

Mary Craig Ministries, Inc.

Series: "The Kingdom of God"



Palm Sunday: "Behold Your King, Meek and Riding on a Donkey"
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Today I want us to think about Jesus and His meekness as He entered Jerusalem on what we now call Palm Sunday. Jesus believes in the fulfillment of Scripture. The day after the dinner at Lazarus' house, on a Sunday, Jesus came to the Mount of Olives. He commands two of His disciples to go into the village and bring back a certain donkey and her colt. This colt would be tied to the donkey, who also would be tied. No one would ever have ridden it; it was unbroken. The disciples were to loose the donkey and bring both to Jesus. When asked why, they were to respond that the Lord had need of them, and it would be so. The disciples did as Jesus appointed them.

Let's allow the Scripture in Matthew 21 to tell the narrative, with a little added commentary on customs of the time.

5 Tell the daughter of Zion [the poetical name for the city of Jerusalem], Behold, thy King cometh unto thee, Meek, and riding upon a donkey, And upon a colt, the foal of a donkey.

John's version: *And Jesus having found a young donkey, sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on a donkey's colt. John 12:15*

The prophecy is a combination of Zech. 9: 9-11 and [Isaiah 62:11](#). This is the only instance we know of in which Jesus rode. He entered in meekness, for the donkey was a symbol of peace as the horse was of war ([Job 39:19-25](#)), but there was nothing degrading about riding such an animal. The Eastern donkey is smaller, but livelier, and better framed than the specimens found in our country. They were considered valuable among the wealthy-- [Genesis 12:16](#); [30:43](#) ; [Job 42:12](#) ; [1 Chronicles 27:30](#) ; [1 Kings 1:38](#) .

7 And they brought the donkey, and the colt, unto Jesus, and put on them their garments. [The garments were the loose cloaks worn over the tunics or shirts. The unbroken colt would of course have no saddle. This honored Jesus. See the enthronement of Jehu ([2 Kings 9:13](#)). Both the mare and her colt were prepared.

And they threw, or cast, their garments upon the colt, and set Jesus thereon; and He sat thereon. A great multitude that had come to the feast, when they heard Jesus was entering Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel.

"Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" And when he entered Jerusalem, the whole city was stirred up, saying, "Who is this?" And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee." Matthew 21:5-11.

The palm branch is an emblem of triumph and victory-- [Leviticus 23:40](#) ; [Revelation 7:9](#). The shouting appears to have been started by those who came out of Jerusalem; most agree that those who were approaching the city with Jesus had nothing to do with inciting this praise.

Jesus enters Jerusalem in triumph and accepts the praises of the people. One crowd was following Jesus and another crowd was coming toward Him. The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen. (Psalm 118) Jesus is recognized as King, but His kingdom is not of this world.

And Jesus entered the Temple and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. He said to them, "It is written, 'My house shall be called a house of prayer,' but you make it a den of robbers." And the blind and the lame came to him in the temple, and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, "Hosanna to the Son of David!" they were indignant, and they said to him, "Do you hear what these are saying?" And Jesus said to them, "Yes; have you never read,

"'Out of the mouth of infants and nursing babies you have prepared praise'?"

And leaving them, he went out of the city to Bethany and lodged there. [Matthew 21:12-17](#).

Luke adds more detail: 38"Blessed is the King who comes in the name of the Lord!" "Peace in heaven and glory in the highest!" 39But some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples!" 40"I tell you," He answered, "if they remain silent, the very stones will cry out."...41 As Jesus approached Jerusalem and saw the city, He wept over it 42and said, "If only you had known on this day what would bring you peace! But now it is hidden from your eyes.... [Luke 19:38-41](#) Berean

Jesus, on a donkey of peace, tells them that if the people are silent, the stones will cry out. [The expression is probably proverbial ([Habakkuk 2:11](#)). The meaning is that the occasion of the great King's visit to his city ([Matthew 5:35](#)) was so momentous that, if man withheld his praise, inanimate nature would lend its acclamations.]

<http://www.biblestudytools.com/commentaries/the-fourfold-gospel/by-sections/jesus-triumphal-entry-into-jerusalem.html> J. W. McGarvey and Philip Y. Pendleton

So Jesus entered Jerusalem, where He dealt with the House of God, the Temple. He dealt with that which failed to fulfill its purpose. God was not at home in the perverted and corrupt Temple in Jerusalem. The House of Worship which was to be a house of prayer for all nations had been made into a den of thieves. It would be destroyed.

Fruitfulness is the goal. And remember this, that from the time Jesus entered the city of Jerusalem on that donkey, it was as King, not as a tourist or as a pilgrim. Jesus fulfilled Malachi 3:1.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. [Malachi 3:1 KJV](#)

Jesus suddenly came to His temple and looked around the center of Jewish religious life to see if it was fulfilling its purpose, its witnessing mandate, to lead others as God's demonstration people to true worship of the One, True, and Living God. People hailed Jesus as King. As King, Jesus

passed judgment on Jerusalem figuratively and concretely. Zeal for His Father's house consumed Him.

