Haggai - Commentaries by Unknown Author

Edification: Volume 7, "The Desire of All Nations."

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(Hag. 2:7.)

WHO is the desire of all nations? Some commentators think it must refer to antichrist, for who can say that the nations really desire Christ? They want His opposite and the antichrist will be the apotheosis of all that the natural man craves for. He will be attractive, dazzingly attractive to the carnal mind, and will evoke delirious outbursts of praise and admiration.

But antichrist will be in God's sight the maximum of sin—sin incarnate—sin that must be smitten, for when once a creature aspires to deity judgment does not linger. Satan aspired to deity and fell. Herod was saluted with the shout, "It is the voice of a god, and not of a man," and because "he gave not God the glory" the angel of the Lord swiftly smote him, and he was consumed of worms and died. So it will be with the antichrist. His triumph will be measured by months, long enough to carry out the purpose of God, and then the blow will fall.

Others think the desire of all nations will be the Lord Jesus Christ, and surely they are right. Examine Hag. 2:6-9, and that will appear abundantly plain. The expression, "The Desire of all nations shall come," lies between the Lord of Hosts shall things in judgment, and His filling the house of the Lord, the Temple, with His glory, surpassing even the scene at the first dedication by King Solomon, when the priests could not stand because of the overwhelming glory.

The nations cannot be said to desire Christ at this moment, but they do desire the blessings that only He can bring.

For instance the nations desire peace. Who can give it to them? The League of Nations ardently works for peace. It labors for the disarmament of the nations, and yet the nations are armed as never before. It hands in its ultimatum to distant nations, and they pay no heed. The League of Nations has not even moral force enough behind it to control the nations, and it certainly has not physical force. However much we may admire the humanitarian efforts of the League of Nations, we can see that peace, so much needed by a world bled white, will not come that way.

Only the Lord Jesus, the Son of God, the Prince of peace can satisfy the craving of the human heart and bring in peace.

The nations desire righteousness. China would like to get rid of her bandits; Chicago would like to get rid of her toughs and gunmen; commerce would like to get rid of her wild-cat company promoters; the working classes cry aloud for righteousness; employers cry aloud for the same, as the one class feels it is being sweated and imposed upon, the other complaining that labor does not give them an adequate return for their wages. The nations desire righteousness. Acts of parliament will not give it; international law will not encompass it. The outlook is hopeless as far as man is concerned.

Only the Lord Jesus, the Son of God, the Prince of peace can bring in righteousness.

The natives desire prosperity and plenty. But things wax worse and worse. One nation has too little gold, and population grows and unemployment mounts higher and higher.

Another nation has too much gold—frozen gold it is called and it has an appalling sound—difficulties increase and unemployment and misery mounts higher and higher. Even the produce of the ground is ruthlessly destroyed. Coffee destroyed by thousands of tons; cotton destroyed; the produce of the soil destroyed. Want and misery and starvation on every hand, and yet produce, that would help to solve the difficulty, destroyed. Fishermen come in from the sea, learn how much fish has been caught, and that there is no demand, and overboard goes all or part of their fishing. It is a strange condition of things, passing the wit of man to rectify.

Only the Lord Jesus, the Son of God, the Prince of peace can bring prosperity.

Aye, and when the shaking of all the nations comes according to Haggai's prophecy, we shall see men in their abject misery, in the utter failure of all their efforts to right things, discovering that what they want—peace, righteousness, prosperity, plenty—will never come through an earthly dictator, will never come through the Roman Empire with its superb organization, will never come through antichrist and the nation of every divine principle. The nations will at last discern that only the Lord Jesus, the Son of God, the Prince of peace, can bring in their desire, such desire being purified and elevated through the sorrows of the great tribulation. Their desire will be the Son of God at last, and in Him they will find every desire amply fulfilled.

A. J. Pollock.

The Remembrancer: 1909, Stock-Taking

"Set your heart on your ways." (Haggai. 1:5, 7. Margin.)

The above is, as given in the margin, the literal translation and conveys more force than " consider your ways." There are stated seasons for stock-taking among the careful business men of the world. They like to know, as far as possible, exactly how they stand in their business and leave nothing in uncertainty. The blessed Lord said (Luke 16) that " the children of this world are, in their generation, wiser than the children

of light." Let us then who, through grace, are of the latter class take a lesson from the former. The beginning of another year, seems to be a suitable occasion for spiritual stock-taking. How beautiful and forcible are the words " Set your heart on your ways," for there needs to be real heart and conscience work in a matter of such serious import.

That it may not he a superficial thing, we would do well to remember the lesson taught in Psa. 73 how the one there whilst judging on nature's platform formed an entirely erroneous judgment; so much so that, after being in " the sanctuary of God,' he says, " my heart was grieved and I was pricked in my veins," for his previous wrong estimate of the matter before him. Now a child of this world might go so far as to change his opinion. But what marks the child of light,' when he has been truly in the light of God's presence (" in Thy light we see light " Psa. 36) and finds himself wrong, is that he not only changes his opinion, but judges and abhors himself for his previous wrong estimate.' So, in Psa. 73, he proceeds, " so foolish was I and ignorant; I was as a beast before Thee."

Beloved ‘child of light ‘ it is a most blessed but most solemn thing getting really into the presence of God and having to do with Himself. We are creatures of such mixed motives and so apt to look at things from nature's stand point, and there are so many influences that act and blind our judgment: our likes and dislikes, self-interest, self-will, &c., which are only really detected when we get into the presence of God. In Lev. 10:9,10, the priestly family were enjoined " not to drink wine nor strong drink " (anything that would excite nature) "when going into the tabernacle of the congregation " (where God dwelt among them, see Ex. 29:43-46). Why? Lest ye die," which for us is loss of communion, the result of which would be utter inability to carry out the priestly function that belonged to them as mentioned in verse 10, viz., to " put difference between holy and unholy " (what was fit for God and the opposite) " and between unclean and clean " (what was fit for the child of light ' and the opposite). All this to precede " teaching," ver. 11. (Compare Isa. 52:11).

Now let us turn to Psa. 139 " O Lord, Thou hast searched me and known me." All excuses and the subterfuges of our deceitful, treacherous hearts are unavailing now.

Then in ver. 2, " The downsitting and uprising known "; the inmost " thought " understood. Ver. 3. The " path " (walking about) "and lying down " (couch) compassed " (lit. winnowed '); every detail thoroughly 'sifted. The result being, " Thou understandest (art thoroughly acquainted with) all my ways."

Everything about me, not merely what meets the eye of man, the very thoughts and motives ALL laid bare and detected.

When creatures of such mixed motives as we are get really into the presence of God there can be but one result. What is it? It comes out clearly in Job's case. Now Job was one of whom the Lord said, "There is none like him in the earth.' There was, nevertheless, something in his heart which the Lord saw and which He would have Job see and judge. In Job 27, conies out the self-complacency, self-sufficiency and taking credit to himself of what God had done for and in him. Well, Job was like many one meets in the present day-converted, knowing a good many truths which they have heard by the hearing of the ear, but who have never really known what it is to stand in God's presence; consequently they are characterized by a good deal of self-complacency and self-sufficiency and a fairly good opinion of themselves. Now, good opinion of self betokens moral distance from God. Job could talk about God quite fluently and say a great many true things about His greatness and His majesty, &c., which he had "heard by the hearing of the ear." All that, yet one thing had never happened to him; he had never seen himself in the presence of God. Dear fellow ' child of light' has there ever been a moment in your history when the word of God was applied in such power by the Holy Ghost to your inmost soul that you felt yourself, as to your conscience, in the very presence of God. There is one result inevitable when such is the case. It comes out clearly in Job's case: " Now mine eye seeth THEE. Wherefore I abhor (` loathe ') myself and repent in dust and ashes." Abhorrence of self (not merely of what he had said or done) and self-abasement was the result of Job's seeing himself in God's presence. We see the same result too in Isaiah's case. See Isa. 6

Just a few words more and I am done. Turn again to Psa. 139, and see other precious results of being truly in God's presence and having been " searched " and known " and sifted and scrutinized. In ver. 17, "How precious also are Thy thoughts unto me, O God! how great is the sum of them." And then lest there might be anything remaining to hinder the full enjoyment of God's. thoughts and communion with HIM, " Search me, O God, and know my heart try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." He realizes that God " desires truth in the inward parts " (Psa. 51) and feels he cannot trust his own heart (he that does so " is a fool," Prov. 28:26) to search it thoroughly, but he can now trust God's heart and "so turns to Him in full and perfect confidence to do so. What reality! What uprightness of heart has been brought about. Dear fellow child of light' get alone with God and let the stock-taking be a deep reality!

Scranton Conference: 2015, Haggai 1:11 to Haggai 2:5

Reading

Lord, Thou hast drawn us after thee, what in thy love possess me not? Unchangeable, Thy gracious love, our earthly path as ceaseless view. 166. 50505039. 0701801401 Oh oh oh oh oh oh oh oh wild poisoning. All right. Our present grace and her father's heartbeat. All right, we're welcome to make ourselves. I'll have your resignation. I'm feeling I'd like to make a little bit of. Blessed God, in our loving Father, we we get the our thanks once again this afternoon and surely as we uh send that to him, Lord, Thou has drawn us after thee, so we do pray that thou will let us run and help us. Lord, we think of the portion before us. We think of how heavy I am. Old was used to awaken the people of old. They are how we could in five times reminded them to consider. Their ways and surely how we know there are lessons in there for us as well, that it may be well for us to to consider our wage and we think too of how. Thou stirred thy people up, and that thou hast given them comforts, and that thou have promised them that thy word is with them, thy spirit is with them, and that thou thyself is with them. And surely we can take comfort in that too, knowing that we have the in our mist. We have thy word before us, and we know that I steer it is here not only. In this room, but enjoy in us. So we look to Thee now. We commit this meeting once more into thine hand. We do pray. It's another hymn writer we tend. Those words teach us more of Thy blessed wage. So we look today and we ask for help for the younger one, for the older one, for each one of us, in the name of our Lord Jesus Christ.

