

THE COMING KING
Zechariah 9:9, 10

Intro: The prophet Zechariah, along with Haggai and Malachi, make up the trio of prophets who were post-exile.

When the people went back to their land, it was Haggai whom God used first to encourage the people to rebuild the Temple. Zechariah began his ministry a short time afterwards, and his ministry seems to have been that of encouraging the people to finish the work which they had begun--the work on the Temple.

His prophecy fell into four divisions:

- 1) It began with a brief introductory message of six verses (1:1-6).
- 2) That message was followed by eight visions all received in one night (1:7-6:15).
- 3) Chapters 7 and 8 give us Zechariah's answer to questions which were put to him regarding the fast days of the nation (7:1-8:23).
- 4) Finally, in the last section, Zechariah did what most of the prophets did at the end of their prophecies--he spent the time on the hope of the people of Israel, combining the truths related to both the Messiah's first coming and His second coming, with all of the blessings that these would bring to the redeemed of the nation Israel.

Martin Luther called Zechariah's prophecy, the quintessence of Old Testament prophecy--by which he meant that it was the substance, or heart, of OT prophecy, given in its most concentrated form.

David Baron, a Hebrew Christian, who lived and ministered, I believe, in the late 1800's and early 1900's, said that Christians should consider Zechariah's prophecy especially precious because it has so much to say about our Lord Jesus Christ.

And, by the way, the last six chapter (9:1-14:21) with its emphasis upon Messianic prophecy should teach us that one way to encourage God's people to get on with the work of the Lord is to teach them prophecy which has to do with Christ, the Messiah, both as to His Person and as to His work!

My text for tonight comes at the beginning of that fourth and last division of Zechariah's prophecy, the part that has to do with our Lord. (Read it.)

If there is any question in our minds as to whether or not it refers to our Lord Jesus Christ, we need only to turn Matt. 21:5 to have that question answered. (Read it.)

However, it is significant that, when Matthew quoted from Zech-

ariah, he quoted verse 9, but not verse 10. Why? Because verse 9 had to do with our Lord's first coming; verse 10 has to do with His second coming.

Our Lord did a similar thing in Luke 4 (vv. 16-22) when He read from Isaiah in the synagogue. He stopped where He did because that much had to do with His first coming. The rest of the passage had to do with His second coming.

So these two verses in Zechariah's prophecy are very important verses, and very comprehensive.

Let us notice what Zechariah said some 500 years before the coming of Christ, and seek with God's help to understand it, and then to respond to the message as Zechariah told the people of Israel to respond so long ago.

First of all, we have . . .

I. THE DESCRIPTION OF THE MESSIAH.

As Zechariah did this, he spoke of (1) His position, and (2) of His character.

A. His position: "Behold, thy King cometh."

Israel today is not a monarchy, but some day they will again be as they have been in the past. They have had many kings, but when Zechariah prophesied, the true King was yet to come.

But the promise was sure: "Behold, thy King cometh." This was both a promise and an announcement. And this was to encourage the people in the rebuilding of the Temple. Israel was always in spiritual trouble when they last sight of this promise.

When Zechariah spoke these words the coming of the Messiah was only 500 years off (although he did not try to set any dates).

The Messiah is pictured here in His sovereign role as a King.

B. His character.

There are many things which Zechariah could have said about the King, the Messiah, but he just mentioned two things about our Lord. He is just, and He is lowly. What a combination of attributes!

1. Just.

Other kings of Israel were just because they had been justified, but this King was "just" because this was His nature, and He had never been anything else.

He was "just" because every part of His being corresponded perfectly to the will of God. There was no sin in Him; there never had been; there never will be!

And because He was "just" He was moved by His righteous nature to do that which was righteous in the eyes of God. He was God's answer to man's sin.

But He was also . . .

2. Lowly.

This speaks of the humble place our Lord occupied especially at His first coming.

We think of His lowly parentage, His lowly place of birth, His lowly place in life, as well as His lowly nature. Cf. Matt. 11:28-30.

