



KING'S HARBOR CHURCH

Love God. Love People. Make Disciples.

"Your King Is Coming For You" (Zechariah 9:9-10)

I. INTRO

- A. Palm Sunday is the beginning of Holy Week (or, Passion Week). Palm Sunday is also known as Passion Sunday.
1. It refers to Jesus' triumphal entry into Jerusalem during the Passover festival, which commemorates the liberation of the Israelites from slavery in Egypt.
 2. All four gospels record this very significant event. We can find them in Matthew 21:1-11, Mark 11:1-11, Luke 19:28-44, and John 12:12-19.
- B. My goal today is to help us be more thoughtful and contemplative as we move through Passion Week in preparation for our Good Friday services and Easter celebration next weekend.
- C. Two of the four gospel accounts of Jesus' triumphal entry into Jerusalem identify it as the fulfillment of a prophecy by Zechariah.
- D. So, what I'd like to do today is:
1. Go back into Zechariah, to the original prophecy
 2. Provide some context
 3. See if we can determine a bit of what Zechariah is saying
 4. Then we'll conclude by reading the triumphal entry account in Matthew 21, with (hopefully) some fresh understanding and perspective.
- E. Again, the goal is to motivate us to prepare our hearts throughout the week.
- F. So, let's go to Zechariah, the second to the last book in the OT, and make our way to 9:9-10. I'll read it, pray, and then we'll dive in...

"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,

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*Humble, and mounted on a donkey,
Even on a colt, the foal of a donkey.*

*¹⁰I 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.”*

--Zechariah 9:9-10

II. BODY

A. I'd like to take us through these verses twice – once to frame the passage and a second time to gain a clearer understanding of the meaning of the text.

B. Here are four points to help us get our head and heart around this passage:

1. **Who is the “daughter of Zion”?**
2. **What’s the deal with the donkey?**
3. **This passage is a “Messianic Prophecy.”**
4. **V. 9 is speaking about the Messiah’s first coming and v. 10 is speaking about the Messiah’s second coming.**

C. We will consider them one at a time...

1. **Who is the “daughter of Zion”?**

- a. The writer of the NT book of Hebrews identifies Zion as symbolic of the Church: *“But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels,²³ to the general assembly and church of the firstborn...”* -- Hebrews 12:22-23 (emphasis added)
- b. Peter does something similar in 1 Peter 2:6. He’s talking about the Church being an assemblage of *“living stones...being built up as a spiritual house for a holy priesthood”* (v. 5). And then Peter quotes Isaiah 28:16, saying: *“Behold, I lay in Zion a choice stone, a precious corner stone, and he who believes in Him will not be disappointed.”* --Isaiah 28:16 & 1 Peter 2:6

- c. When we come across the word Zion in the OT it is good to keep in mind that it MAY be speaking symbolically, or prophetically, about the Church.

2. What's the deal with the donkey?

- a. There are two images, or perspectives, of the donkey that I'd like us to consider:
 - 1) The donkey is an image of peace, not war.
 - 2) The donkey is a workhorse, not a warhorse.
- b. The donkey as an image of peace, not war:
 - 1) Imagine if you were a lookout in a fortified city, built on a hill, and during your watch you saw a huge army march over the horizon and toward your city. It would be a genuinely terrifying moment...
 - 2) And as you looked more closely, you could see the king out in front – leading the charge. If the king was riding on a warhorse you would know that it would likely be a fight to the death.
 - 3) But if the king was on a donkey you would know that the king and his army were coming in peace.
 - 4) In the ancient Middle Eastern world, kings rode horses if they were going to war, but donkeys if they came in peace.
 - a) First Kings 1:33 mentions Solomon riding a donkey on the day he was recognized as the new king of Israel.
 - b) Other instances of leaders riding donkeys are Judges 5:10; 10:4; 12:14; and 2 Samuel 16:2.
 - 5) Zechariah 9:9 is saying that the Messiah would not be coming to conquer, but would be coming in peace.
- c. The donkey as a workhorse, not a warhorse: The Messiah is coming to do the heavy lifting for us (-- that's the gospel).

3. This passage is a "Messianic Prophecy."

- a. There are approximately 300 prophecies about the coming Messiah scattered throughout the OT. All of them are fulfilled in

the Person of Jesus Christ --- and Zechariah 9:9-10 is one of those prophecies.

