

20:32 Mt 15:28,
Mt 20:21

20:33 Ps 119:18

20:34 Mt 8:3,
Mt 9:36

21:1 Mt 24:3,
Mt 26:30;
Mk 11:1;
Lk 19:29; Jn 8:1

21:2 Gn 22:3;
Mk 11:2

21:4 Mt 1:22,
Mt 26:56;
Jn 12:12

21:5 Ps 2:6;
Is 62:11;
Zec 9:9;
Mt 11:29;
2Co 10:1

21:6 Mt 26:19

21:7 Mt 21:5

21:8 2Ki 9:13

21:9 Ps 118:25,
Ps 118:26;
Mt 9:27,
Mt 23:39;
Lk 2:14

21:10 Lk 5:21;
Ac 9:5

21:11 Lk 7:16,
Lk 24:19; Jn 4:19,
Jn 6:14, Jn 7:40

21:12 Lv 1:14;
Mk 11:15;
Lk 19:45; Jn 2:13

21:13 Is 56:7;
Jer 7:11

21:14 Mt 4:23,
Mt 11:5,
Mt 15:31

21:15 Mt 9:27,
Mt 21:9

21:16 Ps 8:2;
Mt 11:25

³²Jesus stopped in his tracks and called to them. “What do you want me to do for you?” he asked.

³³“Lord, we want to see,” they replied.

³⁴Jesus had compassion on them and touched their eyes. Immediately they were able to see, and they followed him.

Entry into Jerusalem

21 When they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus gave two disciples a task. ²He said to them, “Go into the village over there. As soon as you enter, you will find a donkey tied up and a colt with it. Untie them and bring them to me. ³If anybody says anything to you, say that the Lord needs it.” He sent them off right away. ⁴Now this happened to fulfill what the prophet said, ⁵*Say to Daughter Zion, “Look, your king is coming to you, humble and riding on a donkey, and on a colt the donkey’s offspring.”*^k ⁶The disciples went and did just as Jesus had ordered them. ⁷They brought the donkey and the colt and laid their clothes on them. Then he sat on them.

⁸Now a large crowd spread their clothes on the road. Others cut palm branches off the trees and spread them on the road. ⁹The crowds in front of him and behind him shouted, “*Hosanna to the Son of David! Blessings on the one who comes in the name of the Lord! Hosanna in the highest!*” ¹⁰And when Jesus entered Jerusalem, the whole city was stirred up. “Who is this?” they asked. ¹¹The crowds answered, “It’s the prophet Jesus from Nazareth in Galilee.”

Cleansing the temple

¹²Then Jesus went into the temple and threw out all those who were selling and buying there. He pushed over the tables used for currency exchange and the chairs of those who sold doves. ¹³He said to them, “It’s written, *My house will be called a house of prayer.*^m But you’ve made it a hideout for crooks.”

¹⁴People who were blind and lame came to Jesus in the temple, and he healed them. ¹⁵But when the chief priests and legal experts saw the amazing things he was doing and the children shouting in the temple, “*Hosanna to the Son of David!*” they were angry. ¹⁶They said to Jesus, “Do you hear what these children are saying?”

^kIsa 62:11; Zech 9:9 ^lPs. 118:26 ^mIsa 56:7; Jer 7:11

20:34 *Jesus had compassion on them:* See Matthew 9:36; 14:14; 15:32. For the restoration of sight as a sign of Jesus’ identity as the Christ, see Matthew 11:5 (cf. Isa 35:5-6).

21:1 *Bethphage on the Mount of Olives:* a small town located about two miles east of Jerusalem. Jesus draws ever closer to his destination, and thus to his impending death (Matt 20:17-18, 29).

21:2-7 Matthew tells the story of Jesus’ entry into Jerusalem as a strict fulfillment of Zechariah 9:9 (see 1 Kgs 1:33). In doing so, however, Matthew seems to have imagined that Zechariah referred to two animals, a *donkey* and a *colt*, rather than his referring to one animal in two different ways. As a result, he portrays Jesus riding on both a donkey and a colt at the same time.

