

# EASTER LEADUP

**TITLE** Triumphal Entry

**SCRIPTURE** Matthew 21:1-17

## MEMORY VERSE

“Then the multitudes who went before and those who followed cried out, saying:

“Hosanna to the Son of David!

‘Blessed is He who comes in the name of the LORD!’

Hosanna in the highest!’” (Matthew 21:9).

## MAIN IDEA OF TEXT

Jesus entered Jerusalem to the praise of the crowds. He came as a Messiah King, not like kings of the world.

***BEGIN this time in prayer, confessing any sins you know of, thanking the Lord for the gift of his Word, and asking the Holy Spirit to guide your study.***

# 1 GRAB THEIR ATTENTION

## TEACHER TIP

Start your lesson by telling a story that relates to the main idea of the lesson to grab the attention of your participants. In this section, we have provided you with two options, but feel free to develop your own.

## OPTION 1: PRINCE ALI ARRIVES

In the animated classic *Aladdin*, the title hero uses a wish to become a prince. When Prince Ali arrives in the city, it comes with great fanfare. (play clip)

[https://www.youtube.com/watch?v=mT\\_8FAMsmCM](https://www.youtube.com/watch?v=mT_8FAMsmCM)

## POTENTIAL DISCUSSION QUESTIONS:

1. Why is such a spectacle made of their prince's arrival?
2. Has this practice continued into modern times?
3. How would such ceremonies create expectations for a person?

**Transition Statement from Attention Grabber to Text:** The spectacle is the point. It creates a sense of importance with Prince Ali arrives. The same was true for Jesus. On Sunday, the people celebrated his arrival, but he was almost immediately met with hostility. By Friday, the people were calling for his crucifixion. This is the fickle nature of humanity, of which Jesus was well aware.

## OPTION 2: ALL GLORY, LAUD, AND HONOR

For over 1300 years the church has been singing a powerful hymn about Jesus as the king who came. Originally written in French and translated to English as "All Glory, Laud, and Honor":

All glory, laud, and honor  
to you, Redeemer, King,  
to whom the lips of children  
made sweet hosannas ring.  
You are the King of Israel  
and David's royal Son,  
now in the Lord's name coming,  
the King and Blessed One.  
The company of angels  
is praising you on high;  
and we with all creation  
in chorus make reply.  
The people of the Hebrews  
with palms before you went;  
our praise and prayer and anthems  
before you we present.  
To you before your passion  
they sang their hymns of praise;  
to you, now high exalted,  
our melody we raise.  
As you received their praises,

accept the prayers we bring,  
for you delight in goodness,  
O good and gracious King!

**POTENTIAL DISCUSSION QUESTIONS:**

1. *What type of worship does the hymn describe?*
2. *What was noteworthy in the hymn about the worship of Jesus as he entered Jerusalem?*
3. *How can we join in the sentiment of this song as we sing praises to Jesus our King this Easter season?*

**Transition Statement from Attention Grabber to Text:** We often think of Christmas specific hymns. The church also has a rich history of Easter and Holy Week hymns. This hymn shows the heart that Jesus wants in worship as the King. The crowds on the day of his Triumphal Entry in Jerusalem were certainly fickle. But the words of praise are true and we can sing of them today.

# 2

# SET THE STAGE

## TEACHER TIP

*In this section, you will find the historical, cultural, and literary context you need to properly interpret and apply the text.*

## OUTLINE

1. The Instructions (21:1-5)
2. The Entry (21:6-11)
3. The Cleansing (21:12-17)

## CONTEXT

Jesus had been making his way toward Jerusalem where the Jews were gathering to celebrate Passover and where he would be crucified. Thousands of Jews celebrated Passover in Jerusalem every year, so Jesus and his disciples were joined by many other travelers on their way. Mark and Luke's presentations are not strictly chronological. They occasionally insert a story or teaching for thematic purposes. Overall, however, the general movement of Matthew's narrative is toward Jerusalem and the cross. On his way, Jesus frequently gathered other travelers to teach them. By the time Jesus reached Jerusalem, many of those who had journeyed with him were excited to see what the week would hold.

## FALLEN CONDITION FOCUS

We can think we know what Jesus is about and follow along in a church crowd without ever really seeing who Jesus is and what he came to do.

## GOSPEL RESPONSE

The gospel is not about what we can give to Jesus or get from him. The gospel is Jesus coming to be the redeeming King for those who cannot save themselves.

