

Title: **ZION'S JOY**
Text: Zechariah 9:9-11
Subject: *Christ Our King*
Date: Sunday Morning — February 11, 2007
Reading: *Matthew 21:1-17, Luke 19:29-40, John 12:12-41*
Tape # Zechariah #49

Introduction:

My text this morning is Zechariah 9:9-11.

(Zechariah 9:9-11) “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. (10) And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth. (11) As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.”

When the Lord Jesus entered Jerusalem, as he was making his way to Calvary to die as our Substitute, he fulfilled the prophecy found in Zechariah 9:9. I am not guessing about that. We know that his entrance into Jerusalem on that occasion was the fulfillment of Zechariah's prophecy because the Holy Spirit tells us so in Matthew 21:4-5.

(Matthew 21:4-5) “All this was done, that it might be fulfilled which was spoken by the prophet, saying, (5) Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.”

In Luke 19 and in John 12 we are told the same thing. John tells us that the disciples did not understand this at the first, but later remembered it.

(John 12:12-16) “On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, (13) Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord. (14) And Jesus, when he had found a young ass, sat thereon; as it is written, (15) Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. (16) These things understood

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not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.”

In other words, after our Lord's resurrection, ascension and exaltation, once he was enthroned as the King of Zion, things began to fall into place and the disciples began to understand what he had really meant by the things he did and said.

For those early disciples, the things they remembered must have been sort of like reading a good novel. As you read a novel, in the early chapters you wonder why this character was introduced, what that comment means, why the person did this or that, and why this thing or that happened. Then, when you get to the last chapter everything unfolds and falls into place. I suspect that is the way it was for the apostles after the resurrection. Lights went on everywhere. There must have been a hundred things, about which they said, “That is what the Master meant. This is what he was telling us. So that is what he was talking about when he said...”

- *“Destroy this temple, and in three days I will raise it up”* (John 2:19).
- *“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit”* (John 12:24).
- *“The stone which the builders rejected, the same is become the head of the corner”* (Matthew 21:42).
- *“A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father”* (John 16:16).
- *“If David then call him Lord, how is he is son?”* (Matthew 22:45)

All of our Savior's words and deeds shined with new and clear meaning in the light of his resurrection and exaltation. Not only that, once the Lord Jesus was enthroned as King and poured out upon them his Spirit, the Old Testament popped open. When our Lord Jesus rode into Jerusalem on an ass's colt, John tells us the whole thing went over their heads. They did not have a clue what was happening at the time. But later Zechariah's prophecy flamed light, as they realized that they had witnessed its actual fulfillment on that day when they saw the Savior riding into Jerusalem.

How thankful we ought to be for the blessed gift of God the Holy Spirit, who alone can open to our dull hearts and minds the things of Christ (John 7:39; 14:26).

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(John 7:39) “(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)”

(John 14:26) “But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

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Our text begins with a command to rejoice. — “**Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem!**” Zion is simply another name for Jerusalem. Zechariah repeats himself for emphasis. The phrases “daughter of Zion” and “daughter of Jerusalem” refer to the citizens of Zion and Jerusalem. This command to rejoice is given to the church of God. It is God’s command to us. He is telling us to draw our waters out of the Well of Salvation with joy. And he tells us why we should do so.

“**Behold, thy King cometh.**” — Zechariah is not talking about Zerubbabel, or Judas Maccabeus, or Alexander the Great, but about the Lord Jesus Christ, Messiah the Prince, as Daniel called him (Daniel 9:25). This is the sum of all the good news in the world. — “*Behold, thy King cometh.*” Behold and see this great sight. What is there on earth to be compared to it? Let this blessed fact swallow up every sorrow and cause songs of joy to burst from our hearts (Jeremiah 31:12).

(Jeremiah 31:12) “Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.”

“*Hosanna in the highest; Blessed is he that cometh in the name of the Lord!*”

Now, let every believer be sure to read the prophecy as the promise of God to you personally. — “**Behold, thy King cometh unto thee.**” — There is no

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king like our King. Christ Jesus, your Lord and your King comes to you, for your everlasting benefit.

