

Haggai 2 - Discouragement of the People; Encouragement from the Lord; Zerubbabel a Prince in the Kingdom

II. Second message: encouragement in view of future blessings (Haggai 2:1-9)

- (1) Date (21st day of the seventh month)-(10/17/520) (2:1)
- (2) Problem: builders discouraged because of the inferiority of the present Temple (2:2-3)
- (3) Message of encouragement (2:4-9)
 - (A) Haggai exhorts builders to take heart because God's past covenant brings His presence (2:4-5)
 - (B) Encouragement through promise of future Temple glory (2:6-9)
 - (a) God's promise to shake creation (2:6)
 - (b) Promise of future Temple wealth from the nations (2:7-8)
 - (c) Promise of future Temple glory (2:9a)
 - (d) Promise of a future peace (2:9b)

III. Third message: call to moral purity (Haggai 2:10-19)

- (1) Date: 24th day, ninth month, second-year (12/18/520) (2:10)
- (2) Illustrations and application (2:11-14)
 - (A) First illustration: purity touching impurity does not create purity (2:11-12)
 - (B) Second illustration: impurity touching purity creates impurity (2:13)
 - (C) Application: Temple stones touching people did not create pure people but impure people touching Temple stones could corrupt the stones (2:14)
- (3) Reminder of past covenant curses resulting from impurity (2:15-17)
- (4) Promise of future covenant blessings for purity (2:18-19)

IV. Fourth message: promise of future exaltation of Zerubbabel (Haggai 2:20-23)

- (1) Date: 24th day, ninth month, second-year (12/18/520) (2:20)
- (2) God's future intervention into history (2:21-22)
 - (A) Effect on creation (2:21)
 - (B) Effect on rulers (2:22a)
 - (C) Effect on armies (2:22b)
- (3) God's promise to vest Zerubbabel with future authority (2:23)

II. Second message: encouragement in view of future blessings (Haggai 2:1-9)

(1) Date (21st day of the seventh month)-(10/17/520) (2:1)

1 On the twenty-first of the seventh month, the word of the LORD came by Haggai the prophet, saying,

1 On the twenty-first of the seventh month, the word of the Lord came by Haggai the prophet saying,

1 On the twenty-first day of the seventh month, this message from the LORD came by Haggai the prophet:

1 In the seventh *month*, in the one and twentieth *day* of the month, came the word of the Lord by the prophet Haggai, saying,

- October 17, 520 BC

— Haggai's message came three-and-a-half weeks after work resumed on the temple (Cf. 1:15)

- The 21st day of Tishri on the Jewish calendar is the seventh (last) day of the Feast of Tabernacles (Cf. Lev 23:33-44)

— This is important to the context of what God tells the Israelites through Haggai. He used this occasion, which looked back to God's faithfulness during the Exodus, to encourage the builders in Haggai's day.

(2) Problem: builders discouraged because of the inferiority of the present Temple (2:2-3)

2 "Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying,

2 "Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people saying,

2 "Speak to Shealtiel's son Zerubbabel, governor of Judah, to Jehozadak's son Joshua, the high priest, and to the rest of the people, asking,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

- The audience was the same ones who received Haggai's first message

3 'Who is left among you who saw this temple in its former glory? **And how do you see it now? Does it not seem to you like nothing in comparison?**

3 'Who is left among you who saw this temple in its former glory? And how do you see it now? Does it not seem to you like nothing in comparison?

3 'Who is left among you who saw this house in its former glory? And what does it look like now? From what you can see, it seems like nothing, doesn't it?

3 Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

- God asked the people three rhetorical questions, which demonstrated the emotions of the people

- There were apparently at least some people in their 80s or older who remembered Solomon's temple. These people compared the "former glory" of the Solomonic temple to what was being constructed now, and could see a huge difference.

- "...And how do you see it now?" - refers to the second temple, currently under construction.

- From God's viewpoint, the first and second temples were one and the same house. How do you see this house in its former glory as compared to how you see it now? It is the same house, but it is different in point of glory.

- The point of the second question is for them to admit that the temple now going up just does not compare in any way with the temple that Solomon had built, which the Babylonians destroyed 66 years earlier.

