

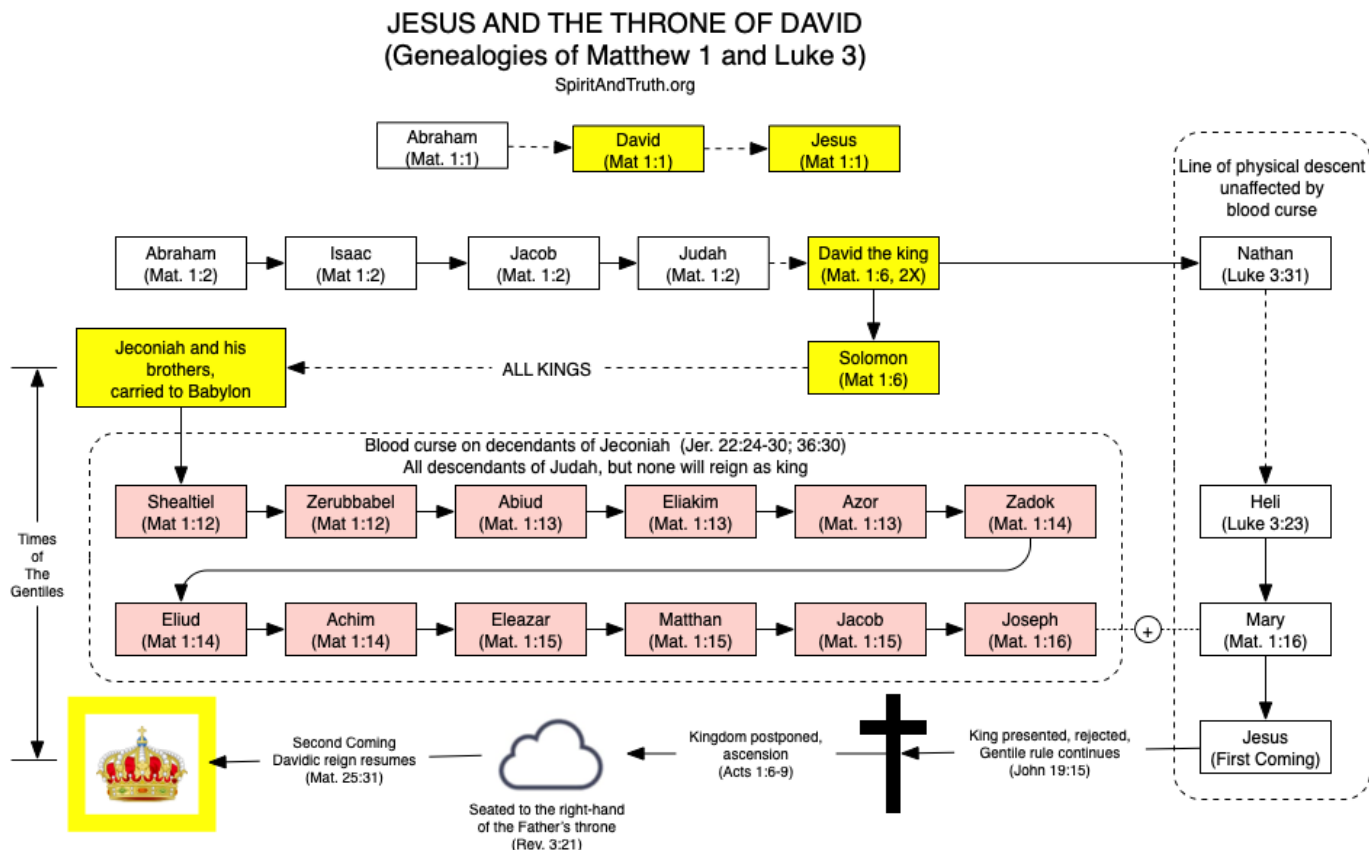
**Times of the Gentiles, Part 5 - Presentation of the King (Matthew 1:1-17)<sup>a</sup>**

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**Matthew's genealogy**

**1. Diagram: Abraham → kings → Babylon → no kings → Jesus**



A. The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham: (Mat. 1:1)

B. And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. (Mat. 1:12)

C. All the men mentioned in the genealogy from David (Mtt. 1:6) through Jeconiah and his brothers (Mtt. 1:11) are mentioned in the OT as kings. However, from Zerubbabel to Joseph, the husband of Mary, none of the Davidic descendants is ever referred to in the inspired record as a king. Whoever heard of "king Abiud" (Mtt. 1:13), "king Matthan" or "king Jacob" (Mtt. 1:15)? Although Zerubbabel qualifies as the Davidic leader on the return from Babylon, he is only referred to within Scripture as "governor" (Ezra 5:14; Hag. 1:1, 14; 2:2) and "prince" (Ezra 1:8-9) but never "king." Clearly, the Davidic throne remained unoccupied after the scepter was judged in the reign of Zedekiah.

