

**Prayer:**

**Slide # 1**

**Theme:** *Christ the King*

**Outline:**

- Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)
- Chp. 3 The Forerunner of the King and the King’s baptism.
- Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)
- Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)
- Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)
- Chps. 11-12 The Rejection of the King.
- Chp. 13 The Parables of the King.
- Chps. 14-16 The Revelations of the King.
- Chps. 17-20 The Instructions of the King.
- Chps. 21-23 Formal Rejection of the King.**
- Chps. 24-25 The Predictions of the King.
- Chps. 26-27 The Passion of the King.
- Chp. 28 The Resurrection of the King.

We now come to the final week of Jesus’ earthly ministry. Matthew 21 presents 5 key events in the Jerusalem area related to this last week.

**Slide # 2**

- The Triumphal Entry – Matt. 21:1-11
- The Cleansing of the Temple – Matt. 21:12-17
- The Lesson of the Fig Tree – Matt. 21:18-22
- Conflict over Christ’s Authority – Matt. 21:23-27
- Parables Indicting Israel’s Religious Leaders – Matt. 21:28-46

Today in our study we come to one of the climactic turning points in Christ’s ministry; namely what is commonly called “***The Triumphal Entry***”.

As seen in John 12:1 Jesus had come from Jericho to Bethany 6 days before the Passover. Bethany was located about 2 miles east of Jerusalem.

### **Slide # 3**



It was here at Bethany that the family of Lazarus who had been raised from the dead just shortly before this made Jesus a supper. Evidently Jesus arrived here on Friday and stayed there through the Sabbath before entering into Jerusalem on Sunday in what has come to be called “**Palm Sunday**”. It is thought that Jesus probably went back and forth between Bethany and Jerusalem throughout this last week (cf. Matt. 21:17).

We know from our study last week that a great crowd followed Jesus out of Jericho (Mt. 20:29). In addition, there were many Jews coming from every direction to celebrate the Passover. It is estimated that about 2 million people showed up annually in and around Jerusalem for the Passover event.

It is in this context that Jesus makes His last trip up to Jerusalem. And this visit was different in that Christ’s entrance on this occasion was specifically planned and promoted so that prophecy might be fulfilled. Prior to this Christ had cautioned people not to make Him known as the Messiah but now it is purposely put on full display.

In Bethany there was fervor over the raising of Lazarus from the dead which have happened shortly before this. It had reached the point where the Sanhedrin (the Jewish supreme court) decided that they needed to get rid of Jesus once and for all lest the Romans get involved and suppress this Messianic fever and in the process do away with them as a nation (Jn. 11:47-54).

So Messianic enthusiasm over Jesus was developing into a high fever pitch which caused the religious leaders in Israel to plot Christ’s death. In their minds He had to go. It is amazing how callously they discounted the obvious evidence such as Christ raising Lazarus from the dead. Their response was to want to kill Lazarus too – to want to kill the evidence (Jn. 12:10). They were not interested in objective truth.

The significance of the Triumphal Entry is seen in the fact that it is recorded in all 4 gospels (Matt. 21:1-11; Mk. 11:1-10; Lk. 19:28-44; Jn. 12:12-19).

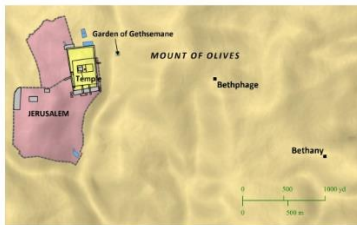
### **Matthew 21:1–11 (NKJV)**

**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.**

It is thought that Bethphage was halfway between Bethany and Jerusalem – about 1 mile outside of Jerusalem on the eastern side of the Mount of Olives.

The Mount of Olives is an important place in the Bible both historically and eschatologically. It was from there that the glory of the LORD departed as it left the Temple as seen in Ezekiel (Ezek. 9:3; 10:4; 18-19; 11:22-23). It was from there that Jesus ascended to heaven after His resurrection as seen in Acts 1:8-12; and it to the Mount of Olives that Jesus will one day return at the Second coming as seen in Zech. 14:4.

