

Matthew Series

Lesson #122

June 5, 2016

Dean Bible Ministries

www.deanbibleministries.org

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MATTHEW

JESUS: KING OF THE JEWS

The Peaceful King Arrives

Matthew 21:1–10

**Psa. 118:26 is quoted by the crowds
welcoming Jesus during His Triumphal
Entry into Jerusalem in Matt. 21:9**

**Matt. 21:9, “Hosanna ... Blessed is He who
comes in the name of the LORD!”**

Psa. 118:25, “Save now, I pray, O LORD; O LORD, I pray, send now prosperity.

Psa. 118:26, “Blessed is he who comes in the name of the LORD! We have blessed you from the house of the LORD.”

הוֹשִׁיעָה נָא ***hoshiy'a na***

Comparison between Psa. 118 and Matt. 21

- 1. The nation is partially restored from divine discipline in Psa. 118.**
- 2. The nation is on the edge of another divine discipline in Matt. 21.**
- 3. The solution in Psa. 118 is the restoration of the Temple and the one who comes in the name of the Lord.**
- 4. The solution in Matt. 21 is to welcome the One who comes in the name of the Lord.**

Comparison between Psa. 118 and Matt. 21

- 5. In Psa. 118 God alone delivered the nation from the plans of the nations.**
- 6. When the Coming One comes He will deliver the nation, Ps. 2; Rev. 19.**
- 7. The solution is rejected in Matt. 22; but the promise of a future recovery is indicated by Matt. 23:39.**
- 8. The solution for every believer is to trust in God, rather than a human solution based in government, politics, human methods, or works.**

Psa. 118:27, “God is the LORD, and He has given us light; Bind the sacrifice with cords to the horns of the altar.

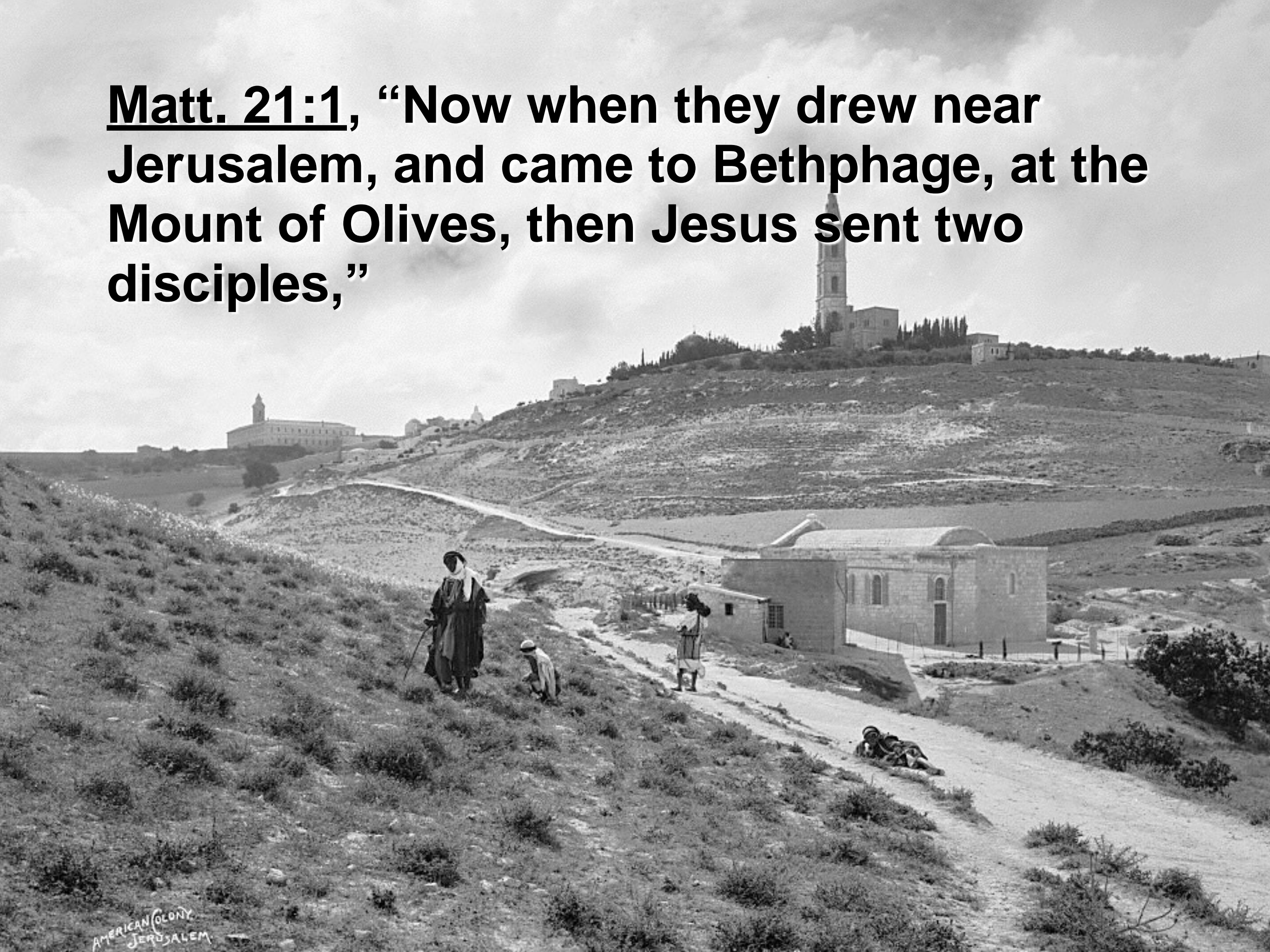
Psa. 118:28, “You are my God, and I will praise You; You are my God, I will exalt You.

Psa. 118:29, “Oh, give thanks to the LORD, for He is good! For His mercy endures forever.”

Matt. 20:29, “Now as they went out of Jericho, a great multitude followed Him.”



