

**GOD'S REDEEMER KING**  
**ZECHARIAH 9:9-10**

Great Britain coronated a new regent yesterday. After 70 years under the leadership of Queen Elizabeth, the United Kingdom now gives allegiance to and serves **King Charles III**.



Elizabeth was particularly loved by Great Britains (at least it seemed that way from way over here in Texas). As well-loved as she was, at least for a season, it seemed that Charles was that *unloved*. Many said he should *not* be king and head of the Anglican Church because of his well-known infidelities. So now they must be wondering what kind of leadership Charles will provide — will he be a kind king, a king sensitive to their needs, will he provide good leadership and work well with parliament?

Whenever a new leader takes over a country, there is much speculation about the kind of leadership he will provide and whether it will be beneficial to the country. So it also is for Israel as she anticipates her Messiah and the world as it also anticipates the final, great, and eternal King. What will He be like?

It is that question that Zechariah 9 answers in two well-known verses. Having revealed something of the coming wrath of God against the nations (and particularly Tyre) in vv. 1-6, and the hope of redemption even for those judged nations (vv. 7-8), God introduces the nature of the final, great King and calls Israel to a particular response to the King (a response that is appropriate for us as well):

**REJOICE — GOD'S KING IS COMING.**

The key verb in these verses is **Rejoice**. Having called Israel to rejoice, **God then gives two reasons** for Israel to rejoice: the King's character, and the King's Conquest. The only reason Charles was crowned king of England yesterday was because of birthright — he happened to be born in the right place, to the right person, at the right time. While Christ also has the "birthright" to the throne (I used the term loosely), He also has every other attribute and right to be King of all the earth.

**1. Rejoice for the **CHARACTER** of the King (v. 9)**

- ✓ The King is **RIGHTEOUS**
- ✓ The King is **SAVING**
- ✓ The King is **HUMBLE**
- ✓ The King is **PEACEABLE**

**2. Rejoice for the **CONQUEST** of the King (v. 10)**

- ✓ The King will **PROVIDE** peace
- ✓ The King will **SPEAK** peace
- ✓ The King will provide peace **ETERNALLY**

## 1. Rejoice for the CHARACTER of the King (v. 9)

- In verses 7-8 God promises redemption even for the ungodly nations (particularly Philistia).
- But how will these people be redeemed? It will be through the kingship of the Messiah (v. 9).
- Because of that Messiah King, God (still speaking after He began speaking in v. 6b) calls Israel to **rejoice**.
  - ✓ “Rejoice” has several emphases: to shout in exaltation, shout with allegiance (think of our sporting events), or an exclamation of total triumph (Is. 44:23). It is used similarly in **2:10** and **Zeph. 3:14**.
  - ✓ Notice that this is a command from God, and it is in contrast to what is expected for a conqueror — when Alexander would approach the nations 200 years later, there would be fear, not joy; when the Messianic King comes, there will be contentment, peace (v. 10), and overwhelming joy.
  - ✓ He is specifically calling Israel to rejoice — **daughter of Zion...Jerusalem** are parallel terms, referring to the inhabitants of Jerusalem.
- Why should the nation rejoice? Because **your King is coming to you**.
  - ✓ The word **Behold** is often overlooked — it is a call to “pay attention...look...watch” (cf. v. 4).
  - ✓ They are to watch for **your King** who is coming...
    - The King is a reference to someone different than the Lord (Adonai, vv. 4, 6).
      - ... The Lord promises He will protect (encamp around) His people (v. 8).
      - ... The Lord also promises the King will come (v. 9) — must be someone different (otherwise He would have said, “I am coming...”); it must also be someone different because of the humility of the One who is coming (v. 9b).
      - ... The coming King must be a human King who is also vice-regent with God, the Lord.  
(Meaning this is a veiled allusion to the Trinity and the incarnation of the 2<sup>nd</sup> person.)
    - Notice also that He is **your** (Israel’s) King, working for their good. He is not a Gentile King (like Alexander) who would domineer, but a King from Israel and for Israel (for her salvation). Israel is not waiting for a Gentile liberator or even an internal political powerhouse; she is waiting for *her* Messiah. (And He *is* coming...)
    - The verb **is coming** implies certainty — His coming cannot be denied or restrained (cf. Is. 9:5-7; Micah 5:2-4). Both Matthew (21:4-5) and John (12:14-15) affirm that Jesus’ triumphal entry fulfilled this prophecy. There is also another fulfillment coming since He was rejected at His first advent (which is explained in v. 10).
    - And His coming is **to you** — that is, to Israel (a location) and for their benefit (purpose).
  - ✓ That the King is coming **to you** is something of a historical reversal as well. God had always been the King of Israel; but Israel rebelled, wanting a king like the nations (1 Sam. 8:7). This is a promise that God would give them a unique King who would rule eternally on David’s throne (**2 Sam. 7:8-16**, esp. **vv. 13, 15-16**) — a conjoining of heavenly and earthly rule in the God-Man (Ps. 2:6; Is. 9:6-7).

