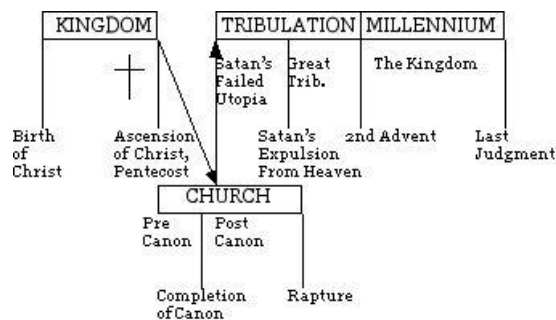
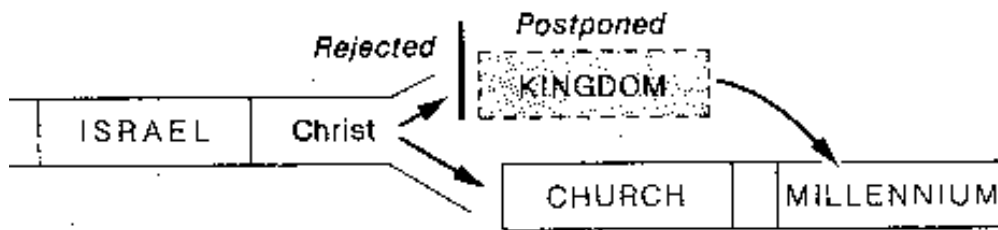
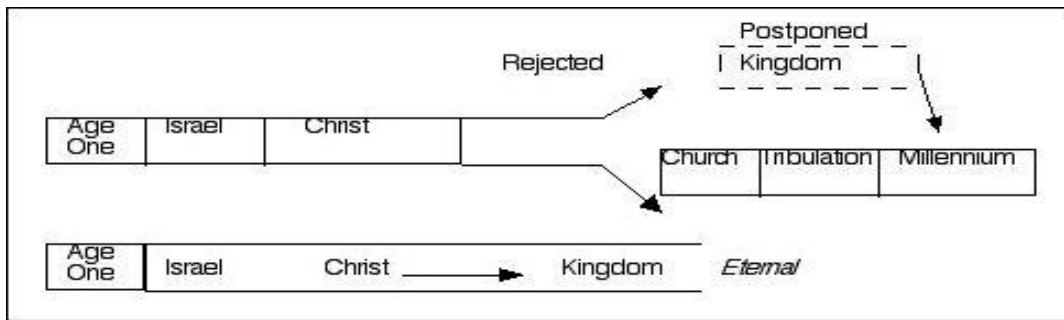


