

Do This!
Remember God Always Wins!
Haggai 2:20-23

Introduction: John Maxwell, a best-selling author and leadership coach, is credited with popularizing the phrase, “everything rises and falls on leadership.” There’s no way Maxwell was the first person ever to say it, but he is certainly the one who embedded it into the world of leadership and management training, and he did so for good reason—he’s correct! Whether you look at history from a big-picture perspective or in a detailed, granular way, the success or failure of every nation, culture, corporation, team, town, organization, church, and even family is directly connected with how it was led! Everything indeed rises to success or falls into failure based on how it’s led, and that’s why the final two sermons in Haggai are so important.

For those who are joining us for the first time in this series, you need to know that the Jewish people were in a massive crisis of faith. After spending 70 years in captivity in Babylon, God raised up Cyrus the Great and used him to send the people back to Jerusalem to rebuild their temple and nation. However, two years after they returned to Jerusalem and began rebuilding the temple, opposition arose, and they quit. Their lack of resolve leaves you wondering whether they were looking for a reason to quit in the first place so that they could prioritize their own selfish ambitions and materialistic desires over God and His work anyway. This went on for fourteen years until Haggai called for them to repent, and they did! They got back to prioritizing God and His work first. However, a month into their renewed commitment to obey God, doubt started creeping in, and this is why we have Haggai chapter two.

Haggai chapter one is the sermon that called the people to repent. Haggai chapter two contains three more sermons to encourage the people not to lose heart. The first sermon in Haggai chapter two addressed everybody, and it reminded them of two important truths:

- (1) Living in God’s glory is better than any glory offered by this world!
- (2) God is with them, so they don’t need to worry!

The second sermon in Haggai chapter two came a few months later, and it’s what we looked at last week. In it, Haggai spoke directly to the priests, that is, the spiritual leaders and shepherds of the people, and in so doing reminded them of how they ended up in this mess. The reality they created after fourteen years of going through the religious motions while they put earthly ambition and materialism over God and His work resulted in a devastated economy and a position of complete and total vulnerability to literally anybody who wanted to come and take their land. It appears the religious leaders themselves had become discouraged and were possibly pondering the value of continuing the effort of rebuilding the temple; therefore, Haggai reminded them that their sin of not obeying God created this mess, and that doing it again was insanity! They needed to stay the course, keep God and His work first, and trust Him no matter what.

Haggai also told the religious leaders that God was going to start blessing the people that very day. We are called to trust God no matter what, but it's also pretty cool when God gives us some tangible evidence of His grace! Maybe it was the return of the fullness of the seasonal rains that had been withheld for the last 14 years; we don't know. But whatever God did to demonstrate that He accepted their repentance and returned His hand of favor on them couldn't have come at a better time.

On the same day Haggai preached the third sermon in the book to the religious leaders, he preached another sermon to the governor. For the last fourteen years, every day the governor got out of bed, he faced one disappointing day of work after the next. Nothing he did worked, and after fourteen years of decline, he knew they were sitting ducks for practically any organized people group to show up and kill them all. It wouldn't have to be Persians. It could have literally almost been anybody at this point.

The walls of Jerusalem were in ruins; they had no professional military and no economic alliances with nations that would defend them. Every day, the people of Israel were getting out of bed to work their fields and help build the temple with just enough resources to survive and absolutely no way at all to defend themselves. They had no margin for error, and nobody would have known this better or felt the weight of it more than Zerubbabel, the governor. The weight on Zerubbabel's shoulders was massive, so much so that its very safe to say that even though it appears he continued to do his job with vigor and commitment, nobody could be surprised if he was also physically, mentally and spiritually exhausted and questioning if it all made sense; wondering if leading the people back to Judah had been a terrible idea and if they were all better off just being slaves in Babylon! With this backdrop, after finishing his sermon to the priests, Haggai walks over to the governor's office and delivers his final sermon directly to the guy in charge!

