**[Warren's P.S. #2 “Cobbey Crisler’s Commentary” on citation B-7, Matthew 21:8-10, 12-14:**
(W: See why "all the city was moved" and what Jesus did next as a proclaimed Messiah to take the commercialism out of church and put into it the healing of those in need.)
“Chapter 21 begins… Jesus’ final week.
Dr. Bull… said, “There is no real record that Jesus ever rode anywhere except here in this specific instance, implying that he mostly walked. But here there was a special reason.”… When he gets near Jerusalem, Bethphage… he didn’t really have to ride, in other words, it was a short distance. But he does. When he gets there, we have the incident which has since been called Palm Sunday. (Verse 8). “Branches cut down.” (Verse 9). “And multitudes saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.”
In searching the Old Testament, when Solomon was crowned king, he rode into Jerusalem on the back of a donkey and was greeted by the people almost exactly by the same language. I introduce this point in this book because it’s the first time I’ve seen it suggested in print. My question is, was Jesus aware that this very simple exercise would have brought to the minds of the people that here was another son of David, perhaps the Messiah, entering Jerusalem? Because Solomon was the son of David and was greeted in that same way. It may have been the simplest way to convey to the general populace the concept of the Messiah.
**[W: Citation B-7**, (Verses 10, 11). “And when he entered in all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.”]
“(Verse 12). “Throws the money changers out of the temple.” Notice that what he does redefines religion, takes the commercialism out of church.
(Verse 13). Quoting the Old Testament (Isaiah 56:7), “My house shall be called a house of prayer.”
(Verse 14). Once crass commercialism has been ejected, “he welcomes in those in need of healing.” It is almost the first major declaration that the church would have a large portion of its mission healing those in need. Not the turning away and just simply social service identifying Christianity. Not those sitting outside the temple at the gates and begging for alms and people contributing to an income that would just help sustain their injury. But rather welcoming that one into the church and solving his physical problem through healing.”]

Book of Matthew, Auditing the Master: A Tax Collector’s Report , by B. Cobbey Crisler, p. 62, 63]