**TEACHER TIP**

*In this section, you will find exercises you can use to lead your class through the process of Observation, Interpretation, and Application. As the teacher, work through all the exercises below to ensure you gain a good understanding of the text.*

Matthew 21 describes Jesus's triumphal entry into Jerusalem. The first part of this passage sets the stage by describing the acquisition of the colt. The second part describes the people's response and then Jesus cleanses the Temple.

As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, 2 saying to them, "Go to the village ahead of you, and at once you will find a donkey tied there, with her colt by her. Untie them and bring them to me. 3 If anyone says anything to you, say that the Lord needs them, and he will send them right away."

4 This took place to fulfill what was spoken through the prophet:

5 "Say to Daughter Zion,

'See, your king comes to you,

gentle and riding on a donkey,

and on a colt, the foal of a donkey."

6 The disciples went and did as Jesus had instructed them. 7 They brought the donkey and the colt and placed their cloaks on them for Jesus to sit on. 8 A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road.

9 The crowds that went ahead of him and those that followed shouted, "Hosanna to the Son of David!"

"Blessed is he who comes in the name of the Lord!"

"Hosanna in the highest heaven!"

10 When Jesus entered Jerusalem, the whole city was stirred and asked, "Who is this?"

11 The crowds answered, "This is Jesus, the prophet from Nazareth in Galilee."

12 Jesus entered the temple courts and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves. 13 "It is written," he said to them, "My house will be called a house of prayer, but you are making it 'a den of robbers.'"

14 The blind and the lame came to him at the temple, and he healed them. 15 But when the chief priests and the teachers of the law saw the wonderful things he did and the children shouting in the temple courts, "Hosanna to the Son of David," they were indignant.

16 "Do you hear what these children are saying?" they asked him.

"Yes," replied Jesus, "have you never read,

"From the lips of children and infants

you, Lord, have called forth your praise'?"

17 And he left them and went out of the city to Bethany, where he spent the night.

## OBSERVATION: WHAT DOES IT SAY?

### OBSERVATION EXERCISE 1: INTERPRETIVE QUESTIONS

Ask questions of the text and separate them by the type of questions.

Example:

Who...

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What...

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Why...

Did the people spread their cloaks on the road?

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How...

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### OBSERVATION EXERCISE 2: IDENTIFY CROSS-REFERENCES

Matthew makes clear references to several passages in the Old Testament. Use a concordance and write down all the passages Matthew is clearly citing.

### OBSERVATION EXERCISE 3: IDENTIFY KEY THEMES

After reading the passage, write down themes as single words or short phrases. Identifying these themes at the beginning of your study will help you develop a good overall grasp of the passage.

## INTERPRETATION: WHAT DOES IT MEAN?

### INTERPRETATION EXERCISE 1: FIND THE ANSWERS TO YOUR QUESTIONS

In the previous section, you made a list of the questions you had concerning this text. Take some time to find the answers to your questions, along with the ones listed below. Consult a commentary or the commentary notes at the end of this lesson. Answer the following questions:

1. Why did the people spread their cloaks on the road?
2. Why do the people cry Hosanna?
3. What does the Pharisees' response reveal about what they believe?

## INTERPRETATION EXERCISE 2: CROSS-REFERENCING EXERCISE

Read Isaiah 56:1–8 and answer the following questions:

1. What is the context for Jesus's quote that the Temple should be a "house of prayer"?
2. Who is invited into this Temple picture? Does that change how we should understand what Jesus is doing at the Temple?
3. What does the cleansing and calling the Temple the "house of prayer" have to do with the events that will happen later in Jesus's week?

## INTERPRETATION EXERCISE 3: LOOK UP BACKGROUND INFORMATION

There are many insights to be found by looking up phrases and ideas in a Bible Dictionary or Commentary. In his portrayal of the "the triumphal entry," Matthew is mainly descriptive. The significance of what is happening is more than the words themselves entail. Because of our unfamiliarity with Jewish culture at the time, we may fail to see much of the meaning behind the actions. Use the commentary section below and any other resources at your disposal to help you understand some of the things Matthew expects his readers to infer.

## APPLICATION: HOW DO I RESPOND?

**QUESTION 1:** Why might someone be attracted to the spectacle and crowds of Jesus? How can we help people go from attracted to devoted?

**QUESTION 2:** How can we tell the difference between being caught up in a crowd of Jesus people and truly trusting in Jesus as Savior?

**QUESTION 3:** In what ways do we rob Jesus of receiving the praise he is due, similar to the Pharisees in this passage?