The Bible records,

20 The word of the LORD came a second time to Haggai on the twenty-fourth day of the month, 21 "Speak to Zerubbabel, governor of Judah, saying, I am about to shake the heavens and the earth, 22 and to overthrow the throne of 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 his brother. 23 On that day, declares the LORD of hosts, I will take you, O Zerubbabel my servant, the son of Shealtiel, declares the LORD, and make you like a signet ring, for I have chosen you, declares the LORD of hosts." (2:20-23)

Of all the sermons preached, this one is by far the most prophetic in its future application. In Haggai's second sermon, the first of chapter two, he said some things that had an immediate application to Israel and also allegorically pointed to what would ultimately be fulfilled in Christ. But the reverse is true in the final sermon. What Haggai preached to Zerubbabel allegorically pointed to what God was going to do in Zerubbabel's lifetime, but it primarily concerned Jesus and all that would be accomplished in and through Him. The allegory of the prophecy pointed to the "already"; that is, what God was going to do now, but the immediate context pointed to the "not yet"; that is, what God was going to do in

Christ! But in both the implications of the allegory and the primary context, there is a central truth—God always WINS!

Proposition: There are two massively significant “already not yet” prophecies in Haggai 2:20-23 that remind us God always wins!

The first prophecy Haggai gave to Zerubbabel concerned the future of the kingdoms of this world.

(1) God will destroy every human power structure simply by WILLING it to happen. (2:20-22)

- A. In your typical good versus evil movies, you end up with a climactic battle scene of two enormous armies converging on each other in some kind of hand-to-hand combat that, after a grueling battle that at some point appeared the good guys might lose, a hero emerges that turns the tide, and they overcome the evil horde and win the battle. It's an entertainment template that's been used for thousands of years, and as a result, some people assume that's what Biblical prophecy points us to as well. But it doesn't. Look again at the first thing Haggai says to Zerubbabel.
- B. **20 The word of the LORD came a second time to Haggai on the twenty-fourth day of the month, 21 "Speak to Zerubbabel, governor of Judah, saying, I am about to shake the heavens and the earth, 22 and to overthrow the throne of 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 his brother. (2:20-22)**
- C. First, **"I am about to"** makes it clear that there is literally no battle for the Jews to even fight. God is telling Zerubbabel, "You keep the people focused on rebuilding the temple, and I'll personally take care of the nations that want to take advantage of your seemingly vulnerable situation." To the outsider, it would indeed be easy to conclude the Jewish people and the lands they occupied were ripe for the taking, but the fact of the matter is that God was with them, and He had no intention of letting anybody destroy them. Therefore, God sent Haggai to assure Zerubbabel that the kingdoms that tried to attack them would end up destroying themselves from within, so all he needed to do was stay focused on leading the people of Israel to do what He sent them there to do!
- D. But the fulfillment of this prophecy in Zerubbabel's lifetime was allegorical. Indeed, no nation was able to take advantage of Israel while they rebuilt the temple, and as such the prophecy's allegorical application had a very practical effect. Zerubbabel didn't need to allocate resources to build a professional army, nor did he need to worry about walls yet (which would make sense to build first!); rather, he needed to trust God and do what God sent them there to do

first—rebuild the temple. But, with the enemies all around them, as vulnerable as this left them, Zerubbabel had no need of wasting a second of his time worrying about anything other than facilitating the rebuilding of the temple! The God of armies was with them; therefore, they had every reason to walk by faith and keep their hands to the plow, doing exactly what God told them to do, with full and confident knowledge that God would guard their flank! Haggai was telling Zerubbabel not to worry, because God always wins!

