

Speaker: Brother HP Mansfield

Class: 5

My brethren and sisters in Christ Jesus.

Yesterday we pointed out, that how in the concluding verses in this chapter, the prophet directs our attention to the future and he gives us a vision of the glory that will be in Jerusalem when the great temple of the future age shall be built. I pointed out that in verse 9 of chapter 2 where we read, 'the glory of this latter house shall be greater than the former', the word should really read, 'that greater will be the last glory than the former glory of the house'. So the prophet was able to look forward to a house that shall be built in a future age when the Lord Jesus Christ shall return, a house that shall be filled with glory.

In the 11<sup>th</sup> chapter of the gospel according to Mark, the Lord Jesus Christ taught the same message; in that remarkable incident which is well known to us, we read, verses 15 to 17, 'that He came to Jerusalem and He went into the temple and began to cast out them that sold and bought in the temple and overthrew the tables of the moneychangers and the seats of those who sold doves; and would not suffer that any man should carry any vessels through the temple. And He taught them saying, 'My house shall be called of all nations, the house of prayer', and we identified that temple in Jerusalem as His house. He also said the time would come when His house should be called of all nations, the house of prayer; but He said, 'you have made it a den of thieves', and so the Lord Jesus Christ in using those words, identified them with that temple in Jerusalem, and Haggai in speaking of the same temple, he said, 'that temple shall be filled with glory'.

Now you know that there were 2 temples built, the temple in the days of Solomon and the second temple in the days of Haggai. Whilst in the days of Solomon, the temple was filled with the Shekinah glory, the Most Holy Place, the temple in the days of Haggai, did not have any glory. The second temple was associated with grace and not with glory. It witnessed the gospel of grace as proclaimed by the Lord Jesus Christ, but it did not see the fullness of glory. The second temple was followed by wars, and it brought to the end Judah's commonwealth, whereas the temple of the future age is to be associated with peace, 'in this place will I give peace'. That is the difference between the temples in the days of Haggai, and that temple which is known as Herod's temple, and the temple of the future age, which the Lord Jesus Christ shall erect in Jerusalem.

In verses 11 onwards, we have that question which I briefly dealt with yesterday. 'Ask now the priests concerning the law, saying', now why should they ask the priests concerning this matter? because the priests in Israel were there to teach. The priest was a teaching priest in Israel, and then we learn from Revelation 5, that we are to be

'king-priests' in the age to come; it doesn't necessarily mean that we're going to officiate as a priest of the Roman church today, but it does mean that we will teach the people. One of the most important functions of the priesthood in Israel, was that the people should be taught; so that scattered throughout the length and breadth of the land, there were priests who were capable and competent of teaching the people. In the 2<sup>nd</sup> chapter of Malachi, the prophet Malachi speaks of this function of the priests, in verse 7 of that chapter, 'the priests' lips should keep knowledge and they should seek the law at his mouth, for he is the messenger of Yahweh of hosts'. The priests' lips should keep knowledge and they should be known for the knowledge of Almighty God. Consider these words found in 2 Chronicles 15 and verse 3, notice the importance of these words in relation to the teaching priests. In these verses, Asa the king was told by Azariah the prophet, that 'for a long season, Israel hath been without the true God, and without a teaching priest, and without law; But when they in their trouble did turn unto Yahweh of Israel and sought Him, He was found of them'. Notice the importance of the teaching priest - for a long season Israel had been without the true God, without a teaching priest and without law, and because they were without a teaching priest, because the people were not thoroughly taught in the things of God, therefore Israel suffered.

In 2 Chronicles 30 and verse 22, we have similar words. This chapter introduces us to the reform of Hezekiah; but Hezekiah was wise enough to know this, that the reform was not sufficient, the people had to be educated in heart for the reform to be truly effective. The people must know the law, and Hezekiah went about it to try and teach them. So in 2 Chronicles 30 verse 22 we read how Hezekiah did this, how he instructed the Levites to go through the people and teach them; 'and Hezekiah spake comfortably unto all the Levites' (he spake to their hearts, he spake to them earnestly, he told them how important was their work). B&S, I'm impressing this because we could be pioneers of a movement, we can go back to our respective ecclesias and say it has been a wonderful thing to be around the Word of God for a week, that we have learned something from our study of the word and we could be pioneers to that end in the ecclesia with which we are associated.

