“The time has not yet come to rebuild *Yahweh’s house*: A Jamesonian Reading of the book of Haggai.

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STATEMENT OF ORIGINALITY

I hereby certify that the work embodied in the thesis is my own work, conducted under normal supervision. The thesis contains no material which has been accepted, or is being examined, for the award of any other degree or diploma in any university or other tertiary institution and, to the best of my knowledge and belief, contains no material previously published or written by another person, except where due reference has been made. I give consent to the final version of my thesis being made available worldwide when deposited in the University’s Digital Repository, subject to the provisions of the Copyright Act 1968 and any approved embargo.

Malutafa Faalili
Dedication

Mo

Josey, Maina ma MJ
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# Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>AB</td>
<td>The Anchor Bible</td>
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<tr>
<td>ANE</td>
<td>Ancient Near East</td>
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<tr>
<td>ARJ</td>
<td><em>Answers Research Journal</em></td>
</tr>
<tr>
<td>BHK</td>
<td><em>Biblica Hebraica Kittel</em></td>
</tr>
<tr>
<td>BHS</td>
<td><em>Biblica Hebraica Stuttgartensia</em></td>
</tr>
<tr>
<td>CTS</td>
<td><em>Chafer Theological Seminary</em></td>
</tr>
<tr>
<td>FOTL</td>
<td>The Forms of the Old Testament Literature</td>
</tr>
<tr>
<td>IBT</td>
<td>Interpreting Biblical Texts</td>
</tr>
<tr>
<td>JBL</td>
<td><em>Journal of Biblical Literature</em></td>
</tr>
<tr>
<td>JETS</td>
<td><em>Journal of the Evangelical Theological Society</em></td>
</tr>
<tr>
<td>JSOTSup</td>
<td>Journal for the Study of the Old Testament Supplement</td>
</tr>
<tr>
<td>K: NWTS</td>
<td><em>Kerux – The Journal of Northwest Theological Seminary</em></td>
</tr>
<tr>
<td>NAC</td>
<td>The New American Commentary</td>
</tr>
<tr>
<td>NRSV</td>
<td>New Revised Standard Version</td>
</tr>
<tr>
<td>NT</td>
<td>New Testament</td>
</tr>
<tr>
<td>NICOT</td>
<td>New International Commentary of the Old Testament</td>
</tr>
<tr>
<td>NIV</td>
<td>New International Version</td>
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<tr>
<td>OT</td>
<td>Old Testament</td>
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<tr>
<td>STS</td>
<td><em>Second Temple Studies</em></td>
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<tr>
<td>TDSB</td>
<td>The Daily Study Bible</td>
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TOTC          The Old Testament Commentary
TOTL          The Old Testament Library
Abstract

One noticeable element in past studies of the book of Haggai is the emphasis on the historical context and its influence on the text. Even when dealing directly with the text itself, the assumption is that it is a mere window into the history behind it. In the realm of Marxist analysis, the analogy of base and superstructure and its internal relationship between the two parts initially upheld the same logic, so that it became an early orthodoxy in Marxism. However, the metaphor and its idea has since evolved, with the result that the influence is now regarded as a two-way street. Thus, while the historical context and all its struggles and tensions may have influenced and brought life to the written text (furthermore, creative art and culture), the text is now also a source in which those conflicts can be identified. Considering Haggai studies, various arguments have emerged regarding the tensions and conflicts at the time of the text’s production, for example, the golah community versus the Samaritans, conflicting eschatological interpretations and emphasis, identity crisis and others.

This thesis applies the textual theory of American Marxist Fredric Jameson for a critical reading of the book of prophet Haggai. It will attempt to show that the text has a greater function where it not only represents the tensions of the past but attempts to resolve the issues on an imaginary level – this is a unique feature of Jameson’s theory. Furthermore, the thesis will also argue that the contradictions and conflicts in the text – at the historical level – occur amongst the golah community itself, specifically amongst its leaders.
The first chapter introduces Jameson’s theory and methodology which the rest of the work shall follow. The second chapter contains the first phase of Jameson’s three-tier methodology. The text’s greater function as mentioned means the initial focus will be on the text, and here the task will be to search for contradictions and tensions in the form of the text. The third chapter contains the second phase which carries a mediating purpose, i.e. smoothing the transition between the historical issues and that of the text. In other words, this phase deals with ideologies and social class. The third and final phase of the methodology make up the contents of chapter four. The tensions and conflicts that were initially identified at a formal level, mediated through ideologies will at this point be situated in a wider interpretational context, i.e. the economic base which – for Marxism – is the determining factor of society. The economic discussion will focus on modes of production and their impacts on society.

Although the project may have emerged from growing contextual concerns relating to the church in Samoa (and other Pacific Island nations), it is the hope of this research that any conclusions drawn at the end may make a contribution not only to studies of the Haggai and prophetic corpus in the Bible, but also to debates in Marxist criticism.