Matt. 21:1, “Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples,”





Jerusalem area aerial from southeast



Nebi Samwil

Gibeon

**Hebrew Univ.
Mt. Scopus**

Dome of the Rock

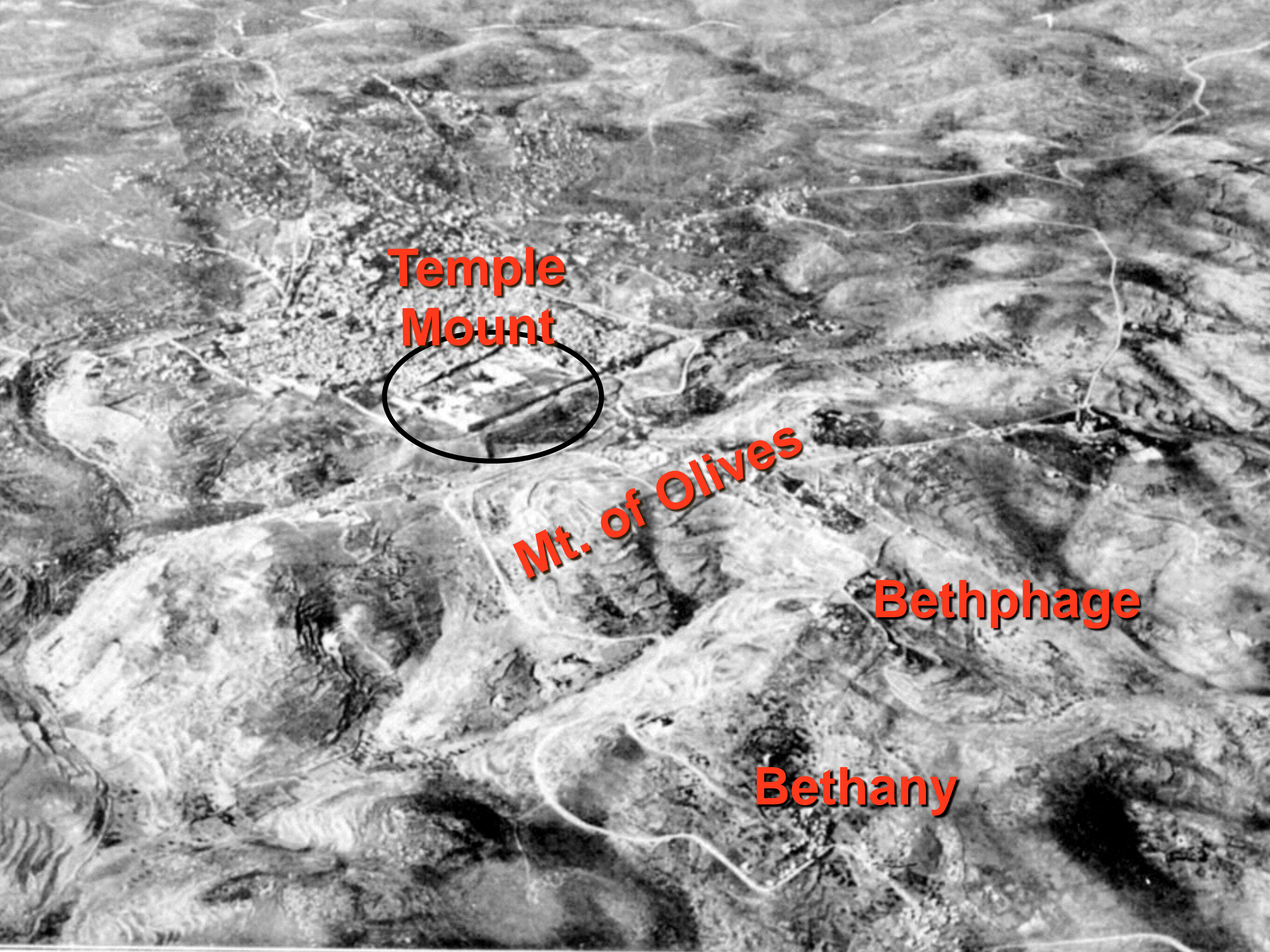
**Russian Orthodox
Church of Ascension**