- E. However, you may have also noticed God didn't name a particular nation but rather that He was going **"to overthrow the throne of kingdoms,"** and in so doing, **"destroy the strength of the kingdoms of the nations,"** as in all of them! This is why we know Haggai 2:20-22 wasn't given to point to the defeat of a specific nation that threatened Israel, but to point to the climactic day that God's redemptive plan is complete, and the curse of sin and everything associated with it is gone forever! It primarily points us straight to the "not yet" revelation God gave John—how the curse of sin and everything associated with it comes to an end! John wrote,

Note: 11 Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. 12 His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. 13 He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. 14 And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. 15 From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. 16 On his robe and on his thigh he has a name written, King of kings and Lord of lords. 17 Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly directly overhead, "Come, gather for the great supper of God, 18 to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great." 19 And I saw the beast and the kings of the earth with their armies gathered to make war against him who was sitting on the horse and against his army. 20 And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur. 21 And the rest were slain by the sword that came from the mouth of him who was sitting on the horse, and all the birds were gorged with their flesh. (Revelation 19:11-21)

- F. At Christ's coming, not only is Satan cast into the lake of fire, but the strength of every nation on the planet; that is, the governments that rule them and the armies that defend them will be destroyed and replaced by Christ, just as Haggai

prophesied. Satan and his army will foolishly stand up to fight Jesus, but as you read, there's no grand battle where the outcome becomes uncertain. There is simply one Word from Christ, and everything is finished!

- G.** So how does this encourage and inform us? What does this say to believers living in 2026? Well, the same thing it did to Zerubbabel. We don't need to be worried about the kingdoms of this world! We need to keep our eyes fixed on what Christ told us to do—GO MAKE DISCIPLES OF EVERY PEOPLE GROUP ON THE PLANET (Matthew 28:16-20)!
- H.** Christians need to remember that our mission is not the human institutions that Christ will destroy at His return! Our mission is the institution He's coming to glorify at His return—His Church! God will certainly call Christians to serve and lead in government, and in doing so they should never lay aside their convictions and values. Laws are ALWAYS based on moral values, and therefore Christians in office should never lay aside the morals and values they know are from God. But it is the God-ordained, exclusive mission, purpose, and Holy Spirit-empowered ability of no other organization on the planet except the church to lead people to be fruitful disciples of Christ. It is the job of Christ's church to sincerely love people in the lost world as Christ loves us and, while we love them, share the Gospel of Jesus Christ with them, then help those who surrender to Christ grow in Christ and repeat the process!
- I.** Let's be good citizens of the kingdoms of this world for sure, but let's never lose sight of our mission: the kingdom that is not of this world, the Kingdom that is already and not yet, the King and the Kingdom that will reign over all is our mission and purpose! Therefore, never let the threats of the kingdoms of this world be your worry or concern. Keep pressing forward in the cause of our KING because our KING ALWAYS WINS!
- J.** The following is helpful commentary from other scholars that can help you dig deeper into this passage:

 - 1. "2:22. Zerubbabel learned from Haggai that God would overturn royal thrones and shatter the power of the foreign kingdoms. This is reminiscent of the destruction of Gentile world powers represented in the great image in Daniel 2. There the worldwide messianic kingdom will replace the Gentile kingdoms (Dan. 2:34–35, 44–45). The overthrowing of chariots and the fall of horses and their riders indicate that this change in world government will be military as well as political. In the confusion of this great Battle of Armageddon (Rev. 16:16–18) at the Lord's second coming (Rev. 19:11–21) many a man will turn the sword against his own brother (cf. Zech. 12:2–9; 14:1–5)."¹

¹ Lindsey, F. D. (1985). [Haggai](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 1544). Victor Books.

