



Scriptures and Doctrine :: A Question on the Donkey

A Question on the Donkey - posted by BranchinVINE (), on: 2018/9/13 19:38

Is there a connection between

(1)

Ex. 34:19-20 ‘

The first offspring from every womb belongs to Me, and all your male livestock, the first offspring from cattle and sheep. You shall redeem with a lamb the first offspring from a donkey; and if you do not redeem it, then you shall break its neck. You shall redeem all the firstborn of your sons. None shall appear before Me empty-handed

Ex. 13:11-13 ‘

Now when the LORD brings you to the land of the Canaanite, as He swore to you and to your fathers, and gives it to you, you shall devote to the LORD the first offspring of every womb, and the first offspring of every beast that you own; the males belong to the LORD. But every first offspring of a donkey you shall redeem with a lamb, but if you do not redeem it, then you shall break its neck; and every firstborn of man among your sons you shall redeem.

and

(2)

On His way to the cross, Jesus rode into Jerusalem on a donkey on which no one has yet ever sat.
(Matt. 21:1-11; Mark 11:1-11; Luke 19:28-38; John 12:12-15)

At the cross Jesus was the Lamb of God who took away the sins of the world.

Eph. 1:7

In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace

Note:

As King of kings and Lord of lords in Rev. 19:11-16, Jesus rode on a white horse.

If there is a connection what does the donkey represent?

Re: A Question on the Donkey - posted by passerby, on: 2018/9/14 1:50

It seems the donkey is not acceptable for an offering, its firstborn is to be redeemed by a lamb, otherwise its neck shall be broken (is this literal?).

But then, the Lord Jesus honored the donkey to be His humble transport to Jerusalem, in that very significant historical event.

And in the future (Rev 19), in all holiness and grandeur with a white horse, to strike down the nations and rule with a rod of iron.

Re: - posted by BranchinVINE (), on: 2018/9/14 3:13

Hi passerby,

But why would Jesus honour the donkey which is not an acceptable animal?

Re: - posted by passerby, on: 2018/9/14 7:20

This took place to fulfill what was spoken by the prophet, saying, "Say to the daughter of Zion, 'Behold, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a beast of burden.'" (Matt:21:1-5, Zechariah 9:9)

Riding a donkey also signifies peaceful intent, reconciliation, and humility as Abigail did to appease King David for the offense made by Nabal her husband. (1 Samuel 25). In his inaugural King Solomon was also instructed to ride on a donkey in contrast to Absalom and Adonijah sons of David.

1 Kings 1:5

Now Adonijah, whose mother was Haggith, put himself forward and said, "I will be king." So he got chariots and horses ready, with fifty men to run ahead of him.

2 Samuel 15:1

In the course of time, Absalom provided himself with a chariot and horses and with fifty men to run ahead of him.

And in Luke 19:41-44 we read:

And when he drew near and saw the city, he wept over it, saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."

(Luke 13:34-35).

As He went through the cities and villages, teaching, and journeying toward Jerusalem, He cried, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

Re: A Question on the Donkey - posted by twayneb (), on: 2018/9/14 7:33

I have never seen this before, but my first thought is that this old donkey, me, was redeemed by the lamb.

Re: - posted by TMK (), on: 2018/9/14 7:37

Listen to "He Who Comes in the Name of the Lord" by Art Katz. So good.

A quote (paraphrasing): "the humility Jesus exhibited when entering Jerusalem on an ass was the same humility he exhibited when overturning the money changer's tables."

Let that sink in.

Re: - posted by passerby, on: 2018/9/14 10:54

@twayneb

When I read those passages carefully, I was deeply moved. I don't know why, but I guess I was caught in the same sentiment that you have.

Re: - posted by BranchinVINE (), on: 2018/9/15 3:26

Hi Travis,

This is my first thought too.

Re: - posted by BranchinVINE (), on: 2018/9/15 3:28

Hi passerby,

Let me think about Zech. 9:9

Re: - posted by BranchinVINE (), on: 2018/9/17 3:45

SOME DONKEY FACTS:

Source: <http://www.mikesdonkeys.co.uk/facts.html>

"Donkeys have a reputation for stubbornness but this is due to their highly developed sense of self preservation. It is difficult to force or frighten a donkey into doing something it sees as contrary to its own best interest or safety."

