

Pillar Passage – Haggai 2 pt 3 (v. 20-23)

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Jan. 4, 2022

Welcome to your third Pillar Passages video on Haggai chapter 2. This is our final video on Haggai chapter 2 and we're going to go from verse 20 to the end of the chapter. The final prophecy that comes from God—from the Lord—to Haggai and it is addressed to Zerubbabel. You may remember that Zerubbabel is the governor, or really at this point, the legislative, I should say the bureaucratic administrative leader over Judea under Babylonian domination. The capital of Palestine is now in Sumeria and Zerubbabel is just a regional functionary at this point.

But he is also of the line of David. He is of the line of David because—as we saw in the first video on Haggai—he is the son of Shealtiel, which we'll be reminded of a little bit later. This will become important in a moment.

The last prophecy comes to Zerubbabel, who is the governor of Judah, saying, "I am about to shake the heavens and the earth, and to overthrow the throne of the kingdoms. I am about to destroy the strength of the kingdoms of the nations, and overthrow the chariots and their riders. And the horses and their riders shall go down, every one by the sword of this brother." His brother. Each nation will—each brother nation—will turn on the others and it will be God's doing. When you see that, it will be God's doing.

And on that day, "I will take you, O Zerubbabel my servant..." My servant, which is how God referred to David. "I will take you, O Zerubbabel my servant, the son of Shealtiel..." that's how Zerubbabel is of the line of David. "...and make you like a signet ring." Like a king that will be My stamp—the stamp of my rule—over all the nations; all the kingdoms of the nations.

One must ask, what is being spoken of here? Again, as we said before in the first video of Haggai chapter 2, the prophecy here must be referring to a new millennium and the millennial kingdom when Christ returns again. That is the only way we can make sense of the data here from what has been previously spoken of. So we must conclude here; when will this happen, when has this happened, and when will this happen. We must conclude that this is still something future. But what we can know for certain is that when the offspring of David—and therefore the offspring of Zerubbabel—came forward 400 years later in the form of Jesus, the nations were shaken. The nations were shaken. The nations were upended. How do I know that because there is no historical evidence of this? What do I mean? Well, in the book of Isaiah—the prophecy of Isaiah speaks like this in Isaiah 52 and then in Isaiah 53. But Isaiah 52 ends this way, "Behold, my servant..."

Again, Isaiah is prophesying around the time not that distant from Haggai, relatively speaking. So here is the servant language again. The same language as in Haggai. But what we will see is that what Isaiah is looking forward to is the coming Messiah—the servant of God—Israel. That Israel boiled down to one Israel; one Israelite; one son of David; Jesus.

“He shall be high and lifted up...” —in one of the greatest ironies of ironies in all of human history—“He will be high and lifted up and He will be exalted” —on a cross. Many will be astonished at Him. “His appearance will be so marred, beyond human semblance,” He will be so brutalized on and before His cross; “His form beyond that of the children of mankind—” But by His brutal execution on this Roman cross, “so shall He sprinkle” with His blood “many nations.”

By the sprinkling of His blood the silver and gold of many nations will be—as we have read about in Haggai—will be cleaned. The cleansing that even God’s people of longed for through the law, will not come from the law, but it will come by grace. Grace literally poured out in the sprinkling of Jesus’ blood on His cross. In this great ironies of ironies “Kings shall shut their mouths because of Him, for that which has not been told them they see...” This great surprise, God will use the weakest of servants in the weakest of moments, by His death on a cross, to upend and shake the nations and bring His people to Himself. This is what God will do. This is what God will do when He sends His Son, “..and that which they have not heard, they will understand.” The nations will understand.

We must look further. If you don’t know Isaiah 53, this is just a brief introduction. The prophet Isaiah continues about the Messiah. “Who has believed what he has heard from us?” This irony of ironies, who could believe this? “And to who has the arm of the Lord been revealed?” The strength of the Lord. Who has He revealed His strength to? “For He”—the Messiah—“ger up before him like a young plant and like a root...” the root of David like we read earlier in Isaiah 11. The root of David would grow up “out of dry ground; He had no form or majesty that we should look at Him...” unlike David who was a good-looking Rockstar, Jesus “had no form or majesty that we should look at Him, no beauty that we should desire Him.” And further more, “He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces He was despised, and we esteemed Him not.” And yet in all of this, “He has borne our griefs and carried our sorrows.” By His stripes”—Isaiah goes on to say—“we *are* healed.” By His stripes, the nations will be healed.

Back to Zerubbabel and back to this promise. This is what God is going to do. God will shake the nations. In the most ironically weak way He will overthrow the chariots and the riders. The overthrow has already happened. It is already insured. The beachhead has already been made in the coming of Christ. With is coming; with His death; with His resurrection; and with His ascension. That’s already happened. The overthrow of the nations has already come and we’ve seen it time and time again as the gospel goes into a country and the nation—the idols of that nation—are overthrown. One can only look at what the church did to the great hegemony of Rome. It was overthrown by the weakest of people. People obeying the gospel—by the church.

All of this is because God is gracious. This is all by God’s grace. This is all because God will brook no other rival to Him. He will reign, but He comes and He reigns in the most glorious ironic of ways. Through the weakest of vessels; through Christ and through Christ’s bride, the church. One day He will return and He will reign and the kingdom will come in full. When that comes—when that day comes—the nations will be upended. The nations will come and bring their silver

and their gold and all the elect and they will dump them at the feet of God in His temple. What a glorious day that will be.