And Hezekiah said this, 'he spake to the heart of the Levites', he impressed them with the importance of their labour; the verse says, 'Hezekiah spake comfortably unto the Levites, that taught the good knowledge of Yahweh' and so he called them to go through the assembly, teaching the good knowledge of Yahweh that the people might come to understand better the things of God. When a person was in doubt, he went to this person who was qualified to teach, and that is the responsibility of us all today, we should be teachers in the things of God, instructing one another in the precious things of Zion.

So we have the question here, '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 answered and said, No, it shall not be

holy'. We have to make, as I said yesterday, personal contact with that which will make us holy'. The word 'holy' merely means 'separate', it doesn't necessarily confer any great

importance on the thing that is holy, apart from that, it is holy! it is something separated and dedicated to divine use, such as when Moses was said to be 'standing on holy ground'. The ground was no different to the ground in Egypt, but it was holy ground because God had separated that point of land for the manifestation of His glory. So holy flesh is flesh separated from all other flesh, and flesh that is devoted to God's purpose. In this case, it was an animal that was slain and therefore, it was holy flesh, and contact with that holy flesh even though that flesh was no different than any other flesh, made a person holy, has contact with any other flesh that had died in the course of mortality, was defiling in its import. The question in verse 13 is this, if one is unclean by a dead body, touch any of these, shall it be unclean? And the priest answered, 'it shall be unclean', so **contact** is that which defiles a person. Contact with this dead body was defiling and not only so, but the defilement was transmitted and the prophet is showing that it is far easier to transmit defilement than it is to make a person holy! As I said yesterday, if I touch a dead body and then I touch someone else, the person I touch is defiled; but if I touch a sacrificial body and touch someone else, that person is not made holy by contact with me. I'm not the medium, it is the holy flesh and so there was the difference in this question.

Then the prophet brings the exhortation home to the people in verse 14, he says, 'So is this people and so is this nation before Me, and so is every work of their hand, which they offer there'. Even their religious exercises were unclean! the work that they were doing before Almighty God was unclean. The very attitude of the people was unclean because they neglected the work of God, they neglected the temple, they gave all of their time to the building up of their own resources. Their servant was a dead servant, they refused to sacrifice themselves in the service of the LORD and therefore they were like the dead body and the defilement was transmitted and the defilement swept through that nation, because they were building up their own material resources at the expense of the things of God.

Then he says in verse 15, 'And now I pray you, take and consider from this day and upward and before a stone was laid upon a stone, in the temple of Yahweh'. He says, I want you to consider the vast difference in your attitude to me and in the prosperity of the nation since you've dedicated yourself to Almighty God. In verse 16 He says, 'Since those days' (that is, previously) when one came to a heap of 20 measures, there were but 10'. That is, when one came to a heap where they expected it to be 20 measures, where they expected a good return, they found only ten! When one came to the pressfat to draw out

50 vessels, there were but 20; and why? 'because I smote you with blasting and with mildew, with hail and with all the labours of your hands, and you turn not to Me?' because you didn't set yourself to the service that I put before you and you didn't prosper. You know, b&s, the exhortation comes down to us today, and we will prosper in the things of God if we set ourselves the task of performing the work; that is the important thing! We can talk a lot, we can even go to the Word of God and study it, but we must put these things into practice; we must make this book a living book in our heart; we must reflect the things that we read in our lives; we must demonstrate that we are moved by the fire of the Word, and then we'll find the blessing of Almighty God,

upon the efforts that we do! We waste our time other wise as Israel did at this particular time.

So in verse 18 He says, 'Consider now from this day and upward, from the 4 and 20<sup>th</sup> day of the 9<sup>th</sup> month, from the day that the foundation of Yahweh's temple was laid, consider it'. The prophet says, Consider, you have determined now to do the work of the LORD, where previously you were not doing the work of the LORD, but now you are determined to do it. Now I want you to consider, consider the blessings that I will pour out upon you; see if I will not bless you as you give yourself to the work! We today can experience the

same blessing, not that we're going to necessarily have great material possessions, but there is something more than material possessions! and that is the comfort of mind, the happiness and joy of service in the LORD. When we give ourselves to Him completely, we will find that we have in our possession wealth like something the world knows nothing of. So the prophet told the people that, he said, '**consider**, consider from the time that you have determined to do work, and see if I don't pour out a blessing upon you! In verse 19 he says, 'Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth:'