cemetery

Bethphage

Bethany

Jerusalem area aerial from southeast

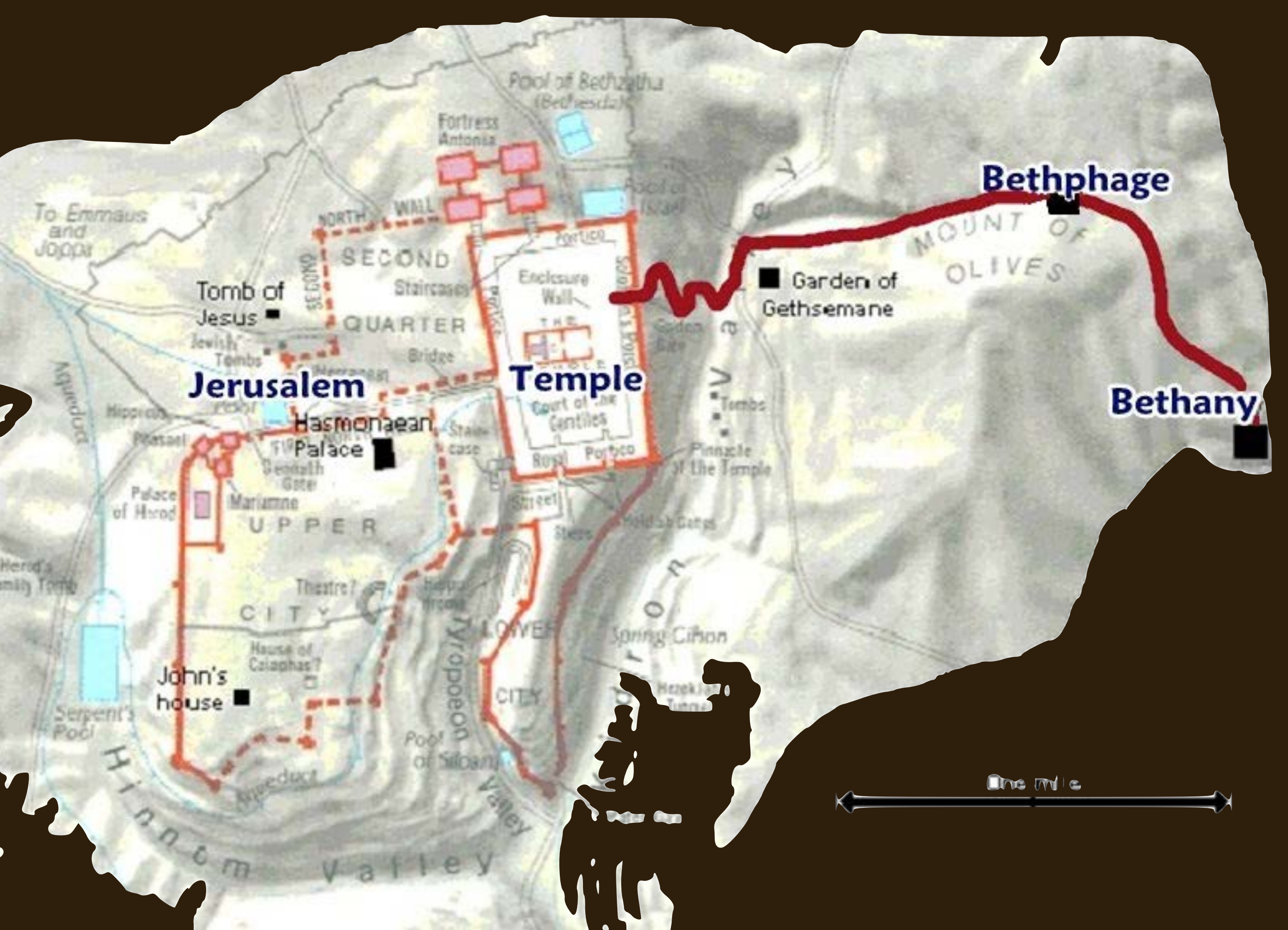


**Temple
Mount**

Mt. of Olives

Bethphage

Bethany



Bethphage

■ Garden of Gethsemane

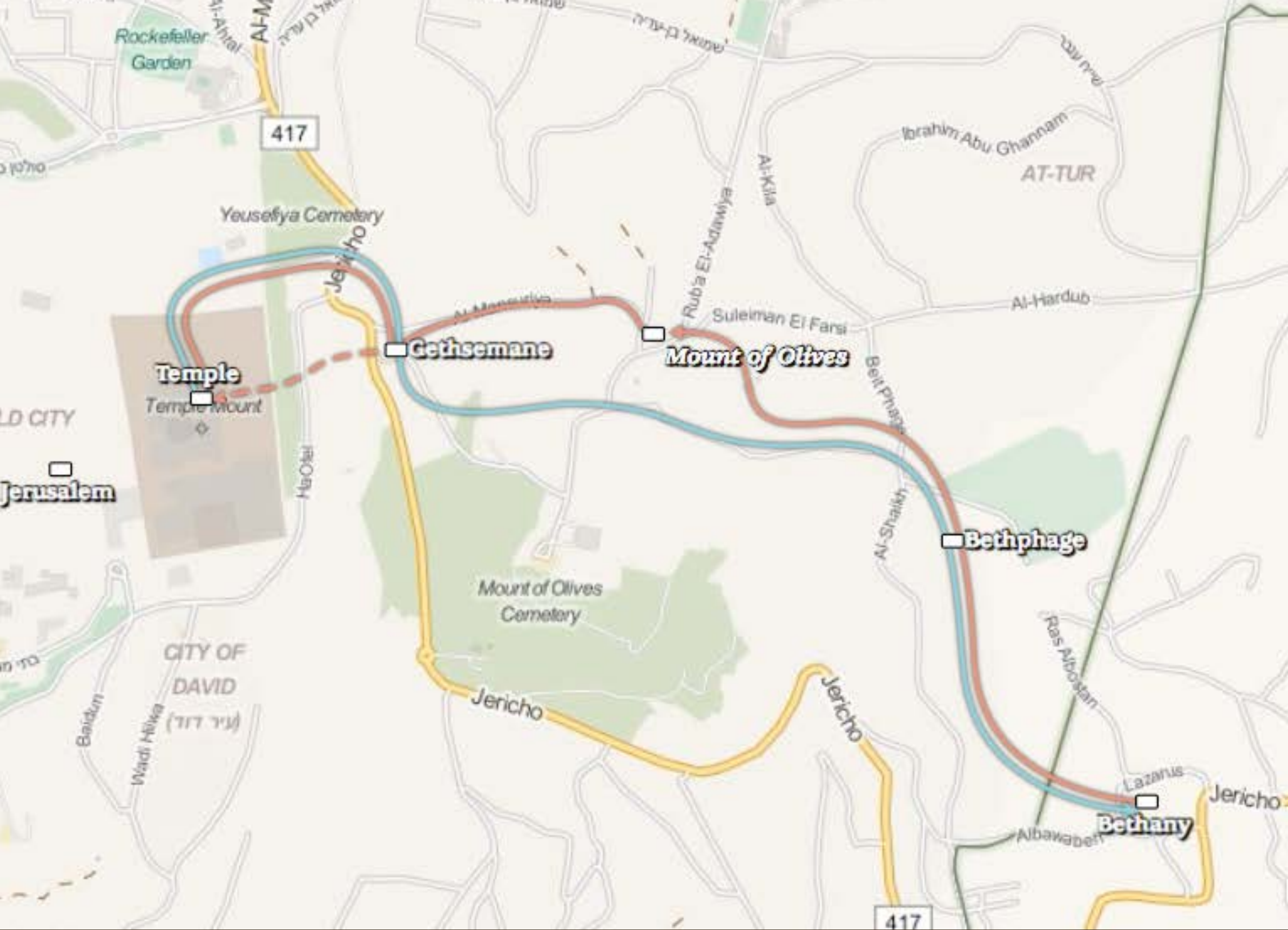
Bethany

Jerusalem

Temple

One mile







Bethphage



Site of Bethphage



Bethphage from Mount of Olives showing wilderness



Bethany



Bethphage



View from Russian tower, Bethphage and Bethany

Matt. 21:2, “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.’ ”