- Notice that while the King had not yet come at the time of Zechariah, still they could still be commanded to rejoice. The follower of God can rejoice in God's promises even though we do not have them yet, because all His promises are sure. We can rejoice because it He has promised and that is enough for us.
  - ✓ We can rejoice when living under corrupt rulers because we know the King *is* coming (eternally!).
  - ✓ We can rejoice while living under hard and sorrowful circumstances because the King *is* coming.
  - ✓ We can rejoice in all circumstances because of the nature of the coming King...

- The King is **RIGHTEOUS**

- ✓ When God says, ***He is just...***, He means the King has the attribute of righteousness (unlike the kings of the nations, vv. 2ff, or the kings of Israel, 1 Sam. 8:11ff). “The Grecian Alexander came to break down and destroy; the righteous Messiah comes to save and redeem. The earthly king came with pomp and pride; the Lord from heaven came riding upon a lowly [donkey].” [Feinberg]
- ✓ When God says that the King is righteous, He is describing both His character and His reign (Ps. 45:6-7; Jer. 23:5-6 // 33:15-16). He *is* just and He (only) does what is just. He is trustworthy.
- ✓ The justice of this King is also the fulfillment of the promise to David (2 Sam. 7:16), and even more to Jacob (Gen. 49:10-11) and Abraham (Gen. 12:3).
- ✓ Why is kingly righteousness significant? Because “When rogues continually succeed in getting away with their crimes, while innocent people suffer and find no redress, to be promised that right will triumph, that the righteous will be vindicated, is a cause for deep joy.” [Baldwin]
- ✓ The world has never known a King like this; all earthly kings are unjust in some way (some terribly unjust); all serve themselves and not their people in some way. This King will always do right for His people and against unrighteousness — ruling with equity in all things and at all times.
- ✓ We also know from the NT that this King will impute His righteousness to His people (Rom. 4:22-25).
- ✓ He doesn't just rule justly, but He gives us His righteousness (which is another reason we can rejoice).

- The King is **SAVING**

- ✓ This King is ***endowed with salvation***. The word can be translated either as “having salvation” or “manifesting Himself as Savior.” Both are true, but this form always is used in the sense of “having” salvation. The emphasis here is probably “endowed with salvation” or “clothed with salvation.”
- ✓ Because salvation is in His nature salvation is also what He does (He is a King who saves).
- ✓ The phrase points to the victorious nature of this King — something that is in His name (Mt. 1:21).
- ✓ It is the nature of this King to be concerned with the troubles and inabilities of His people and to always come to their rescue (Gal. 1:4).
- ✓ These two ideas won't come together in an earthly king — his justice may tempt him to be harsh and his salvation may tempt him to be self-serving.
- ✓ But the justice and salvation of the Messianic King combine to make a uniquely compassionate God (Is. 46:13; 51:4-5).

- The King is HUMBLE

- ✓ The Messiah is *humble*. He is in direct contrast to secular kings (see vv. 2ff).
- ✓ Whether kings, presidents, senators, judges, governors, mayors, our councilmen, I am hard-pressed to think of a governmental authority who is universally described as “humble.” (But I’ve only been attentive to the political scene for 50 years, so maybe there is or has been someone.)
- ✓ The word *humble* can refer to poverty (“poor”) or afflicted (suffering). While the Messiah is not poor in either physical or spiritual sense, that is the manner in which He presents Himself — with that kind of humility (Is. 53:2-3; Mt. 11:28-30).
- ✓ Though He is eternal and infinite Lord, He does not “lord” His position over His people. He has humbly served (Mk. 10:45) and continues to serve His own.
- ✓ What a contrast to Alexander the Great who would fulfill promises of vv. 1-6 and the King of Tyre (and the one who empowered him, Ezk. 28:12ff).
- ✓ The humility of the Messiah is also in strong contradiction to what the hearers might expect at this point: “the King will be righteous...Yes!, and a Savior...Yes!, and humble...What??!!” That certainly was a juxtaposition of what was expected of the One who would arrive in victory (v. 9a) and also vanquish His enemies (v. 10). Such is the uniqueness and glory of Israel’s (and our) King.

- The King is PEACEABLE

- ✓ He entered the city on *a donkey...even a colt, the foal of a donkey* (poetic parallel structure indicating Zechariah is talking about the same animal).
- ✓ It was not unheard of for Kings to ride donkeys — both in Scripture and in secular literature there are examples of kings riding donkeys (Judg. 5:10; 10:4; 12:14; 2 Sam. 16:2).
- ✓ What is significant about kings who rode donkeys is that they were asserting that they were coming in peace; they were not coming on war horses — a symbol of strength and military weaponry (Is. 2:7).
- ✓ Notably, God always denied His dependence on war horses; it is fallible and foolish to trust them (Ps. 147:10; Is. 31:1; Hag. 2:22).
- ✓ When our Savior rode into Jerusalem on a donkey, that was His testimony — He came in peace to provide peace (He needed no army to enable Him to be the Messiah of Israel).
  - For Zechariah, this prophecy was future, but for us, we know it has been fulfilled (partially).
  - Christ promised peace when He rode into Jerusalem on a donkey on the Sunday of Passion Week. And the nation rejected Him. So, He went to the cross and was resurrected to secure spiritual peace for those who believe in Him.
  - And then He will come a second time to secure final eternal peace as the Davidic King, which He will do through a conquest — A “moment” of war by the Savior will lead to an eternity of peace.
  - But let’s not overlook the rejection by Israel of her King at Passion Week — a rejection that serves as a warning to us — beware of rejoicing and rejecting. If you haven’t believed, He is your only hope for peace. We urge you to believe — He is the way to life and peace and joy.