**QUESTION 4:** How do the humble elements of Jesus's entry inform the kind of life we should live as his follower?

**QUESTION 5:** Who do we know that we will invite to Easter services this week?

### TEACHER TIP

*In this section, you will find questions to choose from that will help your group consider how God is calling them to respond to the text. Help your group set measurable action steps.*

# 4

# CHALLENGE

## TEACHER TIP

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*End your time of study with one final challenge and prayer. Your final challenge should pull together everything you covered in this lesson and call your participants to action.*

The crowds were excited to welcome Jesus to Jerusalem on that Passover week. They were eager to anoint him as king and dispel the Romans and their cronies from Israel. As the week wore on, however, it became clear Jesus was not who they thought he was. But Jesus was their messianic King! Yet, they had just badly misunderstood his messianic mission. Once the pain of their delusion set in, the excitement they felt toward Jesus turned into disdain. Those who praised Jesus's coming on Sunday called for his crucifixion on Friday. When faced not with the king they wanted but the king they needed most, they decided to keep looking.

This is helpful for us to keep in mind today. There are people attending our churches and gatherings who think they understand what Jesus is all about, but in reality, they have only been caught up in a crowd. They are quite comfortable attending church, and they feel warm toward Jesus. They even appreciate his teaching and his concern for the poor. But their commitment to Christ falls far short of trusting him as Savior. When faced with the reality of who Jesus is, what he has done for us, and what Jesus demands of us, they will be deeply offended. They can appreciate Jesus, the benevolent moral teacher. They are disgusted by Jesus, the Savior. They are also disgusted by the idea anyone would be offensive to God. Just as with the crowd who praised Jesus's entry into Jerusalem that day, people today like Jesus as long as they determine who Jesus is and what he has come to do. But when Jesus reveals himself as Lord, they will keep looking. Jesus is the king we need, but when he is not the king people want, they toss him aside.

We need to confront ourselves with this distinction every day. Are we trusting in our version of who Jesus is, or are we trusting in who the Bible says Jesus is? Are we following Jesus because we are walking with the crowd, or are we following Jesus against the flow of the crowd? Are we following Jesus for what we want out of him, or are we following Jesus because of who he has declared himself to be? The gospel reveals Jesus to be the Savior the world needs. We must constantly challenge the version of Jesus our culture wants and be prepared when they turn on us just as those following Jesus turned on him.

## LET'S PRAY



# 5 LESSON OPTION - Compare the Gospel Accounts\*

## TEACHER TIP

*End your time of study with one final challenge and prayer. Your final challenge should pull together everything you covered in this lesson and call your participants to action.*

All four of the New Testament's Gospels recount Jesus' triumphal entry into Jerusalem (Matt. 21:1-11; Mark 11:1-11; Luke 19:28-40; John 12:12-19). The details recorded in each account, and the events surrounding them, differ based on their respective writer's pastoral and theological concerns. In these details and immediate contexts, the preacher finds insight on how to proclaim each text in a way that respects that author's intent.

### Historical Context

Psalm 118 is the backdrop against which Jesus' entry plays out, an event that Christians continue to celebrate as Palm Sunday. This psalm is the last of the Egyptian Hallel Psalms, beginning with the 113. Israel's sages recognized these six psalms to be appropriate for recitation on eighteen days of the year.

Psalm 118 particularly was part of the liturgy during the Festival of Tabernacles in the autumn and Passover in the spring. Faithful pilgrims sang the psalm on their way to Jerusalem each March/April while sacrificial lambs were being selected in the city.

Prior to their Babylonian exile, residents of the Holy City recited Psalm 118 annually as their king marched towards its temple as part of a re-enthronement ceremony. The priests were expected to greet him at the temple's gates with blessing and to lead the festal procession with boughs in hand to the altar (Ps. 118:26-27). The palm branches used on those occasions later came to symbolize both victory in the Greco-Roman world and occupied Israel's nationalistic hope for deliverance from the crushing weight of Rome's boot upon her neck.

It has been suggested that when the people spread their cloaks before Jesus, some of them may have been thinking about more than "rolling out the red carpet" for a king (2 Kings 9:13). Ancient Romans spread out fine garments as a way of welcoming and placating their gods, especially during times of crisis. The garments cast before Jesus, though, were the wraps of the poor and working classes.

