

Your King Is Coming
Zechariah 9:9-11, 2:10

Palm Sunday

April 1, 2007

A. Introduction

1. Royalty ... historical purposes for a king ...

2. Jesus entered Jerusalem with a royal reception
 - a. in doing so, Jesus knew (Matthew 16:21, 17:22-23, 20:17-19)

 - b. despite this He continued because
 - (A) Psalm 40:7-8, John 12:27, Matthew 26:39 ...

 - (B) Zechariah 9:11, Ephesians 2:1, 4-5 ...

B. The King's Coming is a Cause for Rejoicing ... Zechariah 9:9a, 2:10a

1. how have we put this into practice today?

2. why were the Jews of that day ready to rejoice?

3. what greater reason was there for rejoicing?

C. The King's Coming is a Source of Peace Zechariah 9:9b-10a

1. what was symbolic about donkey as a mount?

2. what were the marks that Jesus came in peace (see Romans 5:1 too)?

D. The King's Coming Is a Fountain of Life Zechariah 9:11

1. What does water symbolize? ... why? ... Psalms 42:2, 63:1, 143:6

2. What is the invitation from God in Christ (Isaiah 55:1, John 4:14, 7:37, Revelation 21:6, 22:17)

3. How can this be accomplished (Hebrews 10:5, 1 Peter 1:18-19, 1 Corinthians 11:24)

E. The King's Coming is a Promise of His Presence . . . Zechariah 2:10-11

1. to whom is this promise extended?

2. How does God's abiding Presence develop over the course of His divine revelation in the Scriptures (Cf., Exodus, Kings, John 14:16, Revelation 21:3-6)

A. Introduction

1. Royalty

a. in this country, we are rather ambivalent about royalty

(A) many Canadians do have a strong attachment to the monarchy, though less so than in years past

(1) my grandmother on my mother's side was a staunch member of the IODE, the Independent Order of the Daughters of the Empire; 'Royalists'

(2) in my youth, shortly after the war when the memory of the contribution of the Royal family in that effort was still fresh in people's minds, we lined up for hours to see the Royal visit

(B) however, most of us today have very little regard for the Queen and see very little relevance in her existence

(C) in fact, the Republic to the south of us seems to have more respect for British royalty than we do

(D) but, if the Queen were to summon any of us to her presence, or announce her personal visit to our house, in what a flurry of activity we should engage just to prepare ourselves for her presence!

b. one reason, perhaps, that we view royalty in this fashion is that we are unaware of its historical significance

(A) the original roles of a king were practical

(B) to act as judges

(1) ensuring the justice was done in the land

(2) providing protection to those in society who were unable to protect themselves: the poor, the widows, the orphans, the foreigners

(3) enacting fair and righteous laws for society

(C) to appoint rulers

(1) who would administer such laws

(2) and would govern their appointed province

(D) to lead the army of the country to protect against invading forces

c. the adherence to these purposes has varied considerably depending upon the character of who sat on the throne

(A) and our own monarchy

- (1) gradually moved towards these ideals with the advance of the parliamentary system
 - (2) was a rallying point for the people as in World War II when Britain was under attack
 - (3) formed a court of last resort to which one could go when every other legal remedy failed, to find, perhaps, pardon or commutation of sentence
 - (a) either from the Queen, or her representative, the Governor-General
 - (b) which was more pertinent in the days of capital punishment
 - (c) a source of mercy
 - (B) nevertheless, our monarchy has had its ups and downs
 - (1) due to the antics of various members of royalty
 - (2) leaving us with a somewhat jaded view on royalty
- d. but there is a Royalty
- (A) that does fulfil these royal ideals
 - (B) whose laws are equitable and just
 - (C) who does protect its citizens from the enemy's attacks and leads its people into battle and victory
 - (D) who is a source of mercy to the condemned person
 - (E) let us read about this Royal Personage

2. reading

- a. Zechariah 9:9-11 (NAS): "Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey. And I will cut off the chariot from Ephraim, And the horse from Jerusalem; And the bow of war will be cut off. And He will speak peace to the nations; And His dominion will be from sea to sea, And from the River to the ends of the earth. As for you also, because of the blood of My covenant with you, I have set your prisoners free from the waterless pit."
- b. Zechariah 2:10-11 (NAS): "Sing for joy and be glad, O daughter of Zion; for behold I am coming and I will dwell in your midst," declares the Lord. "And many nations will join themselves to the Lord in that day and will become My people. Then I will dwell in your midst, and you will know that the Lord of hosts has sent Me to you."

