God's Plan for Lasting Peace Zech. 9:9, 10 Part 1
By Charles Feinberg

The ID on this tape is its MT35 God's plan for lasting peace. It’s in Zechariah 9:9 and 10. This tape study is on god's plan for lasting peace found in the 9th chapter of Zechariah, Zechariah 9:1 to 10. This is Dr. Charles lee Feinberg dean emeritus and professor of Old Testament at Talbot theological seminary La Mirada California. I’d like for you then to turn to Zechariah the 9th chapter, I’m going to be reading the first 10 verses. God’s plan for lasting peace. The burden of the word of the lord upon the land of hadrach and Damascus shall be its resting place for the eye of man and of all the tribes of Israel is toward the lord. And hamath also which border thereon; Tyre and Zidon, because they are very wise. And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will dispossess her and he will smite her power in the sea; and she shall be devoured with fire. Ashkelon shall see it, and fear; Gaza also and shall be sore pained, and Ekron; for her expectation shall be put to shame; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. And a mongrel race shall dwell in Ashdod and I will cut off the pride of the Philistines. And I will take away his blood out of his mouth, and his abominations from between his teeth: and he also shall be a remanent for our god, and he shall be as a chieftain in Judah, and Ekron as a Jebusite. And I will encamp about my house against the army, or because of the army that none pass through or return: and no oppressor shall pass through them any more: for now I have seen with mine eyes. Rejoice greatly o daughter of Zion. Shout oh daughter of Jerusalem. Behold thy king cometh unto thee. He is just and having salvation, lowly and riding upon an ass and even upon a colt. The foal of an ass. And I will cut off the chariot form ethereum or the
horse from Jerusalem. And the battle bow shall be cut off and he shall speak peace unto the nations. And his dominion shall be from sea to sea and from the river to the ends of the earth.

I've read then from Zechariah the 9th chapter verses 1 to 10. In this remarkable 9th chapter, there are some 17 verses and the verses that we are going to be looking at particularly verses 9 and 10, are inserted between 2 sections that are describing great martial scenes. Battle scene, wars. The verses immediately before verse 9, Zechariah 9:1 to 8. These verses set forth the conquest of alexander the great. Coming from Greece, he marched down the Phoenician and Palestinian coast, capturing Damascus, Sidon tyre and Gaza. He passed by Jerusalem more than once without harming it. An evident token of god's protection of his land and people. Josephus has an explanation of it in his book. We don't know whether that it’s to be credited exactly or not. but the word is that when alexander finally came back through to Jerusalem, back from Egypt going north. He went by Jerusalem because they had not greeted him on his way down to Egypt. And he wondered what kind of punishment he would extend to them. But he was greeted in return by the high priest in white garments and the lesser priest along with them in their linen garments. And he immediately turned to his followers, some of his chief men and said that is the man that I saw, the high priest he was thinking of. That’s the man I saw in my dream before I set out on my conquest. And it was he who told me that I would be successful. It sounds a little too good to be true. But, he did pass by Jerusalem. That was sure of. He didn't harm it. It was a token of god's protection of his land and people, and it’s mentioned here in this 9th chapter. The prophet Zechariah then by the prophetic law of suggestion, seized a still greater deliverance for his people and for all the nations of the world. Friends, the prophets were so filled with the spirit of god with expectations of the messiah that they naturally turned from every deliverance no matter how small no matter how insignificant to others. They would turn from that to the last and