2. "... The other is that God will remove the specific manifestations of these powers, symbolized here by horses, chariots and riders (perhaps an allusion to Exod. 15:1, 4, 19, 21). The reference to the armies destroying each other recalls Ezekiel 38:21 where God and Magog turn against each other, and Zechariah's vision of a similar conflict in the winding up of history. ..." ²
3. "Israel's history taught them that even the most powerful enemy is shaken when God acts (*e.g.* Jdg. 4:15; 7:22; 1 Sa. 14:20). **This theme emerges strongly in the prophecies about war against Israel in Ezk. 38-39 (especially 38:19-22).** Although war involving Israel is not mentioned here, the promise to Zerubbabel that he will be kept safe makes most sense in a context of the danger of attack." ³
4. **"I will overturn royal thrones.** Although Zerubbabel was discouraged with little power and few military resources, God promised to work on his behalf to determine who would win the wars at that time." ⁴
5. "Though Yahweh would orchestrate these political upheavals, he would use others to accomplish his purposes. The overthrow of chariotry and cavalry would be accomplished "each by the sword of his fellow." Internal revolutions and invasions by other kingdoms are in view here. Heathen powers would vanquish one another either in the panic that fell upon them or in the strife that would develop between them. Haggai seems to be echoing Daniel 2 and 7 which depicts symbolically the rise and fall of various empires which would precede the manifestation of the kingdom of God on earth (2:22b)." ⁵
6. "Hence the Prophet affirms here, that there would be a wonderful work of God, which would shake the heaven and the earth. It is therefore necessary that this should be applied to Christ; for it was, as it were, a new creation of the world, when Christ gathered together the things scattered, as the Apostle says, in the heaven and in the earth. (Col. 1:20.) When he reconciled men to God and to angels, when he conquered the devil and restored life to the dead, when he shone forth with his own righteousness, then indeed God shook the heaven and the earth; and he still shakes them at this day, when the gospel is preached; for he forms anew the children of Adam after his own image. This spiritual regeneration then is such an evidence of God's power and grace, that he may justly be said to shake the heaven and the

² Fyall, R. (2010). [*The Message of Ezra and Haggai: Building for God*](#) (A. Motyer & D. Tidball, Eds.; p. 181). Inter-Varsity Press.

³ Pennant, D. F. (1994). [*Haggai*](#). In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 862). Inter-Varsity Press.

⁴ Parsons, G. W. (2017). [*Haggai*](#). In E. A. Blum & T. Wax (Eds.), *CSB Study Bible: Notes* (p. 1448). Holman Bible Publishers.

⁵ Smith, J. E. (1994). [*The Minor Prophets*](#) (p. 512). College Press.

earth. The import of the passage is, that it behoved the Jews to form a conception in their minds of something greater than could be seen by their eyes; for their redemption was not yet completed.”⁶

7. “*I will shake*. Haggai closes by resuming the words of a former prophecy to Zerubbabel and Joshua, which ended in the coming of Christ. Even thus it is plain, that the prophecy does not belong personally to Zerubbabel, but to him and his descendants, chiefly to Christ. There was in Zerubbabel’s time no shaking of the heaven or of nations. Darius had indeed to put down an unusual number of rebellions in the first few years after his accession; but, although he magnified himself on occasion of their suppression, they were only so many distinct and unconcerted revolts, each under its own head. All were far away in the distant East, in Babylonia, Susiana, Media, Armenia, Assyria, Hyrcania, Parthia, Sagartia, Margiana, Arachosia. The Persian *empire*, spread “probably over 2,000,000 square miles, or more than half of modern Europe,” was not threatened; no foreign enemy assailed it; one impostor only claimed the throne of Darius. This would, if successful, have been, like his own accession, a change of dynasty, affecting nothing externally. But neither were lasting, some were very trifling. Two decisive battles subdued Babylonia: of Media the brief summary is given; “⁵the Medes revolted from Darius, and having revolted were brought back into subjection, defeated in battle.” The Susianians slew their own pretender, on the approach of the troops of Darius. We have indeed mostly the account only of the victor. But these are only self-glorying records of victories, accomplished in succession, within a few years. Sometimes the satrap of the province put the revolt down at once. At most two battles ended in the crucifixion of the rebel. The Jews, if they heard of them, knew them to be of no account. For the destroyer of the Persian empire was to come from the West; the fourth sovereign was to stir up all against the realm of Grecia, and Darius was but the third. In the same second year of Darius, in which Haggai gave this prophecy, the whole earth was exhibited to Zechariah as *sitting still and at rest*. ... The overthrow prophesied is also universal. It is not one throne only, as of Persia, but *the throne*, i. e. the sovereigns, *of kingdoms*; not a change of dynasty, but a destruction of their *strength*; not of a few powers only, but *the kingdoms of the heathen*; and that, in detail; that, in which their chief strength lay, the chariots and horsemen and their riders, and this, man by man, *every one by the sword of his brother*. This mutual destruction is a feature of the judgments at the end of the world against Gog and Magog; and of the yet unfulfilled prophecies of Zechariah.”⁷

The second prophecy concerned Zerubbabel himself.

