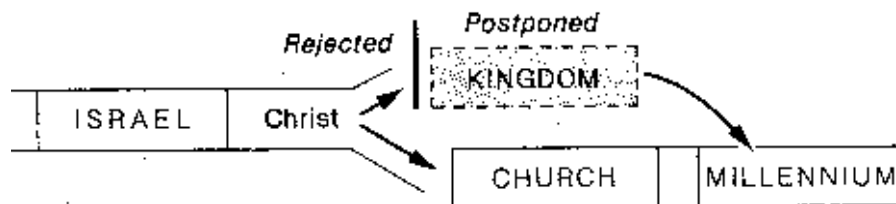


## Palm Sunday

Palm Sunday is the first day of what we call the passion week. The first Palm Sunday was a day when one of the world's greatest prophecies was fulfilled.

1. Palm Sunday was designed to be the greatest of all Jewish celebrations. It was the day Christ officially offered to Israel their promised kingdom. By the end of the first century, it had become a special holy day for Christian's around the world.
2. It was to be a day on which Israel was to have crowned Christ as their King; but instead it had become the first day of a seven day passion week. It began a week of sadness and agony for our beloved Savior, but a week of victory for a lost and dying world.
3. Israel's rejection of the Messiah's offering resulted in a major sea change. Israel's future would never be the same. 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. There were numerous signs and wonders performed by the Christ and several declarations that, "I Jesus of Nazareth am both the Jewish Messiah and the Son of God."

Mat 8:16 When the evening was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

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

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 10:34 Jesus answered them, "Is it not written in your Law, 'I have said you are gods'?"

Joh 10:35 If he called them 'gods,' to whom the word of God came-- and the Scripture cannot be broken--

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 10:37 Do not believe me unless I do what my Father does.

Joh 10:38 But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father."

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 5:24 "I tell you the truth, whoever hears my word and believes him who sent me has eternal life** and will not be condemned; he has crossed over from death to life.

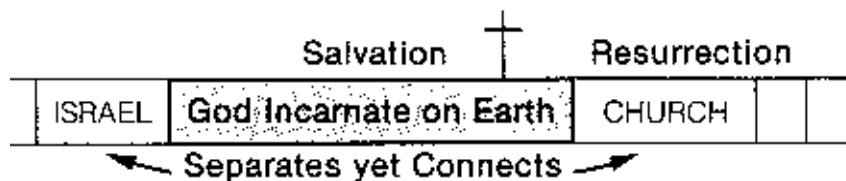
Joh 5:25 I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.

Joh 4:24 God is spirit, and his worshipers must worship in spirit and in truth."

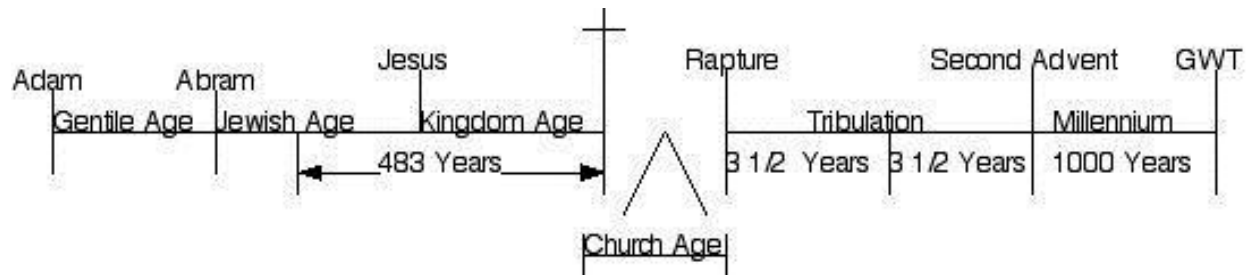
Joh 4:25 The woman said, "**I know that Messiah" (called Christ) "is coming.** When he comes, he will explain everything to us."

