

Are You Ready for the Coming of the King? (The Prophecy of Christ's Triumphal Entry)

Zechariah 9:1-10

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Introduction: As one travels up Route 27 in Maine from Farmington to Stratton, about halfway is Kingfield. On a clear day, you can look ahead into the distance & see Sugarloaf Mountain (elev. 4,237'). But the only part of the mountain visible at that point is the peak with its tower, because just before it is another mountain. The peaks of the 2 mountains can be seen, but the intervening valley is not seen. O.T. prophecy is very similar to this experience. The prophets of old could see the mountain peaks of future events before them, but they were unable to discern the valleys lying in between. Thus a prophet might write of Christ's first coming (some 2,000 years ago now) & in the very next verse (or even in the same verse) also write of Christ's Second Coming in Glory (which is yet future). The intervening years constitute the age in which we now live, known as the Age of Grace, or the Church Age. One notable example is Isaiah 61:1-3, part of which is quoted by the Lord Jesus in Luke 4:16-21. Jesus stops His reading in the middle of Isaiah 61:2 ("To preach the acceptable year of the Lord") because the second half of the verse pointed to His Second Coming ("the day of vengeance of our God"). Here in our text, note 3 "mountain peak" prophecies, with intervening years unknown to the prophet. Let's name them: Mt. Abram, 9:1-8; Mt. Bigelow, 9:9; & Sugarloaf Mt., 9:10. Consider with me the contrast of 2 of these prophecies, the construct of 2 of these prophecies, & the content of just one of these prophecies. This will focus our attention on the Triumphant Entry of Christ into Jerusalem. Ask yourself this question, "Am I ready for the coming of the King?" [The structure of the book > Part I - chapters 1-8, written 520-518 B.C. Part II - chapters 9-14, written 480-470 B.C. Part II can be subdivided into: Messiah's 1st advent & His rejection (chs. 9-11) & Messiah's 2nd advent & His reception (chs. 12-14).]

I. The contrast of two prophecies (9:1-9)

- A. The conquest of Alexander the Great (:1-8) [cf. Mt. Abram] > He is **haughty**
 - 1. God's **instrument** of destruction – Alexander (war march in 334-332 B.C., 150 years after Zechariah's prophecy).
 - a. Conquered cities (:1-5) [Note particularly Tyre ("Tyrus") & its history].
 - b. Converted peoples (:6-7) [Later many Philistines would turn from idolatry to Judaism].
 - 2. God's involvement of protection - Jerusalem (Israel) – see verse 8.
 - a. The immediate fulfillment - in Alexander's day (see Josephus account).
 - b. The ultimate fulfillment - in the Millennial Day (Day of the Lord) ["no oppressor shall pass through them any more."]
- B. The coming of Jesus the King > He is **humble** (:9)
 - 1. The **messenger** of peace:
 - a. Christ comes riding a donkey.
 - b. Alexander came riding a white horse.
 - 2. The **mission** of peace:
 - a. Christ comes to be crucified.
 - b. Alexander came to conquer.

II. The construct of two prophecies (9:9-10)

- A. Christ's first advent [cf. Mt. Bigelow] (:9).
 - 1. Prophesied in 480 B.C. > fulfilled in A.D. 30 (33) [see Matthew 21:1-11].
 - 2. Offer of individual salvation > Matthew 11:28-30.
[The intervening valley between Mt. Bigelow & Sugarloaf Mt. is the Church Age].
- B. Christ's second advent [cf. Sugarloaf Mt.] (:10).
 - 1. Prophesied in 480 B.C. > fulfillment yet future (see Revelation 19-22).
 - 2. Outcome of universal peace > Isaiah 26:1-3.

III. The content of one prophecy (9:9) & cf. Matthew 21:5

- A. The exhortation > Rejoice!
 - 1. "*Rejoice greatly, O daughter of Zion.*"
 - a. "*Zion*" - the hill where the Temple sits, hence Jerusalem.
 - b. "*Zion*" - is also used of the land of Israel as a whole (& of heaven – "Marching to Zion").
 - 2. "*Shout, O daughter of Jerusalem.*"
 - a. "*Jerusalem*" - two words: "founded" + "peace" > "founded peaceful."
 - b. Known as the "city of peace."
- B. The expectation > Receive!
 - 1. Christ is "*just*" - He is the **righteous** King.
 - a. His holiness - Hebrews 7:25-28 (& cf. Luke 1:35).
 - b. His sinlessness - I Peter 3:18 (& cf. John 8:46, Hebrews 9:15, & 5:8-9).
 - 2. Christ is "*having salvation*" - He is the **redeeming** King.
 - a. His embodiment of salvation - Matthew 1:21, "*Jesus*" ("Jehovah saves"), Heb. 5:8.
 - b. His endowment of salvation - Titus 2:11 (& cf. Luke 19:10).
 - 3. Christ is "*lowly*" - He is the **remarkable** King.
 - a. His condescension - Philippians 2:5-7.
 - b. His humiliation - Philippians 2:8 [*"lowly"* can mean "poor or afflicted" – see Isa. 53:4].

Conclusion: Two of these prophecies have been accurately fulfilled. The third is yet future, but is just as sure to be fulfilled. Are you ready for the coming of the King? Zechariah prophesied 480 years before Christ's first coming, "*Behold, thy King cometh unto thee...*" Christ entered into the city 2,000 years ago. He entered "into" our sins, taking our place on the cross. He desires today entrance into your life & mine. One day, He will come again. Are you ready for His coming? We learn from our text the He is "*just*," He is the righteous King; He is "*having salvation*," He is the redeeming King; &, He is "*lowly*," He is the remarkable King. How do you respond to Him this morning? John 1:11 says, "*He came into His own, & His own received Him not.*" Will you refuse Him temporarily? Will you reject Him eternally? Or will you receive Him personally? John 1:12 says, "*But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.*" Has the King found entrance into your heart & life?