⁶ Calvin, J., & Owen, J. (2010). [*Commentaries on the Twelve Minor Prophets*](#) (Vol. 4, pp. 385–386). Logos Bible Software.

⁷ Pusey, E. B. (1885). [*Notes on the Old Testament: The Minor Prophets: Micah to Malachi*](#) (Vol. 2, p. 319). Funk and Wagnalls.

(2) God will use Zerubbabel as a “type” of Christ (Messiah) to point to the actual Christ—JESUS! (2:23)

- A. 23 On that day, declares the LORD of hosts, I will take you, O Zerubbabel my servant, the son of Shealtiel, declares the LORD, and make you like a signet ring, for I have chosen you, declares the LORD of hosts.” (2:23)**
- B.** The following quotes are from various reliable scholars who help explain this passage:
1. “In patriarchal times, the stamp seal was worn on a cord around the neck; later, it was worn as a ring on a finger. The stamp was engraved by a jeweler with a unique symbol. Stamp seals were most often used to seal correspondence by imprinting the stamp on soft clay or wax placed over the crease of a letter, thus guaranteeing that the contents of the letter were authorized by the bearer of the signet ring.”⁸
 2. “The signet ring was precious to the wearer, who would take care of it and cherish it. This idea is well expressed in Song of Songs 8:6: ‘Place me like a seal over your heart, like a seal on your arm.’ It was also a mark of authenticity and authority. In Jeremiah 22:24 God removes the signet ring from Jehoiachin as a sign that the kingdom is doomed to exile. But here it is given to Zerubbabel to show that the messianic line continues.”⁹
 3. “Zerubbabel stood, at the return from the captivity, as the representative of the house of David and heir of the promises to him, though in an inferior temporal condition; thereby the rather shewing that the main import of the prophecy was not temporal. ...”¹⁰
 4. “2:23 My servant identifies Zerubbabel not as an insignificant governor, but as a key obedient person who followed God’s directions. Make you like my signet ring indicates that Zerubbabel will carry the authority to act as God’s legitimate Davidic ruler, a right that God removed from the evil King Jehoiachin (Coniah) in Jr 22:24. This no doubt gave some hope about a future Davidic ruler who would someday rule on David’s throne (Is 9:6–7; Jr 23:5–6).”¹¹

⁸ Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., Whitehead, M. M., Grigoni, M. R., & Bomar, D. (2012, 2016). *Faithlife Study Bible* (Hag 2:23). Lexham Press.

⁹ Fyall, R. (2010). *The Message of Ezra and Haggai: Building for God* (A. Motyer & D. Tidball, Eds.; p. 183). Inter-Varsity Press.

¹⁰ Pusey, E. B. (1885). *Notes on the Old Testament: The Minor Prophets: Micah to Malachi* (Vol. 2, pp. 319–320). Funk and Wagnalls.

¹¹ Parsons, G. W. (2017). *Haggai*. In E. A. Blum & T. Wax (Eds.), *CSB Study Bible: Notes* (p. 1448). Holman Bible Publishers.

