

Haggai 2:10-19
Encouragement in Failure

Well, this morning we get to return to the book of Haggai in the Old Testament, and as you're making your way there, I'll attempt to give you a little bit of review to catch you up to where we are in Haggai and to remind you of the history behind it all because that really is key and helps us with understanding the book and as we get into it. Haggai is a unique prophet to the people of God. You have different prophets at different times that are ministering to God's people throughout the nation's life.

And in the Old Testament, you see that God brought His people, essentially, into the Promised Land, the land of Canaan, and God warned His people when they came into the land of Canaan; He said if you disobey Me, I'll punish you. I'll punish you to get your attention, so that way you come back to Me. But God said, ultimately, if you continue to disobey and you continue and you persist in this, then I will go so far as necessary as to kick you out of this land. I'll kick you out of the promised land that I gave you, and I'll send you off into another nation that you don't know - kick you off into exile. And so, as you read the pages of the Old Testament and you continue to see king after king lead God's people and it just gets more and more depressing, more and more evil, more and more wickedness, more and more idolatry; and it's a depressing scene. It really is.

A neglect of God's commands and His attributes and His law, His statutes, and everything He's given and it eventually reaches that point and culminates in 586 BC when God brings the Babylonians in. He wipes out His people, sends them off into exile and destroys the temple in Jerusalem. So a pretty monumental moment for the people of God and even God Himself and what He's doing in history and redemptive history. So the people of God went off in to exile, living in Babylon, and, obviously, not in their own land, not enjoying the privileges they had of having their own temple, their own religious system there. And over time, about 70 years or so go by, and you have a new nation that's in control, and that's Persia. And God so directs in the affairs of international treaties and things that are taking place to rise up this pagan king, King Cyrus of Persia, to allow and decree the Jews to go back to the land, back to the promised land, back to Israel, back to Judah, back to Jerusalem. So it's a pretty amazing moment. The people of God are rising up, and they even have the resources with

them. Cyrus provides that for them to go, and they go back in the land and to start rebuilding in Jerusalem. So they do.

Within two years of being in the land, they start building the alter to the temple. They lay the foundation for the temple, but, unfortunately, it all comes to a halt. It all just comes to a screeching halt because there's other people in the land. It's not just the people of God. It's not just Israel there. There're other peoples that are dwelling there that are kind of leftovers from history as time has gone on, and these people are coming and opposing the work of Israel. They are opposing God's people. They're persecuting them, and, eventually, the Israelites give in and they stop building the temple. Well, this hiatus happens for like sixteen years. Sixteen years that they neglect this while they're living in Jerusalem. And as we learned in Haggai 1, what did they choose to do in the meantime? Rather than build up the house of God, rather than build up the temple in Jerusalem, instead they turn towards themselves. They look at their own houses, and they build up their own houses in luxury, and they make it with paneled houses that are nice, and they stop giving attention to the work of God. They've abandoned it.

So this goes on for sixteen years until God intervenes with Haggai our prophet, Haggai whom we're studying, and he comes on the scene in chapter 1 with this sharp rebuke to the people, calling them out for building up their own houses in luxury while God's house lies in Jerusalem in ruins - God's house in ruins - your house built up in luxury - and how this is absolutely wrong. Well, at the end of chapter 1, we saw a good thing; the people responded to this message. The people listened. They heeded the word of God through Haggai, and they actually put their hands back to the work, and they started rebuilding the temple again.

Well, when we got into chapter 2, we saw it wasn't about a month that had gone by that people were tempted to once again halt and stop the work. And you ask why this time? Well, this time, you have people that are starting to realize that this temple that they're rebuilding doesn't look so great. They're just taking the ruins that were left over from Solomon's temple and they're trying to put them back together. And they're trying to put this thing back together, and there's people there that are old enough that remember the old temple before it was destroyed. There's people there that were old enough that were dwelling in the land with the old temple before the Babylonians came in; and these people are looking at each other as they rebuild this

temple, and they realize it's not as good. It's not the same. It's just not the same. It's not the same glorious temple that Solomon had built. It just is not measuring up. It's just a heap of rubble that they're kind of putting back together, and so there's a temptation once again to stop the work, the work of building the temple, God's house, God's dwelling place among His people that would separate Israel from all other peoples of the earth and to make them a unique people that God is working through.

