Charles Feinberg:

Let's look now then to verse five of which we've just spoken. And the chieftains of Judah shall say in their heart the inhabitants of Jerusalem are my strength in the Lord of Hosts. Their God. God is going to work in such a way in the hearts of the leaders. That they will realize. And strangely enough. They will even admit and acknowledge it is not their own strength. That's a remarkable thing. Chieftain's here literally are heads of thousands [inaudible]. I like [inaudible] chiefs of thousands. Meaning. The chieftains of Judah. Their leaders are going to say in their heart they're going to believe it in their innermost being that the people of Jerusalem. Are being empowered. They are the supporting strength only and because the Lord of hosts their God has empowered them I shall never forget in the days of World War II how Mussolini declared war on the western area of Europe against France and oh how emboldened he was and how. Boastful what braggadocio.

And even when he was there in Milan in the public square at the end of his life saw himself hemmed in with the Atrial form he said give me my life and I will give you a kingdom. They'd heard that tune before and they stomped him to death spat upon him there. Here it is. This is not going to be a repeat performance. No no no. The chieftains of Judah in a coming day are going to say the inhabitants of Jerusalem are my strength in the Lord of Hosts their God, they are going to own that there's no power in themselves to do this. It must be the Lord. God is going to work so in the hearts and spirits of the leaders that are going to realize this is not of their own
doing. We're told that a million tons of water passes over Niagara Falls. Not every day. Not every week or month but every hour. A million tons of water passes over Niagara Falls every hour. Do you think any man could stop that mighty torrent? Well you say recently they did divert it in order to do some repair work. It was diverted but nobody stopped that mighty torrent impossible impossible you say to stop that mighty. Fall of those waters. Yet God did it one winter. He froze those raging waters into solid ice. His power is boundless says the Psalmist, power belongs to the Lord. And again I say lest you be afraid to credit this word I want to say it again. Power belongs unto the Lord and again I say power belongs to the Lord. Then the picture. Jerusalem has been seen as a basin of reeling, as a burdensome stone.

Now look another figure. And that day I'm going to make the chieftains of Judah like a pan of fire among wood like a flaming torch among sheaves. They shall devour all the people's roundabout on the right hand and on the left and they of Jerusalem shall yet again dwell in their own place. Even in Jerusalem. Oh what a picture here a vivid picture of the victory of the leaders in Israel. The success is going to issue in the deliverance and settlement of the people in their appointed place. We have an expression if we want to see something was going along rapidly are at great breakneck speed. We say it went along like a house on fire like a house on fire. Well here is a pan of fire among wood irresistible relentlessly carrying on and destroying like a flaming torch among sheaves. You remember when Absalom was brought back from his exile and was told to stay out of the Palace out of King David's presence.

He did for a while then he asked for Joab to come he said. I want to send him to the King. Sent once and again and Joab didn't pay him any attention. He said to his servants I want you to take some wolves, some foxes, and I want you to tie their tails together and I want you to put between those tails a flaming torch and send them through the grain of Joab. Well that brought
Feinberg: The World’s Zero Hour Pt. 2

Joab in a hurry. Oh yes a flaming torch among sheaves it leaves only a scorched earth and they do devour. They devour on every side and victory is theirs. Then we read the Lord also shall save the tents of Judah first. What's the meaning of this? That the glory of the House of David and the glory of the inhabitants of Jerusalem be not magnified above Judah. Well the tents of Judah are not the fortified areas. It's not the capitol city it's not the urban center. The tents of Judah are what we would call today Hicksville out in the country the defenseless country. He says the Lord's going to save them first they're going to be delivered before the well defended capital. Why. Well the well-intended capital might think well I have my own natural barriers that no invading force can do very much about.

