

John 12:12-27

Sunday 2/27/2022

Are you ready to learn some Bible today? Amen. We are going to go down, and you are going to learn something today. I should have told you that some of you should have gotten your little tables out there because there is going to be a lot of learning your Bible today.

Last week, we finished up our study on our three main characters in the story of Lazarus. We have seen Martha, then we looked at Mary, and then we looked at Lazarus. We have learned what they represent to us in the Bible doctrinally. We know that they pictured the three kinds of Jews in the nation of Israel at the first coming of Christ. Inspirationally, we see them as the three types of God's people in the New Testament.

Last week, we took Lazarus, who is a special case here, and we saw him as one of the three dead people in the New Testament. There was a 12-year-old girl we talked about, there was a young man probably in his 30s or 40s, and then Lazarus, who was an older gentleman, probably 70 or 80 or so. We saw how these three picture unsaved people, whether you are a man or a woman, who will be dead in trespasses of sin, and then meet the Lord Jesus Christ and get life from Him and come from death to life, to the newness of life. It is really a picture of our salvation.

I took the time to do that, and we had four people saved last week out of that sermon. I wanted to take the time to show you by our three examples how important it is to get saved as quickly as possible. The longer you wait, the more problems you are going to have in your life, and the more difficult it is going to be. I showed you God's simple plan of salvation through these three great examples. I completely walked you through it, which is what I wanted to do. I wanted to go on record, not only with you, but on the website, so that somebody may find it and it would hopefully lay out the plan of salvation as clearly, as plainly, and as easily as I could, that anybody could listen to it and find Christ as their own personal Savior.

I laid out every aspect of your getting saved, and then showed you the great passage in 1 John chapter 5, verses 11, 12, and 13.

1 John 5:11-13

And this is the record, that God hath given to us eternal life, and this life is in his Son.

He that hath the Son hath life; and he that hath not the Son of God hath not life.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

You can know for sure you are saved. That is the greatest feeling in the world, to know that no matter what happens in life, no matter where this world goes, you know where you are going. When the world ends, it is just beginning for you. That is God's simple plan of salvation. As I said, the sooner you get saved, the better off you are going to be because the less baggage you are going to accumulate.

We saw the little girl at 12; she is up and walks. The guy in his midlife, he speaks, but he has to be delivered. Our older gentleman, Lazarus, is completely wrapped up and needs to be unwrapped with all the things in his life for all those years.

I. The Principle of Simplicity

In the unsaved scientific world, they have a phrase, really a problem-solving principle. I wonder how many of you have ever heard of the principle of Occam's Razor? One, two, three. Lord, give me one more, anybody else?

Occam's Razor, in fact, that is a misnomer, really. It goes back to a man by the name of William of Ockham, who was, believe it or not, a theologian in the medieval times around 1200. He came up with the problem-solving principle that they use in science today. Astronomers use it when they are trying to work out some theory about something. Everybody will look at this and will follow this, whether they apply it all the way down the line.

Occam's Razor is a principle that they use in problem-solving. It simply says this: in any investigation, anything you are looking at, you want to take this into consideration, that all things being equal, the simplest answer will be the right answer. That is Occam's Razor. Without them ever knowing this, they just found the key to everything dealing with God: simplicity.

I do not know anything about William of Ockham. I tried to do a little investigation on it. It is kind of foggy because the Catholic Church has rewritten histories, and it is kind of hard to find the real truth about anything. Some say he was a Franciscan monk. Others say that he was an early evangelical or whatever. I do not know. But be that as it may, it is immaterial. What he came up with and what they use today in that principle is exactly what the Bible is all about: simplicity.

We are told in 2 Corinthians 11:3, Paul tells us that the devil's plan to destroy God's church and God's people was, first of all, to beguile them, and that is a great study in the Bible, and then he wants to corrupt their minds from the simplicity that is in Christ Jesus. That is his plan. His simple plan was to take all of the simple things that God has put in His Bible—the simple plan of salvation, the simple understanding of everything that God does—and then make it complicated.

The best advice ever given to man is found in Ecclesiastes 12:13, where it simply says:

Ecclesiastes 12:13

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

That is the best advice you will ever get. I have seen wives, my wife does not have one, but I have seen wives wear T-shirts with their husbands that simply said, "Keep it simple, stupid." That is a good principle because God is simple.