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

5. Sadly, Israel's rejection of Christ's offering changed the Kingdom Age from one of immediate promise to one of separation and connection. The Kingdom Age became that which separated Israel and the church while at the same time connecting Israel with the church. This too can best be seen in chart form.



6. Rather than becoming the long awaited Messiah King, their rejection resulted in the insertion of the Church Age between two Jewish ages; the two being the Kingdom Age and the Tribulation.



7. 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 P.M. on Saturday, which would be Israel's Sunday.

8. The chronology of events in the first passion week

The Last Supper was held just after 6:00 P.M. on our Tuesday--the beginning of Israel's Wednesday.

The "trials" of Christ were held on Tuesday night before Annas, Caiaphas, Herod and Pilate.

Christ was placed on the cross at approximately 9:00 A.M. on Wednesday morning.

Darkness covered the face of Golgotha at noon on Wednesday and Christ gave up His human spirit that afternoon.

Christ was removed from the cross and placed in the grave on Wednesday night where His body would remain until sometime after 6:00 P. M. on Saturday which would be Israel's Sunday.

Christ would therefore be in the grave for three days and three nights just as He had predicted.

In summary then, Christ's body was in the grave Wednesday night, all day and all night Thursday, all day and all night Friday and all day Saturday. The resurrection took place after 6:00 P.M. on Saturday.

9. There is a special irony here for Israel. It was in the year of 539 B.C. that Daniel was given one of the world's most spectacular prophecies concerning the timing of the first Palm Sunday. One of their "better" prophets Daniel had given them very specific information about the timing of passion week, yet they would not listen.

10. That Daniel was special often goes overlooked. Ezekiel lists three men as "VIPs" and certainly they were all very special, but one of the three, Daniel stands out as the only one in Scripture, unimpeached.

Eze 14:18 Though these three men were in the land, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves ...  
Eze 14:20 Though **Noah, Daniel, and Job** were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

11. So how did Daniel find out when the first Palm Sunday would occur? He first got into the Word and then he asked God when will we get to go back to the land! He not only was told when but he also was given a great amount of detail surrounding the events leading up to and following the return. Let's review this major revelation from God to one of His very special people.

12. By about 600 B.C. Judah 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.

13. In 606 B.C. Babylon advanced upon Judah with a great and powerful army. Judah was devastated and many hostages were taken to Babylon as slaves--among those taken was Daniel. As a result of Judah's continued rebellion, however, further defeat and hostage-taking took place in 597 B.C. and again in 586 B.C.. It was in the 586 siege that the city of Jerusalem and Solomon's Temple were destroyed. By 586 B.C. the Diaspora was complete--Judah was no more. Over the years, Daniel had risen to power as one of Babylon and later Persia's leaders. He had served well these Gentile kings. For which service he had been rewarded, but still he wondered, when would the Jews of the Diaspora be permitted to return to the land--when would they be permitted to rebuild the Temple?

14. About 539 B.C. Daniel, as an old man began to search the Scriptures for the answer to his question. In reading from the 25th chapter of Jeremiah he learned the Diaspora was to last only 70 years. The old prophet put a pencil to 606 minus 539, arriving at 67. From reading Jeremiah's prediction he concluded the diaspora was not to last more than 70 years, but he couldn't be sure so he began to pray.

15. The prayer can be found in Dan 9:1-19. Let me provide just some of that prayer from the NIV.

Dan 9:2 In the first year of Xerxes the Medo-Persian king, I, Daniel, understood from the Scriptures, according to the word of the LORD given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years.

Dan 9:3 So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes.

Dan 9:4 I prayed to the LORD my God and confessed: "O Lord, the great and awesome God, who keeps his covenant of love with all who love him and obey his commands,

Dan 9:5 we have sinned and done wrong. We have been wicked and have rebelled; we have turned away from your commands and laws ...

Dan 9:16 O Lord, in keeping with all your righteous acts, turn away your anger and your wrath from Jerusalem, your city, your holy hill. Our sins and the iniquities of our fathers have made Jerusalem and your people an object of scorn to all those around us.

