



Daily Verse and Comment

[Zechariah 9:9](#)

(9) ' Rejoice greatly, O daughter of Zion!
Shout, O daughter of Jerusalem!
Behold, your King is coming to you;
He *is* just and having salvation,
Lowly and riding on a donkey,
A colt, the foal of a donkey.

[Matthew 21:1-5](#)

(1) Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, (2) saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose *them* and bring *them* to Me. (3) And if anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately he will send them.” (4) All this was done that it might be fulfilled which was spoken by the prophet, saying:

(5) “ *Tell the daughter of Zion,
‘ Behold, your King is coming to you,
Lowly, and sitting on a donkey,
A colt, the foal of a donkey.’ ”*

New King James Version

[Zechariah 9:9](#) is a well-known prophecy, fulfilled at Christ's first coming, that contains the common theme of shouting that accompanies God's presence. In this prophecy, the shouting by the people of Zion/Jerusalem would be on account of their King coming to them, bringing salvation.

[Jesus Christ](#) fulfilled this prophecy of the Messiah entering Zion on a donkey during His triumphal entry into Jerusalem ([Matthew 21:1-5](#)). Yet it was not

just His riding on a donkey that was fulfilled; the detail regarding shouting also came to pass. A tremendous cry went up from the people. Whether they recognized it or not, the multitudes were announcing the presence of their King:

Then the multitudes who went before and those who followed cried out, saying: “Hosanna to the Son of David! ‘Blessed is He who comes in the name of the LORD!’ Hosanna in the highest!” And when He had come into Jerusalem, all the city was moved, saying, “Who is this?” So the multitudes said, “This is Jesus, the prophet from Nazareth of Galilee.” ([Matthew 21:9-11](#))

The King—the Son of David—was in the presence of the multitudes, and they were crying out—they were shouting, as was only fitting. Of course, He had been among them for three-and-a-half years, and His presence did not evoke shouting everywhere He went. His entry, however, was an extraordinary occasion to draw attention to the fact that [God](#) was present and something significant was happening. He had been among them for half a prophetic week, healing, teaching, warning, and performing signs, but now His earthly work was almost finished. He fulfilled [Zechariah 9:9](#) by entering Jerusalem on a donkey in the lead-up to the covenant memorial of [Passover](#).

For those with eyes to see, what was happening was as plain as day: They were shouting in celebration, honor, and recognition of their King. As Zechariah prophesied, He had salvation for those who would accept Him. *Hosanna*, a transliterated Hebrew word, is a plea that means “save now” or “save, we pray.” The people were shouting, “Save now!” while their King entered Jerusalem with salvation. They took the words they called from [Psalm 118:25-26](#), a Messianic psalm.

Some had made the connection, but not everyone was pleased ([Luke 19:37-40](#)). As was their custom, the Pharisees were offended by Him because they felt threatened. Since they focused only on their own positions, they could not [see God](#). Jesus answered them with a declaration that if His people failed to shout, the stones themselves would take up the cry!

Part of His statement deals with the creation—whether men or stones—rightly praising Him as the Creator. Shouting was not just fitting but

absolutely *required* on this occasion. His words about stones crying out may also refer to [Habakkuk 2:11](#), a prophecy of woe against those who covet unlawful gain, those who feather their nests at the expense of others, something He accused the Pharisees of doing (see [Matthew 23:16-26](#)). In that verse, God says, “The stone will cry out from the wall, and the beam from the timbers will answer it.” In other words, the stones and other parts of the house would cry out as it crumbled on the occupants. In this case, Jesus' words were both a defense of the people's appropriate shouting in His honor and an allusion to destructive judgment upon a wicked house.

Christ Himself foretold the people's shouting the words of Psalm 118—“Save now . . . Blessed is He who comes in the name of the LORD!” He uttered the prophecy during His final journey to Jerusalem ([Luke 13:34-35](#)). He was still some distance from Jerusalem when He prophesied that the city would not see Him until the citizens proclaimed the words of Psalm 118. When some of them indeed shouted, “Blessed is He who comes in the name of the LORD!” He entered Jerusalem on a donkey as their King with salvation, thus fulfilling [Zechariah 9:9](#).

Though some welcomed Him, His reception by the religious authorities was entirely hostile, and as He foretold, their house was left desolate shortly thereafter. They had searched the Scriptures after a fashion, trying to gain eternal life for themselves, but their rotten hearts would not allow them to see that the Scriptures testified of Jesus of Nazareth.

In the same way, many religious Jews today observe the Day of Shouting (*Yom Teruah*) without acknowledging that the shouting points to the divine King, Jesus Christ. And as Jesus prophesied, they will not see Him until they proclaim, “Blessed is He who comes in the name of the LORD!”—that is, until they acknowledge Him as Messiah.

— David C. Grabbe

To learn more, see:
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