

# Mark 11:7

Authorized King James Version (KJV)

And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

## Analysis

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**And they brought the colt to Jesus, and cast their garments on him** (ἐβαλον ἐπ' αὐτὸν τὰ ἱμάτια αὐτῶν)—the disciples place their outer garments on the unbroken colt as a makeshift saddle, but the action carries deeper significance. Placing garments on a king's mount was an act of homage and recognition of royalty (2 Kings 9:13, where elders spread garments before Jehu when anointing him king). The voluntary sacrifice of their himatia (ἱμάτια, "garments")—often a person's most valuable possession—demonstrates the disciples' growing recognition of Jesus' kingship and their willingness to offer what they have for His purposes.

**And he sat upon him** (ἐκάθισεν ἐπ' αὐτόν)—Jesus' mounting the colt publicly declares His messianic identity. The unbroken animal's submission to Jesus without bucking or resistance is itself miraculous, demonstrating creation's recognition of its Creator. This simple statement fulfills Zechariah 9:9 with stunning precision: the prophesied King enters Jerusalem mounted on a donkey. Every detail of the Triumphal Entry unfolds according to ancient prophecy, demonstrating divine orchestration.

## Historical Context

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Zechariah 9:9, written approximately 500 years earlier (around 520-518 BC), prophesied: "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." Jewish readers of Mark's Gospel would have immediately recognized this allusion. The contrast between Jesus' entry and typical Roman triumphs was stark: Roman generals paraded through cities on white warhorses with captives in chains, displaying military might. Jesus entered on a humble donkey, displaying messianic humility. This fulfilled Isaiah's prophecy of the Suffering Servant (Isaiah 53) who would be "despised and rejected," not a military conqueror. Palm Sunday (as this event is known) occurred on Nisan 10, when Jewish families selected their Passover lambs (Exodus 12:3)—the day God's true Passover Lamb entered Jerusalem to be sacrificed.

## **Related Passages**

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**James 2:17** — Faith and works

**Hebrews 11:1** — Definition of faith

**Psalms 19:1** — Heavens declare God's glory

**Colossians 1:16** — All things created through Christ

## **Study Questions**

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1. How does the disciples' act of spreading their garments demonstrate recognition of Jesus' kingship and willingness to sacrifice for Him?
2. What does the untamed colt's submission to Jesus reveal about creation's response to its Creator and Christ's authority over the natural world?
3. How does Jesus' humble entry on a donkey redefine expectations of power, kingship, and the nature of God's kingdom?

## Interlinear Text

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καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ  
**And** **they brought** <sup>G3588</sup> **the colt** **to** <sup>G3588</sup> **Jesus** **And**  
G2532 G71 G4454 G4314 G2424 G2532

ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῷ καὶ ἐκάθισεν ἐπ'  
**cast** **him** <sup>G3588</sup> **garments** **him** **And** **he sat** **upon**  
G1911 G846 G2440 G846 G2532 G2523 G1909

αὐτῷ  
**him**  
G846

## Additional Cross-References

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**Zechariah 9:9** (Parallel theme): 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.