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Sermon preached by Mr. F. L. Gosden at Galeed Chapel, Brighton.
on Sunday morning July 4th 1965.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." Zechariah 9:9.

All prophecy finds its fulfilment in Jesus Christ. Indeed, everything finds its centre in Him; all the promises of God are yea and amen in Christ Jesus; and this text prophesies of the coming of the Lord Jesus Christ. And its fulfilment we have in the 19th Luke. As you remember, He sent His disciples forward, and told them that they should "find a colt tied, whereon yet never man sat: loose him, and bring him hither...And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as He went, they spread their clothes in the way...saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest." (v.29-38) That is the fulfilment of this prophecy.

"Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass." Beautiful Scripture! And we read just now that the Pharisees asked of Him when the kingdom of God should appear. And He said: "The kingdom of God cometh not with observation." (Luke 17:20) - without outside show – very different from the kingdoms of this world, especially of the papacy. Look at the contrast between this Prince of Glory, the Creator of heaven and earth, who was the express image of His divine Father, the brightness of His glory – riding upon an ass, lowly; and that 'man of sin', the pope, sitting upon that throne with a triple crown upon his head, his hands adorned with golden rings worth thousands, his gorgeous apparel, his attendants that surround him, the Vatican army that defends him, "the abomination that makes desolate" and is desolating the earth – but O, he is destined for destruction!

Here we see the Prince of glory. O that we –

*– could know and love Him more,
And all His wondrous grace explore.*

(Gadsby's 771)

He says to poor people: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matthew 11:25,26) Who can express the grace, the love of the eternal God in the Person of His incarnate Son? O to see the contrast between this and the pomp of this poor world!

*Ye palaces, sceptres, and crowns,
Your pride with disdain I survey –*

(Gadsby's 246)

– and we will, if we behold this glorious One in the text. "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem." That represents the church of God, the true church of God, the invincible church of God, the whole election of grace, sinners convinced of sin; sinners who were given to Christ in the covenant, whose names are written in the Lamb's Book of Life. Sinners, pre-destined to

be conformed to Christ's blessed image. Sinners appointed to obtain eternal salvation. What a people! People to be wondered at, people of God, formed for Himself to show forth His praise. And we are either one of His people, or we are one of the people of the devil. We are either hastening to be with Him and to behold His glory, or we are hastening to an eternity of woe. I know that there are exercised souls that cannot take things for granted. It is surprising how some people can read the Word of God and feel, well, that is a very attractive term: "Rejoice greatly: shout, O daughter of Jerusalem." There are plenty of people that can rejoice and shout; but this is the rejoicing, the joy of the Holy Ghost: "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." (Isaiah 12:6) But only in the midst of Zion, as we read concerning the kingdom of God: "The kingdom of God is within you." (Luke 17:21)

"Rejoice greatly, O daughter of Zion." This is the same daughter as in the 45th Psalm: "The king's daughter is all glorious within." (v.13) Her internal glory is the glory of God's grace; it is the glory of a new birth, a new creature. It is the glory of the sanctifying power of the Holy Spirit. It is the glory of the indwelling of the Holy Ghost. "All glorious within: her clothing is of wrought gold." So she is glorious within, she is glorious in her apparel, clothed in the righteousness of the Lord Jesus. And these things are spoken of, and belong to, poor sinners called by grace. It would be a mercy if there could be written on our tombstones – I don't mean merely upon a tombstone – but if the Lord Himself from heaven could write it there: "A sinner saved by grace."

"Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem." I believe that some of you would go home rejoicing and shouting, not with your mouth, but your heart would rejoice; your heart would shout as you went along, if this blessed King should come, as it is here: "Behold, your King cometh – and cometh unto thee." Would not some of you go home rejoicing and shouting? Is there anything in this world that would cause you to rejoice and shout? You hear people rejoicing and shouting their throats dry at a football match. "Such were some of you," and such was I. You hear them shouting, and rejoicing in the devil's palaces; but O the different nature when you enter into Zion! And if this kingdom is established in your heart, if we are made partakers of the divine nature, and have the life of God in our souls, see in a living light, see by a different faith, you will see something to rejoice in and to shout about. "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem." And it will make no difference about your condition. When this Lord comes, you will see more reason in Him to rejoice, than you will in you, and in all your affliction, and in all the opposition in the world to despair. You will see more hope, more reason for hope in Him, than for despair in yourself; and that is not a small thing. Have you ever seen a reason in yourself to despair? I have. I have, when the pains of hell get hold upon me. There will be no excuse, you will feel too vile, too self-condemned. But if by the eye of faith you are brought to look another way, to Jesus and His blood, you would rejoice, even in view of what you are. When the eye of faith sees this glorious Lord and His fulness of grace, His divine and infinite power, His omnipotent blood, His justifying righteousness, and that it is made available, it is a wonderful thing.

These things are made available in Christ. Who for? Not Pharisees, not men, wise men after the flesh, "not many noble are called." I think we were speaking about it somewhere lately – but the poor, the despised, the weak things, and those that are nought. These riches of grace made available for the destitute. You would rejoice. Have you ever rejoiced? There is even a measure of

rejoicing in beholding that there is such a fulness, that there is such a salvation, that there is such an inheritance, such a portion, not only reserved in heaven, but to be enjoyed here below.

"Rejoice greatly." The apostle says: "evermore." "Shout, O daughter of Jerusalem: behold" – give attention – "thy King cometh unto thee." The King of kings, Lord of lords. If you see Him coming you will rejoice and pray: "Reign o'er me as King, accomplish Thy will" – in me. (127) You will pray: "Thy kingdom come," and the emphasis will be upon "Thy." No other kingdom is of any use. Moses realised it. The queen's palace in Egypt was nothing to him. Those earthly honours were contemptible to him; those earthly riches could not reach his soul, could not bring him an inch nearer to heaven and, therefore, he refused it. When we look into the Scriptures with the eye of faith, and faith makes these – not comparisons, for the things and kingdom of God are incomparable – but they can be distinguished. The contrast sometimes is very blessed. It is a wonder sometimes that we ever survive, seeing how low that we sink. There are two things, I believe, that we shall be well taught, not in mere notion. We shall be taught what we are. It is a terrible teaching.

Those lepers that we read of, there was only one of them returned to give thanks to God. The other nine were not heard anything about. The secret was that that one leper had a double cure; the others only had a single cure. He was a leper indeed. There are disciples indeed, there are Israelites indeed, and there are lepers indeed. And those lepers we read of in Leviticus were brought to the priest, and he looked upon their case, upon their leprosy, and shut them up seven days. And then he examined their leprosy again, and if it had spread, and there was a rising, and in the midst of it was a white hair, and it had gone deeper than the flesh, it was a true leprosy. But there were those, like those nine, in whom it was a spurious leprosy – it was not deeper than the skin, there was no white hair. Their comeliness was never turned to corruption. But here, friends, we shall know in a measure the real state and condition of both our body and our soul in the ruins, in the corruption of our nature. What then? "Rejoice greatly, O daughter of Zion." What for? "Behold, thy King cometh unto thee." What has He got with Him? "He is just, and having salvation." Who would rejoice, but a ruined sinner? Who would shout, but a poor incurable leper?

Have you ever been brought to the footstool of mercy in such a condition as makes Christ very precious? I feel sometimes it is difficult – and I don't know which is the most difficult – to really, honestly, describe what I feel of myself, or to describe the blessedness, the glory of the grace of the Lord Jesus. Do you think sometimes you can never look at this word "Rejoice" – you fear you will never rejoice again? But you will. This will ever remain true: "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes, even with the princes of His people." (Psalm 113:7,8) O what a work that is! From the dust, from the dunghill, brought among His dear people who are princes, because they are children of a King, to make him inherit the throne of glory. From the dust and dunghill to glory!

"Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold." Many things we might behold, but still, the thing set before us in the text is the King; and if you see Him you lose sight of everything else, and you will rightly lose sight of yourself, and you will rightly lose sight of your sins. Hope will swallow up your despair.

