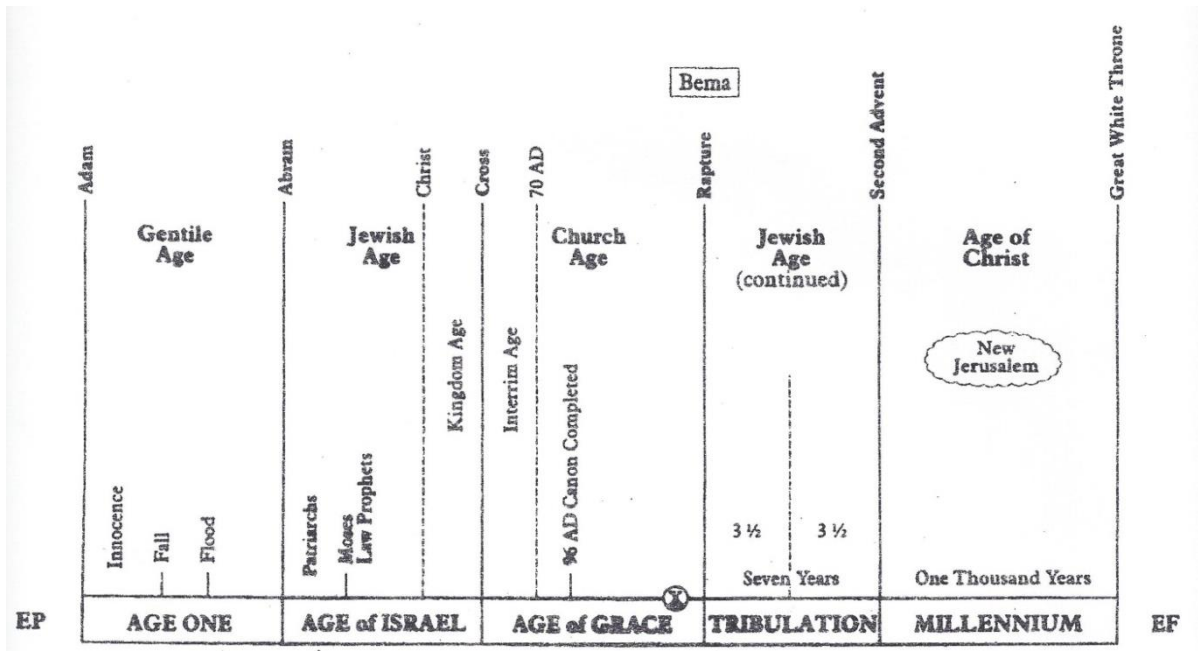


The Gospel According to John

9-16-2020

1. Earlier, I taught Joh 13:3-38 by way of several doctrines not the least of which was the *Doctrine of Palm Sunday*.
2. Before returning to the conclusion of that doctrine I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. Let's review some of that learned and then begin new material at point eight on page three.

The Conclusion to 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 change. Israel's future would forever be changed.

Dan 9:24 "Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.

Dan 9:25 "Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble.

Dan 9:26 After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.

Dan 9:27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

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

4.1 that God owes Israel seven years which is the seven years of the tribulation and 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 - the first Palm Sunday.

4.2 In retrospect we can see the prophecy was fulfilled to the letter.

5. What of the missing seven years? Again compare: 69 weeks of prophetic years $69 \times 7 \times 360$ is equal to 173,880 and therefore a resounding miracle. There are however 7 years still owing Israel ($490 \text{ minus } 483 = 7$).

6. This missing 7 years is the Tribulation. It is mentioned in Dan 9:27, where the AntiChrist is said to make a treaty with Israel at the beginning of the Tribulation, and a tenuous peace ensues.

7. Then in the middle of the Tribulation, the AntiChrist breaks the treaty, and sets up the abomination of the desolation in the Temple, the sign for the believing Jews to head for the hills.

7.1 This abomination event is mentioned by our Lord in Mat 24:15-16.

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mat 24:16 Then let them which be in Judaea flee into the mountains:

Footnote: Most likely the mountains here refer to mountainous region south of the Dead Sea.

7.2 The seven-year Tribulation is uniquely Jewish and therefore the Jewish Calendar is germane.

7.3 The time of the Tribulation is then 2520 days in duration or 84 Jewish months or 7 Jewish years.

7.4 For this reason we find the Tribulation is said to be in Scripture as a period divided into 1260 days, 42 months, 3 and one-half years or a time, times and a half time. The *Book of The Revelation* is replete with the use of these terms.

8. For example:

- Elijah and Moses shall function during the first half of the Tribulation.

Rev 11:3 And I will give power unto my two witnesses, and they shall prophesy **a thousand two hundred and threescore days**, clothed in sackcloth.

- And positive Israel shall flee Judah in the middle of the Tribulation to avoid the holocaust of the last half of the Tribulation.

Rev 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there "**a thousand two hundred and threescore days.**"

- The Temple will be trodden under by Gentile warriors for the last half of the Tribulation.

