

Speaker: Brother HP Mansfield

Class #4

Brethren and sisters in Christ Jesus.

We commence today in the 2nd chapter of Haggai and at verse 6. We're now going to commence the part on the most important and perhaps the most difficult portion of this prophecy. Therefore, it is very important that you take careful heed to what we state and be ready to ask any questions in relation to this matter.

So in the 6th verse of the 2nd chapter of Haggai, we hear again the words of the prophet. 'Thus saith Yahweh of hosts, Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land, And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith Yahweh of hosts', and that was the message he delivered unto the people, as they met to build the temple in their day and generation. He's pointing forward to a temple that will be built in the future age. He's showing that whilst Almighty God will take glory in that which they were doing in their day and generation, that the works that they were doing, was not the ultimate of the divine purpose. But the ultimate of the divine purpose will yet be revealed; and bringing the lesson right down to our day, b&s, the work that we do for the cause of God today, whilst a powerful and a valuable work, it is not the ultimate of the work that shall be done in the cause of Almighty God. The establishment of an ecclesia is merely a means to an end, the circumstances of life in the ecclesia today, is the scaffolding upon which will be built, that erection of the age to come. The prophet impresses upon the children of Israel, that the very things that they were doing were going to be swept away, because they were only typical of a greater glory and they must build in faith with a vision that looks towards a greater time. He would put before them that vision of the future age.

Now I want you to notice carefully, one word in this verse 6; I want to show to you that on that one word, the apostle Paul taught a doctrine. It impresses us with the importance of the words of scripture; we're fond of saying, the bible is the inspired Word of God, and the further we look into it, we find that God was very careful to express His purpose in exact language. What book is there like this book before us? what volumes have been written, not only upon the doctrine of this Word of God, but the very words that have been used by Almighty God? The closer we look into this matter, the more that we see, that the apostles of the New Testament, searching carefully the very words of scripture, that they might understand the very significance, not only of phrases, but of the words of scripture, and here we have a case in point! Paul takes one word out of that verse, and upon that one word he explains the purpose of God; and the word is the word '**one**'. We will see how closely the apostles look at the words of God that they might appertain God's purpose. If we turn over to the place where this is quoted in the

Hebrews, we will find how that the apostle uses that phrase. In Hebrews 12 and at verse 26, Paul said, 'His voice then shook the earth (that is at Sinai) but now He has promised saying, yet once more I shake not the earth only but also heaven. This word **'yet once more'** signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear'.

Now Paul looks at Haggai 2 verse 6, and he sees that God is going to shake once the heavens and earth, the sea and the dry land. And he says, the fact that God is going to do it once, shows that He's not going to do it twice; therefore the things that remain after the things shaken, have been shaken, are there for ever. That's the reasoning of the apostle Paul, that's what he is saying in Hebrews 12 verse 27 when he says, 'This word 'yet once more' signifies the removing of those things that are shaken, as of things that are made (things that are temporary, things that are finite), that those things that are eternal may remain'. Then he goes on to show that these words in Haggai 2 and verse 6, relate to the establishment of the kingdom of God in power, because as Paul goes on to say, 'wherefore we receiving a kingdom which cannot be removed', and as we search into the pages of God's word, we find the kingdom of God set before us in two stages. Here in the Old Testament, we see the kingdom of God in its finite stage, in the age to come, the kingdom of God in its permanent state, and the apostle Paul is drawing our attention to that! and here the prophet Haggai is saying that these things will be shaken, that the things of the kingdom of God might remain. So upon that one word Paul bases that teaching, he shows that these things are going to be removed and the very word he uses in that 12th

chapter and verse 27, means in its Greek form, to change to a new basis, to transpose, to alter'; so this very word 'the removing' means to 'to change to a new foundation or basis', a basis which never be shifted. We receive a kingdom which cannot be removed!