### **Slide # 4**



From Bethphage (which means **“house of figs”**) Jesus sent two of His disciples to a nearby village to get a donkey tied up with her colt and bring them to Him.

We see here in verse 2 the omniscient supernatural knowledge of Christ on display. He told them exactly what they would find in this village; namely a donkey tied up with her colt.

The donkey was an animal symbolic of humility and peace. When Solomon was introduced to Israel as her next king he was brought in riding on a donkey (1 Kg. 1:33, 38, 44). David was a man of war, but Solomon’s reign was characterized by peace.

Only Matthew mentions the colt's mother – perhaps to emphasize that it was a young colt which Jesus was to ride - and as both Mark and Luke point out which had never been ridden (Mk. 11:2; Lk. 19:30).

**3 And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them.'**

This may indicate an element of prearrangement. Perhaps Jesus had earlier said to this owner that at some point He would need to use his donkey and that the owner was good with this. On the other hand, perhaps this person was a believer in the Lord and just the message that the Lord had need of the donkey was sufficient.

Whatever the background specifics again we see the Lord knew exactly what was going to happen.

Note Jesus refers to Himself here as "**Lord**" in reference to Him orchestrating these events. He was the Master in charge. Lord means Master – One Who has controlling authority and power.

What is significant is the fact that this action was so contrary to His preceding ministry. After His rejection was evident, the King had carefully withdrawn from the cities and avoided the religious leaders, but now He intentionally and openly parades into Jerusalem in the midst of the hierarchy. – **Stanley Toussaint**

**4 All this was done that it might be fulfilled which was spoken by the prophet, saying:**

Verse 4 is an interpretive comment emphasizing that all that was happening was in fulfillment of prophecy.

**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.' "**

This verse is a combination quote from Isaiah 62:11 and from Zechariah 9:9. Under inspiration it is quoted exactly the way it is for a specific reason. Rather than use the first clause from Zechariah 9:9 Jesus brought in Isaiah 62:11 for this opening clause. The Zechariah 9:9 reference begins with "**Rejoice greatly, O daughter of Zion!**" but in truth Jerusalem largely failed to recognize Jesus as her King at this point, but rather needed to have Him introduced to her as KING which is exactly what the language adapted here from Isa. 62:11.

Instead of being an occasion of rejoicing Jesus wept over the city as He approached it as seen in Luke 19:41. So instead of a call to rejoice Jesus instead quoted from Isaiah 62:11 which fit the context perfectly as an evangelistic call to recognize Jesus for Who He was as their King.

### **Slide # 5**

#### **Isaiah 62:11 (NKJV)**

**11** Indeed the LORD has proclaimed To the end of the world: “**Say to the daughter of Zion,** ‘Surely your salvation is coming; Behold, His reward is with Him, And His work before Him.’ ”

“Say to the daughter of Zion” corresponds to “Tell the daughter of Zion” in Matt. 21:5.

The word **Zion** literally means "**fortification**". The first mention of Zion in the Bible is found in 2 Sam. 5:7 when David captured an ancient Jebusite fortress which was thereafter called "the city of David". Zion is essentially synonymous with Jerusalem and is called "the city of David" as well as "the city of God".

Zion in effect is OLD Jerusalem in the historical sense of the word. It refers to the south-eastern hill of Jerusalem. This is where David built his royal palace and later where Solomon built the temple (cf. 1 Kings 8:1; 2 Kings 1; Kings 19:21; 1 Kings 19:31; 1 Chronicles 11:5; Ps. 2:6; 48:2, 11-12; 132:13). Zion signifies the epicenter of God's rule and presence on earth.

So, Zion at core refers to the temple mount, but is also used in reference to the entire city of Jerusalem (cf. Isa. 40:9); to the land of Judah (cf. Jer. 31:12); or even to the entire nation of Israel as a whole (cf. Zech. 9:13). Context determines the exact nuance in view; but most generally Zion refers to Jerusalem, and specifically to the Temple Mount.

Zion (Jerusalem) is to be told that her King is coming and that He is coming in this fashion – lowly and sitting on a donkey, a colt, the foal of a donkey. This gives very specific detail in perfect accord with the prophecy of Zech. 9:9.

