

BEHOLD BEHOLD BEHOLD YOUR KING

Zechariah 9:9, Isaiah 62:1-63:1, especially Isaiah 62:10-63:1 and Matthew 21:1-11
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This week, I've meditated on how we as God's people, called "the Israel of God," in Galatians 6: 16, how we get enslaved in sin. When Israel wasn't faithful to God, and was worshipping idols, God disciplined His people, giving them over into the hands of their enemies. Enslaved, the nation of Israel would turn back to God. This Palm Sunday, Jesus entered Jerusalem, and Israel was enslaved to the Romans. They wanted deliverance from the Romans. They needed delivered from sin. When Jesus made His triumphal entry into Jerusalem, the multitude was ecstatic, with false hopes this mighty Healer, and Miracle-Worker, Jesus, would deliver them from the Romans. That was not Jesus' plan in coming to earth, born of a virgin. He knew how awful earthly bondage to sin is, to addictions, idols, and insisting on our own way. Jesus, in His second coming, will come in power, majesty, and riding on a white horse, with His church, saints of God all following Him, riding on white horses. John pictures this scene in Revelation 19: 11-16.

Today, in Matthew 21: 1-11, the picture of Jesus, the Lamb of God, the humble, suffering Servant in Isaiah 53, shows Jesus accepting worship as King. But He didn't enter Jerusalem seated on a white horse. The prophet Zechariah in 9:9, prophesied Christ's triumphal entry, saying, "Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you, righteous, and having salvation is He, humble and mounted on a donkey, on a colt, the foal of a donkey." Imagine seeing this. How awkward, how out of place, oh, the incongruity of Jesus coming into Jerusalem riding on an unbroken colt of a donkey, a beast of burden. Can you imagine our President riding on a donkey? What a picture! The Jewish multitude going up to Jerusalem for Passover, knew the prophecy of Zechariah. They were in a nationalistic frenzy. It was happening. Messiah Jesus was fulfilling the old prophecy in 487 BC. It was happening before their eyes! The Passover multitude had followed Jesus from east of the Jordan River through Jericho and then up the 3,000-foot ascent to Jerusalem. The crowds following Jesus, numbered doubtless into many thousands.

As Jesus approached Bethphage, a tiny village, 500 yards from the top of the Mount of Olives, that overlooks Jerusalem, He sent two of His disciples ahead, saying, "Go into the village in front of you; and immediately, you will find a donkey tied, and a colt with her. Untie them and bring them to Me. If anyone says anything to you, you shall say, "The Lord needs them," and he will send them at once." Now Matthew explained what was happening in Mt. 21:4-5, "This took place **to fulfill what was spoken by the prophet, saying, "Say to the daughter of Zion,** "Behold your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a beast of burden." Wow! Jesus was making sure His first entry into Jerusalem as king, He would be riding on the unbroken foal of a donkey, a donkey colt. So, the disciples took off, ahead of Jesus and the crowd, and found the donkey tied and her foal with her. Matthew omits the story, of what happened, but Mark and Luke do not. In Luke 19: 33-34, we read, "And as they were untying

the colt, its owners said to them, “Why are you untying the colt?” And they said, “The Lord, the Master has need of it.” The owners were followers of Jesus. Just one word—and permission was granted. “The Master has need of it.” Is that true at your house? When God needs your pickup, van, camper, RV, and extra beds to house people coming to our IWD-EFFC Conference, do you say—“Here it is, Lord!”? “The Master has need of it!” As the multitude spread their cloaks on the road, some cut palm branches and made a bed of palms, much like a runner pulled down the aisle at a wedding. What a moment! Listen to the crowd shouting! “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” And as Jesus entered Jerusalem, the whole city was stirred up, saying, “**Who is this?**” The crowds answered, “This is the prophet Jesus, from Nazareth of Galilee.” Luke 20: 38-40, added that the crowd also cried, “Peace in heaven and glory in the highest!” And some of the Pharisees in the crowd said to Jesus, “Teacher, rebuke your disciples.” Jesus answered, “I tell you, if these were silent, the very stones would cry out.”

The beloved disciple John in John 12: 16-19 adds more. We read, “His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about Jesus, and had been done to Him. The crowd that had been with Him, when He called Lazarus out of the tomb and raised him from the dead continued to bear witness. The reason why the crowd went to meet Him was that they heard He had done this sign. So, the Pharisees said to one another, “You see, that you are gaining nothing; the whole world has gone after Him. As I started studying this passage, I gathered much material in listening and studying, but I was drawn to the words of explanation by Matthew. To begin the quoted prophecy of Zechariah, are the words, “Say to the daughter of Zion,” But the prophet Zechariah didn’t use that phrase. He rather said, “Rejoice greatly, O daughter of Zion, Shout aloud, O daughter of Jerusalem!” “Say to the daughter of Zion” yet precedes the words in Matthew 21: 5 quoted by the redeemed tax collector, Matthew. I kept thinking about verse 4, “This took place **to fulfill** what was spoken by the prophet.” Where did this phrase come from, “Say to the daughter of Zion.”? It made me search. I found it in 698 BC, 211 years before Zechariah spoke of the triumphal entry of Jesus. Isaiah spoke these exact words in Isaiah 62: 10-12. Listen! Isaiah was given a picture of the triumphal entry over 700 years before it happened. Here is this same phrase, “Say to the daughter of Zion.”

