

Weapons, Wealth, and the End of the World:
Hag 2:6-7 in 1QM XII, 14; XIX, 6; and Heb 12:26-27

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Those looking to scripture for hope of earthly financial enrichment from God do not find a friend in the Epistle to the Hebrews. To the contrary, Hebrews' audience has a history of suffering for Christ (Heb 10:32-34). The author exhorts his listeners to imitate the faithful of the old covenant who endured great trials of faith (Heb 11), ultimately looking to Jesus for persevering aid (Heb 12:1-2). But Hebrews is not without hope. The author calls his audience to a worldview that includes both present and future blessings: in the present age, forgiveness of sin in Christ (1:3; 2:14-18; 4:14-16; 7:26-28; 9:11-14; 10:11-18; 12:22-24; 13:11-12, 20) and rich fellowship in the community of faithful brothers (3:12-14; 10:19-25; 12:12-17; 13:1); and at Christ's return (9:28; 12:25-29), the removal of sin and struggle in the eternal city of God (Heb 9:28; 13:14).

Developing this new covenant worldview for his audience, the Author employs the Hebrew scriptures at every turn. His use of Israel's sacred texts provides points of contact for comparing worldview expectations of the new covenant with those rooted in the old. Some of the texts he chooses are also employed by authors during the Second Temple period, providing a second window of comparison with Hebrews.

Haggai, *The War Scroll*, and Hebrews: Worldviews in Tension

I wish here to do a bit of worldview comparison between Hebrews, a Qumran scroll and one of the minor prophets, analyzing phrases and imagery from Hag 2:6-7 in 1QM XII, 14; XIX, 6 and Heb 12:26-27. Taken together, Hag 2:6-7 offers three propositions: (1) a statement of the means by which God promises to aid the returned exiles (shaking of the natural world and the nations opposing Israel), (2) a statement of purpose (the wealth of the nations brought to Israel), and (3) a statement of result (provision for the second temple). While the *War Scroll* and

Hebrews would be free to use the prophetic text for their own purposes, I suggest that Hebrews has less contextual affinity with the prophet's original setting than that identified in 1QM.

To demonstrate this thesis, I will first offer a brief analysis of Hag 2:6-7 in its context, including echoes from the exodus tradition and Exod 12:35-36. Second, I will identify how Hag 2:7 is used in the speech of the chief priest in 1QM XII, 14 and XIX, 6. I will then turn to Heb 12:26, analyzing how Hag 2:6 contributes to the worldview expectations the Author establishes for his readers.

Haggai 2:6-7 and Echoes of Exodus 12:36-36

Haggai prophesies the word of YHWH to the returned exiles, challenged and discouraged by their situation in Judah. The authoritative phrase “declares the LORD” (Hag 1:13; 2:4, 8, 9),¹ permeates the prophet's announcement of YHWH's future plans for His people and the second temple. As noted *supra*, Hag 2:6-7 records three propositions, the first details the means by which YHWH would aid His people: by shaking the heavens and the earth, the sea also and the dry land (מַרְעִישׁ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וְאֶת־הַיָּם וְאֶת־הַחֲרָבָה). It may be that Haggai predicts the shaking of these created phenomena as a prelude to YHWH's immediately subsequent declaration in Hag 2:7a, that He would shake the nations (אֶת־כָּל־הַגּוֹיִם). If so, Haggai moves from the general to the specific, from the cosmic to the salvation historical.

What is the purpose and result of YHWH's powerful intervention for the returned exiles? In Hag 2:7b YHWH states that the nations He shakes, “will come with the wealth of all nations, and I will fill this house with glory” (וּבָאוּ חֲמֹדֵת כָּל־הַגּוֹיִם וּמִלֵּאֲתִי אֶת־הַבַּיִת הַזֶּה כְּבוֹד). The wealth of the nations is thus viewed as YHWH's supply for the furnishing of the second temple—just as the wealth of Egypt had enriched the Israelites in the exodus (Exod 12:35-36). Haggai's choice of the feminine noun חֲמֹד emphasizes the outward attractiveness of the wealth of the nations, the value of these items expressed in their beauty.² John A. Kessler summarizes Haggai's use of Holy War imagery from the exodus writing that the divine declaration in Hag 2:6-7 “is an oracle describing the

¹ Unless noted otherwise, all English scriptural citations are taken from the NASU.