"Behold, thy King cometh unto thee." You remember Peter had a vision, and there was a sheet knit at the four corners, and he said: "It came even unto me." And that was a type of the church of God in the covenant of grace. It came down from heaven to where Peter was, and was taken up to heaven again. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee." And it is a King that is coming. We sing sometimes: "Thou art coming to a King" – and when the King comes to you, you come to Him. He is coming with salvation, and we are coming to a King. "Large petitions with thee bring" – and it is: "Thy King cometh unto thee." Here is divine sovereignty. Divine sovereignty. Our queen, earthly kings, have a limited sovereignty; very limited in these days is the sovereignty of a monarch, and even at its best it can only be exercised in that particular dominion; and it is only human sovereignty, dependent upon the life of the monarch. But this is divine, absolute sovereignty. Sovereignty which is spoken of in the Proverbs: "The lot is cast into the lap; but the whole disposing thereof is of the Lord." (ch.16:33) The sovereignty of God, that permeates the whole universe, which controls and orders life's minutest circumstance, of every creature. But with respect to His dear people, His sovereignty is exercised in a way of sovereign, immutable love, and therefore Paul says: "If God" – if this great King – "is for us, who can be against us?" (Romans 8:31) There is cause to rejoice. I know what some of you are saying: "I wish He was mine." That is it. You feel you would shout louder than all of them. Well, be thankful you have that desire, but don't live on it. You cannot, you will not live on either your desire or your needs if they are living; but don't despise them. If your needs are the work of the Spirit, they will be supplied. If your desires are spiritual desires, "He will fulfil the desire of them that fear Him." (Psalm 145:19) It will be well. Therefore you have reason to rejoice, and cast not away that confidence, because if you need Christ and desire Him, you have a full assurance that He is, you have a full assurance that He can do you good if He will. You have a full assurance that His precious blood can pardon your sins if it is applied. You have reason to rejoice.

"Behold thy King cometh unto thee." "King" – He is Zion's King. O that is a good word in the 2nd Psalm! What a beautiful harmony there is through the Word of God, and it will be a mercy if that harmony is in our experience. I do like this Psalm. You see, this great King comes without observation, and when He comes into the heart by the Spirit, and calls a sinner by grace, there is not a lot of pomp and show. No, it is without observation; it comes like this: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." (John 3:8) But speaking of the pomp and show and pride of the men of this world, the 2nd Psalm laughs at them. O there is a gracious way of laughing at the world. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us." (v.1,2) Just what they are doing today? That is the secret; the reason for all our confusion and the perilous condition of the world, in this first verse of this inspired Word of God. "He that sitteth in the heaven shall laugh." (v.4) He is laughing at the world. His smile is heaven, but woe to that man upon whom the Lord laughs. "The Lord shall have them in derision. Yet have I set My King upon My holy hill of Zion." (v.4,6)

We were speaking the other day about "yets." Here is another one of them. You take notice of the "yets" in the Bible. Why these ragings within, the tumult of the people, the vain things? They imagine they are against the Lord, "yet" – notwithstanding all this – "yet have I set My King upon My

holy hill of Zion." "Rejoice, rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee." The foundation stands sure, the Lord knows those that are His; and this King and this kingdom will come to everyone of them without exception; but it will come without observation, without outside show. You may well be suspicious of a religion that begins with noise and pomp. O the sweetness of this kingdom coming into the heart! It gives the spirit of Christ, a humble, lowly mind.

"Behold, thy King cometh unto thee: He is just." He is "a just God and a Saviour." (Isaiah 45:21) He is just, because He is God; but the justice of Christ in the work of salvation is incarnate justice. The justice of an absolute God out of Christ is a terrible thing. The righteousness of God is a sinner's greatest enemy; but that justice and righteousness in the Lord Jesus is salvation. He is just, and this justice united in human nature has this in it: He is just in His humanity, first because His humanity is sinless. Had He been born by natural generation from Adam, He would never have been just; He would have been a sinner. O the glory, blessedness, the importance of the Person of Emmanuel, "God with us!" So that this justice partakes of His Person, and of His sacred immaculate birth, His impeccable human nature; and thus He was a Substitute for His people.

