**A Humble King**

*Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples,****2****saying to them, “Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me.****3****If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.”****4****This took place to fulfill what was spoken by the prophet, saying,*

***5****“Say to the daughter of Zion,  
‘Behold, your king is coming to you,  
    humble, and mounted on a donkey,  
    on a colt,[*[*a*](https://www.biblegateway.com/passage/?search=mt+21&version=ESV#fen-ESV-23829a)*] the foal of a beast of burden.’”*

***6****The disciples went and did as Jesus had directed them.****7****They brought the donkey and the colt and put on them their cloaks, and he sat on them.****8****Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road.****9****And the crowds that went before him and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”****10****And when he entered Jerusalem, the whole city was stirred up, saying, “Who is this?”****11****And the crowds said, “This is the prophet Jesus, from Nazareth of Galilee.” (Matthew 21:1-11, ESV)*

As it was then, when Jesus enters our spiritual life daily, we must recognize Him as our Humble King. Our Lord’s entrance into Jerusalem is one of the most well-known and well-described events of His life. By His arrangement, Jesus heads toward the city sitting on the foal of a donkey. The crowd had already passed through Jericho, then known as the City of Palms, which made it altogether appropriate that pilgrims to Jerusalem had palm branches in their hands. The whole scene had taken on a unique symbolic meaning as Jesus approached the city. Today’s message is about the response of both the crowd then and us now. Jesus was entering Jerusalem, but instead of a uniform or united joy at His arrival, there was a chaotic upheaval there. As it was then, when Jesus enters our spiritual life daily, we must recognize Him as our Humble King. Let’s go into a bit more detail…

Knowing Christ correctly is our primary task in life. From the time of the Lord Jesus’ birth, the Scriptures have been answering the most important question: Who is Jesus? Who was that Child who would grow and give His life one day for the salvation of all mankind, and then get it back again? During His three years of ministry, this was the constant question around Him… Sometimes they would ask him by what authority He was working – by whose authority was He healing on the Sabbath? It was asked of Him as to Who may forgive sins? There was an issue with Him because He was not stopping those children from crying out Hosanna, putting Him in the position of a Savior. Why were people calling Him the Son of David? Why was He “coming in the Name of the Lord”?[[1]](#footnote-1) Lastly and in contrast, why is He referred to as just “ prophet” in verse 11, not even remembering that He was from Bethlehem where King David came from?

All the answers to these questions are the same. In short, the people, which are really a microcosm of all of humanity, are on different levels of spiritual maturity. Some had already accepted Jesus as the Messiah but thought that He would be a political Savior as well. Some thought that the Kingdom of Israel would be re-founded in those days (because of Him). Others thought that He was a prophet like that of the Old Testament. Still others had heard about Him, but were convinced that He was nothing more than an itinerant Rabbi – and thus, they asked, “Who is this- “meaning, “Who does He think He is?

If we were to look at the details of the situation, we would see that Jesus was presenting Himself as a humble Messiah. He didn’t need to sit on any animal to walk the last few miles into Jerusalem, but He wanted to sit on a donkey, which would remind the people of the prophecy of Zechariah in chapter 9. He allowed the children around to call out “Hosanna”, which meant “God save us,” but which had already been used differently by His days as a praise expression to God. He answered the chief priests and scribes about the people’s praises and exclamations addressed to Him, defending the latter. He allowed they people to call Him the Son of David. In other words, even though Jesus sat on a donkey to enter Jerusalem humbly, Jesus knew Who He was, knew what He had come to do, and how to do it.

It is a very different thing when you know the Lord Jesus as the Whom He presents Himself to be. It’s one thing to say that Jesus was a teacher, but another thing to say that He is “my only True Teacher.” It is one thing to say that Jesus was a sage, but another to say that Jesus is “the Entire Source of Wisdom.” Most importantly, it is one thing to say that Jesus is a savior, but a wholly different reality to say, “He is My Savior.”

The people of Jerusalem were a little confused about the identity of Jesus – but we, in this century, when archeology has proven the veracity of the Bible over and over again – when church history has unceasingly borne witness to countless transfigured, reformed, revolutionized lives because of and through Jesus Christ – we as the “gathering of Jesus”[[2]](#footnote-2) are duty-bound to know Christ’s identity clearly and to express it to the rest of the world. For us, it is Jesus’ identity which causes us to have a humble attitude before Him, to desire to obey Him, and to have the ability to love sacrificially (as He did).

Since Jesus presented His own identity extremely clearly, let us adjust our lives in such a way that people will have no doubts as to Whom we are following, and Whose name we utter as Lord and Savior.

Knowing Jesus’ identity correctly is our primary spiritual life-task. As it was then, when Jesus enters our spiritual life daily, we must recognize Him as our Humble King. The Lord Bless you All. Amen.

1. All the above were either divine prerogatives or known Messianic Titles and references. [↑](#footnote-ref-1)
2. The Church, in other words… [↑](#footnote-ref-2)