The church, the city of God is here called to gladness and shoutings of joy. Babylon may mourn, but Zion must rejoice. Egypt may howl, but Jerusalem must shout. O children of God, *“rejoice and be exceeding glad.”* Be not of a heavy heart. *“Whosoever believeth that Jesus is the Christ is born of God;”* and all who are born of God are citizens of the joyous city, the city of the great King.

Jerusalem has a King. He is *“the great King,” “King of kings and Lord of lords,” “King of Israel,” “King of nations,” “the Prince of the kings of the earth.”* His name is Jesus of Nazareth. He is *“the Word made flesh,”* the God-man, *“Emmanuel, God with us.”* — *“Thy King.”* It is written, in **Psalm 149:2,** *“Let the children of Zion be joyful in their King!”*

Nothing is said here of Zion being joyful in what their King had done for them. Those things, in their proper place, are truly sweet subjects of praise. But the subject of Zion's praise is, first and foremost, Christ himself. Let us never forget this apparently small, but most important, distinction. The Lord is gracious in his gifts, gracious in his love, gracious in his salvation. Every thing he gives is from his mercy, and to be acknowledged with praise and thanksgiving. But it is Christ himself, not his gifts, that is the Object of our faith, hope, love and joy. It is Christ himself I want and must have. In him I have all things and abound. Without him I am lost forever!

(Philippians 4:4-8) “Rejoice in the Lord alway: *and* again I say, Rejoice. (5) Let your moderation be known unto all men. The Lord *is* at hand. (6) Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. (7) And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. (8) Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.”

PRESENT TENSE

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Now, read the prophecy as it is written, in the present tense. — “*Behold, thy King cometh unto thee!*” — For four thousand years he was “the coming one.” For four thousand years the promise spoke of his coming. Now he has come. But, I like to read the Word of God with personal application. “*Behold, thy King cometh unto thee!*” (Song of Solomon 2:8; 3:6)

- In His Word.
- By His Spirit.
- In His House.
- In His Ordinances.
- In Saving Grace.
- In Reviving Mercy.
- In Restoring Goodness.
- In Great Faithfulness, Tender-mercy, and Lovingkindness!

(Song of Songs 2:8) “The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.”

(Song of Songs 3:6) “Who *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?”

O “thy King cometh unto thee;” and he bids you come to him (Matthew 11:28-30).

(Matthew 11:28-30) “Come unto me, all ye that labour and are heavy laden, and I will give you rest. (29) 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. (30) For my yoke *is* easy, and my burden is light.”

“**He is just, and having salvation.**” — He is just that he might justify us by his righteousness, and save us by his merit and his grace. He is the Just and a our Savior, just and the Justifier of all who trust him. He is our Savior because he is our Justifier, because he is the Just One. He has a righteous salvation for unrighteous men. It is salvation to the uttermost, because he is mighty to save and just to save! Jesus Christ the righteous came into the world to save sinners.

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He comes to us “having salvation!” Oh, how I love those words — *“having salvation.”* Don't you? He comes to our poor souls with salvation in his hand to execute. He had the salvation of our souls in his heart from eternity. It was trusted to his hands as our Surety before the worlds were made. The covenant of grace, in which salvation is the principal article, was made with him; and he, as the Surety of that covenant, undertook the work. In the fulness of time, being sent of the Father, he came into the world to save his people from their sins. Entering once into heaven with his own blood, he obtained eternal redemption for us. And now, *“thy King cometh unto thee — having salvation!”*

Zechariah continues to describe our King, telling us how he came to redeem us and how he comes to save us. — *“Lowly, and riding upon an ass, and upon a colt the foal of an ass.”* — Our great King was meek and lowly; even when he came to Jerusalem in triumph. He showed his meekness by the way he came. No troops of soldiers; no guards; no procession; no banners waving! No chariot, no war horse! He rides upon an ass, and alongside there is the colt, the foal of an ass, just as they were found, unprepared and unadorned. He is at once the most lofty and the most lowly of the sons of men. None ever came from such a height, or went down to such a depth as he (2 Corinthians 8:9).

