

BEHOLD YOUR KING!

March 23/97

INTRO: I gave a big part of this message on March 23, 1997. Some of you will remember some of it but I give it in part that we are reminded that the history of the Bible is in line with that secular history that is accurate. For those of us who were public schooled, we were not given any connection between biblical and secular history. Also our young people and school children will be able to see that true secular and biblical history are one and the same.

So, let me ask you, on the Church calendar, what day are we commemorating today? It is what we call Palm Sunday. Let me give you a little of what happened before Palm Sunday while you turn to Matthew 21. The events I give now are according to my calculations. On Wednesday, a week before Jesus was crucified, He had come from the Galilee area on the far side of the Jordan River. He came to Jericho and stayed with Zacchaeus that night. He was traveling with His disciples. Since it is just before Passover, Jews from all over Israel were traveling to Jerusalem for this feast. The pathways would often have been crowded with groups traveling together.

The next day He went up to Jerusalem. Jerusalem is some 2,500 feet above sea level. Jericho is about 850 feet below sea level, so He had a climb of about 3,350 feet. He arrived at Bethany some time that evening and stayed with Mary, Martha and Lazarus. Not long before this He had raised Lazarus who had died. We are now at Thursday. The next day is Friday and a community Sabbath meal was held at Simon the leper's house. Now this Simon was no doubt not a leper any more. He had been Simon the leper and I expect that Jesus had healed him and likely out of gratitude he put on this meal.

That means the next day would be the Sabbath and so He would have rested that day. The day after that is Sunday. For the Jews, that is the first day of the work week and so Jesus makes His way to Jerusalem and we pick up the story in verse 1:

1 Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples,

2 saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me.

3 "And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them."

4 All this was done that it might be fulfilled which was spoken by the prophet, saying:

5 "Tell the daughter of Zion, 'Behold, your King is coming to you, Lowly, and sitting on a donkey, A colt, the foal of a donkey.'"

6 So the disciples went and did as Jesus commanded them.

7 They brought the donkey and the colt, laid their clothes on them, and set Him on them.

8 And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road.

9 Then the multitudes who went before and those who followed cried out, saying: "Hosanna to the Son of David! 'Blessed is He who comes in the name of the LORD!' Hosanna in the highest!"

10 And when He had come into Jerusalem, all the city was moved, saying, "Who is this?"

11 So the multitudes said, "This is Jesus, the prophet from Nazareth of Galilee."

Since we have been in Hebrews 1-2 we have had some experience in interpreting prophecy. Let me say here that one cannot rightly understand the NT without some understanding of the OT. In verse 5 we have the prophecy we want to look at this morning. It comes from Zechariah 9 and so turn to that passage.

I. THE CONTENT OF THE PROPHECY

We begin by looking at the content of this prophecy and we'll begin reading in verse 1:

1 The burden of the word of the LORD Against the land of Hadrach, And Damascus its resting place (For the eyes of men And all the tribes of Israel Are on the LORD);

2 Also against Hamath, which borders on it, And against Tyre and Sidon, though they are very wise.

3 For Tyre built herself a tower, Heaped up silver like the dust, And gold like the mire of the streets.

4 Behold, the Lord will cast her out; He will destroy her power in the sea, And she will be devoured by fire.

5 Ashkelon shall see it and fear; Gaza also shall be very sorrowful; And Ekron, for He dried up her expectation. The king shall perish from Gaza, And Ashkelon shall not be inhabited.

6 "A mixed race shall settle in Ashdod, And I will cut off the pride of the Philistines.

7 I will take away the blood from his mouth, And the abominations from between his teeth. But he who remains, even he shall be for our God, And shall be like a leader in Judah, And Ekron like a Jebusite.

8 I will camp around My house Because of the army, Because of him who passes by and him who returns. No more shall an oppressor pass through them, For now I have seen with My eyes.

9 "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.

10 I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion shall be 'from sea to sea, And from the River to the ends of the earth.'

11 "As for you also, Because of the blood of your covenant, I will set your prisoners free from the waterless pit.

The prophecy of Matthew 21:5 is found in verse 9 which says:

9 "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.

Jesus did not quote the first part of this verse. But since we have recently studied some OT prophecies from the Psalms and I have mentioned Hebrew poetry to you, notice the poetry of this verse.

Line 1: Rejoice greatly / O daughter / of Zion,
Line 2: Shout / O daughter / of Jerusalem.