- The older returnees had made a similar negative comparison when the foundation of the temple was laid 15 years earlier (Cf. Ezra 3:12-13)

- "...Does it not seem to you like nothing in comparison?" - when the older Jews compared the building that was going up with the magnificence of Solomon's temple, it seemed to be totally insignificant to them

- Now, 15 years later when the work resumed again, those who remembered the greater glory were saying, "It is nice that a Temple is going up, but it just does not compare to what we used to have in the good old days." This was a point of discouragement to the people. The younger people were involved in the building, but the older ones were voicing negative thoughts.

Differences in Temple Glory

Both Solomon's temple and the second temple had an Altar of Incense made of gold. But some of the other features of the second temple were much less than Solomon's temple. Solomon's temple had 10 tables of showbread; the second temple had only one. Solomon's temple had 10 lampstands; this one had room for only one.

Furthermore, there were five things that the first temple had that were missing in the second temple. First, there was no Ark of the Covenant. It was destroyed by the Babylonian destruction. Therefore, the Holy of Holies of the second temple contained the foundation stone of the first temple. There was also no sacred fire, and the Spirit of Prophecy was missing. The Shekinah Glory did not return to inhabit the second temple after it finished. And, there was no longer the Urim and Thummin through which the Word of God could be discerned.

So with some things being less and some things being missing, the Word of God came to them a second time to give them encouragement.

(3) Message of encouragement (2:4-9)

(A) Haggai exhorts builders to take heart because God's past covenant brings His presence (2:4-5)

4 But now **takecourage**, Zerubbabel,' declares the LORD, '**takecourage** also, Joshua son of Jehozadak, the high priest, and all you people of the land **takecourage**,' declares the LORD, 'and work; for **I am with you**,' declares the LORD of armies.

4 But now take courage, Zerubbabel,' declares the LORD, 'take courage also, Joshua son of Jehozadak, the high priest, and all you people of the land take courage,' declares the LORD, 'and work; for I am with you,' declares the LORD of hosts.

4 Now be strong, Zerubbabel,' declares the LORD, 'and be strong, Joshua son of Jehozadak, the high priest, and be strong, all you people of the land,' declares the LORD. 'Go to work, because I am with you,' declares the LORD of the Heavenly Armies.

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, 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:

- God's response was to provide encouragement to counteract the discouragement from the older ones comparing the new temple to the previous one

- "...take courage" [3x] - addressed to Haggai's entire audience. David gave the same encouragement to Solomon upon building the first temple (Cf. 1 Chr 28:10,20)

- "...and work" - don't be discouraged or worry about the past, or what the older generation is saying about the past. The issue is not whether the older men are pleased with the temple...the issue is whether God is pleased with the temple.

— This is the key to tackling despondency: stop listening to ourselves or others and start listening to Him.

- "...I am with you" - God reminds them of His promise in the past to be with them during temple construction (Cf. 1:13)

— Comparisons can be discouraging when doing the work of God, so people need to remind themselves that God is with them (Cf. Matt 28:20)

5 'As for **thepromise** which I made you when you came out of Egypt, **My Spirit remains in your midst**; do not fear!'

5 'As for the promise which I made you when you came out of Egypt, My Spirit is abiding in your midst; do not fear!'

5 'My Spirit continues to dwell among you, according to the covenant I established when you came out from Egypt. Don't be afraid!'

5 *According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

- "...the promise" - the Mosaic Covenant, given at Sinai (Ex 6:7; 19:5-6; 33:12-14) which promised blessings for obedience and curses for disobedience.

— They had already experienced some of the curses for their disobedience in continuing temple construction, but now that they were in obedience to God, He said He would be with them (v4) and bless them as the Mosaic Covenant promised.

- "...My Spirit remains in your midst" - the Holy Spirit was with the Israelites during the Exodus, and He would be with them again in this experience. The promise from the past regarding the Holy Spirit is in Num 11:17-25; 27:18.

God first gave them encouragement from the past in that, just as He was with them in the past when they obeyed, even so He would be with them in the present, now that they were in a state of obedience.

(B) Encouragement through promise of future Temple glory (2:6-9)

(a) God's promise to shake creation (2:6)

6 For this is what the LORD of armies says: 'Once more in a little while, I am going to **shake the heavens and the earth**, the sea also and the dry land.