O sinner, come and learn of this lowly one. He will give you rest. Give him your fullest confidence, in spite of all the evil, and the darkness, and the folly that in you. Keep ever near his side. Look at him, love him, speak to him, trust him. Does he frown? Does he turn away? No, he bids us welcome; and the more we need him, the more welcome we are.

AN ALLEGORY

There is more to be learned from this prophecy than its historic fulfillment by our Lord's triumphal entry into Jerusalem. There are spiritual things revealed here that tell us how it is that God our Savior saves his elect. As the Holy Spirit tells us in Galatians 4 that the story of Sarah and Hagar is an allegory, this too is an allegory. It is a prophecy of a true, historical event; but it is more. It portrays God's free, sovereign, saving grace in and by our Lord Jesus Christ.

We must never spiritualize Holy Scripture. I mean by that statement that we must never twist the Scriptures into whatever it is we want them to

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teach. To do so is to treat the Word of God with horrible irreverence. **Yet, when we read the Word of God, we are always to look for the spiritual meaning, the gospel message, each particular passage is intended to convey,** knowing that every event in the earthly life of our Savior and every miracle performed by him is written in the Book of God to give us a picture, and object lesson about his great salvation.

When we read the Book of God in this way, it comes to life. When my grandson, Will, was just a couple of years old, he walked over to the office one Sunday morning and crawled up on my lap, while I was preparing to preach. Pointing to my opened Bible, he asked, “Poppy, Is this where Jesus lives?” I gave him a longer answer, but the fact is, the answer to his question is “Yes, the Lord Jesus lives right here in this blessed Book.”

Every word he spoke, every movement he made, every step he took was predetermined before the world began for the salvation of his elect and was designed by God’s eternal decree to show us something of God’s sovereign, electing, redeeming, saving, mercy, love and grace through Christ our Redeemer. Even the small details, those things that appear to be no more than records with information, show forth his great salvation.

I have said all that to say this. — **The Lord Jesus still comes “riding upon an ass” when he comes to save his own.** When we think of our Lord Jesus riding the wild ass’s colt through the streets of Jerusalem, we ought to see it as a picture of his sovereign, electing, fetching, irresistible, saving grace.

The prophet Zechariah shows us here that when Christ rode into Jerusalem, his triumphal entry was made in the way it was made to display the character of his kingdom, and his work as our King. He came riding “*an ass, an upon a colt, the foal of an ass,*” to show himself in the infinite humility of his grace as One who is “*just and having salvation.*” He comes to break the bow of war and “*speak peace unto the heathen,*” and to do so in universal dominion “*from sea to sea, even to the ends of the earth.*”

JOB 11:12

Now, turn to Job 11:12. Here we will see who the wild ass’s colt is, upon whom the King of Glory rides through the streets of Jerusalem in triumphant grace.

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(Job 11:12) “For vain man would be wise, though man be born *like* a wild ass’s colt.”

The ass’s colt upon which our Savior rode through Jerusalem is in Scripture a picture of fallen man. You and I are all born by nature “*like a wild ass’s colt*,” foolish, senseless, and stubborn, given to lust and debauchery, and wild. As the wild ass will not bear the yoke, so none will ever bow to the yoke of Christ, except the Son of God break him. Man by nature is like “*a wild ass used to the wilderness, that snuffeth up wind at her pleasure*” (Jeremiah 2:24; Job 39:5).

In the movies we see old men and women riding donkeys, and get the idea that they are nice, gentle, sweet animals, the kind you would like to have for pets, if you just had the room. But that is never the case by nature. It is their nature to be mean. If you try to get one to ride you, to carry a load, to pull a cart until he is broken and tamed, he will buck, and kick, and bite. If all else fails, he will just sit down.