5. "... The Lord promised to make Zerubbabel "as a signet." A signet was worn on the finger or on a cord fastened round the neck. A signet was equivalent to a signature in a world where most people did not write. Thus Zerubbabel would be God's signature, his authoritative leader among the remnant. In similar words Yahweh had rejected Zerubbabel's grandfather, Jehoiachin, from the throne (Jer 22:24). Thus these words attest the reinstatement of the Davidic line. Zerubbabel would be Yahweh's pledge that all of the ancient promises made to David (2 Sam 7:12–16) would be fulfilled. Finally, Yahweh assured Zerubbabel: "I have chosen you." This is not to be taken as a personal assurance only to Zerubbabel; he did not rise to any special prominence in the kingdoms of the world. The language reflects what was said of God's Servant in Isaiah 42:1. The fulfillment must be looked for in Christ, who was a descendant of Zerubbabel (Matt 1:12; Lk 3:27). Promises are often made in Scripture to individuals which are accomplished only in their descendants. Apparently the grand promises made to David are here passed on to Zerubbabel and to his line. From him would spring the Messiah in whom alone these wide predictions find their fulfillment. ..."12
6. "This is a sign to the world that God has good purposes for Zerubbabel and that he represented in his day the promise to David in spite of the exile. It is worth reading and reflecting on Psalm 89 in this connection. That psalm speaks of 'David my servant' (v. 20) who will be 'the most exalted of the kings of the earth' (v. 27). That is not set aside by the punishment of the exile (v. 32), which is followed by an underlining of the covenant with David in verses 33–37: 'his line will continue for ever and his throne endure before me like the sun.' The tension remains in the psalm because until Christ came and comes again it needs faith and endurance. ..."13
7. "In 1:1, 14; 2:2, 21 Zerubbabel is simply called *governor*, but here in verse 23 he is *my servant*. Not only is that a regular term for Moses and David, but it is used extensively by Isaiah; thus Zerubbabel is a vital link in the chain leading to the true Messiah in whom the functions of priest and king would perfectly combine. Some have argued that Zechariah 4:6–10 sees Zerubbabel's role simply as temple builder rather than great military leader. That is to miss the point. Haggai makes it plain that it is not Zerubbabel but the Lord who will win the battle and that it is the Messiah who will inherit the kingdom. Moreover, Zechariah's emphasis is on the power of the Spirit to flatten mountains, and although to the observer it may seem a 'day of small things' (Zech. 4:10), yet God is powerfully at work. Thus the work of the kingdom is always of eternal significance whatever may be the outward

¹² Smith, J. E. (1994). [*The Minor Prophets*](#) (pp. 512–513). College Press.

¹³ Fyall, R. (2010). [*The Message of Ezra and Haggai: Building for God*](#) (A. Motyer & D. Tidball, Eds.; p. 183). Inter-Varsity Press.

circumstances. Most strikingly, Zerubbabel appears in the genealogy of Jesus in Matthew 1:13, which underlines his vital significance.”¹⁴

8. “As we have before said, God addresses Zerubbabel here, that in his person he might testify that he would bless the people whom he intended to gather under that sacred leader; for though Zerubbabel never had a kingdom, nor ever wore a crown, he was yet of the tribe of Judah; and God designed that some spark of that kingdom should exist, which he had raised in the family of David. Since, then, Zerubbabel was at that time a type of Christ, God declares here that he would be to him as a signet—that is, that his dignity would be esteemed by him. This comparison of a signet is found also in other places. It is said in Jer. 22:24—“Though this Coniah were a signet on my right hand I would pluck him thence.” But here God says that Zerubbabel would be to him a signet—that is, “Thou shalt be with me in high esteem.” For a sealing signet is wont to be carefully preserved, as kings seek in this way to secure to themselves the highest authority, so that more trust may be placed in their seal than in the greatest princes. The meaning, then, of the similitude is, that Zerubbabel, though despised by the world, was yet highly esteemed by God. But it is evident that this was never fulfilled in the person of Zerubbabel. It hence follows that it is to be applied to Christ. God, in short, shows, that that people gathered under one head would be accepted by him; for Christ was at length to rise, as it is evident, from the seed of Zerubbabel.”¹⁵