Now turning back to Haggai 2 verse 6, we notice the things which are to be shaken; He's going to shake the heavens, the earth, the sea and the dry land'. Now I know full well that that is the manifestation of the Lord Jesus Christ in power; there's going to be a great shaking of the earth, a literal shaking of the earth, but Haggai is not speaking of that here. These are symbolical terms and Paul says that, he aligns this with the kingdom of God. So Haggai says, 'I will shake the heavens and the earth, the sea and the dry land', and these are political terms. I believe, the heavens and the earth relate to the Jewish order of things. I believe the sea and the dry land relates to the Gentile order of things, and I will show you reasons for that later on in the 2nd chapter of Haggai; that whether Jew or Gentile these sort of things had to be shaken. 'I will shake the heavens and the earth, the sea and the dry land, and frequently throughout the scriptures, the Jewish order of things are related to the heaven and the earth; constantly throughout the scriptures they are related to those words. So we learn that the heavens and earth are to pass away, but my words will not pass away, and that was the statement of the Lord Jesus Christ, and He meant what He said; and it came to pass, the heavens and the earth did pass away; the Lord meant those words; He said, 'the heavens and earth shall pass away but my words shall not pass away'. In

AD.70, the Jewish heavens and earth passed away, and the Lord's words were upheld. The Jewish order of things had passed away, but the Lord's words were continued. We know full well, because it is a foundation doctrine, that this world will never pass away; we have statements such as that contained in Psalm 148 verse 6 where we read of Zion which cannot be moved; in Ecclesiastes 1 verse 4 where we are told, that the earth abideth forever. But in addition to that we are told, 'the heavens and earth, the sea and the dry land are to be shaken right out of position, and I say that this relates to the order of things in Israel.

Now if you turn to the Isaiah 1 and verse 2, you have this language used by the prophet as he addresses the people, 'Hear, O heavens, and give ear, O earth for Yahweh hath spoken'. He addresses the rulers of Israel and he addresses the people and he says, 'Hear, O heavens, and give ear, O earth'; you rulers hearken and you people hearken, and later on in the same chapter in verse 10, he uses a different phraseology, 'Hear the word of Yahweh, ye rulers of Sodom (the heaven); give ear unto the law of our God, ye people of Gomorrah (the earth)' and there were the heavens and earth to whom he was addressing these words, the Jewish rulers and the people of Israel. Moses also used similar terms in Deuteronomy 32 verse 1 (we needn't turn to it), they are similar terms as those in Isaiah, In Isaiah 34 verses 4 and 5, the prophet again uses a similar phraseology, and similar symbology, addressing on this occasion Gentile powers. In Isaiah 34 verses 4 and 5 he says, 'all the host of heaven shall be dissolved, the heavens shall be rolled together as a scroll. All the host (the stars) shall fall down as a leaf falls from off the vine, as a falling fig from the fig tree. For my sword shall be bathed in heaven: it shall come down upon Idumea, the people of my curse, to judgment'. His sword will be bathed in heaven, it will come down upon the people of Idumea, (not bathed in the literal heaven) but bathed in the political heaven of Edom; and all the host of heaven shall be dissolved, the statesmen of Idumea, the mighty men of Idumea, they will be set from off their places of power and the heavens shall be rolled together as a scroll. It won't exist anymore, it will be rolled up like a scroll and put away, and is going to be the fate of Edom, or Idumea.

Again, he uses a similar phraseology in Isaiah 51 and verse 6 and there we read, 'Lift up your eyes to the heavens and look upon the earth beneath; for the heavens shall vanish like smoke and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever'. So here was certain heaven and certain earth that would vanish and be destroyed, but those who sought Him would find salvation. Here we have the Jewish heavens and earth referred to; we can link this up with the wonderful words that we so frequently quote in the same prophecy of Isaiah in chapter 65 where in verse 17, Isaiah speaking by the Spirit says, 'I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in which I create, for behold, I create Jerusalem a rejoicing and her people a joy'. There are the new heavens and the new earth - Jerusalem a rejoicing and her people a joy, and a new order, a new constitution, these are the things that Haggai saw.

So if you go through the prophecy of Isaiah, you'll find the prophet using 'heaven and earth' in that fashion, and you will find him using the symbology of the sun and the moon

and so forth, in a similar way. It's frequently used throughout the scriptures; for example, in Malachi 4 and at verse 2, the Lord Jesus Christ is styled the Sun of righteousness who will arise with healing in his beams; in Isaiah 60 verse 2 we are told that darkness shall cover