That’s petty good picture of man. Made by God and made for his glory, all men ought to gladly give thanks to him, submit to his rule, worship him, and give him his due. But...

- Just try to get one to worship God. — Watch him kick!
- Tell these sweet, religious wild asses the truth about man, about God, about Christ, about redemption and grace. — Watch them buck and bite!

But when the King of Grace mounts the wild ass, he is broken and gladly ridden.

I wonder — Is there a wild ass’s colt here? I once read that one of the rarest mammals in world is the African Wild Ass. There are not more than a few hundred in the world. I am not really very interested in that. But I am interested in the people represented in our text by the wild ass’s colt. And I can tell you that they are very, very rare.

To understand these things aright,
This grand distinction should be known:
Though all are sinners in God’s sight,
There are but few so in their own.
To such as these our Lord was sent;

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They're only sinners who repent.

What comfort can a Savior bring
To those who never felt their woe?
A sinner is a sacred thing;
The Holy Ghost hath made him so.
New life from Him we must receive,
Before for sin we rightly grieve.

This faithful saying let us own,
Well worthy 'tis to be believed,
That Christ into the world came down,
That sinners might by Him be saved.
Sinners are high in His esteem,
And sinners highly value Him.

PEACE SPOKEN

Now, read verse 10, and see how our blessed King gives his people peace.
— *“And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen.”*

First, he takes away our weapons of war, disarming us by his omnipotent grace (Isaiah 2:2-4; Micah 4:1-5).

(Isaiah 2:2-4) “And it shall come to pass in the last days, *that* the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. (3) And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. (4) And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”

(Micah 4:1-5) “But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of

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the mountains, and it shall be exalted above the hills; and people shall flow unto it. (2) And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. (3) And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. (4) But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*. (5) For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.”

When the Lord Jesus Christ comes to his people in the saving operations of his grace he puts an end to the warfare between man and God, and puts an end to the warfare between men and men. — But how? Read the next line.

“*He shall speak peace unto the heathen.*” — He made peace for us by the blood of his cross, and reconciled us to our God. Yet, we were still enemies in our minds until he spoke peace to our souls by the gospel (Colossians 1:18-21; Isaiah 40:1-2).

(Colossians 1:18-21) “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. (19) For it pleased *the Father* that in him should all fulness dwell; (20) And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. (21) And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled.”

(Isaiah 40:1-2) “Comfort ye, comfort ye my people, saith your God. (2) Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins.”

The church of God, Jerusalem, is the city of peace, the true Salem. From here the sound of peace, the gospel of peace, goes out to the heathen; and

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our Savior speaks “*peace to them that are afar off.*” The sound of peace goes out from Salem to the whole world. Zion’s King is a King whose dominion is a universal. — “*His dominion shall be from sea even to sea, and from the river even to the ends of the earth!*”

While there is a sense in which these things may be applied to the glorious second advent of our Savior, I remind you that Zechariah is not talking about that. His prophecy is about the first advent of our Redeemer. Here he is telling us that which is the sure result of his accomplished redemption. — “*His dominion shall be from sea even to sea, and from the river even to the ends of the earth!*” We see how this prophecy is fulfilled in the very language of the New Testament (Acts 2:32-33, 36; 5:30-32; John 17:2; Romans 14:9; Philippians 2:9-11; 1 Corinthians 15:25).

(Acts 2:32-33) “This Jesus hath God raised up, whereof we all are witnesses. (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”

(Acts 2:36) “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

(Acts 5:30-32) “The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. (31) Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. (32) And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.”

(John 17:2) “As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”

(Romans 14:9) “For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.”

(Philippians 2:9-11) “Wherefore God also hath highly exalted him, and given him a name which is above every name: (10) That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; (11) And *that* every

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tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.”

(1 Corinthians 15:25) “For he must reign, till he hath put all enemies under his feet.”

The best commentary I have read on our Lord’s dominion is **Psalm 72**.