Rev 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot **forty and two months.**

- The AntiChrist reigns with miracles and wonders and blasphemes God for the last half of the tribulation.

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue **forty and two months**.

Rev 13:6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Rev 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

- Satan who indwells the AntiChrist knows he has but a short time remaining before his judgment. It is expressed in Rev 12:14 as a time, and times, and half a time.

Rev 12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

Rev 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for **a time, and times, and half a time**, from the face of the serpent.

9. Let's review what we have learned:

9.1 Four hundred and ninety years are given Israel from the 445 B.C. command until the Second Advent.

9.2 Four hundred and eighty-three years from c. 445 B.C. until c. A.D. 32 have already been fulfilled.

9.3 Seven years are still owed to the Jew. Their seven years will begin with the Rapture and terminate with the Second Advent.

9.4 As we have seen the Church Age is an intercalation. The Tribulation is a Jewish kind of thing and called "a time of Jacob's trouble."

10. Scriptures about the first Palm Sunday:

Zec 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Mat 21:1 And when they drew nigh unto Jerusalem, and were come to Bethpage, unto the mount of Olives, then sent Jesus two disciples,

Mat 21:2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

Mat 21:3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

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

Mat 21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Luk 19:35 And they brought the animal to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

Luk 19:36 And as he went, they spread their clothes in the way.

Luk 19:37 And when he was come ... the whole multitude of the disciples began to rejoice and praise God with a loud voice ...

Luk 19:38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

Luk 19:39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

Luk 19:40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

Luk 19:41 And when he was come near, he beheld the city, and wept over it,

Luk 19:42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

Luk 19:43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

11. All of this Gabriel had conveyed to Daniel many years earlier when the old prophet prayed and wondered: "has God forgotten his people?"

12. In subject matter the division between the Old Testament and the New occurs at the Cross of CHRIST, rather than between Malachi and Matthew. The Gospels, in the main, carry forward the same dispensational conditions that were in effect at the hour when CHRIST was born.

13. Especially is this true of the Gospel of Matthew, CHRIST being set forth in that Gospel, first of all, as a King with His Kingdom in full view. The Spirit faithfully selected those deeds and teachings of CHRIST from the vast manifestations in the flesh which portrayed Him as the dominant character reflected in each Gospel.

- in Matthew He is presented as the King;
- in Mark as the Lord's servant;
- in Luke as the perfect human; and
- in John as the very Son of GOD.

14. In all the gospel narratives, the Lord Jesus is seen acting and teaching under the same conditions which existed for centuries before the Cross.

15. There are purposefully veiled references as to what would follow the Cross but greater still are the references as to what had gone on before the cross.

16. Whatever preceded the Cross, in the main, fell under those conditions and colorings of "the law which came by Moses," and JESUS not only held up Moses as the controlling authority during the Kingdom Age, though He most certainly expanded the teachings of the law given to Moses.

17. A great division between the Old Testament and the New, therefore, lies in the fact that "grace and truth came by Jesus Christ," and that "grace and truth" being connected and expanded with the Cross of CHRIST rather than with His birth. Matthew opens with an emphasis upon CHRIST as the Son of David.

18. Although, in Matthew's Gospel, JESUS is presented as the "son of Abraham" in sacrificial death, the primary purpose of the writer is to describe the nation's King. The office of Israel's King is the only office assigned to the "Son of David."

19. The tracing of the divinely appointed Kingdom thus proceeds from the Old Testament into the New without a change other than the appearance of the long-expected King, accompanied by His forerunner. There is no break in the narrative.

Mal 4:5 "See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes.

Mal 4:6 He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse."

20. The fact that JESUS was David's Greater Son, the fulfiller of all the nation's Kingdom blessings is not based on human opinion. It was announced by the angel Gabriel before the birth of CHRIST as recorded in the gospel of Luke.

Luk 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord

Luk 1:32 God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

21. Jesus was the rightful heir both through Mary and his step-father Joseph, just as was recorded in the Old Testament, the Gospel of Matthew and the Gospel of Luke, Isa 9:6-7; Mat 1:16 and Luk 3:31.

22. No Gentile blessings are in view here; nor is there need for the Gentiles to intrude.

23. Gentile blessings will eventually flow out of this very throne; but these are not in view, nor are any Gentile blessings endangered by a faithful recognition of this distinctly Jewish purpose—to confirm the promises made unto the fathers.

Rom 15:8 Now this I say that Jesus Christ was a minister to Israel for the truth of God, to **confirm the promises made unto the fathers.**

24. He did not come to annul those promises; but He did come to confirm them. The promises made unto the fathers are well defined: however, no promises by the Godman were made to Gentiles. The term "the fathers" can mean none other than GOD's chosen men of Israel.

25. By these promises Israel was to be redeemed and placed in her own land and that by Immanuel (God with us) who should be the final Prophet, Priest and King. He was to be her King over her covenanted Kingdom.