"Donkeys are more independent in their thinking than horses and will reason, then make decisions based on their safety."

Comment:

Self-life. Self-will. Self-wisdom. Self-righteousness. Master of itself.

"A donkey is stronger than a horse of the same size."

Comment:
Self-strength.

SOME THOUGHTS:

A donkey can therefore be representative of a man who is ruled and led by his own self, that is, his flesh. He lives by his own will, his own wisdom, his own righteousness, his own strength, etc. Self, or flesh, is his master.

Being Adam's offspring, we are all born and ruled by the fallen flesh of Adam in which nothing good dwells.

Rom. 7:18 "For I know that nothing good dwells in me, that is, in my flesh"

Rom. 7:14 "but I am of flesh, sold into bondage to sin."

Rom. 8:7 "because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so,"

1 Cor. 15:50 "Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable."

Rom. 9:8 "That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants."

So, Jesus said:

Mark 9:34 "And He summoned the crowd with His disciples, and said to them, 'If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me'"

I, the old man, the donkey, must be crucified with Christ.

The new man in Christ is not a donkey but a lamb.

The self-life of the donkey must be exchanged for the faith life of the lamb.

Matt. 11:28-30 "Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. For My yoke is easy and My burden is light."

Re: - posted by BranchinVINE (), on: 2018/9/17 10:49

WILD DONKEYS

Ishmael was a wild-donkey man. He was the fruit of flesh that had lost faith in God and turned to self.

Gen. 16:11-12 "The

The angel of the LORD said to her further, "Behold, you are with child, And you will bear a son; And you shall call his name Ishmael, Because the LORD has given heed to your affliction. He will be a wild donkey of a man, His hand will be against everyone, And everyone's hand will be against him; And he will live to the east of all his brothers."

All men can be considered to be wild-donkey men. All are all born of the sinful flesh of Adam that had forsaken the life of God.

Jer. 2:13 "For

For My people have committed two evils: They have forsaken Me, The fountain of living waters, To hew for themselves cisterns, Broken cisterns That can hold no water.

Rom. 3:9-18 "What

What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; as it is written,

"THERE IS NONE RIGHTEOUS, NOT EVEN ONE;

THERE IS NONE WHO UNDERSTANDS,

THERE IS NONE WHO SEEKS FOR GOD; ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS;

THERE IS NONE WHO DOES GOOD,

THERE IS NOT EVEN ONE."

"THEIR THROAT IS AN OPEN GRAVE,

WITH THEIR TONGUES THEY KEEP DECEIVING,"

"THE POISON OF ASPS IS UNDER THEIR LIPS";

"WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS";

"THEIR FEET ARE SWIFT TO SHED BLOOD,

DESTRUCTION AND MISERY ARE IN THEIR PATHS,

AND THE PATH OF PEACE THEY HAVE NOT KNOWN."

"THERE IS NO FEAR OF GOD BEFORE THEIR EYES."

Re: - posted by TMK (), on: 2018/9/17 11:49

I don't mean to rain on anyone's parade, but why does there have to be some mysterious connection? Jesus rode on a donkey because he had need of one and chose a humble animal (perhaps even embarrassing- imagine how he would have looked on a donkey colt).

Why need there be more to it than that?

Re: - posted by Gloryandgrace (), on: 2018/9/17 16:58

When the messiah, the Christ, the anointed one of God, called, chosen, king over all, set above all others, blessed of God and ruler of Israel...comes he will enter with a golden chariot; a great horde of conquered enemies while he rides in solemn and glorious victory; a team of the best chariot horses followed by a the great fighting men of God... None of this is what the Father wanted for his Son. The Father chose the colt of a donkey, the untrained, unused animal that was not ready for bearing the burden of men.

This is to be seen as a statement of humility and lowliness over against the Kings of Israel and Judah who rode in their best robes and fine chariots pulled by the finest horses with their armies and spoils of war all displayed.

The Donkey is to represent the antithesis of human conquering and the display of kingship and power of a ruler. So it is today...the greatest of our Evangelists fly in 40-50 million dollar jets with lavish suits and expensive cars and entourage. They have their reward from men. The least of our missionaries has enough to get back home, unseen, no entourage, no fine suit of clothes or praises of men. God will see to it they have their reward.

