictionary of Biblical Theology* edited by T. Desmond Alexander, Brian S. Rosner, D.A. Carson, and Graeme Goldsworthy.²² This dictionary is a collection of articles explaining and defending biblical theology. The work addresses hermeneutics and homiletics in the introduction.

¹⁸Ibid., 259-260.

¹⁹Haddon Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, (Grand Rapids: Baker Academic, 2014).

²⁰Ibid., 5.

²¹Ibid., 5.

²²Brian S. Rosner et al., eds., *New Dictionary of Biblical Theology: Exploring the Unity & Diversity of Scripture* (Leicester, England: IVP Academic, 2000).

This introduction will aid the argument of the thesis as it argues that biblical theology is how the preacher ties interpretation to preaching. In addition, the dictionary has a chapter on the prophets and a section in that chapter specifically places the book of Haggai within a framework of biblical theology.

Another helpful biblical theology is G.K. Beale's *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New*.²³ Beale argues that every theme in the NT is a development of a theme from the OT. Jesus is the fulfillment of each OT concept and he is the one who inaugurates the kingdom and the new creation. The argument of Beale's work is a presupposition of this thesis. Jesus is the unifying center of the Bible and every book must be read in this light. The book of Haggai is no exception and it finds its end in Jesus.

Graeme Goldsworthy has written another work that explains his understanding of biblical theology entitled *According to Plan: The Unfolding Revelation of God in the Bible*.²⁴ In this work, Goldsworthy first introduces and defends his Christocentric hermeneutic. He then proceeds to move through the storyline of redemptive history, viewing the narrative through a Christ-centered lens. This thesis will apply Goldsworthy's understanding to the book of Haggai. His Christocentric interpretation is biblically grounded, theologically sound, and ecclesiologically beneficial. His understanding will also be an assumption of this thesis.

Jim Hamilton has written a work entitled, *God's Glory in Salvation through Judgment: A Biblical Theology*.²⁵ Hamilton argues that the theme of God's glory in salvation through judgment can be traced throughout the entire narrative of Scripture. In

²³G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker Academic, 2011).

²⁴Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible*, (Downers Grove, Ill: IVP Academic, 2002).

²⁵James M. Hamilton Jr., *God's Glory in Salvation through Judgment: A Biblical Theology* (Wheaton: Crossway, 2010).

doing so, he places the book of Haggai within the context of the person and work of Jesus. Hamilton's theme ties the entire metanarrative of the Bible together in a unified plan. This understanding will lend itself to Christocentric preaching, as Goldsworthy argues, because if there is unity in the story then there must be unity in the message. Jesus is the end of that message; he is the hero.

Vaughn Roberts' work, *God's Big Picture: Tracing the Storyline of the Bible*, argues for the unity of the Scriptures under the theme of the Kingdom of God.²⁶ Roberts contends for a biblical theology that is rooted in the concept of Kingdom, which is God's people, in God's place, under God's rule and blessing. The Kingdom theme can be traced throughout the narrative of Scripture and is beneficial when the preacher is attempting to determine how any pericope, OT or NT, finds its *telos* in Jesus. Roberts argues that Christ is the fulfillment of the Kingdom of God. The rule of Christ, over God's people in God's place, is the eschatological hope of the Bible. Roberts' understanding of Kingdom is a guide, much like Goldsworthy, that implements biblical theology into the hermeneutical and homiletical tasks.

Thomas Schreiner's *The King in His Beauty: A Biblical Theology of the Old and New Testaments* is another biblical theology work that traces the theme of the kingdom of God throughout the entire canon.²⁷ Schreiner argues that the Bible tells a singular story with multiple themes. One of those themes is the kingdom or rule of God.²⁸ The promise of the kingdom is ultimately fulfilled in Jesus Christ.²⁹ Schreiner's chapter on the Book of the Twelve is a survey of the different themes that can be traced throughout the Minor Prophets. Themes like covenant, the Day of YHWH, and future

²⁶Vaughn Roberts, *God's Big Picture: Tracing the Storyline of the Bible* (Downers Grove, Ill.: IVP Books, 2003).

²⁷Thomas R. Schreiner, *The King in His Beauty: A Biblical Theology of the Old and New Testaments* (Grand Rapids: Baker Academic, 2013).

²⁸*Ibid.*, xii-xiii

²⁹*Ibid.*, 428.

salvation are all prominent in the Book of the Twelve and they are fulfilled in Christ.

Commentaries on the book of Haggai

Tremper Longman and David Garland have edited, *The Expositor's Bible Commentary: Daniel – Malachi*, and the volume includes Haggai.³⁰ The chapters in this work pertaining to the book of Haggai were written by Eugene Merrill, and include both background information and verse-by-verse commentary. *The Expositor's Commentary* is not Christocentric in the way that Goldsworthy and Johnson understand the hermeneutic. While the work does speak of fulfillment in Christ in a limited manner, the expositions do not engage the covenantal and canonical horizon of biblical interpretation.

Another beneficial work on the book of Haggai is Richard Taylor and E. Ray Clendenen's volume in the *New American Commentary Series* (NAC).³¹ This commentary is unique in that the introduction includes a survey of the theology and intertextuality of the book of Haggai.³² Taylor and Clendenen survey the themes that tie the text of Haggai to the rest of the OT. They also make mention of both the OT and NT texts that are mentioned in and make mention of Haggai's prophecy. This work does place the book of Haggai within a Christological understanding, noting that Haggai spoke beyond what he could comprehend.³³ The problem with the commentary is that the Christological fulfillment seems to be a theme that is added in the conclusion. The authors fail to analyze the whole book through a Christological lens, which is the task of this thesis.