So Haggai comes on again with another message for the people, encouraging them, saying do not give up the work. God is with you. God Himself declares work, for I am with you. Be strong in this work. And then God gives some brilliant promises at the end of our text from last time, verses 7-9, where He's declaring this temple will be glorious. It will supersede. It will be going beyond the glory of the temple of Solomon's time. This temple will be glorious. God says I will bring in the gold and silver and I will make it glorious - so this promise of future glory and splendor and God's own presence with His people. And so the people heed this message, and it brings us to where we are today in Haggai chapter 2:10.

So we'll be looking at verses 10-19; and we get to now look at the inward condition of the people, today, and focus upon that. We'll look at verses 10-14 to begin with. So I will read starting in verse 10; "On the twenty-fourth of the ninth month, in the second year of Darius, the word of the Lord came to Haggai the prophet, saying, 'Thus says the Lord of hosts, Ask now the priests for a ruling: If a man carries holy meat in the fold of his garment, and touches bread with this fold, or cooked food, wine, oil, or any other food, will it become holy?' And the priests answered, 'No.' Then Haggai said, 'If one who is unclean from a corpse touches any of these, will the latter become unclean?' And the priests answered, 'It will become unclean.' Then Haggai said, 'So is this people. And so is this nation before Me,' declares the Lord, 'and so is every work of their hands; and what they offer there is unclean.' "

So, we'll see this progress in three different ways today. The first thing that we observe very clearly is Israel's unclean worship that is identified here in these first verses - Israel's unclean worship. And so as kind of like in Haggai fashion, we see the date given once again of when this happens, and what we learn is it's the twenty-fourth day of the ninth month, still in the second year of Darius who is the king - Darius functioning as the king of Persia over

really the known world at this time while the Jews living in the land have Zerubbabel their governor, not even a king. So it's the twenty-fourth day of the ninth month. This puts us in exactly three months from when they began to build the temple.

So it's been three months now, and we pick up here and look at who this message is directed towards. So, "the word of the Lord came to Haggai the prophet, saying," (verse 11) "Thus says the Lord of hosts, 'Ask now the priests...'" ... 'Ask now the priests...'" So, this message is now even more specific than we've seen before. The previous messages have been pretty general. They've been for not just Zerubbabel and, really, Joshua the high priest and the governor of the people, but even all the remnant of the people, everyone there. So the messages have been pretty much open to everyone. But here it is, God honing in on the priests, and as we read on we understand why, because He starts to put forth these scenarios regarding things that are clean and things that are unclean; and those things directly were associated with the priests and their responsibility.

So, God says, well, let's ask the priests. Let's put something before them and let's give the priests an opportunity to declare what is clean, what is unclean, in this scenario, and this was not odd. This was normal, very normal, for the priestly function in the nation. Deuteronomy 17:9-13 talks about different functions, in the chapter, of different leaders in Israel. And in chapter 17:9-13, we see that the function of the priest was instruction. They were to instruct and teach the people specifically regarding the law. They were to know the law and to be able to instruct the people and keep their ways according to the law. Even more so, Leviticus 10:10-11 says that the priests were "...to make a distinction between the holy and the profane, and between the unclean and the clean, and so as to teach the sons of Israel all the statutes which the Lord has spoken to them through Moses." So, not only were they, generally speaking, instructors regarding the law, they were, specifically, instructors regarding this - what is clean and what is unclean, what is holy and what is impure.

So that's what God puts forth. He said let's give two scenarios. Let's give two scenarios to these priests, and let's see what they deem. Let's see what they decide. So, let's look at the first scenario found in verse 12. Verse 12 states, "If a man carries holy meat in the fold of his garment, and touches bread with this fold, or cooked food, wine, oil, or any other food, will it

become holy?” What is this scenario? “If a man carries holy meat in the fold of his garment...” What’re we talking about here? Well, in the sacrificial system that was set up for the people of God, for the Jews, they were to bring, as we’re probably aware of from the Torah and Leviticus and Numbers, they were to bring offerings to the temple, offerings to the priests, that would be these animals that would be offered up on the altar; and so as these people came with their offerings, these offerings that were for the Lord, whether they were burnt or slaughtered in whatever way, for the Lord these became holy. These were holy offerings, and so even bringing that holy meat, this holy offering, it rendered the garment and the altar which it touched holy. It’s actually what we see in Leviticus 6:27; “Anyone who touches its flesh will become consecrated...” ...set apart, holy.