II. Simplicity in Bible Study and Life

When man understands that there is nothing really complicated about God, the reason why we think the Bible is so complicated is because you have been told all your life that it is. The reason why you think that life is so complicated is because you have seen a bunch of people who did not follow the simplicity of God get their life so complicated with baggage that it actually is overwhelming.

But we are told in 1 Corinthians 14:33 that God is not the author of confusion. If you and I have confusion in our lives because of the overwhelming problems that we face and the baggage that we have accrued, that is on us. Following that law or that principle of staying simplistic with Christ, you will now find that the Bible is simple.

I know many of you wonder how that could be because you struggle so hard with it. In this church here, I know every church is responsible for themselves, and I do not really care what they do. In this church here, you will find the most simplistic way to understand the Bible that will be the right way. You will find that in this church, the Bible is a very easy book to understand.

I will tell you something else. You will find that when you get into the Bible, solving issues in your life is a very easy thing. We like to think and make our life complicated because we get ourselves into a mess, but then we will not take the simple way out. We just keep compounding it. We will make every excuse in the world why not to go to church, why not to get into the Bible, why not to this.

I have actually had people tell me they were going through some real struggles in their life, and I asked them, "How much time do you spend in the Bible getting into the Word of God?" "Oh, I am too upset to do that." This is the great tragedy that happens, that the most simple things of God.

God's original plan for man was a garden. How much simpler does it get? When man departed from God, he built a city. The first city in the Bible, where God first planned was a garden, when man left God, the first man that built a city was a murderer, hence Chicago, hence Los Angeles, hence everywhere in this world today, you have the problems in a city that makes life much more complicated.

I am certainly not advocating that we all go back to being farmers. But I am saying if man would have obeyed God in the first place, we would not be near the mess we are in today. We still get into those messes because we will not take the simple route. The Bible is now simple, life is now simple. Solving the issues in our lives have now become simple. It is all found through the simplicity that is in Christ.

III. Man's Complication of God's Simplicity

Here is your number one rule when dealing with the world, God, the Bible, Christianity, preachers: when God makes it simple, which He does, when man gets his hands on it, he inherently will now try to make it complicated. Man's greatest damage to God and the Word of God, whether he is saved or lost, whether he is a preacher or whatever he may be, the bottom line

is his greatest undoing to the things of God is to take God's simple Bible and the plan of salvation and try to make it really complicated. But that is what they do.

The Bible that you are holding in your hand, if it is a King James 1611, it is written in fourth-grade English. It does not get any simpler than that. It is written in fourth-grade English. In most churches that are going on today, if the pastor is up there, he has to hurry up because after the song and the music, he has only got about 15 minutes. He will tell you that to understand God and the Word of God, you have to know Greek and Hebrew, two of the hardest languages on the planet, that you could spend the next 40, 50 years trying to master both languages and never get it done. But you are told that if you really want to understand God in the Bible, that is what you have to do. You know why? Because they want to make that simple Bible in fourth-grade English complicated for you. That is of the devil. I do not care who it is. That is exactly what goes against the Bible in Corinthians when he said that the devil wants to destroy the church from the simplicity that is in Christ. That is all it is.

Now, take salvation. Last week, by design, I took salvation and tried to make it as simple and clear and plain and as understandable as I could. But my name is Bob Alexander. If I was Dr. Bob Alexander, and I was going to teach you about salvation and wanted to do it the way that the doctors do it, I would not use the word "salvation." I would use the word "soteriology" because that is the big \$25 word for the word "salvation." So when you go to Bible college, they will teach you, not about salvation, they will teach you about soteriology. When a pastor wants to get up and impress you with his doctor's degree or his PhD or whatever he may claim that he has, and all of the wealth of his knowledge that he got someplace other than the Bible, he is going to tell you that salvation is really, if you really want to know it, soteriology.

In our messages on John 11 and John 12, I have been pointing out a lot of things about the life of Christ. The life of Christ is an incredible study in the Bible. But if I was really educated and really wanted to do this the right way, it would not be a study of Jesus Christ, it would be the study of Christology.

I enjoy teaching you the Bible. We teach the Bible here this morning. We had a great Bible institute yesterday. We really whacked out the sons of God yesterday. We have a great time in the Word of God. We have a great time teaching you the Bible. But if I was honest with you this morning, I would not come here to teach you the Bible and say that we are going to have a Bible study or I am going to teach you the Bible. I would simply say that we have met here today for the study of exegesis. An old hillbilly preacher down in West Virginia one time heard somebody say that and got up and said, "I do not care what he says, there ain't no extra Jesus." Amen.