21:5 *your king:* See Matthew 2:2; 27:11, 29, 37, 42. *humble:* See Matthew 11:29.

21:8 *spread their clothes on the road:* See 2 Kings 9:13.

21:9 *Hosanna:* a shout of praise, from an Aramaic term that means “Save, please!” *Son of David:* See 2 Samuel 7:12-16; Matthew 1:1; 9:27; 12:23; 15:22; 20:30-31. *Blessings on the one:* The quotation is from Psalm 118:25-26.

21:10-11 *the whole city was stirred up:* See Matthew 2:3. *prophet:* See Matthew 13:57; 16:14.

21:12-14 Jewish literature at the time of Jesus speaks of the coming of a king into a city, then entering the temple either to offer sacrifices or to expel people engaged in idolatry. Clearly, the scene Matthew portrays represents a prophetic judgment against the temple system. But

this is not simply because of the presence of people buying, selling, and exchanging currency. After all, this was required for people who had traveled a long way, carrying foreign money, and needing to obtain animals for the purpose of offering sacrifice. As the quotation from Isaiah 56:7 and Jeremiah 7:11 (Matt 21:13) makes clear, the problem isn’t the temple itself or even the sacrificial system, but the temple leadership. Rather than using the temple for its intended purpose, as a *house of prayer*, they use their relationship to the temple to hide their unjust behavior.

21:14 *he healed them:* a strong reference to the character of Jesus’ mission as the Davidic king. First, according to Isaiah 35:5-6, the blind and lame will be restored to health when the age of salvation arrives (see Matt 9:27-30; 11:4-5; 12:22; 20:30-34). Second, Matthew notes that the blind and lame sought Jesus out *in the temple*, in spite of evidence that such persons were excluded from the temple (see the proverbial statement in 2 Sam 5:8, “That is why people say, ‘The blind and the lame will not enter the temple’”; cf. Lev 21:18-19).

21:15-16: *chief priests and legal experts:* the temple leadership. This pairing was previously mentioned in Matthew 2:4. There, they were able to identify “where the Christ was to be born,” but here they are unable to recognize who the Christ is. *From the mouths of babies and infants:* a quotation from Psalm 8:3 in the LXX (see Ps 8:2). Children recognize what the leadership doesn’t (see Matt 11:25).

26:12 Mk 16:1;
Lk 23:56;
Jn 19:40

26:13 Mk 14:9

26:14 Mt 10:4,
Mt 26:47,
Mt 27:3;
Mk 14:10;
Lk 22:3

26:15 Ex 21:32;
Zec 11:12;
Mt 26:14,
Mt 27:3; Jn 12:6

26:16 Mt 26:15;
Mk 14:11;
Jn 12:6

26:17 Ex 12:18;
Mk 14:12;
Lk 22:7

26:18 Jn 7:6,
Jn 7:30, Jn 13:1,
Jn 17:1

26:19 Mt 21:6

26:20 Mk 14:17;
Lk 22:14

26:21 Lk 22:21;
Jn 13:21

26:22 Mk 14:19

26:23 Ps 41:9;
Lk 22:21;
Jn 13:18

26:24 Mt 18:7,
Mt 26:54,
Mt 26:56;
Mk 9:12;
Lk 24:25

26:25 Mt 26:49,
Mt 26:64

26:26 Mt 14:19;
Mk 14:22;
1Co 10:16,
1Co 11:23

26:27 Ps 116:13;
Is 55:1; Mt 11:25,
Mt 15:36;
Mk 14:23

always have me. ¹²By pouring this perfume over my body she's prepared me to be buried. ¹³I tell you the truth that wherever in the whole world this good news is announced, what she's done will also be told in memory of her."