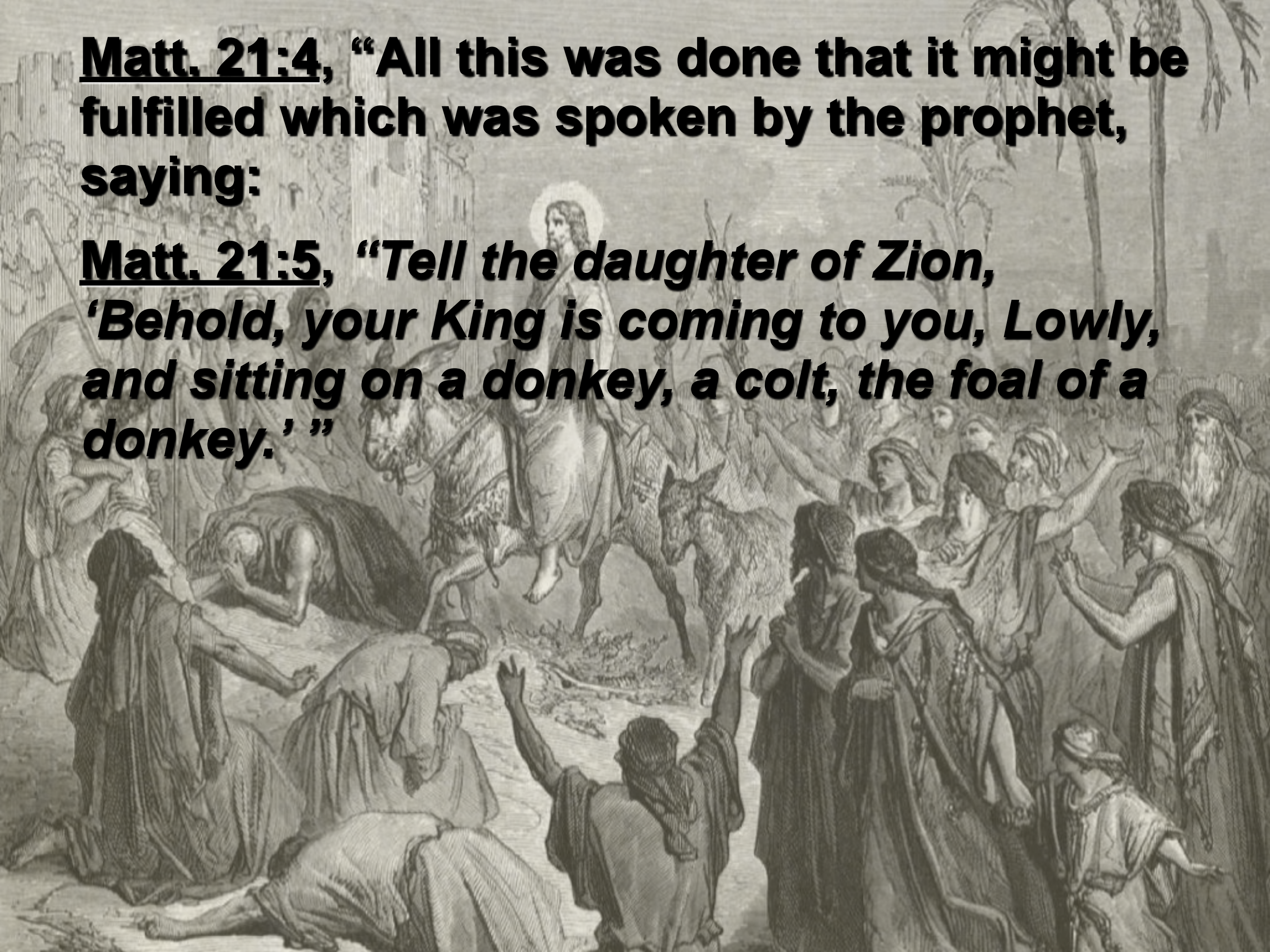
Matt. 21:3, “And if anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately he will send them.”

Donkey at Bethphage



Matt. 21:4, “All this was done that it might be fulfilled which was spoken by the prophet, saying:

Matt. 21:5, “*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.’ ”*



Zech. 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.

Zech. 9:10, “I will cut off the chariot from Ephraim and the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion shall be ‘from sea to sea, and from the River to the ends of the earth.’ ”

Isa. 61:1, “The Spirit of the Lord GOD is upon Me, because the LORD has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;

Isa. 61:2, “To proclaim the acceptable year of the LORD, [Luke 4:19 stops here]

and the day of vengeance of our God; To comfort all who mourn,”

Zech. 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.**

Matt. 21:5

***“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.’ ”***

Rabbi Hillel said: “Israel can expect no Messiah because they consumed him in the days of Hezekiah.” The retort: “When did Hezekiah live? Was it not in the days of the First Temple? Yet Zechariah during the time of the Second Temple prophesied and said ... [quoting 9:9].”

~ Talmud, Sanhedrin 98b–99a

This refers to Messiah. He is called anee [lowly] because He was oppressed all these years in prison, and the sinners of Israel denied Him. ... For the merits of the Messiah, the Holy One, blessed be He, will protect and redeem you.

