



[Haggai 2:19-23](#)

(19) Is the seed still in the barn? As yet the vine, the fig tree, the pomegranate, and the olive tree have not yielded *fruit*. *But* from this day I will bless *you*.” (20) And again the word of the LORD came to Haggai on the twenty-fourth day of the month, saying, (21) “Speak to Zerubbabel, governor of Judah, saying:

‘ I will shake heaven and earth.

(22) I will overthrow the throne of kingdoms;
I will destroy the strength of the Gentile kingdoms.

I will overthrow the chariots

And those who ride in them;

The horses and their riders shall come down,

Every one by the sword of his brother. (23) ‘In that day,’ says the LORD of hosts, ‘I will take you, Zerubbabel My servant, the son of Shealtiel,’ says the LORD, ‘and will make you like a signet *ring*; for I have chosen you,’ says the LORD of hosts.”

New King James Version

The second Kislev 24 prophecy, recorded in [Haggai 2:20-23](#), spells out a readily identifiable blessing: righteous leadership. Verse 23 singles out Zerubbabel, and though there may be a number of lesser fulfillments of this, it is important to recognize that the ultimate fulfillment of Zerubbabel's role is [Jesus Christ](#). Zerubbabel was the governor of Judah after the Babylonian captivity. A member of the Davidic line, he was also part of Jesus' lineage on Joseph's side ([Matthew 1:12-13](#)). Zerubbabel typifies Christ, the perfect governor and ruler.

Zerubbabel is called God's servant, but so is Christ ([Matthew 12:18](#); [John 13:16](#); [Acts 3:13](#), 26; 4:27, 30; [Romans 15:8](#)). Zerubbabel was chosen, but so was Christ ([Matthew 12:18](#); [Luke 23:35](#); [I Peter 2:4](#)). Zerubbabel received God's seal, but so did Christ ([John 6:27](#)). [God](#) chose Zerubbabel and his

Descendant—his most important Descendent—to be His signature ring. God set His seal on Zerubbabel, but more importantly, He set His seal on Zerubbabel's descendant, the Messiah.

When we understand this, we can better understand the imagery of [Haggai 2:19](#). Kislev 24 falls in the winter, a time of short days and long nights. The harvesting has been done, and everyone hopes that enough has been stored to last until the vines, trees, and crops begin producing fruit again. Even in a good year, winter is not usually a time of blessing. Yet, God chose this bleakest of times to start His blessing—one whose highest fulfillment would be found in the perfect leadership, work, and cleansing sacrifice of Jesus Christ.

This sets up an interesting possibility. Jesus was most likely born sometime in the fall (see "[When Was Jesus Born?](#)"). If we count back nine months, we arrive at a date in the winter. It is possible, then, that Kislev 24 is the date when the power of the Most High God overshadowed Mary and caused her to conceive the Messiah ([Luke 1:35](#)).

A play on words in verse 19 seems to support this. The question is asked, "Is the seed still in the barn?" The word translated as "seed" is elsewhere translated as "child" or "posterity." *Zerubbabel* means "seed of Babylon" or "planted in Babylon." More importantly, when God told Abraham, "In your *seed* all the nations of the earth shall be blessed" ([Genesis 22:18](#); [28:14](#)), the Seed that God was referring to was Jesus Christ—42 generations later!

[Haggai 2:19](#) is describing a time when the seeds from the previous harvest are not in the barn because they have been planted, but it is before any fruit was produced. It could also, then, describe a Child who has been conceived but not yet born—and through that Child, the blessing of cleansing and leadership would come for Judah, Israel, the church, and eventually the entire world. If Jesus were conceived on this date, it would be a remarkably apt application of what God means when He says, "From this day I will bless."

As significant as Kislev 24 is—and it is significant, if for no other reason than that it is mentioned, directly or indirectly, five times in one chapter—and as significant as it may be again in the future, we do not have to wait for winter for God's blessing. God is already blessing us.

However, He is not just blessing us for our own sakes. He is blessing those whom He has called so that through the cleansing that we have, the High Priest that we have, the [Holy Spirit](#) that we have, and the pure and clean hearts that we are developing, our lives may be a testimony of what God is willing to do for His covenant people.

— David C. Grabbe

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