² David Talley, “חֲמֹד,” *NIDOTTE* 2:167-68.

eschatological glory that the temple will receive. Yahweh is the divine warrior, coming judge, and ultimate victor. In a way superseding the defeat of the gods of Egypt and the spoiling of the Egyptians (Exod 12:36b) Yahweh will destroy the resistance of the nations (Hag 2:20-23) and lay claim to the riches of the world.”³

The exodus tradition frames the prophet’s theological worldview described in Hag 2:6-7. Here the prophet writes as a singular event the time from Israel’s plundering of Egypt (Exod 12:35-36) to YHWH’s promise that He would accompany Israel into the promised land even despite their idolatry with the golden calf (Exod 33:14-17). In the sequence of plagues recounted in Exodus 5-14, the plundering of the Egyptians initiates the climax of the narrative. As Moses announces YHWH’s declarations, water is turned to blood; frogs, flies, and locusts cover the land; fleas swarm upon livestock. And Exodus 12:35-36 brings this sequence to a crescendo, recounting the Israelites’ request that the Egyptians give them silver and gold and jewelry and clothing, plundering Egypt of its wealth. Haggai thus has in the exodus tradition of Exodus 5-14 a pattern for describing God’s power over the created/cosmic elements and applying it to the personal/salvation historical. In the exodus tradition (reflecting Abraham’s earlier enrichment in Egypt after the Sarah incident of Gen 12:10-20), Holy War and the obtaining of wealth begin to be woven together in Israel’s worldview.⁴ The fusion of these concepts is seen in Hag 2:6-7 as well. The prophet announces that YHWH’s declaration of judgment will re-order the created world—and the nations of men—for the prosperity of Israel and the adorning of the second temple.

³ John A. Kessler, “The Shaking of the Nations: An Eschatological View,” *JETS* 30.2 (1987): 166.

⁴ Max Rogland comments that Haggai’s phrase “represents a kind of ‘boastful’ statement meant to inspire confidence in YHWH’s hearers: the shaking of the cosmos and the ensuing time of prosperity are being presented as a trifling, easy achievement in comparison with the deliverance from Egypt” (“A ‘Cryptic Phrase’ in Hag 2:6,” *JBL* 136.3 [2017]: 591-92).

Table 1. Clause Statements of Haggai 2:6-7

	Means	Purpose	Result
Hag 2:6-7	God shakes Created Phenomena and the Nations	God brings the Wealth of the Nations to the Returned Exiles	The Second Temple adorned with Glorious Treasure

Ralph L. Smith underscores the eschatological character of Haggai's prophecy and inquires if the prophet uses the language of Holy War to speak of the YHWH's work in overturning worldly powers.⁵ Smith's observation is validated by the fact that Hag 2:6-7, including motifs of the exodus tradition, informs the worldview expressed in the *War Scroll*.⁶

⁵ Ralph L. Smith, *Micah-Malachi* (WBC 32; Dallas: Word, 1994), 157-58. Kessler suggests that Haggai 2 displays the standard formula of eschatological Holy War, "The most significant (constituent) being the cosmic portents accompanying the intervention of Yahweh against his enemies. These events bring terror and disarray upon Yahweh's foes," ("The Shaking of the Nations," 164).

⁶ Carol L. and Eric M. Myers note that Haggai's prophecy reflects "the deference involved when vassal nations send costly items to a foreign capital whose regime dominated theirs. The capital's symbolic role as the center of a far-flung empire was enhanced by the incorporation of items from the farthest parts of its dominion into its buildings and treasuries. The eschatological vision has Yahweh rather than any human ruler as the cosmic emperor" (*Haggai, Zechariah 1-8*, [AB 25B; Garden City: Doubleday, 1987], 53). And this eschatological frame is noted as a point of contact for Hebrews and Qumran. J. C. McCullough notes that both understood the Scriptures to have an end-time significance for the people of God, and both believed themselves to be the people of God in the end time ("Some Recent Developments in Research on the Epistle to the Hebrews: II," *IBS* 3 [1981]: 32).

Haggai 2:7 in 1QM**The Structure and Message of 1QM**

David Flusser summarizes both the richness and complexity of studying the Dead Sea Scrolls, 1QM in particular, writing:

It is not easy to understand the minds of apocalyptic authors, especially with regard to their systematic constructs—completely groundless—that they believe will come to be realized. And it is that much more difficult when it comes to certain of the Qumran texts, such as the War Scroll: not only did they believe their fantastic plans would come to fruition, they allotted themselves a central and active role in effecting a chain of events that they themselves fabricated.⁷

Various theories have been set forth for interpreting the *War Scroll*. Yigal Yadin argues that 1QM should be understood as the solution to questions regarding how Israel was to maintain both ritual and tactical rules for Holy War.⁸ Philip Davies proposes that any conclusions about the meaning of 1QM must be understood in light of the author's sources and the composition history of all extant columns.⁹ Jean Duhaime identifies points of contact between 1QM and contemporary war manuals, and suggests that 1QM be interpreted as a utopian manual for war.¹⁰ Finally, Brian Schultz suggests that textual markers in the manuscript of 1QM are clues to identifying the author's flow of thought and should thus guide interpretation of the contents of the scroll.¹¹

⁷ David Flusser, "Apocalyptic Elements in the War Scroll," in *Qumran and Apocalypticism* (vol. 1 of *Judaism of the Second Temple Period*; trans. Azan Yadin; Grand Rapids: Eerdmans, 2007), 158.

⁸ Yigael Yadin, *The Scroll of the War of the Sons of Light against the Sons of Darkness* (trans. Batya and Chaim Rabin; Oxford: Oxford University Press, 1962).

⁹ Philip R. Davies, *1QM, The War Scroll from Qumran: Its Structure and History* (BibOr 32; Rome: Biblical Institute Press, 1977).