We got a little past it, but it might be good just to start with verse seven again as far as the reading goes. Yes, I was thinking that myself, Steve. Egg EI the book Egg EI chapter one. Beginning at verse 7. Thus saith the Lord of Hosts, consider your ways. Go up to the mountain and bring wood and build a house, and I will take pleasure in it, and I will be glorified, saith the Lord. Ye look for much, and lo, it came to little, and when he brought it home I did blow upon it. Why, saith the Lord of Hosts? Because of my powers. That is waste. And ye run every man unto his own house. Therefore they haven't opened you a day from due. And the earth is stayed from her fruit. And I call for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon man, and upon cattle, and upon all the labor. Of the hands, then the rubber bowl, the son of Chiatiel and Josh Joshua the son of Josette the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Hegeide the prophet, as the Lord their God hath sent him. And the people did fear before the Lord. Then speak. Haggy eyed the Lord's messenger in the Lord's message unto the people, saying, I am with you, sayeth the Lord. And the Lord stirred up the spirit of Zerubbabel, the son of Chiatiel, governor of Judah, and the spirit of Joshua, the son of Josephic the high priest, and the spirit of all the remnant of the people. And they came and did work in the House of the Lord of hosts their God, in the four and 20th day of the six months, in the second year of Darius the king, in the seventh month in in the one and 20th day of the month came the word of the Lord by the prophet Haggai, saying, Speak now to Serba Bowl, the son of Chiatiel. Governor of Judah. And to Joshua the son of Jose Deck the high priest. And to the residual of the people, saying, Who is left among you that saw this house in her first glory? And how do you see it now? Is it not in your eyes, in comparison of it as nothing yet? Now be strong, oh, the rubber ball, saith the Lord, And be strong, O Joshua the son of Josette the high priest. And be strong, all ye people of the land, saith the Lord. And work, for I am with you, saith the Lord of Hosts, according to the word that I covenanted with you when ye came out of Egypt. So my spirit remaineth among you. Fear ye not. As you mentioned this morning, the uh. These words consider your ways. Was certainly, uh, a message from Hagia. He had the Lord's message and, uh, he was, uh, the means of stirring up these people from their culpable lethargy, uh, and, uh, encouraging them to, uh.

Reviving them and encouraging them to. To uh uh, recover the. The vessels from the rubbish and to return to their first love and it was very effective. I'm thinking of that verse we started with there, uh, go up to the mountains and bring wood and build the house and I will take pleasure in it and I will be glorified, saith the Lord. You know, if they looked on things from the natural standpoint, they would be discouraged. There was little energy manifest. There wasn't much, uh, spiritual power there. Uh, it's like the man in Zechariah who, uh. Turn to Zechariah chapter 2 to see a man. I lifted up mine eyes again and looked, and behold, a man with a measuring line in his hand. I think that often we pull out that measuring line. And we compare what there is in the little assembly where you are gathered with some other prominent, uh, works that we might see and Christendom. But don't do that, young people or any of us. Remember that the Lord takes pleasure in those that are gathered according to His Word in the place where he has put his name. Don't pull out the measuring stick and and compare it with others. The Lord takes pleasure in those who are in the the place appointed by Him, gathered to his name, expressing the truth of the one body, the Church of God, these things. Are a pleasure to the Lord. He's interested in his church. He's interested in the truth of the assembly, and although we see much weakness and it's becoming more manifest, those of us who are older can look back on years when there was much more, uh, spiritual power manifested in the assemblies. But let's not be discouraged by looking at these things. The Lord is in the midst. And the joy of the Lord is your strength. That's often applied to ourselves, that we have joy in the service of the Lord, which is true. But really the emphasis in that expression is not on ourselves, but on the Lord. And the fact that the Lord appreciates our faithfulness, though it'd be in in feebleness, our gathering outside the camp, outside the systems of Christendom, which. Perhaps look very, uh, attractive to us, and we think that a lot is being done and we certainly can rejoice in the gospel going forth, uh, by whatever means the Lord in his sovereignty may use. But let us remember that there is a divine ground of gathering the assembly, and the Lord takes pleasure in that. You know, we have a wonderful time. Here in the conference, uh, when we are together, we're uplifted, we're encouraged, we're, uh, cheered. We're, uh, we're, umm, edified. We trust. But you know, 51 weeks of the year there is no conference. And are we willing to continue on in our assemblies where when we look around, it may be in feebleness, uh, not many people attending, uh. Sometimes the weekday meetings especially. Uh, let's not be discouraged, but let's remember that the Lord is in the midst and, uh. Uh, let us own his claims, first of all, and uh, the young people who are at school and university, you're under a lot of pressure with a tremendous workload to, uh, cope with, but don't neglect the assembly meetings. I have found in my experience when I was a student. Very, very failingly, I'm sure, but I was present at the meetings and although I didn't make the highest marks, uh, I got through my courses. The Lord will honor those that honor him and give the Lord the rightful place and speaking in the collective sense, but also it must start in the individual too, that, uh, we give the Lord his rightful place in our lives.

Umm, and, uh, the priorities, so to speak, uh, in our Christian, uh, lives and cultivate communion with the Lord, separation from, uh, his present evil world. And let's not fall asleep like Euticus did. He fell out of the window down to the level of the world. That's what Satan would have. We are greatly privileged, brethren, to be in the place of the Lord's appointment. And where the truth of God is ministered. In its purity as our brother bought out the dispensational side of things, which may be a little difficult for the young people to understand, but it's the truth of God rightly dividing it. And this is in the assembly. So may the Lord encourage us not to pull out that measuring stick and look at things from man's standpoint. But remember, let's look at things from God's standpoint and looking on to the day when. Will be gathered in the glorious Hagee I brings before the people here. When there'll be a reward for faithfulness, and continuing on the things which thou hast learned and been assured of. I know thy works. Behold, I have set before thee an open door. No man can shut it, for thou hast a little strength. And has kept my word and has not denied my name. But we need to look at. Everything from God's viewpoint. And what did the Lord have to say about Philadelphia? That was kept my word. And not denied my name. How much the Lord appreciates that today. Now here there was an open door to build. Or rebuild the house there at Jerusalem. The Lord says, go up to the mountain and bring wood and build a house. The Lord speaks directly what his mind is. And with His commandments also come enablement. No, the Lord never asked us to do anything. About what he gives us the ability to do it. Now be sure of this. In any work for the Lord, any service for Him, there will be opposition. You can be, surely. Satan sets up obstacles. But that doesn't mean that the Lord is closing the door. You know, we have to recognize a difference between an obstacle that Satan puts in our path. And what is an open door? And I do believe that, uh. As Paul says, he had an open door. In Ephesus, I believe it was, but he said there are many adversaries. So what are we gonna do? The Lord shows us plainly what his mind is. Are we gonna let the enemy? Put an obstacle in our way and shut us down. Or are we gonna go on the strength of the Word of God and trust Him for the consequences? Well, I believe that. Hey guys, stirs up the people here. And they begin to build. And the Lord takes pleasure in that. And he is glorified in that. And I think of what speaks to Zechariah, who I, I believe prophesied at this time as well.

Who has despised the day of small things? The house didn't appear. All it is is the previous one, but the Lord took pleasure in it. Kind of set which glorified him. And was not to be despised, even though outwardly perhaps it didn't have the magnificent uh. So in needing to go up to the mountain. That's very important if you. Where to speak to some who have turned aside? Uh, there are some who have turned aside and

no longer with us. There are some that are still with us, but they've turned aside. Uh. And then there are those who are who left and they're disgruntled and and so they speak against the truth, or they say it's not true, that there's no such thing as the ground of gathering and so on. What you're gonna find is common is that they never appoint to the scriptures. They point to things they've seen. They point to things they've seen, they they look at their experience, they point to failures, they point to things that have happened. And so it's all things they've seen and observed. But you rarely find them pointing to the Scriptures. Well, you have to go up to the mountain, you know, as our brother said, both of them. You know, you can look upon the condition of things around us in general. You can look at the condition of your assembly. Uh, when you do that. You can get fooled because you're probably not seeing it the way that the Lord sees it. You have to go up to the mountain and that is you have to get into the word of God and see what the mind of God is, what his desire is. And once you see what his desire is and what it is that he wants, you will change your view of things and you'll have the right view. So I believe that's that's what going up to the mountain is. It's to get God's perspective. And, uh, and it will be a lot different than the perspective you had. Before that it says consider your ways and I would I would suggest something. Our hearts can deceive us and we can think that we love the Lord a lot more than we really do. Umm, if you take an objective look at how you spend your time and resources. Just look at it objectively. How? What things you put before other things? And that's going to tell you what your priorities are and what your heart really is about. And, uh, you might find that maybe you don't love the Lord and value the truth as much as you thought you did. Well then you need to go to the Lord. That's another way we go up to the mountain is to go to him and confess to him. What is really the case with me? I wish that I loved the Lord more. I wish that I value things more. But I can tell by looking at the way I spend my time and the things, the way I put this in front of that and value this more than that. I can tell that I'm not so much for the Lord as I thought I was. Well, you can take that to Him. He knows already anyway. But that's another aspect I think of going up to the mountain. Maybe there's another aspect of going up as well, and that is that it takes energy. Going up takes energy. And you know, it says build the house, bring the wood. It doesn't say it's going to end up like Solomon's temple. We've heard already that this is a day of small things, and we are not to despise that. Here the Lord says I will take pleasure in it and I will be glorified in another place. Further on that I am with you, chapter 2, verse 4, Go and work. I am with you. Isn't that enough for us? Do we need to have Solomon's temple today? As our brother was saying, certainly there's weakness, there's failure. All you have to do is look around. We find it in our own hearts. But I want to read a little bit in the First Chronicles 2322, sorry.