So, this is kind of the meticulous sacrificial system; if you’re carrying your offering, your holy offering dedicated unto the Lord, and it touches your garment, your garment now becomes holy in that sense. But the scenario goes one step further. All right. Back in verse 12, so, “If a man carries holy meat in the fold of his garment, and touches bread with this fold, or cooked food, wine, oil, or any other food, will it become holy?” So, now we have the next step; so, now the garment touches other things like bread and wine and oil and other food like that. Do those things then become holy? That’s the question, and we have a good answer from the priests. They say no, and this is actually what the law says, that that is not the case. You can’t transfer holiness to that degree, on a third level and a fourth level beyond. I mean, this kind of really is common sense though. It’s a very logical thing even for us as we think about this.

Think about it. If you have a sick child, right, in the morning you wake up and your child is sick. You don’t go, oh, you’re sick. Well, you know what, go to school with all the healthy kids and you’ll get better because that’s how it works; all the healthy kids make the sick people better. Not quite. Right? That’s kind of flipped on its head, and that’s exactly what we have here. Just because you have a holy offering and a garment that doesn’t mean you can keep taking this garment to other things, and it makes those things holy which then can turn around and make other things holy in this grand pyramid scheme of some sort. No, it’s actually the opposite. Right. The unclean, that which is impure, that which is defiled, is what actually spreads and contaminates, rather than that which is clean and holy as the law states and as even our general logical understanding would permit. So, at VBS

we're not going to tell one kid to wash their hands, and then say, now go high five everyone else, and they'll all be clean and ready to eat. It doesn't work like that. That's not how this spreads. It's not the way holiness and purity is spread. So, this is the first scenario, that holiness is not easily spread and easily produced.

So, let's go to the next scenario, verse 13. After the priests had answered well the first time, the next scenario... "Then Haggai said, 'If one who is unclean from a corpse touches any of these [the food above mentioned], will the latter become unclean?' And the priests answered, 'It will become unclean.'" So, now they answer well again because we've flipped it on its head, and now we have a scenario with someone who is unclean. Why? Because they've interacted with a corpse. It could be a dead animal of some sort. It could be a dead person. All right. There could also be other reasons why people become unclean, different health reasons and diseases. Right. There could be different things that they encounter with in nature. These different, several different, reasons can cause someone to be unclean, and in this scenario, it's interaction with a corpse, right, interaction with a corpse. So, this person is unclean because they help bury the body or the animal, whatever it might be. So, now if this person were to go and touch food afterward, does that food become unclean? And the priests answer correctly when they say, yeah, it becomes unclean. That's how it works. This is what Numbers 19:11 states, "The one who touches the corpse of any person shall be unclean for seven days." ...not just for a moment, not a thirty second rule, but for seven days. Numbers 19:22 goes on to state, "Furthermore, anything that the unclean person touches shall be unclean; and the person who touches it shall be unclean until evening."

So, this is just how it works once again, logically, with disease and contamination and contagious sickness that we even experience. Someone gets sick; they're around other people and it spreads - spreads very simply and very easily; and those people can infect and really impact others as well. And so, that is the case here. There is uncleanness that is spread, and it will continue to spread. I mean, this is something that people have learned in different ways throughout history. There was kind of like a breakthrough in the medical field. The idea of washing your hands in the medical field was a big deal. Back in 1847 in Vienna in a hospital, they were doing a little study because they recognized a kind of a conundrum was on their hands. They had the maternity ward, these mothers here at the hospital, and they had two

different shifts of people dealing with these moms. Well, one shift was a bunch of midwives that would come in and do their shift, their clinic, every so often, and what they noticed was kind of the rate at which the moms would maybe pass away or mortality would take place, was only 2%. But then you had a bunch of med-students, a bunch of med-school students, that would come in as a second clinic, and they would come in and interact, and they realized that the mortality rate for those moms was up at 10%. They're going, okay, what's happening here? What is the deal? Well, someone does a little more study and they realize, well, where were those med students coming from before they started interacting with their moms? They were doing autopsies. Doing autopsies, working with corpses, working with cadavers, and then they would come straight and interact with these moms. Okay, that's unclean. That was an easy way by which some of these kind of contaminations would then spread and infect people and cause this. And so, the revolutionary idea of washing your hands in between patients became kind of the norm.