6 For thus says the LORD of hosts, 'Once more in a little while, I am going to shake the heavens and the earth, the sea also and the dry land.

6 "For this is what the LORD of the Heavenly Armies says: 'Once more, in a little while, I will make the heavens, the earth, the sea, and the dry land to shake.

6 For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*;

- "...shake the heavens and the earth" - a prophetic future earthquake in preparation for the arrival of the kingdom on the earth

— The Hebrew words here are the same as those used to speak of the final upheaval of nations in the last days, at the time of the Second Coming. The same usage is also found in Is 13:13; 14:16.

— This earthquake is also described in Joel 3:16; Zech 14:2-5; Matt 24:29-30; Heb 12:26-29; Rev 16:18-19

(b) Promise of future Temple wealth from the nations (2:7-8)

7 I will shake all the nations; and **they will come with the wealth of all nations**, and I will fill **this house** with **glory**,' says the LORD of armies.

7 I will shake all the nations; and they will come with the wealth of all nations, and I will fill this house with glory,' says the LORD of hosts.

7 I will shake all nations, and the One desired by all nations will come. Then I will fill this house with glory,' says the LORD of the Heavenly Armies.

7 And I will shake all nations, and **the desire of all nations shall come**: and I will fill this house with glory, saith the LORD of hosts.

- "...they will come *with* the wealth of all nations" - it will be the Gentiles ("nations") who will beautify the millennial temple (Cf. (Is 60:5-7). They will bring their wealth to the Israelites just like the Egyptians gave their treasures to the departing Hebrews (Cf. Ex 3:21-22; 11:2-3; 12:35-36).

- "...this house" - clearly future, referring to the millennial temple; notice how God considers the different temples throughout history as the same house. Here, He is speaking to Jews in 520 BC who are rebuilding the temple, but He is referring to a temple far future (the millennial temple).

- "...glory" - the Shekinah Glory will return to the millennial temple (Cf. Ezek 43:5)

- "...the desire of all nations shall come" [KJV] - the "desire" (capitalized in some translations) could possibly refer to the Messiah

— In fact, Charles Feinberg says that from the earliest days, the majority of Christian interpreters believed the passage refers to the coming of Israel's Messiah.

8 'The silver is Mine and the gold is Mine,' declares the LORD of armies.

8 'The silver is Mine and the gold is Mine,' declares the LORD of hosts.

8 "The silver belongs to me, as does the gold," declares the LORD of the Heavenly Armies.

8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

- God says that they should not be discouraged by the poorer/lesser materials they have to use because He will someday beautify the temple in a much greater way: by a new manifestation of the Shekinah Glory

— He, of course, is still referring to the millennial temple. The second temple would never be inhabited by the Shekinah, the visible manifestation of God's presence.

— He reminds His people that He owns and controls all the silver and gold in the world, so He could cause the nations to bring those riches to the (millennial) temple in the future.

— The millennial temple will be built not by the hands of man, but by the hands of the Son Himself. While the millennial temple is far into the future, the temple they are building is part of the overall prophetic program.

(c) Promise of future Temple glory (2:9a)

(d) Promise of a future peace (2:9b)

9 'The latter glory of this house will be greater than the former,' says the LORD of armies, 'and in this place I will give peace,' declares the LORD of armies."

9 'The latter glory of this house will be greater than the former,' says the LORD of hosts, 'and in this place I will give peace,' declares the LORD of hosts."

9 "The glory of this present house will be greater than was the former," declares the LORD of the Heavenly Armies. "And in this place I will grant peace," declares the LORD of the Heavenly Armies."

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

- God now makes a promise through Haggai that, while the temple they were building was lesser than Solomon's temple in many ways, a day will come when God Himself will build a temple that will be superior to all temples, including Solomon's.

- But this shouldn't negate the work they were currently doing because before that great future temple is built, this temple must fulfill the program of God

- The fulfillment of the "latter glory" came in two ways: when Herod totally reconstructed the temple, it was vastly superior to the one Solomon had built. In fact, the rabbis used to say of it, "He who has not seen Herod's temple has not seen beauty in all his life" (Cf. Matt 24:1; Mark 13:1; Luke 21:5).

