

Speaker: Brother HP Mansfield

Class 3

My dear brethren and sister in Christ Jesus

Well, yesterday while covering the subject of Haggai, we covered from verse 1 to verse 11. The first chapter of Haggai can be divided into 3 sections. In verse 1 you have the introduction to the whole prophecy; in verses 2 to 11, you have the first prophecy, a call to labour, and covers verses 2 to 11 and we covered that section yesterday; in verse 12 you have the response of the people to that call to labour; and in verses 13 to 15, you have the condemnation of Almighty God because of the attitude of His people.

The chapter commences with an exhortation. The prophet, as we said yesterday condemned the people because of their apathy towards the things of God. They were claiming the time had not come that they should build in His house. They were setting up excuses by which they avoid the work that was set before them, and the prophet pinpointed their fault before Almighty God; he says, 'you say it is not time to build Yahweh's house, but your own houses I find, He said, are ceiled (or panelled). You have ample time to devote to your own affairs but the things of God lie waste', and He said, Consider your ways. Do you think you're any better than that? do you think you're happier or richer because of that? The answer is, NO, and the financial equation comes to us, b&s, that we can put all our time and energy and effort into the things of this world, we can build up our pleasure, we can build up our material possessions, we can allow the things of God to lie waste, but we're none the happier for it, nor are we any the richer for it, because true riches come from the things of God. So the prophet was able to point out to them that as they laboured from early morn till late at night, they really weren't a prosperous people! Though they laboured much, their returns were little! He said, why was this? because you're blaming it on natural causes, you can blame bad harvests, you can blame lack of rain, you can blame frost and hail; he mentions all these things, and then he says, 'behind all that is the hand of God'. You do not prosper, he said, simply because you fail; you fail to allow the things of God to dominate your minds; and the whole subject matter of this prophecy is, **consider your ways!**

So when the people heard this they responded. Zerubbabel the son of Shealtiel the governor, and Joshua the son of Josedech the high priest, they stood up and exhorted the people and they listened to the voice of the prophet and they responded by leading the people in action. They hearkened to the Word of God and they acted upon that which they heard, and that's the important thing, because as has been stressed in this bible school before, we can listen to the Word of God, we can study the word of God but we must put into practice the things that we hear! We can listen to this exhortation , consider your ways, we need to do that ourselves! and we can be just as guilty as these people and the greatest sin in all these scriptures, the greatest sin is that God dislikes more than anything else, is a blindness, a blindness of heart to the things of God. Why

was Laodicea condemned? because as we read in the 3<sup>rd</sup> chapter of Revelation, 'because ye know not the abject poverty of your state'; you don't realize it, you don't know it, you think that you are increased with goods, that you have need of nothing; you do not know how poverty stricken you are!' That was the condemnation on Laodicea and right through the prophets the same condemnation is heaped upon the people of God, that they did not understand! They'd come to Him on memorial day, they'd offer their sacrifices to Almighty God and they'd meet together as the Law commanded them, **but they did not understand that something more than this mere formalism was required!** And so the prophet says, 'consider your ways'.

Right down through the arc of time, the same message comes to us, 'consider your ways' because b&s, I know as much about as ecclesial life as anyone in this room, I've travelled extensively around the world, and I've seen the ecclesia, and I know full well that we're no different than the ecclesia of the past. Brother John Martin has pointed out that it was the mixed multitude with the Jewish people that were lead astray; the mixed multitude were there; the mixed multitude lead in the insurrection because they remembered what they had in Gentile times. The Jews were slaves down in Egypt, the mixed multitude weren't; they enjoyed the pleasures of Egypt to the full, and they began to talk about it. The joys of Egypt, the pleasures of the richness of Egypt; the happiness of possessing material things; the need of this! They began to talk about it, and as the Jews heard about it, they were turned too and wept, 'why can't we have these things?' and you know, b&s, that's the exhortation of Haggai and that's the exhortation of today! and remember on our first day when we considered this, when we gave a picture of an enthusiastic company of people leaving Babylon determined that they would build up in the land of Palestine, the fortunes of Israel once again. Then a few months later, that enthusiastic group was sadly disappointed and had gone back to building up their own homes; and we're enthusiastic here and we're built up with the studies, and we come from a special effort or a gathering like this built up with what we're not going to do, and in 3 months time, where are we? We're going to mark up our bibles, we're going to have study groups, we're going to make Elpis Israel the foundation of our life; but we get to a difficult part of Elpis Israel and we decide to have a free day; or we find we haven't got time to mark up the prophets; or we find that something else is going to discourage us here; and the enthusiasm is like a bottle of pop, you open the cork and its over the top and that's the end of it all! That's human flesh, human nature, and consider your ways!