- b. Just to blow your mind, consider this: Using the science of probability, the odds that one person could fulfill just **eight** of the prophecies is 1 in 10 to the 17th power, or 1 in 100,000,000,000,000,000 (a quadrillion).
 - 1) We can illustrate this by supposing that we take a quadrillion silver dollars and pour them out onto Texas -- they will cover the whole state two feet deep.
 - 2) If we marked one of the silver dollars and stirred the whole mass thoroughly and asked a blindfolded person to pick out the marked one, it would have the same chance that one man could fulfill all eight of the prophecies – let alone 300 of them.¹

4. **V. 9 is speaking about the Messiah's first coming and v. 10 is speaking about the Messiah's second coming.**

- a. Here's how theologians talk about the first coming and the second coming:
 - 1) When Jesus came the first time he established the kingdom of God upon the earth.
 - 2) When Jesus comes the second time He will consummate the kingdom of God upon the earth.
- b. *"...Then comes the end, when [Jesus] hands over the kingdom to the God and Father, when He has abolished all [ungodly] rule and all authority and power. ²⁵ For He must reign until He has put all His enemies under His feet. ²⁶ The last enemy that will be abolished is death."* --1 Corinthians 15:24-26 (emphasis added)
- c. We can think of establishing the kingdom of God as establishing a beachhead.
 - 1) In WW 2 when the Allied troops successfully established a beachhead on Normandy Beach the back of Hitler's army was

¹ Adapted from Peter Stoner. *Science Speaks*, Moody 1963, cited in *Evidence That Demands A Verdict* by Josh McDowell, 175-176.

broken and the end of the war was inevitable. But the war lasted another 11 months.

- 2) It is the same with the establishment of the kingdom of God. When Jesus came the first time He established the kingdom of God – it breaks the back of Satan’s army and the end of the war is inevitable.
- 3) You and I have the privilege of living in the in-between period of time. We live in the tension of the already and the not yet – *established but not yet consummated*.²

d. The kingdom of God is seen through the eyes of faith.

D. Here’s what we know so far:

1. Zion is representative of the Church
2. The donkey represents peace and the “work” of achieving salvation
3. Zechariah 9:9-10 is a Messianic Prophecy
4. V. 9 is giving us an overview of the first coming and v. 10 is giving us an overview of the second coming (establish / consummate)

E. With that framing, let’s look at our text one more time...

*“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.*

*¹⁰I 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.”*

--Zechariah 9:9-10

² See *The Presence of the Future: The Eschatology of Biblical Realism* by George Eldon Ladd, Eerdmans 1996.

- F. What we see here is that God inspired Zechariah 500 years before the Passion Week to see the triumphal entry of Jesus Christ into Jerusalem. In addition, God also inspired Zechariah to see thousands of years beyond that to the consummation of the kingdom of God.
- G. With that in mind, I'd like to make **five quick points** about what these verses are saying to the Church:

1. **First, the verse that signifies the Messiah's first coming: V. 9a:**
"Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem!"

- a. God's desire for us and our destiny, beyond all the misery and sin of this world, **is joy**.
- b. C.S. Lewis said that "Joy is the serious business of heaven."³
- c. Notice the expectation of that joy is that it is GREAT joy: "Church, when the eyes of your heart behold your Messiah an everlasting joy will be birthed in your soul."
- d. And God heightens it again by saying it's a shouting joy. (Have you ever had a moment of joy so strong and pure that you actually shouted?) That's the kind of joy the Christian will have for all eternity.
- e. If we think of this in *kingdom of God* terms it means that, at conversion, a beachhead of joy is established.
- f. As we yield to Jesus and abide in Him. There is a residential joy that grows in us (and through us) that is not impeded by our current circumstances.

2. **V. 9b: *Behold, your king is coming to you***

- a. Zechariah now gives the reasons for the rejoicing...
- b. This verse could just as easily be translated: "Your king is coming FOR you." (Which is the title of this sermon.)
- c. King Jesus came to do the heavy lifting. Jesus came to do what we could never do – live a life a sinless life, fulfilling all the messianic prophesies, and die a criminal's death – so that we

³ C.S. Lewis, *Letters to Malcolm: Chiefly on Prayer*, Harvest 1964: 93.

would have access to – and intimacy with -- the God of the universe.