And so it is, even with not just the physical but the spiritual in this sense, the unclean. What is the point of all this? The point is in verse 14. Two scenarios here - one of clean and one of unclean. What is the point? Verse 14 says it; "Then Haggai said, 'So is this people. And so is this nation before Me,' declares the Lord, 'and so is every work of their hands; and what they offer there is unclean.'" I mean, this is a... kind of like a ton of bricks falling upon the people of God. I mean, consider the context a little bit. Right. It's been 16 years that they've been neglecting building the temple. Haggai comes on the scene and says, hey, build the temple, and they respond, and they start rebuilding the temple, and then they get a little concerned. It doesn't look as nice as Solomon's temple. But then Haggai says, no, don't worry. God's with you, and it will be glorious. So, they stay at it, and they endure in the work, and they don't abandon it. And then, God comes on three months after them building this temple, and He says, you know, good job in building this temple, but I just want to let you know, just so you're aware, you're all unclean. You're all impure, and you're multiplying it to other people and even your offerings that you're trying to bring to Me - unclean - disqualified - impure - no good.

I mean, what a weighty thing to hear from God. For these people to think that they're making some big changes here and coming and actually starting to work on the house of God again, and then He's telling them, by the way,

all you're work and everything you're doing is unclean. This is deep. This is weighty for the people to hear this. They're stuck in this cycle of defilement. Proverbs 15:8 states, "The sacrifice of the wicked is an abomination to the Lord..." Proverbs 21:27; "The sacrifice of the wicked is an abomination, how much more when he brings it with evil intent!" Proverbs 28:9; "He who turns away his ear from listening to the law, even his prayer is an abomination." So, pretty strong language there with how God feels about this. Just because someone might come with an offering, just because someone might be going through the necessary hoops or doing the necessary steps of what it would look like to do the sacrificial system and bring it to God, God says because of your impure hearts, because of your clear lack of justice and righteousness among yourselves, it's all just unclean. It's all contaminated, and it's all bad. It's no good.

I mean, God really hates this. You heard the word abomination used; listen to God and how He feels about this in Isaiah 1. Isaiah 1:11-15; just listen to how God feels about this kind of religious outward display of worshipping God. God says, "What are your multiplied sacrifices to Me? ... I have had enough of burnt offerings of rams ...the fat of fed cattle; and I take no pleasure in the blood of bulls, lambs or goats. When you come to appear before Me, Who requires of you this trampling of My courts? Bring your worthless offerings no longer, incense is an abomination to Me. New moon and Sabbath, the calling of [the] assemblies— I cannot endure iniquity and the solemn assembly. I hate your new moon festivals and your appointed feasts, they have become a burden to Me; I am weary of bearing them. So when you spread out your hands in prayer, I will hide My eyes from you; yes, even though you multiply prayers, I will not listen. Your hands are covered with blood." That's strong imagery. You can't fool God. The nation of Israel thought that maybe they were fooling God by bringing these offerings and jumping through the necessary hoops, coming to God, coming to the temple, working with the priests, and God says stop it. It's annoying. I hate it because your hands are covered with blood. The way you live, your heart and really who you are is so far from Me. Sounds a lot like what Jesus was telling Pharisees in His day. These people come near to Me with their lips, but their hearts are far from Me, so far from Me. So this weighty revelation is dropped on the people of God as they are told once again from God, and made known another area where they're lacking, not just rebuilding the temple but now their very hearts and lives completely

profane, unclean, and impure to God so also everything they try to do just tainted with unclean impurity. So, this is the present condition.

God moves on, though, to describe the past a little bit in reference to Israel's unrepentant attitude - Israel's unrepentant attitude - in the next few verses. So, right now, presently, they are unclean, impure. And now, God will dip into the past and show them their shortcomings even there as well. Verses 15-17; " 'But now, do consider from this day onward: before one stone was placed on another in the temple of the Lord, from that time when one came to a grain heap of twenty measures, there would be only ten; and when one came to the wine vat to draw fifty measures, there would be only twenty. I smote you and every work of your hands with blasting wind, mildew and hail; yet you did not come back to Me,' declares the Lord." So, God says let's take this the next step further here. Let me just remind you; so, yes, you are unclean right now, and everything you're trying to do is no good. It's impure. But also, let me just remind you; before you actually started rebuilding the temple again, when I got your attention, before you actually started rebuilding the temple, how was life for you? How did you fare? How were things? And He mentions two examples very clearly to show that there was a lack. There was not times of plenty or abundance. There was lack. Right? Look at the two examples; "...from that time when one came to a grain heap of twenty measures, there would be only ten..." It's a 50% decrease. That's no good. That's bad. "...and when one came to the wine vat to draw fifty measures, there would be only twenty..." ...60% decrease. This is bad. This is no good. There was a lack of grain, a lack of wine, a lack of basic crops at that time before they actually put their hands to rebuilding the temple.