### **Slide # 6**

#### **Zechariah 9:9 (NKJV)**

**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.**

There could be no doubt that Jesus is being announced as the Messianic KING who is being formally presented to Jerusalem! This was a climactic announcement! Earlier it had been veiled but now it is being heralded about explicitly.

And how is the KING coming? Well, He is coming in humility (lowly) as indicated in Him riding in on a donkey, and very specifically a colt (a young male donkey) which would be a foal (a young donkey).

500 years before it happened Zechariah prophesied that the Messianic King would one day come to Jerusalem specifically riding in on a young male donkey. This was the day! It was fulfilled to the letter!

Note the language “**Behold your King**” which is the theme of the book. The fact that Jesus was the royal Messiah being presented could not have been more explicit. We saw Jesus was born “**King of the Jews**” as observed by the wise men in Matthew 2:2. Psalm 48:2 calls Jerusalem “**the city of the great King**”. In Matthew 5:35 Jesus also called Jerusalem “**the city of the great King**”.

Jesus is the great KING coming to Jerusalem – the city of the great King. This is His special city destined to be the kingdom capital of the world.

The Jews recognized Zech. 9:9 as a Messianic prophecy but they also recognized Dan. 7:13 as a Messianic prophecy.

### **Slide # 7**

#### **Zechariah 9:9 (NKJV)**

**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.

#### **Daniel 7:13 (NKJV)**

**13** “I was watching in the night visions, And behold, One like the Son of Man, **Coming with the clouds of heaven!** He came to the Ancient of Days, And they brought Him near before Him.

Here was the conundrum: How could the Messiah come lowly riding on a donkey and at the same time come with the clouds of heaven. The Jews wrestled with this. What is the answer? Well, the answer is that there are **TWO COMINGS**. At His first coming He comes to Jerusalem in humility riding in on a donkey but at the Second Coming He will come on the clouds of heaven.

Rightly divided the Bible speaks with absolute precision at every point!

**6 So the disciples went and did as Jesus commanded them.**

**7 They brought the donkey and the colt, laid their clothes on them, and set Him on them.**

The disciples went and did exactly as Jesus had instructed. They brought the mother donkey and her foal and put their clothes on them as a make-shift saddle. And then set Jesus on these garments. In comparing the gospels it is very clear that Jesus rode the young colt and not the mother donkey.

This is significant because as related in Mark and Luke this colt had never been ridden before. Normally, a young animal unbroken will buck and be unruly until trained. But this young animal was under the control of the Lord. Indeed, Jesus is MASTER over all.

In addition, a young untrained animal like this would be expected to be spooked and out of control in the context of an uproarious crowd, but there is no hint of that in the narrative. Jesus as the Lord, the KING, rode into Jerusalem on this young untrained donkey without any problem.

In the midst, then, of this excited crowd, an unbroken animal remains calm under the hands of the Messiah who controls nature (8:23-27; 14:22-32). Thus, the event points to the peace of the consummated kingdom (cf. Isa. 11:1-10). – ***D.A. Carson***

**8 And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road.**

It seems various groups were all converging at the same time. There was the great multitude that followed from Jericho (20:29); there were probably those represented who saw Jesus raise Lazarus from the dead (Jn. 12:17-18); and then there were those in the city of Jerusalem coming out to meet Jesus wondering what all the commotion was about. The scene was that of a spontaneous royal procession.

Spreading their clothes on the road symbolized the crowd's submission to Jesus as King (cf. 2 Kg. 9:13). Spreading palm branches on the ground was associated with celebrating victory for the Jews as seen on Jewish coinage.

**Slide # 8**



This is a 2000-year-old bronze coin minted during the Jewish Bar Kokhba revolt (132-136 A.D.) against the Roman empire. During the revolt the Jews began minting coins by pressing their own insignia on top of already circulating Roman currency. It made the statement that they would ultimately prevail in victory through their Messianic hopes.

Since the days of Maccabean revolt (some 200 years before Jesus' Triumphal Entry), palm leaves had represented independence to the Jewish people. Whenever they felt the oppression of Rome, the Jewish people waved palms ("branches from the trees") as a way of saying, "We shall be free someday." – **David Jeremiah**

So as the people were waving palm branches and laying them down on the road, they were expressing their hope that Jesus was the Messiah who was now here to throw off Roman bondage and bring Israel into kingdom prominence.