About David speaking to Solomon when he was about to build his temple. And the first Chronicles 22 verse 14 will start with. Now behold in my trouble I have prepared for the House of the Lord, and 100,000 talents of gold, 1000 thousand talents of silver, and a brass and iron without weight, for it is in abundance. Timber also and stone have I prepared. Now we might look at what's gone before us and we have the ministry on Josh's book tables back there and we might say, what could I possibly add to all of this? Well, the next phrase David says to Solomon, thou mayest add thereto. Now wait a minute. What? What do you, what could we possibly add to all that has been already gathered? Well, we can in little ways here and there, If we're before the Lord, as our brother was saying, go up, be in that place of communion with the Lord, and He'll give you things to do. It isn't all done yet. If it was, we'd be home. But it's not all done yet. There are things the Lord has for each of us to do. Thou mayest add thereto. Let's not be discouraged. I'm thinking it's a day of small things and there's no great things to do. And maybe that's true, but we don't need to be seeking great things for ourselves. We need to just do what the Lord puts before us because there's still work to be done. So let's go up. And Bill? I've been impressed with the UMM. In the previous verse. The way the verse starts off is let's stay at the Lord of hope. That's a term that we read, umm, many times in this little book. The Lord of Hosts. The first time it's mentioned in the word, uh, they've sole read it to us this morning. In First Samuel. Hannah uses that term, the Lord of Hosts. And I've just appreciated in her prayer, she has two prayers. She uses that term in the first prayer. And in the second prayer, she makes a statement. That has been an encouragement to me. But if you look at what she does. There in First Samuel she has her son, and her desire is to take her, to take Samuel to Shiloh. You know, if I put myself in her shoes at that time, the very, very last place I would have wanted to take my son would have been Shyland. But. Very last place, when you think of what Eli's sons were carrying on with right at the door of the Tabernacle, you think that the influence there of the priesthood. And yet she took her son there. Why? In her prayer she says he will keep the feet of his Saints. She took her son there because the Lord was there. N. Beautiful to see. So Hagion uses that term time and time again here in his little book The Lord of the Hosts. Encouraging to see it's remembered, uh, was we've been reminded of the fact that. We we don't have. Our brethren like JN Darby, William Kelly and other brethren to minister to us today and we. Often referred to this time as a day of weakness. And, uh, Nehemiah was living in such a day. But it's it's nice to see what he said in the 6th chapter. I'm sure there was a sense in his soul that there was weakness.

But he says in verse three of chapter 6 and I sent messengers unto them saying, I am doing a great work so that I cannot come down. So we we are reminded of who we serve. We are serving a great Savior and if we are in measure doing a work for him. We're doing a great work. And that should encourage every effort, uh, that we put forth for him. We are gathered to the Lord's name seven days a week, uh, not just on Lordstown and, uh, Christianity. Uh, effects every part of our lives, our business, our school work, uh, wherever we are, we are, we are still at, we're at the Lord's table. You only come to the Lord's table once in your life. And, uh, we're always at the Lord's table and always, uh, gathered to his name if we, uh, are, uh, if we've, uh, answered to the Lord's request. But when the, uh. The uh, prophet says here, consider your ways. They were in the right place, there was no doubt about that. They were re. They had been, uh, brought back to God's center from, uh, Babylon, which is a picture of the confusion in Christendom. They were in the outside place, true, but their moral condition was not uh. According to God's mind, it deteriorates even further in the book of Malachiah, where you have. Overt disobedience manifest there indifference. They wouldn't open the temple doors unless they were paid. They were offering to the Lord the lame and the blind. The condition had deteriorated in Malachiah, the descendants, I suppose, of these people, but the point is. God searches the heart and we should be exercised that our ways not only in when we come to the assembly, but our ways in the world where we, uh, are, uh, in contact with, uh, others that, uh, we manifest the, uh, characteristics of the House of God that, uh, the Lord would have us to display. I was thinking brother John in connection with that back in the book of Nehemiah. I realized that the time period here is more Ezra that our brother Bruce has turned us to Nehemiah a number of times if in the 4th chapter. There's umm, there's a statement that's made there, which umm. Often shows to us why there's a hindrance to building and nehemiah chapter 4. I thought a bit in connection with considering our ways in Nehemiah 4 and the 10th verse it says in Judah said the strength of the bearers of burden is decayed and it's this next statement and there is much rubbish. So that we are not able to build the wall. In my own business, when you get on a job site and it's full of rubbish, it's hard to build, it's hard to build. But it's not, it's not different in my personal life either. When there's rubbish in my personal life, it's hard to build. That's a real exercise that you've brought before us, Brother John, in connection with considering our ways. There is much rubbish so that we are not able to build. The first message of Haggai is to the rulers. In verse one. The second includes the residue of the people, chapter 2 and verse 2. But the remnant of the people respond to the first message along with the leaders. In verse 12 of chapter one. You get both the leaders and the remnant of the people. Obey the voice. Of the Lord by Haggai.

And in Revelation, when we get the addresses to the seven assemblies, they're written to the Angel of the assembly, the responsible element in the assembly, those who are responsible to give heavenly light and guidance to the assembly, and under whose ministry the character of the assembly is largely formed. And so they're addressed. And so the leaders are addressed first. They bear the chief responsibility. But it also says, He that hath ears to hear, let him hear what the Spirit saith unto thee, assemblies. And so everyone in the assembly is responsible. But the leaders especially address. So it's nice to see the leaders addressed. They hear and respond, but what does it do? It brings the rest along with them, the remnant of the people. The Lord says I called for a drought. You know, it's just I think brings before us the thought perhaps they had looked on the circumstances that oh, another year and there's a drought again and we just could use a little rain or. Boy, if things were just different this way or just different that way, I'd be happy. If things, you know, everything just seems to everything I touch just seems to fall apart. And things that were different, when you get a little help, if such and so and so would do, such and such things would be better. Lord said, I called for it. Great from my it's a healthy exercise for our souls to see every circumstance in our lives as from his hand. He called for it. He had to bring their attention to that fact. The other thing he says I will be glorified. That touches on the motive for that labor. As was brought before us in the previous meeting, they had their own selfish interests first, me first. And he wants them to have his glory as their object. He says you do what I've told you to do, I'll be glorified. And that is how God is glorified is when we're obedient to his work. When we do what he says, he's glorified. When we fill the place he's given us to fill, he's glorified. And it's so refreshing to see that they respond and they rise up to that work. Their hearts are stirred up and they pick that work up and the remnant of the people and they go back to. The Temple in Jerusalem and they begin once again. To work all, but they still have that letter from. The king that said stop. Let's say go ahead anyway because they have God's word. Not only that, Philadelphia was mentioned earlier and the Lord saying to Philadelphia, I've set before thee and opened door. It's been such an encouragement to me to think that every place where the Lord has opened the door, governments have been favorable. There has not been governmental opposition to going on in Paul's doctrine. Being gathered to the name of the Lord Jesus Christ. He opened the door. None can shut it. You know what never says? That in connection with Philadelphia and recovered truth that he's going to shut the door to that he tells him to hold fast what they have till he comes. It's been an encouragement to me, brethren, that that door is going to stay open wherever he's opened it. And the lands where governments have been favorable to allow believers to go on in the recovered truth until the Lord comes. I think that door will stay open. When Cyrus gave that command to go back to the land, all who were willing and whose hearts had been moved to go back to Jerusalem. It was the law of the Medes and the Persians, which were even Daniel, which changes not It can't be altered. It couldn't be altered by another letter from a king later on. It stood forever in the law of the Medes and Persians. That door stayed open. They got discouraged by the letter, but the Lord never shut that door.