(Psalms 72) *A Psalm* for Solomon. “Give the king thy judgments, O God, and thy righteousness unto the king’s son. (2) He shall judge thy people with righteousness, and thy poor with judgment. (3) The mountains shall bring peace to the people, and the little hills, by righteousness. (4) He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. (5) They shall fear thee as long as the sun and moon endure, throughout all generations. (6) He shall come down like rain upon the mown grass: as showers *that* water the earth. (7) In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. (8) He shall have dominion also from sea to sea, and from the river unto the ends of the earth. (9) They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. (10) The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. (11) Yea, all kings shall fall down before him: all nations shall serve him. (12) For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper. (13) He shall spare the poor and needy, and shall save the souls of the needy. (14) He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. (15) And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised. (16) There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth. (17) His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed. (18) Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things. (19) And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory; Amen, and Amen. (20) The prayers of David the son of Jesse are ended.”

ZION'S JOY**PRISONERS SENT OUT**

Now, let's read Zechariah 9:11. Here the prophet of God declares to Zion how the Lord Jesus obtained our peace.

(Zechariah 9:11) "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water."

How sweetly and blessedly God the Father here speaks to his church as one with his darling Son, our Covenant Surety and Mediator. Perhaps this word of grace should be read as coming from Christ himself, the great King who comes and speaks peace. How fully this promise is answered, in the experience of every chosen, blood bought sinner when the Son of God makes his own willing in the day of his power (Isaiah 42:1-4, 6-7; 61:1-3; Luke 4:16-19).

(Isaiah 42:1-4) "Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. (2) He shall not cry, nor lift up, nor cause his voice to be heard in the street. (3) A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. (4) He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

(Isaiah 42:6-7) "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; (7) To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house."

(Isaiah 61:1-3) "The spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; (2) To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; (3) To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of

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heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.”

(Luke 4:16-19) “And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. (17) And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, (18) The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, (19) To preach the acceptable year of the Lord.”

By the merit of his sin-atonement blood and the power of his omnipotent grace, according to the terms of the everlasting covenant of his grace our great King, the Lord Jesus Christ, brings every member of his church, every chosen, adopted heir of grace out of their prison.

God's elect belong to Christ eternally, though secretly, until called by his grace. In the same way, we belonged to the general assembly and church of the firstborn, whose names are written in heaven, in the Lamb's book of life from everlasting. Yet, by nature, we were children of wrath, even as others, prisoners to sin, under its power, dominion, and guilt. As such we were arraigned by the law as guilty sinners, convicted, condemned, and shut up in prison, a dark and lonesome dungeon, without water, without God, without Christ, without peace, and without hope, until the Lord Jesus Christ, our Great King, came to us in omnipotent grace and sent us forth from the pit.

- I was a prisoner, shut up under the law and justly condemned.
- I was a prisoner in a deep, miry pit, from which I had no hope of escape.
- It was a pit with no water.
- But I was a prisoner for whom a covenant of grace, and life, and peace was made from eternity.
- I was a blood bought, ransomed, redeemed prisoner.
- Blessed be his name, I was one of Christ's prisoners!
- At the appointed time of love, the Lord Jesus sent me out of the pit, by the blood of the everlasting covenant.

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Once my soul was astray from the heavenly way,
And was wretched and vile as could be;
But my Savior above, gave me peace from above,
When He reached down His hand for me.

I was near to despair when He came to me there,
And He showed me that I could be free;
Then He lifted my feet, gave me gladness complete,
When He reached down His hand for me.

How my heart does rejoice when I hear His sweet voice
In the tempest to Him now I flee;
There to lean on His arm, where I'm safe from all harm.
Since He reached down His hand for me.

When my Savior reached down for me,
When He reached down His hand for me;
I was lost and undone without God or His Son,
When He reached down His hand for me.

That is the sweet, blessed message of Zechariah 9:9-11.

(Zechariah 9:9-11) “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. (10) And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth. (11) As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.”

Amen.