Dan 9:17 "Now, our God, hear the prayers and petitions of your servant. For your sake, O Lord, look with favor on your desolate sanctuary.

Dan 9:18 Give ear, O God, and hear; open your eyes and see the desolation of the city that bears your Name. We do not make requests of you because we are righteous, but because of your great mercy.

Dan 9:19 O Lord, listen! O Lord, forgive! O Lord, hear and act! For your sake, O my God, do not delay, because your city and your people bear your Name."

16. The prophet only wanted to know when will we get to return to the land. Gabriel was sent to answer his prayer and much more. Let's see what Gabriel has to say to Daniel about the timing of the return. Dan 9:25 through the first half of Dan 9:26.

Expanded Translation:

Dan 9:25 I want you to understand that from the commandment to rebuild the city of Jerusalem in B.C. 445 until the Messiah arrives in Jerusalem to formerly offer His kingdom to Israel 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 (49+434=483), and after which the Messiah will be crucified, not on behalf of Himself but rather as a substitute for the sins of the world ...

17. These Scriptures represent a remarkable prophecy for both Israel and the church. They tell us

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;

after the rebuilding of the city the Messiah will be crucified, and

He shall be crucified as a substitute for the sins of the world.

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

18. Several experts have "crunched" the numbers and arrived at the same conclusions regarding the accuracy of this prophecy. The best work in this regard has been done by Sir Robert Anderson. His analysis is provided in great detail in a book written by Dr. Dwight L. Pentecost, *Things To Come*. What then was the length of the period between the issuance of the decree to rebuild Jerusalem and the public advent of the "Messiah the Prince"? The interval contained exactly, to the very day, 173,880 days.

19. Anderson shows us that the *terminus a quo* was the decree to rebuild Jerusalem and ended with the triumphant entry into Jerusalem on the Sunday of the week of the Lord's death.

20. Not only did Daniel learn of the timing of the first Palm Sunday, but verse twenty-four of chapter nine introduces the mystery of Daniel's Seventieth Week. Like Daniel, let's begin by returning to our expanded translation of Dan 9:24-27.

Expanded Translation:

Dan 9:24 Daniel I have heard your prayer; 490 years have been cut out 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 in 445 B.C. until the Messiah arrives in Jerusalem to formally offer His kingdom to Israel, shall be 483 years to the day.

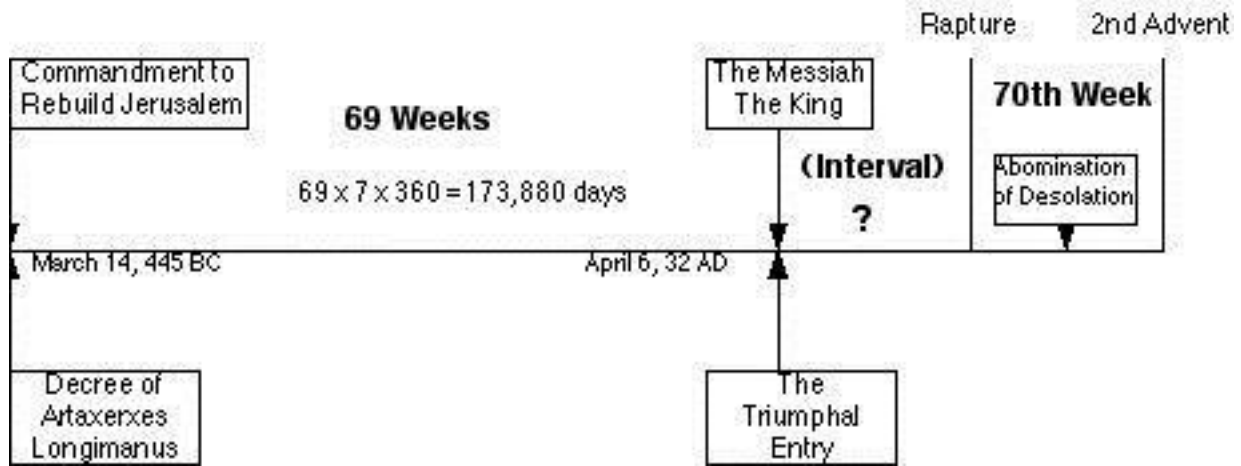
The streets of Jerusalem and its inner and outer walls shall be restored, even in dangerous times; Nehemiah and his people will work on the city walls with a trowel in one hand and a sword in the other.