Judas betrays Jesus

¹⁴Then one of the Twelve, who was called Judas Iscariot, went to the chief priests ¹⁵and said, "What will you give me if I turn Jesus over to you?" They paid him thirty pieces of silver. ¹⁶From that time on he was looking for an opportunity to turn him in.

Passover with the disciples

¹⁷On the first day of the Festival of Unleavened Bread, the disciples came to Jesus and said, "Where do you want us to prepare for you to eat the Passover meal?"

¹⁸He replied, "Go into the city, to a certain man, and say, 'The teacher says, "My time is near. I'm going to celebrate the Passover with my disciples at your house."'"¹⁹The disciples did just as Jesus instructed them. They prepared the Passover.

²⁰That evening he took his place at the table with the twelve disciples. ²¹As they were eating he said, "I assure you that one of you will betray me."

²²Deeply saddened, each one said to him, "I'm not the one, am I, Lord?"

²³He replied, "The one who will betray me is the one who dips his hand with me into this bowl. ²⁴The Human One^h goes to his death just as it is written about him. But how terrible it is for that person who betrays the Human One!ⁱ It would have been better for him if he had never been born."

²⁵Now Judas, who would betray him, replied, "It's not me, is it, Rabbi?"
Jesus answered, "You said it."

Last supper

²⁶While they were eating, Jesus took bread, blessed it, broke it, and gave it to the disciples and said, "Take and eat. This is my body." ²⁷He took a cup, gave thanks, and gave it to them, saying, "Drink from this, all of you. ²⁸This is my blood of the covenant, which is poured out for many so that their sins may be forgiven. ²⁹I tell you, I won't drink wine again until that day when I drink it in a new way with you in my Father's kingdom." ³⁰Then, after singing songs of praise, they went to the Mount of Olives.

^hOr *Son of Man* ⁱOr *Son of Man*

26:28 Ex 24:8; Zec 9:11; Mt 20:28; Col 1:14; Heb 9:22 **26:29** Mt 13:43 **26:30** Mt 21:1; Mk 14:26; Lk 21:37; Lk 22:39; Jn 18:1

the motivation for treating the poor with generosity. Here they illustrate that everyday responsibilities, like caring for the poor, are not as important as serving Jesus in his last hours. Preparing people for burial was an important religious responsibility.

26:14 *one of the Twelve*: See Matthew 10:1-4; 20:17. That Judas is a member of the inner circle emphasizes the travesty of the betrayal about to be recounted. *Iscariot*: a reference to his hometown, Kerioth, in southern Judea.

26:15 *thirty pieces of silver*: Each silver piece was worth the equivalent of about four days' work for a laborer, so they pay Judas the rough equivalent of 120 days' labor.

26:17-20 *Festival of Unleavened Bread*: a seven-day festival (see Exod 12:17-20; Lev 23:4-8). *the Passover meal*: unleavened bread, lamb, and bitter herbs (Num 9:11). Celebrating the Passover feast is a family affair, so it is important that Jesus will celebrate Passover with *the twelve disciples*. This reflects the redefinition of "family" in Matthew 12:46-50.

26:21-23 Eating together signified close bonds of friendship, so it is all the more distressing that one of Jesus' table companions would betray Jesus.

26:24 *The Human One goes to his death just as it is written about him. But how terrible it is for that person who betrays the Human One!*: Setting these two sentences side by side indicates how scripture can hold together God's actions

and human responsibility. Jesus' crucifixion may serve God's purpose, but this doesn't excuse Judas from his act of betrayal. There are no OT texts that require or predict that the Human One must die. The point isn't to find this or that text in order to prove something. Rather, Jesus' statement means that the OT as a whole must be read and reread from the perspective of his crucifixion.