greatest of all. They had the true concept of history. Not just some links in a sausage that could be cut just any place. But they realized that history is going on every stage, every step laying the groundwork for that which is to follow. So Zechariah from an earthly conqueror. Alexander of great ruthlessness gazes upon the coming king of all the earth. Now our verses 9 and 10 are short. They might be called a short sketch or a thumbnail sketch inserted between two warlike scenes. The latter part in verses 11 to 17, that part speaks of the Maccabean wars of the second century BC. Alexander’s conquests were in the 4th century BC. So much said in this little space, in this passage before us. We have the plan of god for lasting permanent peace. Too many people use the word lasting and permanent in a rather loose way. As one individual said about capital punishment, he said he did believe in it if were not too severe. The way some folk talk about a lasting peace, you can give it quite a bit of credibility if you don't expect it to endure very long, or last very long. But in this small space Zechariah 9 verse 9 and 10. We have here in small compass in a thumbnail sketch, god's plan for lasting peace. I reread it. Rejoice greatly oh daughter of Zion. Shout oh daughter of Jerusalem. Behold thy king cometh unto thee. He is just and having salvation, lowly and riding upon an ass and even upon a colt. The foal of an ass. That’s the foal of the female of the species. The foal of a she ass. And I will cut off the chariot form ethereum or the horse from Jerusalem. And the battle bow shall be cut off and he shall speak peace unto the nations. And his dominion shall be from sea to sea and from the river to the ends of the earth. What beautiful program we have here. God’s blueprint for lasting peace in such small space. I’m not going to say what the German professor said when he got excited speaking to his class. He wanted them so much to realize the importance of what he was teaching them, and wanted them to grasp it fully. He said students, if you get this in your head, you will have it in a nutshell. Well it's here in a nutshell, and its beautifully simply stated and directly.
What would it take friends to have a plan for lasting peace? Well god knows he knows what
would ought to enter into it. he knows the elements and factors that ought to be there. And the
first is the who. Who will do it? The agent of peace. Remember during World War 2 in the nato
foundation. The north Atlantic treaty organization. And so many other attempts to get peace. But
who is going to do it? The reason nato couldn't be successful because men were in charge of it.
Men lacked the ultimate ingredients that were going to see here in an agent of peace. Among
those who were in on that was Winston spencer Churchill. Sir Churchill. Why my dear friends,
how could he last long enough to put this plan at peace into operation when his own countrymen
didn't return him to office after the war? He was credited one time with saving western
civilization, a certain sense is true. But even they didn't show confidence in him at the end. And
our own president, president franklin D Roosevelt didn't outlast the war. He didn't live till the
end of the war. So he couldn't be one to put in lasting peace. And then the third member was
joseph Stalin. Why to talk about his planning peace and his introducing it and his carrying it out
is like talking about sending a goat to preside over a cabbage patch. Stalin and peace were at two
different ends of the spectrum. Two different ends of the whole thought pattern of the world. But
who is going to do it? Well here you have it. Oh lets rejoice greatly o daughter of Zion shout oh
daughter of Jerusalem behold thy king cometh unto thee. He’s just and having salvation. Lowly
riding upon a donkey and even upon a colt the foal the offspring of a she donkey. now that agent
of peace is going to be such a marvelous individual when he comes that the coming of this on is
not attended with fear for his people as the coming of alexander was. Because you
remember Ashkelon shall see it in fear. That’s the coming of alexander. Gaza also and
she's going to be grievously pain. Ekron. She’s going to be at wits end. Her expectation her
hopes going to be put to shame. And one after another went down like dominos. They were
afraid. They were in mortal fear and terror at the coming of Alexander. But not so with the coming of this one. The agent of peace. Coming of this one is not attended with fear for his people. Its cause for great rejoicing. Notice in your Bible friends, look it through. God never asks man to rejoice in this world's fleeting pleasures. And yet here we have rejoice and shout.