the earth and gross darkness the people, but the glorious Sun of righteousness shall arise to dispel the darkness. You have it also in 2 Samuel 23 verse 4, where David looking forward to Messiah's reign, likens it to a glorious day in which the sun shall be seen shining in the heavens above illuminating the earth beneath. Now I want to take you to a remarkable and beautiful reference in scripture, the 89th Psalm, and see how this applies to ourselves; in verses 35 to 37, 'Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven'. Now the throne of David will exist before him for ever; the Lord Jesus Christ shall reign upon that throne, and when He returns, He returns as the Sun of righteousness with healing in His beams to establish the throne of David, which will then be ever before Him. But then he also says that, it shall be established forever as the moon, and the moon is likened to a faithful witness in the heavens. Now when the sun goes down we see the moon in the heavens, the light of the moon is reflected light, it has no light of itself, it is reflected light. It reflects the light of the sun, so with no sun there would be no moon to be seen in the skies. The light of the moon is the reflected light of the sun, and the fact that we can see the moon in the darkness of the heavens, tells us that the sun is in existence though we can't see it, because the moon reflects the light of the sun. It reminds us that there's going to be a new day dawn because there in the glory, the silvery glory of the moon, the darkness of the heavens above, is the reflected light of the invisible sun. The ecclesia is like the moon, a faithful witness, and the fact that we're in the tent here today, gathered around the word of God, the fact that we've got a banner out here saying that we're Christadelphians or Brethren of Christ, testifies that the light within us is the light of the invisible Son; the Son is absent but we know that He is going to return as surely as we know that the sun will appear on the morrow. But in the meantime, there is no Son here and the reflected glory of the Son is seen in the moon, in the ecclesia; we have no light of ourselves. Of ourselves we are dark, there is no luminary in us, we must reflect the light of that Son and we do it as a faithful witness in the heavens. Abraham was taken out of the darkness of the infant

sky and he was shown the sky above and he could see the stars gleaming out of the canopy of darkness and he was told, 'so shall thy seed be'. That was the symbol representing us, we should shine out from our contemporaries as the stars do from the darkness round about us. We live in darkness but we are the stars of heaven in the light of that statement made to Abraham; we are as the moon, a faithful witness in the darkness of the heavens, but we can only reflect the light of the Son, and we do that because the Son will come.

I want to take you to one further reference in the 30th chapter of Isaiah and verse 26 in relation to this symbol. In verse 26 we read, 'Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Yahweh bindeth up the breach of His people, and healeth the stripe of their wounds'. Now when is He going to bind up the breach of His people and

heal the stripe of their wounds? when is He going to do that? He's going to do that when He returns. What happens then? the moon is going to be as the light of the sun and the sun is going to be

seven times stronger than it is at the moment. Now will we be able to bear the light of the

natural sun if it were 7 times stronger than this? Of course, we wouldn't! it would burn the earth up. But it's not speaking of the literal sun, it's speaking of the Lord Jesus Christ, the government of Christ and the ecclesia welded together with Him in that day. The light of the moon shall be as the light of the sun, we will reflect the Son in all His glory; we will be clothed upon with the same nature as Jesus Christ; we will be as the apostle John says in 1 John 3, 'we will be like Him', and people will see in us in that age, a complete representation, a complete manifestation of the Lord Jesus Christ. We will be like the Son, and the sun itself in the age to come, will be sevenfold as the light of 7 days. It will be a complete and full shining forth of glory; 1900 years ago, there was a shining forth of glory, we saw His glory, John says, 'the glory of the only begotten of the Son of God, full of grace and truth'. He said, 'I am the light of the world', but how far did that light penetrate? not very far, only within Judah; but the time is coming that the light of that sun shall penetrate to the extent of the earth, and the whole of mankind shall be illuminated by that Son. So we read here, 'that the light of the Son shall be complete as the light of 7 days in the day that Yahweh bindeth up the breach of His people and healeth the stroke of their wounds'.

So when we come to the 2nd chapter of Haggai and we read those words 'that the heavens and the earth are to be shaken', the prophet is speaking about the political order of Israel, how it is to be shaken out of position and as Paul said, 'that something permanent should ultimately be put in its place'. You know, b&s, all that we're explaining to you is not mere head knowledge, I want to try and impress that upon you. In every one of these symbols of God's word, there's a very powerful exhortation; and it's there, and it's very good to know that the heavens and the earth mean this and that, that the sun and the moon mean this and that, but you know, God is exhorting us as we come to the knowledge of these things, God is speaking to us, not us, and He's telling us how we should appear! Whenever we look at the moon and glory of the heavens above and all that silvery whiteness, the emblem of purity in the midst of darkness, that's the ecclesia's symbol; you just ask yourself if that is the real position in which we look in the sight of the world? As they look at the ecclesia, as we look at the moon and the glory of it, that they shine forth in power in the midst of darkness as the moon above does, that is the symbol and the application of the symbol is to us, individualists. It's very good to say 'yes, the ecclesia doesn't do it' implying that I do, but we need to take these symbols to ourselves and we need to gather the power of the exhortation therein.