I give you the doctrinal application, I give you the historical application, and I give you the inspirational application. But I feel like I am short-changing you. So from now on, when I talk about the inspirational application, I will use the word "hortatory." Then I am going to give you the hortatory application of the scriptures, and you all will go, just practice that, one, two, three. Thank you.

On Sunday, as today, and Thursday night on the questions, I expound on the Bible. They call it expository preaching or teaching, where you take a passage or whatever and you expound on it

and you open it up and you lay it out. From this point on, I will not be doing that without defining it as hermeneutics. We are going to do a study of hermeneutics. Which in most pastors' pulpits today really translates down to hemorrhoid nudics. But it does not come from the Bible. I will end where it does come from there and move right along.

A young man, many of you in your age group, a young man will go to a Bible college, and two things will be guaranteed to happen to him as he pays hundreds of thousands of dollars to go to a bastion of orthodoxy to learn the great truths of the Word of God, that all that they do will take and destroy the simplicity that is in Christ. The first thing that will happen, they will take his Bible from him. I get letters and letters and letters all the time from guys that are in Bible college that follow our website, and they all say, "Hey, that is exactly what they tried to do. They tried to take my Bible from me."

The other thing that they will do, guaranteed, is that they will teach you and indoctrinate you and brainwash you by taking the simplicity away and making it complex to give you a system of biblical terms that are found nowhere in the Bible. You will come out of Bible college about your Bible, and you will come out with a set of terms, and now you are talking like somebody who never talked like that anywhere in the Bible. That is supposed to be Christianity. My response to that is that there are some people who embrace stupidity as if it was a virtue. If you want to see Bible college destroying young men, go back to 1 Kings chapter 13, and the story is laid out for you very clearly there. We do not have time to do that today.

IV. The Triumphal Entry: A Doctrinal Study

Today, we will be back in John chapter 12. We have been bouncing back and forth in chapters 12 and 11, obviously because the story bridges both those chapters, and we have come back and forth and we put it all together for you. We will now pick up our story and our study after Lazarus is resurrected from the dead.

As you grow in the Word of God, there are going to be things that you see that maybe right now you do not fully grasp and understand. Obviously, that is why I am here for you, to help you. Some of you come over, and we go through it in my home, and some of you we do it on Thursday night. It does not matter as long as you get what you need out of it. But as you grow, you are going to find yourself now getting into things that maybe at this particular moment in time, you really do not understand. We have a tendency to think, this is human nature, that because we do not understand, it must be wrong. That is not true. It is not true at all.

The first thing that you need to know about our story here in Lazarus that I want to give you as we go down: Lazarus is one of the many people in the Bible who are found in the New Testament who actually die two times. You need to know him and all the others. When they were dead and then they got resurrected and brought back to life, they all die a second time. Most people do not think of that. They just see what happens when they got dead and they got brought back to life, and I do not know what they think. They do not think any farther than that. I am telling you right now, every one of those people, Lazarus and everybody else who was dead, that He brought back to life, died a second time. They did not live forever.

When you look at that, then you are faced with the great study in the Bible that there are some people who died two times in the Bible, and then there are some people who only die one time in the Bible. There is a reason for that. It is one of the deepest, darkest studies in the Word of God that most people never unearth. But it is vital in understanding what God is doing and understanding how God pulls everything together. This is what we teach you in Bible Institute. I will go there with things that I necessarily will not go with on Sunday morning or even Thursday night because that is more of an elite group that has really dedicated themselves to going down deep, and if they make that kind of commitment, then I feel the responsibility to give them that kind of commitment.

As we look at this, there are a number of things that I am going to mark for you, that I want you to look at and get into your Bible as we put this together. So today, let us read John chapter 12, and let us pick it up in verse 12 and down through verse 27.

Let us pray. Father, thank you for the Lord Jesus. Thank you for the good song service. Thank you for the good crowd, the good spirit, and thank you for the good Word of God that you have given us. We pray, Father, today that you will open up our hearts that we will see you, the Word of God, this church, salvation, learning the Bible as simply as it really is. Help us, Lord, never to be beguiled and be corrupted from the simplicity that is in Christ Jesus. We will thank you and praise you in Jesus' name, for His sake, we ask it, amen.

John 12:12-27

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.

The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

For this cause the people also met him, for that he had done this miracle.