Pieter A. Verhoef's commentary on the book of Haggai interacts with the text

³⁰Tremper Longman III and David E. Garland, eds., *Daniel-Malachi* (Grand Rapids: Zondervan, 2008).

³¹Richard A. Taylor, *Haggai, Malachi: An Exegetical and Theological Exposition of Holy Scripture*, ed. Ray Clendenen (Nashville: Holman Reference, 2004).

³²*Ibid.*, 73-92.

³³*Ibid.*, 201.

in a Christological and conservative manner.³⁴ Verhoef argues for the unity and reliability of the text.³⁵ He also finds the fulfillment of the prophecy in Jesus. He ends the commentary on Haggai 2:20-23 noting that the passage is applied to Zerubbabel, Christ, and the church.³⁶ While Verhoef's commentary does recognize Christological fulfillment, there is still a need to explore a more full Christological hermeneutic. He does not explore how the prophecy is fulfilled in Christ and the church and that is what this thesis will accomplish.

Tim Meadowcroft's commentary on the book of Haggai is an example of a work that finds no Christological fulfillment in the text.³⁷ This work is unique in that the author writes a prolegomena about reading the book of Haggai as Scripture before his introduction. Meadowcroft also divides the text up into six different oracles. While he does claim that the prophecy is eschatological, he fails to find any messianic fulfillment.³⁸ Meadowcroft misses the fuller meaning of the book of Haggai by disconnecting the text from its Christological context. When the book of Haggai is divorced from the epochal and canonical horizons then the significance of the text is lost.

David L. Petersen's commentary on the book of Haggai is another example of a commentary that does not engage a Christocentric hermeneutic.³⁹ Peterson engages the text critically and contends that the book of Haggai went through several stages of editing.⁴⁰ He also views Haggai's prophecies through a historical political lens. Petersen

³⁴Pieter A. Verhoef, *The Books of Haggai and Malachi* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1987).

³⁵*Ibid.*, 17-18.

³⁶*Ibid.*, 150.

³⁷Tim Meadowcroft, *Haggai* (Sheffield: Sheffield Phoenix Press Ltd, 2006).

³⁸*Ibid.*, 219-220.

³⁹David L. Petersen, *Haggai and Zechariah 1-8* (Philadelphia: Westminster John Knox Press, 1984).

⁴⁰*Ibid.*, 37-39.

argues that the final oracle to Zerubbabel relates merely to the post-exilic Persian setting.⁴¹ He makes no mention of Christological fulfillment and does not place the text within its epochal or canonical context.

Paul L. Redditt has written the volume in *The New Century Bible Commentary* on Haggai, Zechariah, and Malachi.⁴² His chapters on the book of Haggai are rich in historical observation but lacking when it comes to Christological interaction. Redditt does not place the text within its epochal and canonical contexts. The result of his hermeneutic is that he misses the eschatological fulfillment of the prophecy in Jesus. Redditt says that the book was “too optimistic” when speaking to the temple, the nations, and Zerubbabel.⁴³ He does not see the prophecies being historically fulfilled. If Redditt would read the book with a Christological hermeneutic, he would see genuine fulfillment.

Hans Walter Wolff has written a commentary on the book of Haggai that is both historically and exegetically rich.⁴⁴ The focus of the commentary is more historical than theological. Wolff spends a lot of time discussing post-exilic history and does not place the book of Haggai within an epochal or canonical context at all. Wolff also believes that there have been three “growth rings,” or editorial forms, between Haggai’s original proclamation and the final version of the text.⁴⁵ The commentary is not Christocentric in its understanding. Wolff argues that the final message to Zerubbabel is lacking themes that belong to the “messianic expectation.”⁴⁶ Wolff does finish the commentary by noting that all OT expectation is fulfilled in Christ, but his hermeneutic

⁴¹Ibid., 106.

⁴²Paul L. Redditt, *Haggai, Zechariah and Malachi* (Grand Rapids: Eerdmans Pub Co, 1994).

⁴³Ibid., 34.

⁴⁴Hans Walter Wolff, *Haggai* (Minneapolis: Augsburg Fortress Press, 1988).

⁴⁵Ibid., 18.

⁴⁶Ibid., 106.

in not Christocentric throughout.⁴⁷

Void in the Literature

There has been a great deal of literature written about the importance of a Christocentric hermeneutic; however not many resources have sought to apply that Christocentric hermeneutic to the book of Haggai. The book of Haggai is one of the smallest Minor Prophets found in the Old Testament. Based on the size and genre, this text has rarely been considered in discussions regarding Christocentric hermeneutics.⁴⁸ A majority of the commentaries written on Haggai neglect a Christ-centered framework in their interpretation. Critical commentators like Wolff and Redditt do not see much, if any, Christological fulfillment at all. Conservative works like Verhoef and the NAC series do not place every pericope within its epochal and canonical contexts. Works from Goldsworthy and Johnson offer a helpful methodology, but by design do not include application towards the biblical canon. Biblical theologies that are Christocentric in nature address the book of Haggai briefly, usually as a part of the Book of the Twelve, but then move on to cover the New Testament. In addition to this lack of extensive interaction, few works offer interaction towards the act of preaching Haggai in Christological perspective. In light of this void, much work remains on applying Christ-centered methodology to the book of Haggai for the purpose of helping preachers effectively exposit this text.