"Behold, thy King cometh unto thee: He is just." And if you are rightly convinced of sin, you would deprecate anything for your relief, other than the justice of God. Have you ever felt that? Difficult to express, but I believe I have felt it, that I would rather remain under conviction of sin, than to find relief from sin by any other way than by the justice of the Lord Jesus Christ in His Person and His work. It is a solemn thing to find relief from sin any other way. A natural conviction can. Some people can forget their sins, but there is no salvation in forgetting them; and the Lord will see to it that His people cannot forget. David said: "My sin is ever before me." (Psalm 51:3) But O to see the justice of God in redemption! And not only is it to be found in His person, in His humanity, but in His work. This justice had to be wrought out. If the Lord Jesus had become the representative of His people, come to this earth and said, "Now I am a representative of My people. Here is a sinless humanity united to My divine Person, and therefore, that the people might be accepted in that alone," no, that would not have done. This justice had to be wrought out in His work, that it might constitute a righteousness to full perfection. So it is the justice of salvation.

"Behold, thy King cometh unto thee: He is just, and having salvation." Now there is something, to my mind, very blessed about this expression: "Having salvation." And He also has before Him the work of salvation, but He comes with it. Not only is the work of salvation before Him, but He has salvation, has salvation in Himself. All the merit of His work derives from His Person, but He must finish the work that His Father gave Him to do. His blessed Person entered into everything in His work, and yet He was made perfect through sufferings. He took salvation with Him as He wrought it out. You take, for instance, His temptations. "He was tempted in all points like as we are," but He overcame. The devil came to Him, but could find nothing in Him; he could find nothing in Him to work upon. But He was a Substitute when He withstood those temptations; He overcame the devil; and His people overcome in Him. Everything He had, they had. You think of it! If the Holy Ghost applies it to your own case; and remember this: "Thy King cometh unto thee, having salvation" – cometh to thee with it. He wrought it out, and the Holy Ghost brings the benefit of salvation to every one of His people.

Lately, we were speaking something about the Son of Man: "For the Son of Man is come to seek and to save that which was lost." (Luke 19:10) He is come, and He is come with a fullness of salvation, the fullness of grace, the fullness of merit, the fullness of mercy – unsearchable riches! "Thy King cometh unto thee: He is just, and having salvation." Well, His goings are in the sanctuary, and the Gospel of the grace of God is a declaration of this King and His coming, and His work of salvation; and through the appointed means of the preaching of the Gospel, this Saviour is brought to sinners and there is a meeting. This is the method of grace: "If we follow on to know the Lord." "Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning." (Hosea 6:3) It is a beautiful Scripture. If it should be fulfilled in the experience of some here – all, could it please God! "His going forth." "Rejoice, O daughter of Zion...behold, thy King cometh unto thee." His going forth was from the counsels of Jehovah in the covenant of grace, and it was prepared, "prepared as the morning." "Day unto day uttereth speech." (Psalm 19:2)

I felt this morning in the beautiful sunshine, how dependent the earth is upon it, how dependent man is upon God. And His going forth for the salvation of His people is prepared as the morning. Promptly the sun rises; it is never altered a split second through all the thousands of years. O how great God is! And His going forth is prepared, prepared in the covenant of grace, which is ordered in the salvation, in the effectual calling of every one, every individual of His people. "Then shall we know, if we follow on." The work of the Holy Ghost in the heart of a sinner is synchronised – if I might with reverence use that term – is synchronised with the going forth of the Lord from the covenant decrees of Jehovah; and as the Holy Ghost works in the heart of a poor sinner and leads him about, he does not know what it mean. Do you remember when the Lord began to lead you about? Some strange thing happened in your soul, an aching void created there, and you began to follow after the Lord, to want something, you hardly knew what. This world ceased to satisfy you; you came to the services differently from how you had before. And you began to follow after His going forth, and your following on, were prepared as the morning. And that time will come when that going forth of the Lord will meet the work of the Holy Ghost in your soul following on. What a meeting that will be!

"Behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass."

Amen.