But the Hebrew word which Zechariah used goes beyond all of this. It speaks of our Lord as "miserable, bowed down, full of suffering"--a view of the Messiah which would be consistent with Isa. 53!

And, as evidence of His lowliness, He rode into Jerusalem in this very way. The Lord Jesus was not only a Man of humility, but a Man of humiliation!

What a contrast for a King--"just," and "lowly."

But now let us move on to . . .

II. THE DESCRIPTION OF HIS WORK.

This is where we can combine verses 9 and 10 because they both speak of His work.

The mistake that the Jews of our Lord's day made was that they sought to put the two together: (1) "having salvation; (2) "And I will cut off the chariot from Ephraim," etc.

Perhaps we would have been confused, too, if we had been living at that time. But we know now that He came to pro-

vide salvation when He came the first time; He will do the rest that is described in verse 10 when He comes again.

A. "Having salvation" (v. 9).

Think of how much is contained in those words! Here we have the Cross. Here we have His death. Here we have the shedding of His precious blood. Here we see Him dying to satisfy the righteousness of a holy God in order that guilty sinners can find full acceptance with God, delivered forever from the penalty of sin.

Here we see the grace of God. No sinner could possibly deserve or merit in any other way what "the King" would do. If the King were to conquer sin, He must face the awful consequence of man's sin: DEATH!

This is what the Lord Jesus has. And He is the only One Who has salvation. If you would be saved, you must come to Him; you must believe in Him. There is salvation in none other except in King Jesus. Cf. Matt. 1:21 and Luke 2:11.

And remember that this is the great word describing all that is contained in the work of the King: justification, sanctification, glorification. This has to do with the sinner's deliverance from the penalty of sin, from the power of sin, and from the presence of sin. He did a complete work, a perfect work. Nothing can be added to what He did; nothing needs to be added because He did it all.

Hallelujah!

But what about the second part, verse 10? We have not yet seen this.

B. The work of peace to the ends of the earth (v. 10).

Note that God was speaking, first about what He would do, and then about what the King would do.

There is no need to spiritualize these terms. People are talking in increasing numbers about world peace. Yesterday (12/14/85) the greatest international telecast was put together, and the heads of several governments spoke, involving thousands of people, and they all wanted one thing: world peace. They wanted to do away with nuclear war. AND YET, AS FAR AS I COULD TELL, NOT ONE WORD WAS SAID ABOUT THE LORD JESUS CHRIST, THE KING. And yet He is the only One Who can

and will bring in world peace. Zechariah does not in these verses tell us how it will be done, only that it will be done! It is all just as certain as that which the Lord did when He came the first time--and just as miraculous.

Do you remember what happened when the seventh angel blew his trumpet in book of the Revelation? Listen:

. . . and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever (Rev. 11:15).

Who will reign? "The King," the Messiah, our Lord Jesus Christ! Who will establish His kingdom--the Church? No! The Scriptures are clear that things will be in a terrible state when the Lord comes. HE WILL ESTABLISH HIS OWN KINGDOM. Zechariah said that! The promise again is certain.

And again we should say, "Hallelujah!"

But let us look at what Zechariah told Israel to do, and what we are to do. This is . . .

III. THE PROPER RESPONSE.

What is it? "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem."

This is something to get excited about! This is something to bolster drooping spirits! This is something that ought to make us return to the work of God with the greatest enthusiasm that men can possibly show.

And is it not interesting that Zechariah, speaking for the Lord, told the people to do this before the Lord, long before the Lord, had come the first time?

You see, when you are involved with the Word of God, with the promises of God, time is not the thing that determines our praise; it is the promise, or the promises, that we need to understand.

This was what we might call, the rejoicings of faith, the shouts of faith. This was Israel's hope, and it is ours too.

Concl: When you feel that you have nothing to be thankful for, or to praise the Lord for, turn to a passage like this. It will encourage you to praise the Lord for what Christ has done, and for what He will do. And then you, too, will get back on the job, working for His coming!