The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

And there were certain Greeks among them that came up to worship at the feast:

The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

We have had a couple of weeks now of inspirational preaching, excuse me, hortatory. Today, we are going to be back into the doctrinal side of things. There are some things here that I want you to learn about your Bible. When I do this, I am not just interested in giving you information so you can put it in. I want to show you how you get it, because you have to develop that into your own life at some point. Today, we will be back into the doctrinal side of things. I try to keep a good balance between the two.

What we are about to see here will be the high point of His earthly ministry. That is the first thing you need to understand. This will be His triumphal entry into Jerusalem. We are going to talk about why that is significant. This will take place one week before His crucifixion.

In John 12:1, it says that it was the fourth Passover. You remember, I told you that John is built around four Passovers. It divides the book up. He is crucified on the fourth one. Then it says in John 12:1, "six days before the Passover." Then in John 12:12, it says "the next day." So that is seven. What you have here now is what I gave you several weeks ago of the seven-day, one-day when the Lord is a thousand years on Genesis. Day one, day two, day three, day four, day five, day six. He sets the seventh apart, sanctifies it, makes it holy, which is a picture of the millennium. This is what you have in His triumphal entry. It is a picture of what is going to happen or what would have happened if the Jews would have accepted Him. It is all based on that key verse over there in 2 Peter 3:8 that says, "one day with the Lord is a thousand years, and a thousand years is one day." So it says six days before the Passover, and then He goes into Jerusalem the next day. He goes into Jerusalem the next day, which is the seventh picture of the millennium of Christ. That is what you have here in this triumphal entry.

Let us look again at our storyline of John 11 and 12 and try to show you how all this comes together. I want you to see how it is going to all lay out not only His first coming, but the second coming, and then show you the great Bible doctrine of the pre-millennial return of the Lord Jesus Christ. I want you to watch the pattern. Patterns are the key to the Bible.

V. Patterns in Christ's Ministry

He gets, as we already have studied, His feet anointed in John chapter 11. But I remember I told you that He gets His feet anointed two times in the Bible. Watch, the first time is in Luke 7:37. This is where she anointed His feet with her hair. The second time is found in John 12, or excuse me, John 11, Matthew 26, and Mark 14.

If you are using your trained eye and you are studying the scriptures the way we are supposed to, you would see something drastically different between those two places. First off, Luke 7:37 is at the beginning of His ministry. The second time in John 11, Matthew 26, and Mark 14 is at the end of His ministry. Here is how you use that. In Luke chapter 7, the first time, it is just His feet. But when you compare the passages together, the second time in Matthew 26 and Mark 14, it says that not only did she dump the oil on His feet, she put it on His head. That is not found in John chapter 12, and there is a reason for that. But when you get into Matthew 26 and Mark 14, it tells you she did not just put the oil on His feet, she put it on His head.

In serious Bible study, that I hope you all get to at some point in your life, when you read your Bible and you see things that are not there in all the places, this is where you begin to learn your Bible by asking yourself, "Why is that?" You do not ask yourself "why is that" because you think somebody made a mistake, but that is what they do. You ask that because you understand that God does not always lay it out in one place because He wants you to study to show yourself approved. So you see something like that, you ask yourself, "Why is it here and not here? Why did she just do His feet the first time, but she did His feet and His head the second time around?" I did not point this out earlier because there are some things that I will throw out there just to see if anybody picks up on it because usually somebody will text me or somebody will bring it up on Thursday night Bible study. Sometimes I will throw things out there and leave it hanging just to see if anybody is paying attention. You all got an F on this one. Sorry, not even a D+.

Listen, here is a great thing you are going to need to learn: sometimes the Lord will teach you just as much by what He does not say as by what He does say. You need to take about two or three years and work on that one.

The first time in Luke, we are told it is an unknown woman, and it is just His feet. It is at the beginning of His earthly ministry to take the gospel to the kingdom of Israel. I showed you last week in Song of Solomon 7:1 and Isaiah 52:7 how it talks about "blessed are the feet that carry the good tidings." So the reason why she just does His feet is because He is going now to take the gospel of the kingdom to Israel, and it is focused on His feet and the good news that He is bringing. You want to get that down.

The second time, it is a picture of Him going into Jerusalem as He will in the millennium as King of the Jews. So He gets His feet anointed because He is going to walk in with the blessed of the feet, but He gets His head also anointed with oil because that is the Old Testament process in 2 Kings 9:6 and 1 Samuel 16:13 of anointing a king. He is now going into Jerusalem as the King of Israel. You want to watch for things like this.