A reason for forsaking the gathering. Things were very low in the assembly of Corinth, what they were going on with, and Paul had to reprove them and, uh. Rebuked them, but the Lord did not leave the assembly because of the low condition. So, uh, there is a divine ground of gathering and uh, we should be exercised about our ways, but the the assembly established by the Lord is the center of gathering. And really, what are we contributing to the assembly? We often think of receiving something, but. What is our exercise? Are we there to contribute something? We're having an effect upon the assembly for good or for, for bad. Uh, either we're an encouragement, we're a help, or we're a hindrance in the assembly. And, uh, let's not forsake the, uh, assembling of ourselves together, though there's weakness in that, which tends to discourage, but, uh, our presence there. Sister's presence at the assembly meetings. That is an encouragement in itself and will be rewarded. Their presence there, well, they may not, they do do not take an audible part. So let's, uh, rise on the Lord in these in these matters. Our brother brought the forest of Haggai, worked with them. Kind of nice to think about that and read verse 13. Spake Haggy, I the Lord's messenger, and the Lord's message unto the people saying I am with you, saith the Lord. There he is working away and he stands up. He's got a message. They're in the middle of the work and he stands up and he's encouraging him on. He's got a word from the Lord to encourage him on back to the work again. Gonna come to it, uh, toward the end of this reading, but. Now that it's been mentioned. Uh. The Lord says I am with you and. You know we believe that the Lord is in our midst. Because of His word, we believe it by faith. And uh. It's another huge mistake that some have made. That, uh, they've judged this the presence of the Lord by their experience and by feelings. And uh. You know, we we take this by faith, not by visible evidence, should remember that if you try to go by visible evidence, you're gonna get fooled. Uh, one time my brother asked and he was being received. He asked the brothers, He said what makes you think you have the Lord in their midst? And uh, one brother said, well one brother will be will have a him on his heart and another one will call it out. Well, you know I laughed at that because, uh, everywhere I've ever been, that's the case. Every group of Christians I've ever been with, that's been the case, in fact. Uh, that happens among. Unsaved people and businesses, they get around a table and business meeting and one will say something. So I was just thinking that, you know, now, it doesn't mean that we don't have common thoughts by the Holy Spirit. Of course we do. And it could be that the brother had the him on his heart because of the Holy Spirit and the other brother did too. But that's no proof. That's nothing to hang your hat on. And anywhere where there's people who are indwelled by the Holy Spirit, that can happen. But we believe that the Lord is in the midst, because he said so. And we need to leave it at that.

And, uh, we're gonna get down here to where they talk about the former glory and we can look back on the Day of Pentecost and say, well, it's a very, very apparent that the Holy Spirit was there. It's very, very apparent they had power. I don't see that today, and you shouldn't look for it either. And just here so weak was it, you know, when, when Solomon built the temple, the the glory of the Lord filled it. They could see that, right? That's something they could see. It was, it was very apparent with this house they're rebuilding. No such thing happened. They had to go on the assurance they were being given by God in His Word, and he kept repeating to them, I'm with you, I'm with you, I'm with you. And that was to be their reassurance. It was to come from the Word of God. Notice in the fifth verse of the second chapter, My spirit remaineth among you. Fear ye not. Umm the Lord is here by his spirit. Umm. In in the midst, but we need to uh. Be careful of our walk because the Spirit of God can easily be grieved in our lives and our condition individually affects the whole assembly. Uh, if we come in a, uh, put it plainly, in a flat state of soul with envy, malice in our hearts or or uncleanness in our lives that we have not judged, we're affecting the whole assembly. May still be in fellowship, but uh, we need to, uh, remember that the spirit of God is there, uh. Don't know whether you would say this, The Lord is there physically, I don't think so, but the Spirit of God is there. He is there in spirit. And, uh, we need to be careful, uh, of our walk that, uh, there is nothing that would, uh, hinder the activity of the Spirit of God in the, in the assembly. So we each have that, uh, responsibility, the wonderful privilege to be gathered. According to God's mind outside the cap, within the veil, but you need to be exercised as to our spiritual condition and the Corinthians were not, They were going on with immorality and God had to step in and that assembly and in his governmental ways. Many slept. What does that mean? Many slept. They were taken away in God's government. It's only a a believer is when he. Dies is spoken of as sleeping. So apparently they were believers, but they were going on carelessly and, uh, the, the Lord had to deal with them. Well, I just mentioned that the, the profit also looks on to that glorious day when, uh, uh, when, uh, we'll be gathered around the Lord in person, in the, uh, in the glory and, uh, when we will, uh, when the Church of God will be manifested in all its unity and beauty. As we see in the Book of Revelation, those every gate was a Pearl. Everything speaks of the of Christ and the preciousness of the assembly to

Him. You know, as to our our individual state affecting the state of the assembly, that's that's absolutely true and. Yes, you read the uh, verse six and verse nine and uh, verse 10 and 11. Uh, I think, you know, that can speak to what we as individuals are seeking. And then a lot has come out in these meetings about that and you're gonna find, you know, when you're looking for things for yourself and you're trying to get things for yourself and you're trying to seek your own things and make yourself happy. Uh, it's just an experience of continual drought. Umm, there may be a time of some happiness and enjoyment, but. In the long run, it's, it's a drought and, uh. So even what we're doing outside the meetings in our personal life will have an effect on the state of the assembly. So when we live our Christian lives, we have to live.

Not live our Christian lives just for ourselves. I guess that's what I'm saying. And you have to live your Christian life for your brethren as well. That doesn't mean to do things for their eyes, but it means to keep their good in mind in everything you do. We're responsible to do that. Umm, and so that's part of building God's house, as we've said a number of times in these meetings is not to be seeking for your own things for yourself and, and so on. But, uh, but it's good to keep that in mind. And, you know, it's true happiness. And even people, uh, secular, unsafe people in the world of psychology and so on, they know and they have taught that, uh, you get more happiness. Seeking others happiness than you do seeking your own, That's that's human psychology. Even they know we should know it even better. You know you're gonna be happier seeking someone else's good than you are seeking your own. Well, the wonderful thing about that is that God takes note. Of whatever is done for his people. You really appreciate a desire to minister good to his people because it is his body. And I was just noticing Hebrews 6 and verse 10. It says For God is not unrighteous to forget your work and labor of love. Which he have showed toward his name. In that you have ministered to the Saints and to minister. So ministering to God's people. You're showing kindness to the Lord Himself. And here references made to the fact that, uh, these Hebrews, they ministered to the Saints in the past. And in writing to the Galatians. For in two seasons you shall reap, if you faint not. So the question is perhaps we have ministered in the past, but we're going to continue to do so. Or are we gonna faint? I think that's what Satan wants to do. Tire out. The Saints weary us. And human strength, our own strength, it is small, but if we rely on the Lord. It's foundless. He passed the call. He said I can do all things through Christ who strengthens me. The other The other aspect was brought out by brother John Kemp. Is the joy of the Lord? Is your strength. So. Umm. He made a point, and I think it needs to be repeated, that term, the joy of the Lord is not talking about you having joy. I think that's the way it's commonly understood, but that's not what it's talking. I'm not talking about you having joy or even experiencing joy. When it says the joy of the Lord is your strength, if I could paraphrase it, it means when the Lord is happy. You're strengthened. It's his joy. It's knowing that you made him happy. That is your strength. And I think, Wally, that goes right along with what you were saying, you know, when we're doing things to make the Lord happy.

Then we have motivation and we have strength. And that again, as opposed to trying to seek what pleases ourselves. And we know from his word what makes him happy. You know, it's not that complicated. We know the things that make the Lord happy, and we know that if we do them, we will feel strength. I think it's important to remember too, and that while he talked about ministering to the Saints, that it's not necessarily a public sphere. Uh, in a lot of cases I would, umm, I'd be safe to say that the majority of ministering for the Saints is one-on-one. As an example of that, I'm looking for, uh, there was a sister that the apostle commended. And, uh, ask that they receive her. Yes. Phoebe in Romans chapter 16. What a wonderful commendation, it says. I commend on Hugh Phoebe, our sister, which is a servant. Or you could even say a minister of the church which is at Sankria, that you receive her in the Lord as become a St. and that ye assist her in whatever business she hath need of you. For she has been a sucker of many, and of myself also. That wasn't public ministry. But look at the value. Look at the value, the apostle Paul who ministered a lot publicly, but he would probably say he would not have been able to do it without her so. Highly valued ministry there. That's not public ministry, but very highly valued. It's nice to see the core of of Aisha in First Kings chapter 19 it says. And then the last verse of that chapter. Then he arose and went after Elijah. And ministered unto him. He was being prepared for that which was to follow, wasn't he? But the first service is ministering unto Elijah. And they were very, very teachable here. You know, that's the important thing in the. In the work of the Lord. That people are teachable. Umm, they, they took this, umm, rebuke. You might say this, uh, umm. Prophetic ministry from they took it from the Lord. It had its effect upon their souls, and I think it was in uh. A month or two that they had actually erected the temple. It was a relatively short time after the prophecy of Hagia that they had completed the work. Remarkable. There was a real. Real interest and a real, uh, desire to, uh, to please the Lord and they were stirred up, You know, exhortation is, is being stirred up and we need that edification is building up. Exhortation is stirring up and uh, we need to be stirred up because we tend to be, uh, uh, lazy in the things of the Lord. Uh, think of that verse. We don't want to get too far away from our chapter, but. It has been mentioned about Ministry First Peter Chapter 4. Verse 10 As every man hath received the gift, Even so minister the same one to another, as good stewards of the manifold grace of God. Now we are all in the ministry. Umm, not just quotation marks. Laboring brethren. We are all in the ministry, sisters as well as brothers, all servants of the Lord. We all have an ability.