So you see those two lines are what would be called synonymous.

Line 3: Behold your King / is coming to you;
Line 4: He is just / and having salvation,
Line 5: (He is) lowly / and riding on a donkey.
Line 6: (He is riding on) / A colt the foal of a donkey.

All poetic lines are either synonymous; contrasting; or other. Lines 1-2 are synonymous and lines 3-6 are other.

Note that the prophecy is regarding Israel's King and He is coming to Israel. Their King would be just and He would bring salvation to them. And their King would be a humble person. He will come, riding on a donkey, a colt, the foal of a donkey.

II. THE DATES RELATED TO THIS PROPHECY

Let us consider now some important dates related to the prophecy in Zechariah 9. Zechariah gives us two specific dates. The first is found in 1:1. It says:

1 In the eighth month of the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet,

Zechariah began his prophecy in the second year of Darius. In 7:1 we have another date. It says:

1 Now in the fourth year of King Darius it came to pass that the word of the LORD came to Zechariah, on the fourth day of the ninth month, Chislev,

Here we are in the fourth year of Darius. Now you may remember that Israel was taken captive by the Babylonians for seventy years. After those 70 years Cyrus, king of Persia, who had defeated Babylon had allowed Israel to return to Jerusalem and rebuild it. This had been prophesied by Isaiah some 200 years earlier. As a matter of fact Isaiah named the king who would let them return by name long before it took place, and this was Cyrus. Well, Cyrus had a son called Bardiya or Smerdis. This man usurped the throne of Cyrus, according to Encyclopedian Britannica, after Cyrus' death. The man we have mentioned in Zechariah 1:1 and 7:1, Darius murdered Cyrus' son Bardiya and became ruler of Persia. This Persia is the land we now call ?? Iran.

So it is not difficult to determine the date of this significant prophecy in Zechariah 9:9. Zechariah began writing in Darius' second year. Britannica readily identifies the date Darius became ruler of Persia. It is 522 B.C. So if Zechariah began writing in his second year it would be 520 BC. So Zechariah 7:1 which is penned in the fourth year of Darius which is 518 B.C. So in 518 BC on the fourth day of the ninth month Zechariah wrote these profound prophecies and words.

III. THE CONTEXT OF THIS PROPHECY

Now let us consider the context of this prophecy in chapter 9 of Zechariah. In this chapter verses 1-7 prophecy the destruction of Israel's enemies. These prophecies were fulfilled by a man named Alexander the Great.

In 333 B.C. Alexander the Great conquered a Persian army under Darius the III at the Battle of Issus. From there he came down the Mediteranian coast and at this time Zechariah 9:1-7 began to be fulfilled.

He destroyed Hadrach and Damascus, cities of Syria.
We have this in verses 1-2:

*1 The burden of the word of the LORD Against the
land of Hadrach, And Damascus its resting place (For
the eyes of men And all the tribes of Israel Are on
the LORD);*

2 Also against Hamath, which borders on it,

Damascus today is the capital of Syria and still
harbors a deep hatred for Israel. Then Alexander
moved down to Tyre and Sidon, cities of Phoenecia. We
have this in verses 2-4:

*2 ...And against Tyre and Sidon, though they are very
wise.*

*3 For Tyre built herself a tower, Heaped up silver
like the dust, And gold like the mire of the streets.*

*4 Behold, the Lord will cast her out; He will
destroy her power in the sea, And she will be
devoured by fire.*

When the Philistines to the south of Phonicia heard
what Alexander did to the Phonicians they were
petrified. Ashkelon, Gaza and Ekron and Ashdod
mentioned in verses 5-7, are cities of the
Philistines. So look at verses 5-7:

*5 Ashkelon shall see it and fear; Gaza also shall be
very sorrowful; And Ekron, for He dried up her
expectation. The king shall perish from Gaza, And
Ashkelon shall not be inhabited.*

*6 "A mixed race shall settle in Ashdod, And I will
cut off the pride of the Philistines.*

*7 I will take away the blood from his mouth, And the
abominations from between his teeth. But he who
remains, even he shall be for our God, And shall be
like a leader in Judah, And Ekron like a Jebusite.*

Now I want you to notice a very significant verse. You see Alexander the Great has conquered around Israel and will now move inland towards Jerusalem. It is here that we read of God's protection of Jerusalem in verse 8a so look at the first part of verse 8.