Then I kept looking at Matthew’s story of what happened as the crowd now stirred up, shouted in Matthew 21: 10, “Who is this?” And the crowds said, “This is the prophet Jesus, from Nazareth of Galilee.” Then I looked at Isaiah 62: 12 and to the next verse: 63: 1, and I wept with excitement. Isaiah got a triumphal entry notification that even represented the words of the multitude in Isaiah 63: 1. Now I knew that Matthew was well read in the Old Testament, for he was not only drawing from Zechariah, but from Isaiah. Today, I want to preach this Palm Sunday message from Isaiah 62:10-63:1. That’s where I got the title, Behold, Behold, Behold, Your King. What does God want us to behold on this Palm Sunday in Rock Springs, Wyoming? What are His 3 Palm Sunday-Beholds?

BEHOLD THE PROCLAMATION OF THE KING OF SALVATION. (I.)

Notice Isaiah 62: 11. “Behold, the Lord has proclaimed to the end of the earth: Say to the daughter of Zion.” Whatever this proclamation was and still is, is for a wider coverage than just Israel and Jerusalem. The God of the Old Testament is the same God of the New Testament. Jesus said in the Great Commission in Matthew 28: 19, “Go therefore and make disciples of all nations.” Just before our risen Lord ascended to heaven, He told His disciples, in Acts 1: 8, “But you will receive power when the Holy Spirit has come upon you, and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” That’s us—the ends of the earth, or as we say, “we can see it from here.” On Palm Sunday, the proclamation was meant not just for the Jews, but for all of us today. And what is the proclamation to say to the daughter of Zion, and all of those of us who are grafted into the vine, who become the Israel of God?

The proclamation is found in Matthew 21: 5, “Behold your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a beast of burden.” What kind of a King is this Jesus? He is the King of Salvation for all who believe. The crowds in Matthew 21: 9 cried out, Hosanna to the Son of David, blessed is He who comes in the name of the Lord.” What does **Hosanna** mean, this word used only at Jesus’ triumphal entry-6 times. Three times in Matthew 21: 9 (2X) 21: 15—when Jesus went from His entry into the temple. There the children cried out in the temple,” Hosanna to the Son of David.” The chief priests and scribes were indignant, and they said to Jesus, “Do you hear what these are saying?” And Jesus said to them, “Out of the mouth of infants and nursing babies, You have prepared praise.” Hosanna is mentioned in Mark 11; 9 and 10, and in John 12: 13. What does this Greek word mean? Hosanna is an exclamation of adoration that was originally a cry for help, that means “Save. Save, Save.” The multitude was crying for salvation, deliverance, and Jesus knew it was not time to deliver them from the Romans. It was time to go to cross to deliver them and us all from our sin. The proclamation is “Behold the proclamation of the King of salvation.

When we see the word “behold,” we should pay attention. As Alistair Begg says it, “When the source of the proclamation is the King of salvation, this is not junk mail to throw out.” This proclamation in Isaiah 62: 11 is to the inhabitants of the ends of the earth. Notice Isaiah 62: 10, “Go through, go through the gates, (that’s what Jesus did on Palm Sunday) “prepare the way for the people; build up, build up the highway; clear it of stones, lift up a signal/banner over the peoples.” The extent of the proclamation of the King of salvation is to the ends of the earth. The proclamation of the Gospel message of Jesus is the planting, cultivating, watering, and finally, the reaping of precious sheaves, souls coming to Jesus. Pastor Alan Redpath, one of the former pastors of Moody Memorial Church, once wisely said, about this proclamation of the King of salvation, “God will never plant the seed of His life on the soil of a hard, unbroken spirit. He will only plant that seed where the conviction of His Spirit has brought brokenness, where the soil has been watered with the tears of repentance as well as the tears of joy.” It is not just at Jesus’ second coming that His salvation will come. In Jesus’ first coming, at the cross, Jesus vanquished the hosts of sin, death, and hell, and then arose. Secondly,

BEHOLD, YOUR SALVATION COMES! (II.) Notice Isaiah 62: 11. We read about this second behold. “Behold, your salvation comes!” Note what kind of salvation this is! (1) **This salvation never comes from inside of ourselves.** Within our hearts there is nothing that can save us. Out of sin and bondage, only more sin and slavery can arise. The word is “Behold your salvation comes.” Our salvation comes from a divine source beyond ourselves. It is not by our will, our merit, or our efforts, but only from God who shows us mercy. (2) **This salvation comes through a Person.** For we read, in Isaiah 62: 11, His reward is with Him, and His recompense is before Him.” The Palm Sunday crowd said in Mt. 21: 11, “This is the prophet Jesus, from Nazareth of Galilee.” When Simeon saw Jesus as a baby, he cried out, “My eyes have seen Your salvation, that you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to Your people Israel. (Luke 2: 30-32) (3) **This salvation leads us all to holiness.** Notice in Isaiah 62: 12, “And they shall be called the Holy People.” The King of our salvation puts within every believer a deep desire to be saved from the power of sin, so that we are no longer in bondage to our lusts and addictions.