⁴⁷Ibid., 108.

⁴⁸Mark Dever has written a work entitled, *The Message of the Old Testament: Promises Made*. The work includes thirty-nine sermons, each of which is a survey of every OT book. His sermon on Haggai is Christocentric but it is only one sermon. He does not deal with each oracle individually because that is not the intention of his work. Micah Fries, Stephen Rummage and Robby Gallaty have authored *Exalting Jesus in Zephaniah, Haggai, Zechariah, Malachi*. This commentary is Christocentric but does not place each pericope within its epochal and canonical context. Also, it does not include sermons so the reader does not see the fruit of the exegetical work for preaching. Michael Williams has written a work similar to Dever's entitled, *How to Read the Bible through the Jesus Lens: A Guide to Christ-Focused Reading of Scripture*. This work surveys every book of the bible with the goal of reading the canon Christologically. Like Dever's work, this tome covers the entire book of Haggai in one chapter and does not give attention to every individual pericope. It also does not include actual sermons that help apply the methodology to preaching.

Thesis Statement

How can pastors and teachers faithfully preach the gospel from the book of Haggai? Many scholars believe that determining the authorial intent of a pericope is enough for understanding Old Testament texts, but this hermeneutical focus potentially fails to place any passage within its canonical context. In order to best understand, communicate, and appreciate the book of Haggai, preachers must employ a Christocentric hermeneutic. This thesis will first analyze sermons and commentaries of five major preachers in church history on the book of Haggai to gain perspective on how the text has been interpreted for the last 2,000 years. Second, the work will define and defend the Christocentric hermeneutic as the best option for consistent biblical interpretation. Thirdly, the Christ-centered hermeneutic will be applied to an exegesis of the book of Haggai. Fourthly, the exegesis of Haggai will be enlisted to craft four Christ-centered sermons from the book of Haggai. Lastly, application will be made for the church at large.

Outline of Chapters

The following chapters will advance the argument of the thesis by surveying the history of the church to see how the book of Haggai has preached, introducing Christocentric preaching, and providing both theory and demonstration of applying a Christocentric hermeneutic to the book of Haggai.

Chapter One: Introduction

This chapter will begin the thesis by surveying a number of works on hermeneutics, homiletics, biblical theology, and commentaries on the book of Haggai. It will demonstrate that there is a void in the literature that has been produced about how one ought to apply a Christocentric hermeneutic to the book of Haggai.

Chapter Two: The Book of Haggai throughout Church History

This chapter will survey five representative preachers from church history in order to examine how the book of Haggai has been interpreted and preached. Augustine represents the patristic era based on his significant theological influence and profundity as a preacher. There is no medieval theologian who has had more lasting influence than Thomas Aquinas. His work on the book of Haggai will embody this period. For the Reformation era Martin Luther will be analyzed. He is the father of the Reformation and has made a lasting contribution to Christian preaching. In regard to early American Christianity and preaching there are few names more noteworthy than Jonathan Edwards. He gives perspective on a puritan understanding of preaching the book of Haggai. The prince of preachers, Charles Haddon Spurgeon, will represent the modern period. Spurgeon's influence still radiates in Evangelical pulpits today so it will be useful to see how he preached the book of Haggai.

Chapter Three: A Definition and Defense of Christ-Centered Preaching

This chapter will argue that a Christocentric hermeneutic is the best option for understanding and applying Scripture. First, the chapter will define a Christ-centered hermeneutic using Goldsworthy, Chappell, Keller, Johnson, and Clowney. Second, it will be necessary to address some of the concerns about Christocentric preaching from those who ascribe to an authorial intent hermeneutic. These authors include Kaiser, Kuruvilla, and York. Finally, the chapter will explain the four interpretive horizons of Christ-centered preaching given by Brian Payne – Contextual, Covenantal, Canonical, and Contemporary.⁴⁹

⁴⁹Brian Payne's class lecture notes.

Chapter Four: Christ-Centered Exegesis of the Book of Haggai

This section will use the Christocentric hermeneutic that is explained in chapter three to provide a full exegesis for the book of Haggai. The book will be divided into its five natural sections – 1:1-11, 1:12-15, 2:1-9, 2:10-19, and 2:20-23. Each of these pericopes will be filtered through the Christocentric horizons – contextual, covenantal, canonical, and contemporary – to produce Christocentric exegesis.

Chapter Five: Christ-Centered Sermons from Haggai

This chapter will use the exegesis from chapter four to produce manuscripts of five Christ-centered sermons from the book of Haggai. These sermons will put theory into practice and demonstrate how to preach Christ from the book of Haggai. Each sermon will be structured according to a three-point grid – original meaning, gospel connection, and contemporary application.

Chapter Six: Implications for the Church

This chapter will conclude the paper by suggesting further research that can be done with regard to applying a Christocentric hermeneutic to other books of the Bible – especially Old Testament books. It will also list the benefits of a Christ-centered hermeneutic and methodology for preachers and for the church at large.

CHAPTER 2

A CHAPTER TITLE SO LONG IT REQUIRES
MULTIPLE LINES BOTH IN THE TABLE OF
CONTENTS AND IN THE BODY OF THE
DISSERTATION

To create a new chapter, in the ribbon go to “Page Layout” > “Breaks” > “Next Page.” Return to the “Home” tab in the ribbon and select the style “CHAPTER NUMBER.” Type “Chapter X” (with X being the number of the chapter). Hit “enter” and the Paragraph style will change to “CHAPTER TITLE.” Enter your title, hit “Enter,” and the style will change to “Body” style.