3. **V. 9c: He is just and endowed with salvation**

- a. After announcing the king's coming Zechariah describes the king's character...
- b. The Hebrew word for "just" could, just as easily, be translated as "righteous." That is, He is fully conforms to the Divine standard of holiness and righteousness.
- c. Because of His righteousness salvation is offered to us.
- d. Here is how Isaiah says it: *"I will rejoice greatly in the Lord, my soul will exult in my God; for He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness."* -- Isaiah 61:10

4. **V. 9d: Humble, and mounted on a donkey**

- a. The Messiah (Jesus), the King and Creator of the Universe, came in humility and peace as a Suffering Servant mounted on a donkey -- and the Jewish people missed it.
- b. In Luke's account of the Triumphal entry he says this: *"When [Jesus] approached Jerusalem, He saw the city and wept over it, ⁴² saying, 'If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes.'" --Luke 19: 41-42 [Jesus is still weeping over Jerusalem]*

5. Now, the verse signifying the Messiah's second coming: **V. 10: I will cut off the chariot from Ephraim [Northern Kingdom] and the horse from Jerusalem [Southern Kingdom]; 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." (Emphasis added)**

- a. This verse identifies all the weapons of war: the chariot, the warhorse, and the battle bow. It is saying that at the consummation of the Kingdom of God all war will cease and God's peace, God's SHALOM, will once again cover the earth.
- b. SHALOM is a "universal flourishing" that was present in the Garden of Eden before Adam and Eve sinned. Biblical SHALOM

means undefiled harmony God, a universal flourishing...the webbing together of God, humans, and all creation in equity, fulfillment, and delight.⁴

- c. It is quite interesting that Revelation 19:11-16 depicts Jesus as coming back to consummate His kingdom as a warrior on a warhorse. He comes to save his people through the judgment of their enemies.

III. CONCLUSION

- A. We will conclude by reading Matthew's depiction of the Triumphal Entry...
"As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, "Go to the village ahead of you, and at once you will find a donkey tied there, with her colt by her. Untie them and bring them to me. If anyone says anything to you, tell him that the Lord needs them, and he will send them right away... The disciples went and did as Jesus had instructed them. They brought the donkey and the colt, placed their cloaks on them, and Jesus sat on them. A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road. The crowds that went ahead of him and those that followed shouted, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" When Jesus entered Jerusalem, the whole city was stirred and asked, "Who is this?" the crowds answered, "This is Jesus, the prophet from Nazareth in Galilee." --Matthew 21:1-3, 6-11
- B. It was on that remarkable day when Jesus presented Himself to Israel as their promised Messiah and King, and it was on that day that they initially celebrated Him yet, in less than a week the ones who shouted "Hosanna" would be shouting "Barabbas." They would trade their long awaited Messiah King for a thief and a murderer. The very people who should have welcomed this King saw to it that He was crucified.
- C. What's with the branches?
 - 1. The imagery of palms in Jewish culture were a symbol of honor and nobility. 1 Kings 6-7 record how Solomon had them as part of the sacred carvings of the temple. In Mark's account of Jesus entry, people are spreading palm branches out on the ground along with their cloaks.

⁴ Cornelius Plantinga. *Not the Way It's Supposed to Be: A Breviary of Sin*, Eerdmans 1995:10.
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We can think of it as a sort of ancient red carpet of honor for a noble king – and, practically speaking, it probably helped keep the dust down.

