

Shalom AZ Ministries

In Pursuit of Israel's Redemption



“When God Turns Enemies into Family”

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Devotion and Discussion Questions

Key Texts (TLV): Zech. 9:1-8; 8:20-23; 9:9 Is. 23:8-9; Ezek. 28:1-17; 2 Sam. 24:18-25;

Sometimes we look at the world around us and wonder how anything is ever going to change. There are powers that seem too established, enemies that seem too close, and people who seem so far from God that we can hardly imagine them ever turning to Him. Yet Zechariah 9 opens with something moving that no border, fortress, economy, army, or human expectation can stop: **the Word of ADONAI.**

Zechariah calls it the **מַסָּא דְּבַר־יְהוָה, massa d'var ADONAI**—the burden, the carrying of the Word of ADONAI. It is a weighty Word that must be delivered because it comes from God Himself. And as Zechariah watches, that Word begins far to the north and moves southward, confronting power, wealth, pride, and opposition. But by the time the passage ends, God has done something even more surprising than defeating His enemies: **He has cleansed some of them, brought them near, and made them part of His people.**

1. THE WORD OF THE LORD MOVES BEYOND OUR BORDERS

Zechariah begins, *“The burden of the word of ADONAI is against the land of Hadrach and will rest upon Damascus. For the eyes of men and all the tribes of Israel are toward ADONAI.”* (Zech. 9:1). Hadrach lay far to the north, beyond the boundaries Israel normally thought of as its own. Judgment had once come against Judah from the north; now there is a dramatic reversal. The Word of the LORD begins there and moves forward, resting upon Damascus, reaching Hamath, and continuing toward Tyre and Sidon. God is showing His people that His authority extends far beyond the boundaries they can see.

And as His Word moves, everyone begins to watch. Zechariah says that the eyes of humanity and *“all the tribes of Israel”* are toward ADONAI. Even that phrase matters. Centuries had passed since the northern tribes had been scattered, but they had never disappeared from God's sight. What looked lost to humanity was still known to Him. We can easily limit God to what we have seen Him do before, but His Word begins beyond our borders. He is working in places we cannot see, among people we may have forgotten, and in situations we may already have decided are beyond recovery.

2. WHAT WE TRUST IN CANNOT STAND BEFORE HIM

The Word then moves toward Tyre and Sidon, cities known for commerce, wealth, and strength. Tyre had *“built herself a fortress and heaped up silver like dust and fine gold like dirt in the streets.”* (Zech. 9:3). She appeared untouchable. Her cleverness had produced wealth, and her wealth had produced self-sufficiency. Ezekiel describes the same heart: *“In your great skill, by your trade, you have increased your wealth, so your heart is*

exalted by your wealth."(Ezek. 28:5). Tyre had built a fortress to protect herself from trouble—but no fortress can protect us from God.

Then comes the word הִנֵּה, *hineh*—**Behold! Look!** *"Behold, the Lord will impoverish her and destroy her power on the sea."* (Zech. 9:4). When the Philistine cities to the south saw Tyre fall, they trembled because their hope had been tied to her strength. *"Ekron [will writhe] because her hope will dry up."* (Zech. 9:5). What they trusted in could not save them. The same question reaches into our lives: **What have we begun to rely upon besides the LORD?** Money, influence, relationships, our plans, our intelligence, or our ability to control what happens next? These things may have value, but none of them were ever meant to become our fortress.

3. GOD DOES MORE THAN DEFEAT HIS ENEMIES—HE MAKES THEM FAMILY

Then the passage turns in a direction we might never expect. God says, *"I will cut off the Philistines' pride."* (Zech. 9:6). For Judah, that probably sounded wonderful. These were their age-old enemies—the people nearby who had continually opposed them. But then the LORD says, *"I will remove the blood from his mouth, forbidden food from between his teeth. Whoever is left will be a remnant for our God."* (Zech. 9:7). Suddenly God's purpose is not simply destruction. He removes their idolatry, cleanses them, and turns them away from what is detestable. Then He says of those who remain: **they will belong to our God.**

Zechariah continues, *"He will be like a leader in Judah, and Ekron will be like a Jebusite."* (Zech. 9:7). The Jebusites had once been outsiders and enemies, yet they were absorbed among Judah. Now God says He will do something similar with the Philistines. The people His people might most naturally want destroyed are cleansed and brought near. Then the LORD says, *"I will camp around My House against marauding forces. No oppressor will overrun them again—for now I watch with My own eyes."* (Zech. 9:8). Those who were once enemies are now inside the place He protects. **God's victory is greater than defeating an enemy; His victory can transform an enemy into family.**

CONCLUSION — HIS FINAL WORD IS REDEMPTION

There is a beautiful progression in these verses. The Word of ADONAI moves through the nations, confronts pride and false security, reaches Israel's closest enemies, and cuts down their exaltation. But then it cleanses them, creates a remnant, brings them near, and places them among those whom the LORD Himself surrounds and protects. Judgment is real, but judgment is not the only thing God is doing. His ultimate purpose is not merely to conquer people but to bring people under His righteous rule—and in doing so, to redeem those who were once far away.

So where does the Word of the LORD need to move in us? Is there a fortress of self-sufficiency that needs to come down? Is there someone we have only imagined God judging when He may be calling us to pray for their redemption? Bring those things before Him today. Let Him remove what is detestable, cut down what is proud, and cleanse what does not belong. And do not give up on people who seem impossibly far

away. The same God who says, *"I will cut off,"* also says, *"He will be a remnant for our God."* And in the very next verse we hear, *"Behold, your king is coming to you, a righteous one bringing salvation... He is lowly, riding on a donkey."* (Zech. 9:9). **Here comes the King—and His victory is big enough to turn enemies into family.**

DISCUSSION QUESTIONS

1. What is significant about the Word of ADONAI beginning beyond Israel's normal boundaries and then moving toward Jerusalem?
2. What did Tyre's wealth, wisdom, and fortress represent, and why could none of them ultimately provide security?
3. What is something in your own life—finances, relationships, plans, abilities, or influence—that can easily become a source of security instead of the LORD?
4. Why is the shift in Zech. 9:6–7 so surprising, and what does it reveal about God's heart toward those who have opposed Him?
5. Is there someone you find easier to imagine God judging than redeeming? How might this passage change the way you pray for that person?

6.

CLOSING PRAYER

ADONAI, Your Word is powerful, and nothing can stand against what You have determined to do. Forgive us for the places where we have trusted in our own fortresses, resources, wisdom, or strength more than we have trusted in You. Tear down pride and self-sufficiency within us, remove what does not belong, and turn our hearts fully toward You.

Give us Your heart for those who are far away—even those we may consider enemies. Help us remember that Your power is able not only to defeat what opposes You, but to cleanse, transform, and bring people near. Let Your Word move through our lives, Israel, and the nations until many who were once far away become a remnant for our God.

B'Shem Yeshua, In the name of Yeshua, amen.