26. It is recorded of JESUS:

- He was "born King of the Jews"

Mat 2:2 Saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

- To this throne He made final claim at His trial

Mat 27:11 Meanwhile Jesus stood before the governor, and the governor asked him, "Are you the king of the Jews?" "Yes, it is as you say," Jesus replied.

- And under this accusation He suffered

Mat 27:29 and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him. "Hail, king of the Jews!" they said.

Mat 27:30 They spit on him, and took the staff and struck him on the head again and again.

Mat 27:31 After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.

- And under this accusation He died

Mat 27:37 Above his head they placed the written charge against him: THIS IS JESUS, THE KING OF THE JEWS.

27. One needs only to search the Scriptures to discover the fact that He is never mentioned as King of the church, nor King of the nations until He comes again as "King of kings, and Lord of lords."

Rev 19:16 On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

28. He fulfilled every prediction that described Israel's Messiah King and the manner of His coming, at a time when all the records and genealogies were intact.

29. He came of the tribe of Judah, a Son of David, born of a virgin in Bethlehem of Judea. Such claims could not then be made by an impostor without arousing the violent opposition of any knowledgeable Jewish believer. He met every prediction concerning Israel's Immanuel King.

CHRIST WAS THAT KING!

30. Now let's see what we can learn from Joh 14:1-6. An appropriate subtitle might be "Jesus Comforts His Disciples."

Joh 14:1 "Do not let your hearts be troubled. Trust in God; trust also in me.

Joh 14:2 In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you.

Joh 14:3 And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

Footnote: Verse three is a veiled promise of the rapture. When the dead in Christ come first waiting for the rapture generation to arise; in that latter group will be the disciples/apostles.

Joh 14:4 You know the way to the place where I am going."

Joh 14:5 Thomas said to him, "Lord, we don't know where you are going, so how can we know the way?"

Joh 14:6 Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

31. I think the best way to study these verses is to review how the Scriptures, both old and new, prepared Israel for Christ's message and work as Israel's Messiah King.

Luk 1:16 And many of the children of Israel shall he turn to the Lord their God.

Luk 1:17 And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Mat 17:10 The disciples asked him, "Why then do the teachers of the law say that Elijah must come first?"

Mat 17:11 Jesus replied, "To be sure, Elijah comes and will restore all things.

Mat 17:12 **But I tell you, Elijah has already come, and they did not recognize him**, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands."

Mat 17:13 Then the disciples understood that he was talking to them about John the Baptist.

32. Thus another Messianic claim was met in the faithful ministry of John the Baptist. The first message of this divinely foreseen witness is recorded by Matthew.

Mat 3:1 In those days came John the Baptist, preaching in the wilderness of Judea, saying,

Mat 3:2 Repent ye: for the kingdom of heaven is at hand."

33. This, too, was the first message recorded of CHRIST:

Mat 4:17 From that time Jesus began to preach, and to say, "Repent: for the kingdom of heaven is at hand."

34. You cannot reduce JESUS to the dimensions of a simple unsophisticated Galilean teacher. He makes the most astounding claims. He walks through the pages of the Gospels—great, majestic, exalted—as One Who knew Himself to be the Son of God and the promised Messiah. You cannot eliminate these claims, for He and His claims are one.

35. He on more than one occasion claimed He was the Son of God and the Jewish Messiah.

Joh 5:17 But Jesus answered them, My Father worketh hitherto, and I work.

Joh 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Joh 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

Joh 9:36 He answered and said, Who is he, Lord, that I might believe on him?

Joh 9:37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

Joh 9:38 And he said, Lord, I believe. And he worshipped him.

Joh 10:33 "We are not stoning you for any of these things," replied the Jews, "but for blasphemy, because you, a mere man, claim to be God ..."

Joh 10:36 what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son?'"

Joh 5:22 Moreover, the Father judges no one, but has entrusted all judgment to the Son,

Joh 5:23 that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him ...

Joh 5:25 I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.

Joh 4:25 The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."

Joh 4:26 Then Jesus declared, "I who speak to you am he."

Luk 24:27 And beginning at Moses and all the prophets, Jesus expounded unto them in all the scriptures the things concerning himself.

Luk 24:44 And Jesus said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

Joh 5:39 "Search the scriptures; for in them you think you have eternal life: and they are they which testify of me ...

Joh 5:46 For had you had believed Moses, you would have believed me; for Moses wrote of me."

Joh 5:47 But if ye believe not his writings, how shall you believe my words?"

36. The message of JESUS was as simple as the reputation of His home Province—Galilee: It was THE KINGDOM OF HEAVEN IS AT HAND-- the only message committed to His disciples when He first sent them forth to preach:

Mat 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

Mat 10:6 But go rather to the lost sheep of the house of Israel.

Mat 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.

37. This message, it will be seen, had no application to Gentiles: The messengers were to go "only to the lost sheep of the house of Israel."

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