Previously, Jesus had avoided such an open display of His Messiahship (cf. 8:4; 9:30; 12:16; 17:9), but not now. Previously He had privately made known His Messiahship to individuals (Jn. 4:26; Mt. 16:16-20) but now this truth was climactically being put forth publicly before all. Now He was officially presenting Himself to Jerusalem as the nations Messiah-King.

**9 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!"**

In this emotionally charged context of Messianic fervor the multitudes began to cry out "***Hosanna to the Son of David! Blessed is He who come in the name of the LORD! Hosanna in the highest!***"

There is a lot being said here and it is all Messianic in nature. They were basically chanting from the Messianic Psalm of Psalm 118. This was the last of the Hallel Psalms (Praise Psalms – Ps. 113-118) sung at the Passover.

**Slide # 9**



**Psalm 118:25–26 (NKJV)**

**25 Save now, I pray**, [Hosanna] O LORD; O LORD, I pray, send now prosperity.

**26 Blessed is he who comes in the name of the LORD!** We have blessed you from the house of the LORD.

Hosanna meant “**save now**”. **Son of David** was clearly a Messianic title in recognition that as God promised to David (in what is called the Davidic Covenant) that the Messiah would be a descendant of David who would forever sit on David’s throne and rule forever (2 Sam. 7:12-16).

Thus, this was at once a recognition of Jesus as the Messiah and a petition to Him to save them now. Sadly, they did not realize how Jesus was indeed coming to save them by way of the cross. They didn’t understand Passover.

And when Jesus didn’t turn out to be the kind of political Messiah they expected and hoped for they then turned on Him and called for His crucifixion. In effect they were crying out for Messianic deliverance from their Roman oppressors. They were thinking about national salvation, and not personal salvation from sin.

And one can understand historically why they might think this way. Back in the OT during the oppression of the Jews by Antiochus IV Epiphanes (who ruled from 175 -164 BC) a Jewish man by the name of Judas Maccabeus (nicknamed “the hammer”) led the Jews in overthrowing the Syrians resulting in the Jewish temple being restored. In the context of Antiochus Epiphanes Daniel 11 prophesied of some who would be holy rebels against this wickedness.

**Slide # 10****Daniel 11:32 (NKJV)**

**32** Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and **carry out great exploits.**

Doing great exploits for God means they took strong stands for God and accomplished noble feats for Him. They did heroic things, military things, in the name of God. Judas Maccabeus was one of these heroic leaders.

The Jews at that time hailed Judas Maccabeus as a legend and made application to his heroics from Psalm 118 which is called “**The Conqueror’s Psalm**”. Judas Maccabeus had brought about a military victory and it seems the Jews of Jesus’ day were now thinking in the same vein in relation to Jesus.

[Judas Maccabeus’] deliverance was, however, a military victory. Many who hated the Romans would likewise sing hosanna to Jesus in anticipation of their being driven out of Jerusalem, even as Maccabeus had driven out the [Syrians]. – **Ed Glasscock**

“**Blessed is He who comes in the name of the LORD**” was clearly a Messianic designation as seen in Psalm 118:26. This was a praise declaration and recognition that Jesus was the Messiah Who came in the power and authority of God. The Messiah was to be the most blessed person Who comes representing God and His program. Truly this was Jesus, but they did not understand God’s program and what He was doing.

And so they cried out, “**Hosanna in the highest**” as if calling on God to bring about Messianic deliverance by way of Jesus right now.

However, just five days later, these same multitudes – apparently disappointed by His meek submission to arrest and torture by the Jewish and Roman rulers – were calling for His crucifixion, preferring to release Barabbas who had led a rebellion against the Romans (Matthew 27:21-22). – **Henry M. Morris**

This is a lesson on how people can be so fickle – claiming to believe in Jesus but in reality, wanting Him on their own terms. But that is not how it works with Jesus. We must come to Him on His terms. We must accept Him on His terms. He is the Lord of us – not us of Him.