3. this Personage is Jesus, the Messiah,
 - a. whose triumphal entry into Jerusalem we commemorate on this day which we call Palm Sunday
 - b. Jesus, though He knew all that would happen to Him,
 - (A) as He had repeatedly told His disciples
 - (1) Matthew 16:21: 'From that time Jesus Christ began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.' (NAS)
 - (2) Matthew 17:22-23: 'And while they were gathering together in Galilee, Jesus said to them, "The Son of Man is going to be delivered into the hands of men; and they will kill Him, and He will be raised on the third day." And they were deeply grieved.' (NAS)
 - (3) Matthew 20:17-19: 'And as Jesus was about to go up to Jerusalem, He took the twelve disciples aside by themselves, and on the way He said to them, "Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, and will deliver Him to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up.'" (NAS)
 - (B) despite this awful prospect, Jesus entered Jerusalem
 - (C) this He did because
 - (1) it was in keeping with God's prophetic word of which we have read a part from Zechariah today
 - (2) it was in keeping with God's holy will and plan
 - (a) Hebrews 10 instructs us that it is the pre-Incarnate Christ who is speaking in Psalm 40:7-8, 'Then I said, "Behold, I come; In the scroll of the book it is written of me; I delight to do Thy will, O my God; Thy Law is within my heart.'" (NAS)
 - (b) so that in the preceding days Jesus had prayed "Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour." (John 12:27 NAS)
 - (c) and the Gospels record, as in Matthew 26:39, 'And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as Thou wilt.'" (Matthew 26:39 NAS)
 - (D) Jesus entered Jerusalem this day, despite the price He would have to pay, because it would fulfill the Father's plan and purpose – now what was this?

- c. well, in the words of Zechariah, it was so that He might
 - (A) '... set your prisoners free from the waterless pit'
 - (1) water the symbol of life in a desert, and the absence of water is a sure and suffering death
 - (2) so the Father's purpose was to free those who were dying in the prison house of sin
 - (B) to redeem lost mankind from the grave to eternal life
 - (C) Ephesians 2: 1, 4-5 tells us this: 'And you were dead in your trespasses and sins, ... But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved)' (NAS)

4. let us briefly consider these verses in Zechariah which foretell the entry of the Lord Jesus Christ into Jerusalem under four headings:

- a. The King's Coming Is a Cause for Rejoicing
- b. The King's Coming Is a Source of Peace
- c. The King's Coming Is a Fountain of Life
- d. The King's Coming Is a Promise of His Presence

B. The King's Coming Is a Cause for Rejoicing

- 1. 'Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; ... Sing for joy and be glad, O daughter of Zion; for behold I am coming and I will dwell in your midst ...' (Zechariah 9:9a, 2: 10a, NAS)
- 2. in our worship and praise this morning, we have endeavoured to put this first point into practice
 - a. so, though Jesus was coming to Jerusalem with sorrow in His heart for what He would have to bear
 - (A) to bear our sins and sorrows in His own body
 - (B) to be separated from His eternal Father by that sin
 - b. yet in this coming into Jerusalem there was cause for joy
 - c. within six days it would be Passover
 - d. and the people were gathering from all over the country as well as from abroad to celebrate this feast
 - e. to remember their mighty deliverance by God from Egypt
 - f. there was Messianic expectation on every hand

g. would this Jesus of Nazareth step forth as God's Messiah to deliver the nation of Israel from the tyranny of Rome?

3. But Jesus was coming to free men from a greater tyranny

a. far greater than one small nation's domination over another in the now distant past

b. but the tyranny of Satanic forces that had held sway for millennia ever since sin entered the garden of Eden

c. the tyranny of sin over the human heart

d. and a deliverance far more lasting and deeper than could be achieved by the mere revolt against an earthly power

e. this Deliverer came in a different fashion than that which the Jews desired and expected ... he came in peace

C. The King's Coming Is a Source of Peace

1. *'... He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey. And I will cut off the chariot from Ephraim, And the horse from Jerusalem; And the bow of war will be cut off. And He will speak peace to the nations ...'* (Zechariah 9:9b-10a, NAS)

