

King James Bible Study Correspondence Course

An Outreach of Highway Evangelistic Ministries
5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

The Book of John

Lesson 22 poor people

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Read John 12:1-19

In the book of John, Judas Iscariot is mentioned eight times. There are other men named Judas mentioned in John as well and John is always careful to make certain you know which Judas he is talking about. He does not want any other of the men named Judas to have to bear the shame and reproach brought upon that once good name. But the Bible says, *Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him*, Obviously this is written after the fact, but in the tense and in the setting, it had not taken place yet. *Why was not this ointment sold for three hundred pence, and given to the poor... Then said Jesus, Let her alone: Judas is making a verbal assault upon the conduct of someone who is worshipping Jesus. Let her alone: against the day of my burying hath she kept this.* She is doing this out of love and she wants to do something for me while I am still here.

Verse 6. *This he said, not that he cared for the poor;* Those with a heart like Judas will use some sort of false pretense of caring as a means to get their hands on other peoples money, property and possessions. *This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.* He is the treasurer of the group handling the money given to them. He became a covetous man. He began to view everybody not in terms of their spiritual condition, or what they had to offer Jesus, not in terms of their worship, but in terms of how much can we get out of them. How big is their pledge? How faithful are they to tithe? How much do they earn? He is a covetous man desiring the money.

Verse 8, Is Jesus Christ the truth? Did Jesus always speak the truth? Verse 8 says, *For the poor always ye have with you;* Now according to Jesus Christ, two things are true. Number one. It is not His intent to equally distribute the wealth of the world. Number two. Any attempts you take to eliminate poverty will fail. You are not going to rid the earth of poor people. You say, "well, in that day when Jesus comes back and rules and reigns..." He said *always*.

Turn to Zephaniah 3. Listen to verse 11. *In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.* Look at verse 13. *The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, (Do you see what this is?) the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more.* This is the kingdom.

In the passage above, I purposely skipped Zephaniah 3:12 *I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.* There will be poor people in the millennial kingdom. When the Lord sets up His kingdom, everybody is not going to have the same amount of money, or the same size piece of property, or the same size home. Why even the born again believers – He going to reward some with ten cities, some with five and some with two? Some will have many crowns and

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others only one or none at all? There is no equality in heaven. There is no equality in the kingdom. The Lord did not come to establish equality. He came to deal with all men equitably; He came to treat all men the same. And then in John 12 verse 8, he says, *but me ye have not always*. Do you understand what the Lord just taught us verse 8? If you are a Christian and want to follow Jesus; It is better to give your money to Jesus than to poor people. It is better to do things for Jesus than for poor people. Always a good rule of thumb, before you go handing out your money to someone, find out a little about them, you may find the reason they are poor is because they spent the money God entrusted them with on unnecessary things.

Verse 9. *Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.* Now you have to admit that be quite an attraction. You would want to see somebody who had been dead four days.

Verse 10. *But the chief priests consulted that they might put Lazarus also to death; Because that by reason of him many of the Jews went away, and believed on Jesus.* These murderers (chief priests) - in their heart - now they are plotting the death of Lazarus just because his resurrection is such a powerful tool in turning men to the Lord.

Verse 12. *On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.* This is called by most of your commentators and Bible writers the Triumphal Entry of Jesus. That is a nice title, but He really did not triumph, not in the sense that they are proclaiming. He is the King of Israel. But He is not coming here to establish the kingdom. **Hosanna**, they are crying. Praise the Lord. He is the Lord. But they did not make Him their Lord at this time. He rode on **a colt the foal of an ass**. As a general rule in the Old Testament, kings and rulers and judges rode on asses in time of peace. So the symbolism is quite strong. In the cross references, we learned that they lined the streets with these palm branches and with their clothes and with garments for the Lord to ride upon and to walk upon. They really are giving Him honour. They are truly praising Him. They are truly showing Him reverence. They are truly welcoming Him as their king.

Jesus is riding into Jerusalem. – the only thing I can find to match it in the Bible is when David brought the ark of the covenant up into the city in First Chronicles 15, let's read verses 25 to 28. *So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy. And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams. And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen. Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.*

They are really having a joyous time, the Bible says David was dancing and playing in the midst of all that. There is a great procession and celebration – that ark of the covenant of course was a representative of the presence of the Lord. So Jerusalem really had not seen anything like this since the ark came into the city. Here are those old walls

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and those old stones, Jesus said, if these held their peace, these very stones are going to cry out. They have been waiting thousands of years for something like this to happen again. Not since the ark of the covenant rode into town has the presence of the Lord entered into Jerusalem in this way.