(4) **This salvation is redemption paid for without money or price.** Isaiah 62: 12 tells us we shall be called the Redeemed of the Lord. As Isaiah said in Isa. 55: 1-3, “Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money, for that, which is not bread, and your labor for that which does not satisfy? Listen diligently to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David.” (5) **This salvation is from our Seeker and our Keeper.** God not only comes seeking for you and me, and then later forgets about us, and leaves us when we stray. No, look at Isaiah 62: 12, “We are not only called “Sought Out,” but we are called, “A City Not Forsaken.” Hebrews 13: 8 says, “I will never leave you, nor forsake you.” This is salvation forever. Jesus comes for us, when trapped at hell’s door, when we are afraid to come. The hymnwriter, Robert Robinson, saved under the ministry of George Whitfield, around 1755, wrote a hymn we all love, “Come Thou Fount of Every Blessing.” The last part of verse 2 is “Jesus Sought Me When a Stranger, wandering from the fold of God; He to rescue me from danger, Interposed His precious blood.” Thirdly,

BEHOLD, THE KING OF SALVATION HAS HIS REWARD WITH HIM.

(III.) We read in Isaiah 62: 11, “Behold, His reward is with Him, and His recompense before Him.” 700 years before the words came from the people in Jerusalem in Matthew 21: 10. We read, “And when Jesus entered Jerusalem, the whole city was stirred up, saying, “Who is this?” Notice Isaiah 63: 1. (Read it) We read, “Who is this who comes from Edom, in crimsoned garments from Bozrah, He who is splendid in His apparel, marching in the greatness of His strength?” Isaiah here is asking who this King is, and the King answers saying, “It is I, speaking in righteousness, mighty to save.” Maybe you are asking this morning, “Who is this who wants to take up my cause, who claims to have conquered my

enemies? Is He willing to save me? Is He tender? Is He strong enough to save me? Don't feel badly if you have not been sure before who Jesus is. Who is He? Mary Magdalene ought to have known this Savior who delivered her from seven demons. (Mark 16: 9) She supposed Jesus was the gardener. Who is He? The two disciples on the road to Emmaus walked with Jesus long enough and listened to Him for hours, and just thought He was a stranger they wanted to invite in for supper. Who is He? After He died on the cross, this Son of Man whose garments were stripped off Him, before He was nailed to the cross, who is this whose back was scourged and now as a dead man was wrapped in a line shroud? Who is He?

Behold, He is the One who comes with the reward and His recompense. (Isaiah 62: 11) This picture speaks not only of the reward of salvation now—peace in our hearts, joy in our souls, love in our spirits, faith in our perspective, and grace in our relationships with others, but of Christ's reward to us at the second coming of Jesus. He will come again with us behind Him on white horses. He will come the second time not to die as the Lamb of God, but to conquer, and the Conqueror will share with us in the spoils of battle. We are told of the crowns awaiting us who have stood firm in faith, the crown of life, the crown of righteousness, the incorruptible crown, the crown of glory, and the crown of rejoicing. The Hebrew word for reward is **saker**. It means our promised reward, our earthly stimulus. The Hebrew word for recompense that goes before Him, the Hebrew word is **pehoolaw**. This word means His hire is before Him. The picture is Jesus bringing the reward of His crying, "It is finished!" on Calvary. He will bring with Him a vast multitude of strangers, new converts, saints, His Bride, the reward of His own labors. With Jesus second coming will come His true church, all the redeemed. We are God's recompense and His reward for His work on Calvary's cross, in atoning for our sins and our souls. He bought our souls in death at Calvary.

As we close today, let's look quickly at Isaiah's answer for "Who is this?" God's answer from heaven came, "It is I, speaking in righteousness, mighty to save." (1) **God first identifies Himself as the Speaker from heaven.** John calls Him the eternal Word in John 1: 1-3, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was not anything made that was made." Every word He speaks is true. When the chief priests sent officers to arrest Jesus, they could not do it, and their reply was, (John 7: 46) "No one ever spoke like this Man." Isaiah himself said of this Speaker in Isa. 55: 3, "Incline you ear and come to Me, hear that your souls may live. Paul said of this Speaker, (I Cor. 1: 30) "And because of Him, you are in Christ Jesus, who became to us wisdom from God, **righteousness** and sanctification, and redemption." (2) **God secondly identifies Himself as mighty to save.** In John 6: 37, Jesus said, "All that the Father gives Me will come to Me, and whoever comes to Me, I will never cast out." There's no sin He cannot forgive, no hardness of heart He cannot remove, no spiritual difficulty He cannot overcome. He can save you today if you will repent, believe and receive Him. He has saved others like you. Fall at His feet, love and adore Him. His hand is not short that he cannot save. He can remove you from Satan's grip and grasp. His work is finished at Calvary. It cost Him His life and life's blood. Come to Him.