Uh, that has been given to us, entrusted to us. We are stewards of, of, of the gift or an ability. Are we exercised to use that for the Lord's in the Lord's, uh, interests and service? Because we're going to have to give an account of how we have. Used what the Lord has entrusted to us. I've been thankful for UMM. The many haggy eyes that the Lord has brought across my pathway, umm, when they feed it, when they saw that they need a little exhortation. And if I had here in the middle of a room, a, a jug of orange juice that had been sitting for a few or four days, we had noticed the orange juice could be very, uh, a different color on the bottom half of it than it would the top half because it would have all settled down to the bottom. And if I was to pour out somebody a glass from that orange juice, you'd think it tastes this kind of flat And, and I would say, well, what's wrong with it? And you'd be able to say, well, it needs stirring up. It does need sewing up. Well, we need that in our lives. And I've been thankful for the various number of Haggy eyes, as I've mentioned that the largest brought across my pathway. But ultimately the work is the Lord's and we see that here in the 14th, 1St. It doesn't say on Haggy I stirred up the spirit of Zerubbabel. It doesn't say that. It says the Lord stirred up the spirit. And so unless we get our eye on the vessel, whoever it's used that the Lord uses to bring in, you know, in our lives to, to, to stir us up, ultimately the work of the stirring up in our hearts is the Lord's work. Would you like a comment on building the temple? It doesn't say the Lord doesn't say go get wood and build me a temple. He says go build the temple. And, uh, it was brought up this morning by brother Steve, but. The latter glory of that house would be greater than the former. What do you mean the latter glory of that house? That house has been destroyed. No. It's the same house and so. Likewise if we apply it to ourselves and Christianity. Brother spoke of the term recovered truth. There was no new temple built, you might say, and they would figure, figuratively speaking, there was not no any new ground of gathering brought out in a couple 100 years ago. It was recovered through the same ground that our brethren gathered on almost 2000 years ago. Ground of the unity of the body of Christ. I've laid out in First Corinthians 10 the communion of the body of Christ and the community of the communion of the blood of Christ. And so it is that. We when we speak of building. We want to build on that same principle. Uh, the same. Principle upon which our early brethren gathered. The divine ground of gathering. And our early brethren spoke with one voice. The divine ground of gathering was the unity of the body of Christ, the one body as we put it. But it's that is. They received fellow believers on the ground of their being part of the body of Christ. A very lovely similar. Way the Word of the Lord

to the Angel of the Church of Philadelphia in chapter 3 of Revelation.

Word to the overcomer him that overcometh verse 12 of Revelation 3 him that overcometh will I make a pillar in the temple of my God and he shall go no more out you know that's. Remarkably interesting. To go on in that truth means a separated walk. But here, he says, you're not going to have to go out anymore. You're not going to have to leave anywhere anymore. Maybe you had to leave a lot of things behind. To be gathered to the name of the Lord Jesus. Separated path and Hagia takes that up in the end of the book. Says you're not gonna have to go out anymore. Not anymore. And we'll write upon him the name of my God and the name of the city of my God, which is. New Jerusalem. The Church in millennial glory. And he takes that little remnant company in Philadelphia, and he makes them that silver length. Between the Church of Pentecost and the latter glory of that house. And he looks on to the New Jerusalem, which is going to descend out of heaven from God and its glory, uh, over this earth. The men of this earth are going to walk in the light of it. I'd like to look at Ezra for a moment in chapter 2. There's a. We're working. And as Ezra, uh. Record. And is there a or excuse me, Chapter 3? Verse 12. For many of the priests and Levites in chief of the Fathers, who were ancient men. And it seemed the 1St house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud for joy, so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people. For the people shouted with a loud shout, and the noise was heard afar off. You know, Haggy, I. The word of the Lord through Haggai. He doesn't really take notice of either the weeping or the shout of joy. He does mention who is left of you that saw this house in her first glory. And how do you see it now? Is it as in your eyes in comparison as nothing but he looks on? He looks on to millennial glory, He looks on to the end to which all things are moving, the coming Kingdom and power and glory of our Lord Jesus Christ. And I believe the Spirit of God would direct our eyes in the same way. Healthy exercise to look back at the church at the day of Pentecost. To see the church before she was stripped of her ornaments and to be able to eat. And if our heart doesn't have that. Attitude. As we make that comparison, we've got kind of a hard heart. But you know, the Lord has left so much to us, and this day we're in. And I don't know about you, but I certainly remember from my own self as the Paul's doctrine was unfolded to my soul for the first time, and the truth of what it was to be gathered on the ground of the one body to the name of the Lord Jesus Christ alone in separation from all that would be dishonouring to Him. And the fact there was actually a place where I could do that, it was like a shout of joy. And I'm thankful no old brothers came through cold water on me back then. They encouraged me on in that. The as time goes on and the Lord gives a sober assessment and you look back, you know there's, as an old brother said, there's time of plenty for weeping.

But don't throw cold water on those who are coming into a fresh enjoyment of these wonderful things. And let's not lose that shout of joy. Let's not lose the sense either. Of the fact of what's taken place. Let's look on to the coming glory. See, our time is up, we're reminded, and Zechariah chapter four were not to despise the day of small things, are we? 169. Lord, we can say by. Ourselves so I can take like beyond and again the whole country never dating. Oh my God. I want to give you a prayer. Hi. Uh, ready to get blah blah blah blah blah blah. And uh, OK. Umm, I'm still crying. Uh, yeah. I, I, I, I, I can't, I'll, I'll, I'll call them brands and I'm crawled and crying on the sky. And, umm. And birthday, Thank you. So thank you. God and our Father we thanks for. It's another opportunity to read thy word together. Thank you for the exercise that that was brought before us that we can either disregard or accept this from myself. We pray that we would accept it as from the our. Realized that doubt is desire, blessing. In the assembly and to ourselves, but most of all that we might glorify my beloved Son in our lives. We pray that we would go on thou migrate and keep us. We just think of this dark day that we live in. We just pray, Lord, for faithfulness to go on the little time that's life. So we give thanks for this opportunity be over Thy word and to enjoy it. We pray and see your friends and you might be stirred up to search these things out for ourselves and make them our own. We pray this in the name of the Lord Jesus Christ.

Scranton Conference: 2015, Haggai 1:1-11

Reading

Cares our hearts retire, go deep and boundless their desire we've now to please. But one with these our happy lot is cast number 250. 231.

Nsnoise. Call her. We just looked at me and I helped. We, uh, open the holy scriptures, uh. Passion that I have before us. We thank the too that thy dearly beloved Son or Savior, the Lord Jesus is in the midst here with us that was promised. So we just looked to the Lord Jesus and thy health and thy blessing and thy Spirit behalf, Free, free liberty. The brother will be sensitive to the leading of thy spirit, and bring. 4th of passage, since thou has forest, and each of us may be blessed, so we just looked at Thee for Thy health and Thy blessings. We open up the scriptures to us, and Thou dost teaches through Thy Spirit those things Thou have us to have. As we open our Thy scriptures together, we just look for Thee again for the health and Thy blessings, and I worthy and precious name, Lord Jesus, Amen. In the prayer meeting last evening and in this morning's prayer meeting, there seemed to be a consistent theme of refocusing on the Lord and of, uh, not being distracted by the things of this life and so on.

Umm, and I know that often times we don't like people to be hasty, so I don't wanna be hasty, but it did bring to mind, hey, guy, chapter one into the first few verses of chapter 2. And, uh, I would just like to suggest that as a reading, but I would, uh, be happy to wait for, uh, several more minutes as we, uh, consider it. And perhaps another brother will feel there's another passage that's more appropriate, but. I do want to, uh, suggest that, and I would be more than happy to wait or to listen to another brother's burden. I thought it was chapter one of Haggai through chapter 2 verse 5. It would be profitable to uh. We dwell upon the uh. Teaching here in Haggai. Rather than, uh, on the court. Let's read the Hegei. Chapter One. Beginning at verse one. Eggy Eye, chapter one. In the second years. Of King Darius. In the six months, in the first day of the month, came the word of the Lord by Hagee I, the prophet, Underserubable, the son of Chiatiel, governor of Judah, and to Joshua the son of Joseph the high priest, saying. Thus speaketh the Lord of hosts saying this. People say the time is not come. The time. Doctor, Lord House should be built. Then came the word of the Lord by Haggai the prophet saying, Is it time for you? O ye to dwell in your sealed houses, and this house live waste. Now, therefore, thus saith the Lord of Hosts, consider your ways. You have so much and bring in little. He eat, but he had not enough. Ye drink, but ye are not filled with drink. Ye clothe you, but there is none warm. And he that earneth wages, earneth wages to put into a bag with holes. Thus saith the Lord of Hosts, consider your ways, go up to the mountain and bring wood and build a house. And I will take pleasure in it, and I will be glorified, saith the Lord. Ye look for much, and lo, it came too little. And when ye brought it home, I did blow upon it. Why, saith the Lord of hosts? Because a mind house that is waste, and he run every man into his own house. Therefore the heaven over you is stayed from due. And the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon

men, and upon cattle, and upon all the labor of the hands. Hence a rubber bowl, the son of Chiatiel and Joshua, the son of Jose **** the high priest, with all the remnant of the people. Obeyed the voice of the Lord their God, and the words of Peggy I the Prophet, as the Lord their God hath sent him, And the people did fear before God. Then speak. Haggy eyed the Lords messenger in the Lords message unto the people saying, I am with you, sayeth the Lord, and the Lord stirred up the spirit of survival.