Many people today are open to a Jesus who they think will give them wealth, health, success, happiness, and the other worldly things they want. Like the multitude at the triumphal entry, they will loudly acclaim Jesus as long as they believe He will satisfy their selfish desires. But like the same multitude, a few days later, they will reject and denounce Him when He does not deliver as expected. When His Word confronts them with their sin and their need of a Savior, they curse Him and turn away. – **John MacArthur**

The way Mark phrases this it is clear that they were hoping that Jesus was the Messiah who would usher in the kingdom then and there.

### Slide # 11

**Mark 11:10 (NKJV)**

**10 Blessed is the kingdom of our father David That comes in the name of the Lord!** Hosanna in the highest!”

The Pharisees clearly understood the crowd was now openly recognizing Jesus as the Messiah and they were offended by it.

### Slide # 12

**Luke 19:39–40 (NKJV)**

**39** And some of the **Pharisees** called to Him from the crowd, “Teacher, **rebuke Your disciples.**”

**40** But He answered and said to them, “I tell you that if these should keep silent, the stones would immediately cry out.”

However, this was not a time to keep quiet. This was the God ordained time for Jesus to be formally presented and recognized for Who He is as the true Messiah. Nothing could stop it.

If He has previously considered the declaration of His dignity as dangerous, He now counts silence inconceivable...

- *Johann Peter Lange*

**10 And when He had come into Jerusalem, all the city was moved, saying, “Who is this?”**

All the city was “**moved**” is really an understatement. The word translated “**moved**” (Gk. seio) is the Greek word from which we get our English word “**seismic**” which we use in reference to earthquakes. More literally all of Jerusalem was **greatly shaken**. The repercussions were felt from one end of the city to the other. This had the attention of the entire city – just like if an earthquake shook and caused disruption for the entire city (cf. Mt. 2:3).

And all of Jerusalem was asking “**Who is this?**” That is the ultimate issue. All the way through Jesus’ ministry this is consistently the issue and now right before the cross this issue is once again being highlighted.

In Matt. 16 Jesus made this the ultimate question regarding His ministry saying, “**Who do men say, that I, the Son of Man, am?**” (Mt. 16:13). The answer was that they thought He was one of the prophets. They never really got above the level of seeing Jesus as merely a prophet.

Jesus then asked the disciples, “**But who do you say that I am?**” (Mt. 16:15) and Peter under inspiration answered correctly, “**You are the Christ, [the Messiah – the promised Coming Deliver] the Son of the living God.**” (Mt. 16:16).

Here is what they missed: Jesus is the promised coming One Who is of the very nature of God. He is God come in the flesh! At the end of His ministry Jerusalem was still asking, “**Who is this?**”

Note many of the pilgrims who followed Jesus from Galilee into the city KNEW Who He was – designating Him as “**the Son of David**” Who comes in the name of the LORD (v. 9). But Jerusalem, the capital of Israel, the religious headquarters, was oblivious. Therefore, Zion had to be told, “**Behold your King is coming to you**” (v. 5). Therefore, when Jesus came near to the city of Jerusalem, He “**wept over it**” (Lk. 19:41).

The cry of praise arose largely from the people who were visiting Jerusalem for the feast; the question originated from the inhabitants of the city. – **Stanley Toussaint**

**11 So the multitudes said, “This is Jesus, the prophet from Nazareth of Galilee.”**

We see here that the multitudes in general didn’t really get it either. They too saw Jesus as merely a prophet who hailed from Nazareth in Galilee. Even though they were caught up in the excitement of this Messianic “moment” yet they did not really see Jesus as the divine-Messiah.

This theme of WHO Jesus is drives this narrative. In the story just preceding the Triumphal Entry the multitude said to the blind men, “**Jesus of Nazareth is passing by**” (Lk. 18:37). In contrast the blind men cried out calling Jesus “**LORD**” and “**Son of David**” believing that He as the divine/human Messiah had kingdom authority to open their eyes. Thus, they saw Him as much more than merely a prophet.

We see the same phenomenon here in the Triumphal entry. Some in the crowd recognized Jesus as the Son of David who comes in the name of the LORD.