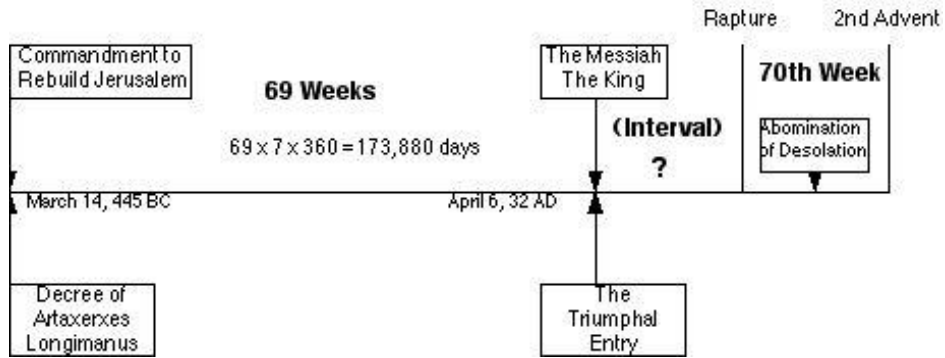
The Gospel According to John

9-9-2020

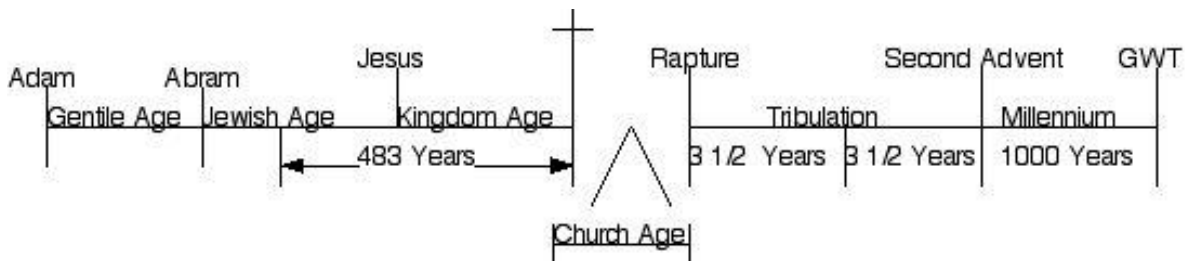
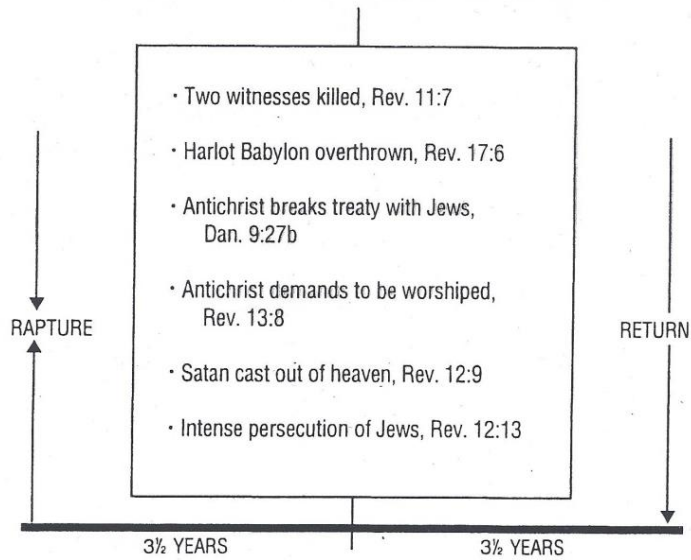
1. Earlier, I taught Joh 13:3-38 by way of several doctrines not the least of which was the *Doctrine of Palm Sunday*, a doctrine I exegeted in part last week.
2. Before returning to our study of Palm Sunday, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. When time expired last week we were about to read Lewis Chafer's explanation of the seventieth week. In reviewing my lesson last week, I realized the people who worship with us via the internet did not have access to the various charts appearing on the board. Accordingly, I will first provide most of the charts used with a brief chart talk:



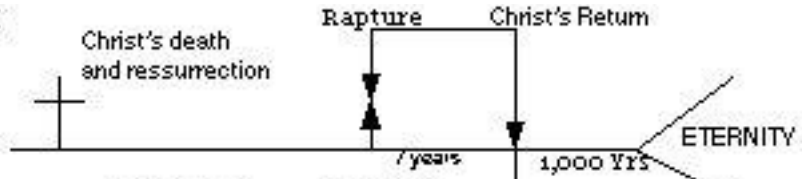
The Seventy Weeks of Daniel



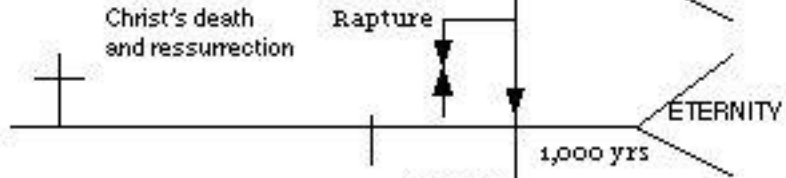
THE MIDPOINT OF THE TRIBULATION



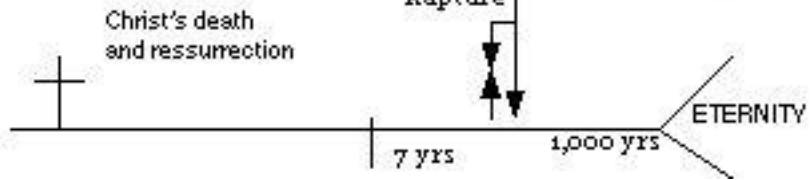
PRETRIBULATIONISM



MIDTRIBULATIONISM

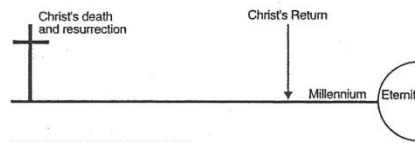


POSTTRIBULATIONISM

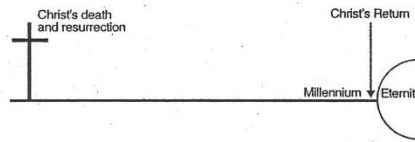


MILLENNIAL VIEWS

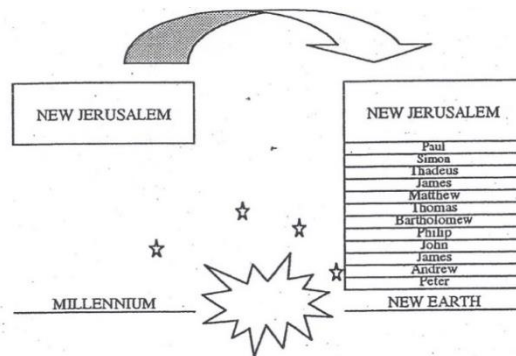
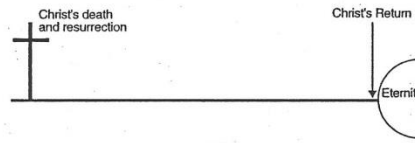
PREMILLENNIALISM