26:25 In Matthew 26:22, each of the disciples asks Jesus a question and expects a negative answer. Judas does the same. However, when Judas asks the question, he isn't "deeply saddened," and he addresses Jesus as "Rabbi" rather than as "Lord." In Matthew's Gospel disciples and would-be disciples call Jesus "Lord," while other titles, like "teacher" and "Rabbi," are generally used by people who don't follow or who even oppose Jesus (see Matt 12:38; 19:16; 22:16, 24, 36; 26:49). Matthew clearly identifies Judas as the betrayer (cf. Matt 10:4). "*You said it*": Jesus' answer is indirect, but, in this context, clearly affirmative.

26:26-29 *While they were eating*: Jesus and the disciples celebrate the Passover meal, which Jesus now reinterprets with reference to his own death (see Matt 20:28). *blood of the covenant*: See Exodus 24:8; Zechariah 9:11. *so that their sins may be forgiven*: See Matthew 1:21. This last supper becomes the basis for the church's celebration of the Lord's Supper.

26:30 *Mount of Olives*: See the note on Matthew 24:3.

26:54 Mt 1:22,
Mt 26:24

26:55 Mt 4:23,
Mt 21:23;
Mk 12:35;

Jn 7:14, Jn 18:20

26:56 Mt 26:31

26:57 Mt 26:3;

Mk 14:53;

Jn 18:12

26:58 Mt 26:69;

Jn 18:15

26:59 Mt 5:22;

Ac 6:11

26:60 Dt 19:15;

Ps 35:11

26:61 Mt 27:40;

Jn 2:19; Ac 6:14

26:62 Mt 27:12

26:63 Lv 5:1;

Mt 4:3;

Mt 16:16;

Mt 27:12;

Mk 5:7

26:64 Ps 110:11;

Dn 7:13;

Mt 16:27;

Mt 27:11;

Mk 14:62

26:65 Nm 14:6;

Mt 9:3; Jn 10:33;

Jn 10:36;

Ac 14:14

26:66 Lv 24:16;

Jn 19:7

26:67 Is 50:6;

Mt 27:30;

Lk 22:63;

Jn 18:22

26:68 Mk 14:65

26:69 Mt 26:58;

Mk 14:66;

Lk 22:55;

Jn 18:16;

Jn 18:25

26:70 Prv 29:25;

Mt 26:34

he will send to me more than twelve battle groups¹ of angels right away? ⁵⁴But if I did that, how would the scriptures be fulfilled that say this must happen?" ⁵⁵Then Jesus said to the crowds, "Have you come with swords and clubs to arrest me, like a thief? Day after day, I sat in the temple teaching, but you didn't arrest me. ⁵⁶But all this has happened so that what the prophets said in the scriptures might be fulfilled." Then all the disciples left Jesus and ran away.

Jesus before the council

⁵⁷Those who arrested Jesus led him to Caiaphas the high priest. The legal experts and the elders had gathered there. ⁵⁸Peter followed him from a distance until he came to the high priest's courtyard. He entered that area and sat outside with the officers to see how it would turn out.

⁵⁹The chief priests and the whole council were looking for false testimony against Jesus so that they could put him to death. ⁶⁰They didn't find anything they could use from the many false witnesses who were willing to come forward. But finally they found two ⁶¹who said, "This man said, 'I can destroy God's temple and rebuild it in three days.'"

⁶²Then the high priest stood and said to Jesus, "Aren't you going to respond to the testimony these people have brought against you?"

⁶³But Jesus was silent.

The high priest said, "By the living God, I demand that you tell us whether you are the Christ, God's Son."

⁶⁴"You said it," Jesus replied. "But I say to you that from now on you'll see *the Human One^m sitting on the right side of the Almightyⁿ and coming on the heavenly clouds.*"^o

⁶⁵Then the high priest tore his clothes and said, "He's insulting God! Why do we need any more witnesses? Look, you've heard his insult against God. ⁶⁶What do you think?"

And they answered, "He deserves to die!" ⁶⁷Then they spit in his face and beat him. They hit him ⁶⁸and said, "Prophecy for us, Christ! Who hit you?"

Peter's denial

⁶⁹Meanwhile, Peter was sitting outside in the courtyard. A servant woman came and said to him, "You were also with Jesus the Galilean."