But on this occasion, notice verse 12, 'Then Zerubbabel the son of Shealtiel and Joshua the son of Josedech the high priest, with all the remnant of the people, **obeyed the voice of Yahweh their God and the words of Haggai the prophet**, as Yahweh their God had sent him, and the people did fear before Him'. Now here was a people who hearkened to the Word and obeyed it; here was a people who feared before their God. What was the nature of that fear? what did that fear induce in them? what did it cause them to do? In the 66<sup>th</sup> chapter of Isaiah and verses 1 and 2, we have the answer to that! In Isaiah 66 verses 1 and 2, we have outlined to us a healthy fear. In verse 2 particularly, here the God of Israel says, 'to this man will I look, to him that is poor and of a contrite spirit, and trembles at my word'. A man that trembles at the Word, a man that opens this Word and trembles at the voice of it', that is a healthy fear. And at verse

5 we have these words, 'Hear the word of Yahweh, ye who tremble at His Word', there is a healthy fear in the things of Almighty God.' The Psalmist in the 147<sup>th</sup> psalm and verses 7 to 11, spake in similar terms of a healthy fear; and we need to develop a healthy fear for the things of God. You know, when we love a person really much, when we really deeply love a person we fear to offend him; and that is the fear that the scriptures inculcate, a fear to offend Him. So it is in Psalm 147 and at verse 11 we read, 'That Yahweh taketh pleasure in them that fear Him, in those that hope in His mercy'. Notice how fear and hope are blended together; we fear to offend Almighty God and we hope in His mercy.

So in the days of Haggai, these people hearkened to the voice and they obeyed it. There were the two actions, first they heard and then they obeyed. Sometimes, we are told in Christadelphia, so long as we live the life, we don't need to worry about all this study; but how are we to know how to live the life unless we turn to the word to determine what is the life! How do you know what the LORD requires of you unless you find it out? The world about us doesn't seek it out, they don't turn to the Word, they have a conscience which determines what is right or wrong. But here was a people whose conscience had been awakened to the fact that they were not doing what God required of them. They hearkened to the voice and then they obeyed it, they did fear before their God!

Then in verses 13 to 15 came the wonderful commendation! and you know, b&s, in reading the scriptures of truth, we must learn this process of making a mental picture of what occurred. When you read any book, if you can make a mental picture of what you are reading, you will retain that book; you can do it with any sort of a book. You can do it with a history book, you can do it with the Scriptures; when you read that the desert shall blossom as the rose, you have to let a picture of a desert come before your mind and then the glory of the rose, and you'll understand better what is being said. When you read a chapter like the first chapter of Haggai, see the picture! there is 4 months work in Haggai, in this first chapter there are 24 days during which he stands up before the people to deliver this message in a series of statements.

Imagine the prophet standing up and proclaiming this, 'Zerubbabel and Joshua hearken to it, the people are called together; they implement the words. Then again the prophet Haggai stands in the midst and now there is a different answer; From the voice of the Almighty comes a reply, '**I am with you, saith Yahweh**', in verse 13, there is a commendation, **I am with you!** We read, ' that the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, the governor of Judah, and the spirit of Joshua the son of Josedech the high priest and the spirit of all the remnant of the people and they did come and they did work, they worked in the house of the LORD their God.' They worked and therefore they got the commendation. 'He stirred up their spirits', How did He do that? did God do something to them personally in that sense? Did He pour His spirit into them and so move them to do what they did? how did He stir up their spirits? We're told here, 'when Haggai stood up in their midst and proclaimed the Word of the LORD; it was God stirring up the spirit of the people by the power of that Word. It's the power of

the Word that can move us today, it can stir us up to that, and that's why we're gathered here, otherwise, we're fools.

That spirit can stir us up and that's the spirit of utterance, that's the Spirit Word that will stir us up to the work of the truth.