This prophecy says:

8 I will camp around My house Because of the army, Because of him who passes by and him who returns.

Fred Hartman, of the magazine *Israel My Glory*, comments like this in his commentary on Zechariah, "Alexander, with his massive armies, had passed by Jerusalem on the way south to make war against the Philistine cities. He had demanded that tribute be paid, which Israel's high priest refused to do. With the Philistines on his mind, Alexander and his conquering armies bypassed Jerusalem. Once the Philistine area had been secured, the thought of taking the city returned to the general's mind. His swift-moving military machine would now go up to Jerusalem-so he thought." End quote. (Zechariah: Messenger of the Messiah's Triumph, 89). Alexander, according to Josephus would teach the High Priest of Israel a lesson. But God has something to say about that in verse 8 in these words, "I will camp around My house..."

So let me read a lengthy quote to you from the Jewish historian Josephus, who wrote this some 2,000 years ago, as he describes the fulfillment of verse 8a:

Now Alexander, when he had taken Gaza, made haste to go up to Jerusalem; and Jaddua the high priest, when he heard that, was in an agony, and under terror, as not knowing how he should meet the Macedonians, since the king was displeased at his foregoing disobedience. He therefore ordained that the people should make supplications, and should join with him in offering sacrifice to God, whom he besought to protect that nation, and to deliver them from the perils that were coming upon them; whereupon God warned him in a dream, which came upon him after he had offered sacrifice, that he should take courage, and adorn the city, and

open the gates; that the rest should appear in white garments, but that he and the priests should meet the king in the habits proper to their order, without the dread of any ill consequences, which the providence of God would prevent.

Upon which, when he rose from his sleep, he greatly rejoiced, and declared to all the warning he had received from God. According to which dream he acted entirely, and so waited for the coming of the king.

5. And when he understood that he was not far from the city, he went out in procession, with the priests and the multitude of the citizens. The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha, which name, translated into Greek, signifies a prospect, for you have thence a prospect both of Jerusalem and of the temple.

And when the Phoenicians and the Chaldeans that followed him thought they should have liberty to plunder the city, and torment the high priest to death, which the king's displeasure fairly promised them, the very reverse of it happened; for Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest.

The Jews also did all together, with one voice, salute Alexander, and encompass him about; whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high priest of the Jews? To whom he replied, "I did not adore him, but that God who hath honored him with his high priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he

would conduct my army, and would give me the dominion over the Persians; whence it is that, having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind." And when he had said this to Parmenio, and had given the high priest his right hand, the priests ran along by him, and he came into the city.

And when he went up into the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests. And when the Book of Daniel was showed him wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended. And as he was then glad, he dismissed the multitude for the present; but the next day he called them to him, and bid them ask what favors they pleased of him; whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired.

And when they entreated him that he would permit the Jews in Babylon and Media to enjoy their own laws also, he willingly promised to do hereafter what they desired. And when he said to the multitude, that if any of them would enlist themselves in his army, on this condition, that they should continue under the laws of their forefathers, and live according to them, he was willing to take them with him, many were ready to accompany him in his wars. End quote. (Josephus 244.)

The prophecy related to Alexander the Great happened almost 200 years after it was given. But the one verse that prophesies of Jesus Christ coming to Jerusalem in verse 9 happened over 500 years later!

So consider this. The prophecy of verses 1-8 was given almost 200 years before it was fulfilled. So look now at verse 9:

9 *"Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.*

This is the prophecy being fulfilled in Matthew 21 and it was given over 500 years before it was fulfilled!

Now look at verse 10:

10 *I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion shall be 'from sea to sea, And from the River to the ends of the earth.'*

This is a prophecy of the King who was coming to Jerusalem and it is this King we saw coming down the slopes of the Mount of Olives. But the prophecy in verse 10 has not yet been fulfilled. Technically, if the Jews had accepted Jesus Christ, this prophecy would have been fulfilled 2,000 years ago. Since they rejected Jesus, the Church age entered, and now it still awaits fulfillment, and that will take place in the millennium. I have reminded you that we could be in the millennium by 2030.

In our studies of Hebrews I have mentioned Revelation 19 numerous times. Once more we could place verse 10 alongside Revelation 19.

