



Amir Tsarfati
The Coming Prince
<https://youtu.be/cpZNNGcWjQE>

This is Amir Tsarfati, and today is Palm Sunday and I have a message called “The Coming Prince,” a message, a special message for Palm Sunday. So we’re going to start with a prayer and then we will begin.

So Father, we thank You for Your Word. We thank You for Your promises. We thank You for Jesus who was the fulfillment of all of Your promises through the prophets. And we thank You that His first coming was not to judge, but to save. And we are still within that period of being able to be saved through the shed blood of Jesus on the cross, and the reason for which He came in His first coming. Father, we ask that this message will touch hearts and we ask that You speak through Your Word to people who are not even ready yet to make up their mind, and make their decisions right now; because we know that the second coming of Jesus will not be to save the world but to judge the world. Father, we thank You that You are not late, and we thank You that You’re longsuffering not willing that any should perish, but all should come to the saving knowledge of Jesus. And we thank You for being such a longsuffering God. We thank You, and we bless You today in Jesus’ name. Amen. Amen.

Shalom, everyone, again, Amir Tsarfati. This is Sunday March 25, 2018, officially known as Palm Sunday, and I have some good news or bad news. The good news is that definitely Jesus entered Jerusalem and they were waving with palm branches. The bad news is that nowhere in the Scriptures it says it was Sunday. We do know that John 12 says that it was six days before the Passover. So, we believe that if the Passover was a Friday, and the reason why a lot of people believe that Passover—I’m not talking about crucifixion right now, I’m talking about the Passover—people believe that because it was a double-Sabbath, and it was not only the Sabbath

of the Sabbath, but it was the Sabbath of the holiday. And therefore, when it says six days before, the conclusion is that Jesus actually entered on a Sunday. It's very interesting because that may also explain why He had no problems riding the donkey on that day all the way from the area of Bethphage—from Bethany—all the way down through Mount of Olives toward the Kidron Valley. We're going to take a look at what happened there in just a few minutes.

But the first thing I would like to say is that it is known as the Triumphal Entry of Jesus. Jesus more than once talked about His lordship and messiahship, about His divinity, about His deity, but He always, sort of, didn't want people to make it known all around. Every time people tried to praise Him, He would actually not allow them to do that. But then we come to the point where Jesus is riding a donkey, and entering Jerusalem, six days before the Passover. And the Passover was the feast of liberty and freedom in which we celebrate our freedom from slavery. Six days before, Jesus enters Jerusalem as He was riding a donkey. And it's interesting because this is the only time that not only that Jesus allowed the people to praise Him, but even said, "If they will not do that, even the stones will do that." The stones will do that; the stones will cry out. So, we see that that was a very special day, a day that Jesus knew people should receive Me as the coming Prince. The coming Prince is a term that was coined by the prophet Daniel, but we also know that the king who was riding a donkey was something that Zechariah himself in verse 9:9 also mentioned.

So, we see a very interesting thing. **John 12:12-15: "12 The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took branches of palm trees and went out to meet Him, and cried out: 'Hosanna! "Blessed is He who comes in the name of the LORD!" The King of Israel!' 14 Then Jesus, when He had found a young donkey, sat on it; as it is written: 15 'Fear not, daughter of Zion; behold, your**

King is coming, sitting on a donkey's colt.'" So, we see in John 12:12–15 that Zechariah 9:9 is being quoted, and we see that the people who were crying out, they may have not known that. But Jesus who found a young donkey and He sat on it, just as it is written, He was fully aware of that. It's very interesting because we have to remember in **Luke 24:44**, Jesus said to the disciples, **"... 'These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.'"** Jesus was fully aware of every little verse or dot or word that was written concerning Him in the Old Testament. You have to understand something: Jesus did not preach in any church, He never entered into any other city riding that donkey, and He never really fulfilled any verse in the New Testament at the time; the New Testament wasn't even written. As far as Jesus was concerned, He's coming to the Jewish people, entering into Jewish Jerusalem, fulfilling the words of the Jewish prophets given to them by the Holy Spirit. So, we see that Jesus is fully aware of the day, the day of His entering into Jerusalem not as a suffering Messiah *yet*, but actually