Be careful of over spiritualizing a text. Jesus had Peter bring up a fish with a coin in it to pay his taxes. In old testament scripture we read of Dagon the fish God who in capturing the ark fell before the ark losing hands and head. Are we to think Jesus was mocking Dagon by getting money from a fish?

This is the kind of goofy stuff my Charismatic brothers/sister would come up with when they thought they were getting a 'heavy revvy'. It was in fact no revelation at all.

Re: the donkey and its meaning - posted by Bry66, on: 2018/9/17 19:53

Revelation we see Christ on a horse
This represents war

In his humanity we see him on a donkey
This represents him as coming in peace
He is the prince of peace

It is a very definitive expression of the Lord's peaceful time on the earth

Revelation shows Christ in judgement and at war

Thank the Lord that we receive him on a donkey as the prince of peace

Re: - posted by BranchinVINE (), on: 2018/9/18 4:11

Hi Marvin:

So it is today...the greatest of our Evangelists fly in 40-50 million dollar jets with lavish suits and expensive cars and entourage. They have their reward from men.

Agree. The donkey is reigning here, exalting self.

The least of our missionaries has enough to get back home, unseen, no entourage, no fine suit of clothes or praises of men. God will see to it they have their reward.

Agree. The self-less lamb is seen here. Poor in self, rich in God.

Be careful of over spiritualizing a text. Jesus had Peter bring up a fish with a coin in it to pay his taxes. In old testament scripture we read of Dagon the fish God who in capturing the ark fell before the ark losing hands and head. Are we to think Jesus was mocking Dagon by getting money from a fish?

There is knowledge that is too deep for us. Who knows? there may be a connection between the fish that brought up the coin for Peter and Dagon the fish god. But where I do not have Biblical light to make a reasonably good and sound connection, I do not attempt to do so.

Scripture does say this:

Rom. 1:20

For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

And this:

Luke 24:21 “

Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

Was Paul over spiritualizing in Gal. 4:22-31?

Was the Lord Jesus over spiritualizing in John 15?

Blessings

Re: - posted by BranchinVINE (), on: 2018/9/18 4:13

Hi Todd:

I certainly was not expecting to be showered with bouquets and accolades in starting this thread. On the contrary I would be surprised if I am not on collision course with hostile opposition as is normal on this forum.

Don't worry about raining on this parade I will make it through the rain (!)

Blessings.

Re: - posted by BranchinVINE (), on: 2018/9/18 4:19

MY THOUGHTS ON WHY JESUS RODE ON THE DONKEY ON HIS WAY TO THE CROSS

I suggest that the rider is identified with the animal on which he rides.

At His first coming, the Lord Jesus came as our Saviour and to save us He was “made flesh” like us.

Heb. 2:14 -- Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives.

John 1:1-3,14 “

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

But Jesus was not born of the fallen flesh of Adam, sold into bondage to sin, as we are (Rom. 7:14). He was of God, conceived by the Holy Spirit (Luke 1:35). He was the Second Man, the heavenly man (1 Cor. 15:47).

Still, being “made flesh”, He was fully capable of living through the flesh i.e. through Himself i.e. live a self-life in the power of self/flesh.

But He did not.

As I see it, these 3 important facts about the donkey Jesus rode on show us that though He rode on the donkey (i.e. tho

ough He was "made flesh" like us) He was going to the cross not as a donkey (i.e. living through flesh/self like our old man) but as the perfect and unblemished Lamb of God (i.e. self totally denied and living wholly through His Father by the Holy Spirit as we should be totally denying ourselves and live wholly through Christ by the Holy Spirit):

(1)

Zech. 9:9 "Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey"

Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey

Compare with:

Phil. 2:5-8 "

Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

Note:

He humbled Himself by becoming obedient to the point of death, even death on the cross.

Comment:

His flesh was broken by His death at the cross (Matt. 27:50-51; Heb. 10:19-21).

Being humble is to be nothing in ourselves, in our flesh. I am crucified with Christ and it is no longer I who live.

(2)

Zech. 9:9 "

See, your King comes to you, righteous and victorious, gentle and riding on a donkey, on a colt, the foal of a donkey.

The donkey Jesus rode on was a colt, the foal of a donkey.

Consider this:

Matt. 18:32-4 "

And He called a child to Himself and set him before them, and said, "Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven. Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven.