~Piska 53

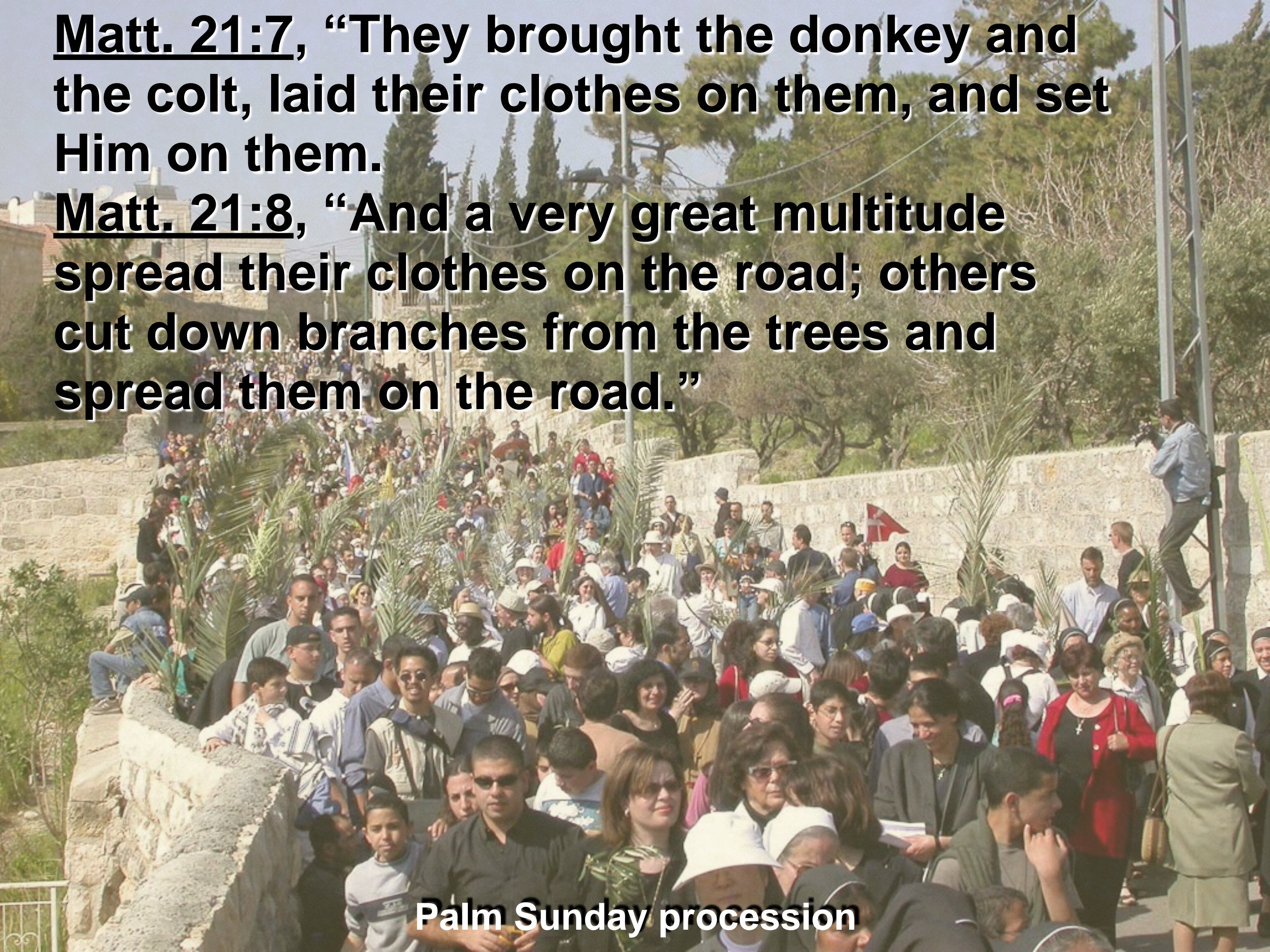
Rabbi Joseph the son of Levi objects that it is written in one place “Behold one like the son of man comes with the clouds of heaven,” but in another place it is written “lowly and riding upon an ass.” The solution is, if they be righteous he shall come with the clouds of heaven, but if they not be righteous he shall come lowly riding upon an ass.

~ Talmud, Sanhedrin 98a

Zech. 13:7, “ ‘Awake, O sword, against My Shepherd, against the Man who is My Companion,’ says the LORD of hosts. ‘Strike the Shepherd, and the sheep will be scattered; Then I will turn My hand against the little ones.’ ”

