

## Rejoice Greatly! – Zech 9:9-10

**Introduction** – This prophecy is packed with meaning to those in Zechariah’s day when, returning from exile in Babylon, the Jews were finally rebuilding their temple and city walls. They are remembering the one who had built this temple earlier, remembering a king of peace, a son of David who had reigned with great glory and wisdom. Verse 10 even quotes Psalm 72:8, a psalm of Solomon. However, along with Solomon not truly fulfilling the promises of the son of David, the return from exile and the rebuilding of the temple did not bring forth world dominance and peace through the nation Israel. The prophecy was, like Solomon himself, pointing to a greater Son of David who would come and “*speaking peace to the nations.*”

**O Daughter of Zion** – Zion and Jerusalem are places, but also emblems of the professing people of God, and the church, the New Israel, takes these names now. The daughter of Zion refers to the people as one person, one covenant daughter. Of course, it also refers to the individuals living in that covenant community. God addresses His people corporately and individually.

**Exhortation to Joy** – “*Rejoice greatly!*” and “*Shout*” are not suggestions or invitations, but commands. When the prophecy is fulfilled, the people are to rejoice. Yet even in the anticipation of that which must occur, the people are to rejoice in that which is coming.

**Behold, your King is Coming to You** – It is a matter of faith to believe the promises of God before they come to pass. He is coming with righteousness and with salvation, and while he would come in sure victory, he would come in a lowly way, humble, unpretentious and straightforward. To come riding on a donkey was to come on a mount of nobility or royalty (Judges 5:12, 10:4, 12:14) and this is how Solomon publicly rode in on his father’s mule (1 Kings 1:33). He would seem to come as a son with great faith in his father’s throne and his right to reign.

**He Shall Speak Peace to the Nations** – Yawheh declares that this king on a donkey would cut off the chariot and war horse. He comes lowly, humbly, and yet his dominion would be secured. The establishment of this king would bring forth peace to all nations and between all peoples. This peace would extend from the River to the ends of the earth.

**Palm Sunday** (Matt 21:1-11) – Jesus, the son of David, the greater Solomon, fulfills this prophecy as He rides into Jerusalem on a colt (v5) and John records that the disciples did not get this until after the resurrection (John 12:19). Singing from Psalm 118:25-26 Hosannas are sung (v9 – “Hosanna” being a form of the Hebrew “*Save now, I pray*” and the context is also being fulfilled (Psalm 118:22-24). There is a crowd, but there are two kinds of people. There is a crowd, rejoicing greatly, thrilled at the entry of the Messiah into the city. The Pharisees, however, are indignant over His coming (Luke 19:39-40) and had already planned to kill Him after Jesus raised Lazarus from the grave (John 11:53). The Pharisees had seen and heard about the same miracles, and they certainly knew the Word of God. Faith does not come from knowledge. Rather, faith brings forth knowledge. If God wanted to, He could grant faith to the rocks.

**O Daughter of Zion** – The daughter of Zion who has been granted faith sees Jesus riding into Jerusalem and knows this is her King. She raises her voice and branches in His name. The daughter of Zion who does not have faith rejects the call. Jesus said that His sheep hear His voice and follow Him (John 10:27). Even Pilate is told that those who are of the Truth will hear Jesus’ voice (John 18:37). Paul warns those who have heard the gospel, “*Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off*” (Rom 11:22).

**Exhortation to Joy** – There are two responses to this command. There are those who see that Christ has given them the immeasurable gift of salvation and deliverance from sin. The response of faith is inexpressible joy (1 Pet 1:8). On the other hand, hearts of stone respond with anger towards the declaration, usually offended that we actually need saving or that we must submit to some higher authority than our own desires. But all they are really declaring is that God has not granted them faith.

**Behold Your King is Coming to You** – Jesus did not wait to be invited to Jerusalem, and He is not waiting to be your Lord. He is King of kings and Lord of lords. To say that Jesus is not Lord is like saying He is not the stone of Psalm 118:22. He is the stone which the builders rejected and He is the chief cornerstone, Lord of the New Humanity and the New Age. This is why John would record in the book of Revelation of His kingdom which is now, not later – “*the kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever*” (Rev 11:15). But this King does not come

in arrogance. He comes in humility, He comes as the suffering servant on our behalf, He comes as the Good Shepherd, He comes as the Ransom for our lives, He comes as the Deliverer from our imprisonment to sin and death. He comes as King of kings with all authority, but He comes with gentleness (Matt 11:28-30). He does not come in a haughty way; He comes like Solomon, the Prince of Peace. But He does come.

**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*” (Zech 9:10). We believe in God’s undeterred and exhaustive sovereignty over everything, and that He has predestined all things, even the faith needed to see Him and be saved (Eph 2:8-9). But we also believe that Jesus rode into Jerusalem, knowing that many would reject Him then, and yet knowing that their rejection would bring forth a greater salvation. He knows the trajectory of His reign and declared it with humble confidence as He rode on the colt hearing the words of praise, “*Hosanna to the Son of David! Blessed is He who comes in the name of the LORD*” (Matt 21:9).

**Our Hosannas** – If we join these crowds of Palm Sunday, then we are rejoicing and crying out “*Hosanna*,” which means we are calling for God to save us. Fundamentally, what Palm Sunday, Passion Week, the Crucifixion, and the Resurrection are about is that saving. He answered that prayer, “*Hosanna*” in His death, burial, and resurrection. But the thing He saves us from is from ourselves. We are the ones with the problem. We are the problem that all of us have and none of us can shake. You can point to many things in your life that you need to be saved from, rescued from, things you would like God to mercifully change. So did the crowds. But the fundamental thing this humble King cared about was your deepest need for mercy. They would have Him go straight to the throne. He would instead lay His life down at the Cross so that our deepest need would be met in full.

**Our Hosannas Today** – Rejoicing greatly in our salvation, the church is to sing to the Lord with faith that these verses have been and are being fulfilled. We need Jesus to ride into our world, our city, our generation. We need a revival, a revival as great if not greater than the many revivals He has brought over the centuries of this Gospel Age. Secularism has run its course, and the bill has come due. We have sown the wind and are reaping the whirlwind. Our political and religious institutions are thoroughly corrupt and compromised. The family institution has been shattered. But we have been given the promises of God: “*Rejoice greatly, O Daughter of Zion.*” And so, we do cry out, with rejoicing filled with faith, “*Hosanna! Save us we pray!*”

---

*Dave Hatcher – Palm Sunday, March 24, 2024*