APPENDIX 1
[APPENDIX TITLE]

To be filled in later if necessary.

BIBLIOGRAPHY

Books

Beale, G. K. *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New*. Grand Rapids: Baker Academic, 2011.

Beale's work argues that every theme in the NT is a development of a theme from the OT. Jesus is the fulfillment of each OT concept and he is the one who inaugurates the kingdom and the new creation. The argument of Beale's work is a presupposition of this thesis. Jesus is the unifying center of the Bible and every book must be read in this light. The book of Haggai is no exception and it finds its end in Jesus.

Boda, Mark. *The NIV Application Commentary: Haggai, Zechariah*. Grand Rapids: Zondervan, 2004.

Mark Boda's *NIV Application Commentary* is a good resource for pastors as they study a text and seek to bring application to their contemporary context. The work moves through each portion of the text beginning with the original meaning and then bridging the gap between the time the text was written and today. Each section concludes with applications for today. This commentary will serve the thesis by adding another resource for exposition of the text and also for providing a resource for application of the sermons. This text, while connecting elements of prophecy to Christ, is not Christocentric in thrust.

Boice, James Montgomery. *The Minor Prophets: An Expositional Commentary*. Grand Rapids: Baker Books, 1986.

This work is a part of a larger series of expositional commentaries that covers several books of the Bible. Boice was a preacher for several years and these volumes are helpful for both pastors and laity in understanding the Scriptures better. His writing is both accessible and pastoral. The commentary is insightful, yet not overly technical. Boice's work is similar to the *Focus on the Bible* series, and both serve as a devotional commentary. This work will aid in this study as it gives insight into the text of Haggai. It will also serve as an example of a work that needs to delve deeper in Gospel-Centered interpretation.

Chappell, Bryan. *Christ-Centered Preaching: Redeeming the Expository Sermon*. Grand Rapids: Baker Academic, 1994.

Chappell's *Christ-Centered Preaching* is a call to Christocentric expository preaching. He has served as President and Professor at Covenant Theological Seminary. His intended audience is seminary students and preachers. The work details the principles and preparation of expository sermons and then applies a redemptive approach. Chappell's work is in the vein of Goldsworthy and Johnson who advocate for a Redemptive-Historical, Christocentric approach to preaching. The greatest strength of Chappell's volume is his emphasis on the "Fallen Condition Focus (FCF)." Every text in the canon is connected to Christ through the fallen condition that is true of all men, regardless of epoch, and finds its remedy in the gospel.

Davis, Dale Ralph. *The Word Became Fresh: How to Preach from Old Testament Narrative Texts*. Glasgow, Scotland: Christian Focus Publications Limited, 2006.

Ralph Davis has been a Pastor and Old Testament Professor for many years. This book was written for Pastors and seminary students who desire to preach Old Testament narrative texts in a more faithful manner. The work analyzes different elements that preachers must consider as they prepare to preach an OT narrative text. He discusses topics like literary elements, theological themes and the necessity of application. Davis' volume will serve this thesis as an example of an argument against Christocentric preaching. Davis is thoroughly Theocentric and argues for his position in the text. His understanding would be similar to that of Walter Kaiser.

Decker, Bert, and Hershael W. York. *Preaching with Bold Assurance: A Solid and Enduring Approach to Engaging Exposition*. Nashville: B&H Books, 2003.

Decker and York's work on preaching is an introduction to homiletics students on public speaking and effective communication from two seasoned veterans. The work engages communication theory and gives public speaking tips that fit within a framework of Evangelical theology and homiletics. In connection with York's methodology of preaching, the work defends an authorial intent hermeneutic. This work will add to the discussion of those who disagree with the Christocentric hermeneutic. York would align with Kaiser, Robinson, and Davis.

Dever, Mark. *The Message of the Old Testament: Promises Made*. Wheaton: Crossway, 2006.

Mark Dever's work, *The Message of the Old Testament*, is a collection of sermons that surveys the entire Old Testament. Each sermon examines a book and chronicles the various themes that fill the book. Dever preached and published the sermons to give the church a bird's eye view of the story of redemption that begins in Genesis and ends in Revelation. This work will serve the thesis in two ways: first, the sermon on the book of Haggai will aid in the exposition of the prophecy; second, the sermon will serve as an example of a Christ-centered understanding of the book of Haggai and preaching.

Dever's hermeneutic would align with Graeme Goldsworthy who wrote the foreword for the book.

Doriani, Daniel. *Putting the Truth to Work: The Theory and Practice of Biblical Application*. Phillipsburg, NJ.: P&R, 2001.

Daniel Doriani's work, *Putting the Truth to Work*, submits a theory for a biblical understanding of application in preaching. The author also works through how one can put the theory into practice. After defending his thesis, he seeks to apply it to various genres and elements of biblical preaching, such as narrative, doctrinal, and ethical texts, so that preachers can enlist the methodology in their preaching. Doriani is Christ-centered in his approach, dedicating one chapter to Christocentric application. This work will serve the thesis as chapter five produces Christocentric sermons with relevant application from the book of Haggai.

Ferreiro, Alberto, ed. *The Twelve Prophets*. 14th edition. Downers Grove, Ill: IVP Academic, 2003.