- The second fulfillment was when the Shekinah Glory manifested Itself in the temple in the Person of Jesus Christ

III. Third message: call to moral purity (Haggai 2:10-19)

It was December, the winter season had begun after a poor harvest in the Fall. The reason given in Haggai's first message for a lack of productivity was because temple construction was paused for 15 years. But now construction had begun again, so what was the purpose for the poor harvest?

The people began to become discouraged again. If the lack of temple construction was the reason for 15 years of meager harvests, what was the reason for the poor harvest after construction began again? It did not seem to make any difference at all whether they were rebuilding or not rebuilding, while also seeming to negate God's promises in Haggai's first message.

The third message (v10-19) came to Haggai to explain why they had a poor harvest, even though they were now in a state of obedience, and why the second message had not yet begun to take effect.

(1) Date: 24th day, ninth month, second-year (12/18/520) (2:10)

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,

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,

10 On the twenty-fourth day of the ninth month of the second year of the reign of King Darius, this message from the LORD came to Haggai the prophet:

10 In the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

- "...twenty-fourth of the ninth *month*" - Dec 18, 520 BC. This was two months after the second message (v1-9) had come and three months since construction on the temple had resumed.

(2) Illustrations and application (2:11-14)

(A) First illustration: purity touching impurity does not create purity (2:11-12)

11 "The LORD of armies says this: '**Now ask the priests for a ruling**:

11 "Thus says the LORD of hosts, 'Ask now the priests *for* a ruling:

11 "This is what the LORD of the Heavenly Armies says: 'Ask the priests about what the Law says:

11 Thus saith the LORD of hosts; Ask now the priests *concerning* the law, saying,

- "...Now ask the priests *for* a ruling" - God directed Haggai to approach the priests. There were two theological questions concerning the Mosaic Law that God wanted to ask the priests (v12-13).

12 If someone carries holy meat in the fold of his garment, and touches bread with this fold, or *touches* cooked food, wine, oil, or any *other* food, will it become holy?" And the priests answered, "No."

12 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."

12 "If a man carries consecrated meat in the folds of his garment, and if his garment touches bread, stew, wine, oil, or any other edible thing, will these things become consecrated?" The priests answered, "No."

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

- The first theological question God wanted Haggai to ask the priests was: if a man carries a holy sacrifice in his robe, and that robe touches something else, will whatever he touches become holy?

— The priests answered No, which is correct according to Lev 6:27

— The point is that holiness is not contagious; it cannot be transmitted from one person to another, from a person to an object, or from an object to a person

(B) Second illustration: impurity touching purity creates impurity (2:13)

13 Then Haggai said, "If one who is unclean from a corpse touches any of these *things*, will *the latter* become unclean?" And the priests answered, "It will become unclean."

13 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."

13 So Haggai responded, "If someone who is unclean because of contact with a dead body were to touch any of these things, would they become unclean?" The priests responded, "They would be unclean."

13 Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

- The second theological question was: if a man touches a corpse then touches another object, will that other object also become unclean?

— The priests answered Yes, which is correct according to Lev 11:28; 21:1,11; 22:4-6; Num 6:6-8; 19:11-13,22

So the principles communicated through these two theological questions was that holiness *is not* contagious and cannot be transmitted through from one thing to another through direct contact, but unholiness/defilement *is* contagious and can be transmitted from one thing to another by contact.

(C) Application: Temple stones touching people did not create pure people but impure people touching Temple stones could corrupt the stones (2:14)

14 Then Haggai responded and 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.

14 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.

14 Then Haggai answered, "'That's how I look at this people and this nation,' declares the LORD. 'And that's how it is with everything they undertake and with what they offer there—it is unclean.

14 Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

- "...people" - *am*, a common word for the people of Israel, emphasizing that they are the people of God

- "...nation" - *goy*, normally used of Gentiles

- The application of these two questions was that their sacrifices and offerings were unacceptable to God because the people were unclean. They should not think that contact

with something holy (rebuilding the temple) made them acceptable to God.

— They had previously been morally and ethically unclean, so their present sacrifices were unacceptable to God. The people were confusing their work on the temple with the sanctification that comes only from the Lord.