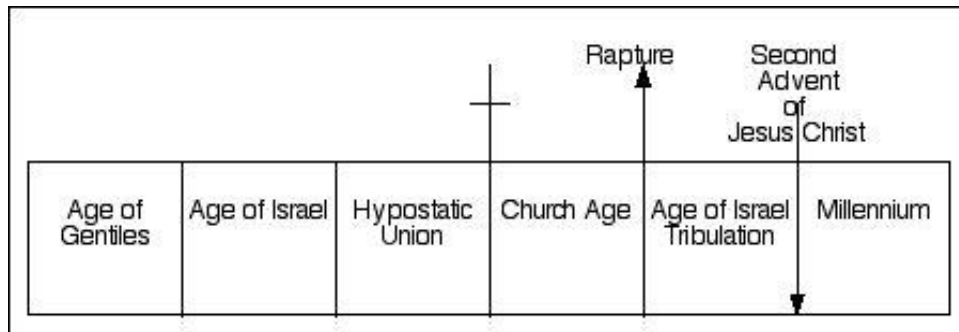


POSTMILLENNIALISM



AMILLENNIALISM





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. 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.
5. 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. The fifth cycle of discipline was about to fall upon the apostate southern kingdom.
6. In 606 B.C. Babylon advanced upon Judah with a great and powerful army; Judah was devastated and many hostages were taken captive.
 - 6.1 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.
 - 6.2 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.

7. Dan 9:24-27 represent a remarkable prophecy for both Israel and the Church. They tell us:

7.1 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.

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

8. 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.

9. To help us understand the meaning of Dan 9:24-27, I want to quote from Volume IV of Lewis Sperry Chafer's *Systematic Theology*.

“Again, the interpretation is angelic and therefore not subject to question. From a reading of Jeremiah written at the time of the captivity -- Daniel learned that Jehovah would accomplish seventy years in the desolation of Jerusalem (Dan 9:2 cf. Jer 25:11-12) – the desolation then in effect because of the captivity; which seventy years were about accomplished, he turned to specific prayer ...

“While he was thus in prayer, the angel Gabriel appeared with information which constitutes the vision of the 9th chapter ... The words are, like all plain prediction, to be taken in their natural meaning, just as Daniel himself accepted Jeremiah's prophecy of seventy years as seventy actual years. The translation of the Hebrew term ... weeks is misleading. In this instance, history provides the interpretation, and, as will be seen, these are years rather than weeks. Seventy years of captivity had been predicted and accomplished for the captors ... the angel asserts that, beginning with this release, a new prophetic period begins which is 70 sevens of years, or 490 in all.

“In this time all prophecy concerning Israel is to be fulfilled, even to the finishing of Israel's transgression ... and the anointing of the most Holy. This prediction reads: Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (Dan 9:24) ... the period of 490 years ... it is divided into three subdivisions, namely, (1) from the edict ... to the restoration and rebuilding of Jerusalem, which is said to be 7 seven's, or 49 years; (2) a period of 62 weeks, or 434 years, which is marked with respect to its end by the "cutting off" of Messiah, or the crucifixion of Christ; and (3) a period of one week, or 7 years, which must follow the crucifixion. In that eventful seven years all that remains to be fulfilled of the 490 years both as concerns the end of Gentile times and the bringing in of Israel's blessings must be fulfilled.

“Israel's transgression will then be finished, an end of sin secured, reconciliation by the death of Christ will have been brought in, all vision and prediction will be sealed by fulfillment, and the Holiest anointed. The last period of 7 years is properly termed *Daniel's seventieth week*, and is yet unfulfilled. In recognizing the point in time when this seven--year period -- so momentous in itself -- will become history, it is necessary to observe again the unrelated character of the Church age, which as an intercalation is thrust between the death of Christ and the departure of the Church from the earth.

“The time feature ... is stated in Daniel 9:25-26, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself." The period of 490 years is distinctive in the divine measurements ... the 490 years that were to follow the captivity are of a different character.

“In this time, Jerusalem was to be rebuilt; the Messiah cut off in sacrifice; the city and sanctuary were to be destroyed, as they were in A.D. 70; and the prince's people ... should do this work of destruction -- the Romans. The prince himself does not appear until after the experience defined as:

“The end thereof shall be with an overflow, and unto the end, war -- desolations determined,” ... which evidently refers to the present age and may be considered the nearest any prophet of old ever came to anticipation of this age ... It is then, at the end, that the prince himself shall come, and his wickedness is seen in the fact that, having made a covenant with Israel for these eventful seven years, he breaks the covenant when half accomplished, or at the end of three and a half years ...”

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

10.1 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.

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

11. 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 ($490 \text{ minus } 483 = 7$).

12. 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.

13. 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.

NIV

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.”

13.1 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:

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

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

13.4 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.

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