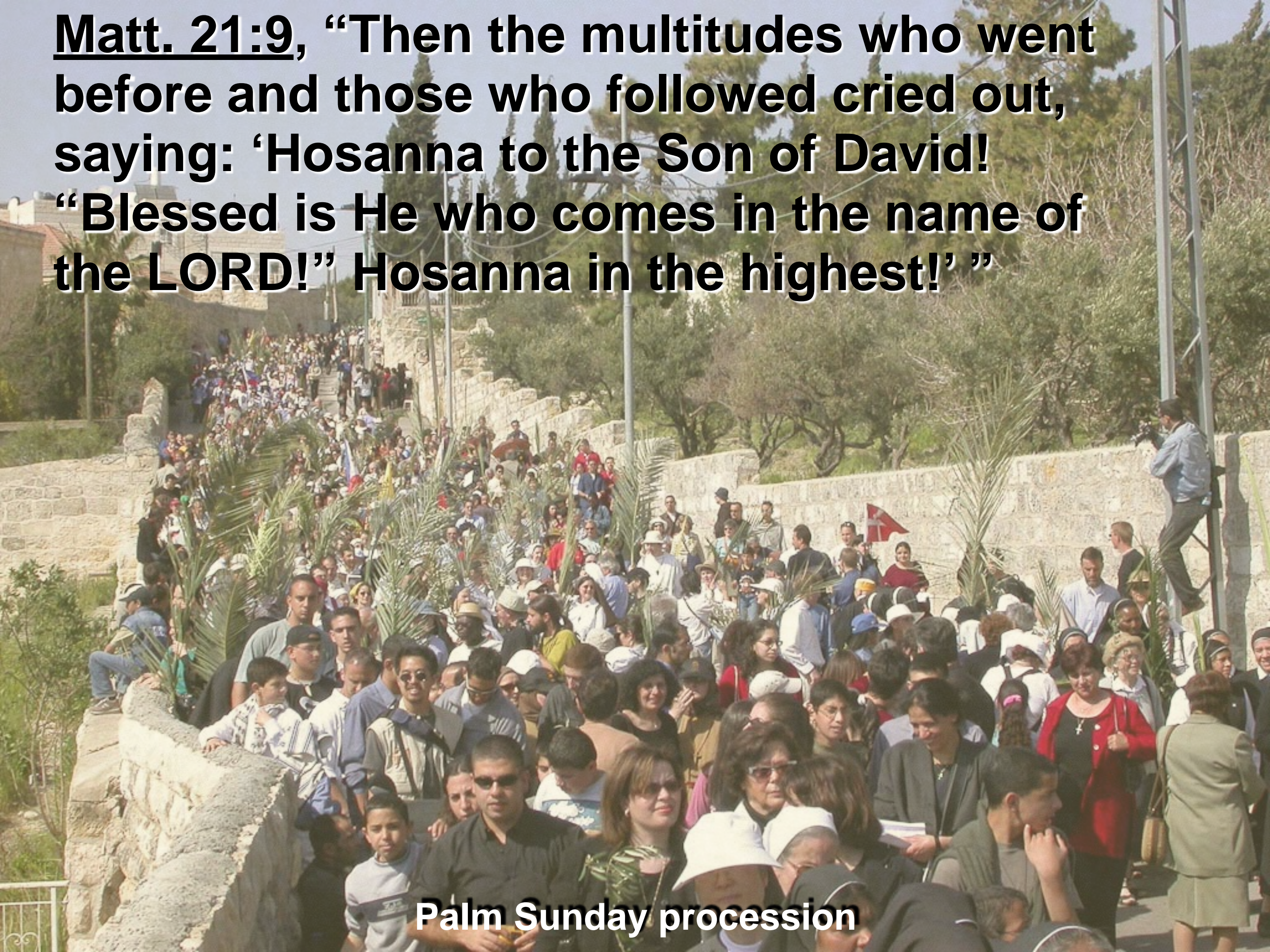
Matt. 21:7, “They brought the donkey and the colt, laid their clothes on them, and set Him on them.

Matt. 21:8, “And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road.”