Simplicity. I have not given you one Greek word, one Hebrew word. I have not made anything complicated. I laid everything I just laid out to you in fourth-grade English from a Bible written in English that everybody can understand. Very frankly, if I might just add this, if you were a

Greek and Hebrew scholar here today, which you are not, we do not let you in. If you were, or you are listening to me, you can never find anything that I just gave you by going to the Greek and the Hebrew. You know why? Because God's book is in simple fourth-grade English. You want to get it, you come that way. You come as a little child, not a doctor with a PhD, "piled higher and deeper." You come as a little child with a childlike faith. That is how you learn. That is just what He does.

Here is another one. When you come into the Bible, you will find that He goes into the temple two times. You got His feet done twice. He goes into the temple and kicks out all the people who are degrading the temple two times in your New Testament. The first time is in John 2:15. This will be the start of His ministry. He goes into the temple, He sees all the stuff that is going on, and He says, "You have made My Father's house a den of thieves." He turns the tables, throws them all out. Three years later, in Matthew 21:12, after He goes into Jerusalem in His triumphal entry, He goes into the temple in Jerusalem three years later and He says, "You have made My house a den of thieves." See the difference? At the beginning of the ministry, it was His Father's house. He has now gone into Jerusalem, a picture of the millennium, it is now His house. You have to look for things like this. He is now declaring Himself as King. If you would study it in Matthew 21:12 and the other passages, you would find that all this takes place on the Mount of Olives, which is where He shows up at the second coming after He comes from Mount Sinai. All this is a picture of the difference between when He showed up, and it is showing you the pre-millennial return of the Lord Jesus Christ by the actual pattern of the events of what the scholarly world would call the discrepancies in your Bible.

VI. The Significance of the Palm Trees

The next thing I would want you to observe in John 12:13 and again in Mark 11:8, when He goes into the city of Jerusalem, we have seen it now, the temple two times, His feet two times plus His head the second time. But when He goes into the city, Jerusalem, they put down palm tree branches on the road. The moment you would see that with everything else I gave you, it is another part of the pattern that palm trees in the Bible will always represent the millennial reign of Christ in the Bible.

Look at Psalms 92:12-15. This is a great passage on palm trees connected to Israel.

Psalms 92:12-15

The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

Those that be planted in the house of the LORD shall flourish in the courts of our God.

They shall still bring forth fruit in old age; they shall be fat and flourishing;

To shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.

This is a passage on Israel in the millennium in the house of God flourishing like a palm tree. This is a reference to the millennial reign of Christ pictured by Him going into Jerusalem after He gets His feet done, after He gets His head anointed, after He calls it "My house." They

recognize and understand this, and so they are putting down palm leaves. This will be a reference to Israel in the millennium.

This is why one week before Easter, Easter is on a Sunday, the Sunday before, we call it Palm Sunday. I know you thought it is because Charismatics raised their hands and that is all you saw was their palms. No, it is because they put the palm leaves down that Sunday one week before His crucifixion.

In Ezekiel chapter 41, you will remember I told you in Ezekiel chapters 40 through 48 are the eight greatest chapters in the Bible that actually deal with the millennium. You will find in chapter 41, you have a layout of the ornaments in the millennial temple. All the ornaments that he talks about, they are carvings in wood, and they are all ornamented, and they are laid out, and all around them are palm tree carvings. It is so predominant in the Bible with such an impact in a world that actually believed the Bible years ago, that when you would go, and the British had the greatest seafaring navy in the world and was taking the Word of God everywhere in the world, and they were definitely in the South Sea Islands, which everybody looked at as paradise, places like Tahiti, places that were just beautiful. They all had palm trees, and it was such a prevalent thing to the British who believed the Bible at that time and had the Bible at that time, when they saw these places and they saw the palm trees and they saw all the beauty of it, they understood that it was a picture, even though it was in a depraved, cursed world, of the millennium. So they called these islands the Solomon Islands. Solomon in the millennium, back in Kings, is a picture of the millennium. So it is a thing where all these things tie together.

VII. The Mode of Transportation: The Ass's Colt

The next thing I want you to observe will be the mode of transportation that He uses to go into Jerusalem. I know most people would never stop to think about this. This is where serious Bible study, guys, this is where I try to point you at Institute, this is where I try to work with you even on Thursday night and like this morning. But I want to look now for a moment and examine the mode of transportation by which He rides into Jerusalem, and that will be a young ass or the ass of a colt or the colt of an ass. For this, there are two places in the New Testament that we must look at and need to read.