⁷⁰But he denied it in front of all of them, saying, "I don't know what you are talking about."

⁷¹When he went over to the gate, another woman saw him and said to those who were there, "This man was with Jesus, the man from Nazareth."

¹Or *legions* (of the Roman army, about five thousand soldiers each) ^mOr *Son of Man* ⁿOr *the Power* ^oDan 7:13

group included about 6,000 soldiers, so Jesus refers to more than 72,000 angels. (For angelic assistance, see Matt 4:6 [Ps 91:11-12]. For the idea of fighting angels, see 2 Kgs 6:17; Dan 10:13-21.)

26:55 *Have you come with swords and clubs:* The "chief priests and elders" sent a mob (Matt 26:47), as though Jesus were a violent revolutionary. This is consistent with the unfolding picture that Jesus will be executed as a pretender to the throne (cf. Matt 27:37), but it contrasts sharply with the nature of Jesus' healing and teaching activity in the temple (Matt 21:14; 21:23-23:39).

26:56 *all the disciples left Jesus and ran away:* See Matthew 26:31.

26:57-71 The stories of Peter and Jesus are intertwined, emphasizing Jesus' courage when questioned by the high priest in contrast to Peter's failure under questioning by two women and some unnamed bystanders.

26:57, 59 The cast of characters includes *Caiaphas* (see the note on Matt 26:3-4), the *legal experts*, *elders*, and the *chief priests*. Together, they make up the *whole council*, also known as the Sanhedrin (Mark 14:55; 15:1). This is the supreme ruling and judicial body, over which the high priest presided. *false testimony:* From the outset, Matthew presents the proceedings against Jesus as a travesty of justice.

26:60 *they found two:* See Deuteronomy 17:6, which

requires "two or three witnesses" in cases of capital punishment.

26:61 *This man said:* Matthew records no such statement, though he does report that Jesus predicted the temple's destruction (Matt 24:2; cf. Matt 23:38).

26:64 *You said it . . . But I say to you:* Jesus' answer is indirect, but affirmative. He turns immediately to explain the nature of his status as Christ and God's Son, using language from Daniel 7:13-14; Psalm 110:1.

26:65 *tore his clothes:* The high priest is deeply troubled by Jesus' response. *He's insulting God:* See Matthew 9:3; 12:31. The basis for the insult may be Jesus' claim that, as the Human One, he will sit at God's right side; or it may be that the high priest thought he was trying to make himself like God in order to deceive God's people.

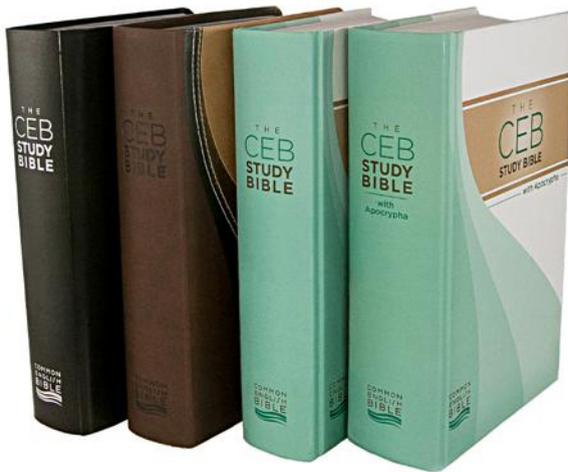
26:66 See Matthew 26:4.

26:67-68 See Isaiah 50:6.

26:69-74 While Jesus was on trial in the high priest's house, Peter sat outside in the high priest's courtyard (see Matt 26:57-58). Peter is on trial, too, though his questioners don't seem like people to be feared—a *servant woman*, *another woman*, and *those standing there*. From the first to the third denial Peter's responses grow stronger. A simple denial becomes a solemn pledge, and the third denial includes cursing and swearing (see Matt 5:33-37; 23:16-22).



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