So God said to the people, 'I will shake the heavens, the earth, the sea and the dry land, (and I'm going to defer an explanation of the 'sea and dry land' until we come further on in that chapter). Then He says, 'I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory', saith Yahweh of hosts, I will shake all the nations and the desire of all nations shall come, and how often are those words quoted as though they mean what they do on the surface and the desire of all nations shall

come, What is the desire of Australia? Well, the desire of Australia is to beat the British and English or the Americans at tennis! What is the desire of Russia? the desire of Russia is to communize the world. What is the desire of America? the desire of America is to dominate the world commercially. What is the desire of Great Britain? the desire of Great Britain is to come up in the style of the nations. What is the desire of Israel? the desire of Israel is to establish a nation in the Middle East; and is that what God is saying when He says, 'the desire of all nations will come'? and Russia will communize the world and the Australians will beat the British and America will dominate commercially! Of course not! He is not saying that, and in the names that we have given you, we have given the alternate rendering of brother Thomas, and he renders those words, 'the excellency of the nations, they shall come in'. The excellency of the nations, they shall come in, and the Hebraists tell us that the Hebrew noun is in the singular number! The word 'desire' or 'excellency' is in the singular number but the verb is in the plural, so here we have a noun in the singular and a verb in the plural, here we have what a teacher of English would say, this is a mistake. Usually the noun should agree with its verb but here it doesn't, the noun is in the singular and the verb is in the plural; and the noun should be given that proper expression, 'the excellency of the nations or the desirable one of the nation', and who is He? Who is the desirable one? the Lord Jesus Christ, He is the desirable one; and why is He associated with a plural verb? because when the Lord Jesus Christ appeared 1900 years ago, there was One, the individual, the Lord Jesus Christ. When He appears the second time, there will be a community, the multitudinous Christ, and He will be at the head of that community. So in that verse and in that statement that we find ourselves, the excellency of the nations, the Lord Jesus, and 'they' the brethren of Christ shall come in, So in that verse God is saying, I'm going to shake the nations, I'm going to destroy their power, and in their place I'm going to establish, the excellency of the nations, and with Him will be a company of glorified ones, all of whom have been taken out of the nations, as peoples for His name.

Then He says, 'I will fill this house with glory', saith Yahweh of hosts. You know, they built that temple (and we'll show that later on) they built that temple but there was one thing lacking in that temple that was in the first temple. When Solomon built the first temple, the glory filled the house and it drove the priests out, they couldn't minister because of the glory that was in that temple; it was a symbol of what Christ would do! But with this second temple there is no glory in it, there is no glory manifested in it. In the first temple when the high priest penetrated the veil and he came into the Most Holy Place, he found the Shekinah glory of Almighty God shining above the mercy seat and between the cherubim. But in the second temple there was no glory there, it had departed! The prophecy of Ezekiel speaks of that in the 8th chapter of Ezekiel, the prophet Ezekiel was shown that glory departing from in the midst of Israel; Ezekiel 8 verse 4 he says, 'Behold, the glory of the God of Israel was there', it was in the midst of Israel in the days of Ezekiel. 'Behold, he said, the glory of the God of Israel was there; but in the 9th chapter and at verse 3, he sees the glory departing from the temple; he said, 'the glory of the God of Israel was gone up from the cherub, whereupon He was, to the threshold of the house'. Then in chapter 10 and at verse 4 we read, 'the glory of Yahweh went up from the cherub, and stood over the threshold of the house, and the house was filled with the cloud, and the court was full of the brightness of Yahweh's