as a king. They blessed Him as a king. He entered as a king, and you're probably wondering, how come a king is riding a donkey? I was also wondering that. And then, of course, I checked in the Old Testament and in all the books that I've been reading for the

longest time, and I realized that it was a common practice of Jewish kings to ride a donkey when they came in peace. Normally when a king will come in peace, he will be riding a donkey. But when he will come for a war, he will be riding a horse.

It's very interesting because in 1 Kings 1:33, we know that when David prepared Solomon to become the king—and we know that Solomon's brother wanted to become the king, but David

knew exactly who he should make king instead of him—then we know that Solomon was riding a donkey. In Judges 5:10 we hear about that. In Judges 10:4, in Judges 12:14, and 2 Samuel 16:2 we know that even David himself was riding a donkey when he was speaking to Ziba, the person on behalf of Mephibosheth. So we see that Jewish kings were riding donkeys when they came in peace and not in war.

And now we're asking ourselves, so Jesus is coming riding a donkey, that means that He's entering into Jerusalem not to fight anyone, but to bring peace. But He comes in peace and they're all waving with the palm branches. What a clash of expectations: palm branches. You know, take



a look at this 1,900-year-old coin that was minted by the Jewish rebels. It has a palm tree on it. This is a 1,900 year—I keep it on me all the time and close to my heart, because this is my people who minted this coin 1,900 years ago—who had the

hope for freedom and independence. Yet I was born in Jerusalem in 1972; Jerusalem already was the capital of Israel, and I'm a free person in my country. But it's interesting because the people had something else in their mind; victory they had in their mind. They didn't expect Jesus to come in peace. They expected Jesus to come for, in a way, a war, if you really think about it. I think when they looked at Him riding a donkey, they already realized something was terribly wrong. Not only that, but think about the moment Jesus stopped the donkey as He looked at Jerusalem and He wept over it. What kind of a king comes to liberate us and conquer this country from the hands of the Romans, and He stops and weeps? There were several things that didn't make sense to them, yet the palm branches were used. The palm branch was something that was used all across the Greek and the Roman Empires. In fact, it's something that goes back even way before that. It

has always been a symbol of political freedom and independence. In fact, when a counselor or a lawyer won a case in the forum in Rome, then he would hang right above his door post to his house a palm branch. So, once you walked right by his house and you saw a palm branch, you knew this lawyer won a case. [Amir's young son comes to visit and shortly exits for bedtime]

But anyway, so here we are talking about palm branches. And we're talking about the fact that the Jewish people had one expectation; Jesus came for another thing. Jesus comes in peace, and it's interesting because if you really think about it, it's a symbol of political and military victory. Yet, we see something completely different. He is crying; is that a triumphal act? And the time of His coming is very, very significant as well. So, it's very interesting because Jesus looked at Jerusalem, and He said, "If you only knew, Jerusalem, you, the time over your visitation." And then He said, "The things that make of your peace." And it's interesting because when you read Isaiah 9:6, you see that a Son was given unto us, a child was born, and one of His names will be Prince of Peace. Jesus came to bring peace. If Jerusalem only knew that which makes peace; that Jesus, His birth—peace, His death, and His resurrection can bring peace. The Bible says in **2 Thessalonians 3:16**, "¹⁶ Now may the Lord of peace Himself give you peace always in every way. The Lord be with you all." The Lord of Peace, the Prince of Peace can give you peace, not the peace that the world can give, but it's a peace that surpasses all understanding. It's a peace that the world cannot give, nor can understand. So Jesus enters Jerusalem, and He's about to bring Jerusalem peace, but they don't understand the things that make peace. They don't understand both the purpose for which He comes, and the timing. They *missed* their visitation. They did not *know* the time of their visitation.