IV. THE SIGNIFICANCE OF THIS PROPHECY

We want to look now at the significance of this prophecy. We want to look at Alexander the Great's approach to Jerusalem and that of Jesus Christ. Young people and children, get as much of this as you can. I do not know on what color horse Alexander the great approached Jerusalem. But it was either a white charger or his own black horse called ?? Beucephalos. You see, Alexander's dad had a black beauty which they could not break. Finally he wanted to kill the horse. But young Alexander figured out that the horse was afraid of its own shadow. And one day Alexander set out to break this beautiful horse. He faced it into

the sun so it would not see its shadow and Alexander the great broke the horse. But he did not call it Black Beauty; he called it Bucephalos. I understand that Alexander the Great rode this horse for 11 years. However, Hartman in his commentary says this, "From the days of Solomon on, no dignitary rode on anything but a strong, well-built white charger" (91).

I asked omniscient Google if Alexander rode his black horse in battles and Google said: "Bucephalus and Alexander were inseparable; **only Alexander could ride him**, and indeed he did, into every battle from the conquest of the Greek city-states and Thebes through the Battle of Gaugamela and into India."

<https://www.worldhistory.org › Bucephalus>

Picture Alexander the Great approaching Jerusalem, either on this great black horse or, if that is not correct, it would have been on a big white charger. Picture the great army following this great leader. He had conquered some very difficult enemies already and now he is approaching Jerusalem to teach Jerusalem's High Priest a lesson. He is around 27 years old and died only 5 years later at about the same age Jesus was when He died.

If you can picture this great warrior coming on a big charger, consider now these most significant words of Jesus' approach to Jerusalem: "Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey!" What an amazing contrast! Can you picture the difference? A great black horse with a great general on this huge horse, and look down and see this young donkey with Jesus' feet almost dragging on the ground.

I'll read Zechariah 9:9 with verse 10 now:

9 "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.

10 I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion

shall be 'from sea to sea, And from the River to the ends of the earth.'

I want to show you now, how He comes to Jerusalem as a fulfillment. We go to Revelation 19 to see this. By now you are quite familiar with this amazing passage. We begin in verse 1:

1 After these things I heard a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honor and power belong to the Lord our God!

2 "For true and righteous are His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her."

3 Again they said, "Alleluia! Her smoke rises up forever and ever!"

4 And the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, "Amen! Alleluia!"

5 Then a voice came from the throne, saying, "Praise our God, all you His servants and those who fear Him, both small and great!"

6 And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunders, saying, "Alleluia! For the Lord God Omnipotent reigns!

7 "Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready."

8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

9 Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God."

10 And I fell at his feet to worship him. But he said to me, "See that you do not do that! I am your fellow

servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

11 Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.

12 His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself.

13 He was clothed with a robe dipped in blood, and His name is called The Word of God.

14 And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.

15 Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.

16 And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.

What a contrast that is to Jesus descent down the Mount of Olives on the colt of a donkey! Here He is on a white charger.

Listen now to Zechariah 9:10:

10 I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off.

And now let us read Revelation 19:17-21:

17 Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, "Come and gather together for the supper of the great God,

18 "that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great."

19 And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army.

20 Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.

21 And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.

Now listen to the rest of Zechariah 9:10:

...He shall speak peace to the nations; His dominion shall be 'from sea to sea, And from the River to the ends of the earth.'

Now let us read on in Revelation 20:

1 Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand.

2 He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years;

3 and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.

Peace! And these verses are the context of Zechariah 9:9 and the fulfillment of verse 10.

Now let me show you one more thing. When Alexander the Great came to Jerusalem the Jews showed him a very significant prophecy in the book of Daniel. Let me read that from Josephus and let me remind you that these words were written 2,000 years ago:

And when he went up into the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests. And when the Book of Daniel was showed him wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended. And as he was then glad, he dismissed the multitude for the present; but the next day he called them to him, and bid them ask what favors they pleased of him; whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired.

And when they entreated him that he would permit the Jews in Babylon and Media to enjoy their own laws also, he willingly promised to do hereafter what they desired. And when he said to the multitude, that if any of them would enlist themselves in his army, on this condition, that they should continue under the laws of their forefathers, and live according to them, he was willing to take them with him, many were ready to accompany him in his wars. End quote. (Josephus 244.)

Well, Daniel chapter 8 prophesies this as well as the great statue. But I want you to go to Daniel 9. In this chapter is one of the greatest prophesies of all time. We'll read verses 24-27:

24 "Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.

25 "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times.

26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the

sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.

27 Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."