The first one will be in Matthew chapter 21.

Matthew 21:1-10

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

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.

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

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

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.

And the disciples went, and did as Jesus commanded them,

And 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.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

And when he was come into Jerusalem, all the city was moved, saying, Who is this?

The word "Hosanna" here means "to save" or "to rescue." These people understand who He is, and they understand what is about to happen. I know it got canceled, but as far as they were concerned, this is what they were looking for: the coming Messiah. They got it correctly. He is the Son of David. They got it correctly. He is their Savior, Hosanna. They got it right. He is coming in the name of the Lord. They got the scribes and the Pharisees and the Sadducees beat to pieces here.

Now, come over to Mark chapter 11.

Mark 11:1-10

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

And certain of them that stood there said unto them, What do ye, loosing the colt?

And they said unto them even as Jesus had commanded: and they let them go.

And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

Here are two places which are the same as John chapter 12, but a little more information here. He rides into Jerusalem on the ass's colt. Matthew 21:2 tells us that, and Mark 11:2 says that they would find that colt tied and then it adds this that none of the other two places say, and I find this interesting. In fact, I thank God for this every day because I use this in witnessing. It simply says, "an ass's colt that never a man had sat." Nobody had ridden this colt.

I cannot speak for you or what you get out of the Bible, but to me, that has been a great witnessing tool in dealing with Roman Catholics. Sometimes you have to get somebody really mad about something before they see the truth of it. You cannot always take the easy route, especially with people who are entrenched in religion like ticks in your dog. So, I would use it as a great tool, and I know that the Catholic Church teaches Mary worship. They will call Mary the mother of God, which she was not. Jesus was very careful never to call her mother. He always called her "woman" because He did not want somebody down the line someplace saying that Mary was His mother and that she was the mother of God, which makes her a female deity, which is exactly what the Catholic Church does. In fact, if you go to a Catholic church and you see a statue of Christ and Mary, He will always be a baby, and she will always be higher than He is. She will have 12 stars around her head. They will do that out of Genesis because they make her the queen of heaven. Those 12 stars are defined for you back in Genesis as the 12 tribes of the nation of Israel, but let us not confuse it with a lot of facts.

The bottom line is, I always tell them, Jesus was a man of firsts. Almost in everything in His life, He did that nobody else had done, and He did it first. I tell them, "You know, that is one of the great things of the Bible." I said, "When He was born into this world, He came into a virgin through a virgin who the Bible makes it clear had never known a man, Jesus. That was a first for her. The Bible says that when He died, that they put Him in a tomb where never a man had laid. Jesus was a man of firsts. Now I see when He comes into Jerusalem to be crowned king, He rides an ass that never has been ridden by a man before. Jesus is a man of firsts." So I would tell them, "Understanding all this, understanding your position, me seeing the pattern that Jesus was a man of firsts, I would not worship the woman just like I would not worship the ass." That makes them think.

Now let us look at these two animals. Most of us are animal lovers. One of you anyhow. I actually heard a lady one time, and I am not fighting it. I thought she did a pretty good job. She did not know anything about the Bible, but that is okay. She said that she had just graduated from veterinarian school, and she was a vet to animals. She said one of the things that God gave her out of the Bible was the fact that in this story, it showed that God cared about animals because it was a thing where the mother ass, and there are certainly some of those out there today, the mother ass was old and feeble. So God was caring about the older donkey and had Him ride on the young colt because it was vibrant and young. She said to me as a veterinarian, "That just shows me that God loves animals." And then she said, "And that animals are probably in heaven." Well, I hope so. My wildest dream is that when we all get to heaven, you know, and we all love pets. He is leaving because he does not like what I am saying. We all like our pets. One time I had to put a bunch of dogs down, and I will tell you, I mean, I just bawl like a baby. I mean, I lay there on the floor while the vet puts the needle in their arm, you know, and I am

stroking. I want them to be the last thing they see because, you know, we have been buddies. It is tough, it is really tough. When I had to put my other Daisy down, I got up on a Saturday morning, and she was really bad. So I called the vet, and he said, "Yeah, bring her over. I was at eight o'clock, and we will put her to sleep." I had to teach Bible Institute at 9:30 that morning. I do not think they got much out of me at that point.

