Scripture: Zechariah 9:9-10

Sermon: "Your King Comes"

Text: Zechariah 9:9b --"Lo, your king comes to you; triumphant and victorous is he, humble, and riding on an ass, on a colt the foal of an ass."

Proposition: The prophet Zechariah's description of the Messiah was fulfilled by Jesus. It points to mankind's constant struggle to maintain humility and peace while experiencing success and victory, a balance which is necessary if the kingdom of Christ is to be widely established.

Dates written: March 29-April 3,1971.

Dates and places used:

April 4, 1971 (PALMSUNDAY) - DAKLAND PARK, 52

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Introduction:

1. The German physicist Kenrad
Reentgen received a letter from a
man who asked him to send him a few
x-rays with instructions on how to use
them, for he was too busy to come and
see him personally, but he had a bad
threat which needed treating.

Reentgen replied: @I'm serry, but just new I'm out of rays. Besides, it's very hard to send them by parcel post. Why don't you mail me your therax?"

The point that makes such a story funny, if you get the point, is that the contradictions in it are so obvious. X*rays are not tangible objects but a form of energy, and, of course, cannot be handled and mailed, any more than a man can take out his thorax, or chest part of his body, to mail to somebody.

Zechariah 9:9-10, and the New Testament passages about Jesus on the first Palm Sunday, seem contradictory and impossible too. Who ever heard of a king riding on an ass, a donkey, as a sign of his kingship? The ass was about the most coomen poor man's beast

Achariah 9:9-10

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2. The seriotime that we read, contrien 9:9-10, and the New Testarment rassages about Jesus on the first laim unday, seem contractionery and impossible too. The ever mean of a ting riding on an ass, a donkey, as a sign of his kingshing The ass was about the most coopen peor mas's coopen as a cast

- in the world, then and now. Warriors and kings usually rode on beautiful and strong horses, usually called warhorses because they were trained to remain steady and not panic in battle.
- Because this passage from Zechariah is so closely related with the traditional Palm Sunday passages in Matthew 21:1-11, Mark 11:1-11, Luke 19: 29-44, and John 12:12-15, it is help-
- ful to us in understanding the significance of Palm Sunday if we first know more about **Zacharia* this moreancient but similar Scripture in Zechariah. To do so, we need to know

I. The situation at the time of this Scripture;

l. This Scripture was written during the time of the great warrior Alexander the Great. He had administered a decisive defeat to Darious, the Persian emperorer, at the Battle of the Issus in southeastern Asia Minor in October 333 B.C. Instead of immediately pursuing Darious toward the east, the conqueror moved south through Syria, with

the aim of first seizing Egypt from the Persians. Within the year all Syria was in his hands, and shortly afterward

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- Egypt fell without a struggle. These are among the most important events in world history. The little Jewish community in Jerusalem, located in the hills a few miles east of Alexander's the mighty hand of God.
- 2. The MEXES first 8 verses of the 9th chapter of Zechariah, written while all this was happening stil. point to the coming destruction of Tyre, a city which was considered almos impregnable until Alexander took it, and to the capture and destruction of other cities of the area. Most of the towns and places mentioned were parts of the Persian empire, which had oppressed the Jewish people terribly, so the prophet saw God's hand at work in the forces of Alexander the Great, to bring them deliverance. Part of the evidence was that the destruction of the present war so far had passed Jerusalem by. Further, the words just preceding this Scripture of today ex= press the faith that Jerusalem will be spared. We don't need to go further into this history of the time, but

to consider the way that Zechariah

foresees God working to save his people

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ere among the most important events in are among the most important events in a correct of history. The little Jewiel correctly in Jeruseles, located in the among the correct of the area of the working the correct of the working of the microty hand of God.

2. The wxxxxx first everses of the 9th charter of scherish, whitten while at this was hadoening state, of coint to the coming destruction of <u>lyre, a dity which was considered almo</u> unaseppable until Alexander took it, other cities of the area. Not to of the Hersian empire, which had oppresent the Jewish people torringy, so ni show in boar a bout was isridate and the forces of Alexander the dest, to oring them deliverance. Part of the Jerusalem by. Gurther, the words just er ceding this actionare of today exoo soared. We don't need to go furthe into this history of the time, but

- The way God will save his people from this situation is a prelude to the way God ultimately will save all people, through the prophet was saying.

 This salvation eventually came about through Jesus Christ, say we Christians. Let us, then, look at
- 9-10 The relationship of Zechariah 9:
 passages in The New Testament.
 - 1. A businessman said to his friend, "Since I have my new car I den't have to walk to the bank to make my deposits."

"Oh," said his firend. "Now you

deive over, eh?"

"No, "said the first. "Now I don't make any deposits."