## 2. Rejoice for the CONQUEST of the King (v. 10)

- Verse nine revealed the nature of the Messiah, this verse reveals the work of the Messiah — what He will do as Messiah. And building on the idea of the King on a donkey, the first thing God says His King will do is secure the peace of His people.
- Verse nine not only reveals Christ's attributes as King, but also speaks of the King's first advent.
- Verse 10 reveals Christ's actions as King and speaks of the King's second advent. (We know they are different by the things He does...)

### • The King will PROVIDE peace

- ✓ In v. 9, the King rides a donkey; in v. 10, the King is at war (and on a war horse, Rev. 19:11, 19, 21).
- ✓ ***I will cut off the chariot...*** means the ***chariot***, war ***horse*** and ***bow*** will be eliminated (terminated).
- ✓ All the instruments of war will be transformed (Is. 2:4; 9:5), so that peace will prevail not only among people, but in all creation (Is. 11:6). (Jack won't antagonize Fiona.)
- ✓ [N.B. → Notice that the pronoun is ***I*** — God the Father is speaking of His work here, though it is accomplished through the Son (v. 10b; Rev. 19). The Triune Godhead is in agreement together.]
- ✓ This work of the Father will be from ***Ephraim*** (the northern tribes) to ***Jerusalem*** (southern); from north to south, God will work in all the land and restore the nation to one unified people of God.

### • The King will SPEAK peace

- ✓ ***He (Messiah) will speak peace*** means "He will command and enforce peace." He will bring about peace with His single word of authority.
- ✓ Jesus stood in the boat and commanded the raging seas to be silent (at peace, Mk. 4:39). In the same way He will calm, silence, and make the nations to be at peace. He will eradicate all injustice, unrighteousness, war, and sin with the command of His voice (which points both to the power of His authority and the ease with which He will accomplish His purposes).
- ✓ The object of this declaration is ***to the nations***. In the first part of this verse He brings peace to Israel; here He brings peace to the world.
  - This is an invitation to come to Him for salvation (our God is a missionary God who delights in the salvation of the ungodly). This invitation to the nations is a recurrent theme in Zechariah (2:11; 8:22-23; 9:7). This is the final peace of the Messiah (14:16-19).
  - In contrast with every other empire, which is founded on bloodshed and violence against the enemy, the empire of Christ will be founded on peace as a gift to His enemies.
- ✓ Jesus the Messiah truly is the Prince of Peace (Is. 9:6) who speaks peace.

### • The King will provide peace ETERNALLY

- ✓ ***His dominion will be from sea to sea*** — God doesn't tell us which specific sea; it's irrelevant because the Kingdom of God isn't marked off by borders. He owns it all. (Which is next phrase.)

- ✓ ***From the river to the ends of the earth*** — probably from the Euphrates, but again, the emphasis isn't on "This is the Messiah's land and this other is not..." He means us to understand, "Start at the River and go to the end of the earth and it all belongs to God. He has it all." Cf. **Ps. 72:8ff.**
- ✓ The domain of Christ is an infinite domain and an eternal domain. It is limitless in both space and time. At the inauguration of His kingdom, He will be over it all and for all eternity.
- ✓ When Jesus takes His seat on David's throne, there will never again be anyone who resists Him, stands against Him, or acts in any evil way again. Only He will be King. And He will be King forever.

**CONCLUSION:** There is a popular philosophy that says if we just think about something enough, we can make it come true — we just need to "visualize success." And one related saying, "Visualize world peace." While that is foolishness, I do have **a vision for world peace** — it is the advent of the Redeemer King on His throne — He came offering peace; He came and secured our spiritual peace with Him; and He will come again and secure our final eternal peace.

- Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and **of His kingdom there will be no end.**" (Lk. 1:30-33)
- For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. **For He must reign till He has put all enemies under His feet.** The last enemy that will be destroyed is death. (1 Cor. 15:22-26)
- Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!" And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, saying: "We give You thanks, O Lord God Almighty, The One who is and who was and who is to come, Because **You have taken Your great power and reigned.** The nations were angry, and Your wrath has come, And the time of the dead, that they should be judged, And that You should reward Your servants the prophets and the saints, And those who fear Your name, small and great, And should destroy those who destroy the earth." (Rev. 11:15-18)
- And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, **"Alleluia! For the Lord God Omnipotent reigns!"** (Rev. 19:6)

That's the redeemer King. He has come. He *is* coming again. And that is why we (with Israel) can rejoice.

**BENEDICTION (David Laminack):** Gideons / 1 Tim. 1:17