

Pastor-teacher Don Hargrove
Faith Bible Church <http://www.fbcweb.org/index.html>
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JEWISH APOLOGETICS (109)
<http://www.fbcweb.org/Doctrines/Jewish-Apologetics-109.pdf>

Objection #93: You claim that Haggai 2 points to the fact that the Messiah had to come before the Second Temple was destroyed, since it says in verse 9 that the glory of the Second Temple would be greater than the glory of Solomon’s Temple. Actually, Haggai is speaking about the *physical splendor* of the Second Temple, which surpassed Solomon’s Temple in the days of Herod.

Brown’s short response to this objection:

Although there are some clear references in Haggai 2 to an abundance of gold and silver that would be used in rebuilding the Temple, there can be no doubt that the phrase “to fill with glory” refers to the manifest presence of God and not to physical splendor. We can therefore ask, In what way did the glory of the Second Temple surpass that of the First Temple? The answer is inescapable: The Messiah, the King of Glory, the very embodiment of the presence and power of God, visited that Temple.¹

Brown adds,

it is the Messiah’s coming to the Second Temple that explains Haggai’s prophecy. Something more wonderful than the divine fire would visit that place; something greater than the cloud of glory would be manifest there. The Son of God himself, King Messiah, the glorious Word made flesh, would come to that Temple, teaching, preaching, cleansing, refining, and working miracles. It would be the ultimate divine visitation, far greater than anything that took place in Solomon’s Temple. . . . Surely [the Second Temple] was filled with glory! And it was in the Second Temple that the one who gave his life as an offering to make peace between God and man, and between Jew and Gentile, came and offered peace.²

That glory was the Logos of John 1:1-14. It is one thing to see His glory in His humanity, verse 14. However, to grasp the essential nature of the Logos as expressed in John 1:1-2 requires not only the Holy Spirit but also requires logical thinking skills. Apart from being able to

¹ Michael L. Brown, *Messianic Prophecy Objections —Volume 3*, (Grand Rapids: Baker Books, 2003), 145-48. In his book, Brown lists the objection and then gives a short response which is followed by a more developed response. This DDR series, for the most part, tracks the objection and his *short* response after which you will find my comments. I highly recommend his book if you are interested in his longer responses (there is far too much material to include in this series).

²Ibid., 148.

logically think through some of the metaphysical aspects of God, the believer is just left with a vacuous word “Logos” which at best will conjure up some vague notion of the Word of God as per the Bible itself. I appeal to believers of FBC to consider really learning and practicing the logical concepts that we have been studying so you will not be lost when we examine metaphysics and the nature and existence of God. I appreciate the positive responses from some who are eager to learn these things. I don’t understand why any believer would not want to be able to understand God more clearly and more accurately. With the rejection and depreciation of logic (and the essential nature of Logos), I can absolutely guarantee that they could not give a rational reason for that rejection. Why is that? Furthermore, why wouldn’t any believer give anything to learn more about the nature of God? If the answer is not convicting, I don’t know what would be. My motive in covering these things is simple: I want everyone at FBC to get an accurate glimpse of God. What is your greatest wish in life? (Hint: the thing that you think would make you the happiest if you had it, and the thing that you think would make you most miserable if you did not have it.) Isn’t it God? Knowing more of God? Of course! Isn’t that obvious by the choices you make day in and day out?

In Christ Alone,

Pastor Don