This prophecy takes us from 445 before Christ until the end of the tribulation. It is one of the most amazing prophecies of the Bible. But notice verse 25 says that, "from the going forth of the command to restore Jerusalem until Messiah the Prince shall be seven weeks and sixty-two weeks." That is sixty-nine weeks. We have an exact starting point and so we can figure out where it ends. The weeks are all sevens. I won't take time for details but according to Sir Robert Anderson, this takes us until the day Jesus rode into Jerusalem on the donkey. Israel's sixty-nine weeks ran out there. The events prophesied in the seventieth week have never happened yet. It is the tribulation and so it lies before us yet.

V. THE CONTRASTS OF THIS PROPHECY

A. With Regard to Justice

Consider now a few contrasts between Alexander the Great and Jesus the Christ. Alexander had conquered the known world with instruments of death. Christ is conquering the world with instruments of peace, the preaching of the Word of God.

Alexander the Great was a violent man. He rode vicious horses and had vicious men in his army. He would violently attack anyone who got in his way. The one thing that mattered to Alexander the Great was what mattered to Alexander the Great. What mattered to Jesus Christ was what mattered to God. When Jesus Christ came He came not to look out for His own interests but those of others (Phil. 2:5-8). What mattered to Alexander was conquering

the world. What mattered to Jesus Christ was saving a lost world.

Justice did not matter to Alexander the Great. But Israel's king will be just.

B. With Regard to Salvation

Alexander the Great brought destruction wherever he went. He slaughtered thousands and sold multitudes into slavery. He was anything but a savior.

Jesus Christ came offering salvation to his enemies. Some of His final words uttered on the cross were in favor of His enemies. He said, "Father forgive them for they know not what they do." The apostle Peter writes these words of honor about his master, "For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow in His steps: Who committed no sin, Nor was guile found in His mouth, who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; who Himself bore our sins in His own body on the tree..."

C. With Regard to Demeanor

Consider the demeanor of these two kings. Picture Alexander on his great charger, riding with head high. Picture his soldiers selling bereaved men, women and children on the slave market. Then picture Jesus touching dying lepers, healing a woman diseased for 12 years, going about doing good and preaching the Gospel. Picture Him when Judas came and betrayed Him and the created led the Creator to the slaughtering block. Picture Him like a Lamb going to the slaughter, never arguing or fighting. The contrast is so great as the heaven is above the earth.

D. With Regard to Presentation

Consider now how these two kings are presented to Jerusalem. The arrival of a king to a city is a great event. It is an event that calls for much pomp and ceremony. Picture Alexander's arrival and the knees of the inhabitants of Jerusalem smiting each other with fear. Picture that great steed prancing along, eyes fired up and nostrils flaring, ready for the battle. Then Picture Jesus Christ riding this lowly donkey, feet almost reaching down to the ground and the head of the donkey anything but raised in pride. Picture the mighty soldiers all mounted on white chargers, following their mighty leader. Then look at Jesus and His disciples and the children as they enter Jerusalem. Picture Alexander on his trained charger and Jesus on a young unbroken donkey and the contrast stands at its sharpest.

So we see the significance of Zechariah 9:9. Listen to his words once more, "Rejoice greatly, O daughter of Jerusalem! Behold, your King is coming to you; He is just, and having salvation, Lowly and riding on a donkey, A colt the foal of a donkey."

May I remind us of what will win in the end? It will not be big white or black horses. It will not be some great general or some world leader. It will be the Savior who rode a donkey and died on the cross. It will be the Gospel of Jesus Christ. A humble Man on a donkey does not look like a threat to the devil and all the evils in the world, but in the end He will win! Only when the final and complete rejection of Christ has come will He come on a white charger.

CONCL: In closing, let me ask, which king do you choose to follow? Here is the principal; it is the cross before the crown. So Peter writes that we are to humble ourselves under the mighty hand of God that He might exalt us in due time and what we see is that it is the end that counts.

What of Alexander the Great? What did he gain? A name in history; a short disappointing life; and eternity in hell.

And some day he will bow his knees before the King of all kings and the Lord of all lords. Every atrocity he committed will come up before him and he will be judged according to his works.

Think of it, he was in Jerusalem. The scroll of Daniel was opened before him and it pointed to him and he should have fallen on his knees, repented and lived a godly life.

And here is the call of Scripture: Today, if you hear His voice do not harden your heart. Repent! Turn from sin and give your life to the One who rode into Jerusalem on a donkey.