The donkey, rather than a steed, on which Jesus rode symbolized humility and gentleness. The fact that it was one on which no person had previously ridden spoke to its purity and symbolized holiness. Zechariah (9:9), echoing Isaiah (62:11) and the patriarch Jacob (Gen. 49:10-11) before him, prophesied that upon such a beast Israel's awaited salvation and king would one day enter Jerusalem.

Of course, Jesus was not greeted by joyful priests when he finally arrived at the temple. Instead, what the Gospel writers report happened next is revealing. They each proceed to narrate a particular flow of events for a particular purpose in keeping with their own Gospel's overall purpose.

# 5 LESSON OPTION - Compare the Gospel Accounts

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### The Gospel's Presentation of Palm Sunday

#### Mark

Mark 11:1—13:1 depicts Jesus entering and exiting the temple three times (11:11 [entry and exit]; 11:15 entry [11:19 exit]; 11:27 entry [13:1 exit]). Ironically, on the day of his so-called “triumphal” entry, nothing much actually happens. Jesus enters the temple, looks around, and leaves. Talk about anticlimactic!

Interwoven in his three comings and goings are the stories of the cursed fig tree and cleansed temple. The mood here is confrontational and cautionary. Fruitlessness when the rightful king or landowner's son (12:1-11) arrives will not go unpunished. The faithful preaching of Mark's description of Palm Sunday will be decidedly prophetic.

#### Luke

Luke (19:28-40) does not technically record Jesus' entry into Jerusalem but depicts his parade as climaxing outside her walls. There he weeps over the city's imminent destruction, in consequence of her failure to recognize the time of her visitation (19:41-44).

The context is eschatological. The citizens' rejection of their rightful ruler in the preceding Parable of the Ten Minas (19:11-27) foreshadows the resistance Jesus will soon meet. The colt's owners question his disciples' right to requisition it (19:33). The Pharisees' react negatively to the disciples' rejoicing over his arrival (19:39). The chief priests, scribes, and principal men look for an opportunity to destroy him (19:47). They question him regarding his authority, the propriety of paying taxes, and the nature of the resurrection, all with the intent of tripping him up (20:1-40).

In between these acts of rejection, Jesus issues words of warning. He speaks of the slaughtering of the nobleman's enemies, of Jerusalem's coming destruction, and of judgment upon the wicked tenants. In the following chapter (21:1-36), he foretells in apocalyptic terms both the temple's imminent dismantling and of his personal return. Two interesting additions in Luke's account are his inclusion of the phrase “peace in heaven” as part of the people's rejoicing (19:38) and Jesus' claim that “the stones would cry out” (19:40) if the people had remained silent. The angels sang of peace on earth at the time of Messiah's birth (2:14). Here in verse 38 the locus of that praise has shifted. Is it because Satan has been overthrown (10:18)—the heavens finally at rest because the usurper of mankind's authority is now deposed, beginning with his defeat at Jesus' temptation and sealed on Easter morning?

The image of talking stones may allude to Habakkuk 2:11, whose context pronounces woe upon God's enemies on the one hand and anticipates a time when “the earth will be filled with the knowledge of the glory of the Lord” on the other.

An air of expectancy should mark sermons from Luke's account, with hearers being reminded that Christ will soon return with all authority both to judge and to reward.

# 5 LESSON OPTION - Compare the Gospel Accounts

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### John

John sets Jesus' triumphal entry at the apex of his popularity, following his raising of Lazarus (11:1-44). Ironically, it was this event that expedited Jesus' adversaries' plans to get rid of him (11:45-57).

At a subsequent and hastily called meeting of the Sanhedrin, the acting high priest Caiaphas spoke the truth better than he knew when he stated that it "is better for you that one man should die for the people, not that the whole nation should perish" (11:50). Soon after that substitutionary insight, Mary anoints Jesus' feet in preparation for his burial (12:1-8). The plot to kill Jesus thickens (12:9-11). He enters Jerusalem (12:12-15). Seeing the crowds at his parade, the Pharisees worry that "the world has gone after him" (12:19). Included in that multitude were certain Greeks who desired an audience with the Master (12:26). In response, Jesus prophesies of his imminent crucifixion and how it will result in "all people" being drawn to himself (12:27-50).

John depicts Jesus' death as having universal and eternal consequence. Preaching about the triumphal entry from his Gospel should respect the full scope of that grand drama.

### Matthew

Matthew's account, emphasizing Jesus' messianic identity as "the" prophet (Deut. 18:15-19) and "Son of David" (2 Sam. 7:12-13a). It includes many of the same elements identified above when the subsequent context is considered. What sets it apart is that, as a single unit, 21:1-17 contains all the principle parts expected in a first-century triumphal entry narrative. Such narratives traditionally involving Roman generals and imperators were familiar to Matthew's audience.