The time of the year of which he was speaking was about November, and November in Israel, of course, is the winter time, the beginning of winter. They won't know at that time, what the season the barn was going to be like; they wouldn't know the full extent of their

harvest, they wouldn't understand that! So the prophet says, 'is the seed yet in the barn?' and the answer is 'no it's not'. Has the fig tree, the olive and the pomegranate tree brought forth? no, it hasn't? Now God says, I'm going to bless you, this is going to be a good harvest this year; up to date, you have blasting and mildew and hail, you've had every adverse circumstance and you've blamed it on natural causes; you haven't looked inward, you haven't seen that the very things that you suffer from, come from within. You know, b&s, the ecclesia can be just the same as that, we need to look inwards in ecclesial life, we need to examine what waters don't prosper oft times before Almighty God, and we need to look inwards. That was the exhortation of the prophet, we need to look inwards.

So he said, 'is the harvest gathered in? no, well, never mind, said Almighty God, you're going to have a good harvest; I will bless you because you are giving yourself to My service.

Then in the closing verses of that chapter, we have the final prophecy of Haggai, given in the same day. We read in verse 20, 'And again the word of Yahweh came unto Haggai, in the 4 and 20<sup>th</sup> day of the month (the same day) saying, Speak to Zerubbabel, governor of Judah saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother'. I will shake the heavens and the earth, the Jewish constitution of things would be shaken out of place, we considered this when we considered the words of the apostle Paul in the letter to the

Hebrews chapter 12, where Paul says the words the prophet uses means, that those things that are temporal and finite shall be shaken out of position, so that those things which are eternal shall remain. They relate to a kingdom that shall never be destroyed.

So the prophet says, 'I will shake the heavens and the earth; and I will overthrow the throne of kingdoms' (notice the difference) the heavens and the earth refer to the things of Israel, they shall be shaken out of position, that the eternal kingdom might be established, but as far as the Gentiles are concerned, they will be completely overthrown. I will overthrow the throne of kingdoms, I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, the weapons of war will be destroyed. Warmongers will be blotted out, and as we have in the 11<sup>th</sup> chapter of Revelation and at verse 18, the words of the Master in relation to the future, so it illustrates the words of Haggai the prophet here; 'the nations were angry and thy wrath has come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and shouldest destroy them which destroy the earth'. The prophet saw that vision of glory, he was able to lift his head high above the disturbing circumstances of his day, and see beyond when the glory of the kingdom shall be fulfilled. When all the evil that we see in the world today, will be obliterated, when all warmongers will be destroyed, when the weapons of war will be overthrown! 'I will overthrow the chariots' and when peace shall replace the thing of the day.

He goes on to say, 'that he will overthrow those that ride in them, and the horses and their

riders will come down, every one by the sword of his brother'. The horses and the riders will come down, every one by the sword of his brother; in the bible, the horse is used invariably for war. The horse was not used as we use the horse in Australia, or used to use the horse before tractors, as a farm animal. It was invariably used for war and it was a symbol of war and in scripture it is always used as a symbol of war or a symbol of flesh. The glory and the pomp and the power of the horse is set forth as a symbol of the flesh.

You read in the history of the days of Solomon, how the horses were brought out of Egypt, so the horse was associated with Egypt, and the horse therefore, was a symbol of flesh and of war. Now the riders on the horses are those that govern the nations today; those that direct the wars of the nations. Haggai said, that not only would the horses come down but their riders as well; there were similar words used by the prophet Zechariah in the 10<sup>th</sup> chapter of his prophecy. At verse 5, 'They shall be as mighty men (Israel), which tread down their enemies in the mire of the streets in the battle: and they shall fight, because Yahweh is with them, and the riders on horses shall be confounded'. The riders on horses is a symbolical reference to them that govern the nations, that direct the issues of war. The riders on horses will be confounded, in the 14<sup>th</sup> chapter of the book of Revelation and at verse 20 we have similar words in relation to the same symbol, 'The winepress was trodden without the city, and blood came out of the winepress even unto the horse bridles, by the space of a thousand and six hundred furlongs'. So vast will be the destruction at the return of Christ, that here it is symbolically represented that the blood shall extend to the horses' bridles, that is, the

riders upon the horses themselves will be affected by the destruction. As Haggai says, 'everyone shall come down by the sword of his brother'. We remember the words of Ezekiel 38, where they are similar words in verses 19 to 23, verse 21 in particular, 'God will call for a sword against him throughout all my mountains, and every man's sword shall be against his brother'.

