

is the same word that he spoke two days later to the people of Jerusalem (chap. 23, 28): "Behold, your house is left unto you desolate."

The Lesson Council.

33. Where is Bethphage? See Matt. 21, 1.
34. What village is referred to in Matt. 21, 2?

Bethphage was the name given to a district outside the walls of Jerusalem, eastward, and apparently adjoining and even including part of the city itself. There are a good many references to it in the Talmud. An account of these will be found in Lightfoot's Works (*A Chorographical Century of the Land of Israel*, page 36, vol. II, London, 1881). It included Olivet and, as I am inclined to think from the mention of it before Bethany in Mark 11, 1, and Luke 19, 29, also the village of Bethany, where our Lord slept on coming from Jericho. Next morning he went toward Jerusalem over the central summit of Olivet. On reaching the saddle between Olivet and the lower hill-top just to the west of and behind, that is, overhanging Bethany, he sent to the village on the top of Olivet, now represented by the modern village of El-tur (thus pronounced, though properly written El-tur). This occupies a very ancient site, as is evidenced by remains of old retort-shaped cisterns, etc. (I think it is quite a mistake to speak of a village of Bethphage: I may, however, be mistaken).—*I. E. Hanauer, Jerusalem, Syria.*

The scriptural notices locate it at a fork of the roads leading from the Mount of Olives to Bethany, and with this tradition agrees. In this position, on a little eminence about half-way between El Azariyeh (Bethany) and the crest of Olivet, there were found in 1877 a number of frescos and inscriptions of the twelfth century, buried in the ground, which contained the name and other identifications of the traditional site. (See the *Quarterly Statement* of the "Pales. Explor. Fund," April, 1878, pp. 51-61.)—*Dr. James Strong.*

Evidently the village of Bethphage itself, which was a little aside from the spot where the above remains were discovered.—*Dr. James Strong.*

35. Is Matt. 21, 5 a literal quotation from the prophet? If not, why not?

Matt. 21, 5 is not a literal quotation from Zech. 9, 9. The "Say ye to the daughter of Zion" in Matthew may be a paraphrase, in the familiar words of Isa. 62, 11, of Zechariah's words: "Rejoice greatly, daughter of Zion; shout, O daughter of Jerusalem," as being in better dramatic accord with the context of the evangelist. Matthew omits Zechariah's predicate, "having salvation," perhaps because of (as the margin of the Rev. Ver. shows) its ambiguity of meaning. The words "being saved" would be inapplicable to the Saviour.—*Prof. M. D. Baell.*

Matt. 21, 5 is a conglomerate of Isa. 62, 11 and Zech. 9, 9. Both predictions refer to the same event and were freely combined by Matthew, who, even though he had been distinctly conscious he was combining two passages, would probably have seen no reason why he should not.—*Dr. Marcus Dods.*

Berean Methods.

Hints for the Teachers' Meeting and the Class.

State briefly the events between the last lesson and the present: 1. Cure of Bartimeus. 2. Conversion of Zaccheus. 3. Parable of the pounds. 4. Supper at Bethany.... The facts of the lesson: 1. The command.

2. The prophecy. 3. The procession. 4. The cries. 5. The temple. 6. The complaints.... Show how each of the following honored Christ, as instances of how we may honor him: 1. The two disciples. 2. The owner of the asses. 3. The multitudes. 4. The blind and the lame. 5. The children.... The aspects of Christ in this lesson—omniscience, authority, royalty, holiness, power, etc.... Robert Browning's poem, "The Patriot," may suggest a comparison with the story of this lesson.... The *Biblical Museum* mentions that "in Persia seven miles of road were covered with superb silks, over which the king rode with a prince when he wished to honor."

References. FREEMAN. Ver. 7: Ancient saddles, 21; the outer garment, 205. Ver. 8: Branches strewn, 687. Ver. 12: The temple market, 688. Ver. 13: The "house of prayer." 636. Ver. 15: The children's song, 689.

CATECHISM QUESTIONS.

13. How does our Lord teach us His religion?

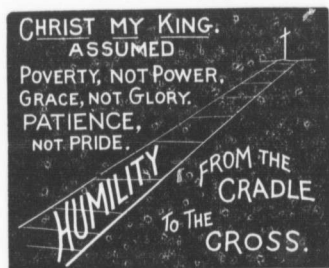
By His word and by His Spirit.

14. What is His word?

The Scriptures of the Old and the New Testaments, which are the sacred books of the Christian Faith.

Blackboard.

BY J. B. PHIPPS, ESQ.



This illustration is plain in its teachings. The road that our Saviour trod was one of humility, even when he entered Jerusalem amid the plaudits of the people. Christ not only died for our sins, but he lived for our example. Though he received the hosannahs with humility, yet he is coming again in glory as Lord of lords and King of kings. The superintendent in his review may use the following references: John 14, 1-13; Acts 1, 10, 11; Rev. 1, 7; Dan. 2, 44; 1 Cor. 15, 24, 25.

Primary and Intermediate.

LESSON THOUGHT. Honor to King Jesus.

Recall the great procession. Tell that it was a large and happy company now that was about to enter Jerusalem. Why? Because Jesus was entering the royal city riding on an ass like a king, as he was. Before, he had always entered the city on foot, and now the people thought he was surely about to be crowned, and they were very glad. Read Zech. 9, 9, and tell that now

God's
some of
"Ble
Lord,"
Tell y
are not
knew h
body.
easy for
bring de
been rail
now slin
Now t
ivet. Th
tiful it lo
to be cro
crown w
Jesus s
wept, bec
their Kin
But her
They hav
down bef
spread the
in those d
Jesus, and
loved Jes
Tell wh
Jews were
cause the



teach that
we can hon

"Who ar
Hebrew, lo
unloosing m
my beautif
Old David
are you doi
tiful Isaac
"The Lor
reply of the
From that
gers accomp
"The Lor
in a dazed k
needs them.
The strang
soon leave h
with them he

A. D. 30.
Matt. 21, 33