The *Ancient Christian Commentary on Scripture* provides insight into the mind and hermeneutic of the early church on different biblical books; this volume covers the book of the Twelve. It includes commentary on the book of Haggai from Augustine, Jerome, and Clement of Alexandria among others. This work will provide valuable contributions from Augustine for chapter two.

Fries, Micah, Stephen Rummage, and Robby Gallaty. *Exalting Jesus in Zephaniah, Haggai, Zechariah, and Malachi*. Edited by David Platt, Daniel L. Akin, and Tony Merida. Nashville: Holman Reference, 2015.

David Platt, Danny Akin, and Tony Merida are the editors of the *Christ-Centered Exposition Commentary Series*, and this volume contains the last four books in the twelve Minor Prophets. The goal of the series is to give pastors an exegetically faithful, accessible, and Christ-centered commentary on various books of the Bible. This commentary series is unashamedly Christocentric. In the preface the editors make it clear that they believe that the Scriptures tell one redemptive story, and that Jesus is the hero of the story. They also admit that not every contributor in the series will write in the same manner nor will there be a uniform hermeneutic throughout the series. Some authors may emphasize Christocentric elements of passages more than others but every contributor is begging with the presupposition that the Scriptures are centered in Jesus. This volume will contribute to the argumentation of the thesis by serving as a Christ-centered commentary of the book of Haggai. The commentary will also aid in the preparation of the sermons.

Goldsworthy, Graeme. *According to Plan: The Unfolding Revelation of God in the Bible*. Downers Grove, Ill: IVP Academic, 2002.

Goldsworthy's *According to Plan* is his explanation of biblical theology. He first introduces and defends his Christocentric hermeneutic. He then proceeds to move through the storyline of redemptive history, viewing the narrative through a Christ-centered lens. This thesis will apply Goldsworthy's understanding to the book of Haggai. His understanding will also be an assumption of this thesis.

Goldsworthy, Graeme. *Gospel-Centered Hermeneutics: Foundations and Principles of Evangelical Biblical Interpretation*. Downers Grove, IL.: InterVarsity Press, 2006.

Goldsworthy's *Gospel-Centered Hermeneutics* is his tome about reading and interpreting the Bible in light of the Christ event. He believes that the entire Canon must be interpreted in light of the gospel and he develops a hermeneutical theory that is compatible with his understanding. This work is valuable to the argument of the thesis because of Goldsworthy's influence in biblical theology and Christ-centered circles. He is a leading voice in the Christocentric movement and many of his principle will be used to interpret the book of Haggai in a Christ-centered manner.

Goldsworthy, Graeme. *Preaching the Whole Bible as Christian Scripture*. Grand Rapids: William B. Eerdmans Publishing Company, 2000.

Graeme Goldsworthy has written much about Gospel-centered hermeneutics. *Preaching the Whole Bible as Christian Scripture* is the work that applies his hermeneutic to the act of preaching. The first part of the book is dedicated to answering questions about Biblical Theology, preaching, and Gospel-centered hermeneutics. The second part of the work applies the hermeneutic to the different genres of Scripture in order to yield a Christocentric understanding of the entire canon. Goldsworthy has taught Old Testament, Biblical Theology, and Hermeneutics for several years, and this volume is designed to help pastors and students consider the implications of a Gospel-centered hermeneutic. This book supports the argumentation of this thesis as a primary work in the defense of a Christocentric hermeneutic for preaching.

Greidanus, Sidney. *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method*. Grand Rapids: William B. Eerdmans Publishing Company, 1999.

Sidney Greidanus' work, *Preaching Christ from the Old Testament*, was written for pastors and students to use in reading and preaching the Old Testament in a Christocentric manner. The most helpful element of the book is the author's methodology for preaching Jesus from the Hebrew Bible. Greidanus offers seven different ways in which the preacher can trace any OT pericope to the Messiah – 1. Redemptive-Historical Progression, 2. Promise-Fulfillment, 3. Typology, 4. Analogy, 5. Longitudinal Themes, 6. New Testament References, and 7. Contrast. Greidanus considers himself Christocentric, but Goldsworthy would probably think that he does not take the hermeneutic to its logical end. For Goldsworthy, a Christ-centered hermeneutic must begin with a gospel presupposition. This work will serve the thesis as an example of a Christocentric hermeneutic in the preparation of sermons from the book of Haggai.

Hamilton, James. *God's Glory in Salvation through Judgment: A Biblical Theology*. Wheaton: Crossway, 2010.

Jim Hamilton's *God's Glory in Salvation through Judgment* is a biblical theology that traces the idea of salvation through judgment to the glory of God from Genesis to Revelation. Hamilton is thoroughly Christocentric in his methodology as he approaches the narrative of the canon in this manner. Every epoch in the history of redemption finds its end in Christ, and Hamilton sees the climax as the salvation that happens through the judgment of Jesus at the cross to the glory of God. This work will serve the thesis as a biblical theology that will place the book of Haggai within the redemptive-historical narrative and tie the book to Christ. This will aid in exegesis and sermon preparation of the prophecy that is Gospel-centered.

Hill, Andrew. *Haggai, Zechariah and Malachi: An Introduction and Commentary*. Downers Grove, IL.: InterVarsity Press, 2012.

Andrew Hill's commentary on the final three books of the Minor Prophets is a part of the Tyndale Old Testament Commentary series. The work holds academic integrity while being accessible to pastors. Each of the three books is given introductory discussion, commentary, and additional notes about difficult issues. This volume will serve the thesis as it is enlisted for background, exegesis and sermon preparation on the text of Haggai. While the book is certainly theocentric and emphasizes theological issues in the prophecy, the work does not explicitly work through the formation of Christocentric sermons from any of the biblical books.