9. “The signet also was an ornament to him who wore it. *God is glorified in His saints*; by Zerubbabel in the building of His house. He gave him estimation with Cyrus, who entrusted him with the return of his people, and made him (who would have been the successor to the throne of Judah, had the throne been re-established) his governor over the restored people. God promises to him and his descendants protection amid all shaking of empires. He was a type of Christ in bringing back the people from Babylon, as Christ delivered us from sin death and hell: he built the temple, as Christ built the Church; he protected his people against the Samaritans who would hinder the building, as Christ protects His Church: he was dear and joined to God, as Christ was united to Him, and hypostatically united and joined His Humanity to the Word. The true Zerubbabel then, i. e. Christ, the son and antitype of Zerubbabel, is the signet in the hand of the Father, both passively and actively, whereby God impresses His own Majesty thoughts and words and His own Image on men angels and all creatures. ...”¹⁶

¹⁴ Fyall, R. (2010). [*The Message of Ezra and Haggai: Building for God*](#) (A. Motyer & D. Tidball, Eds.; p. 182). Inter-Varsity Press.

¹⁵ Calvin, J., & Owen, J. (2010). [*Commentaries on the Twelve Minor Prophets*](#) (Vol. 4, p. 387). Logos Bible Software.

¹⁶ Pusey, E. B. (1885). [*Notes on the Old Testament: The Minor Prophets: Micah to Malachi*](#) (Vol. 2, pp. 320–321). Funk and Wagnalls.

- C. The Old Testament used the throne of David not only to point to the lineage of Christ, but also to Christ's authority. The throne and the lineage to that throne appeared to have come to a sudden end when the Babylonians totally destroyed Judah, so God made it clear His promises are always His promises. Everything God said He was going to do through David, He was still going to do! The messianic hope had not died in Babylon because the covenant God made with Abraham, Issac, Jacob, Moses, and David was not based on the Jews' ability to accomplish God's purpose, but on God's commitment to use them to do it! The Jews had the choice to be blessed in God's accomplishment or miserable in it, but they were going to be in it, and in Zerubbabel we see that commitment! Commenting on this passage, Packer wrote,

Note: "God's promise to bless his people and the whole world through the house of David still stands (see Matt. 1:1)."¹⁷

- D. So, as we read things like "the throne of David" being eternal, and hear people refer to David or Zerubbabel as a "type of Christ," we need to know that the purpose is not for us to look at them or the authority and glory they had and see Christ, but to look at them and see them pointing to Christ! Their lives are a looking glass, not to look at but to look through and see the Christ that was coming! God used them as signs for us to look to the one with true glory and power; the one God planned to be our Savior and King before the foundation of the world; the one the prophets spoke of throughout Israel's history. For instance,
1. **6 For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. 7 Of the greatness of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this. (Isaiah 9:6-7)**
 2. **5 "The days are coming," declares the LORD, "when I will raise up for David a righteous Branch, a King who will reign wisely and do what is just and right in the land. 6 In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD Our Righteous Savior. (Jeremiah 23:5-6)**
 3. **13 "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. 14 And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not**

¹⁷ Packer, J. I., Grudem, W., & Fernando, A., eds. (2012). [*ESV Global Study Bible*](#) (p. 1281). Crossway.

pass away, and his kingdom one that shall not be destroyed. (Daniel 7:13-14)

- E.** The New Testament makes it clear that it is indeed JESUS who is the fulfillment of these prophecies. But every prophecy in the Old Testament about the Messiah, the Christ, could never be fully understood until the tomb of Jesus was found empty! When Jesus rose from the grave, He demonstrated that He not only had authority over death but that He indeed also had authority over everybody and everything. When He ascended to heaven, He proved once for all that He wasn't a mortal as we are, but the eternal begotten Son of God who took upon Himself flesh to justly suffer the penalty of mankind's sin as man. The following are three examples of New Testament Scriptures that speak of Jesus in this way and, in so doing, make it clear Jesus is the fulfillment of all those Old Testament prophecies of the Messiah... the Christ:
- 1. 21 For as by a man came death, by a man has come also the resurrection of the dead. 22 For as in Adam all die, so also in Christ shall all be made alive. 23 But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. 24 Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. 25 For he must reign until he has put all his enemies under his feet. 26 The last enemy to be destroyed is death. 27 For "God has put all things in subjection under his feet." (1 Corinthians 15:21-27)**
 - 2. 6 It has been testified somewhere, "What is man, that you are mindful of him, or the son of man, that you care for him? 7 You made him for a little while lower than the angels; you have crowned him with glory and honor, 8 putting everything in subjection under his feet." Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him. 9 But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. (Hebrews 2:6-9)**
 - 3. 15 Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." 16 And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, 17 saying, "We give thanks to you, Lord God Almighty, who is and who was, for you have taken your great power and begun to reign. 18 The nations raged, but your wrath came, and the time for the dead to be judged, and for rewarding your servants, the prophets and saints, and those who fear your name,**