**Presentation as King**

**1. Jesus arranges to ride into Jerusalem on the foal of a donkey (Luke 19:30-31) in fulfillment of Zechariah 9:9**

A. Passage: 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. 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. (Zec. 9:9-10)*

## 2. Israel's rejection of Davidic king in favor of continued Gentile rule

### A. Passage: John 19:12-16

*12 From then on Pilate sought to release Him, but the Jews cried out, saying, "If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar." 13 When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called [The] Pavement, but in Hebrew, Gabbatha. 14 Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!" 15 But they cried out, "Away with [Him], away with [Him]! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!" 16 Then he delivered Him to them to be crucified. So they took Jesus and led [Him] away. (John 19:12-16)*

### B. God had Pilate clearly label the kingdom offer to Israel (John 19:19-22)

*19 Now Pilate wrote a title and put [it] on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. 20 Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, [and] Latin. 21 Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, "I am the King of the Jews." Pilate answered, "What I have written, I have written." (John 19:19-22)*

## Is Jesus now seated on the Davidic Throne?

### 1. Davids throne exercises authority over Israel

**32** "He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. **33** "And He will reign over the house of Jacob forever, and of His kingdom there will be no end." (Luke 1:32-33)

### 2. Jesus not seated on His throne

#### A. Hebrews 8:1

Now [*this is*] the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, (Heb. 8:1)

#### B. Hebrews 12:2

looking unto Jesus, the author and finisher of [*our*] faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. (Heb. 12:2)

#### C. Revelation 12:5

She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne. (Rev. 12:5)

#### D. Revelation 3:21

To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. (Rev. 3:21)

### 3. Takes up His throne at the Second Coming

When the Son of Man comes in His glory, and all the holy angels with Him, then [*TÓTE* [*tote*], *at that time*] He will sit on the throne of His glory. (Mat. 25:31)

### 4. Renald Showers

Several factors indicate that David's throne is separate and distinct from God's throne in heaven. **First**, several descendants of David have sat on his throne, but only one of his descendants ever sits on the right hand of God's throne in heaven. That descendant is Jesus Christ (Ps. 110:1; Heb. 8:1; 12:2). **Second**, David's throne was not established before his lifetime (2S. 7:16-17). By contrast, since God has always ruled over His creation, His throne in heaven was established long before David's throne (Ps. 93:1-2). **Third**, since God's throne in heaven was established long before David's throne and since God's throne was established forever (Lam. 5:19), then it was not necessary for God to promise to establish David's throne forever (2S. 7:16) if they are the same throne. **Fourth**, David's throne was on the earth, not in heaven. David and his descendants who sat on his throne exercised an earthly, ruling authority. They never exercised ruling authority in or from heaven. By contrast, as noted earlier, the Bible indicates that God's throne is in heaven. **Fifth**, the Bible's consistent description of David's throne indicates that it belongs to David. When God talked to David about his throne, God referred to it as 'thy throne' (2S. 7:16; Ps. 89:4; 132:12). When God mentioned David's throne to others, He referred to it as 'his throne' (Ps. 89:29; Jer. 33:21), "David's throne" (Jer. 13:13), and "the throne of David" (Jer. 17:25; 22:2, 4, 30). By contrast, the Scriptures' consistent description of the throne in heaven indicates that it belongs to God the Father.<sup>1</sup>

## Intertestamental claimants?

### 1. Fruchtenbaum

The times of the Gentiles can best be defined as that long period of time from the Babylonian Empire to the Second Coming of the Messiah, during which time the Gentiles will have dominance over the City of Jerusalem. This does not rule out temporary Jewish control of the city, but all such Jewish control will be temporary until the Second Coming of the Messiah. Such temporary control was exercised during the Maccabean period (164–63 b.c.), the First Jewish Revolt against Rome (a.d. 66–70), the Second Jewish Revolt against Rome, also known as the Bar Cochba Revolt (a.d. 132–135), and since 1967 as a result of the Six-Day War. This, too, is temporary, as Gentiles will yet tread down Jerusalem for at least another 3 1/2 years (Rev. 11:1–2). Any Jewish takeover of the City of Jerusalem before the Second Coming of the Messiah must, therefore, be viewed as a temporary one and does not mean that the Times of the Gentiles have ended. The Times of the Gentiles can only end when the Gentiles can no longer tread down the City of Jerusalem.<sup>2</sup>

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## Times vs. Fullness of the Gentiles

### 1. Romans 11:25-27

**25** For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. **26** And so all Israel will be saved, as it is written: “The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; **27** For this [is] My covenant with them, When I take away their sins.” (Rom. 11:25-27)

### 2. Chart: Times vs. Fullness of the Gentiles<sup>c</sup>

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## Not primarily about subjugation by Gentiles, but about occupation of throne

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### Endnotes:

1. Ref-0057, January/February 2001, p. 30
2. Ref-0219, 21

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### Sources:

- Ref-0057** *Israel My Glory* (Friends of Israel Gospel Ministry) [[www.foi.org](http://www.foi.org)]. See Isa. 46:13.
- Ref-0219** Arnold G. Fruchtenbaum, *The Footsteps of the Messiah*, rev. ed. (Tustin, CA: Ariel Ministries, 2003).

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### Links Mentioned Above

- a** - See [http://www.spiritandtruth.org/teaching/Times\\_of\\_the\\_Gentiles/005\\_Babylon\\_Past\\_and\\_Future/index.htm](http://www.spiritandtruth.org/teaching/Times_of_the_Gentiles/005_Babylon_Past_and_Future/index.htm).
- b** - See <http://www.spiritandtruth.org/id/tg.htm>.
- c** - See [http://www.spiritandtruth.org/teaching/Book\\_of\\_Daniel/commentary/htm/intro/setting.html#2.9.3.4.6.5](http://www.spiritandtruth.org/teaching/Book_of_Daniel/commentary/htm/intro/setting.html#2.9.3.4.6.5).
- d** - See <http://www.spiritandtruth.org>.