¹⁰ Jean Duhaime, "War Scroll (1QM; 1Q33; 4Q491-496 = 4QM1-6; 4Q497)," in *Damascus Document, War Scroll, and Related Documents* [vol. 2 of *The Dead Sea Scrolls: Hebrew, Aramaic, and Greek Texts with English Translations*; Tübingen: J. C. B. Mohr (Paul Siebeck)], 1995; *ibid.*, "The War Scroll from Qumran and the Greco-Roman Tactical Treatises," *RevQ* 13.1-4 (1988), 133-51.

¹¹ Brian Schultz, *Conquering the World: The War Scroll (1QM) Reconsidered* (STDJ 76; Leiden: Brill, 2009). Like other scholars working on 1QM, Schultz

Schultz' identifies five units of thought in 1QM:¹² Historical Setting and Overview of the War (I, 1-II, 14), General Description of the Army and Weaponry (II, 16-VII, 7), Tactical Issues of the War (VII, 9-IX, E), Prayers & Speeches to be Said at War (IX, E-XIV, E), Specifics for the War against the Kittim (XIV, E-XIX, E).¹³ Schultz' frame provides a window for identifying how the author of the *War Scroll* uses Hag 2:7, initially in the prayers and speeches the sect's priests are to make during the war (XII, 14) and then again in XIX, 6 as the congregation rejoices in victory.

Hag 2:7 in 1QM XII, 14

Haggai 2:7 is one of several scriptural references cohering the *War Scroll's* flow of thought in columns X-XII. Texts describing divine election and its benefits are of special interest to the author of 1QM. He wants

notes the importance of identifying the literary progress of the author's thoughts. In eight locations, the author of 1QM skips a line of text: III, 12; V, 15; VI, 7; VII, 8; XII, 6; XVI, 2; XVI, 10; and XVIII, 9. Schultz argues that these breaks represent the author's marking of discourse units. At certain points in 1QM the author provides what seem lesser divisions, leaving a portion of a line open and beginning a new sentence on the immediately subsequent line (I, 7, 15; IV, 5, 14; V, 2; IX, 9, 16; XI, 12; XII, 16; XIII, 3, 6; XIV, 1, 15; XV, 3; XVI, 14; XVII, 3, 9; and XIX, 8) (*ibid.*, 44, 57). Schultz cautions interpreters from uncritical adherence to these textual divisions saying: "It remains imperative to note the 'quality' of the sense delimiters, even though these may not be reflecting any overall systematic hierarchical division of the text" (*ibid.*, 51), and "attempting to evaluate the 'weight' of the shift between units is far from an objective task" (*ibid.*, 56). Schultz suggests that interpreters identify the consistency of these textual markers and then see if these denote "a logical progression of ideas" (*ibid.*, 57). In his observation, "On several occasions in (1QM), it does appear as though there is some kind of thematic unity between all the units contained between two large unit delimiters, almost as systematically as if it was an outline" (*ibid.*, 72).

¹² *Ibid.*, 74-78.

¹³ Schultz' research leads him to conclude that though the author of 1QM originally intends to describe the sect's warfare during the messianic age (detailed in II, 16-XIV, E), "Eventually it (1QM) was modified so as to include a description of the battle that would bring about the expected messianic age" (described in XIV, E-XIX, E) (*ibid.*, 7). Schultz suggests that the two stages of the one great end-time battle described in 1QM resemble each other because, "The pre-messianic age was expected to mirror as accurately as possible that which was to come" (*ibid.*).

his readers to be reminded again and again that God chose Israel to be His people and to demonstrate His dominion and power—even through Holy War. In what Schultz cites as the author of 1QM’s rules for war,¹⁴ the Chief Priest is to begin his exhortation by praying Deut 7:21-22 (X, 1-2), reminding the Sons of Light that since God is in their midst they must remain pure and abstain from shameful nakedness. He is then to cite Deut 20:3-4 (X, 3-4). This is Moses’ command that the Chief Priest exhort Israel in the mighty acts of God. The Chief Priest is to cite Num 10:9 to remind Israel that when God hears the sound of the trumpets, He is mindful to deliver them (X, 7-8). The priests thus serve in the Holy War not only by their presence among the troops directing the battle with various trumpet blasts but also through the words spoken by the Chief Priest. The words of the Chief Priest both encourage the valiant and cause the faint of heart to turn back to the camp. Having cited specific texts from Deuteronomy and Numbers, the Chief Priest surveys the OT recounting for the warriors God’s mighty acts of deliverance. Pharaoh and his army were no match for Moses and the elect congregation of Israel (XI, 9-10; cf. Exod 14); Goliath could not stand against Israel’s God and His chosen king David (XI, 1-3; cf. 1 Sam 17); and God’s power rose above the schemes of Assyria and Gog (XI, 11-16).