Comment:

How is the child humble? He has nothing in himself to boast of. He is totally dependent on his parents to give him everything he needs for his life.

As a man, Jesus was totally dependent on His Father for everything. This could be how the foal portrays Him.

John 17:21 - "You, Father, are in Me and I in You"

John 5:19 -- Therefore Jesus answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner."

John 8:28 -- "I do nothing on My own initiative, but I speak these things as the Father taught Me."

John 10:32 -- Jesus answered them, "I showed you many good works from the Father"

John 12:49 -- For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.

John 14:10 -- Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works"

(3)
Mark 11:2 'â€
'â€â€you will find a colt tied there, on which no one yet has ever sat; untie it and bring it here.

No one has ever sat on the colt Jesus rode on. It never had a master.

Comment:
As a man, Jesus was never ruled/led by sinful self/flesh. He did all things through His Father (re: scripture in (2) above).

Food for Thought:
Neither did His Father rule over His 'self' flesh. His self/flesh was just always denied, never awakened, non-existent. He did not exist through Himself, through His self/flesh. He existed only through His Father (re: scripture in (2) above).

Comment:
Although the Lord Jesus rode on a donkey to the cross, He rode as the unblemished Lamb of God and as the Lamb of God He redeemed us donkeys so that we will also be lambs of God in Him. Conformed to His image.

Just some thoughts. Just another point of view.

Re: - posted by TMK (), on: 2018/9/18 7:06

//hostile opposition //

Where?

Mild disagreement is not hostile opposition. I am not even opposed to you over-spiritualizing the donkey if you want to. I just don't think it's necessary.

Re: - posted by Elibeth, on: 2018/9/18 10:53

Jade,
Jesus came totally in His Father's Name,.. that is, to bring forth The Word of God to the lost and dying world.

He lived a life of death to himself, all of His life.
He wanted the whole world to see / hear The Word,.. to 'see'.. 'hear'.. God.
It was like 'don't look at me', but 'HEAR'.. 'SEE', what 'I Am' saying .

Now, .. does man still want to 'see' the man, and NOT see what He has/ ,..
or/ is saying to us ?..... A Jesus, without The Word?.... (another Jesus?)

Jesus was humble, meek, and lowly,... although He was born to be The King,

Jn.18:37,
'Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. 'TO THIS END' was I born, and 'FOR THIS CAUSE' came I into the world, that 'should bear witness unto the truth. 'Every one that is of the truth heareth my voice.'

People tried to make Him to be a king,...

In.6:15,

¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

He would let NO ONE, make Him a king before He had finished™
What His Father, God sent Him here to do.

Next, we see Jesus™ power and authority from His Father, God,...

Jn18:4-5-6,

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?
5

¶ They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

Jn.8:26-27,

¶ And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

(In all of this we see the power, and authority, from The Father that Jesus had.)

So He rides in on a donkey, that had never been rode on before, ... never been broken, ... can we imagine, ...but we see His authority over everything, that he has to do with!!... but not the pomp.

We know that His Father owned the great/ beautiful, Arabian horses, ... but He was here, for One purpose, ... not to elaborate on this world's beauty, ... as man sees™ it, ... but to SEE God, ... The Word.

Brother Todd has a point, ...and a caution, ...

The Lord must give us the seeing ...the Spiritual discernment,
If man tries™ to discern, the things that be of God, ... through man's eyes, he can make shipwreck out of the things that be of God.

Paul says, ... but we have the mind of Christ, ...

I believe it came by being filled w/ His Spirit, and seeking to see through His eyes, ... to see how He sees™, ... Spiritually minded.
.... a going down, down, down, ... that we may be raised up w/Him, ... into His understanding.
It was not given to Jesus by measure, ... but unto us, it is.
He shows / teaches us, and He shows / teaches us on and on.

And what He gives, ... it is not ours, ... it is His, ... and just passes through us.

•

elizabeth

Re: - posted by Gloryandgrace (), on: 2018/9/18 11:33

Hi Jade: I think you as a fair question "what is over-spiritualizing"?

You said...

Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

Was Paul over spiritualizing in Gal. 4:22-31?

Was the Lord Jesus over spiritualizing in John 15?

For me, these examples would lead us into trouble. Neither you or I are in a place to offer correctives to the divine Word of God, God forbid that we should do so.

but the question remains "what is over-spiritualizing"?