And it's very interesting because now we come to the timing of Jesus' entrance into Jerusalem, of course. The Bible says that He entered on a specific day. Now it's interesting because

we know that in the book that was written, *The Coming Prince*, the author basically says that the calculation of the days since the command to go and restore the city and the temple was given by the King, we have exactly 173,880 days. If you count from the moment the book of **Nehemiah** is talking about that in **2:1–5**, **“¹ And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes, when wine was before him, that I took the wine and gave it to the king. Now I had never been sad in his presence before. ² Therefore the king said to me, ‘Why is your face sad, since you are not sick? This is nothing but sorrow of heart.’ So I became dreadfully afraid, ³ and said to the king, ‘May the king live forever! Why should my face not be sad, when the city, the place of my fathers’ tombs, lies waste, and its gates are burned with fire?’ ⁴ Then the king said to me, ‘What do you request?’ So I prayed to the God of heaven. ⁵ And I said to the king, ‘If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Judah, to the city of my fathers’ tombs, that I may rebuild it.’ ⁶ Then the king said to me (the queen also sitting beside him), ‘How long will your journey be? And when will you return?’ So, it pleased the king to send me; and I set him a time.”**

This particular thing happened in a specific time, a specific day, and a specific year. And from the moment the decree was given to Nehemiah to go and restore, not just a temple—the decree to rebuild the temple was given several times—but this is to rebuild the city, the first time ever. From that moment on, and we know that on March 16, 445 BC, that decree was given. We add all the days that we have had since, and when we know that a year in the Jewish calendar only has 360 days, all together we get to the number of 173,880 days because these are 483 years times 360 days. And that brings us to April 6, 32 AD, which is *exactly* six days before the Passover. Jesus entered into Jerusalem *on the day* that the prophet Daniel said that it is going to happen. It’s interesting because Daniel said in chapter 9 that the Prince will come, and he speaks of the timeline,

and he actually gave an interesting thing. He said that it's going to be 69 weeks [of years] from the decree. So it's 483 years [69 weeks x 7 years/week] and then Messiah has to come. And He didn't say Messiah, just Messiah, he says, "Messiah the Prince." Messiah in some other translation because in the Hebrew, it talks about "prince or king." The Hebrew word for that is *nagid*. It's very interesting, by the way, because even the antichrist is—or I would say first of all, the Roman emperor is called *nagid* also in the same chapter. So you see Messiah the Prince versus the people of the prince of Rome. And we see that Jesus rode into Jerusalem on April 6, 32 AD with crowds proclaiming Him as Messiah, the way they received Him. And the fact that this is the first time He actually allowed them to do that, and He said to the Pharisees if they will not do that, then who will? Then the stones will cry out. Jesus understood that moment, that His entry into Jerusalem on that Triumphal Entry—on that Palm Sunday—is a direct fulfillment of the words of both Isaiah the prophet that says that He's going to come, [and] Zechariah the prophet that says He will ride a donkey, and Daniel the prophet that says He will come *exactly* on that very day. That's very interesting.

Now, was Jerusalem ready? Of course not. Why wasn't Jerusalem ready? Because we know that the Jewish people genuinely—and by the way, until today, they believe in salvation through affiliation. They believe that being a Jew is already enough for you to get to Heaven. I just want you to know, by the way, there are some American and Christian pastors that believe that; they preach dual-covenant. They truly believe that being a Jew is enough to enter into Heaven. In fact, I know that some messianic Jews who wrote some books in the 1980s also suggested that "broad way." They believe that through prayers and supplication, Israel is being saved even without explicitly believing in the Messiah. Of course, it's wrong, and of course it's against the

Scriptures, because it is to the Jewish people that Jesus said, “I’m the way, I’m the truth, I’m the life; no one can come to the Father but through Me.”