At the son of Shia TL governor of Judah, and the spirit of Joshua the son of Josiah the high priest, and the spirit of all the remnant of the people. And they came and did work in the House of the Lord of hosts their God. In the four and 20th day of the sixth month. In the second year of Darius the king, in the seventh month. In the in the one and 20th day of the month came the word of the Lord by the prophet Hegei saying. Speak now to Zerubbabel the son of Chiatiel, governor of Judah, and to Joshua the son of Josette the high priest, and to the residual of the people, saying, Who is among you that saw this house in her first glory, and how do you see it now? Is it not in your eyes, in comparison of it as nothing? Yet now the strong Osiraba ball, saith the Lord, and be strong, O Joshua the son of Josette the high priest, and be strong. All the people of the land, saith the Lord, and work. For I am with you, saith the Lord of hosts, according to the word that I covenanted with you when you came out of Egypt. So my spirit. Remaineth. Among you. Fear ye not. Know that in the book of Ezra. At the beginning there was a call to go back to rebuild the House of God. And uh. Some went back, only a remnant. And that was, I believe about, uh, sixteen years or so, apparently before this time that we're reading up here. And it would seem that, uh, over those years. They may have gotten weary of the work and it kind of ceased. Hello brother. Uh, Rose Steve, you were mentioning to me kind of a rough history of that time in between. I don't know if you could, uh. Kind of outline what occurred. Between, uh, that time As for chapter one and this time here. They came together after they had arrived at the land in Ezra chapter three in the seventh month. So there was a space of time from when they returned until they gathered, as it says, and Ezra 2 as one man to Jerusalem. So there was a a bit of time where they were kind of paying attention to their own things getting settled in, and then their attention turned to. The ruined House of God they come back, they set the altar on its bases, they establish scriptural, uh, worship and sacrifices once again and uh, begin to lay the foundation there's a. They get about that. Far in chapter 2 and then, uh, it kind of faded out. They come back again in verse eight of chapter 2 of Ezra and the second year of their coming to the House of God and that's when they really lay the foundation out. It's perhaps it's first row of stones. Umm, that would be indicated. Chapter 2 and verse 15 And now I pray you consider from this day upward, from before a stone was laid upon a stone. So the first row had been laid, but the 2nd row of stones had not been laid upon the first foundation row and. They were really, uh, drifting back towards their own interests. Meanwhile, in the Kingdom of Persia, a usurper came to the throne and it was the attempt of the Medes because that Kingdom was a combination of the Medes and the Persians. That was the the attempt of the Medes.

To gain the ascendancy in the Kingdom and they sent an impostor to the throne who pretended he was one of Cyrus's sons. He reigned for seven months. He was found out and slain and, uh, Darius, uh, another Darius than what we just had in our and Haggai took the throne. He was an admirer of Cyrus and uh, in that time that the apostle was on the throne, the adversary. Of that little company in Jerusalem wrote a letter to that imposter king and he wrote a letter back that that work should cease of building the House of God. And so they said, oh, here comes a letter from the greatest monarch and under whose authority we are. He says stop the work. And so it's not time to build the House of the Lord. But Haggy, I brings out that there were moral reasons. It wasn't just a letter from the king. There were moral reasons that the work stopped. God raises up Haggai and Zachariah. The 1St 6 verses of uh the prophecy of Zechariah come in right after verse nine of chapter 2. Zechariah's prophecy largely takes upcoming glory. Haggy Eye touches on it as well. But Haggy Eye far more addresses the moral condition of the people that they left off the work of building the Lord's house. And so once they're stirred back up to build again and responded to the word of the Lord, another letter is sent, uh, to the court of Persia. Meanwhile, Darius has come to the throne, Admire Osiris. He sends a letter back, he says. Not only should that work go forward, but those who are adversaries. You start helping by giving them supplies. They weren't actually helping the building itself, but they were not to hinder the work. If anything, they were to make sure the Jews had the supplies they needed. And so God worked everything. He allowed what happened with that usurper to come to the throne for the very purpose of testing the moral state and condition of the people of God that were building that House of the Lord in Jerusalem. Haggai and Zachariah stir them back up to their responsibility before the Lord and affection for the Lord. And then Zachariah comes in and the rest of his prophecy, and he opens up the glory that's coming. Uh, and uh, Haggai touches on it in chapter 2 and he speaks in verse 9. The glory of this latter house or the latter glory of this house. He's looking onto the millennial. Glory when, uh, the temple will be built again in Jerusalem under the reign of Messiah. And he links that little feeble effort there in Jerusalem with the coming glory of the reign of our Lord Jesus Christ and the Millennium and the temple that will be built there. Zachariah unfolds it more in its detail. Hey GAIL, I was a prophet, umm, a prophet that, uh, spoke to the. Conscience of the people umm, as our brother Steve mentioned, Zechariah more to do with the coming glory, but in Hagee ayah, there is a real uh, dealing with the conscience of the people. They had uh. They had become, uh, indifferent or, uh. Umm, on that, uh, they weren't exercised about, uh, the claims of Jehovah. Uh, in relation to the the House of of God. They had allowed their personal pursuits, ambitions, uh, interest to override and, uh. So hey, Guya stirs them up and he. Exercises their conscience about their ways. Umm, and as our brother mentioned, their moral condition is, is prominent here because there was no reason for them not to have continued. They might have made excuses, but really they have the, uh, the authority of the Lord to continue and, uh, and to build this, uh, this structure, this, this House of Jehovah.

And they had just neglected it by. Attention to their own interests and the claims of the Lord were not recognized. That can happen in our lives too. Umm, certainly, uh, teaching here for, uh, for all of us because we tend to, uh, to drift from the Lord's things and, uh, allow the world to, uh. To gain a place in our hearts so that we, uh, we forget separation from the world and we live for our own interests and ambitions and we don't, uh, recognize the Lord's Lord, the, the lordship of Christ in our lives. It's so important to, uh. To understand. There's a verse in uh, Hebrews chapter 10. That our brother, uh, John has, uh, mentioned a couple of times already here in this conference. It's, uh, Hebrews chapter 10 and verse 24. Where it says let us consider one another to provoke. Unto love and good works. And there's, uh. This is really central to building the Lord's house in our day, to provoke one another to love and good works. In Ephesians it says the body builds itself up through love. And uh, we can talk about loving the Lord and focusing on the Lord and so on. But just as the apostle John said, you can't say you love God whom you have not seen. You don't love your brother whom you have seen, And uh, we have. Uh, we're, we know very well that the things that are seen are temporal and we, we can get very much distracted by what we see and what we have to do with every day. But you know, there is something on the earth that we can see. Where, where we can invest in something that's eternal and that's the assembly and that's our brethren. And uh, and so here you have in verse 2. You have some people saying the time's not come, that the house, the Lord's house, should be built. And uh, you know, there are some in our day who I believe. And this is, is just my perception as to their motive, uh, that because everything's in such ruin and even amongst, uh, those gathered to the Lord's name and the recovery, there has been much ruin, lots of division, a lot of ruin. And, uh. And what they say is. There's no use in it. It's not, it's not valuable. You might, you might say to the

Lord, we should just focus on the gospel and, uh, and that's it. Well, you know, and here it says, bring wood and build a house, and you know, the gospel, the apostle Paul would never see the gospel as a work in itself. We can, we can look at the gospel that way, that it's a work in and of itself, but that's not the way the Apostle Paul would have seen it at all. When he went to take the gospel to a land, it was that assemblies might be raised up. And the gospel is that bringing the wood. You might say to build a house always. The gospel should be seen in that light, that the Lord isn't just saving souls just to save souls. He's saving souls that they might be material. You might say for the building of the assembly, they're to be brought in to the Assembly of God because God's focus in this age is to build the assembly, that there might be a manifestation of Christ, a visible manifestation of Christ here on the earth. And that is what God's focus is, and the gospel has to be seen. In the same light as all other ministry, that it is for the building of the assembly, for the building of God's house.

And you and I, as members of the body of Christ, make up the Church. And when we contemplate this position into which we have been brought through sovereign grace. Our hearts should overflow and Thanksgiving and praise for the one that's made it all possible. Now in connection with the House of God. I think of what David had to say. In Psalm 27. Verse 4. Because, you know, I don't think the Lord would have us to be occupied with the building. Now in Solomon's day, the temple was magnificent. I could take your breath away. It was so elegant, so. Here's what David says in Psalm 27, verse four. One thing have I desired of the Lord, that will I seek after, that I may dwell in the House of the Lord all the days of my life. What for? To behold the beauty of the temple? No. To behold the beauty of the Lord, and to inquire in his temple. And so I do believe. That as we read this portion, Haggai. Constance Ire was his house should be rebuilt. In order that. The Israelites might enjoy the beauty of the Lord. And I think in Psalm 36, there's another word here that's. Impressed itself on my heart. Psalm 36 and verse 8. They shall be abundantly satisfied with the fatness of thy house. And thou shalt make them drink of the river of thy pleasures. Now, today, of course, the House of God. Do we enjoy that position? And in the House of God we find there is to be the support. Of the truth, it's the pillar and support of the truth. And who is the truth? The living truth is the Lord Jesus Christ. The written truth we hold in our hands is the Word of God. And there is. A privilege connected with the assembly. Like I should. But it's wonderful to be in a place where. Where the living truth, written truth, can be unfolded to us through the power of the Spirit of God. And I believe you and I, we can be satisfied. With the fatness, so to speak, of the house, because Jesus is there. So I believe it's the person that truly makes the place. We are always in the House of God. Umm. If you look at First Timothy, the whole epistle deals with, uh, our conduct in the House of God. So. You can't say that any local assembly is the House of God, though they are representative. But, uh, Paul wrote to Timothy along that line, that thou mayest know how thou shouldst behave thyself in the House of God. There was a deportment, there was a manner of, of life and activity in the House of God that was becoming, that was according to, uh, God's mind, uh.