The Chief Priest is to announce that the Kittim of his day and the hordes of Belial are likewise no match for Israel’s God. He is the God of war (XI, 8-9), the creator of the universe, the ruler over nature (X, 9-15), the captain of the heavenly angelic troop (XII, 1-6). During the battle, the Chief Priest is to proclaim that God’s presence among the warrior-sect fulfills Balaam’s prophecy concerning the star rising out of Jacob (XI, 6-7; Num 24:17-19). For Israel, only God is the King of glory (XII, 7-8); God is the ultimate warrior, the hero of battle (XII, 8-10), the One who takes up the sword against the guilty (XII, 11-12). The Chief Priest is to petition God not only to destroy His enemies but also to restore the fortunes of Israel. Employing imagery reminiscent of Exod 12:35-36, the author of 1QM includes language of Hag 2:7 in the manuscript he writes for the Chief Priest to read as he encourages the troops in battle. The Chief Priest

¹⁴ Davies proposes that cols. II-IX and cols. XV-XIX are “deliberate compositions, with a coherent structure and purpose,” but cols. X-XIV contain “no introduction or conclusion, no unity of style, subject matter, or background” (*Structure and History*, 91), suggesting that a liturgical book prompts the composition of cols. X-XIV (*ibid.*, 92).

is to cast a vision of the day when the gates of Jerusalem would need to be opened continually to receive the wealth of the nations (שער[י]ן תמיד (להביא אליך חיל גוים 1QM, XII, 14).¹⁵ The author of 1QM generally follows the text of Hag 2:7, save the use of the masculine synonym חיל (wealth)¹⁶ for the feminine חמד (beautiful things) noted *supra*. The Chief Priest is thus to exhort the troops that via God's conquering power operating through them, they would be victorious over their enemies (XII, 12-17; cf. XIX, 5-6).¹⁷ Haggai states that the wealth of the nations would supply for the construction of the second temple. The author of 1QM sees the wealth of the nations not so much as compensation for Israel's lack of resources in constructing the second temple but simply as a reciprocity of God's greatness as deliverer of His warrior people.¹⁸

¹⁵ Text and translation from Florentino García Martínez and Eibert J. C. Tigchelaar, eds. Vol. 1 of *The Dead Sea Scrolls Study Edition* (Leiden: Brill, 1997).

¹⁶ It may be that the *War Scroll's* term for wealth offers a wider semantic field (see "חיל," *NIDOTTE* 2:116-26). In the OT, references to חיל include not only financial increase (cf. Gen 34:29; Deut 8:16) but also, more commonly, military strength (cf. Exod 14:4; 2 Kgs 6:14; Ezek 17:17)—though the former is likely in view in 1QM XII, 14 (and XIX,6 discussed *infra*) despite the military theme of the scroll.

¹⁷ Among the differences between cols. III-XIV, E and the Kittim War (XIV, E-XIX, E) are the priestly speeches of encouragement the Chief Priest offers in the latter. Schultz comments that "this may be directly related to the fact that there are no reversals expected during the War of the Divisions. In cols. XIV, E-XIX, E, the speeches always come right after the next set of troops is called to the front, but after the previous round has suffered a setback" (*Conquering the World*, 254). Because cols. X-XIV refer to both Jerusalem (a marker for the War of Divisions) and the Kittim (designating the Kittim War), they could be interpreted as describing either the Kittim War or the War of Divisions. Schultz concludes that they go with the latter but could reflect a tradition that also informed the Kittim War (*ibid.*, 255-58, 298). Since the Kittim War appears to be a time of struggle and even setbacks and the War of Divisions appears longer but victory seems almost automatic, one should not expect the same prayers or sequence of prayers to be offered in each (*ibid.*, 302). Schultz suggests that the High Priest will not be with the troops during the War of Divisions because he will be serving in the temple (*ibid.*, 324).

¹⁸ Catherine M. Murphy writes that while a military metaphor distinguishes 1QM, its worldview coheres with that presented in CD and 1QS. The Qumran community is not only oppressed but impoverished to the benefit of their

Hag 2:7 in 1QM XIX, 6

Throughout 1QM the author describes both the spiritual and human components of Holy War. In depicting the concluding battle, he notes that God lifts His hand against Belial and his lot as the Sons of Light engage their enemies (XVIII, 1-3). The priests are to sound the trumpets calling Israel to completely destroy their human foes (XVIII, 4-5). When the sun sets on the day of battle, the Chief Priest and the accompanying priests are to call together the warriors of Israel and lead them in benediction to God for His goodness and persevering aid during the war (XVIII, 6-8).

The concluding columns of 1QM describe Holy War as a display of God's greatness and kingly dominion over all spiritual and physical reality. The author notes that God displays His sovereignty in redeeming His people and removing the dominion of their enemy (XVIII, 11). God chooses to do this through battle, slaughtering the human opponents of His people and removing Belial from his throne of destruction (XVIII, 13-18).