So in the 4 and 20<sup>th</sup> day of the sixth month, in the second year of Darius the king, saw a picture of a people dedicated to work, to labour because they had hearkened and obeyed the Word of God. Now b&s, if you have any questions at any stage, don't hesitate to ask them! what I mean by that is this, if I'm not making these verses clear, if there is any point that I don't make clear, don't hesitate to ask. Now I want to bring before you, a notable feature of this prophecy! It's very small, there are only 2 chapters and yet, no less than 14 times do we find God using a remarkable title in relation to Himself. The title is, **the LORD of hosts**, you see it constantly; it is found in the 2<sup>nd</sup> verse of the first chapter; in the 5<sup>th</sup> verse of the first; in the 7<sup>th</sup> verse of the first chapter; in the 9<sup>th</sup> verse of the first chapter; and in the 14<sup>th</sup> verse of the first chapter etc. No less than 14 times does God direct Himself to the people of Israel as **the LORD of hosts**, and I want to tell you what that title means because it's ecstatic to this subject.

Now let's look at the background once again, because the background tells us the story. What's the background? 42,000 people under Zerubbabel had come back to the land. They saw ruin on every side, they started to build up the foundations of the temple; to rear up the old one and then the enemies of God hindered them in the work. They became discouraged, work over flesh, the enemies roundabout discouraged them! They became discouraged and because they became discouraged they gave the work up! and who spake to them? Yahweh of hosts, the LORD of hosts, and that title means, **Yahweh of armies** and it was a reminder to Israel that in the heavens was One more powerful than the combined armies of the whole Gentile world. They had access to the LORD of hosts, Yahweh of Armies, they had access to Him who the Lord Jesus Christ said, 'if I pray unto Him, He would send 12 legions of angels'; they had access to Him whose captain Joshua had seen with a drawn sword, when Joshua had said, 'who are you? are you for us or against us? he said, 'no, I'm captain of Yahweh's host, captain of Yahweh's army'. A simple prayer could have brought that army of heaven helping those people. They had forgotten that! and that's why 14 times that title is used, Yahweh of hosts, Yahweh of Armies, and it reminded Israel that they weren't on their own, and it didn't matter that there was only 42,000 people there; and the whole weight of the Gentile world was launched against them, the great army of the heavens was there to move to their defence, if they required it! Therefore, it is that One who is speaking to us, Yahweh of hosts, and you know, b&s, you know, unless we are deluding ourselves as far as the truth is concerned, that every one of us here, has access to that army. Do you know this, that sometimes the Commander of that army, who is the Lord Jesus Christ, (and if you want a reference take this down, Isaiah 55 verse 4) our Commander sometimes He requires of us, that we will not be defended, that we go into trouble, the angel of Yahweh encampeth around those that love and fear Him, and will deliver them ultimately. But not always now, but we have always access to a power of which the world knows not. You go out there and turn on a tap and out comes water, where from? the reservoir or wherever it comes from! You pray to the Father and you're tapping a

reservoir of power of which the world knows nothing! That's what the prophet is telling them, he's saying, 'Look you've got the great army of heaven to help you, and you're not leaning upon Him for help. Listen to some words that we read in the scriptures on this matter: 2 Kings 6 verse 17, here we have the army of heaven being referred to again. Elisha is in the city of Dothan, the Syrians were the tantalizers, they sent an army for that purpose; one army to take a man, an army against a man; they come to the city of Dothan, the army marches towards that city; inside that city there was panic; there is one man who is calm, Elisha, even his servant is in a state of panic. He sees the Syrians outside, he hears the report of them approaching the city and he's filled with panic. He says to his master, 'Master, what shall we do?' and Elisha says, 'fear not, he said, for they that be with us are more than they that be with them'. Well, the servant could well think that something had gone wrong with Elisha; he might have slept in as brother Martin thinks I did this morning; but nothing wrong with Elisha, there's more with us! why there's an army with them and we're on our own; we can't trust the men of Dothan! how can you possibly say there's more with us than with them? And Elisha prays, 'LORD open his eyes that he might see. And then he saw, surrounding the army of Syria he saw the host of heaven and it was revealed unto him then by that vision, that that host was there!