God draws back in the past and says remember that time before you finally started working on the temple? You were lacking. And then what did God do? This should sound somewhat familiar from chapter 1:17. This is what God did in that time "...I smote you and every work of your hands with blasting wind, mildew and hail; yet you did not come back to Me,' declares the Lord." God said you know how long I was trying to get your attention, and do you remember what I did? I sent all those things at you that would disrupt your crops. I was the reason for your lack. I was the reason you had no plenty. That was Me doing this to you. All right. When you look at these descriptions here, God wasn't content with one. He used different methods every time "... blasting wind..." This is like scorching wind that would dry

up your crops and make them worthless. What else? "...mildew..." This is an overexposure of moisture, an excess of moisture that then causes mildew to grow. Once again, no good for your crops. "...hail..." ...the impact of hail coming down and destroying these crops. God says that was all Me. That was Me saying hello? Wake up. Wake up, My people; understand that things are not okay. You need to rebuild this temple.

Like I said, we've seen this already in chapter 1. If you were to turn back to chapter 1, just for a moment, you might remember chapter 1:5-6. Chapter 1:5-6; "Now therefore, thus says the Lord of hosts, "Consider your ways! You have sown much, but harvest little; you eat, but there is not enough to be satisfied; you drink, but there is not enough to become drunk; you put on clothing, but no one is warm enough; and he who earns, earns wages to put into a purse with holes." It's no good, no good at all. And you drop down to verse 9; "You look for much, but behold, it comes to little; when you bring it home, I blow it away. Why?" declares the Lord of hosts, "Because of My house which lies desolate, while each of you runs to his own house. Therefore, because of you the sky has withheld its dew and the earth has withheld its produce. I called for a drought on the land, on the mountains, on the grain, on the new wine, on the oil, on what the ground produces, on men, on cattle, and on all the labor of your hands." This is a reminder, simply a reminder of God saying, not only are you unclean and impure now, but remember before, how long I was trying to get your attention, and I sent all those things your way. I was responsible for the drought. I was responsible for the destruction that came upon your crops. And how did you respond? Back in our passage, it's very clear. You "...did not..." ... "...yet you did not come back to Me..." ... "...you did not come back to Me..."

So, what did God have to do? God had to bring along a more specific revelation in the form of Haggai and Zachariah, these two prophets, to come and to speak boldly the revelation of God and to say this is why things are happening. This is why you are in the place you're in - because you stopped building the temple - because you neglected the work of God. So God says not only are you unclean and impure, and everything you try and do is just making it worse, but you don't even listen to Me. When I send you these signs and signals to wake you up, you neglect it. You don't even realize it. You don't understand. You miss it completely.

So the question is, now that they have realized a lesson they missed before, will they learn from it in the future? Will they learn from it now? How will they respond? So, we see the focus shift - looking forward in God's unchanging character - God's unchanging character. This is weighty. This is big. The sinful condition of the people is mounting up. There's plenty of evidence to show that. So, the question is what now? What will happen next? Verses 18-19; "Do consider from this day onward, from the twenty-fourth day of the ninth month; from the day when the temple of the Lord was founded, consider: Is the seed still in the barn? Even including the vine, the fig tree, the pomegranate and the olive tree, it has not borne fruit. Yet from this day on I will bless you." So, God's response now is to take them to a different time period, not just a time period before when they started working on the temple, but even now, since then, in the last three months. How have things been? You guys have come; you started to work again on the house of God. You started to work on the temple and rebuild it, but how are things for you? Are you now in abundance? Do you now have plenty from all your crops? And the clear answer is no. Still they don't have the plenty in abundance you'd expect the people of God to have when they're obeying. What you see is very clear in verse 19; "Is the seed still in the barn? [No. It's all gone. It's a rhetorical question.] Even including the vine, the fig tree, the pomegranate and the olive tree, it has not borne fruit." They're not receiving. They are not gaining the plenty that they would expect, and that they ought to expect being God's people.