Lawrence Schiffman notes that the Dead Sea Scrolls express a worldview consistent with other pseudepigraphical texts of the Second Temple Period: the end will be characterized by God's direct intervention in the world as He destroys the enemies of His people and ushers in a messianic age of peace.¹⁹ From his diachronic analysis of Holy War Schiffman concludes that in apocalyptic Jewish thought, war is

opponents (*Wealth in the Dead Sea Scrolls and in the Qumran Community* [STDJ 40; Köln: Brill, 2001]. The *War Scroll* calls the community to hope in the future day when God would literally reverse their fortunes with those of their oppressors. In this way, God or His delivering representative in 1QM "is the (economic) agent of this community's redemption" (ibid., 229). And this impoverished state, Murphy suggests, is a spiritual matter. She notes that the description of Belial's dominion in 1QM XIV, 9-11 would have economic implications (ibid., 227-28). Together with the hope that the wealth of the nations would be bought to the community at the conclusion of their final victory (1QM XII, 12-14), 1QM understands the depressed financial state of the community to be the result of Belial employing the nations to oppress the Sons of Light.

¹⁹ Lawrence H. Schiffman, "War in Jewish Apocalyptic Thought," in *War and Peace in the Jewish Tradition* (ed. Lawrence H. Schiffman and Joel B. Wolewelsky; New York: Michael Scharf Publication Trust of the Yeshiva University Press, 2007), 487.

understood to be an instrument by which God brings about the redemption of His people.²⁰ Column XIX of the *War Scroll* describes the victorious people of God rejoicing in Zion because of the victory of their God (cf. Exod 15:1-21; Pss 18, 107-118). Duhaime comments that, “The Sons of Light will experience, blessings, especially glory, joy, long life, and everlasting knowledge.”²¹ And to this list can be added the concept of riches as the nations and kings who opposed Israel bring tribute to the victorious people of God, in accord with the promise of Hag 2:7. In 1QM XIX, 5 the author writes that all the cities of Judah should open their gates so that “the wealth of the nations” (חיל גוים) may be brought to them (1QM XIX, 6). The author’s language here mirrors exactly a phrase also in 1QM XII, 14 noted *supra*. The human enemies of Israel are yet described as God’s enemies, those whom God plunders for the sake of enriching Zion and the cities of Judah as the sect rejoices in victory.

Table 2. Clause Statements of Haggai 2:6-7 Identified in 1QM

	Means	Purpose	Result
Hag 2:6-7	God shakes Created Phenomena and the Nations	God brings the Wealth of the Nations to the Returned Exiles	The Second Temple adorned with Glorious Treasure

²⁰ Ibid., 492.

²¹ Duhaime, “War Scroll (1QM; 1Q33; 4Q491-496 = 4QM1-6; 4Q497),” 87. Apocalyptic Holy War expectations of the Second Temple period include a post-war victory celebration when the people of God praise and exalt Him for the joy and peace they experience upon the destruction of their opponent(s) (*1 En.* 38:1-6; 39:5-7; 45:1-4; 60:28-29; 62:14-15; 70:3-4; and *4 Ezra* 7:26-28; 9:7-9; 12:33-35; 13:12-13, 39-40, 46-50). *Infra* this study identifies how the author of Hebrews interprets Hag 2:6-7, diverging from the interpretation offered in the *War Scroll*. I will suggest that Hebrews’ uses the prophetic text to describe Christ’s second coming (Heb 9:27-28; 10:35-39) as the victory *par excellence*, potently addressing the victorious-but-suffering situation of the audience (Heb 2:1-4; 3:12-14; 4:1-15; 12:1-13; 13:8-15).

	Means	Purpose	Result
1QM XII, 14 and XIX, 6	(God raises His Sword to fight; 1QM XII, 11-12; XIX, 4)	God brings the Wealth of the Nations to the Victorious Sect	The Victorious Sect rejoices in Riches and God's Victory

Conclusion

Thus, in both 1QM XII, 14 and XIX, 6 the author employs Haggai's promise that YHWH would bring the riches of the nations to His people. The *War Scrolls* appears more concerned with the purpose clause in Hag 2:7b (i.e., the enrichment of Israel) than the means clause in Hag 2:6-7a (i.e., the shaking of natural phenomena and the nations). While the author of the *War Scroll* remained consistent in his use of Hag 2:7 in both cols. XII and XIX, it should be noted that his use of the prophet's phrase and imagery differs from Haggai's original setting. Haggai 2:7 is a promise within a section of corporate lament. The returned exiles grieve at the diminished scale of the second temple and though the prophet's word is intended to encourage them, the very fact that the returned exiles have to rebuild calls to mind Israel's sin, rebellion, and removal from the land.

But the *War Scroll* knows nothing of Haggai's lament. The language and vision of the prophet is re-framed entirely in terms of celebration. Further, while Haggai and the returned exiles understand that the wealth of the nations are to be used for the restricted purpose of temple construction, in 1QM XII, 14 and XIX, 6 the wealth of the nations seems to be used freely, for the adorning of the victorious sect. Perhaps the author of 1QM imagines Haggai's promise that God would shake the cosmos and Israel's foes to be fulfilled by God's intervention in the battle to aid with congregation with His mighty sword (1QM XII, 11-12; XIX,

4).²² It is the means clause of Hag 2:6-7 that especially concerns the author of Hebrews, the locus of investigation to which this study now turns.