glory'. Now if you follow these references through, you find that Ezekiel, first of all, says that the glory was in the house, he sees the glory come out to the court yard of the house, then as he speaks of it, he sees the glory departing from the house by way of the east. In verse 18 of the 10th chapter, 'then the glory of Yahweh departed from off the threshold of the house', and in chapter 11 and verse 23, 'and the glory of Yahweh went up from the midst of the city, and stood upon the mountain which is on the east side of the city', and that is the mount of Olives. So Ezekiel saw the glory leave Jerusalem by way of the east. And significantly enough, in the 43rd chapter of his prophecy and at verses 1 and 2, he in vision saw that glory return by way of the east. He saw it disappear by the way of the east and in a future age, he saw it return by way of the east, so that we read in verse 2 of Ezekiel 43, 'The glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters' (notice the difference) In the temple that Ezekiel saw, the temple of Solomon, the glory was a shining light above the mercy seat and between the cherubim, it departed by the way of the east; he predicts the time will come when it will return by way of the east, but in a different form, notice! because it returns as a man at the head of a company of people. He expresses that in the words, 'his voice', the voice of whom? the voice of the glory of Yahweh. His voice was like the voice of many waters - there was one in a multitude! Jesus Christ and His brethren. It is shown manifesting a glory and coming from the way of the east, and returning to the temple. You can link this up if you like, with the 14th chapter of Zechariah, where we read that he speaks of them on that day upon the mount of Olives, which is at the east of Jerusalem, the very mount where Ezekiel saw the glory departing.

When Jesus Christ left this earth, where did He leave it from? the mount of Olives. When Jesus Christ appeared we read in John 1, 'they saw His glory' and then they saw that glory depart by way of the east, and the world is destined to see that glory return also by way of the east; and Haggai said, 'I'm going to shake the heavens and the earth and I'm going to shake all nations. But the desire of all nations shall come, and the house I'm going to fill with glory. And the glory is not going to be the shining light like it was in the days of Moses and the days of Solomon, that glory, b&s, is to be you and myself, if we are approved in that day. We will form the glory that will fill the temple in the age to come. It will be a glory manifested in a community and we can be members of that community in the age to come.

Then in verses 8 and 9, the prophet says, 'The silver is mine and the gold is mine, saith the LORD of hosts, and the glory of this latter house (and I want you to note the rendering of that, it should be rendered 'the latter day glory of this house' not 'the glory of this latter house', but the latter day glory of this house shall be greater than the former, saith Yahweh of hosts'. Now consider those words! 'The silver is mine and the gold is mine; and the glory of this latter day house shall be greater than the former, saith the LORD of hosts'. When they left Egypt, God said to Israel, 'spoil the Egyptians', and Egypt gave into their hands, all its wealth, and with that wealth they beautified the tabernacle. In the days of David, he desired to build the temple; he wasn't permitted, it was given to Solomon his son, but David gathered precious stones, he gathered wealth for that temple. When David conquered a city, the first thing he said was, 'lead me to the

treasury', and to the treasury he went, and the gold and the silver and the wealth of that city, David said, 'this is mine' and it was stored up for the temple of Solomon. In the age to come as we read in the 60th chapter of Isaiah, when the Lord Jesus Christ has put down Russia, and when the time has come when the temple of the age to come will be built, Jesus Christ will indeed build it, we read in verse 11 of Isaiah 60, 'That the forces of the Gentiles shall be brought unto Zion (the wealth as we have it in the margin) will be brought unto Zion'. So as the wealth of Egypt helped to beautify the tabernacle, as the wealth of the Gentiles round about Zion in the days of David helped to beautify the temple of Solomon, so the Lord Jesus Christ will command the wealth of all the world and it will be used for the beatification of His house in the Middle East in that day. 'The silver is mine and the gold is mine, saith the prophet, and the glory of this latter house shall be greater than the former, saith Yahweh of hosts'.

We've reached an age when the silver and the gold is being stored up for that purpose; 50 or 60 years ago, gold was common currency among the nations; today it is paper money and the gold is stored up in the vault in the bank. We've reached an age when men go to this colossal folly that they will do anything under the sun; they will endure any privation, they will murder, they will kill, they will do anything of a ruthless nature. They will penetrate into the most inhospitable parts of the earth, and they go there and they did a hole, that

they might extract from that hole, the metal they call gold. Then mankind takes that metal called gold and by arduous journeys he brings it to another place, a city, and he lodges it in another hole which is called the vault of the bank; and he'll murder a man to dig that hole and get that metal to take it to the city, and dig that hole and put it in there; and he murders anyone for that! Why does he do it? 'The silver is mine and the gold is mine' and mankind is doing that because the time is going to come when Jesus Christ says, 'give me your gold!' 'give me your silver, because I'm going to beautify this house.' The wealth of the Gentiles will then be brought to Zion, that the beauty of the house that shall be built in that day in Jerusalem will be outstanding in all the earth. That is the literal application of this prophecy.