And then we are so well fortified we want to keep the capital clear. And well defended. God says no you're not going to be delivered first. You Jerusalem it will be those in the rural areas the areas outside of the great capital. Why is God doing this so that the capital won't boast over to the surrounding areas? Both of them are going to have to acknowledge the victory from God. What is the glory of the House of David mentioned here well the boasting that the House of David would enter into engage in because they are the ruling dynasty. God says I'm not going to make that an item in the reckoning. It's not going to be an element that's going to enter into my activity here. Now I'm got to save the others even though they don't have that prestige and preeminence and the glory of the inhabitants of Jerusalem. Well why would they be magnifying themselves about above Judah. Well because they are the inhabitants of the capital city. And if you've not been in a capital city here or abroad you have little imagination as to how much folk there can boast. You would almost think that the country belonged to them. They forget there are others who are paying the bills as well.
And then we read in that day shall the Lord defend the inhabitants of Jerusalem after he's defended the other. He defends Jerusalem and in such a way with such infinite power and with such perfection and success so that he that is feeble the word feeble here is the one who is stumbling. This man is not much of a soldier he scarcely can make a day's march or even a part of a march and any day he is so infirm and feeble he is stumbling. He can hardly stand erect. He that is stumbling among them that day shall be as David. Think of it. He's going to be as the greatest warrior Israel ever had. The warrior king. Now Joshua lost a battle at Ai we're told in the Book of Joshua. David never lost a military campaign in his entire life. He was successful in them all. And so he says even the soldier that's stumbling his way along barely able to put one foot before another God is going to so empower them so that that one is going to be as David the great warrior.

And how will the House of David be as God. Absolutely. Invincible as the Angel of the Lord before them that was the Angel of the Lord who went before them in a pillar of cloud by day and a pillar of fire by night. Marvelous marching in majesty, marching without any opposing force able to withstand them. In their utter helplessness and hopelessness they will be endowed with superhuman power and strength. Cecil Rhodes after whom Northern and Southern Rhodesia been named. Of course. Northern Rhodesia is no longer named Northern Rhodesia and Southern Rhodesia is called Rhodesia itself. The naming those areas and by names that are. Reminiscent and meaningful in their African culture. So this great empire builder of South Africa after who had been named these great areas of Africa that one after whom had been named the scholarship the Rhodes scholarship at Oxford Cecil Rhodes. A few years ago it was my privilege to minister in South Africa in the universities there and each one of the great provinces and I saw in Cape Town remarkable huge memorial to this man Cecil Rhodes. It breathed not only of expansive
luxury but of tremendous strength and Augustus. Well as Cecil Rhodes told in one of his writings.

Usually if you watch in the writing of a man as he tells of his life and his autobiographical statements somewhere along the line there will be a sentence or a paragraph which will tell you what is the catalyst or the motivation in that person's life. What gives that person the vision to strive toward a certain goal? Well Cecil Rhodes told us is this great empire builder South Africa said most men are after peacock's feathers but I am after power. How different is the Lord God of all the hosts of heaven and how different is Cecil Rhodes from that blessed one who said he has all power in heaven and earth. Matthew 28 Verse 18. And he shows it here what he can do. In nature. What he can do to the enemy forces and what he will strengthen and empower the beleaguered besieged people of Jerusalem and Israel to do in that sad sad hour.

But you see we are not at the end of this chapter yet this world's zero hour. Think of the elements that go on here. I stand amazed again and again as I come to it at what it says for instance concerning personal individual matters and elements and then national elements and then international elements and elements within a nation in particular. Groups like cities outside of Jerusalem against those in Jerusalem and it takes up military matters. It takes up martial matters takes up warfare and then it is not satisfied to end until it ends gloriously on the most important note of all. What's that? The spiritual elements. Now we read it Zechariah 12 10. Look at this very very carefully friends. Through 13:1 and I will pour upon the House of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication and they shall look unto me who they had pierced they shall mourn for him as one mourns for his only son shall be in bitterness for him as one that is embitters for his first born in that day.
Notice how often in that day time element is important. This is going to happen in time and in space in that day there's going to be a great mourning in Jerusalem as the mourning of Hadadrimmon in the valley of Meggido in the lands to mourn every family apart, family of the house of David apart and their wives apart. The family of the House of Nathan apart and their wives apart by themselves the family of the house of Levi by themselves and their wives by themselves. The family of the Shemites apart and their wives by themselves apart all the families that remain if any others be thought to be excluded. No. I am including all the rest of them says Zachariah by the indicting Spirit of God all the families that remain. Every family apart and their wives apart. What is he saying here? He's saying that where the Lord Jesus was rejected in Jerusalem. That's where the Lord begins his work of restoration. What's this pouring upon the House of David the spirit of grace? That's the spirit of conviction.