Haggai 2:6 in Hebrews 12:26-27

The way that Hebrews uses Hag 2:6 in Heb 12:26-27 is foreshadowed by the citation of Ps 101:26-28 LXX (102:26-28 MT; 102:25-27) in Heb 1:10-12. There the Author places Jesus, God's powerful Son, as the addressee of the Psalm phrases—emphasizing the Son's role in creation and the consummation of the cosmos. As such, the Son is far superior to the transient angelic beings that serve as a foil for Jesus in Hebrews 1-2. Paul Ellingworth notes the connection between the use of the Psalm text in Heb 1:10-12 and Hag 2:6 in Heb 12:25-27 noting that these texts help to explain one another.²³

How might the Author use Hag 2:6 in Heb 12:26? George H. Guthrie notes that the language of Haggai's prophecy "well serves Hebrews' appropriation of the passage to refer to Christ's second coming as a cataclysmic event, and this use of the passage as referring to the end times has consonance with similar interpretations in broader Judaism."²⁴ Second Temple literature often describes the end times as a time of war, when God intervenes and participates in Holy War by altering the natural world in some way to deliver His faithful ones from their opponents. God's declarations shaking and transforming the earth à la Hag 2:6 (cf.

²² In Second Temple literature, sword imagery is used as a Holy War metaphor for God's declarations of judgment against human and spiritual foes (1QM [XII, 11; XIV, 9, 15; XVII, 5-6; XVIII, 1-3; and XIX, 4]; 1 En. [62:12; 63:11-12]). The Author of Hebrews uses sword imagery for the word of God (Heb 4:12-13).

²³ Paul Ellingworth, *The Epistle to the Hebrews* (NIGTC; Grand Rapids: Eerdmans, 1993), 126. The connection between the Author of Hebrew's use of the Old Testament to describe the alteration of the heavens and the earth in Heb 1:10-12 and 12:25-27 is noted also by F. F. Bruce, *The Epistle to the Hebrews* (rev. ed.; NICNT; Grand Rapids: Eerdmans, 1990), 364; Harold W. Attridge, *The Epistle to the Hebrews* (ed. Helmut Koester; Philadelphia: Fortress, 1989), 380; William L. Lane *Hebrews 1-8* (WBC 47a; Dallas: Word, 1991), 31; and Gert J. Steyn, *The Quest for the Assumed LXX Vorlage of the Explicit Quotations in Hebrews* (FRLANT 235. Göttingen: Vandenhoeck & Ruprecht, 2011), 355; et al.

²⁴ George H. Guthrie, "Hebrews" in *Commentary on the New Testament Use of the Old Testament* (eds. G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 989; cf. Myers and Myers, *Haggai, Zechariah 1-8*, 52.

Exod 12:35-36; 19:18; Judg 5:4; Pss 68:7-8; 102:25-27; et al.) provide a window for comparing Hebrews with Second Temple Holy War motifs observed in 1QM XII, 14 and XIX, 6 (cf. 4 Ezra 3:17-19; 6:14-18; 10:26-56; 13:35-36).²⁵

It will be observed in what follows that the Author of Hebrews differs in his interpretation of God's declarations shaking the earth, viewing these distinctly in light of salvation history and God's final word in His Son (Heb 1:1-2). Hebrews' use of Hag 2:6 in Heb 12:26-27 follows a comparison between Mount Sinai and Mount Zion (Heb 12:18-24). Hebrews emphasizes the physical reality of Mount Sinai with its foreboding shadow. Interpreting Exodus 19, the Author of Hebrews notes that YHWH's holy presence comes upon Mount Sinai in fire, a penetrating voice, lightening and gloom (Heb 12:18-19). The Author reminds his audience that Mount Sinai—an earthly, physical reality—is not their destination. He writes, “For you have not come to what could be touched” (Ὁὐ γὰρ προσεληλύθατε ψηλαφωμένῳ, Heb 12:18), establishing a contrast with the heavenly, untouchable Zion he describes in Heb 12:22-24. The Author of Hebrews thus places the touchable Mount Sinai in the category of created things soon to be shaken (τῶν σαλευομένων μετὰθesis ὡς πεποιημένων, Heb 12:27). He notes that since none could escape God's declarations Mount Sinai, it would be impossible to elude the present word spoken from heaven (Heb 12:19-20, 25), God's word of the new covenant.

The frightening detail provided in the description of Mount Sinai in Heb 12:18-21, together with the elaboration of the divine voice shaking it, serves as the point of departure for the Author's use of Hag 2:6 LXX. He cites Hag 2:6 LXX, διότι τάδε λέγει κύριος παντοκράτωρ Ἐτι ἅπαξ

²⁵ Christopher Rowland argues that the revelatory act of God recorded in Exodus 19 establishes a schema for later apocalyptic categories of thought saying, “Revelation is after all at the heart of the Jewish religion” (“Apocalyptic Literature,” in *It is Written: Scripture Citing Scripture* [eds. D. A. Carson and H. G. M. Williamson; Cambridge: Cambridge University Press, 1988], 180). Bruce notes points of contact between descriptions of the shaking of the earth in Haggai, the *Similitudes*, and Rev 20:11 and 21:1 (Bruce, *Hebrews*, 364). Attridge writes that the shaking of the earth “became a regular feature of prophetic predictions of the Day of Yahweh and of eschatological tableaux,” arguing that the idea of ‘quaking’ “is the core of the final verses of the chapter (Hebrews 12)” (Attridge, *Hebrews*, 380).

