

The Attackers: True Peace Comes from God: 1st Advent: Zach 9:9; 2d Advent: v. 10; Peace with God Must Precede Peace on Earth; Pressfield on Harmony: Inner Peace is Esoterike Harmonia; Outer Peace is Exoterike Harmonia; PSD-7 Must Precede PSD-8; Political Peace Is a Fragile Façade; True Peace Is Soul Prosperity

16. The wicked experience no peace. Violations of God’s created order must inevitably deal with the justice of God. What righteousness rejects, justice must punish.

Isaiah 48:22 - “There is no peace for the wicked,” says the Lord.

17. As Nel continues his analysis of *šālôm*, we will intersperse supporting passages of Scripture and relate principles to current events:

As a religious concept *šālôm* is an essential part of Yahweh's plan of salvation. All peace comes from him and he is the foundation of peace. If the relationship with Yahweh is corrupted, there can be no peace. The messianic child is called *šar šālôm*, “Prince of Peace” (Isaiah 9:6). The coming of the king of peace of Zech 9:9–10 is portrayed as the beginning of a comprehensive state of peace and universal dominion.¹

Zechariah 9:9 - Rejoice greatly [from the inner resource of true happiness], O virgin daughter of Zion [metonymy² for the residents of Jerusalem]! Shout, O virgin daughter of Jerusalem [synecdoche³ for citizens of Israel; due to the completion of the 70-year diaspora to Chaldea, Israel is allowed to start afresh]! Behold, your king is coming to you [public demonstration by Jesus that He is Messiah]; He is just [rulership from divine integrity] and endowed with salvation [the sacrifice of the cross], humble [orientation to the salvation plan of God], and mounted on a donkey [enters without pomp and circumstance⁴], even on a colt, the foal of a donkey.

NOTE: Between verse 9 and 10 is the Church Age.

Zechariah 9:10 - I will cut off the chariot from Ephraim and the warhorse from Jerusalem; and the bow of war will be cut off [the implements of armed conflict will be destroyed, i.e., global disarmament, Isaiah 2:4]. And He will speak peace to the nations [establishment of world peace]; and His dominion will be from sea to sea, and from the River Euphrates to the ends of the earth [figures of speech for the Messiah’s global authority].

18. From these two verses emerges this principle: The Prince of Peace must first provide peace with God before He can establish peace on earth.

¹ Nel, *Old Testament Theology & Exegesis*, 132.

² “Figure of speech that replaces the name of one thing with the name of something else closely associated with it” (Chris Baldick, “metonymy,” in *The Concise Oxford Dictionary of Literary Terms* [New York: Oxford University Press, 1990], 135).

³ “Figure of speech by which something is referred to indirectly, either by naming only some part or constituent of it” (Baldick, 221).

⁴ “... from a line in *Orthello*: ‘pride, pomp and circumstance of glorious war.’ *Circumstance* comes from two Latin words, *circum* and *stare*, and originally meant “standing around.” Then it came to mean an event at which large numbers of people were standing around. By Shakespeare’s day, it meant any formal show or ceremony” (William and Mary Morris, “pomp and circumstance,” in *Morris Dictionary of Word and Phrase Origins* [New York: Harper & Row, Publishers, 1977], 456–57).

19. Provision of peace with God is the universal opportunity every person has to capitalize on the substitutionary sacrifice of Jesus Christ for the salvation of their souls through the forgiveness of their pre-salvation sins.
20. In Steven Pressfield's *Gates of Fire*, he describes how the basic training of Spartan soldiers was designed to remove fear from their souls. What must be first achieved is self-composure which he describes as **ἑσωτερικὴ ἁρμονία (esōterikē harmonia)**: inner harmony of the soul.
21. Once this is established, then one's soul harmony is expressed outwardly toward fellow members of one's unit. This is referred to as **ἑξωτερικὴ ἁρμονία (exōterikē harmonia)**: outer harmony and concord with others. Pressfield elaborates on Spartan recruits' pursuit of these two attributes:

We [Xeonos and Alexandros] talked for hours in secret on the pursuit of *esōterikē harmonia*, that state of self-composure which the exercises of the *phobologia* [the science of fear] are designed to produce. As a string of the *kithara* [κίθαρα (*kithara*): stringed instrument, i.e., the lyre] vibrates purely, emitting only that note of the musical scale which is its alone, so must the individual warrior shed all which is superfluous in his spirit, until he himself vibrates at that sole pitch which his individual *daimon* [δαίμων (*daimōn*): god] dictates. The achievement of this ideal carries beyond courage on the battlefield; it is considered the supreme embodiment of virtue, *andreia* [ἀνδρεία (*andreia*)], of a citizen and a man.

Beyond *esōterikē harmonia* lies *exōterikē harmonia*, that state of union with one's fellows which parallels the musical harmony of the multistringed instrument or of the chorus of voices itself. In battle *exōterikē harmonia* guides the phalanx to move and strike as one man, of a single mind and will. In passion it unites husband to wife, lover to lover, in wordless perfect union. In politics *exōterikē harmonia* produces a city of concord and unity, in which each individual, securing his own noblest expression of character, donates this to each other, as obedient to the laws of the commonwealth as the strings of the *kithara* to the immutable mathematics of music. In piety *exōterikē harmonia* produces that silent symphony which most delights the ears of the gods.⁵

22. Principle: *esōterikē harmonia* with God must precede *exōterikē harmonia* with one's fellowman, i.e., problem-solving device #7 must precede #8.
23. Principle: Regeneration of the soul must precede restoration of planet earth. The Jews of the first century got all of this backwards and accused the Creator of blasphemy. (Matthew 26:65)

⁵ Steven Pressfield, *Gates of Fire: An Epic Novel of the Battle of Thermopylae* (New York: Doubleday, 1998), 80–81.

Peace (*šālôm*) according to the prophetic preaching is the result of restored righteousness and cannot be achieved while one is persisting in sin and evil (Isa 32:17 [The work of righteousness will be peace, and the service of righteousness, quietness and confidence forever.]; 48:18 [“If only you had paid attention to My commandments! Then your well-being would have been like a river, and your righteousness like the waves of the sea.”]). It is, in other words, not political peace that the nations stands to gain, such as was proclaimed by the false prophets. Against such a conviction the prophets protested vehemently (Jer 6:14 [“They have healed the brokenness of My people superficially, saying, ‘Peace, peace,’ but there is no peace.”]; 14:13 [But, “Ah, Lord God!” I said, “Look, the prophets are telling them, ‘You will not see the sword nor will you have famine, but I will give you lasting peace in this place.’”]). The preexilic prophets warned against the assumption of the false prophets, who identified the divine purpose of salvation with political stability and peace in Israel, thus identifying divine “peace” with political peace. Such an identification was unacceptable for the preexilic word-prophets, who argued that the issue of divine salvation and peace could not be treated in isolation from the guilt and sins of the nation. They, therefore, distanced themselves from the false *šālôm*-preaching.⁶

24. Three major prophets warned the Jews of national discipline: Isaiah, Jeremiah, and Ezekiel. Each had ministries to the Southern Kingdom of Judah with its capital based in Jerusalem. Isaiah’s warnings preceded the Assyrian invasion by Sennacherib in 701 B.C. while Jeremiah and Ezekiel’s predated the Babylonian invasion under Nebuchadnezzar in 586 B.C.
25. The key to the downfall of any client nation has to do with the failure of its spiritual leaders. In the dispensation of Israel the fault lies with the priesthood while in the Church Age it falls upon the pastor-teachers.
26. Jeremiah establishes this principle in his book on several occasions where he makes reference to “pastors” the masculine plural of רָעָה (*ra’ah*). It is a verb that means “to feed, tend, and shepherd” and it refers to spiritual leaders of Israel, namely, its priests and its prophets.

⁶ Nel, *Old Testament Theology & Exegesis*, 132.