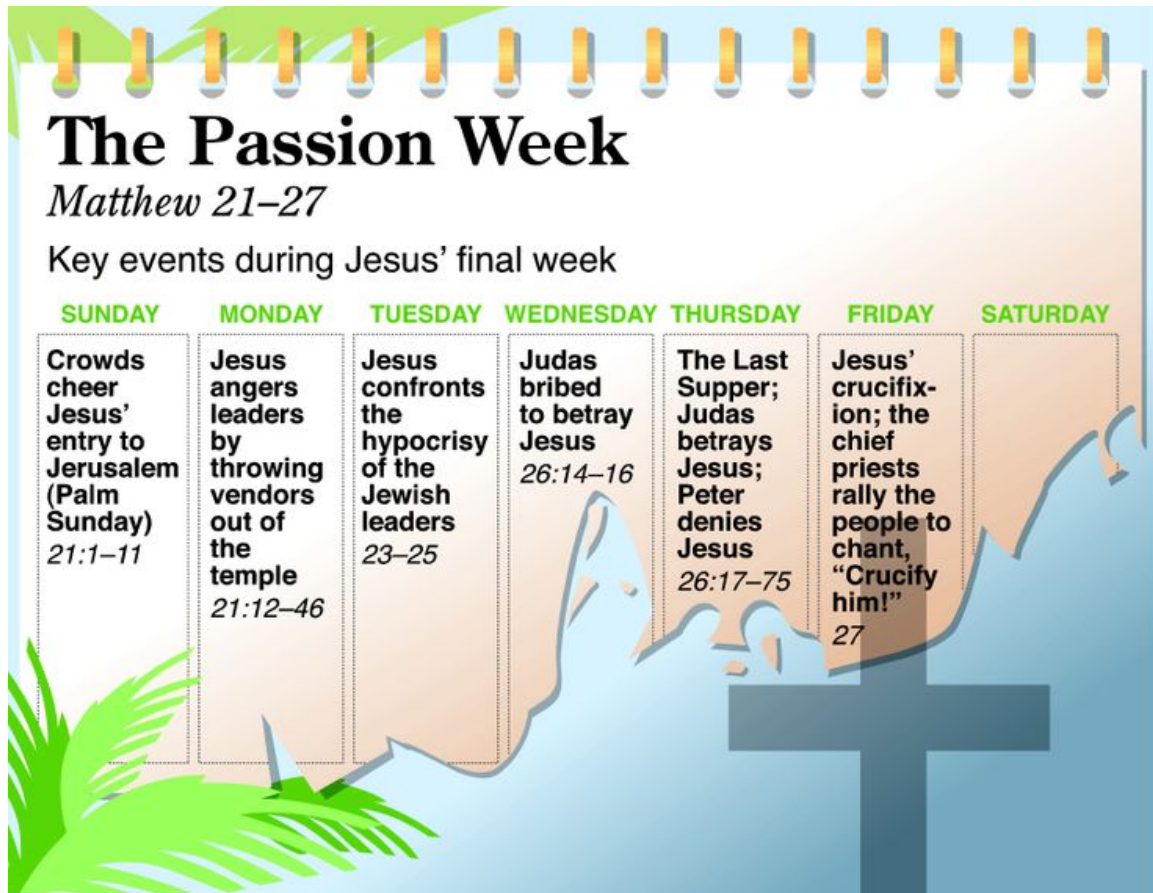
2. In Revelation 7:9 we see a great multitude from every nation worshiping – and palm branches will be in our hands. So what we are seeing here is Jesus is fulfilling the prophecy of Zechariah and also pointing forward to an even greater scene of worship that is to come at the consummation of the Kingdom.

D. What does Hosanna mean?

1. Today we sung a song entitled Hosanna – when the children came in waving the palm branches.
2. Hosanna is actually a desperate cry from an oppressed people living under Roman rule that means, “Oh God, save us now!”

E. As the shouts of Hosanna went out, everyone anticipated what this long awaited Messiah King’s next move would be. How would He save them? Would he be like David and his mighty men? Would he be like Solomon with wisdom and riches?

F. But God, in His sovereign grace, had a vastly different plan of what true salvation was to look like, one that we’ll be **contemplating** this coming week and **celebrating** next weekend.



G. I said all of that to simply say this:

1. While many cheered the initial arrival of Jesus, their faith would be challenged and tested over the next few days when Jesus was not what they expected in a Savior.
2. They expected a geopolitical king like David – a man of war who would throw off the Roman occupation and deliver them from their **temporal oppression**. Instead they got a Suffering Servant who came in peace to deliver them from a **deep oppression of the soul** – what we now know as a legitimate longing for deliverance from sin and death.

H. What kind of Savior are you looking for?

1. If you're a Christian, spend this week in a recalibration of the soul. Place your unmet longings and desires at the feet of Jesus and come ready to truly celebrate next weekend.
2. If you're not a Christian I'd say do the same thing...

P.A.S.S. Questions For KHC Community Group Leaders

Sermon Dates: April 8-9, 2017

Sermon Title: Your King Is Coming For You

Sermon Passage: Zechariah 9:9-10

P - Participation (get everyone involved in the dialog)

1. Do you think it's important to have a season like Lent (or Advent for Christmas) leading up to Easter? Why or why not?

A - Application (makes it personal)

2. The vast majority of Jewish people missed seeing that Jesus was the long awaited Messiah and King. Do you think you may have missed it too? Why or why not?
3. Do humility and meekness have any bearing on a person's approachability?
4. Why is the truth about who Jesus is essential for a faithful Christian walk?

S - Scripture (thinking biblically is a learned behavior! :-)

5. What ideas do you associate with the word *king*?
6. Read v. 9. What does it tell you about Jesus establishing the kingdom of God upon the earth?
7. Read v. 10. What does it tell you about Jesus and the consummation of the kingdom of God?

S – Sharing (aim for a time of honest reflection, authenticity, and transparency in a safe atmosphere modeled by you). [Choose one of the following as a final dialogue question.]

8. In what areas have you found yourself putting God in a box through unrealistic expectations?