(3) Reminder of past covenant curses resulting from impurity (2:15-17)

15 But now, do consider from this day onward: before one stone was placed on another in the temple of the LORD,

15 But now, do consider from this day onward: before one stone was placed on another in the temple of the LORD,

15 Pay attention from now on to how things used to be before one stone had been laid upon another in the Temple of the LORD.

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

- God wanted the people to consider from that day back over the 15 years that the temple was not being rebuilt

16 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.

16 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.

16 When someone came to a pile of grain to get 20 measures, there were only ten. Or when someone approached the wine press to siphon out 50 measures, there were only 20.

16 Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the pressfat for to draw out fifty *vessels* out of the press, there were *but* twenty.

- During the past 15 years, the land did not produce what was expected of it, and what it did produce was destroyed (v17). This had been their experience since the foundation had been laid until that day.

— This is what the Israelites needed to consider (v15)...before they began to obey the Lord by rebuilding the temple (1:12), they had been disobedient to the Mosaic Covenant (1:5-11).

— The Lord's punishment for this disobedience had been greatly reduced harvests: their grain harvest had decreased by 50 percent and their grape harvest had decreased by 60 percent.

17 I struck you *and* every work of your hands with scorching wind, mildew, and hail; yet you did not come back to Me,' declares the LORD.

17 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.

17 I punished you and everything that you undertook—with scorching wind, with mildew, and with hail, and you still did not return to me,' declares the LORD.

17 I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye *turned* not to me, saith the LORD.

- The Lord had struck their crops with scorching wind, mildew, and hail, but they still had not repented (Cf. Amos 4:9)

(4) Promise of future covenant blessings for purity (2:18-19)

18 '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:

18 '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:

18 'Pay attention from now on, from this twenty-fourth day of the ninth month, when the foundation of the LORD's Temple was laid. Pay attention!

18 Consider now from this day and upward, from the four and twentieth day of the ninth *month*, even from the day that the foundation of the LORD's temple was laid, consider *it*.

- The Lord also wanted the people to notice the day that they received this prophecy: Dec 18, 520 BC (v10)

19 Is the seed still in the barn? Even including the vine, the fig tree, the pomegranate, and the olive tree, it has not produced *fruit*. **Yet from this day on I will bless you.'**"

19 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*."

19 Is there seed left in the granary? Up until now, neither the vine, the fig tree, the pomegranate, nor the olive tree has borne fruit, but from this very day I will bless you."

19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless *you*.

- The Lord wanted them to notice that from the date they started to rebuild the temple again (v18), their hardships had continued and their Fall harvest was meager. They were still experiencing shortages of staples such as seed, grapes, and olives, and luxuries such as figs and pomegranates.

— This showed that the defilement from their previous sins and disobedience were still in effect. That defilement had extended to the work of their hands and could not be

immediately reversed. When the Fall harvest was planted, they were still defiled so the harvest was poor.

- "...Yet from this day *on* I will bless *you*" - during the three month period after the people began temple construction again, the people's hearts had been tested and proven.

— The fact that they continued construction even after a poor harvest showed that they were not going back into a state of disobedience, and they did not resume temple construction just to receive material blessings.

— This proved their loyalty, and because of this, God announced to them that beginning on that day (Dec 18, 520 BC) He would begin to bless them

This oracle explained why agricultural blessing had not begun immediately after the people resumed reconstruction on the temple. The Israelites' present dedication and obedience did not wipe out their previous covenant unfaithfulness and its punishments. That punishment had to run its course. But now, as of the day of this prophecy, God would begin to bless the people with better harvests. This message surely must have encouraged the Jews to persevere in their obedience.

God will bless His people for their obedience, but sometimes He will not erase the punishment that previous sins have made necessary. Sin always brings death (Rom 6:23). Sometimes that punishment must run its course before blessing can begin.

IV. Fourth message: promise of future exaltation of Zerubbabel (Haggai 2:20-23)

(1) Date: 24th day, ninth month, second-year (12/18/520) (2:20)

20 Then the word of the LORD came **a second time** to Haggai on the twenty-fourth *day* of the month, saying,

20 Then the word of the LORD came a second time to Haggai on the twenty-fourth *day* of the month, saying,

20 This message from the LORD came a second time to Haggai on the twenty-fourth day of the month:

20 And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,

- "...a second time" - the fourth message came to Haggai on the same day as the third message (December 18, 520 BC) (Cf. v10)

(2) God's future intervention into history (2:21-22)

(A) Effect on creation (2:21)

21 "Speak to Zerubbabel governor of Judah, saying, 'I am going to shake the heavens and the earth.