The five traditional parts of a triumphal entry story as they appear in this text are: 1) the disciples formally recognizing Jesus' authority by placing him on their garments atop the colt (21:6-7); 2) the crowds spreading their cloaks and palm branches before him (21:8); 3) the people's exclamations invoking God's salvation and praise (21:9); 4) Jesus' entry into the city climaxed by his arrival at the temple (21:12); and 5) Jesus' activities there—negatively, in cleansing it (21:12-13), and positively, in healing the blind and lame, teaching, and receiving praise (21:14-16).

Cries of "Hosanna!" filled the air. That word, hosanna, appears to be a Greek transliteration of two Hebrew words. Together they carry a dual meaning in Psalm 118. In verse 25, hosanna is translated as a plea: "Lord, save us." In verse 26, it's a word of praise: "Blessed is the Lord." One can easily imagine different individuals lining Jesus' parade route and shouting "Hosanna!" with either meaning in mind. Some were imploring God for a national salvation, one that wasn't the focus of Jesus' first coming. Others were rejoicing over a personal salvation they had already experienced (compare to Isa. 35:4-6). They were, to use Jesus' earlier metaphor (12:43-45) that Paul employs later (1 Cor. 6:19-20), cleansed temples prepared for the arrival of God.

Notice how the message concludes with the praises of God's children. The intent here is that congregants will view their singing as fulfilling Psalm 8:2, as quoted in verse 16. This part of Matthew's narrative is unique to his pericope, continuing the theme of Jesus' attention to childlike faith (18:3; 19:14) and again underscoring his deity.

# COMMENTARY

## MATTHEW 21:1-11

Jesus came to Jerusalem knowing what the week would hold. It must align with Old Testament expectation and set Jesus apart for the cross and resurrection. Wiersbe explains:

Since it was Passover, there were probably about two million people in and around Jerusalem. This was the only time in His ministry that Jesus actually planned and promoted a public demonstration. Up to this time, He had cautioned people not to tell who He was, and He had deliberately avoided public scenes.

Why did Jesus plan this demonstration? For one thing, He was obeying the Word and fulfilling the prophecy recorded in Zechariah 9:9. This prophecy could apply only to Jesus Christ, for He is the only One with credentials that prove He is Israel's King. We usually do not associate the lowly donkey with kingship, but this was the royal animal of Jewish monarchs (1 Kings 2:32ff.). There were actually two animals involved, the mother and the colt (foal). Jesus sat on the colt with the mother walking beside.

By comparing Matthew's quotation with the original prophecy in Zechariah, we discover some interesting facts. Zechariah's prophecy opens with "Rejoice greatly," but Matthew omitted this phrase. When Jesus approached the city, He wept! How could He (or the people) rejoice when judgment was coming?

Matthew also omitted "He is just, and having salvation." Our Lord's coming to Jerusalem was an act of mercy and grace, not an act of justice or judgment. He did have salvation for them, but they refused to accept it (John 1:11). The next time Israel sees the King, He will ride in great power and glory (Rev. 19:11ff.).

This colt had never been ridden (Mark 11:2), yet he meekly bore his burden. The presence of the mother helped, of course. But keep in mind that his rider was the King who has "dominion over ... all sheep and oxen, yea, and the beasts of the field" (Ps. 8:6-7). The fact that Jesus rode this beast and kept him in control is another evidence of His kingship.

There was a second reason for this public presentation: It forced the Jewish leaders to act. When they saw the spontaneous demonstration of the people, they concluded that Jesus had to be destroyed (see John 12:19). The prophetic Scriptures required that the Lamb of God be crucified on Passover. This demonstration of Christ's popularity incited the rulers to act.

The people acclaimed Jesus as their King both by their words and their deeds. They shouted *Hosanna*, which means, "Save now!" They were quoting from Psalm 118:25-26, and this psalm is definitely messianic in character. Later that week, Jesus Himself would refer to this psalm and apply it to Himself (Ps. 118:22-23; Matt. 21:42).

Keep in mind that this Passover crowd was composed of at least three groups: the Jews who lived in Jerusalem, the crowd from Galilee, and the people who saw Jesus raise Lazarus from the

dead (John 12:17-18). Sharing the news of this miracle undoubtedly helped to draw such a large crowd. The people wanted to see this miracle-worker for themselves.

