

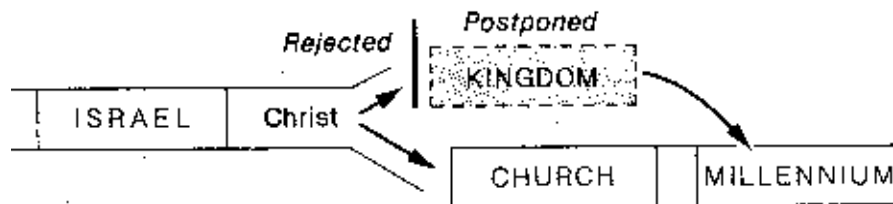
The Gospel According to John

9-2-2020

1. Last week I taught Joh 13:1-3 by way of a word study of John's use of the word *Passover*, an analysis of the Greek verbs *Louo* and *Nipto*, the *Doctrine of Judas Iscariot*, and a review of the *Doctrine of Eternal Security*. When the clock tolled 7:45 P.M., I was in the process of teaching the *Doctrine of Palm Sunday*.
2. Before returning to our study of Palm Sunday, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.

Doctrine of Palm Sunday

1. Palm Sunday was designed to be the greatest of all Jewish celebrations. It was the day Christ offered to Israel their promised Kingdom. By the end of the first century it had become a special Holy Day for Christians around the world.
2. The day on which Israel was to have crowned Christ as their King had become the first day of a seven day "Passion Week."
3. Israel's rejection of His offering resulted in a major sea change. Israel's future would forever be changed. This is best described in chart form.



4. Early in our Lord's earthly ministry Christ provided numerous evidences that the Kingdom of God had come. As used here the term Kingdom of God refers to the earthly Kingdom offered to Israel with its four unconditional covenants.
5. For example Jesus said in Mat 12:28 that His ability to cast out demons was prima facie evidence that the Kingdom of God had come to Israel.

Mat 12:28 But if I cast out demons by the Spirit of God, then the kingdom of God is come unto you.

6. Sadly, Israel's rejection of Christ's offering changed the Age of the Kingdom from one of immediate promise to one of separation and connection.

7. Rather than becoming the long-awaited promised Kingdom for Israel, their rejection resulted in the insertion of the church age between two Jewish ages; the two being the Age of Israel proper and the Tribulation.

8. The immediate effect of Israel's rejection was the passion week. Palm Sunday became the first day of that special week when Christ would eat what we often call the Last Supper on Tuesday, be crucified on Wednesday, be placed in the grave on Wednesday night and be resurrected sometime after 6:00 PM on Saturday or Israel's Saturday and our Sunday.

9. There is a special irony here for Israel. It was in the year of c. 539 B.C. that Daniel was given one of the world's most spectacular prophecies concerning the timing of the first Palm Sunday.

10. Judah by c. 600 had become an idolatrous nation; a nation which had been warned time and again to repent and return to Jehovah God. Judah was ripe for God's discipline. The fifth cycle of discipline was about to fall upon the apostate southern kingdom.

11. In 606 B.C. Babylon advanced upon Judah with a great and powerful army; Judah was devastated and many hostages were taken captive to Babylon as slaves, among those taken were Daniel, Shadrach, Meshach and Abednego.

11.1 As a result of Judah's continued rebellion, further defeat and hostage taking occurred in 597 and then in 586 B.C. Babylon's finest returned for the ultimate in hostage taking destroying the city of Jerusalem and Solomon's Temple. The diaspora to Babylon was complete.

11.2 In c. 539 B.C. Daniel as an old man read from Jer 25:12.

Jer 25:12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

11.2.1 In c. 539 B.C. Daniel was an old man when he read from Jer 25:12. It is here he learned their diaspora would only last 70 years; the old prophet put a pencil to 606 B.C. minus 539 B.C. arriving at 67; he knew deliverance had to be near.

11.2.2 Excitedly he began to pray; the prayer can be found in Dan 9:1-19 and sure enough at the end of the 70th year of captivity the Jews began to return to the land.

11.3 The prophet only wanted to know when are we going to begin our return to the land; Gabriel was sent to answer his prayer and much more.

Expanded Translation:

Dan 9:24 Daniel I have heard your prayer; four hundred and ninety years have been allotted for your people. I have not forgotten my beloved Israel. It is within this 490 year period that I will: anoint the Temple, make an end of sins, bring in everlasting righteousness, and fulfill the Messianic promise by establishing the Messiah as Israel's King.