21 "Speak to Zerubbabel governor of Judah, saying, 'I am going to shake the heavens and the earth.

21 "Speak to Zerubbabel, governor of Judah. Tell him, 'I'm going to shake the heavens and the earth.

21 Speak to *Zerubbabel*, governor of Judah, saying, I will shake the heavens and the earth;

- The third message (v10-19) was directed at the people; the fourth message was directed at one person, Zerubbabel

- The message to Zerubbabel was that God was going to shake the heavens and the earth

(B) Effect on rulers (2:22a)

(C) Effect on armies (2:22b)

22 And I will **overthrow the thrones of kingdoms** and **destroy the power of the kingdoms of the nations**; and I will **overthrow the chariots and their riders**, and the horses and their riders will go down, **every one by the sword of another.**'

22 I will overthrow the thrones of kingdoms and destroy the power of the kingdoms of the nations; and I will overthrow the chariots and their riders, and the horses and their riders will go down, everyone by the sword of another.'

22 I will overthrow royal thrones. I will annihilate the strength of national governments. I will overthrow chariots along with those who drive them. Both horses and their riders will fall, each one by means of his comrade's weapon.

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

- "...the thrones" - *kissē*, this word is singular in the Hebrew, thus it should read "throne" (see KJV)

— It's interesting that "throne" is singular but "kingdoms" is plural. Normally you would expect to reach "thrones" (plural) of "kingdoms" (plural) because every kingdom would have its own throne, but here "throne" is singular describing a single (one) throne.

— The "throne" (singular) here refers to the throne of the Antichrist during the last half of the Tribulation period. He will sit on one throne but rule over all the kingdoms of the world.

— During this massive earthquake, God will do three things:

1. "...overthrow the throne (singular) of kingdoms" - He will destroy the Antichrist and his armies
2. "...destroy the power of the kingdoms of the nations" - He will destroy the power of Gentile kingdoms; the Times of the Gentiles will come to an end (Cf. Ex 15:5; Dan 2:34-35,44-45)
3. "...overthrow the chariots and their riders" - God will destroy the armies of the Antichrist as part of the campaign of Armageddon

- "...every one by the sword of another" - one of the many ways that God will destroy the armies of the Antichrist is that many different nations will begin to fight amongst themselves and begin to kill each other (Cf. Zech 12:2-9; 14:1-5; Rev 16:16-18; 19:11-21)

(3) God's promise to vest Zerubbabel with future authority (2:23)

23 '**On that day**,' declares the LORD of armies, 'I will take you, Zerubbabel, son of Shealtiel, My servant,' declares the LORD, 'and I will make you like a **signet ring**, for I have chosen you,'" declares the LORD of armies.

23 'On that day,' declares the LORD of hosts, 'I will take you, Zerubbabel, son of Shealtiel, My servant,' declares the LORD, 'and I will make you like a signet *ring*, for I have chosen you,'" declares the LORD of hosts.

23 On that day,' declares the LORD of the Heavenly Armies, 'I will take you, my servant Zerubbabel son of Shealtiel,' declares the LORD, 'and I will set you in place like a signet ring. For I have chosen you,' declares the LORD of the Heavenly Armies."

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

- While v21-22 describe how God will end the Times of the Gentiles at the end of the Tribulation period, v23 describes God's special blessing for Zerubbabel at that time and his place in the messianic kingdom

- "On that day" - places this event into the prophetic future; the Day of the Lord

- "...signet ring" - a sign of authority (Cf. 1 Kings 21:8; Dan 6:17; Esther 8:8); this is a promise from God to Zerubbabel that he will be in a position of authority in the messianic kingdom

— Is 32:1; Ezek 45:8 both describe that one of the roles of authority in the kingdom will be that of a "prince." So it's likely that Zerubbabel will be a "prince" in the messianic kingdom.