It was the outward testimony that was being displayed to the world in the House of God. One of the characters is, uh, is reaching out with the gospel, but, uh, there's other aspects there that we are to take, uh, pay attention to and it comes out in our chapter here. Uh, they were really not conducting themselves in a manner that was becoming, umm. As the people of God. They were careless, they were negligent. And so it, it, it is, uh, something that should exercise, uh, all the people of God. All right, Ted. Certainly, I cannot say that we should have one kind of behavior in the assembly and another kind out in the world That's uh. That certainly is not something that the Scripture would agree with, and it's the same as saying it all. We are in the presence of one of the Lord at one time and not in his presence of another. We would should individually be living in the presence of God all the time. But the, uh, in verse four when the prophet speaks to what the people are saying. As to it's not time to build the Lord's house, he says, well, is it time for you to dwell in your own sealed houses? As I understand it, you know, a sealed house was one that was, uh, you know, it wasn't just a house that they built and dwell with the ceiling was that they had it nicely finished inside. Uh. I, I know there's a brother now trying to prepare his, his house and, uh, part of what's got to be done is all the finishing on the inside. There's a lot of trim to be done, you know, uh, painting or wallpaper and uh, trim and so on. It's, that's what sealing is. It's, it's making it all nice and finishing it all nice on the inside. And so it shows that these people had not only built their own houses, but they, they put a lot of effort into making them perfect and, uh. And the prophet says, is it time to do that? Is it time for you to be taking care of your own house? And I think that the, uh, the spiritual, uh. Side of this for us, as contrasting the House of God or the assembly with our own sealed house, is that we can spend a lot of time kind of taking care of our own circle. And perfecting our own circle of fellowship. You know, that's very shameful. Because sometimes we say, well, I, I prefer this brother or sister and that one, you know, uh, we don't get along so well. And, uh, we don't always see things. Uh, in fact, we hardly ever see things the same. And so, uh, I would just kind of prefer not to spend a lot of time pursuing that, that brother or sister. And so we kind of subtly perfect our own seal house, you might say, uh, it's not time for that. In fact, some have gone to including some of the gathered Saints in their sealed house and, uh, and a lot of Saints on the outside as well. I don't want to get the impression that we in any way cut off our brethren who are not gathered to the Lord's name. No, but there's only 24 hours in a day and seven days a week. How are you spending your time? Are you building your own steel house, or are you building God's house? I I personally barely have enough time to give to the Saints that I meet with. I don't think I even have enough time to adequately spend with the Saints that I meet with. I don't know how anyone can find time to spend a lot of time pursuing Saints elsewhere. But we run into our brothers and sisters at work, at school, whatever the case may be, and as we have opportunity, we try to build them up and we try to receive from them their portion as well. That should be just the way we live, that you might say is dwelling, as John said, in the House of God all the time, but specifically when it comes to practice. Your assembly is where your first ministry is.

I think the thought of sealed houses are not only nicely finished inside, I think they're also were ornate as well. I think what we get here in this pastor is the same, umm, the same tendency of things as we get in, uh, Revelations chapter, uh, Revelation chapter 3, uh, towards the end there, uh, where it's flung about later to see it. If you look at these two chapters between Haggai chapter one and that letter to the latest CNC, so many comparisons, if you look at it, you see, uh, you see here in Haggai, we have these ones that are going out and they're building their field houses and they're just in a state of complete reformness. And, uh, you look down and it's, it's talking there in verse six about, umm, eating and drinking and being filled. And you just see the same thing repeated in, uh, Revelation chapter 3. And you can go down in almost verse by verse, just line up the verses between the two. This is something that's common to man. And if we're honest, we all have the same thing in our heart, the spirit of lukewarmness where we don't grasp what Christ really is and we place values. Of what we want in our life. We place them over what God would have for us to do. We place them over his things. And this is it's nice when we come to a Bible conference and we sit down and and we get an understanding of what was going on in the situation with the children of Israel and this is written and so on. But you can do that and be lukewarm. We have to take these words of speaking to ourselves. I find it myself. We have to take this as to ourselves and it has to have an effect in our life. We can't sit here and read these verses and go on in our life as we as we do living in our sealed houses, can we? Ephesians 4 gives us the uh, New Testament, uh, order in which God uh. UH uses uh gifts to build up. His house, just looking at Ephesians 4 and verse 3, endeavoring to keep the unity of the Spirit and the bond of peace. Endeavoring doesn't mean umm, uh, give it a good try. It means diligently maintaining. It doesn't mean just give it a try, it means do it. And then he looking on down in

verse 11, and he gave some apostles and some prophets. And some evangelists and some pastors and teachers for the perfecting of the Saints. And so when the Saints are perfected, then it sets forward the work of the ministry. And when the ministry goes on, then the whole assembly is built up for the edifying of the body of Christ. It's for the perfecting of the Saints with a view to the ministry with a view. To the edifying of the body of Christ. One of those gifts that's mentioned and here in Ephesians, it's the persons who are gifts, not the abilities given of God that's. At Romans and by the Spirit of God, that's First Corinthians. Here it's the persons themselves. One of those gifts of Christ to his church was. Prophets. Well, in John 4, when the Lord met that woman at the well, and he spoke to her in a way that reached her conscience, she said, I perceive Thou art a prophet. He was bringing her conscience into the presence of God, and that's what the ministry of a prophet does. It's not just telling the future. In some cases in the Old Testament and in Hagia, he does take up some future things. But the ministry of a prophet is to bring our conscience into the light of God's presence, to give us a word from God in a way that we know it's the word of God for us for that time. That we might receive the neither the adjustments in our life. That we might be perfected in that way, that the ministry might be set forward, that the whole body might be built up. And so when they straight off and drifted off and they had a good excuse with this letter from the king, you see, it's not time to build the Lord's house. Look, we got a letter right from the court of Persia. It says stop building.

God raises up two prophets and he addresses their conscience and he brings their consciences into the light of God's presence that they might judge themselves as to the true moral condition of their souls and the real things that were motivating their hearts. And he says, you know, you don't have a very happy life, do you? If you're going after your own things and you're still hungry and you're still thirsty and you're still cold. You tried all those things and all you got is bitterness. You tried to take care of yourself instead of the Lord's interest first. He would have taken care of you, but you've gone to take care of yourself and you didn't do a very good job. You don't have all the things you wish you had. Should have just left it with the Lord and taken care of his business. He's speaking very plainly to us. And brings our consciences into the light of God's presence. It's not that the Lord would deprive us of temporal, uh, blessings and comforts. He's given us all things ritually for our enjoyment. But. What is the object that is motivating us? I was thinking of adverse in, uh, Luke chapter 14, where we have the Lord speaking very pointedly, very plainly about the path of discipleship. It may be slightly different to our chapter here, but the principle there in verse, uh. 26 if any. Man come to me and hate not his father and mother and wife and children and brethren. And sisters ye and his own life also, he cannot be my disciple. Well, the Lord is laying out the terms here of discipleship and, uh. Speaking to the the conscience of these multitudes that were following him, but he shows them the cost of, uh, of following the Lord well in our chapter. These things were the priority in their lives, the, uh, their personal comfort and uh, ingrandisement and what have you. And the Lord's things were in advance. They were not given. The Lord was not given His rightful place. Their own interests, uh, had the prominence, uh, and again I say, it's not that, uh, the Lord would deprive us of the, of these, uh, temporal blessings which he has showered upon us, but really, what is the object that is motivating us? They had settled down into their own things and the Lord's interests were not, uh, taken into consideration. You have here considered your ways that you notice the word consider. It means inwardly meditate. Think about it uh. Samuel has said, consider how great things the Lord has done for you. Uh, Hebrews 3 Consider the apostle and high priest of our confession, or, uh, Hebrews 9 consider one another, and so on. Inwardly meditate upon these things. Let them, uh, really speak to the heart and conscience. The Lord touched on the, uh, natural relationships very early on with his disciples, didn't he? This, uh, scripture that John quoted in an other gospels as well, the Lord spoke about human relationships and the, uh, the sacrifice, you might say, of human relationships in order to follow him. This, uh, this is not unrelated to also, uh. Building your own sealed house or having your own sealed house. It's kind of hard breaking to observe sometimes. Saints putting their human relationships above their.

Their spiritual ones or to put their human relationships above the Lord's interests with the assembly. Umm, it's a fact. There are many, many in this room have suffered the loss of human relationships and. In some cases, very, very deep hurt, uh, at the loss of, of the human relationships in order to go on with the Lord in the path that he has set for them. And, uh, one of the things the Lord said, when Peter said, you know, we've left everything, Lord, we left, we left everything to follow you and I, I was looking it up. I haven't found it. Someone could find it easily. The Lord said, well, no one has left. Wives and. Mothers and fathers and children. Uh. That will not be restored. A hundredfold went in this life. And the Lord is very accurate there when he lists what they is restored a hundredfold. He leaves out wives. Umm, but he does include, you know, mothers and fathers and brothers and sisters and children that we would be restored that a hundredfold in this life. What was he speaking about? He's speaking about the assembly. And so if, if, uh, if a young man chooses to follow the Lord and he follows the Lord and he's gathered to the Lord's name and it causes the loss of his relationship with his parents. That law should be compensated in the Assembly. Older brothers and sisters should fill in. To care for him, to fill in that parental role. That's what the Lord was talking about and and younger ones, likewise older ones could have suffered losses of children and so on. We are to be to one another the things that we lost that were lost in those natural relationships that were lost. And I believe every St. gets tried in this way. Some get tried in it when they get saved, some get tried when they get gathered to the Lord's name and some. Get tried when their children who were brought up in the assembly walk away from it. But we know these. I think everyone in here has been touched to 1° or another by this. But it's nice to see that the Lord addressed this very early on. But the point is, we can get involved in building up our own sealed houses and putting ahead of the Lord's interests our own personal interests, even when it comes to these kind of relationships. As it's been pointed out is what is first. They were saying it's not time yet. The reason was leave first. And so they were putting themselves 1St. And as God's people, we can't get away with that. So they were sewing and bringing in little, they were heating, they weren't filled drinking, they didn't have enough and so on there. They didn't have the blessing of the Lord because they were putting themselves 1St. And the same thing is exactly true with us, isn't it? The Lord demands the 1St place. We can put in all the same amount of effort get but get nothing for it. And it's so easy to do this too. They think, well, I will give my life to the Lord, but first I will get an education first. I will build my house first I will do this. Afterwards I will have time to give to the Lord because I'll be all set. And what do we end up in? A life of spiritual poverty. The Lord may also allow us never to achieve those other goals. But certainly will be robbed of that which he has for us. And the Lord was very plain about this. Matthew 6 verse 33. He says, Seek ye first the Kingdom of God in his righteousness, and all these things shall be added unto you. He demands the 1St place we go in anyway, try to make ourselves to put something in our lives, or to get something set in our lives first and take care of the Lord's second. Then we'll certainly lose out. I was just looking at some previous verses in that same chapter in Matthew 6, beginning with verse 19. Where we have the admonition, lay not up for yourselves treasures upon earth. And we know what happens when this occurs. Moth and rock rust come in to corrupt thieves, breakthrough and steal.