Now, b&s, the bridge that connects us with heaven, and the bridge is the host of the Elohim, the angels, in the first chapter of Hebrews we are told that they are ministering spirits sent to minister for those who will be heirs of salvation. The Lord Jesus Christ said, 'that they who offend one of these little ones, for their angel in heaven doth always behold the face of their Father. Jacob said as he spake to these boys, 'the angel which guarded me, let him guard these boys'. Down through the scriptures we read of angels being placed over the affairs of the saints; now placed over your affairs and over mine. There are those angels that are observing to this present moment in time; we don't see them, but we're like the servant in the city of David. But if God were to open our eyes, we would see them, and one day we shall see them! and having been told great things, we shall see the angels of heaven ascending and descending on the Son of man. A link with heaven! so He has sent them to help us in our work of labour.

In all parts of the Word, you find references to the great divine hope of heaven of whom Haggai mentions here. This word here, 'Yahweh' is a most interesting word because it is a prophetic word; when Moses said to the angel of the bush, 'what is His name that I might tell the Israelites?' he gave him the name of 'Yahweh' and he explained what that name meant. It is a prophetic name and it means **He who will be** and it points to some future manifestation of God. **He who will be**, now who will He be? He will be, Moses was told, the Elohim of Abraham, Isaac and Jacob, the mighty ones of Abraham, Isaac and Jacob. Who was the foremost? the Lord Jesus Christ. We look at the Lord Jesus Christ, we observe His character, we hearken to His language, we look at being and do you see anything of the flesh in that? in the character, the words, and the deeds of the Lord Jesus? Not at all! in all that we see a reflection of God, only in the flesh do we see a reflection of flesh; but in Him we see a manifestation of Almighty God, so that He could say, 'he that has seen Me, hath seen the Father'. God was manifest in Him, God was in Christ reconciling the world to Himself. Now that's one being that **He will be for!**

Now we read in the 15<sup>th</sup> chapter of Acts in verse 14, 'that God is taking out of the Gentiles, a people for His name, what is His name, Yahweh, I will manifest Myself. We are the people taken out of the Gentiles, a people for His name; and it is important for us, that we try to reflect in some measure, the divine qualities of God that we see reflected in the Lord Jesus Christ! That's the purpose of our call, that we may reflect in our lives, the divine quality that we see reflected in the Son of God. We look at Jesus Christ and we see how He acted and if He saw the reflection of that character and that's the holy calling to which we have been called.

If you turn to the 38<sup>th</sup> chapter of Ezekiel, I just want to show you how this name has been

printed in the Authorized Version of the bible. In Ezekiel chapter 38, if you look carefully at this I want to show you what the translators have done in order to tell us where the divine name occurs. In verse 1 of Ezekiel 38 we read, 'The word of the LORD came unto me', now notice how that word is printed in your bible. According to a printer's definition it is printed in small capitals; notice the same word in verse 3, Lord God, but notice that that is printed in a different way, it is in the lower case. In verse 1 it is in small capitals in verse 3 it is in the lower case; a capital L and then a small 'ord'. In verse 1 the word is **Yahweh** and in verse 3 it is **Adonai** an entirely different Hebrew word; wherever you find the word 'lord' printed in small capitals, the word is 'Yahweh'.

Now let me tell you about the word **God**. Notice in first 3 the word God is printed in small capitals; compare it to the way the word is printed in verse 27 of the previous chapter. There you have the word God printed in the lower case. Again, when you have the word God written in small capitals, the word in the Hebrew is **Yahweh**. Wherever the words 'Lord and God' appear in small capitals the word in Hebrew is Yahweh, so then in this chapter you see, Ezekiel 38 verse 1, Lord is in small capitals and in verse 3, God is in small capitals, and they're both translated the same. But the word that really gets some expression there is the word Yahweh; and we find it for example in the 68<sup>th</sup> Psalm, 'Extol Him, by His name of Yah' (verse 4).

So in Haggai, we have the LORD of hosts presented to our view, as the great Hero of the drama of that day, and that brings us to the end of the first chapter. Before going on, if anyone has any questions on the first chapter, I will pause here for a couple of minutes.