So in that 22<sup>nd</sup> verse, he gave a vision of a world at peace; he gave a vision of a time when all the antagonisms with which they experienced in their day, would be overthrown, and the world would be at peace. The chariots would be overthrown, the horses and the riders shall come down, everyone by the sword of his brother. As I said before, the horse is the symbol of war. That's very interesting! because the symbol of Israel in the scriptures was not the horse but the ass. The bible often contrasts those two animals to us, the horse and the ass; the horse in all its power, its pride, its desire for war, its strength, its glory, is contrasted with the humble ass, which was an excellent animal for plodding in the fields, for working in the fields. Israel was identified in the eyes of other nations with the ass. The leaders of Israel rode upon an ass; when Solomon was elevated to the kingship, David instructed that he should ride upon his ass through the streets of the city. And the fact that he was sitting upon the animal that belonged to the king, said that he had a kingly dignity; the ass was a symbol of Israel. Special animals were appointed for the judges or the rulers to ride upon them; we have a reference to this in the 49<sup>th</sup> chapter of Genesis, speaking of Shiloh, it says, 'he shall tie his ass to the vine', in other words, the Lord Jesus Christ shall rule over the Israeli vine. So in scriptures you have those two animals.

There's a little interesting thought presented in this regard, in Exodus 13 and verse 13, you know, the firstling of all animals was dedicated unto God, it was destroyed! The firstborn of every family was given unto Yahweh, it was His; and the firstborn of every family had to be redeemed; but there was one animal that was exempt, one animal that was not destroyed, and that animal was the ass. In Exodus 13 verse 13, we have the law regarding that, 'every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the firstborn of man among thy children shalt thou redeem'. In the previous verse we learn that the firstling of all beasts belongs to Yahweh, they were not to be destroyed, they were to be dedicated to Him, offered up in sacrifice. The only exception was the ass, and the firstling of an ass was to be redeemed by a lamb, and as I've said before the ass was the symbol of Israel, and only the two Israels are redeemed by the lamb, the lamb of God. That was the lesson being taught to Israel, so the ass could be redeemed by the lamb. This is not only the symbol of Israel, it's our symbol as well because we are the two Israels.

You know what sort of an animal is the ass, it can be a stiff-necked brute! it can refuse to bow to the degrees of his master, or it can be a humble animal plodding in the fields, working for its master. That's our symbol! we are either stubborn brutes who refuse to bow to the rod, or we are humble animals plodding and ploughing in the fields of God. Now in this case, the firstling of an ass thou shalt redeem with a lamb, if you don't want to redeem it, break its neck; demonstrate is no good and that's our destiny, either to be redeemed by the blood of Christ or repudiated as useless, that was the case with the

ass on this occasion. So as far as Haggai was concerned, when Haggai spoke of the horse being overthrown and being destroyed with its riders, the people of Israel would understand the symbology of that verse, and appreciate that what was meant by that was Gentile power, as the ass was the symbol of their power.

Now verse 23, he concludes these prophecies. 'In that day, saith Yahweh of hosts, will I take thee, O Zerubbabel, My servant, the son of Shealtiel, and I will make thee as a signet, for I have chosen thee, saith Yahweh of hosts'. I will take thee, O Zerubbabel, My servant, the son of Shealtiel, and I will make thee as a signet, now when we opened our studies we pointed out that 2 men are specifically referred to, Zerubbabel and Joshua. We pointed out that these were men of sign; in Zechariah 3 verse 8 we read these words, 'Hear now, O Joshua the high priest, and thou and thy fellows that sit before Me (that is Zerubbabel), for thou art men wondered at (or as you have in the margin, 'they are men of sign) 'for behold, I will bring forth My servant the Branch; for behold, the stone that I have laid before Joshua'. And then in the 6<sup>th</sup> chapter of Zechariah verse 12, 'behold the man whose name is The Branch; He shall grow up out of His place and He shall build the temple of Yahweh. Even He shall build the temple of Yahweh; he shall bear the glory; He shall sit and rule upon His throne; He shall be a priest upon His throne, and the counsel of peace shall be between them both'. Now the prophet Zechariah was identifying Joshua and Zerubbabel as men of sign and he shows that both those men of sign pointed forward to Jesus Christ. Joshua represented Jesus Christ as high priest, Zerubbabel represented Jesus Christ as governor, the civil ruler, and between them they both represent Jesus Christ as the King-Priest of the age to come.