But there is a more beautiful application than that! because there is a wealth in this world, b&s, that can't be counted by gold and silver. That wealth is in this tent this morning. In the scriptures (I don't need to turn to the references for this, because brother Martin has done so), In the scriptures, gold is used as a symbol of faith. You know what Peter said, 'the trial of your faith, being much more precious than gold that perisheth; they will be tried by fire'. Did you notice he didn't say, 'your faith', notice that Peter didn't say your faith was like that, he says your trial of your faith, that's more precious than gold, the trial of your faith. When faith is put on trial and you win through, that's more precious than gold. We didn't say we had faith, yea, he says, temper a little bit of your faith with works, he says, and I'll believe it. It's the trial of faith that produces gold, while silver is still the symbol of redemption; silver is that which we can offer the Lord in that sense! So here we have gold and silver as a symbol of faith and redemption and as the Israelites spoiled the Egyptians as David went to the Gentiles and got their wealth, as Jesus Christ will command that the forces of the Gentiles will be brought to Zion, what is God doing? He's going through all the Gentiles and He's taking out from the Gentiles the wealth of the Gentiles, the salt of the earth, b&s. He's taking onto

Himself a people for His name, and that is ourselves. Whether we know it or not, it's hard to believe when you look in a mirror, though we are the salt of the earth as far as God is concerned, but we must develop that, we must develop it in ourselves, we must make ourselves rich towards God, and you know how the Laodiceans didn't know how poverty stricken they were; they didn't know that they weren't gold or silver, they thought they were the precious things of the earth. They said that in effect, 'we are increased with goods and have need of nothing; and the Spirit said to them, 'you don't know how poor, and blind, and stark naked you are'. You get around and you find clothes, you've got all the things that this life can give, but you are poverty stricken in the things of God. So I'm going to spew you out of my mouth, that's what I think of you Laodiceans'. But God didn't take the gold and the silver, Abraham, David, Jeremiah who was the off-scouring of the earth, the women down through the ages who have dedicated themselves to God, and they're going to be the gold and the silver in the spiritual temple that Jesus Christ is building today as surely as He's going to build that literal temple in the age to come.

If we turn over to the first epistle of Peter chapter 1 verse 18, Peter says, 'Forasmuch as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb without blemish and without spot'. So he links the idea of faith and redemption not with gold and silver as under the lamb, but with the precious blood of Christ. And in the second chapter he likens us as living stones in verse 5, 'built up a spiritual house, Jesus Christ being the chief corner stone'. We must conform to the chief corner stone, so that there was a literal temple which Jesus Christ was going to build and there is a spiritual temple that He is today building. He is selecting the materials for that! You know how it's done - you go to a quarry and sometimes you set off a bit of dynamite, there's a shocking big bang which irritates everyone and worries a lot of people, and it's a very awful looking rock that comes pelting down the side; they look pretty bad and they need to be shaped and moulded and cast and arrested and they've got to be made to conform to a certain pattern. We can ask ourselves b&s, when we hear the gospel message proclaimed particularly when brother Martin proclaims it, it seems like a stick of

dynamite; but you see, it dislodges some awful looking material that must be cleaned and cast and moulded and all brought within conformity to the pattern of Jesus Christ. That's what God is doing by the power of His word, and by the circumstances of life. He's moulding us for a place in that kingdom which He is going to establish.