But the Jews still did not recognize Jesus as their King. What caused Israel's spiritual blindness? For one thing, their religious leaders had robbed them of the truth of their own Word and had substituted man-made traditions (Luke 11:52). The leaders were not interested in truth; they were concerned only with protecting their own interests (John 11:47-53). "We have no king but Caesar!" was their confession of willful blindness. Even our Lord's miracles did not convince them. And the longer they resisted the truth, the blinder they became (John 12:35ff.).

## **MATTHEW 21:12-17**

Matthew puts the entry into Jerusalem with the cleansing of the Temple. They are one combined story as Jesus enters the city at the start and leaves at the end. Louis Barbieri, in the *Bible Knowledge Commentary* writes the following:

While Matthew's account seems to imply Jesus entered the temple immediately after His entry into Jerusalem, the other accounts state that Jesus returned to Bethany after the entry. The cleansing of the temple probably occurred the next morning when Jesus returned to Jerusalem from Bethany (Mark 11:11-16).

As Messiah Jesus entered the temple area, His indignation was directed toward those who had changed the character of the temple from a place of prayer into a place of corrupt commercialism. Many were making their living from the temple and the sacrifices purchased there. They insisted that in the temple the people could not use money that had been circulating in society, but had to change their money into temple money first, for a fee, and then use the temple money to purchase animals for sacrifice, at inflated prices. Since such extortion was completely contrary to the temple's purposes, the Lord overturned their tables and benches in the outer court of the Gentiles (see sketch) while quoting parts of two Old Testament verses, Isaiah 56:7 and Jeremiah 7:11. (Jesus had previously cleared the temple at the beginning of His ministry [John 2:14-16].)

Jesus further demonstrated His authority by healing the blind and the lame who came to Him at the temple. (Only Matthew recorded this fact.) Normally such individuals were excluded from the temple, but Jesus' authority brought many changes.

As Jesus healed those who came to Him in the temple, children ascribed praise to Him, shouting ... Hosanna to the Son of David, clearly a messianic title (cf. comments on v. 9). The chief priests and the teachers of the Law were angered by Jesus' works and the children's praises. Were indignant comes from a verb meaning "to be stirred up in anger," used only in the Synoptic Gospels (cf. 20:24; 26:8; Mark 10:14, 41; 14:4; Luke 13:14). Their question to Jesus, Do You hear what these children are saying? implied a request that Jesus make them stop. Probably many of the "children" in the temple were there for the first time, celebrating their becoming men in the society. Such influence on young minds was not thought to be in the best interests of the nation. Jesus replied by quoting from Psalm 8:2, which spoke of praise coming from the lips of children and infants. By receiving their praise, Jesus was declaring He was worthy of praise as their Messiah. The religious leaders, in rejecting Jesus, did not even have the insights of children, who were receiving Him (cf. Matt. 18:3-4). Consequently Jesus left the leaders and departed from the temple. He returned to the town of Bethany, about a two-mile walk over the Mount of Olives, where He spent the night, probably in the home of Mary, Martha, and Lazarus.

## **ADDITIONAL RESOURCES:**

Trent Butler, Chad Brand, Charles Draper, and Archie England, eds. *Holman Bible Dictionary*.  
Charles Swindoll, *Matthew*, Swindoll's Living Insights Commentary  
Michael Green, *Matthew* (The Bible Speaks Today)  
John Walvoord and Roy Zuck, *The Bible Knowledge Commentary*  
Warren Wiersbe, *Be Series* (The Bible Exposition Commentary)

### **Consulted Resources:**

Craig L. Blomberg, *Matthew: The New American Commentary* (Nashville: Broadman Press, 1992).  
David E. Garland, *Luke: Exegetical Commentary on the New Testament* (Grand Rapids: Zondervan, 2011).  
Benjamin L. Gladd, *From the Manger to the Throne: A Theology of Luke* (Wheaton, IL: Crossway, 2022).  
Karen H. Jobes, *John: Through Old Testament Eyes* (Grand Rapids: Kregel Academic, 2021).  
Abraham Kuruvilla, *Mark: A Theological Commentary for Preachers* (Eugene, OR: Cascade Books, 2012).  
Tremper Longman III and David E. Garland, eds., *The Expositor's Bible Commentary: Luke—Acts* (Grand Rapids: Zondervan, 2007).  
Charles L. Quarles, *Matthew: Evangelical Biblical Theology Commentary* (Bellingham, WA: Lexham Press, 2022).

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