ἐγὼ σείσω τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ τὴν ξηρὰν (“For thus says the LORD of hosts, ‘Once more in a little while, I am going to shake the heavens and the earth, the sea also and the dry land’”) in Heb 12:26, ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν (“Yet once more I will shake not only the earth, but also the heaven”). The Author of Hebrews adjusts the text of Hag 2:6 LXX in four ways: (1) inverting τὸν οὐρανόν and τὴν γῆν, (2) inserting the adverbial phrase οὐ μόνον modifying σείσω, (3) inserting ἀλλὰ before καὶ, and (4) eliminating the concluding phrase of the verse, καὶ τὴν θάλασσαν καὶ τὴν ξηρὰν.²⁶ William L. Lane suggests that the Author’s use of Hag 2:6 LXX in Heb 12:26 stops short of reflecting contemporary apocalyptic traditions which understand the Sinai earthquake as a cosmic event.²⁷ But the Author takes precisely this course, as Guthrie notes, “The shaking of the earth ties the warning (to heed the speaker of God’s word, Heb 12:25-26) back to the terrible confrontation at Sinai. Thus, at the Sinai event God ‘shook the earth,’ but he has promised a cosmic ‘shaking’ for the future, a shaking that will include the heavens.”²⁸

For Hebrews, Haggai’s temporal adverbial phrase ἔτι ἅπαξ (“yet once more”), modifying the verb σείσω (“I will shake”), echoes the divine word shaking the earthly Mount Sinai in Heb 12:18-21. As noted already, Haggai and the Chief Priest of 1QM describe the shaking and wealth of the nations in light of Exod 12:35-36, the record of the children of Abraham plundering the Egyptians. But the Author of Hebrews quotes Hag 2:6 LXX after the immediately preceding contrast of Mount Sinai and Mount Zion (Heb 12:18-24), alluding only to the description of Mount Sinai shaking as YHWH speaks to Moses and the people in Exod 19:18 (cf. Judg 5:4-5). Thus, after describing the shaking of Mount Sinai, Hebrews employs Hag 2:6 with its reference to the shaking of the earth (τὴν γῆν, Heb 12:26). Hebrews’ interpretation of the earth as a reference to Mount Sinai (the locus of shaking in Heb 12:18-21) reflects Holy War expectations expressed in part in 1QM XII, 14 and XIX, 6 (cf. the logic of the Eagle and Son of Man visions in 4 Ezra 10-12).

But Hebrews’ part-for-whole interpretation of Mount Sinai (Heb 12:18-21; cf. Exod 19:18; Judg 5:4) for the earth (Heb 12:26) counters

²⁶ Ellingworth, *Hebrews*, 686-87.

²⁷ William L. Lane, *Hebrews 9-13* (WBC 47b; Dallas: Word, 1991), 478.

²⁸ Guthrie, “OT in Hebrews,” 990.

the paradigm of militant earthly conquest expressed in the *War Scroll* and other Second Temple texts like *4 Ezra*. According to Hebrews, even the earth is a limited sphere of shaking. The Author of Hebrews employs Hag 2:6 LXX to state that when God shakes the earth, He will also shake the heavens. The shaking of earth and heaven will thus reveal the unshakable kingdom of the new covenant (Heb 12:27-28)²⁹—surpassing the shaking of Egypt during the exodus or Mount Sinai when the children of Abraham received the Law.

Herbert Wolf notes the connection between the treasures (“desire of the nations,” KJV) Israel receives during the exodus and the treasures Haggai prophecies would come to the returned exiles for the edification of the Second Temple.³⁰ Wolf argues that Haggai’s prophecy is fulfilled in Christ’s first Advent, Christ being the ultimate “desire of the nations.”³¹ But in Heb 12:26-27 the Author employs Hag 2:6-7 LXX with reference to Christ’s return and the alteration of the natural world that will reveal the final realities of the new covenant. In the worldview of Hebrews, what differentiates Christ’s first coming and His return? I suggest that though Hebrews accentuates the present effects of Christ’s work on the cross to forgive sin finally, it is the hope of a final, sinless domain that compels the audience to endure their present struggle against sin (Heb 2:1-4; 3:12-4:13; 5:11-6:8; 10:26-38; 12:12-17). Ellingworth suggests that the purpose of the quotation of Hag 2:6 LXX (2:6 MT) in Heb 12:26-27 reflects that of the epistle as a whole: “to encourage the addressees to hold fast to their faith during the final cataclysm in which God will shake both parts of his creation, but from which his kingdom, in which believers share, will emerge henceforth unshakable.”³²

²⁹ Attridge suggests that Melchizedek (7:3), Christ as High Priest (5:6; 6:20; 7:26-28) and the heavenly city (12:22-24; 13:13-14) are some of the unshakable, remaining things Author has in mind (*Hebrews*, 381). Author describes the new covenant in Hebrews 8-10, and see also how the new covenant is described as a permanent phenomenon in 2 Corinthians 3.