The 2<sup>nd</sup> chapter of Haggai. Now we come to the first prophecy of this second chapter of Haggai in verses 1 to 9 of that chapter and here he speaks of the future glory of the temple, or the glory of His temple. It commences at a very interesting epoch of the Jewish calendar. 'In the 7<sup>th</sup> month, in the one and twentieth day of the month, and the word of Yahweh by the prophet Haggai'. Now this was a very important time in the Jewish calendar, in the 7<sup>th</sup> month in the 120 day; this was the last day of the feast of Tabernacles. The feast of Tabernacles was a feast of great rejoicing in Israel. The people gathered together and they rejoiced before their God, It followed the day of Atonement and the day of Atonement was a time when everyone was called upon to

afflict themselves before Almighty God. You have this expression in Leviticus 23, and just in passing, it may be wise just to look at it. In Leviticus 23 and verse 29, we have the instructions to Israel as to what they should do on the day of Atonement. We read at verse 29, 'For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people'. That was on the day of Atonement, they had to manifest the special characteristics, they had to be afflicted in that day, otherwise they were destroyed. The word 'afflicted' there, in the Hebrew means 'to humble', 'to depress oneself', to abase oneself, to chasten oneself, and on this day of Atonement they had to humble themselves, they had to abase and chasten themselves. It was a time when the high priest went into the Most Holy Place with the offering for the people; and whilst he was in the Most Holy Place, the people outside had to humble themselves before their God, they had to chasten themselves before their God. They had to await the return of the high priest, and when that high priest returned, he turned to say that their sins had been blotted out. So on the day of Atonement, the high priest went into the Most Holy Place, while he was there the people humbled themselves and then out he came again.

Then, following the day of Atonement, on the 15<sup>th</sup> day of the month and so on, the feast of Tabernacles took place and the people then were told to rejoice, as you can notice in verse 40, 'ye shall rejoice before the LORD your God seven days'. So on the 10<sup>th</sup> day of the 7<sup>th</sup> month they had to afflict themselves and then on the 15<sup>th</sup> day they had to rejoice, because of the changed circumstances, their sins had been blotted out, the day of Atonement was over, the feast of Tabernacles was here and the whole of Israel, their harvest having been gathered in, was gathered together to rejoice; and this is a parable of our state. Our high priest has gone to the Most Holy Place, the day of Atonement is now with us, and we are awaiting His return; while He is gone we must humble ourselves, chasten ourselves, we must abase ourselves before Almighty God. This is not the time of pleasure for us, we're awaiting that! When He returns the feast of Tabernacles will take place, so for the moment we must be humbled before our God and we must recognize our low estate before Almighty God, because our high priest has gone into the Most Holy Place to cover our sins.

When He comes back as we read in Hebrews, He appears without sin unto salvation, and then we will rejoice before Him in the glorious feast of Tabernacles which shall take place when the whole harvest shall be gathered in and we shall be as one before Almighty God, and the time of rejoicing will take place.

Now it was on this day, in the period of this last day of the feast of Tabernacles, that Haggai stood up in the midst of the people, and you can understand the circumstances. Here they were back in the land, here they were rejoicing in the feast of Tabernacles, the people gathered together, such as we are today, Suddenly, Haggai the prophet stands up in their midst; he has received a revelation from Almighty God, and he speaks the words to them that he speaks in the following verses.

'Speak to Zerubbabel the son of Shealtiel the governor of Judah. and to Joshua the son of Josedech the high priest, and to all the people saying, Who is left among you that saw this house in its first glory? and how do you see it now? is it not in your eyes in comparison of it as nothing?' That was the message he gave! He said, we're working on

this house, we're working on this temple, have a look at it, what do you think of it? Who among you are old enough to remember the temple of Solomon? do you remember the gold and the glory of it? do you remember the sacrifices ascending unto Almighty God? do you remember how people from all parts of the world used to congregate together around that temple? Do you remember how it was one of the seven wonders of the world? Well, what do you think of this? nothing! and then they remembered what happened-not quite to compare to the other day! but when they laid the foundation of the temple, those that remembered the glory of Solomon's temple, they wept; they wept sore because they remembered the glory of Solomon's temple. What did they see before them? a humble building and it seemed as nothing! It seemed pitiful. We've only got 20-30 in our ecclesia, we have a hired hall, we have a decent lot of speakers; but people are laughing, 'yes, the bible class is here on Wednesday night but it's not worth going to; yes, it's very good to be earnest in the truth, yes, we've got to go tonight, but I've got to get this business over with, and then I'll have a bit of time for that! In other words, it's contemptible! We don't give up everything for it, we're not prepared to sacrifice for it!

