

Journey with the Rabbi Week 1 Guide: The Triumphal Entry

Part 1

Week 1 – Triumphal Entry

Source Sheet: Biblical and Rabbinic Texts

I. The Gospel Accounts of the Triumphal Entry

Primary narrative texts describing Yeshua entering Jerusalem.

- **Matthew 21:1–11**

- **Mark 11:1–11**

- **Luke 19:28–44**

- **John 12:12–19**

-

Key Elements in These Passages

- Bethphage and the Mount of Olives
- The donkey and the colt
- The crowds spreading garments and branches
- Psalm 118 being quoted
- Messianic acclamation: “**Son of David**”
- The public recognition of Yeshua as king

II. Messianic Prophecy of the Donkey

Zechariah 9:9

“Rejoice greatly, daughter of Zion!
Shout, daughter of Jerusalem!
Behold, your king comes to you—
righteous and victorious,
humble and riding on a donkey,
on a colt, the foal of a donkey.”

Zechariah 9:10

“I will cut off the chariot from Ephraim
and the war horse from Jerusalem;
the battle bow shall be cut off.
He shall speak peace to the nations;
his rule shall be from sea to sea.”

Themes

- Messianic kingship
- Humility instead of military power
- Peaceful rule over the nations

III. Messianic Acclamation from the Psalms

Psalm 118:25–26

“Save now, we pray, O LORD!

Blessed is he who comes in the name of the LORD!”

This psalm was part of the **Hallel Psalms (113–118)** sung during Passover.

Themes

- Messianic expectation
- Pilgrimage psalm for Jerusalem
- Public declaration of God’s deliverer

IV. Earlier Biblical Donkey Passages

The Redemptive Pattern

Abraham — Covenant

Genesis 22:3

“Abraham rose early in the morning, saddled his donkey, and took two of his young men with him and Isaac his son.”

Theme

The Akedah — the binding of Isaac.

A father brings his beloved son to Mount Moriah.

Moses — Redemption

Exodus 4:20

“Moses took his wife and his sons and set them upon the donkey and returned to the land of Egypt.”

Theme

The beginning of the Exodus redemption.

The redeemer begins the mission to free Israel from bondage.

V. Royal Donkey Tradition

Davidic Coronation

1 Kings 1:33–34

King David said:

“Take with you the servants of your lord, have Solomon my son ride on my mule, and bring him down to Gihon.”

1 Kings 1:38–40

Solomon rides David’s mule and is publicly proclaimed king.

Themes

- Royal Davidic succession
- Public coronation
- Legitimate kingship

This establishes the tradition that **the rightful king rides the royal mule of David.**

VI. Midrashic Interpretation of the Donkey

Pirkei DeRabbi Eliezer 31

“This is the donkey that Abraham saddled when he went to bind Isaac.

This is the donkey Moses rode when he came to Egypt.

And this is the donkey upon which the son of David will be revealed.”

VII. The Donkey Thread of Redemption

A Visual Pattern Across Scripture

Throughout the biblical narrative, the donkey appears at pivotal moments when God advances His redemptive plan. What might seem like a small narrative detail becomes a thread connecting the covenant, the Exodus, the Davidic kingdom, and the Messiah.

Moment in Redemptive History	Biblical Text	Role of the Donkey	Theological Meaning
Abraham — Covenant	Genesis 22:3	Abraham saddles the donkey on the way to Mount Moriah	The father prepares to offer the beloved son
Moses — Redemption	Exodus 4:20	Moses places his family on the donkey and returns to Egypt	The redeemer begins the mission to free Israel
Solomon — Kingship	1 Kings 1:33–40	Solomon rides David’s mule at his coronation	The rightful son of David is publicly revealed as king
Messiah — Final Redemption	Zechariah 9:9 / Gospel accounts	The Messiah rides a donkey into Jerusalem	The promised Son of David arrives to establish the kingdom

Discussion Questions

1. The Humility Question

The Messiah entered Jerusalem on a donkey, not a war horse.

Do I secretly desire the recognition of the horse while God is calling me to the humility of the donkey?

Where in my life do I crave visibility, honor, or control rather than quiet obedience?

2. The Availability Question

The donkey simply makes itself available for the Master's purpose.

Am I truly available to God, or only available when the assignment aligns with my preferences?

Where might I be resisting God's call because it disrupts my plans?

The donkey did not choose the moment of redemption.

It simply made itself available to the Master.

Then ask them to consider:

If the Messiah wanted to ride into the world through my life today, would I be ready?

3. The Responsibility Question

Moses placed his family on the donkey before heading toward Egypt.

He was not just answering a personal calling; he was bringing his household along the journey.

Does my spiritual life create safety and direction for those entrusted to my care?

4. The Continuity Question

The Midrash connects Abraham's donkey, Moses' donkey, and Messiah's donkey.

Each carries the unfolding story of redemption.

How does my life participate in the larger story of God's work across generations?

Am I living only for my moment, or for the kingdom that extends beyond my lifetime?

Hebrew	Transliteration	Meaning
מֶלֶךְ	Melekh	King
מָשִׁיחַ	Mashiach	Messiah / Anointed One
חֲמֹר	Chamor	Donkey
עָנִי	Ani	Humble / Lowly
עֲקֵדָה	Akedah	Binding (of Isaac)
גְּאוּלָּה	Geulah	Redemption