**both small and great, and for destroying the destroyers of the earth.”
(Revelation 11:15-18)**

- F.** Jesus is The eternal Son of God, the promised righteous King who will rule the earth just as all the prophets had said. He will do so not only as the eternal God who is worthy of it but as the one who also gave Himself as the sacrifice for our sin! There is no King like Him. No King compares to His power, might, and glory, and no King compares to the love He has poured out to rescue and redeem His people! This is our KING, and this is our KINGDOM because He has given us the right to be in it as sons and daughters of God!
- G.** Therefore, no matter how crazy things get in this life. No matter how amazing the glory of the things of this world may be, nothing compares to the KING and KINGDOM you have the right to be in and labor in now. It's why Paul could confidently and enthusiastically write,
- H. 58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain. (1 Corinthians 15:58)**
- I.** Therefore, when we consider our present reality in light of our future, we have no need to worry about anything! If we are in this world doing what Christ told us to do, then we have even more reason than the Jews who returned from Babylon to be strong, putting Christ and His work as our first priority and doing so without fear! If I'm laboring with Christ, NOTHING I'm doing is in vain! If I'm laboring with Christ, then my life has the purpose of Christ! If I'm laboring with Christ, I'm getting to share in His glory!

So, if you believe this is who Jesus is, if you believe this is the One we worship; if you believe this is the Kingdom we have been given, then you need to look at the film of your life to see if that belief is being translated into actual faith that isn't dead (James 2:14-26)

Challenge: What does the use of your time, talent, and money say about how much you prioritize God and His work to prosper HIS eternal life in your family, community, and the rest of the world in and through your LOCAL church?

The King and the Kingdom we have is better than anything this world has to offer, and if we believe that, then we will surrender all we have to that King and joyfully spend our life laboring with Him in His cause.

Interestingly, in John 21:15-19 we find the story of when Jesus asked Peter three separate times if Peter loved Him. Each time Peter responded with certainty that he did, but then Jesus told him to go feed His sheep. The point Jesus was making was twofold. First and foremost, it was a statement that He had forgiven Peter for forsaking Him during His trial just before His crucifixion, and as such, the calling He had on Peter's life was still the same.

But it also points us to what we've been saying throughout this entire series. If you love God, you should be laboring with Him!

The King and the Kingdom we have to labor with Him are better than anything this world has to offer, and it's better right now! The life you can live with your life surrendered to Him is unattainably better than anything this world has to offer. But that life is only experienced if we give God our lives in totality, and that means our time, talent, and money! You were made for more than anything this world has to offer; you were made for the Kingdom of God and a life that can only be experienced in it, and you can start experiencing it right now if you will surrender your life to HIM ... as in all of it!!

You have to slide your calendar and whatever days you have left live in it over to Him and say, "God, let me live every second with you as my priority."

You need to slide your talents over to Him and say, "God, I will ensure these talents are always used not just to make money but to labor with your people in your work."

You need to take your bank account and slide it over to God and say, "God, how do you want me to spend this money? I'm going to be a giver first, so show me how much and where to give before I start working on what to do with the rest of it! Your Word teaches us that tithing is the starting point of giving, but I'm not stopping there because I'm sliding it all across to the table to you for you to use however you want!"

Cry out to your glorious King and say, "I got one life to live before You return, so I'm committing everything I got to be used in total glad surrender to you for your glory!"

God always wins, so go, man, go, and don't look back!