The spirit that convicts them and persuades them concerning their great sin in rejecting Messiah. It's the spirit of grace that spirit of conviction and penitence drives them on to supplicate God and His grace. It's the spirit of grace and supplication. What do they do? As they look to the Lord they are going to look unto me. Who's the me? The one who pours the spirit of grace the supplication that must be Deity. They look unto me whom they have pierced. You mean to say that deity has been pierced. Yes that's what he's saying. When was deity ever pierced in Heaven? Never. Was deity ever pierced on earth? Yes. In God the Son made flesh. The Messiah of Israel. He was pierced on a cruel cross Calvary between two thieves. They're going to look unto me whom they had pierced. What a reunion what a recognition where the Lord was rejected. There he begins his work of restoration.

There's a lot of unfinished business and now it's being transacted. And what are they going to do. Are they going to say we want to have this man to reign over us? We don't care for
him we have no king but Caesar. They're going to mourn for him. They're going to realize their national tragedy their national loss as one mourns for his own son oh for an only son the word in Hebrew for son is Bane in Arabic it's Ibon, same root bane. It comes from a verb Ba-na to build. The son builds the family the household name goes down with him and an only son. That means one is left without any trace of his life if his only son is slain and that's why in the Old Testament there was deliberate law that if a man took a wife and before they had any son. That man died. Then the brother of that man was to take that widow of his brother of his deceased brother and raise up a seed and the first child of that union was to have the name of the Brother who had died so that name would not be blotted out from his own.

Here look how he mourns they're going to mourn as one mourns for an only son and Israel knows how to mourn. And are going to be in bitterness for him as one that is in bitterness for his first born. It's a peculiar type of sorrow. The first born so many hopes set on him. The beginning of my strength said Reuben in Genesis 49 how disappointed he was in Reuben when he knew that Reuben had defiled the sanctity of his father's marriage where the Lord was rejected. There he begins his work of restoration. Notice the divine order. This is the way it is throughout the Bible. First conviction of sin. Then the presentation of Christ. Spirit of grace and supplication then Christ presents same with Joseph and his brethren when finally they were at wits end he said have at all men from before me and he made himself known unto his brethren. Here's the parallel. First their broken down condition then his presentation of himself to them like unbelieving Thomas.

They're not going to believe until they see his hands and his feet. There's going to be great mourning in Jerusalem as the mourning of Hadadrimmon in the valley of Megiddon. What could that possibly be? The mourning of Hadadrimmon in the valley of Megiddo. Well that was
the death of Josiah the end of the seventh century B.C. the death of that godly King the last godly
King in Judah the death of Josiah in battle with Pharaoh Niihau of Egypt is mentioned in second
Chronicles. Chapter 35. 22. The death of that godly King. As I say marked the sunset of the
Kingdom of Judah. And they felt it so deeply that second chronicles 35 tells us that the prophet
Jeremiah who was living in that time composed dirges funeral dirges. For. Jeremiah not the book
of Lamentations that was for the destruction of Jerusalem in 586 B.C. but for this godly king he
says this sorrow they're going to have is like the greatest personal individual family sorrow like
the greatest national sorrow.

Talk about flags flying at half-mast an official period of mourning. Oh they mourn at
what happened there at Megiddo when Pharaoh Necho was going to the head of the
Mesopotamian area and Josiah. Understanding the situation as we now know the King of Assyria
was not going against Babylon, he was going to assist there and Josiah misread it and he was told
not to meddle to his own hurt. But he did anyhow. And he was slain there and then he says that's
not all. It's not only the biggest sorrow in an individual family and throughout the nation but it's
even going to be more particularized than that. The land's going to mourn every family by itself.
Then he mentions the family of the House of David and then their wives apart and Nathan and
the wives apart had Levi and Shemaiah, not only national sorrow but an individual one. They
want to be alone in the presence of God. It shows here that even that closest bond of all on earth
is as close a bond when the Lord talks about his relationship to his own children his own
followers. He calls them his bride his bride the bride of the lamb.