Anyway, I was in a vet office one day, and I saw this poem, and I, okay, just let me be me for a minute, okay? Do not judge me, do not judge me, man. I will not judge you, do not judge me. Anyway, so I am sitting there, you know, and there is this poem up there about having a dog and you lose the dog and you miss the dog, and then you are walking through, I guess, heaven. Then you are walking sad, and then you feel a little cold nose on your hand, and you look down, and there is the dog. I will be back in just a minute, I got it. I am thinking about, no, that gets to me. I know, it is a dog, I get it. But my greatest, you all get, you know, you got animals in the millennium. You do know that, do not you? I mean, you got lions and tigers and bears, and you got all those things, and I am sure they got dogs up there and everything. Wouldn't it be a great thing if all of our dogs got to come back in the millennium? Maybe not, but anyway.

So she got up there, and she was talking about this, and I am just thinking, "Oh boy, here we go." Then I thought to myself, "Now that is a perfect picture of somebody who is probably saved and a very nice lady who knows nothing about the Bible." Let me show you from the Bible about the ass and the ass's colt and why He rode the ass's colt instead of riding the ass. It had nothing to do with it being old and feeble.

Let us examine these two animals to see what is here. Remember now, Job 12:7-10, animals will teach us. The Bible will never miss an opportunity to teach us something, not just for it to be there. Now Matthew 21:4 and John 12:16 talk about the prophets. So you have it in your Bible, the prophet that He is talking about is found in Zechariah 9:9, where it says:

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.

This is the great doctrinal key to the second coming of Christ and what is taking place. I have already showed you the two temple cleansings. I have already showed you the two foot oils with the one being His head. I have showed you how the pattern of six days into seven. I have showed you all of that, that His going into Jerusalem, this triumphal entry, is a picture of Him going in in the millennium. Mount of Olives, everything is there. Now we need to develop our study and look and see why He rode the colt and not the ass.

The reason is a great study in itself. For this, we want to go back to Jeremiah chapter 2. I want to begin reading in verse 20.

Jeremiah 2:20-25

For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.

Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD.

How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways;

A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.

What you have here is the fact that He does not ride the mother ass because the mother ass is a representation of the nation of Israel. At this time, Israel is unrideable. She has sniffed the wind at her pleasure, and she is living a life completely outside, going after Baal, all of these things. So in the illustration of Him going into Jerusalem at the time in Israel's spiritual condition, He will not ride the mother ass, remember Israel is a female, she is God's wife, He will not ride her, because she as Israel is unrideable.

Now we have the ass's colt. What He rides into Jerusalem will be different, defined in the book of Job. Turn over to Job 11:12. You will want to remember that Job is before Abraham, around Abraham, and he is a Gentile, he is not a Jew.

Job 11:12

For vain man would be wise, though he be born like a wild ass's colt.

Where the ass is likened to unrideable Israel, in Job 11:12, the ass's colt will be a picture of the Gentiles. What He is showing you here in type is that He is not riding the female ass, the mother, into Jerusalem, because Israel is unrideable. He knows He is going to be rejected, we will see it in a few seconds, and then He rides the ass's colt because He knows He is going to the Gentiles. The Bible tells us that the ass's colt came out of the ass just as church and Christianity came out of the nation of Israel, for salvation is of the Jew. John 4:22.

Now you see how all that lays out right there in front of you? Again, no Greek, no Hebrew, no nothing, just fourth-grade English comparing Scripture with Scripture, understanding the patterns. This is serious Bible study for serious Bible students.

So now we see all the pieces in place. He cleans the temple out the first time, the Father's house. The second time, when He is in Jerusalem, "My house," claiming it now. He rides into Jerusalem. He gets His feet done twice, once by an unknown woman, the second time His feet

and His head. He is now claiming to be King. He goes into Jerusalem, they lay down the palm leaves because of the fact that they understand that the millennium, this is the prophecy out of Zechariah. He will not ride the female mother ass because of the fact she represents Israel, who sniffs the wind and goes after everything else, and she is unrideable. He is showing us, as you will see in just a moment, that He is going to be rejected and He is going to be crucified. After that, He goes to the wild ass's colt, the Gentiles. This will be Romans 11:17, where He tells us that Israel was the natural branches, but you and I as the Gentiles were the wild olive tree grafted in. The key word was "wild."