Notice the form of words of these prophet in verse 9, 'And in this place will I give peace', where? in Jerusalem, of course, in the temple of course, of His peace', and that word '**peace**' comes from the Hebrew word 'shalom' and the word 'shalom' means not merely the cessation of war, it means 'to weld together as one'. Two pieces communing with God, two pieces to be one with Him; this is the word 'shalom' that the Jews use when you arrive

the Land, they greet you with that word 'shalom', it signifies peace but it's more than that, it is at one, a person is at one. The world, they say, is at peace today, but it's not at peace in this case; in this place they will be welded together as one, you will have

complete communion with your Father in the heavens because 'in this place I will give peace'; He will give to the world, the world will be brought in communion with God around this temple which shall be established in Zion. The individuals that worship there will find their peace with God in that temple to be set up in that day, so that 'in this place I will give peace, saith Yahweh of hosts'

Then he goes on to put a question to them, in verses 10 down to verse 15 or 16. A very important question based upon the Law. At these in some part with what we have heard this morning, that's why I want to deal with it briefly now. He puts a question to them, in verse 10 he says, 'In the 4 and 20th day of the 9th month, in the second year of Darius, came the word of Yahweh by Haggai the prophet saying, Thus saith Yahweh of hosts, ask now the priests concerning the Law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread or pottage or wine or oil or any meat, shall it be

holy? and the priests said, 'no it won't, sir. Then Haggai said, If one that is unclean by a dead body, touch any of these, shall it be unclean? the priests said, yes, it shall be unclean'. This is a question on the Law which has a very important meaning for us today. Now we have 2 dead bodies here, that's the first part we must bear in mine; two dead bodies, holy flesh and a dead body. They are both dead, one's meat that has been sacrificed and the other just died through ordinary mortality. One is a body that's been sacrificed and it's holy flesh because it's been sacrificed; one is a body which has given away to the mortality of the flesh and is a dead body. By the way, (this word 'body' in verse 13 is the Hebrew word 'nephesh'-5315) 'soul', so there you have a dead soul, notwithstanding our friends outside that say 'you don't', there's a dead soul.

Now they said the question is this, if one bears holy flesh in the skirt of his garment and touches bread, pottage, wine or oil or anything else, shall it be holy? The answer was 'no'. Now we'll assume that our chairman here is a sheep, and we slaughter him as we'd like to do, we slay him and he becomes a sacrifice. Now I've got to bear that holy sacrifice, I've got to carry it, and as soon as I touch that sacrifice to see if he is dead, as soon as I do that, I'm made holy by contact with that dead body which is being offered in sacrifice. That sacrifice has made me holy, I've done nothing of myself, I've merely had contact with the

sacrifice and it has made me holy. But if he was to die of heart failure and I was to touch him, I'd be defiled; the difference is that as a sacrifice he's given his life up to God, but the other way he's just given way to mortality and I would be defiled. Now as a sacrifice, if I was to carry him and move against someone else, they wouldn't be defiled by the fact that I packed in, I can't make him holy, merely by the fact that I've packed in; if he's a dead body and I touch him and I touch anyone else, everyone else is defiled. That was the difference between the law of defilement and the law concerning the holy flesh; and it taught an important lesson, that unless a person makes personal contact with that which will make him holy, they won't be holy! We must make personal contact with the Lord Jesus Christ and only those who are prepared to make personal contact with the Lord Jesus Christ in the way appointed, are considered to be holy brethren, as Paul calls us. We are made holy only by contact with that which will make us holy; we are sanctified by the Word, we are made holy by contact with Jesus Christ, but though

we've been made holy people we're not made holy by contact with me. I might be made holy by contact with Jesus Christ but I'm not making you holy this morning no matter how much you listen to me. You yourself, must make personal contact with that which will make you holy, which is the Lord Jesus Christ and will only come through the Word of God, and you yourselves must make personal contact with that! With defilement it is not so, I can defile you as easy as anything. The defiling influences of brethren and sisters in Israel, under the law were such that the law was constantly legislating against it, because defilement is so easy, and that is what the prophet is pointing out. It is so easy to be defiled by adverse circumstances, but the point is this, and I'm going to revert back to this point tomorrow (I'm merely doing this as an introduction), the prophet says, 'So is this people. verse 14, and so is this nation before me, saith Yahweh, and so is the work of their hands, and so that which they offer is unclean'. That was what he told the people. So is this people like a dead body, he says, you're dead, you're not giving yourself in sacrifice unto God; you're not holy flesh in that sense, you are dead! This people, this nation, the work you're doing, the form of service you're offering, is completely and utterly dead and defiling and I don't want of it; get out of it, said God to men, unless they change their ways! Now that was the law concerning this particular matter, I merely introduce it today as an introduction! but my time is up and if you want to ask any questions, we will be very happy to deal with it.