Dan 9:26 After the 49 years it will take to complete Nehemiah's construction work, there will be another 434 years ( $49+434=483$ ), after which the Messiah will be crucified, not on behalf of Himself but rather as a substitute for the sins of the world. Later the Romans, as precursor of the Antichrist, will come and destroy the city and Herod's 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 7-year period the Antichrist will break that treaty and all temple worship will cease.

21. A chart from Chuck Missler's book, *Hidden Messages From The Edge of Eternity*, will help us understand how the missing seven years owed Israel represent the seven years of the Tribulation.

## The Seventy Weeks of Daniel



22. To further 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 ninth 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 sevens, 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 (*the Antichrist*) 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 the 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 ..."

23. These Scriptures represent a remarkable prophecy for both Israel and the church. They tell us

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;

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

that God owes Israel seven years, (490-483) which is the seven years of the Tribulation; and

in the middle of the Tribulation, the Antichrist breaks the treaty, and sets up the abomination of desolation in the temple, the sign for the believing Jews to head south for the mountains of Idumaea.

in hindsight then we can see the prophecy was fulfilled to the letter.

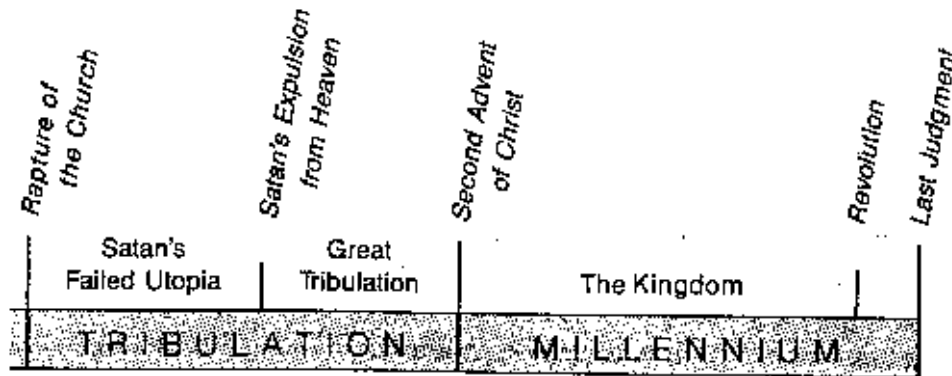


Mat 24:15 When ye therefore shall see **the abomination of desolation, spoken of by Daniel** the prophet, stand in the holy place, (whoso readeth, let him understand:)  
 Mat 24:16 Then let them which be in Judaea flee into the mountains:

24. Christ spoke of Dan 9:27 when He said “**the abomination of desolation, spoken of by Daniel.**”

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.”



25. The 7-year Tribulation is uniquely Jewish and therefore the Jewish calendar is germane.

26. The time of the Tribulation is then 2520 days in duration or 84 Jewish months, or seven Jewish years.

27. For this reason we find the Tribulation is said to be a period divided into 1260 days, 42 months, 3 and one-half years, or a time and times and a half time. The book of the Revelation is replete with the use of these terms. For example:

28. 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.

29. 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.**"

30. The temple will be tread 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**.

31. 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.

32. 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.

33. Let's review what we have learned:

33.1 Four hundred and ninety years are given Israel from the 445 B.C. command to rebuild the city of Jerusalem, until the Second Advent.

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

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

33.4 As you have seen, the Church Age is an intercalation. The Tribulation is a Jewishish age and called "a time of Jacob's trouble."

34. Other Scriptures relating to 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.