Jerusalem was not ready. Jerusalem was not ready. The people of Jerusalem, I guess, wanted to skip the part of the suffering messiah, and move straight to the reigning king. And that’s because people are either unaware of the consequences of their sins or choose to deny them. And this is, by the way, the problem of the world. You know, people don’t understand the consequences of sin, or they just choose to deny all of them, and that’s why they don’t understand the need for that sacrifice and for that payment to be paid. And because the Jewish people hardened their hearts, God is the one who blinded them. Unlike any other nation on planet Earth that is blinded—not as a nation but as individuals by Satan himself—Israel is the only nation in the world that *God* blinded them. The Bible says in **Romans 11:8**, because they hardened their hearts, “⁸... ‘**God has given them a spirit of stupor, eyes that they should not see, and ears that they should not hear...**’” **Romans 11:11** says, “¹¹...**through their fall, to provoke them to jealousy, salvation has come to the Gentiles.**” So the fall of Israel and the blindness of Israel were temporary. And their acceptance will be when they acknowledge the messiahship and the deity of Jesus. Jesus had entered into Jerusalem on the *exact day* the prophet predicted that He would. And allow me to say and add, Jesus will return to Jerusalem on the exact day the prophet predicted He would. You have to understand that. The first coming of Jesus was just what the Bible says, a visitation. He was not supposed to stay. The Bible says in John 3:17 and in John 12:47 that He came not to judge but to save. The first coming was not for the issue of judgment, but for the issue of sin to save the world. That’s what He came for in His first coming.

But His second coming, His return to Jerusalem as Revelation 19:11 and Zechariah 14:3 say, is to fight and to judge. And guess what? It’s not going to be on a donkey. It is *definitely* going

to be on a horse. Jesus entered into Jerusalem on Palm Sunday riding a donkey, coming in peace, telling Jerusalem if you only knew the things that make peace, offering peace, the same peace that He's offering to all of you today. You're all just like Jerusalem was. Some of you were born to, I don't know, some religious families, and you think that by just being born to a Catholic or Orthodox or Muslim or Jewish family, that "I'm okay." You don't understand. You're not okay; you are a sinner. You can be saved by grace, not through any work that you can ever do, if you only believe in that which was already done 2,000 years ago on the cross.

The times and the seasons, the Bible says that we live in days right now where the mystery of lawlessness is already at work. We see satanic deception all around the world. And I'm telling you guys it's all over the world. I get emails every day; people are leaving the faith. They choose to join some Jehovah Witnesses, they choose to join some other sects and cults, they no longer believe in the deity of Christ, they think He's only the Son of God although the Bible is full of verses that are saying our Lord and Savior and God, such as in Romans 9, and even in the book of Thessalonians.

The story of the triumphal entry is one of contrasts. And those contrasts are the application to the believers basically. It is a story of the King who came as a lowly servant on a donkey, not a prancing steed, not in royal robes, but on the clothes of the poor and the humble. And Jesus comes not to conquer by force as earthly kings [do], but by love, grace, and mercy and His own sacrifice for His people. He's not a kingdom of armies and splendor, but of lowliness and servanthood. He conquers not nations, but hearts and minds. His message is one of peace with God, not of temporal peace, not a peace on Earth only. If Jesus has made a triumphal entry into your hearts, then He reigns there in peace and love. As His followers, we exhibit those same qualities, and the world sees the King living and reigning in triumph inside all of us.