Now that wonderful relationship is for a moment going to be set aside it's going to be
interrupted. These are not going to be together. The husbands are going to be by themselves and
the wives by themselves why they will all be so weighed down friends in the presence of God
with their grief that they'll have all and more than they can take care of themselves. They'll not want to take on any from even the nearest and dearest their own wives. Why David? Some think it's because the Kings are involved they were guilty in the rejection Nathan, the prophets were guilty of the rejection Levi the Priests were and Shemaiah, The ordinary Levites were as well all guilty. And lest you think some are left out by an oversight. No. All the families that remain. Any others. That you might think of every family by itself and their wives by themselves all classes all planes all ranks. All divisions of the nation are included. What will be the result? Oh it's going to be glorious indeed purified cleansed Israel.

It was on the basis of this 13th Chapter the first verse that William Cowper gave us that wonderful hymn. There is a fountain filled with blood drawn from Emmanuel's veins and sin is plunged beneath that flood lose all their guilty stains that wonderful that there may I though vile as he wash all my sins away. Just as that sinner. That was crucified with our Lord Jesus that guilty sinner. There may I though vile as he washes all my sins away in that day there's going to be a fountain opened Fountain. Open it was open potentially at Calvary for all Israel. It will yet be open not only potentially but actually be ratified the Constitution. It's one thing to write it the Constitution of the United States it's got to be ratified then it becomes operative Calvary is potential for Israel to haven't entered into it but they will in that day. There's going to be open to the House of David and the inhabitants of Jerusalem for sin and for uncleanness.

Thank God. Out of all this agony out of all this misery God says I'm going to see to it. That you have. A purified nation truly a kingdom of priests and a holy nation. Just as in the third chapter of this book Zechariah Joshua the high priest is full of filthy garments a priest yet unclean. God says remove to the angelic ones who stand by the angelic attendants are told. Take that filthy garment from upon him and clothed him with clean garments and festive garments and
Zachariah prayed put a Miter on his head too so he will be seen to be a clean vessel a clean priest doing the will of God. In a sphere an atmosphere of holiness. I repeat the result is going to be glorious beyond all imagination. It's enough to make the heart leap with joy a purified cleansed Israel from that hour on. The story is told that years ago in the City of Boston Massachusetts there was a German. Who had received a wound in the Great War as they called it? He was fighting for his own country in World War One and then later on moved into Boston. That man had received quite a serious wound in the course of his military service. And it's said that whenever he heard lively music he couldn't keep from joining in because he was a musician of quite a bit of ability. But whenever his pathos whenever his emotions were stirred sort of a gruesome thing that wound would open. It couldn't be perpetually closed. Powers of earth and hell friends have conspired. They've tried they've tried their devilish best to obliterate those five bleeding wounds of Calvary.

But still thank God forevermore thank god there's still a fountain open for sin and for uncleanness bless God someday Israel will enter into the fullness of it. It's always important friends. It's always appropriate. It's not brought in as a sort of a red herring or an addendum without any meaning or any reason but it's always important it's always appropriate to ask what are we doing now. To further God's purposes. Among the lost in Israel among the nations of the world think of the continents where most of the world lives. They do not have the Gospel some have never heard once concerning Christ. Multitudes dying without Christ. Now oh my friends how God delights God delights in salvation when God judges so much of judgment in this 12th chapter. Judgment is God's strange work what does that mean. It means the work in which God is not delighted when you're talking about work in which God delights.
Then you'll want to talk about salvation. God delights in salvation not in punishment. Do you delight in pleasing your children in the right way or in punishing them? No. You want to punish them when they need it but you far Rather. Would bless them. You far rather what pleased them and do that which delights their heart. Judgment is God's strange work says Isaiah. The work in which God delights is salvation. Saving rescuing delivering ransoming. How do we know when his son came into the world he said I want him called by a special name. Thou shalt call his name Jesus that Savior for he shall save these people from their sins. That's the work in which God delights. Call him savior because he sees Redeemer because he redeems. Call him deliver because he delivered oh friend. If you're listening to this tape as an unsaved one I appeal to you to see him as the altogether lovely one as the one whom you need above all else you need him for salvation. You need him for Deliverance from sin and you need him for pardon for forgiveness for the assurance of eternal life and you that do know him. Look up. The hour draws ever nearer to the world's Zero Hour. May Christ's coming be hastened and may our zeal in spreading his word be increased to his glory in his blessed name we ask it. Amen.

[End Part 2]