There’s something to shout about. Something to write home about as they used to say. But that's not something that man rejoices in of this world's pleasures or what man may be able to accomplish. But Israel as she sees the approach of the king of peace. It’s called on by God to great joy and uplift of heart. And exaltation. And notice how he is described. He is so important, this agent of peace, that one of the two verses is given over, devoted to a description of him and him alone. So first of all, behold. Stop look and listen. Thy king, thy king. Her very own. The long awaited one. The long promised one. The long predicted one. Your very own king is going to come unto thee. He is of Israel as to the flesh. Well then why unto thee? He comes to them from the father. He has both a human and a divine nature. Romans 1, 3, and 4. The gospel centers in the seed of David according to the flesh. But that blessed one is also declared to be the son of God with power by the resurrection from the dead. Even Jesus Christ our Lord, Romans 1, 3, and 4. He comes not only to them, but for them. The preposition there means to or for. He comes for their good just as in Isaiah 9:6 that we hear so much about at Christmas time. For unto us a child is born. The Hebrew will allow you to say because for us a child is born. Not only to us but for us. Yes for their good. Not for his own profit. Not for his own self-promotion, or self-aggrandizement as for earthly rulers. But for their good for their everlasting welfare and blessing.

He comes unto thee oh Israel. Now if we were to stop here and ask an ordinary group of individuals in any church or in any group, what would you say after due consideration clear thinking, what would you say would be the three absolutely necessary requirements for a leader
in the world who could bring about world lasting peace. Well probably they say one of towering intellect. Giant intellect. A man of tremendous attractive power. One who didn't turn people away from him and didn't treat them in such a way that they were angered or out of sympathy with him. Intellect, an attractive personality, and one who after people were attracted to him would have tremendous administrative power. The ability to push a thing through to foresee a certain goal. And then to work toward it steadily, slowly but surely, and then to bring it to a successful conclusion. But it's interesting in describing this agent of peace concerning who's coming there to shout so and to rejoice. This one who's their very own. What are his three qualifications? First, just. Secondly, having salvation. And thirdly, lowly. Lowly. Just or righteous. Did you realize friend that the primary prerequisite, the primary need in a true ruler. The foundational principle. Absolutely essential. The primary requirement in a true ruler. The foundation principle for true and lasting peace is that the agent who introduces it and carries it through should be just. He is to be righteous. Isaiah 11:3 to 5, we read that righteousness is to be the girdle of this waist. Faithfulness the girdle of his loins. Righteousness. Jeremiah 23:5. God says through the prophet Jeremiah I’m going to raise up because the shepherds in Israel their rulers have been so unaware. They have been so badly misleading my people, that I’m going to raise up a branch unto David. He’s going to rule a righteous branch. Not just any branch, I’m going to raise up a righteous branch to David, and he's going to execute justice and righteousness in the land. In his days, Judah shall be saved and Israel shall dwell safely. And this is the name whereby he shall be called. The lord our righteousness [inaudible] the lord our righteousness. Notice a threefold cord the bible tells us is not easily broken. A righteous branch. He executes righteousness and he's the lord our righteousness. Think of it. He must be just or the word [inaudible] is righteous. Just and righteous mean the same. So it must be someone who is
altogether righteous. And that wonderful hymn marriage song if you will in psalm 45 of the marriage of the king and the queen. We read that god concerning messiah has said thou hast loved righteousness. There it is again. Thy hast loved righteousness and hated iniquity. Therefore god even thy god hath anointed thee with the oil of gladness above thy fellows. And Isaiah has a word, a beautiful word. I don't know when I have ever heard a sermon on it and yet it has the beautiful beautiful plan of what of world peace. We read in Isaiah 32. The first verse says behold a king shall reign. Notice how in righteousness. And princes shall rule in justice. Then by the time you get to the 16th verse then justice shall dwell in the wilderness. And righteousness. There it is. He shall be righteous. He shall be just. Righteousness shall abide in the fruitful field. And the work, that's the accomplishment of righteousness, shall be peace. There it is. Peace. That’s what we're talking about. The wedding, the