Then it says, But lay up for yourselves treasures in heaven, where neither Moss moth nor rust duck corrupt, and where thieves do not breakthrough nor steal. This is the key verse for where your treasure is, there will your heart be also. So we. Have referred to Ezra and Nehemiah and in the third chapter of Nehemiah we see the people working on the wall, some quite willingly, others neglected, uh, to do what

they should have done but we read that some work earnestly well, their heart was prepared to work on the wall and. I believe that there was a spirit of cooperation. To when you're building a wall. You have to consult with someone that's building next to you or someone else is working because you don't want your wall to be out of Plumb. And you want it to meet some years ago when they were building the channel underneath the English Channel. There were two teams that were working A-Team working from England and another team team, uh, working from France, and they had to be in constant communication because they knew that they had to meet at a particular spot. And so that's important to working together, isn't it? I know there's a scripture in Isaiah chapter 41. It's probably not the. Uh, direct application, but let's just consider the words and let's just consider the activity of these people that are mentioned in Isaiah chapter 41. May not be uh the contextual, uh, view here. But in verse six, it says they helped everyone, his neighbor. And everyone said to his brother, Be of good courage. So the Carpenter encouraged the Goldsmith. And he that. Smootheth with a hammer. Him that smoked the anvil saying it is ready for soldering and so forth. So there was work together, wasn't there? And so. This is necessary in our day too, isn't it? Not to go on independently of one another and to value one another and each other's contributions. Make a comment, uh, from the perspective of a builder. Umm, just in connection with what you brought before. How interesting things happened last night. Umm, Usually when we arrive here, I'm handed the keys to the motel and uh, uh, this, this time we are handing the keys, umm. They didn't go from the lodge, the motel. We went from the lodge to the other side of the road where there's this magnificent big brick building and umm, we walk in and I'm looking around and seeing the parlor and they, the beautiful trim around the doors and they, uh. Intricate hardwood floor that's to put together in such a way that I, I realize that the builder really would have taken some time. Anyway, when we go into our room and we spend the night there and, uh, I get up and, uh, we're getting prepared to leave in the morning and I come outside and I come again looking at all the things that are there. And, umm, uh, I can't wait to show my wife some of these things that I'm running my hand over the marble fireplace as my wife comes out and she's out. She just, she's got this, uh, gleam on her face and she says, you know, so and so is here and she says, umm, I can't wait to visit with so and so and I can't wait to. I didn't have the heart to point at all the things that.

And, you know, it's been so impressive to me to see the direction that he was going. And we find that, umm, in the book of Ezra. If we could turn there for a moment, Umm. To Ezra chapter 5, Ezra chapter 5, and in the first verse that says, Then the prophet, Haggai the prophet, and Zechariah the son of Ado prophesied unto the Jews. That were in Jerusalem, in Judah and Jerusalem in the name of the God of Israel, even unto them then rose up through the whole the son of Chiaofiel and Joshua, the son of Johnson began to build the heads of God, which heads of Jerusalem. And it's if this next, next phrase that is so impressive to me it says and with them we're the process of God helping them. Now in my in the business that I'm in, I have customers that come to me and they they point out a problem. It doesn't take much wisdom to point out a problem. And it wouldn't have taken much wisdom for for how he I to point out a problem. But it does take some wisdom to do something about the problem. And so Haggy as he writes here. Not only is he pointing out the difficulty, but with it's with the intent that he's gonna work with those ones that he's speaking to, to help them build. That's the full intent in which he writes this little book. It's not just to point at all the difficulty things that there were, because there were and it's very easy. Isn't for, isn't isn't it for us to point at all the difficulties in the assembly? It doesn't take much wisdom to do that. We can easily do that. But Haggai he points out the difficulties with the full intention. Well, and and some of our lives, the Lord is working with us. And it's, it's a constant work, isn't it? And, uh, do we? Uh, by our own behavior and our own measures hinder that work of the Lord with us. So that these are are things that we have to consider. And that's certainly a a very. Pointed statement, yet it is not finished. So there's the encouragement to go up and finish that work, isn't there? There's a lot of, uh, younger brothers in the meeting and many of them are beginning to take their places in the assembly and to fill roles that they should be filling and, uh. They are doing a much better job, I know than I did of balancing the, uh, the worldly responsibilities with, with their spiritual responsibilities. But I just would, uh, I would want to mention something, you know, I just want to look back and says I wasted a lot of time, put a lot of effort into things that come to nothing. Is reading in the first Kings the other morning and there was a statement that jumped out to me. That David made to Solomon. It's in First Kings I think chapter two. First Kings chapter 2 and verse 2. David said I go the way of all the earth. I go the way of all the earth. That's in in one fell swoop, he says. The Earth, it all goes one way. And you know what that way is? Now that way is down. David was about to die and he says I go the way of all the earth. You know, whether it's living things or things that are man made. Or inanimate objects. It doesn't matter. Take a look.

The way of the whole earth is just death and destruction. Everything ends that way here. There's no exceptions. And there's really only one thing you can invest in here that's gonna last for eternity. Years ago, a brother in our assembly made a statement, he said. There's there's one treasure that we have here that we're going to take with us when we go there. That's the Lord's love. But we can expand on that, you know, and all the building we do with one another and the relationships with one another that we invest in, in Christ, that's an investment that's gonna last for eternity. And so we do have something here on the earth that we can invest in, but. Be careful about investing in, in the earth. Everything here is like a, is like an automobile. You know, everyone knows an automobile is not an investment. It is a uh, it's something that's going to depreciate from day one and it's gonna eventually end up in the junk pile and that's the way of all the earth and so. You just have to be careful about. Putting too much investment. And when I say investment, I don't just mean money and time. More than that, I mean emotional investment. Emotional investment and investment of your of your energy and your focus. Be careful because you can invest in things and and that's just what this our chapter is saying here in in Hagei said you so much, you bring in little. You don't have enough. You know, it says that you put, uh, you earn wages, you put it into a bag with holes. And the older you get, the more you're gonna realize that all the investment in this world just comes to nothing. So as our brother said, the Lord affords us all things richly for our enjoyment. And uh, asceticism has nothing to do with Christianity. All man made religions have that self punishment and self deprivation element in them, That's not Christianity. Giving things up for the Lord is not just giving things up, it's giving things up for the Lord. You get something better. But we do have to to spend time. We all know this. We have to responsibilities here in the world and so on. But be careful about your emotional investment. That should be placed in your treasure in heaven, and that treasure in heaven includes the investment we have in the Saints. That is where the Lord's treasure is, and that is where our treasure is. I know the time is nearly over, but we can invest in view of eternity. Umm. We can send the treasure ahead. Uh, and we can use the uh. The temporal things which the Lord has graciously granted to us, we can use those things in view of eternity. Umm, I've often said, umm, the money that we have, if we have any, doesn't belong to us, belongs to another Mac. So how we use those resources, whether it be money or time? Or our homes, what have you. They can be used for the Lord, uh. In that sense, you sell what you have, you own the Lord's claims on everything that you have and, uh, you use it in view of eternity and, uh, it's not lost then it's an investment that, uh. Gives a high percentage.

Nsnoise. Nsnoise. Our God and our Father, we thank Thee for Thy word that would uh, bring our consciences, our hearts unto Thy holy presence that would search us out without us. Know our down sitting, our uprising, the very meditations of our heart are all uh, before Thee. And Thy word is sharper than any two edged sword, able to divide Thunder even between soul and spirit. And so we do. Pray that we might

take in these timely admonitions to our souls. We feel how to say that we're in uh, Satan would just calculate everything to kill the affections and uh, we would uh, like those in uh, Ezra's, uh, day haggy eyes day run every man to his own house. But that was said that will take pleasure in my house even in feebleness even. So it'd be in just a remnant character. And we think of how that, uh, house was that silver link between Solomon's, uh, temple and that, uh, coming, uh, millennial temple, that, uh, will be built under Messiah's reign, and how precious that little company there in Jerusalem was to the oh. We just pray that we might see what is valuable in Thy sight, that we might rest in faith upon Thy word and not look at circumstances around us. And be turned aside, but just to trust thee in thy word, and to do thy will, and to know thou art able, uh, to fill our hearts. And we think of how the Apostle could say, he knew whom he hath believed, and knew that he was able to keep that which he committed unto him against that day. Help us not to take up uh, pursuit of our own happiness and comfort, but to just trust Thee for those things.

And to be occupied with thine interest here below. So we just ask this and the precious name of our Lord Jesus Christ, Amen. Amen.

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