I believe the answer lay in a few things.

1. making word connections that are not justified by other more explicit teachings of scripture.
2. by making word connections loaded with anecdotal proofs that are better explained by clear and explicit doctrinal exposition.
3. by making word connections that entail the mixing of metaphor, analogy and hyperbole so as to create an innovative meaning to a context that was not designed to create that line of thinking.

I will further explain if you want, but that would require another thread. Lastly the issue becomes a matter of creating 'private interpretations', which because of it's novelty and subjectiveness creates controversy and debate where there need not be.

For example: I may hold dearly to my Dagon and Jesus fish-paying-taxes interpretation, but is there anything explicit in scripture that warrants such an interpretation and warrants the necessity of it? Well, there isn't. So any debate over it is founded purely upon speculation, subjectivity, novelty and my own willfulness...in short a private interpretation.

Re: - posted by BranchinVINE (), on: 2018/9/19 9:02

"Mild disagreement is not hostile opposition."

Agree, Todd. I did not mean you.

Re: - posted by BranchinVINE (), on: 2018/9/19 9:23

Erased - Duplicate post

Re: - posted by BranchinVINE (), on: 2018/9/19 9:26

Elizabeth,

â€œNow, .. does man still want to â€œseeâ€™™ the man, and NOT see what He has/ ... or/ is saying to us ?..... A Jesus, without The Word?.... (another jesus?)â€œ

Jesus HIMSELF is the Word of God (John 1:1).

How was Jesus humble?

Phil. 2:8 - Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

Re: - posted by BranchinVINE (), on: 2018/9/19 10:54

Hi Marvin,

(1)

You wrote:

“but the question remains "what is over-spiritualizing"?”

I believe the answer lay in a few things.

1. making word connections that are not justified by other more explicit teachings of scripture.
2. by making word connections loaded with anecdotal proofs that are better explained by clear and explicit doctrinal exposition.
3. by making word connections that entail the mixing of metaphor, analogy and hyperbole so as to create an innovative meaning to a context that was not designed to create that line of thinking.

And how do you reject something as “over-spiritualized” by the above criteria except by your own human judgment, reasoning, exposition and decision? Are you more infallible?

(2)

Think about this:

Gen. 16:11-12

Ishmael = wild donkey

Gal. 4:22-31

Son of the bondswoman (which is Ishmael son of Hager) = Mt Sinai

Mt Sinai = Old Covenant

Therefore Israel under Old Covenant = Ishmael = Wild donkey (?)

Any comment?

(3)

Actually I don't really understand what you mean by “spiritualizing” the donkey.

To me the donkey is just a PICTURE that illustrates a spiritual truth.

If we take away the picture of the donkey, can you find any error in what I wrote?

God bless.

Re: - posted by Gloryandgrace (), on: 2018/9/19 13:55

Hi Jade:

you asked, "And how do you reject something as 'œœover-spiritualized' by the above criteria except by your own human judgment, reasoning, exposition and decision? Are you more infallible?"

1 Corinthians 2:15

But he that is spiritual judgeth all things, yet he himself is judged of no man.

It is the normative of Christian living to judge what you hear and what you read, and according as God has given to me/others the Holy Spirit and knowledge of the Truth I/they judge the validity of what is heard and read.

Just as you read what I wrote and have called it into question characterizing it as 'human judgment'. In doing what you did, you judged what I said and have doubted its relevance to what you have been saying, hence the later questions. Since you also characterized my claims in a negative fashion you have brought into question the veracity of my claims. You have judged/discerned what I said because it came naturally to you because the Spirit of God in you is the teacher of truth, therefore whatever does not sit well in your understanding is called into question.

To my knowledge you claim no infallibility in your judgments, and I surely claim the same.

But we are taught from the scriptures we are students of the word and not masters of it, therefore as we learn we discern, as we gain new information it is sifted through a grid of knowledge already attained and inwardly trusted as 'Truth from God'.

Therefore I judge, I discern, I call into question or I may weight it out and condemn it if it is false and accept it if it is true. I believe you do this exact same thing.

The analogy of Ishmael being a 'work of the flesh' and the offspring of man's effort to bring to pass the promise of God. Ishmael/ Canaan, Amorites Esau, all represent the 'ungodly/worldly man/men of carnal living/ unelected and unenlightened men. This representation/metaphor is found in numerous places in scripture and therefore is explicitly taught. Your allusions to these are accurate and rightly presented.