And the question is today: What about your visitation? Are you ready? You know, Jesus died. It's a fact. And the question is: do you believe that He died for you? I believe that your time is now. I believe that the Bible says in Isaiah 49:8, in 2 Corinthians 6:2, behold, now is the accepted time. Behold now is the day of salvation. I want to tell you something, there's a great picture, great picture—by the way, as I speak, we have alerts of rockets flying in from Gaza toward some Israeli settlements around Gaza. But I just want you to know that it's interesting, the people who waved the palm branches had the wrong expectations. But there were some other people who missed not His visitation, but their visitation. You know, I believe that our visitation is in Heaven. His visitation was on Earth. The Bible says that He's going to come and take us unto Himself, so where He is we will be also. We are going to be taken out of this world and be with Jesus. But it's not going to be for too long, seven years max. Because when the time comes and the end of the Tribulation comes, and He comes with His feet standing on the Mount of Olives, we're coming with Him. We're only going to be up there in those mansions for about seven years. That's our visitation, our visitation in Heaven, whereas the visitation on Earth [is] that Jesus came.

And for those who have missed His visitation, such as Israel who did not believe while He's taking the church out of here, we see something very interesting. Throughout the Tribulation, we know that many Jewish people are going to be saved. It's very interesting how in the book of Revelation, in the very place where the Bible speaks of the 144,000 in chapter 7, he speaks of all those from the 12 tribes of Israel, and right after that, the Bible says. **Revelation 7:9: “⁹ After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with *palm* branches in their hands,...”** And these are those who are

the saints of the Tribulation. That means they had to go through the Tribulation because they've missed their visitation.

I want to tell you something, guys. I want to tell you now is the time. This is the day of salvation. You really don't want to hold a palm branch for the wrong reason. And you really don't want to go through the Tribulation and maybe then hold a palm branch in Heaven. I want to tell you, you want to have the Prince of Peace in your hearts. And we know that that the day will come. The Bible says, until the fullness of the Gentiles has come in, and then all Israel will be saved. And we know that Jesus will not come back until that happens, in Romans 11:25. And we know that there is a specific time for Him to return. And we know that there was a specific time for Him to come first. The only thing that we don't know is the day and the hour of our departure from here.

And I have a question for you. Are you happy? Are you triumphant? Do you know Him and the power of His resurrection? Do you have peace? Are you a servant like Him, coming lowly on a donkey? Do you have a heart for the lost as He did when He wept over Jerusalem?

And as for Jerusalem, we know in Zechariah 12, in Zechariah 14, we know that Jerusalem eventually will become the place not only of a great war, but also the return of Christ with His feet on the Mount of Olives to establish His throne and all of Israel at the time will be saved, as Romans



11:26-27 says.

Ladies and gentlemen, the coming Prince; He came for the first time riding a donkey. He will return to Earth for the second time riding a horse. Your life between the first coming and the second coming, and your choices between the first coming and the second coming, will determine whether you're going to ride a horse behind Him when He comes back, or whether you will face the horses as He and the saints will return, and [those on Earth will] face trial, judgment,

and unfortunately also destruction. Do not be fooled, Jesus came to save the world but the Second Coming, He will come as a man of war to destroy His enemies. You have to understand, that in the very few days and weeks and months that are left for us to still be here, He's extending an invitation: "Behold, I knock on the door; if anyone opens, I will come in and dine with him." Jesus wants to dine with you today. He wants you not just to hold a palm branch, He wants you to receive Him into your heart. Outwardly you can display whatever you want, but it's not about anything that is of the outside; it's the inside that matters. It's whether He is the King and Lord of your life and your heart. He's a gentleman. He will not barge into your heart. He will come in if you will ask Him to.

Let's pray. Father, we thank You so much for Your Word. We thank You so much for Your timing. We thank You so much for Your warning and the love that You expose when You tell your children, "I want you to be saved, but I'm not going to make you or force you. You will have to choose." By Your grace, as You said to Moses, "Here I put before you, death and life." And then You said, "Choose life." Knowing that Jesus is the way, the truth, and the life, You're basically telling us to choose Him. Father, we ask that today will be a day of salvation, and that the hosts of the heavenlies will rejoice in the new souls that will be added, and the new names that will be written in the Book of Life. We thank You and we bless You today in Jesus' name, Amen.

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