³⁰ Herbert Wolf, “The Desire of All the Nations’ in Haggai 2:7: Messianic or Not?” *JETS* 19.2 [1976]: 97-98.

³¹ *Ibid.*

³² Ellingworth, *Hebrews*, 687.

Table 3. Clause Statements of Haggai 2:6-7 Identified in 1QM and Hebrews

	Means	Purpose	Result
Hag 2:6-7	God shakes Created Phenomena and the Nations	God brings the Wealth of the Nations to the Returned Exiles	The Second Temple adorned with Glorious Treasure
1QM XII, 14 and XIX, 6	(God raises His Sword to fight; 1QM XII, 11-12; XIX, 4)	God brings the Wealth of the Nations to the Victorious Sect	The Victorious Sect rejoices in Riches and God's Victory
Hebrews 12:26	God shakes Created Phenomena and the Heavenly Domain	God removes the Created Phenomena and reveals the Heavenly Domain	The Faithful enjoy Fellowship with God in the Sinless, Heavenly Domain

Conclusion

To review: what would prompt the Author of Hebrews to interpret Hag 2:6 LXX in Heb 12:26-27 without any reference to international conflicts or the hope of some kind of earthly enrichment so prominent in the prophet's own setting and 1QM? The Author of Hebrews employs Hag 2:6 to articulate in militant apocalyptic imagery the complete removal of the created order—corresponding with Mount Sinai (Heb 12:18-21), the earthly cult of Israel (cf. Heb 8:1-5; 9:1-14, 23-24), and perhaps even the world-conquest aspirations of 1QM. But where the *War Scroll* explicitly employs what I have labeled the purpose and ends propositions of Hag 2:7 to encourage the Qumranite warriors that God

will give them earthly, worldly dominion—and the wealth of the nations, too—Hebrews counters by employing just the means clause of Hag 2:6 LXX.

For the Author of Hebrews, when God shakes the earth He will do so not for the sake of establishing Israel as the permanent world power with her earthly, made-by-man cultic religious services, but to remove these altogether. According to Hebrews, these final realities of the new covenant will begin with Christ's return, which he writes will be "without reference to sin" (χωρίς ἁμαρτίας, Heb 9:28). And the absence of sin at Christ's return underscores the theme of Christ's priestly perfection—a theme cohering Hebrews' flow of thought. Christ, the Author of Hebrews writes, made purification for sin (Heb 1:3) by defeating the devil at the cross (Heb 2:14) and laying down His own life as a propitiatory sacrifice to God for the sins of Abraham's descendants (Heb 2:16-18; 10:1-14). Hebrews emphasizes that as a high priest, Christ was sinless (χωρίς ἁμαρτίας, Heb 4:15) even though He experienced every kind of temptation common to humanity. Having completed His earthly ministry, Christ is now separated from sinners (Heb 7:26), seated at the right hand of God (Heb 12:2) where His blood yet speaks a testimony of His faithful sacrifice unto God (Heb 5:7-8; 12:24). It is the hope of an unshakable kingdom (Heb 12:28), a heavenly city (Heb 13:14) of festive worship (Heb 12:22-24), a sinless sphere of relating with God and fellow saints that the Author of Hebrews employs to help his audience endure their present struggle against sin.

As the Author of Hebrews writes in his interpretation of Psalm 101:26-28 LXX (102:26-28 MT; 102:25-27) in Heb 1:10-12 and restates in his interpretation of Hag 2:6 LXX in Heb 12:26-27, God's declarative word orders and alters the natural world to signal a shift in salvation history, ultimately revealing the heavenly sphere of sinless communion with God and the faithful.³³

³³ Contra G. W. Buchanan who suggests that Author presents the physical land of promise (Heb 11:9), shaken of old covenant structures and practices, as the unshakable kingdom (*To the Hebrews: Translation, Comments and Conclusions* [AB 36; New York: Doubleday, 1972]), 225). Buchanan's reading of Hebrews is inextricably related to international politics, understanding the alteration of natural phenomena to signal a change in the world situation: when God establishes His king in earthly Zion to reign over the nations, He declares natural phenomena to announce that a new era has dawned. In Buchanan's analysis,

Christ's followers thus enjoy Sabbath rest in the earthly Jerusalem. For the Author of Hebrews, this seems too small a sphere of dominion for the victorious Messiah and all the realities of the new covenant. As Radu Gheorghită writes, "The culmination of God's eschatological address, commencing with his speaking *ἐν υἱῷ* (1.2), will be an event no longer limited to the earthly domain, but will affect the heavenly one, as well" ("The Minor Prophets in Hebrews," in *Minor Prophets in the New Testament* [LNTS 377; London: T. & T. Clark, 2009], 131). See also Guthrie, "OT in Hebrews," 941, 991.