They were men of sign and that is why they are specifically mentioned both by Haggai and Zechariah. As I pointed out as we began this session, Zerubbabel the son of Shealtiel means (as we pointed out before), **'the seed of promise sown in Babylon.** We pointed out that he was the governor in Jerusalem, he was a son of David. he was an ancestor of the Lord Jesus Christ; he was the builder of the temple; he typified the Lord Jesus Christ. So speaking to him, the prophet says, 'I will take thee, O Zerubbabel, **My servant**, and in the scriptures the Lord Jesus Christ is represented as the servant of Deity. He's the one that He selected that He might perform the work of redemption; He is the servant of Deity, and here Zerubbabel is a type of Jesus Christ is described as the servant of Yahweh. The Spirit through the prophet says, 'I will make thee as a signet, for I have chosen thee, saith Yahweh of hosts'. The prophecy ends on that note!

Now let us take this word 'signet'. The word 'signet or seal' (2368) is a sign of authority essential to the completion of any document. You know, no document is binding unless a person signs it today, and no government document is binding unless the seal of office is attached to that document. That makes that document binding, now the Spirit says to Haggai, 'I will take thee, Zerubbabel, (and here's a type of Jesus Christ), I will take thee, Jesus Christ my servant and I will make thee, My seal, My authority, and I will send you unto the people as My authority; you will be the sign of authority to the people of the land. If an emperor wanted to send an emissary out to some distant land which

was revolting against him, he would send one with authority and the seal of authority would be with him; and that man who is a representative ambassador would go out to that distant country and would speak to the people the words of the emperor, in the authority of the emperor. He would warn them, he would instruct them and he would call them back to their allegiance, he would display the seal of office as the credentials, the authority he bore from the one who sent him. God says, 'I will make Zerubbabel my servant as a signet, as a seal upon my hand'.

Do you remember the occasion when Esther the queen, secured the reversal of the decree of the king. That decree went throughout the land of Persia, and the king's seal was upon that decree, and that made it authoritative, it couldn't be reversed because the king's seal was there. All that decree had to be hearkened to on pain of death. You remember when Joseph was set up in power in Egypt, that the king gave him his seal, so that anything that Joseph did, he could attach that seal to the document and everything that Joseph said was authoritative; it may not be opposed on pain of death! Now as far as Zerubbabel was concerned, the Lord Jesus Christ, he is the seal of Almighty God and what He says we must hearken to. The Lord Himself made reference to this in the 6<sup>th</sup> chapter of John when He appeared before the Jewish people, in the 27<sup>th</sup> verse of the 6<sup>th</sup> chapter of John, 'Labour not for the meat which perisheth, He says, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. For Him that God the father sealed'. He was sealed, how was He sealed? First of all the character that He manifested unto mankind was the seal of God. Nicodemus came to Him and said, 'we know that thou art a man sent from God, for no man could do these deeds lest God be with Him'. The Lord said to Thomas, 'he that hath seen me hath seen the Father', and the very character of the Lord Jesus Christ was the character of the Father; it was the Father's character impressed upon the flesh and therefore He was sealed. God the Father had sealed Him! therefore, they knew, they knew that He was the Son of God with authority. The very deeds that He did, the miracles He performed, the doctrines He enunciated, the character He manifested, they were all part of this sealing, that He could stand up before the Jewish people and say, 'Him hath God the Father sealed'.

It also denotes Christ's commission as a prophet. As a person who wishes to communicate his mind or will to someone else. God wished to communicate His mind and will to Israel. He sent His son, and He filled His son, He made it perfectly obvious that His son was sealed, and therefore He sent him forth with authority. The Lord Jesus Christ is not only sealed, b&s, but when we come to the book of Revelation, we learn that we too, can become the sealed of God; in Revelation 7 we learn of certain ones who are sealed. John says he heard the number of them who were sealed in verse 4, and they were 144,000. They were sealed, where were they sealed? In the 14<sup>th</sup> chapter of Revelation, we have the answer in verse 1, 'I looked and lo, a Lamb stood on mount Zion, and with Him a 144,000 having His Father's name sealed or written in their foreheads. In the 7<sup>th</sup> chapter of Revelation, you notice that they were sealed in their foreheads in verse 3, 'hurt not the earth neither the sea nor the trees, until we have sealed the servants of God in their foreheads; and in the 14<sup>th</sup> chapter of Revelation, we learn that there's a 144,000 who have the Father's name written or sealed in their