blending, the harmonizing, the coalescing of righteousness and peace. And the effect of righteousness, quietness, and confidence forever. And my people shall abide in a peaceable, there it is again. Peace. Peaceable habitation. and in safe dwellings and in quiet resting places. My dear friends, those verses are beautiful beyond all reckoning. Isaiah 32 verse 1 then verses 16 to 18. Hear it now. The one who brings peace, the agent of peace, is to be animated in every act by righteousness. How hateful is an unjust and unrighteous ruler? Peace has to be grounded and founded in justice and righteousness. And godliness and piety. And that very thing is what king messiah the lord Jesus Christ has. He has righteousness to an infinite degree. He will act according to all this prescription. He fills it, he matches it to the last letter. The last syllable. But you say, the agent of peace has got to be righteous and then you say that's the coming messiah. God the son. Yes. Oh what’s so new about that? Why god the members of the godhead, the trinity has always been righteous. Then why haven't we had peace? But that's not all of the plan. First he must be such in himself. And
that's why no man can do it. No man has infinite absolute righteousness. The kind that god has because god cannot abide anybody in his presence for all eternity. But what his just as righteous as he is. Well that rings the curtain down on all of us. Unless god provides a righteousness just as righteous as he is. From one of the members of the trinity. And he does. His righteousness, Christ’s righteousness, the righteousness of god. And the righteousness of the holy spirit. 2 Corinthians 5:21. That one, him who knew no sin. God made to be sin on our behalf. Listen to the exchange. That we may become the righteousness of god. There it is. The righteousness of god in him. So, it's true that we have to have more than this one element because god and the members of the trinity have always been righteous. But now we move out into the world and it says having salvation. I like the literal from the original Hebrew better. he is endowed with salvation. Endowed. He is righteous. But to them, he is able to provide a salvation in righteousness for men who altogether are anything and everything but righteous. He is endowed with salvation. The world's peace, as little as the world thinks of it. The world’s peace depends on a savior and his salvation. He is endowed with salvation, with help from god. Psalm 89:19 speaking of the Davidic covenant and David says god has laid help on one that is mighty. And he certainly has done that with a greatest of all. Made him higher than the kings of the earth. The lord Jesus Christ psalm 89. But there's a third one. There’s a third prerequisite and that’s lowly. Humble. Self-effacing. Not proud. Not boastful. Not full of braggadocio. Think of it in contradistinction to the haughty and proud rulers of the earth. He’s going to come lowly. The thought of lowliness and meekness is brought out further by the way he travels. Now if one were going to go out on a conquest he'd have a chariot. a war chariot. a chariot with horses that were brought into Egypt by the Hyksos. And that's why they had such tremendous great victory. it was a great day in warfare when horses were brought into the battlefront. And even a greater one of
when to the battlefront came mechanized warfare. Oh very lethal all of them. The thought of
lowliness, meekness I say is brought about by his trouble. Why? You’re not talking about the
war horse or the war chariot. He talks about a lowly donkey riding on a donkey comes without
pomp or earthly splendor. You may look through the Old Testament and you will find that after
the time of Solomon, there is not one example of a king or a distinguished person riding upon a
donkey. That blessed one who had not [inaudible] his head in order that we might rest our heads
upon the bosom of the father from whence he came. Didn’t conceal his poverty, nor his
lowliness. Pride was as foreign to him as it is common to the world's kings. Were told that a
painter once called on a fellow artist. he found it was out so he asked for a pencil and paper and
he left a picture. When the friend returned he said one look at the picture he said rubens has been
here. No one but he could have drawn such a picture. And we say of Zechariah’s picture that no
one but our lord Jesus Christ can be meant by it. But he never brought about lasting world peace,
were immediately told. But in that first and lowly coming, he laid the basis. He laid the
foundation by his death for that peace of which were going to read in the next verse. Verse 10 of
Zechariah 9 and 10. And in that verse, we read and I will cut off the chariot from Ephraim, the
northern kingdom. And the horse from Jerusalem. And the battle bow shall be cut off. And he
shall speak peace unto the nations. And his dominion shall be from sea to sea. And from the river
to the ends of the earth.