But the multitudes in general only saw Jesus as a prophet. In the emotion of the moment they were perhaps caught up in chanting Messianic lingo but most did not really believe it. This was the general consensus of the nation. They did not see Jesus as the divine-Messiah – only as a prophet. Thus, they missed the ultimate of issue of WHO Jesus really is.

### Slide # 13

This answer is a vivid portrayal of the blindness of Israel. It is not said that He is the Messiah; He is recognized only as a prophet, and that from miserable Nazareth. The very people among whom He had performed many marvelous [Messianic] miracles own Him only as a prophet (Matthew 16:13-14; 21:46). – **Stanley Toussaint**

Remember Peter in his great confession linked Jesus being the Messiah with Him being divine as the Son of God. This is the stuff of true faith. Jesus said He would build His Church on this Rock truth that He is Messiah-God. John then wrote the entire book of John so that we might believe in Jesus as Messiah-God and believing have life (Jn. 20:30-31).

Believing in Jesus for WHO He as Messiah-God is essential to a saving faith and then building on that we must believe in His finished work on the cross – which at this point lay straight ahead.

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This Triumphant Entry text is of great importance because it represents Christ's final and official presentation to Israel as their Messiah. This is seen in the fact that the prophecy of Zechariah 9:9 emphasizing the Messiah being presented to Jerusalem as her King is shown to be fulfilled to the letter in this event.

Further evidence that this was His official presentation to Israel is seen in the fact that the parables Jesus gave immediately following in Matthew 21 clearly show that Jesus as the Messiah has presented Himself to Israel but has been rejected.

The close connection of the parables with entrance into Jerusalem indicates that the interpretation of the parables is bound up with that event. – **Stanley Toussaint**

Of great note is that this event of the Triumphant Entry intersects with what has been called the greatest prophecy ever given; namely that Daniel 9:24-27 which is commonly called “The Seventy Weeks of Daniel” prophecy. In Daniel 9:24 it tells us that God has determined 70 weeks of special dealings with His people Israel. A week is a 7-year period of time. 70 times 7 is 490 – so God has determined 490 years of special dealings with Israel. A Jewish year was comprised of 360 days.

The divine time clock for the 490 years began ticking when the Persian king Artaxerxes issued a decree allowing the Jews to return under Nehemiah’s leadership to rebuild the city of Jerusalem (cf. Neh. 2:1-8).

**Slide # 14**

**Daniel 9:25 (NKJV)**

**25** “Know therefore and understand, That **from the going forth of the command To restore and build Jerusalem Until Messiah the Prince**, There shall be seven weeks and sixty-two weeks; [69 weeks =483 years/173,880 days] The street shall be built again, and the wall, Even in troublesome times.

Command to Rebuild.....	Messiah the Prince
	483 years
	173,880 days

**Slide # 15**

This exact period of time, which is 173,880 days, is the precise number of days that elapsed from March 5, 444 B.C. until March 30, A.D. 33, the day Jesus rode into Jerusalem for His triumphal entry (Lk. 19:27-44). The precision with which this prophecy was fulfilled is staggering! That is why I call it the greatest prophecy ever given.

– **Mark Hitchcock**

There would be exactly 69 weeks/483 years/173,880 days from the command to rebuild Jerusalem UNTIL the presentation the Messiah – and this was realized in Christ’s triumphal entry. Then as Daniel goes on to show there would be a GAP period in which there would be a pause prior to the fulfillment of the last week (seven year period of time). We right now are living in the GAP PERIOD which will come to a close with the Antichrist signing a 7-year covenant with Israel as seen in Daniel 9:27.

**Slide # 16****Overview of the 70 Weeks (Daniel 9:24-27)**

Dan. 9:24 – Overview of 70 weeks (490 yrs)

***Dan. 9:25 – The first 69 weeks (483 yrs)***

Dan. 9:26 – The GAP PERIOD

Dan. 9:27 – The 70<sup>th</sup> Week (7 yrs)

The point I am making this morning is that the 69 week period of time prophesied in Daniel 9:25 was fulfilled with exact precision to the very day in the triumphal entry of Jesus Christ as He rode into Jerusalem on the back of a young male donkey. The “***Until Messiah the Prince***” of Daniel 9:25 was fulfilled in the official presentation of Jesus to Israel as her Messiah in the Triumphal Entry. Indeed, this intersects with and is partial fulfillment of one of the greatest of all prophecies ever given.