With all this in mind, let's focus on Jesus, the Creator/Redeemer, entering His city, Jerusalem, in a triumphant prophetic action ahead of the events to come as people would soon turn from praising Him to cries to crucify Him.

In meekness and lowliness of heart Jesus will defeat His enemies and not just take up the throne of David over a small piece of this earth, but He will voluntarily sacrifice Himself as the Lamb of God who takes away the sin of the world, dying in obedience, and rising in resurrection to rule and reign with all power and authority in heaven and earth. And He enters riding on an unbroken colt.

Meekness. Kroy, our MCM web manager, sent me some research he had done on meekness and the Greek word "praus" (prah-oos'). It was borrowed from the military and relates to horse training. Wild horses would be captured, broken in, and sorted as to their usefulness. Few qualified to be war horses suitable for the military. The war horse had "power under authority," "strength under control." After training, it responded without rebellion, without resistance, without rebuttal, without resentment. Its spirit was broken. This would be obedience to a master. The better way is to "break" a horse by bonding with the horse and having the horse respond out of trust, not out of fear of punishment and not by compulsion but by agreement. (A fine example is SSGt. Reckless and her story as a Marine Corps war horse in the Korean War—well worth watching. [https://www.youtube.com/watch?v=CBY8 -BPIwk](https://www.youtube.com/watch?v=CBY8-BPIwk))

In Jesus' time, as also today, a meek person was one who was obedient to the will of God, courteous, patient, gentle, and slow to anger. Most importantly, a meek person had self-control.

Two people in the Bible are described as "meek" – Moses and Jesus. Both were forceful and determined. Both were obedient to God's commands. Neither would have been described as a pushover, or weak. [https://www.pharocattle.com/wp-content/uploads/html/SundayInspirations/Beatitudes/The Beatitudes Part 3 cont 090708.htm](https://www.pharocattle.com/wp-content/uploads/html/SundayInspirations/Beatitudes/The_Beatitudes_Part_3_cont_090708.htm)

The difference between Moses and Jesus is this: Moses was the meekest man on all the earth. He clearly had anger issues which needed to be harnessed under God's control. In the end, he was allowed to see the Promised Land but forbidden to enter the land of Israel because instead of speaking to the rock the second time, he struck the rock in anger. Numbers 20:1-13. He failed to sanctify God's Name.

Jesus, in contrast, is God the Son, the Son of God, the Son of David. He and the Father are one. Of Jesus we have: A body You have prepared for Me...I have come to do Your Will, O God. (See Hebrews 10 in full.)

Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, But a body You have prepared for Me. Hebrews 10:5 NKJV

Then I said, 'Behold, I have come— In the volume of the book it is written of Me— To do Your will, O God.' Hebrews 10:7 NKJV

Jesus is resolute. It was not in Him to NOT do the Father's will. He put the full force of His own will in submission and in perfect agreement with the Father's will. His was an obedience, not of compulsion but of agreement, an outgrowth of the bond of love shared by the Father, the Son, and the Holy Spirit. Jesus had no iniquity; He is pure, without sin, self-restrained, the God-Man, and perfect Mediator between God and Man.

“Meekness is ... having the power at our disposal, but not using it. It's the king who could, in fact, destroy his enemies, but chooses to be merciful, chooses to be lenient, chooses restraint. It combines a sense of gentleness and strength – not weakness, not indifference, but strength with gentleness.” https://www.biblewise.com/bible_study/questions/definition-meekness.php

The Hebrew sense of meekness speaks to the lowly, the one who accepts God's guidance, whatever God sent in His providence. This one is close to the Living God, strengthened by God, and trusts that God is his defense. To the Greek mind, we have the thought of power under control, like the horse power of a vehicle under the control of the vehicle's driver; to the Hebrew mind, meekness refers to an obedience that flows from trust in relationship. The Holy Spirit will build that trust, our trusting in Him, in our relationship with the Godhead. He will sanctify us until we come into agreement with the Word of God and with God's nature and ways. He will keep us in the pursuit of holiness. His love is as strong as death and He will keep strengthening our bond, a bond in Blood that cannot be broken, by breaking the strongholds keeping us from fully trusting in Him in order that out of loyalty and supreme attachment to Jesus, by grace, we obey through faith which works by love. And then some day, we will see Him face to face and we will behold His glory and everything we have gone through will make sense.

But the fruit of the Spirit is love, joy, peace, patience/longsuffering, kindness, goodness, faithfulness, gentleness/meekness, self-control/temperance. Galatians 5:22, 23.

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