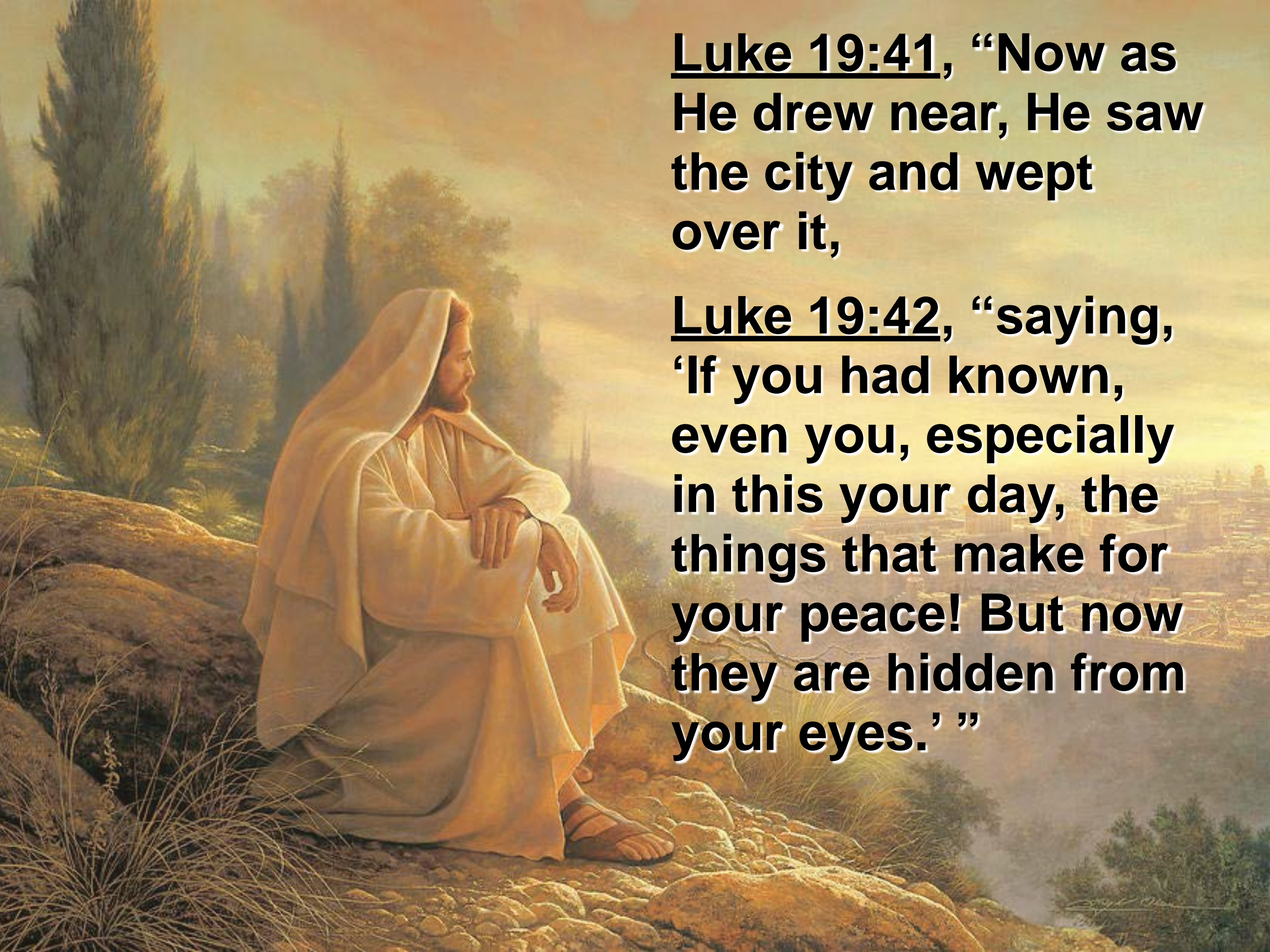


Palm Sunday procession

Matt. 21:9, “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!’ ”

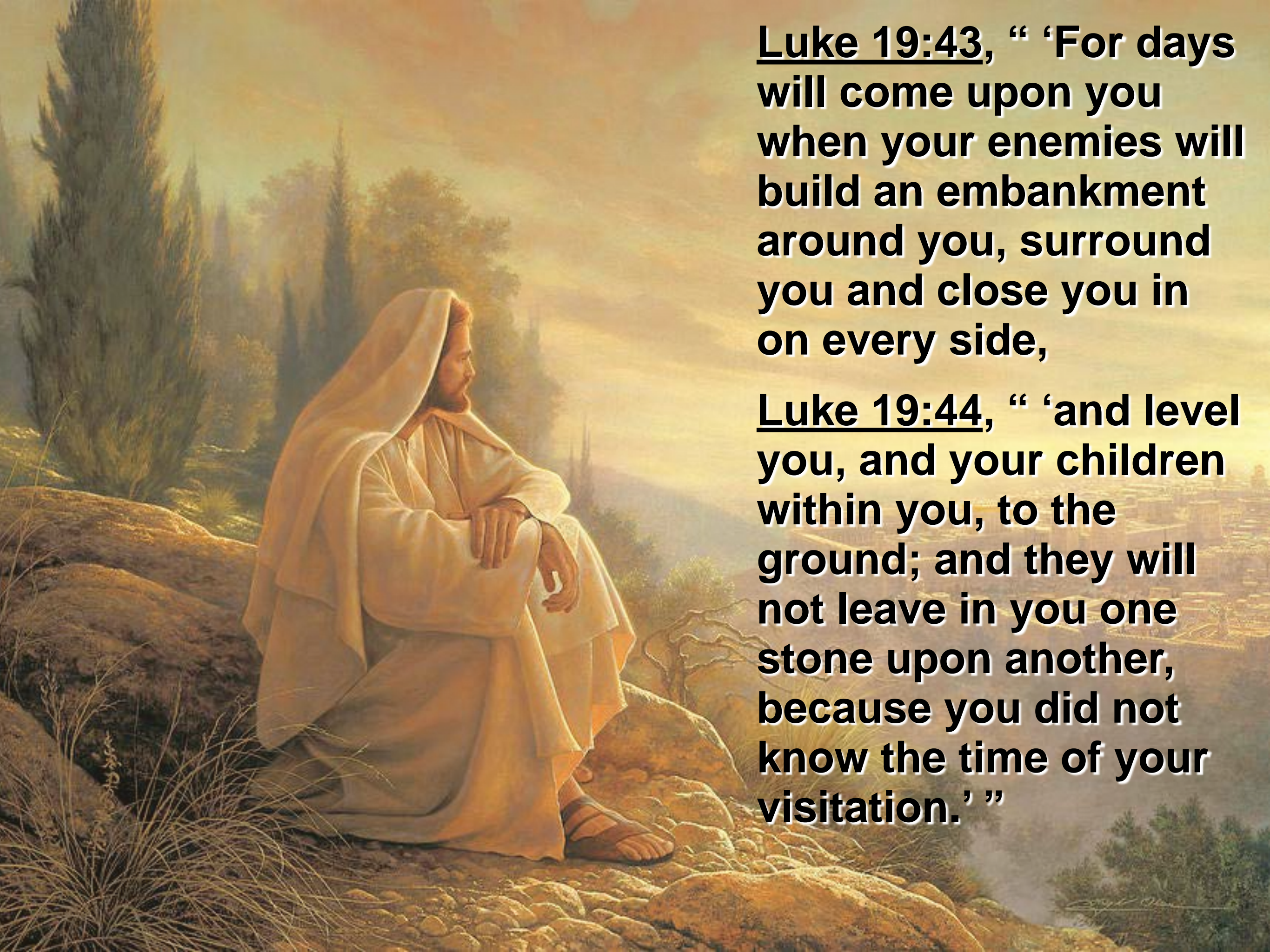


Palm Sunday procession

A painting of Jesus sitting on a rocky hillside, looking out over a city in the distance. He is wearing a white robe and a white head covering. The scene is set in a hazy, golden light, suggesting a sunrise or sunset. The city in the background is built on a hillside and is partially obscured by the haze. The overall mood is contemplative and somber.

Luke 19:41, “Now as He drew near, He saw the city and wept over it,

Luke 19:42, “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 19:43, “ ‘For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side,

Luke 19:44, “ ‘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.’ ”

Daniel's Seventy Weeks

(Daniel 9:24-27)

The Decree to Restore

Messiah the Prince

The Coming Prince

Messiah Returns

69 Weeks

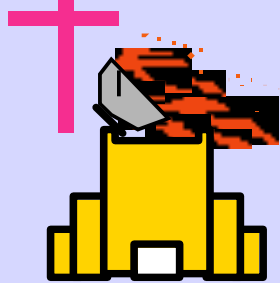
March 5, 444 B.C.