Isaiah 59:20. *And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.* The coming of the Redeemer. His arrival, He has not come as the king here. He is not come as monarch. He is come as Redeemer, coming to save those who will turn from their sin.

John 12:13, *Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.* Psalm 118 is the quotation in verse 26, *Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.* Now, that quotation – look what is right there in connection. Verses 22-28. *The stone which the builders refused is become the head stone of the corner. This is the LORD's doing; it is marvellous in our eyes. This is the day (That is the Millennium.) which the LORD hath made; we will rejoice and be glad in it. Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. (That is the kingdom.) Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD. God is the LORD, (John 1) which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee: thou art my God, I will exalt thee.*

The crowd uses Psalm 118:26 verse about the coming of the king of Israel; and the King coming in the name of the Lord, but they jumped right over the fact, He is the stone that the builders rejected.

Luke 2:38 *And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.* Luke 24:21. *But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.* There were people according to Isaiah 59 and these passages in Luke, who were looking for a redeemer; and there were people who trusted that Jesus was that redeemer, who were then disappointed when He was crucified and were disappointed when they heard the news that the body was not in the tomb anymore. Now what would that tell you about their understanding of redemption? They thought that He was going to redeem them nationally, physically from the oppression of the Romans, the Babylonians, the Greeks, the Assyrians, the Chaldeans – they are looking for someone who would take the nation out of it's troubles. They did not understand that the Messiah would come first of all to take the individual out of his troubles. To redeem not the whole corporate national body of Israel but to redeem each and every individual within that nation. That is why we read about in that passage in Isaiah, it is talking about the individual that seeks the Lord, the individual that trusts the Lord, finding Him as the Redeemer. See in Isaiah 59:20, *the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.*

Verse 15, *Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.* Let us take a look at Matthew 21:7-8, they *brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.* Matthew gives us a little more detail it is not necessarily just palm trees. It could have been any number of trees.

Hosanna means "save now." And when He did not, they turned on Him. The way of thought he must be an imposter and he must not be the one. It is interesting too, if you look at the Matthew passage, *Behold, thy King cometh unto thee, MEEK, and sitting upon an*

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ass, and a colt the foal of an ass – John does not say He is coming meek; because He is not. He is God Almighty in the book of John.

Second Kings 9:13. *Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.* So in their history, there is this practice of putting your garments down for a king to walk upon or to sit upon or tread upon. That is what they are doing here with Jesus. They really are welcoming Him as their king. They do not understand of the whole idea of Him coming to be crucified.

Zechariah 9. This one of those passages and we see a number of them in the gospels where the Holy Spirit quotes half a verse and then leaves the rest of the passage alone because part of the verse has to do with the first coming and the rest has to do with the Second Coming. For example, look at Zechariah 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.* Do you see that? That is clearly what we are reading about in John 12. Zechariah 9:10 *And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from river even to the ends of the earth.* Can you understand why they had this expectation? If He is the King... if He is coming... if He is sitting lowly upon a colt the foal of an ass? Then next, all of our enemies are cut off; all of the bad guys are driven out and His kingdom reaches from one end of the Promised Land to the other. But when verse 10 did not follow verse 9, they assumed less than a week later that He was an imposter and should be crucified because He really was not the king after all. (That is why you have to rightly divide the word and they could not without the Holy Spirit.)

Notes

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The Book of John

Lesson 22

Name _____

Read John 12:1-19

1. What do we learn about liberal political theories and socialist practices regarding the poor from verses 4-6?
2. What do we learn about Judas' position among the twelve?
3. Jesus' word in verse 7 reveals that this woman understood what the disciples did not. What was that?
4. In light of these truths how much hope should we put in social programs?
5. How much time and money should we devote to secular charities?
6. Why do you suppose there will always be poor people?
7. How do you feel about chief priests when you read verses 10-11?
8. What was the significance of the palm branches?
9. What is a good practice to do before you give your money away to someone who says they need it?
10. Do the cries of verse 13 indicate that these people were looking for a Saviour to die for their sins? If not, what did they think Jesus would do?
11. Explain the following terms:
 - hosanna

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- many of the Jews went away
- the world is gone after him

12. Why did Jesus ride on an ass's colt?

13. Why did they want to kill Lazarus?

14. What did the Jews miss in the passage when they cried Hosanna Blessed is the King..... in verse 13?.

15. What is a good indication that someone has a heart like Judas?.

True/false

- Judas was misunderstood.
- Jesus was misunderstood.
- Jesus wants everyone to be equal.



Scripture Memorization; (write these on the back on the sheet, Must be in KJV)
Zechariah 9:9; John 12:8; Psalms 118:22-24.

any questions?