Johnson, Dennis E. *Him We Proclaim: Preaching Christ from all the Scriptures*. Phillipsburg: P&R, 2007.

In his work, *Him We Proclaim*, Dennis Johnson argues for an Apostolic hermeneutic. He contends that the Apostles did not merely leave the church Christian doctrine, but also a Christian hermeneutic. The hermeneutics of the Apostles is a Christ-centered hermeneutic. Johnson believes that the Apostle's use of typology and theological interpretation supports a Christocentric interpretation of the Bible. He belongs in the camp of an author like Graeme Goldsworthy, who would strongly emphasize a Christocentric hermeneutic. Johnson can also be contrasted with Walter Kaiser who would reject his hermeneutic. *Him We Proclaim* will serve the thesis as a primary resource for the Christocentric hermeneutic that will be applied to the book of Haggai.

Kaiser, Walter. *The Majesty of God in the Old Testament: A Guide for Preaching and Teaching*. Grand Rapids: Baker Academic, 2007.

Walter Kaiser's book, *The Majesty of God in the Old Testament*, is a series of ten sermons that emphasize God's majesty from different genres of the OT. The author has written several books on preaching and the Old Testament, and thus offers a wealth of

knowledge and academic experience. Kaiser is a key proponent of the Human Author-Centered hermeneutic that is contrasted with the Christ-centered hermeneutic of Goldsworthy and Johnson. In this volume, Kaiser defends his rejection of the Christocentric methodology and he practices this understanding in the ten OT sermons. Kaiser's work will serve as a primary example of the type of hermeneutic that the thesis is rejecting.

Kaiser, Walter. *The Communicator's Commentary: Micah - Malachi*. Dallas: Word Books Publishers, 1992.

Walter Kaiser's commentary on the final seven books of the Minor Prophets is a conservative, Evangelical interpretation that attempts to be faithful to the original message of the text, and also attempts to draw application that is relevant to the modern church. Like much of Kaiser's work, *The Communicator's Commentary* is a balance of grammatical-historical precision and engaging contemporary application that glorifies God and edifies the reader. Kaiser diligently engages the historical and literary meaning that was intended for the original audience, but he does not do so at the expense of application. This work will serve the thesis as a resource for exegesis of the book of Haggai, and also by shedding light on application from the text. Kaiser does not hold to a Christocentric hermeneutic, but he is unashamedly Theocentric. This commentary is in line with his other writings and teaching on the subject.

Keller, Timothy. *Preaching: Communicating Faith in an Age of Skepticism*. New York: Viking, 2015.

Tim Keller's book, *Preaching*, was written to address the importance and nature of preaching in an age of skepticism. Keller has been a pastor for many years and he has also written much about communicating Christianity to skeptics, which makes him an important voice in the conversation. In the first section of the book, Keller argues that if pastors strive to serve the Word well, then they must preach Christ from all of the Scripture. He contends that there are appropriate ways to preach Christ from any book of the Bible and submits several options. Keller is helpful because he writes from a practitioner's point of view. There are many works that argue for a Christocentric hermeneutic from a theoretical stance, but Keller's work is accessible to pastors who may be unfamiliar with other literature and who may not have much time for academic study. This volume will serve the thesis as a Christocentric resource to be applied to the text of Haggai.

Kessler, John. *The Book of Haggai: Prophecy and Society in Early Persian Yehud*. Leiden: Brill, 2002.

John Kessler's monograph details the nature and role of prophecy in society in early Persian Yehud. The work is academic in nature, including a critical history, exegesis and literary analysis of Haggai. Another emphasis of the work is interaction with literature that engages the early Persian setting of Haggai. This work may be too academic to benefit the thesis, which seeks to engage the text at the level of popular preaching.

Conversely, it may be useful for background information and exegesis of the prophecy of Haggai.

Kuruville, Abraham. *Privilege the Text!: A Theological Hermeneutic for Preaching*. Chicago: Moody Publishers, 2013.

Kuruville defends his hermeneutical understanding, which he calls, "Christiconic." He believes that the theology of the pericope must dictate the interpretation of the text. He stresses the importance of figuring out "what the author is doing with what he is saying." Kuruville's understanding would be a variation of the authorial intent hermeneutic. He ties his interpretation to Christ because he notes that the entire Scripture helps us to follow Christ but he would not be in the camp of Keller, Goldsworthy, or Johnson.

Lawrence, Michael. *Biblical Theology in the Life of the Church: A Guide for Ministry*. Wheaton: Crossway, 2010.

In *Biblical Theology in the Life of the Church*, Michael Lawrence writes to help pastors and church members understand and utilize Biblical Theology for the benefit of their congregations. The author first discusses the tools for properly understanding Biblical Theology, and then traces the storyline of the Bible for his readers to follow. The work ends with application for preachers and the church. This work will be enlisted to defend the importance of Biblical Theology in Gospel-centered preaching, and also to understand Haggai in light of the Bible's story. Like this thesis, Lawrence's work is not simply theoretical but it has ministry in mind. The work will serve the thesis in that it seeks to serve the local church.

Lints, Richard. *The Fabric of Theology: A Prolegomenon to Evangelical Theology*. Grand Rapids: William B. Eerdmans Publishing Company, 1993.