(from Quete, 3-28-71)

- There was a definite relationship between white the new car purchase and why the man couldn't make any more deposits: he had to pay for the car!
- 2. There is a definite relationship between Zechariah's insight into the way Israel was to be saved and what actually happened in Jesus Christ, too.

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The way God will save is neone from -ped ils svee lilw will save all ped-VOST MERCHANDER WARRENCH TO THE TOTAL TOTAL sepole think the exepact was saving. This salvation eventually cans about through Jesus Christ, say we chalstits short energy tell . ansi

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L. There is a definite relation.

sign methods (actualist's insign) into ectually happened to Jesus Christ, too.

Zechariah predicted that the king who would save Judah, or Israel, and its capital Jerusalem and the surrounding neighborhood, would come "triumphant and victorious", bet Chumble and riding on a colt the foal of an ass." This was a contradiction: triumphant and victoriums kings usually rode warhorses, the very best, and often were quite arregant and cruel. This centradiction was predicted once before in Jewish scripture, in our Bible, and Zechariah probably knew of it. It is in the 49th chapter of Genesis, verses 10 and 11, where Jacob is telling his 12 sens their future. He tells Judah that he shall be praised, he shall over come his enemies, and so on, but at the same time warns him to keep humble and close to the people and their ways: "Binding his foal to the vine and his ass's colt to the choice vine." Zechariah predicted that the king who should save Judah and/or Israel now would be a savior in that same spirit described of old. Although hailed as king, he would be humble and nonedemanding for himself personally, and would live like anybody else: such as riding

on an ass, or a colt of a donkey.

was would save Judah, or Israel, and its capital Japusalen and the surrounbear eldmont to . "emoire or bear tosde ".see of to thot oil these no priling Inis was a contradiction: triummant norces, the very bast, and often were purite critical contra diction was redicted once before in Jewish scripture, in our Bible, and af JI .Ji to mend vidaddum dairenos in the 49th chapter of cenesis, verses the poilled at coost areny . If bas Ol 12 sens their future. We tells Jucan tevo list of besised, he shall over come his enemies, and so on, but at aldown dead of mid arrow emit emes out is ass's colt to the choice vine." you rest to bos dance eves brook would be a savior in that same sairit ring, he would be humble and non-demanbluck bas vilsaments fleening and would on an ass, or a cult of a dankey.

- 3. The four New Testament accounts of Jesus riding into Jerusalem on that first Palm Sunday have him riding on the same kind of animal described by
- Zechariah for his savier. The conditions are those toward which Zechariah looked. So Christians have seen Zechariah's words as a predittion of the
 - coming of Christ. It may have been.

 Exidently Christ no doubt would have been well aware of Zechriah's words, as a good student of the scriptures. He certainly did not pretend to be a military conquereror who was of any threat to either the Roman government or the Jewish leaders. The people who saw him that day as he entered Jerusalem on the ass saw in him the figure predicted long ago by Zechariah.
- 4. There are some contradictions indicated in this picture of a king on a donkey. We've hinted at them somewhat, but let's look more closely now at
- III. The contradictions shown in the Scripture for then and for now.
 - Victory and humility are linked in this account, as we've mentioned.

3. The four New Testament accounts echarian for his savior. The condilooked. So Christians have seen Rechariah's words as a prediction of the even blood doubt on Jeirob with well have Dean well aware of deciries's words, legruingings out to insoura boop a as threat to either the Peman government or the lewish leaders. The people who wedleted lond ago by Secharian.

LII. The contradictions shown in the

1. Motory and runitity are linked in this account, as we've mentioned.

A king successful in guarding his people against capture by the most-dreaded conquerer of history was certainly one who could take pride in his accomplishments and who could expect much praise and recognition for his accomp

one who could take pride in his accomplishments and who could expect much praise and recognition for his accomplishments. Yet, Zechariah saw that king coming into town like any poor farmer, on an ass, a young one at that (a foal). This is a contradiction, something not in keeping with the total set of circumstances.

2. Jesus the Son of God, the Saviour of the world, the example and leader for all mankind, the object of adoration and praise, surely would not have had to humble himself in the way he did, miding the ass. But he did. This is indeed a contradiction.

chariah predicted was to be king of the Jews, and even though Jesus was described that way, they were both to be for the benefit of all mankind too. This is definitely a note in both the prophet and in the New Testament writers. This is a contradiction, in a way. In a time when mankind is divided into nations and countries, as it was then and is now, how can one king be to both

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- a nation and to all mankind. One might accept him but others would suspect him.
- 4. There are, indeed, contradictions in the type of king expected by Zechafiah, and in the type of Messiah that Jesus turned out to be as shown on the first Palm Sunday. The contradictions show that things don't always turn out as you might expect them to.