foreheads. That is the sealing, the word of God is the sealing, that it must be implanted on clay that is receptive to it! We get sealing wax when it is melted and you put the impress upon that soft sealing wax, once it hardens, you cannot put the impress there, the sealing wax must be soft to take the impression. So must our hearts be soft to the things of God. We must learn to listen to the Word, we must learn to take it in, and accept it, and that is being sealed. The Word is sealed upon our heart and when that Word finds a reflection or expression in our life, that seal is acknowledged by the Word about us.

People say, 'well, look, there was a community called the Christadelphians, they understand the bible, they live in accordance with the bible; that's the seal of God. It makes our doctrine authoritative, it makes people hearken to what we say. But if they see in us or hear in us, things which are not in conformity with the things of God, they are not going to listen to that message at all. Therefore, we must see that we are indeed sealed. Now the place where we can be sealed is in the forehead, and that is the power of this week together, b&s, that is the objective of our studies together, that we might be sealed in the foreheads with the things which we are studying; that we might go away from this

gathering together better servants for the work that is before us. That we might be built up in our most holy faith; that we might be able to go forth in these closing days of the Gentiles assured that we have the truth, and having the truth is a fire in us that burns, that causes us to work in the things of God, not like Israel was before Haggai stood up to proclaim his message. We must become the field of God even as the Lord Jesus Christ was the field of God, and therefore, we must be sealed or written in our foreheads.

In that verse of the 14<sup>th</sup> chapter of Revelation and at verse 1, we have a glorious picture of the age to come. We see a wonderful company of people gathered together, a living history of the truth, from the days of Abel down to the coming of the Son of man. Men and women who in their day and generation have been accounted fools for Christ's sake, many of whom have lost their lives in the service of the Master, but now gathered together in this glorious wonderful company, a history of the truth. David, Isaiah, Jeremiah, the disciples, all gathered together in one, a glorious day of reunion for those who have passed away in the article of death. That's the vision that Haggai gave the people in his day. We need a vision, we need to see something of the glory; we need to see something of what it means when we read of the return of Christ. It shouldn't be only a theory that we discuss or argue upon, it should become part of our life! and with the aid of the prophetic word, with the aid of God through prayer we should be able to see something of the glory before us; and with that vision be able to lift our minds above the thoughts and events of the day. We should be able to stand with Jesus Christ, and that was the power that moved all the prophets of old. Enoch was able to say, 'I saw the LORD come with 10,000 of His saints'; of Abraham the LORD was able to say, 'he saw My day and was glad'; John in Patmos persecuted and isolated, was able to say as he does in the first chapter, 'I stood with him at the day of the LORD'; the apostle Paul was able to say, as he does in 2 Corinthians 5, he said, 'we look not at the things which are seen, but we look at the things that are not seen; for the things that are seen are

temporal, but the things that are not seen are eternal'. That was the difference with the apostle Paul, he saw all about him the life that was lived in those days, and he saw all the material pomp and power of Rome; he saw all the material things of life in Corinth; he witnessed their pleasures, he witnessed how they gave themselves up to building up their material possessions at the expense of God; and he saw the poverty of it all, and he says, 'we don't look at the things that are seen, we don't concentrate our days on these things that are seen, they are doomed to pass away'. Brisbane and even Sydney are doomed to pass away, b&s, and when that passes away, what remains? but that which God is going to establish, and that is why Haggai said, 'the heavens and the earth shall be shaken that permanent things might remain and that is why in 2 Corinthians 5 verse 18, 'that as far as I am concerned, I look not at the things that are seen, but at the things that are unseen'. So there's a philosophy there, b&s, that we need to capture, the way of life about us with air planes that tear around the world, the life of the city, the life with which we are so familiar, it is doomed to pass away and to be replaced with things that are eternal; these are temporal things. The way of life about us, even our ecclesial associations are temporal, the time is soon to come when the ecclesial setup as we know it today will go into the discard bin. The time is going to come that all that we have built up as far as ecclesial work is concerned, will no longer be required; the time is yet to come when all the disturbances of life will no longer be with us, but meanwhile, they constitute the certainty upon which we can build a character acceptable to God.