Richard Lints' work, *The Fabric of Theology*, is an introduction to Evangelical theology. He addresses issues of presuppositions, history, and hermeneutics that one must assess before doing systematic theology. Lints writes about three horizons of textual interpretation: Textual, Epochal, and Canonical. These horizons will be the background and the basis for Brian Payne's four horizons of interpretation for preaching. Payne's four horizons (Critical, Covenantal, Canonical, and Contemporary) will be used for a Christ-centered exegesis of the text of Haggai. Dennis Johnson also references Lints in his defense of Christocentric preaching. The horizons for interpretation are a crucial element of the Christ-centered hermeneutic.

Longman, Tremper, and Garland, David. *The Expositor's Bible Commentary: Daniel - Malachi*. Grand Rapids: Zondervan, 2008.

Longman and Garland's commentary series is an academic, yet accessible, resource for pastors and students of the Bible. This volume of *The Expositor's Bible Commentary*

covers the books of Daniel through Malachi. Eugene Merrill writes the notes on Haggai. This volume will aid in exposition of the book and will also be analyzed for its hermeneutical approach concerning the Christocentric debate. While the commentary does mention fulfillment in Christ, it does not appear to be Christocentrically driven. A Christ-centered approach assumes the gospel as a presupposition and does exegesis in that light. This work does not. It also does not address the preaching of the book of Haggai in a comprehensive way, which it does not set out to do because it is a commentary.

Luther, Martin. *Luther's Works, Vol. 18: Lectures on the Minor Prophets I*. Saint Louis: Concordia Publishing House, 2007.

This volume contains Luther's lectures on the Minor Prophets. He gave two lectures on the book of Haggai – one for each chapter. This work will be used in chapter two to give insight into Luther's understanding and interpretation of the book of Haggai.

Mackay, John. *Haggai, Zechariah and Malachi: God's Restored People*. Glasgow, Scotland: Christian Focus Publications Limited, 1994.

John Mackay's commentary on the last three books of the twelve Minor Prophets is a pastoral commentary that is accessible to laity but also a valuable contribution to biblical studies. The work does connect some of the content of Haggai to fulfillment in Christ but there is much to be desired. This book does not begin with a gospel presupposition but simply a grammatical-historical understanding. The volume is very devotional in nature and much more ministry minded than many commentaries, which is beneficial for preaching. The commentary will aid in doing exegesis of Haggai and also of discerning Christocentric hermeneutics in different interpreters.

Petersen, David L. *Haggai and Zechariah 1-8*. Westminster John Knox Press, 1984.

Peterson's commentary on the book of Haggai is a good example of a critical commentary that does not enlist a Christocentric hermeneutic. Peterson believes that Haggai's prophecy underwent several phases of editing. He also contends that the royal language in the book has to do with the Persian setting of post-exilic Israel and is not looking forward to Jesus. This work will give aid to historical study of Haggai and provide an example of a dissenting voice to the thesis.

Prince, David. *Church with Jesus as the Hero*. Lexington: Ashland Publishing, 2015.

David Prince and the staff at Ashland Avenue Baptist Church produced a resource that defends a Christocentric model for local church ministry. An essential element of this

understanding is a Christ-centered presupposition for interpretation and preaching. With this argument in hand, the authors write parts one and two of the work as an apologetic for Christocentric hermeneutics and homiletics. Prince would be in the Christocentric camp of Goldsworthy and Johnson contending that every sermon must preach Jesus. This work will serve the thesis as a reference for a Christocentric hermeneutic and as an application for the formation of sermons from the book of Haggai.

Redditt, Paul L. *Haggai, Zechariah and Malachi*. Grand Rapids: Eerdmans Pub Co, 1994.

Paul Redditt's commentary on the book of Haggai does not find messianic fulfillment in Christ and is not Christocentric in its hermeneutic. Redditt believes that the author of Haggai was far too optimistic in their expectation. Haggai believed that the temple would be greater than the former temple and that Zerubbabel would rule as God's king. Neither of these situations came to fruition and so he argues that the prophecy expected too much. Redditt will serve as another dissenting voice to the Christ-centered hermeneutic but will also give valuable contributions to historical elements in the book of Haggai.

Roberts, Vaughn. *God's Big Picture: Tracing the Storyline of the Bible*. Downers Grove, IL.: InterVarsity Press, 2002.

Vaughn Roberts' *God's Big Picture* is a terse overview of a Biblical Theology of the Kingdom of God. He argues that God's Kingdom can be defined as "God's people, in God's place, under God's rule and blessing," and that this theme can trace the entire narrative of the Bible. Roberts' argument is compelling and it will be utilized to defend the importance of Biblical Theology in the preaching endeavor. Also, his understanding of Kingdom will be applied to the prophecy of Haggai in order to faithfully prepare Christocentric sermons from the book of Haggai.

Robinson, Haddon. *Biblical Preaching: The Development and Delivery of Expository Messages*. Grand Rapids, Michigan: Baker Academic, 2014.

Haddon Robinson has written this very influential work on expository preaching. The book is most famous for Robinson's definition of expository preaching and for his use of the "big idea" in exegesis. *Biblical Preaching* will serve the thesis as a prominent voice that is not within the Christocentric camp. Robinson's hermeneutic lends itself toward the authorial intent hermeneutic of Kaiser and York.

Rosner, Brian S., T. Desmond Alexander, Graeme Goldsworthy, and D. A. Carson, eds. *New Dictionary of Biblical Theology: Exploring the Unity & Diversity of Scripture*. Leicester, England : Downers Grove, Ill: IVP Academic, 2000.