What about the apostle Paul? I was telling the young boys about him today, about how he went to Jerusalem; how the mob got onto him and kicked him to bits and tried to murder him; how he stood up before them with blood streaming down from his face, his clothes torn and dust all over him, and he put before them the truth and how a blinding light had sent him to Damascus to be a changed man and how nothing was going to deter him from preaching the truth. How he rejoiced in this suffering because he was able to see the fellowship with Christ's sufferings. That was Paul, not for me! I get up late in the morning and I've a bit of a headache, and don't you get near me today, I'm feeling very irritable! and that's how it is! and you know, b&s, it's true, it's written in the book, it's there alright, that's the position as far as we are concerned, that is the position. We say the truth is something contemptible because there are only a few people getting it. Billy Graham, what an organization, church of Mormons, a glorious organization; the Christadelphians, a poor poverty-stricken crowd! That's what it amounts to! Is it not in your sight as nothing? and contemptible? But now, says Haggai, 'be strong, O Zerrubabel, saith Yahweh, and be strong, O Joshua, son of Josedech, the high priest; and be strong all ye people of the land, and work, for I am with you!' and that was an important statement for them and that time.

'Work, for I am with you' and so the message came down to them that they should be strong in the eyes of God.

Now, before we go on from that, let me take you over to Malachi, and here we want to pinpoint the idea that I've just been stressing, **'Is it not in the sight of you as nothing'**. Malachi had the same message as every generation has required, because in the first chapter of his prophecy and verse 6, 'A son honoureth his father, a servant his master, if I be a father, says Almighty God, where's my honour? if I be a master, where is my fear? it's you that despise my name'. You despise my name, He said. And they said, 'wherein have we despised it?' They didn't understand, they were like Laodicea, because to you it is contemptible! What do you mean, they said, it is not contemptible, look, we come along every Sunday morning; why I gave out 3 pieces of literature last



week, how can you possibly say it's contemptible. So they reasoned, but He said, 'you're offering the blind and the lame; you're offering Me the second best, you're offering Me the second best in your life; Go and offer it to the governor and see if he'll take it. They wouldn't dare! yet they dare offer the second best to Almighty God, but only the best should they offer unto Him. Therefore, the message to them was, 'Be strong, O Zerubbabel, be strong, O Joshua, be strong, O ye people of the land, for I am with you, saith the LORD. According to the word that I covenanted with you when you came out of Egypt, so my spirit remaineth among you; fear ye not'. According to the word that I covenanted with you when you came out of Egypt, (brother Martin has been telling us about that) God made a covenant with Israel, does God change? 'No, He says, I haven't changed'. There are Jews in the world today, did the Jews turn. did they break the covenant? they broke it continuously! He is unchangeable, He doesn't alter, He doesn't change; Malachi says the same message!

Malachi was a little after the period of the time of Haggai. In the 3<sup>rd</sup> chapter of Malachi and verse 6, Malachi says the message of Deity, 'I am Yahweh, I change not, therefore ye sons of Jacob are not consumed'. So Haggai reminds them of this, he says, 'The word that I covenanted with you when you came out of Egypt, so my spirit remaineth with you; fear ye not'. Don't be afraid of your difficulties, don't be afraid of your troubles; don't be afraid of all pitfalls of your youth; yea, remember Me, and fear ye not for I am with you, though the whole world might be against you'.

Any questions, b&s? Well, what I'm trying to put over at this bible school is this, if you understand one book of the bible thoroughly, you've gained something! We want to go away with an objective, as I suggested yesterday; there are 66 books in the bible, and if you've got 1 thoroughly, you've only got 65 left to know the whole bible thoroughly. But you see, Haggai is only 2 chapters, so set an objective that you're going to master this book and mark your bible up. As I said yesterday, if you don't have a wide margin bible or a bible that lends itself to bible marking, I suggest that you purchase one; it's only 7 pound 10, that's not very much, because you paid 7 pounds 5 for this week, and how long is it going to last? a week! and how long will you use your bible? you use it every day, and it could be with you for 50 years and it could give you life eternal for 7 pounds 10! and you know, b&s, there's a great amount of pleasure in that. You set yourself an objective right at the start, and you say you'll cover one book, I'll understand the book of Haggai, I'll mark it up. You'll accomplish something and you'll be doing yourself a favour; not Almighty God, but yourself a favour and you will be helping yourself to develop within yourself the characteristics that God desires; and above all you'll be honouring His name and that's the only way you can honour God today, by honouring His name.