Artaxerxes' Decree
Neh. 2:1-8

March 30, A.D. 33

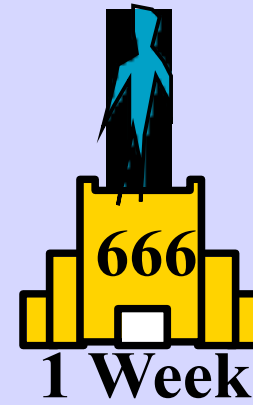
Triumphal Entry
Luke 19:28-40

Messiah Apr. 3, "cut off" A.D. 33



Church Age

City & Temple destroyed
Aug. 6, A.D. 70



1 Week

1/2 Week

1/2 Week

Timeframe for the Tribulation

Overview of the 70 Weeks

Daniel 9:24	The entire 70 weeks (490 years)
Daniel 9:25	The first 69 weeks (483 years)
Daniel 9:26	The gap between the 69th and 70th weeks (? years)
Daniel 9:27	The 70th week (7 years)

The Completion the 69 Weeks

When did it end?

March 30, A.D. 33

**(4 days before the death of
Jesus)**

Luke 21:38–44



Daniel's Seventy "Weeks" Seventy Periods of Sevens

Dan. 9:24–27

**The Decree
to Restore**

**Messiah
the Prince**

$$\begin{array}{|c|} \hline 7 + 62 = 69 \\ \hline \text{weeks} \\ \hline \end{array}$$

$$70 \times 7 = 490 \text{ years}$$

$$69 \times 7 = 483 \text{ years} = 173,880 \text{ days}$$

**March 5,
444 B.C.**

**March 30
A.D. 33**

**Artaxerxes'
Decree**

**Triumphal
Entry**

Neh. 2:1–3

Luke 19:28–40

ISRAEL

Daniel's Seventy "Weeks"

Seventy × of Sevens

Dan. 9:24–27

**The Decree
to Restore**

**Messiah
the Prince**

$$\begin{array}{|c|} \hline 7 + 62 = 69 \\ \hline \text{weeks} \\ \hline \end{array}$$

**March 5,
444 B.C.**

**March 30
A.D. 33**

**Artaxerxes'
Decree**

**Triumphal
Entry**

Neh. 2:1–3

Luke 19:28–40

$$70 \times 7 = 490 \text{ years}$$

$$69 \times 7 = 483 \text{ years} = 173,880 \text{ days}$$

**What happened to the
other seven years???**

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Daniel's Seventy "Weeks" Seventy Periods of Sevens

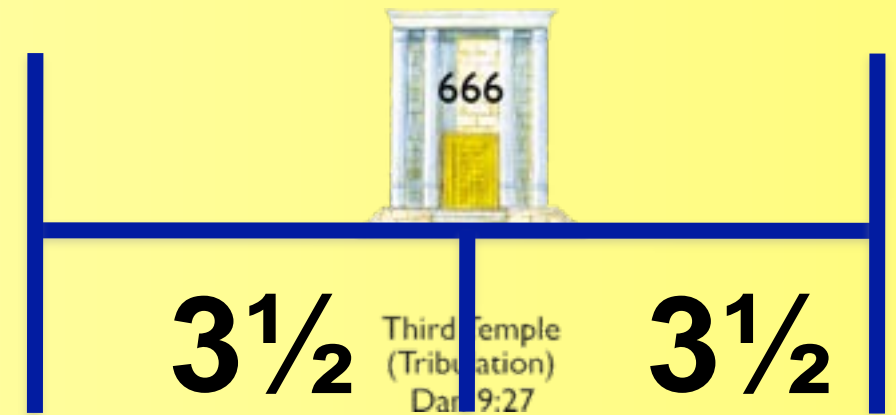
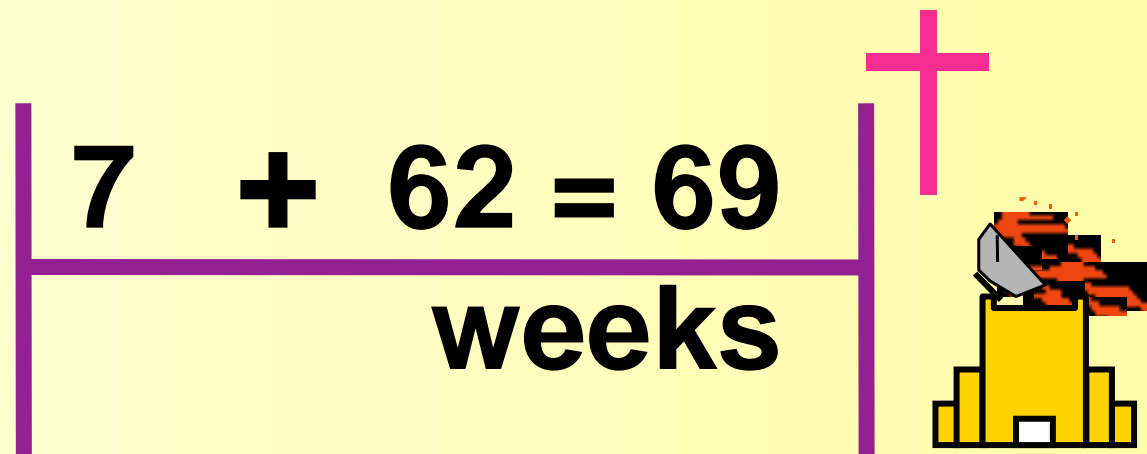
Dan. 9:24-27

**The Decree
to Restore**

**Messiah
the Prince**

**The Coming
Prince**

**Messiah
Returns**



**March 5,
444 B.C.**

**March 30
A.D. 33**

**3¹/₂
years**

**3¹/₂
years**

**70th Week
Unfulfilled**

**Artaxerxes'
Decree
Neh. 2:1-3**

**Triumphal
Entry
Luke 19:28-40**

ISRAEL

ISRAEL