In the cross reference of Luke 19 Jesus zeroed in on this VERY DAY saying...

**Slide # 17****Luke 19:42 (NKJV)**

**42** saying, “If you had known, even you, especially in **this your day**, the things that make for your peace! But now they are hidden from your eyes.

**Luke 19:44 (NKJV)**

**44** and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, **because you did not know the time of your visitation.**”

Jesus emphasized “this day” and “the time” to the Jewish people because He stood before them as the embodiment of this astonishing prophecy. The time of visitation had come on the exact day prophesied, but the Jewish people missed it because of their unbelief.

– **Mark Hitchcock**

The people knew but they would not believe, and because they would not believe they ceased to know. – **John MacArthur**

Even through the multitudes on the occasion of the triumphal entry cried out **“Hosanna to the Son of David!”** and **“Blessed is He who comes in the name of the Lord!”** they did so superficially. This should serve as a reminder to us that there is such a thing as superficial acclaim that is fickle and not genuine. This in general defined the crowd that day.

They said the right words, kind of like many will say “Lord, Lord” to Jesus on judgment day but it was never really real in their hearts and lives (cf. Mt. 7:21-23). They said **“Blessed is He who comes in the name of the Lord”** but they did so in a superficial way. But Jesus awaits the time when they will say it with sincerity in genuine saving faith.

### **Slide # 18**

**Matthew 23:38–39 (NKJV)**

**38** See! Your house is left to you desolate;

**39** for I say to you, you shall **see Me no more till you say, ‘Blessed is He who comes in the name of the LORD!’** ”

Israel said it superficially at Christ’s first coming, but at the Second Coming they will say it with sincerity and then they will see Him again. They cried out at His first coming “Hosanna” (Save Now) not realizing that Jesus came to save them from their sins by way of the cross.

At His second coming they will cry out “Hosanna” (Save Now) and when they do so in sincere faith then Jesus will come to their rescue and save Israel from destruction at the hands of the world.

WHO IS JESUS TO YOU? This is the ultimate issue! In John 20:28 doubting Thomas came to have a New Testament saving faith. Upon seeing the risen Christ He said to Him, “My Lord and my God!” and Jesus told him that he had seen and believed (Jn. 20:29). John then went on to give us his purpose statement in writing; namely that we come to believe that Jesus is the Christ (the Messiah), the Son of God, and thereby have eternal life (Jn. 20:30-31).

It is not enough to believe in Jesus as merely a prophet or some other notable figure – we must believe in Him as our God – the Son of God Who shares in the very nature of God because He is God. And it must be personal. Just as in the case with Thomas we must believe in Him as “My Lord and my God!”



Romans 10:10 says with the heart one believes. It must be a true heart commitment. James 2:19 says...

**James 2:19 (NKJV)**

**19** You believe that there is one God. You do well. Even the demons believe—and tremble!

Even demons believe intellectually and they tremble emotionally but do you know what their problem is. They have a heart problem in that their true allegiance is not to Jesus Christ. We must believe in our heart denoting true allegiance to Jesus as our LORD.

**Jeremiah 29:13 (NKJV)**

**13** And you will seek Me and find Me, when you search for Me with all your heart.

True belief is a “with all your heart” reality. Who is Jesus to you? Is He truly your GOD-MASTER? Is He your Savior?

Jesus in coming on a donkey represented humility and coming in peace. Coming on a white horse represents coming as a military conqueror!

In perfect fulfillment of the prophecy of Zech. 9:9 Jesus came the first time in humility presenting Himself as the Messianic King LOWLY riding into Jerusalem on “***the foal of a donkey***”. The next time He comes He is going to come in power and glory riding on a white horse coming in power and great glory with many crowns on His head as seen in Rev. 19:11-16.

Stay tuned! Just as sure as the first coming prophecies were fulfilled to the letter so also will be the second coming prophecies. He came riding on a donkey – He will yet come again riding on a white horse.  
“Even so, come, Lord Jesus!”

***Live Ready!***