So God says mark My words. Right. Take inventory, right now. Look around and see. How are things? You knew how things were before you started obeying Me. That was bad. Even now, how are things? Still bad... Still not good... So, God says consider this. Note it. Take inventory. Recognize it. And then, the final response from God. What is God going to do? "Yet from this day on..." I am done with you? Is that what He says? No. "Yet from this day on I will bless you." ... "...I will bless you..." ...this nation that's just unclean and impure, and they're just multiplying it among themselves - this nation that can barely start to rebuild the temple, because God has to send people their way to tell them again - this nation that is just clearly not upholding justice and righteousness as God had declared they would from the beginning - this failure, this nation that is an absolute failure - they have failed to measure up to what God had intended, and what God had expected. And there is a lot of history. We're jumping on the tail end. There's been a thousand years of this going on, a thousand years of

disobedience, a thousand years of failure, and what does God say? “Yet ...I will bless you.” ... “...from this day on I will bless you.” Why is that such a big deal? Why is that so important? It’s not important because - it’s not like it’s God giving them a tenth chance or an eleventh chance, and, oh, that’s pretty nice of God. You know, that’s forbearing. That’s a good thing. It’s deeper than that. This is God being faithful to who He is and His Word that He’s already declared. This is what God has already made known.

For a moment, turn back to Genesis 12. Turning back to Genesis 12, we’re also going back in time about a thousand years, a thousand years when Israel really consisted of one man, Abraham. And it’s imperative to understand how God began the nation of Israel. This is the beginning, the initial words, initial promises established for His nation Israel and this man Abraham. Genesis 12:1-3; “Now the Lord said to Abram, ‘Go forth from your country, And from your relatives and from your father’s house, To the land which I will show you; And I will make you a great nation, and I will bless you, and make your name great; And so you shall be a blessing; And I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed.’ ” Now, it’s worth noting there, is there any conditional clause anywhere in there? Does God say I will do these things Abram as long as you uphold your end of the bargain? No. There is no if-statement in here. There’s no conditional statement saying, Abraham as long as you do this good deed or this amount of good works, then I’ll do these things for you. This is simply God declaring I will, unconditionally. I will bless you. I will bless you. This is God’s intention for the nation of Israel from the very beginning, to bless this people, to bless the family of Abraham, to bless Israel that they might be a blessing to the earth.

And so, then we fast forward the scene, and we go a thousand years down the line. Failure after failure mounts up and inequity and sin and shortcoming from Israel’s end, and what do we have of God? Nothing different. Right? This is His unchanging character; I will bless you. Notice, Israel, how much of a failure you are? How you are lacking right now? But from this day on, I will bless you. I have not given up on you. It’s incredible, the faithfulness of God. An incredible thing - because are we failures, too? Absolutely. It would be kind of nearsighted and almost blind to sit here and say, yeah, Israel’s lame. Tell me about it. I’ve read it several times. I’m not like them. But not so fast. This is us as well. We know what God’s called us to. We know how He saved us out of a life of sin to be holy and blameless,

and we know that we do not measure up to that perfect standard of righteousness that Christ set forth. We fall short in sharing the Gospel with people. We fall short in demonstrating patience with one another. We fall short in loving our neighbor as self. We fall short in loving God with all our heart, soul, mind, and strength. We fall short in so many ways, ways that we know about and ways that we have no idea. Israel had no idea going into this. They thought they were building up the temple and doing a good thing, and God said one problem, you're defiled, and you just keep sending it all throughout the nation.

And so, it's a weighty thought to know that we, too, are in this boat. We, too, fall short. We, too, are failures, but it doesn't stop there because God has intervened; because God has sent His Spirit to dwell inside our hearts; because God promised the work that He began in you, He will be faithful to complete until the day of Christ. What an amazing promise. What an amazing God that we serve. So, let us not be so quick to judge Israel and say what a failure; that's not me. But let us be quick to behold the glory of God; His faithfulness, year after year after year, His faithfulness and blessing upon this people, day after day, week after week, month after month; His faithfulness to you and to me. What an amazing God. Morning by morning we see His mercies. Great is His faithfulness.