2. Jesus did not come on a charger, or riding a chariot

a. summoning the populace to war and battle against Rome

b. but He came, in symbolic fashion, on a mere colt

c. in Scripture we find that the donkey or mule was the traditional mark and symbol of a man of God, of one who came to proclaim justice and truth

d. we find the judges and their appointees riding donkeys

e. these were beasts of burden rather than for war

f. and David, in 1 Kings 1:33, when he sought to bring his son Solomon to the throne by peaceful means in the face of Adonijah's usurping attempt, sent Solomon on David's own donkey to be enthroned as king

g. so also Jesus came as King in peace to bring peace

3. for this King, this Messiah-Saviour
 - a. was not bringing a salvation based on warfare
 - b. for chariots and horses would have no part in His victory
 - c. no bow would be bent to deliver His deliverance
 - d. but the salvation He brings is spiritual; we just read
 - (A) this King is a just King
 - (B) this King is a humble King, the King described in Philippians 2:5-8 whom we are to imitate
 - (C) this King brings salvation is a King who speaks Peace, who makes peace, who achieves peace
 - e. 'Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ' (Romans 5:1 NAS)

D. The King's Coming Is a Fountain of Life

1. 'As for you also, because of the blood of My covenant with you, I have set your prisoners free from the waterless pit.' (Zechariah 9:11 NAS)
2. water stands for life because it is a necessity for life
 - a. dungeons in ancient times were often pits without water, yet filled with mire and filth such as that into which Jeremiah was put; such places were places of death
 - b. in such a place the prisoner would die of thirst
 - c. such is the prison house of sin, where man dies thirsting for the Living God (Psalm 42:2, 63:1, 143:6)
3. yet hear the gracious invitation of God through the Christ
 - a. in prophecy, Isaiah 55:1, 'Ho! Every one who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk Without money and without cost.' (NAS)
 - b. in the Person of Jesus to the woman at the well, John 4:14 – 'but whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life.' (NAS)
 - c. and John 7:37, 'Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If any man is thirsty, let him come to Me and drink."' (NAS)

- d. and still the invitation stands for the Bible closes repeating this invitation
 - (A) Revelation 21:6, 'And He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost."' (NAS)
 - (B) Revelation 22:17, 'And the Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost.' (NAS)

- 4. now, this is accomplished we see, by the blood of His covenant
 - a. not by the blood of the sacrifices in the old covenant
 - b. 'For', says Hebrews 10:5, 'it is impossible for the blood of bulls and goats to take away sins.' (NAS)
 - c. but by the shedding of Messiah's own precious blood; 'knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.' (1 Peter 1:18-19 NAS), or, in the words of our communion service, 'this cup is the new covenant in My blood' (1 Cor 11:25)

E. The King's Coming Is a Promise of His Presence

- 1. Zechariah 2:10–11 (NAS): 'Sing for joy and be glad, O daughter of Zion; for behold I am coming and I will dwell in your midst,' declares the Lord. 'And many nations will join themselves to the Lord in that day and will become My people. Then I will dwell in your midst, and you will know that the Lord of hosts has sent Me to you.'
- 2. The full text of this passage makes it abundantly clear
 - a. that this promise of the Lord's personal dwelling
 - b. is intended not just for the Old Testament Jewish church
 - c. but of the church that makes up Christ's body
 - (A) elect from every tribe and nation
 - (B) Jew and Gentile alike

3. At each stage in God's revelation, His inspired Scriptures
 - a. the character of God's dwelling in the midst of His people becomes more and more glorious
 - b. in the journey from Egypt and in the wilderness wanderings His Presence was shown by the pillar of cloud by day and of fire by night; but that was only until reaching Canaan
 - c. in the raising of the tabernacle, and again of the temple, His Presence was shown by fire, but then was gone
 - d. in the Incarnation, in the days of Jesus of Nazareth, His Presence was with man in the streets and roads of Galilee and Judaea, but then was gone, ... but ...
 - e. He did not leave us comfortless, but promised the Holy Spirit, another Comforter who would indwell us; a *'Helper, that He may be with you forever'* (John 14:16, NAS), a new, eternal, abiding Presence of God
 - f. and, yet, there is more ...

4. Your King is Coming! and if you are one of His redeemed ones, you will be in His immediate Presence forever: read Revelation chapter 21 for yourself; but here are a few excerpts ...
 - a. *'And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them, and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain; the first things have passed away." And He who sits on the throne said, "Behold, I am making all things new. ... It is done. I am the Alpha and the Omega, the beginning and the end."'* (Revelation 21:3-6 NAS)
 - b. yes, the Saviour's ride into Jerusalem on that day long ago was so that one day we will be in His very Presence as He reigns eternally in heaven.

5. May you today know and worship this Saviour as your Saviour

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ASV	American Standard Version of 1901
AV	Authorized (King James) Version
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NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
NLT	1996 New Living Translation © 1996 by Tyndale Charitable Trust
PHIL	New Testament Translation © 1972 by J. B. Phillips
RSV	Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.
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