The *New Dictionary of Biblical Theology* (NDBT) is a collection of articles explaining and defending biblical theology. The volume addresses hermeneutics and homiletics in the introduction. This introduction will aid the argument of the thesis as it argues that biblical theology is how the preacher ties interpretation to preaching. The dictionary also has a chapter on the prophets and a section in that chapter specifically places the book of Haggai within a framework of biblical theology.

Schreiner, Thomas R. *The King in His Beauty: A Biblical Theology of the Old and New Testaments*. Grand Rapids: Baker Academic, 2013.

Tom Schreiner's work is a biblical theology that traces the theme of God's kingdom throughout the entire Bible. He discusses the book of Haggai within the context of the book of the Twelve and engages themes like judgment and the day of YHWH. This volume will serve the thesis because it is a biblical theology work that argues for the coherence of the biblical story. This one narrative will give aid in arguing that the one story has one hero – Jesus. The kingdom of God is Jesus' kingdom.

Smith, Ralph. *Word Biblical Commentary: Micah - Malachi*. Waco: Word Books Publishers, 1984.

Ralph Smith's volume in the *Word Biblical Commentary* series is an example of legitimate Christian scholarship. While the book is extremely technical, it is also a valuable resource for preachers to engage the Scriptures at a deeper level. Smith covers the last seven books of the twelve Minor Prophets and his work on Haggai will be enlisted for this thesis. The author engages literary, linguistic, and theological issues in the text and he does so from an Evangelical perspective that holds to the inspiration of the Bible. This commentary will serve the thesis by aiding in the exposition of Haggai that will, in turn, yield sermons from the prophecy of Haggai.

Taylor, Richard A. *Haggai, Malachi: An Exegetical and Theological Exposition of Holy Scripture*. Edited by Ray Clendenen. Nashville: Holman Reference, 2004.

Richard Taylor's commentary in the NAC series is a helpful resource for exposition of the book of Haggai. Taylor begins the work with a survey of the theology and intertextuality of the book of Haggai. This will help to enrich the exegesis of the text and connecting the OT to the NT. Taylor also sees fulfillment of Haggai's prophecy in Jesus. While he does connect the text to Christ, it would be hard to say that the work is thoroughly Christocentric. Much of the gospel connection seems to be an addendum to

the work. His focus is primarily exegetical and theological.

Verhoef, Pieter. *The Books of Haggai and Malachi*. Grand Rapids: William B. Eerdmans Publishing Company, 1987.

Pieter Verhoef's commentary on the books of Haggai and Malachi, in the *New International Commentary Series on the Old Testament*, is a faithful exposition of the text of Scripture that is rooted in the Reformed Evangelical tradition of *Sola Scriptura*. While the work is technical, it is not overly technical and it is accessible to students and pastors. Verhoef gives the introductory and background information for both books before proceeding with a commentary of the text. This work will serve the thesis by providing valuable insight into the prophecy of Haggai that will result in the Christ-centered commentary and sermons of chapters four and five.

Wolff, Hans Walter. *Haggai*. Minneapolis: Augsburg Fortress Press, 1988.

Hans Wolff's commentary on the book of Haggai is widely utilized. Wolff is rich with historical and grammatical interaction. He does contend that the book of Haggai went through at least three cycles of editing and he does not believe that the prophecy to Zerubbabel at the end of the prophecy is messianic. He does write that all prophecy is ultimately fulfilled in Christ but his work is not Christocentric at all. There is not epochal or canonical interaction.

Journal Articles

Schreiner, Thomas. "Preaching and Biblical Theology." *Southern Baptist Journal of Theology* 10, no. 2 (Summer 2006), 20-29.

Tom Schreiner's article is about the importance of Biblical Theology for the faithfulness of preaching. Many pulpits today are filled with moralistic sermons that are a result of assumed orthodoxy. If this mindset remains unchecked, then it will yield liberal, moralistic preaching. Schreiner discusses the importance of Biblical Theology, antecedent theology, and Canonical preaching for the health of the local church. It is imperative that the storyline of the Bible, which is fulfilled in Christ, shapes the theology and sermons of the church lest the Scriptures become a list of rules to follow. If this is the case, then the Bible loses its power. This article will be used to argue for the importance of Biblical Theology in homiletics in an effort to produce Christocentric sermons from the book of Haggai.

ABSTRACT

GREATER THAN THE FORMER: A CHRISTOCENTRIC APPROACH TO HAGGAI IN LIGHT OF RECENT CHRISTOCENTRIC HOMILETICS

Alex Ryan Loginow, Sr., D.Min.

The Southern Baptist Theological Seminary, 2017

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This D.Min. Thesis argues for the importance of using a Christocentric hermeneutic for the interpretation and preaching of the book of Haggai. The first chapter is an introduction that surveys works on hermeneutics and homiletics, biblical theology, and commentaries on the book of Haggai and then presents the need for the paper followed by the thesis statement. The second chapter is a survey of how the book of Haggai has been interpreted and preached throughout Church History. The third chapter defines and defends Christocentric preaching over against other hermeneutics. The fourth chapter is a Christocentric exegesis of the book of Haggai. The fifth chapter contains four sermon manuscripts from the book of Haggai that are a result of the exegesis of chapter four. The sixth chapter gives application for the church.

VITA

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PERSONAL

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EDUCATION

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