5. Like the retiring president of

a university told his successor: "Of course, you'll pay attention to your A and B students. Some of them may return to the campus later on as a first-rate professors, But don't ignore the C students either. Some day one of them may build you a fivemillion dollar science laboratory!" (Quote, 3-28-71) Because it often is true that the top students continue on in the academic world, while the ones with lower grades get into the rough and tumble of the competitive world an make a lot of money, thereby becoming what most people term as "successful." This seems contradictiony, but it does happen that way quite often.

Zecharian 9:9=-10

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tions for mankind (of all times) as they show God's command for a balance in life. 1. One meaning surely is that he who is a leader, a ruler, and official, a boss, should think of his position not as a spot in which to mnrich him -self or to get the thrill of exercising power. Rather, his is a position in which to serve other people. This can be done better by identifying with other people. Most people live rather simply and plainly and don't show off a great deal. A successful and powerful person who can act and live similarly surely identifies with the people he wants to help much better. The way of people and animals is to lord it ove2 those who do not fare as well. But the way of God is not that, and Jesus showed us God's way, for him and for us. 2. Jesus humility on the donkey pointed out also that even in a moment

come from the contradictions seen in the donkey-borne king of the Bible.

IV. The meaning of these contradic-

Zechariah 9:9-10=

Let us look now at

Wechariah 9:9-10= of the an amander before the college to the cons from the contra ictions seen in the donkey-borne king of the Mible. -oldering each to oninsem e.IT .VI as (semit is to) poidssm mol spoid shew enor Scott common department of the verter of dadd al years ontrasm end . . . win is a leader, a ruler, and official, noidizon ai lo daind picone , azod s not as a spot in which to remien himing power. Rather, his is a mosition in which to serve of er occurs, his can be done better by identifying with outer reprie. Mast record a live rather atmost and plainly and don't show off TOWAR DAG LUTEROODUR - . LOOD JESTO S arly surery identification the vegoue you and the total of contains of people and animals is to lot it wing atend don at how to you and doub min and aven a hour an honore aust 2. Jesus humility on the donkey pointed out also that even in a morent

of recognition as lord and king, he was expecting to be misunderstood. and, in effect not accepted. Witness that immediately after his entry into Jerusalem on Palm Sunday, he began clashing with the Pharisees, scribes, elders and priests in such ways that they were quickly successful in getting the Roman governor, Pilate, to acquiesce in having him put to death. We too need to remember that even when we feel the most exhuberant and on top of the world may be just the time when we are about to be let down the hardest. Instead of making us paranoicly fearful, however, such realism should help

3. At his birth and on Palm Sunday Jesus was proclaimed "Prince of Peace", in some ways. Yet, peace has never prevailed for long, and didn't while he was on earth. This seems contradictory, until you remember that mamy people who are involved in the turmoil and wars of their times also seem calm and peaceful. Then you can see that most of such people are followers of the Prince of Peace, and that such peace is

us to be more determined to do all that we can for what we consider right in

the time that we do have.

of recording as lord and hear, he Laser people of or parts and a second contill contended to Joseph Margania Jerusalam on Parm Sunday, he began Clashing with the Pharisces, acribes, er in eaving him put to deaun. We To ros no one sussecunda com one - 1997 the morid may be just the time wh are about to be let door the pardest. rut, bowever, such mealism should held the time that werd o have. vabrue mis no bas at tid ein the in some ways. Yat, we are his never proveised for long, and side's while u tory, until you remember that carry seconful. Then you can see that most rince of Peace, and that such peace is

fight themselves of others.

inward and personal. Even though we strive for outward peace, for the ab-sence of war, of friction between individuals and groups, and outward peace comes as a result of the efforts of people are who are inwardly confident

of their meaning to God, and who do not

Conclusion:

1. We could go on in more detail trying to arrive at the a historic understanding of Zechariah's prophecy the events of the first Palm Sunday. We hope that we have made it ceear that the prophet Zechariah's descriptions of the hoped-for Messiah was fulfilled by Jesus, for we believe it was.

2. We believe that this Memsiah, this king, this Christ, paintxxtex this figure of a great one riding on the most humble transportation, points to mankind's constant struggle to maintain humility and peace even while experiencing success and victory.

3. A balance of success and victory with humility and peace is necessary if the Kingdom of Christ is to be ever

Internal and sersonal. Even through we strive for outward acade and insence of war, a fractionable require and oviduals and orders as a result of the alforst come as a result of the afforst confident finds the afforst conclusions

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it was.

2. We believe that this Mossial, this king, this Mossiat, this king, this Christ, wwints that this this figure of a great one miding on the most lumber transportation, points to manking's constant structe to maintain in mility and seace even while emerate ieraing success and victory.

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