Dan 9:25 I want you to understand, that from the commandment to rebuild the city of Jerusalem which will occur only once and that on the first of Nisan c. 445 B.C.; from that day until the Messiah arrives in Jerusalem on the first Palm Sunday shall be 483 years to the day. The streets of Jerusalem and its inner and outer walls shall be restored, even in dangerous times, Nehemiah and his people will work on the city walls with a trowel in one hand and a sword in the other.

Dan 9:26 After the 49 years it will take to complete Nehemiah's construction work, will be another 434 years, and after which (49+434=483) the Messiah will be crucified, but not on behalf of Himself but rather as a substitute for the sins of the world. Later the Romans as a precursor of the AntiChrist will come and destroy the city and the Temple. The traumatic destruction in A.D. 70 is but a representation of what the future will hold for Israel. The destruction of the Temple and the city by Titus in A.D. 70 will begin an uncertain time gap in the 490 years.

Many will later style it "the church age."

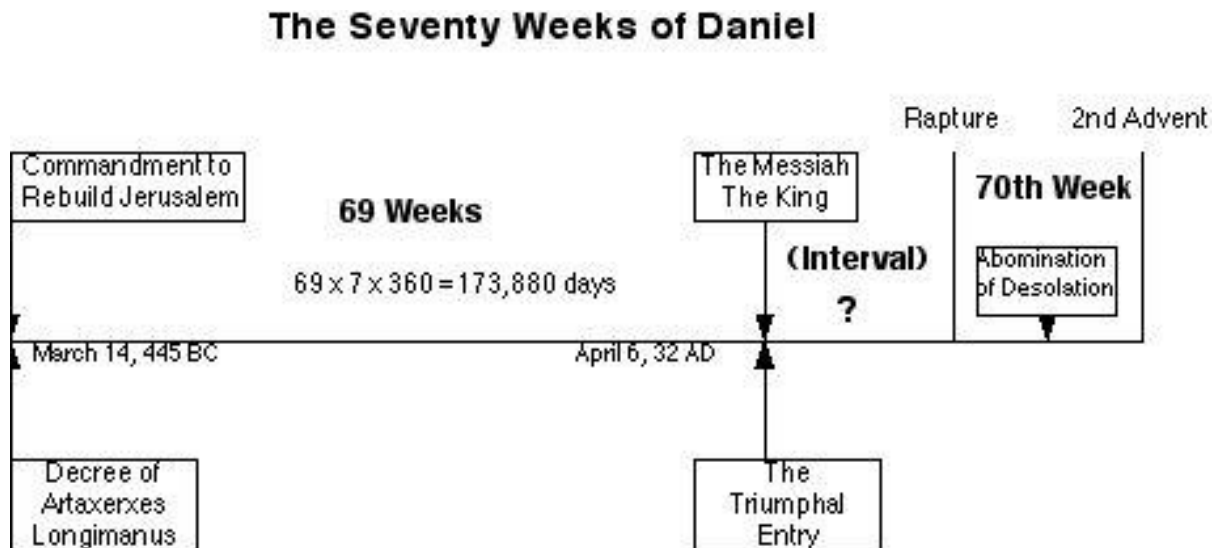
Dan 9:27 After the removal of the church from the planet the seven years owing will begin; it is then that the AntiChrist will arise and make a treaty with Israel guaranteeing freedom to worship Jehovah God in a restored temple. Be aware however that in the middle of that seven-year period the AntiChrist will break that treaty and all Temple worship will cease.

12. These Scriptures represent a remarkable prophecy for both Israel and the Church. They tell us:

12.1 that the date Jesus would enter Jerusalem to offer His Kingdom to Israel would be 173,880 days or 483 years after the command to rebuild the city - thus becoming the first Palm Sunday.

12.2 In hind-sight then we can see the prophecy was fulfilled to the letter.

13. What then was the length of the period intervening between the issuing of the decree to rebuild Jerusalem, and the public advent of "Messiah the Prince," i.e. between the 14th of March 445 B.C. and the 6th of April, A.D. 32? The interval contained exactly, and to the very day, 173,880 days, the first 69 weeks of Gabriel's prophecy to Daniel. Let's look at a wonderful chart from Chuck Missler's book *Cosmic Codes*.



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