The Donkey is an allusion as well, representing the willful and stubborn heart of man. But the Donkey being ridden of Christ was not in that text the intent of the passage. The intent is given to us
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.

The intent is to show two important things.

1. Who is riding upon the young donkey and
2. what his entrance into Jerusalem should look like.

The point of the colt was to identify the Messiah coming to Jerusalem. The colt was not here intended to represent anything other than the 'manner in which the Messiah sought to display himself'.

Though other passages may in fact allude to donkeys as characteristic of fallen human nature, in the 4 gospels, all of them allude specifically to the prophetic word being fulfilled as to the manner of Messiah's appearing.

So, while you are accurate as to Ishmael/Esau = fallen human nature = a type in the figure of a donkey the Zachariah text is not drawing our attention to a 'type' by use of the colt of an ass, but the person of the Messiah where the writer really wanted us to focus.

Overspiritualizing a text, disregards the context of a passage to maintain a very wooden/rigid interpretation to be thrust upon every passage that contains the same word/thing/person.

I hope this clarifies my posting.

Re: - posted by Gloryandgrace (), on: 2018/9/19 14:25

It would be fair to take a second look at the Matt 21:7 text and the Zachariah 9 text and take away something that was explicitly spoken in the text but (as far as I have read other posts) is lacking in explanation.

Since Jesus riding on the colt is really secondary to the purpose of the texts, that is to invite the reader of the Matthew and Zachariah text to recognize Jesus of Nazareth as the Messiah to the Jews.

Jesus has salvation to offer, Jesus is just and righteous, Jesus is lowly and Jesus declaring his righteous intent sought to keep every word of God, therefore sought the colt of a Donkey that when the time appointed of the Father had come, he would display himself by an act of obedience by riding upon the colt and by entering the city that has yet to recognize him as Messiah.

Our focus should be upon Jesus, upon his having salvation and upon his being just and him being lowly.

Allusions from that explicit declaration of his character should then be applied to our own need of character and our own desire to imitate Jesus Christ, to put on Christ and to know Christ will live out his lowliness, righteousness and offer of salvation through us. To me bridging from Christ character to what God is doing for us and in us leads to edification.

Re: A Question on the Donkey - posted by ADisciple (), on: 2018/9/19 17:15

A late contribution as to what the donkey (the ass) represents:

"But vain man is void of understanding, Yea, man is born as a wild ass's colt." (Job 11:12 ASV)

That is why "And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck: and all the firstborn of man among thy sons shalt thou redeem." (Ex. 13:13 ASV)

Re: ADisciple - posted by BranchinVINE (), on: 2018/9/20 11:27

Thanks, Allan, for your contribution!

Much appreciated.

Re: - posted by BranchinVINE (), on: 2018/9/20 11:28

Hi Marvin,

I see the wild donkey as representing fallen man. But the Lord Jesus, though "made flesh" like us was never the donkey we are. All His life on earth, He denied self/flesh and lived as the perfect and unblemished Lamb of God with no self-life but only His Father's life in Him. Like Christ, we are to live with no self-life but Christ's life in us.

As regards context, I hold that every passage of scripture is subject to the overall context of the whole Bible.

You said:

"Our focus should be upon Jesus, upon his having salvation and upon his being just and him being lowly."

I say:

Our focus should be on Christ going to the cross as the unblemished Lamb of God to redeem us with His blood so that in Him we can die to self-life and be a new creation in Him with His life in us. Christ's life is in us not by imitation but by exchange.

Bottom line:

Gal. 2:20 (Young's Literal Translation) -- with Christ I have been crucified, and live no more do I, and Christ doth live in me; and that which I now live in the flesh -- in the faith I live of the Son of God, who did love me and did give himself for me;

Blessings

Re: - posted by BranchinVINE (), on: 2018/9/20 21:38

'Tis So Sweet to Trust in Jesus â€” Hymn

<https://www.youtube.com/watch?v=0LJwSkEhruw>

â€œYes, â€™tis sweet to trust in Jesus,
Just from sin and self to cease;
Just from Jesus simply taking
Life and rest, and joy and peace.â€•