

Zion's King Shall Reign Victorious! - 2

As noted earlier in this series, there was, at the time Jesus began his public ministry, a general expectation that Messiah was due to come - and this had to be the result of some good calculations being made from Daniel's prophecy of the Seventy Weeks.

One of the many times that Messiah is mentioned in the Old Testament is in Psalms 132, which states in v.13 "For the Lord has chosen Zion; He has desired it for His habitation: 14 This is My resting place forever; Here I will dwell, for I have desired it."

Zion was the original stronghold in Jerusalem, which afterwards was called "the City of David." And so Jerusalem is made the city in which the power* of David's promised descendant (2 Samuel 7:12) would grow - 17 "There I will make the horn* of David grow; I will prepare a lamp for My Anointed = Heb. mashiyach, Messiah" - where Jesus will reign as king.

Among the first men which Jesus selected as apostles was Nathaniel, who was immediately impressed by the supernatural perception of Jesus - "Nathanael answered and said to Him, 'Rabbi, You are the Son of God! You are the King of Israel!'" - John 1:49. Any doubt he may have had that Jesus could be the Messiah was gone.

This extraordinary perception allowed Jesus to make his escape from a crowd of five thousand men. After he had fed them all by multiplying five barley loaves and two small fish, they decided "to come and take Him by force to make Him king" - John 6:15. They were so convinced in the messiahship of Jesus that they evidently were planning to march him into Jerusalem for a public coronation as King!

The sentiment was similar in the crowds lining the street as Jesus rode the donkey into Jerusalem - Luke 19:37, "Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, 38 saying: 'Blessed is the King who comes in the name of the Lord!' Peace in heaven and glory in the highest!"

This last crowd were not those who had merely heard about the miraculous healings which Jesus performed and afterwards were miraculously fed from a handful of loaf-bread and fish. Those welcoming Jesus into Jerusalem were "the whole multitude of the disciples," people who had become familiar with Christ's teaching.

The teaching of Jesus included his upwards of 80 parables. A parable may be defined as a narrative of imagined events presented as an allegorical illustration of a moral or spiritual lesson.

After hearing one particular parable, "His disciples asked Him, saying, 'What does this parable mean?' 10 And He said, 'To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that "Seeing they may not see, and hearing they may not understand" - Luke 8:9 - and then Jesus proceeded to give them the meaning in a clear way.

Why? Mere curiosity is not enough to gain an understanding of what Jesus taught. In those times it meant sacrificing precious time to get into the presence of the Teacher and then listening to his explanation. While he is now absent, it means again sacrificing precious time, and also taking the time to carefully read and compare the Gospel narratives, and the other Scripture - and then to read the Scriptures daily to maintain a fresh memory of what it teaches.