

Sermon outline:

**Zechariah 9:9; Matthew 21:1-9**

**"The Coming Of The King"**

As we celebrate Palm Sunday, we're going to study that aspect of Jesus' life, the fact that he is coming into Jerusalem as a king. We're going to look at the kind of king Jesus is, and what his kingship means for our lives. The first thing that Jesus is saying about himself as he rides into Jerusalem is that he is:

**1. The r\_\_\_\_\_ king Zechariah 9:9**

- a. When Jesus rode into town on that donkey, Jesus was presenting himself as Israel's p\_\_\_\_\_ king.
- b. This crowd, in some capacity, are c\_\_\_\_\_ Jesus to be their rightful king. They are claiming Jesus as their king because they r\_\_\_\_\_ that he had come "in the name of the Lord!"

**2. The v\_\_\_\_\_ king**

- a. When Zechariah says the king is saved, he meant that God's rightful king would be d\_\_\_\_\_ and v\_\_\_\_\_. I think one of the best translations of Zechariah 9:9 comes from the Revised English Bible: "See, your king is coming to you, his cause won, his victory gained."
- b. When the people shout "Hosanna!" it's a cry of v\_\_\_\_\_; it recognizes that Jesus has the power to save. It's a cry of victory, but for the people saying it, Hosanna is also a cry of d\_\_\_\_\_. Hosanna is a cry from people who need a savior.

**3. The g\_\_\_\_\_ king**

- a. Jesus treats the people as members of his own f\_\_\_\_\_. Zechariah's prophecy begins: "Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem!" (Zechariah 9:9a). The word "daughter" in the prophecy is significant. It's significant because it reminds the readers that God regards his people as his own beloved c\_\_\_\_\_.
- b. *Shalom* is God's fullest b\_\_\_\_\_ of harmony and prosperity. When you say "shalom" to someone, that's what you w\_\_\_\_\_ for t\_\_\_\_\_, harmony & prosperity.