**The Supremacy of Christ for a lost world**

**Zechariah 9:9–10**

When Jesus entered Jerusalem publicly for the last time, He did it in a way that very \_\_\_\_\_\_\_\_\_\_ fulfilled the prophesy of Zechariah 9:9. Let's let Zechariah tell us about the meaning of Palm Sunday by going back to his prophecy and reading it in the light of its \_\_\_\_\_\_\_\_\_\_\_\_\_\_ in Jesus.

Zechariah 9:9. The verse begins with a command to \_\_\_\_\_\_\_!

The point we need to get a hold of here is that God's final goal—God's plan for His people—is \_\_\_. Now the rest of the text is **the \_\_\_\_\_\_\_\_\_ of this joy**. What will God do to make the daughter of Jerusalem rejoice? Here is where the prophecy begins.

The next line of verse 9 says**, "Lo, your king comes to you."** It's obvious that when He comes, He will make the daughter of Jerusalem \_\_\_\_\_\_\_\_. Or to put it another way He is the kind of king who makes His people shout for joy.

Now how does He do that?

**He Is Righteous:** The first word is indeed **"righteous" or "just."** He will stand victoriously on the \_\_\_\_\_ of right—on the side of the innocent and the faithful. The righteous king coming from heaven will \_\_\_\_\_\_ those whom the world has cursed because they stood for the righteousness of God.

**He Is Gentle and Humble:** The second way He makes the daughter of Jerusalem happy is found in this other word. The RSV translates it **"victorious."** The NASB**, "endowed with salvation."** And the NIV**, "having salvation."** The Hebrew word is literally **"\_\_\_\_\_\_\_\_\_."** The king is not coming mainly as a strong warrior but as a gentle \_\_\_\_\_\_\_\_\_\_. He is strong. But He is not strong in the sense of being bossy or hard or loud or fierce or cruel.

**He Comes as a Peacemaker**

And riding on a donkey - it surely reinforces the idea of being \_\_\_\_\_\_ and \_\_\_\_\_.

So what Jesus meant when He chose that donkey to ride on was this: ***I am meek and lowly in heart; I am approachable; you can find rest for your souls here; I am not against you, I am \_\_\_ you; I did not come to condemn but to save; I come on behalf of God, My Father in heaven, to reconcile you to Him—to make peace between you and your Maker***. Colossians 1:20 says that He made peace **"by the \_\_\_\_\_\_\_\_ of his cross."**

**Does the King Need to Be "Saved"?**

The context points to the possibility that this humble king bearing tidings of peace on a simple donkey may indeed be treated in such a way that \_\_\_needs to be saved—not from His own sin, but from ours.

What the humility of Jesus means is that He was willing to be so \_\_\_\_\_\_\_ and so \_\_\_\_\_\_ and so \_\_\_\_\_\_ that He needed saving.

And because God saved Him from death and raised Him up alive forever, He can now save \_\_\_\_\_\_\_\_\_.

And there is still time in your life to hear Jesus say, "O that they knew the terms of peace."

**Are We Included in This Hope**?

Here is the one point for you \_\_\_\_\_\_\_\_\_ this morning: this king, who came in humility to Jerusalem nearly 2,000 years ago riding on a donkey of peace, now reigns in heaven and commands peace to all the nations.

There is no people or tribe, or tongue or nation \_\_\_\_\_\_\_\_\_ from His command to make peace with God through Jesus Christ.

**"His dominion shall be from sea to sea."** This humble, righteous, killed, and saved and peacemaking king will one day, and perhaps very soon, come back to the earth as ruler over all the nations. There will be a judgment and \_\_\_\_ \_\_\_\_\_\_ who received the terms of peace will enter His kingdom.

In the meantime king Jesus has all authority in heaven and on earth and commands all men everywhere to \_\_\_\_\_\_\_ and \_\_\_\_\_\_\_ in Him. You are very clearly included in this word from God this morning and it is utterly important that you settle things with God today.

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