That was the case with Haggai the prophet, he lived in circumstances that were evil, he saw about him a people that did not understand; a people to whom were given great privileges, and yet turned their backs on those privileges. So Haggai the prophet seeing that seal of the glory that should come, he saw Zerubbabel as the Lord Jesus Christ as the seal of Almighty God; he saw the clash of empires as Armageddon was fought; he saw the overthrow of the power of the Gentiles; he saw the establishment of the kingdom of God; he saw a glorious temple erected in Jerusalem; he saw the glory of Yahweh filling it; he saw a wonderful company of people with Zerubbabel as the head, as the glorified company of the redeemed in the age to come. As he saw all this, he could see that the life around him with all its circumstances, wasn't really worth worrying about, in comparison with the glory that is to be fulfilled.

Now just one closing point I want to bring out on this 14<sup>th</sup> chapter of Revelation; there's a wonderful contrast between the 14<sup>th</sup> of Revelation and the 13<sup>th</sup> of Revelation. You notice in Revelation 14 verse 1, that the 144,000 have the Father's name written in their foreheads and there is a wonderful contrast between that and the 13<sup>th</sup> chapter of Revelation. You'll notice in Revelation 14 verse 1 that the 144,000 have the Father's name written in their foreheads, and there's a vast contrast between that and Revelation 13 because there we read that John stood on the sand of the sea and saw a beast rise up out of the sea with 7 heads and 10 horns and upon his horns 10 crowns and upon his heads the name of blasphemy'. In Revelation 14, you have a political organization with the name of Yahweh named upon it; and in the succeeding verses you have conflict between the one way of life and the other. You have them, for example, in verse 6 opening their mouth in blasphemy against God to blaspheme His name and His tabernacle and them that dwell therein. You have the words of encouragement in verses

9 and 10, 'he that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed by the sword'.

Rome was taking into captivity and killing with the sword many of the saints of that day, and John says, 'as these things happen so the time will come when Rome will be taken into captivity, Rome will be destroyed and the saints shall be glorified and here is the patience and faith of the saints.

So in those two chapters you have the great contrast until you come to the 14<sup>th</sup> chapter of Revelation and the triumph of those that have the Father's name sealed in the forehead. So in this concluding verse of Haggai's prophecy, we have Zerubbabel as a type of Jesus Christ, the servant of Yahweh, made as the seal of God, because God has chosen him and as the seal of God he manifest the glory of the Father unto all men, to whom he shall come. That then, b&s, completes the prophecy of Haggai. It commences with the prophet

standing up and warning the people, telling them that they must not give their work, their time, their labour entirely to the material things of life; that there is work to do, and no matter how humble that work, so long as they labour with their own hands in it, God will take pleasure in it. The book is a book of encouragement for us in the circumstances of our life, to humbly go forth to work in the things of God. Now let me finally put over the little piece of propaganda that I did before.

I feel that we want to go away from this bible school, not only built us in ourselves but resolved that as far as these studies are concerned, we're going to make it part of our mental self, so that our thinking takes on the thoughts of God. That is why God has given us this Word; God had said before that He could explain all this in a pamphlet, a 16 page pamphlet, but He wants us to think upon these things, so therefore, let us go away determined to make a study of it; not only that but to mark up our bibles. In the prophecy of Haggai you've got but 2 chapters to study, and as I have told the young people back home, there's one thing about it, if you mark one book of the bible, you are at least, an expert on one book of the bible. I've said to them, that it doesn't matter what the conversation might be about, if you're in a circle of friends and you're talking about Genesis, you could easily say, 'there's something good about that subject in Haggai, and as soon

as you're down on a subject you know about, then you are on familiar ground. Now to do that, I do suggest, that you mark up your bibles, that you obtain a wide-margin bible and become a student in your ecclesia; and if you want any help in that regard, both in regard to the purchase of a wide-margin bible or in regard to anything associated therewith, we are very pleased to assist you as we are able. If you want to get a bible like this, a wide-margin bible, then see brother Jimmy Luke and he will arrange for that to be dispatched to you; it doesn't matter much about the payment, I don't care whether you pay him or not, so long as you get that bible, and he is prepared to dispatch that to you. If there is anything else that we can help you with, in regards to that, don't hesitate to ask us for it.