VIII. The Pharisees' Reaction and Christ's Prophecy

Back to John 12:19, we see the Pharisees' reaction to all of this.

John 12:19

The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

You say, "What are you guys doing? We should have got this guy a long time ago. I told you He was trouble, and now the whole world is going after Him," which was not true, but it shows their paranoia. So now they plan, as we come down to the end of this, now they plan on getting rid of Him. They do just one week later. This was the straw that broke the camel's back, so to speak.

Now we see in John 11:57:

John 11:57

Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

And in John 11:53, it says:

John 11:53

Then from that day forth they took counsel together for to put him to death.

The plan now is set. Then I want you to look at John 12:23-25. Jesus, knowing all things, which He does, He now knows that the kingdom is going to be delayed because the real success of Him becoming King to Israel did not lie with just the people. It had to be accepted by the religious constituency of the scribes and the Pharisees and the Sadducees. You see this in Acts chapters 1-7, as we looked at yesterday in Bible Institute. Jesus knows all things, and He knows now His kingdom is delayed, so He prophesies about His coming crucifixion, which we will get into in a couple of weeks.

John 12:23-25

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

The corn of wheat here that falls into the ground and dies and then resurrects is the Lord Jesus Christ. He is talking about Himself. When He dies, through His resurrection and His death, He brings forth much fruit. That will be the Gentiles, me and you. That is why He rides the ass's colt and not the ass, because He knows now that it is going to be rejected, and He knows that once He falls to the ground and dies, He is going to take the gospel to the Gentiles, the ass's colt. So He rides that instead of the ass. The colt was a male Son of God.

The last thing here, look at John 12:23 and 27. In John 12:23, He says, "The hour is come." And in John 12:27, He says:

John 12:27

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

I have told you many, many times, and it has been a question on Bible study, why there are some times in the Bible where Jesus will do a miracle and He will tell them to say nothing to nobody. Then He will do a miracle and He will tell them to tell everybody. The answer to that is because all the New Testament is up against this hour. This hour is His crucifixion. Everything in Matthew, Mark, Luke, and John is working toward that hour. There is a balance of time in it. If they took Him too quickly to make Him King, it would get out of the scriptures of the Old Testament and violate the principles. So He is balancing everything out from His perspective, when to say something, when not to say something, that it all comes down to this triumphal entry going into Jerusalem. Now you have all the pieces of the puzzle that shows you not only what all is in here, but now you see what you look for, how you get it out.

IX. Conclusion: Learning by Association and Patterns

You may be here as a young Christian, and this is all kind of blurry to you. We will help you with that. You stay with it. You get discipled. You let us work with you. You let me work with you. You come to Thursday night. You get into everything we can. We will get people in your world. I will get in your world. We will help you figure it out. Why? Because it is simple. All you have to do is get rid of the idea that it is all hard, because it is not. Now the hour here will be His crucifixion, which will be one week away. We will get into that in a couple of weeks.

This again will be an excellent example of how God will place things in your Bible that not only will teach you something, but then also will open up other things into incredible studies, like I have tried to show you today, and a development of the Word of God to different levels. You start out with a story here, and you read it, and now what do we got? Eight or nine different levels that we can go to.

Once you get to the place in your Christian life where you have what I call a working knowledge of the Bible, and you have the ability now to build those levels, this is what you are doing actually in discipleship. You just do not see it yet. You are laying the foundational blocks on your day you got saved, and you are building on those things, and you are going to continue to build on those the rest of your life, but it is going to go to different levels.

You are going to see that the Word of God will teach you, and you will learn by association. You will learn things in the Bible by contrast. You will learn by things that are alike and things that are not alike. You will learn things in the Bible by what He directly tells you. You will learn other things in the Bible by what He does not tell you, but He shows you a pattern. You will learn by patterns. You will learn by types. You will learn by examples. You will learn by in-samples. You will learn through principles. You will learn through animals like we saw today. You will learn through His creation of the invisible things that He made are clearly seen and understood by the things that God made, as Romans says. You will learn by His revealing things, history to you, like we did Thursday night, showing you the pattern of what you are going with in the Ukraine and what happened all down through history. God uses His very own basic systematic theology. We are studying that in institute. We are in the book of Acts. Month after month, when we get into it, I keep that before you, the natural divisions in the Bible, in the books of the Bible, and then in the chapters of the Bible. It is the aspect of learning simply how to rightly divide the word of truth.

We have had a lot today, so we will hold up there.