

ZECHARIAH: GOD'S PRESENT DIRECTIVES AND FUTURE HOPE

XV: The Application Of Christ's World Peace At His Second Advent

(Zechariah 9:10)

I. Introduction

- A. Zechariah along with Haggai called the returning Hebrews back to rebuilding the temple, and he gave God's directives and future hope. (Ryrie Study Bible, KJV, 1978, "Introduction to the Book of Zechariah," p. 1310)
- B. Zechariah chapters 9-14 present two "burdens" or oracles, with Zechariah 9-11 predicting Messiah's first advent and rejection by Israel and Zechariah 12-14 foretelling His second advent and acceptance by Israel.
- C. After Zechariah 9:9 contrasts Christ's gracious, peaceful first advent with Alexander the Great's dreaded arrival, Zechariah 9:10 predicts the application of that peace, but what instead occurs at His second advent.
- D. Just why that application of peace occurs at Christ's second advent and not at His first coming is explained in the Gospels, and we view the Scripture passages that explain this fact for our insight and application:

II. The Application Of Christ's World Peace At His Second Advent, Zechariah 9:10.

- A. We learned in our previous lesson that the prophecy of Messiah's presenting Himself to Jerusalem on the colt of a donkey in Zechariah 9:9 was fulfilled in Christ's Triumphal Entry as recorded in Matthew 21:1-11; Mark 11:1-10; Luke 19:28-44; and John 12:12-16 of the New Testament Gospels.
- B. Zechariah 9:10 then proceeds to predict how the Messiah will apply the peace He had come to present to Israel in His Messianic Kingdom, what significantly did not occur at His first advent (as follows):
 1. "Having conquered evil men," the Messiah "will effectually remove all the instruments of war from His people," cutting off the chariot, the horse and the battle bow from Ephraim, representing the Northern Kingdom of Israel, and Jerusalem, representing the Southern Kingdom of Israel, these instruments of war standing "for the whole class of offensive weapons to be destroyed (cf. Mic. 5:10, 11 [9, 10]" (in the Hebrew text), Merrill F. Unger, Zechariah, 1974, p. 164; parentheses ours.
 2. Consequently, the Messiah will speak peace to the Gentiles, His dominion will be from sea to sea, and from river to river, even to the ends of the earth, Zechariah 9:10b. "The Euphrates, mentioned as the easternmost boundary of the promised land (Gen. 15:18; Exod. 23:31) is perhaps indicated as the starting point. But whatever the *terminus a quo* (starting point), the dominion indicated is world-wide. Palestine, which will then have its greatest limits promised to the patriarchs, will be the focal point of the kingdom-rule which will extend from it to the ends of the earth," Ibid., p. 165; parentheses ours.
- C. The reason **WHY** Messiah Jesus did not apply His promised peace at His first advent, but the announcement that He will do so for Israel and the world at His second advent, is explained in the New Testament as follows:
 1. When Jesus approached Jerusalem in His Triumphal Entry, He wept over it, Luke 19:28-41.
 2. As He wept, Christ expressed His wish that Jerusalem would have known on that day of His Triumphal Entry the things that would bring her peace that had been predicted back in Zechariah 9:10, Luke 19:42a.
 3. However, Jesus stated that these things were hidden from Israel's eyes, implying that the nation's rejection of Him as their Messiah necessitated God's withholding of that promised peace from Israel, Luke 19:42b.
 4. Consequently, the time would come when Jerusalem's enemies would set up a barricade around her, surround her, hem her in on every side, and level the city with her people within her, not leaving one stone upon another, Luke 19:43-44; Matthew 24:1-2. This prophecy was fulfilled in the Roman invasion and destruction of Jerusalem and temple under general Titus in A. D. 70; Ibid., Ryrie, fn. to Luke 19:43.
 5. However, in Matthew 23:37-39 after His triumphal entry, Jesus predicted that though Israel's temple and city of Jerusalem would be left desolate of God's blessing, there would come a day when Jerusalem's people would accept Him, saying, "Blessed is He that cometh in the name of the Lord," Matthew 23:39b.
 6. So, due to Israel's rejection of Christ in His first advent, the Zechariah 9:10 promised removal of war weapons and the institution of peace for Israel and the Gentiles world-wide would not occur until Christ's second advent. At that time, the Abrahamic Covenant would finally be fulfilled, with Israel possessing the land promised to her that stretched from the Euphrates River to the Nile River (Genesis 15:18-21).

Lesson: *The peace that Jesus offered to Israel and the world in His first advent was not instituted because Israel failed to believe in Him as her Messiah, so the Messianic Kingdom was postponed until Christ's second advent.*

Application: *(1) May we believe God and His Word and act upon it as soon as we learn His truth that we might immediately enjoy God's blessing and not His discipline! (2) May we hope in the Kingdom of Christ to come.*