

cutes judgment. We read (v. 12) that on entering the city, He "went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the moneychangers and the seats of them that sold doves." Next day, He withers a fruitless fig tree by His curse (v. 21), thus announcing by a parable in action, the doom of the Jewish state, which, in spite of so great privileges, had borne "nothing but leaves." Luke tells us that even in the course of this triumphal entry, He foretold the destruction of the guilty city. Yet so true is it that His nature is love that He wept as He pronounced sentence. (Luke 19: 41.) All this is full of solemn warning. We cannot exaggerate the compassion of Jesus Christ. He is not willing that any should perish. Yet He is a righteous judge; and if we persistently reject His salvation—even though He may weep over us—He will certainly pronounce our doom.

Who is this? v. 10. The multitudes answered, "Jesus, the prophet of Nazareth of Galilee." They recognized in Him a good man, a messenger of God. The Jewish rulers would have answered that He was an imposter, who was worthy of death. There were a few who would answer like Peter:

"Thou art the Christ, the Son of the Living God." (Matt. 16: 16.)

What answer shall we give? For the question still faces us. The answer of the multitudes is an impossible one. Jesus is more than a good man, more than a prophet, or He is less; for He claimed to be far more. Let us consider well His claims and the evidence by which they are attested, and our answer will surely be that of Peter, or that of Martha, when she said: "I believe that thou art the Christ, the Son of God, which should come into the world." (John 11: 27.) From the heart let us join in the "Hosanna" chorus, ascribing to Him all praise for our salvation.

If we can so join in sincerity, death will not end the strain for us. One of the band of disciples who were closest to Jesus on that "Palm Sunday," in after years beheld a vision of the heavenly city, and he tells us that he saw a great multitude, which no man could number, of all nations and kindreds and people and tongues standing before the throne, and before the Lamb, clothed in white robes and palms in their hands, and crying with a loud voice and saying, "Salvation to our God which sitteth upon the throne and unto the Lamb." (Rev. 7: 10.) It will be a never-ending song.

POINTS AND PARAGRAPHS

Bethphage was but a hamlet, its site is unknown, but it furnished something for Jesus' need. v. 1.

If we go where Jesus directs we shall find what He promises. v. 2.

What the Lord needs, we must not withhold. v. 3.

Every word that God has spoken will surely come to pass. v. 4.

Zion's king came to her; but alas, for her, she said, "We have no king but Caesar." (John 19: 15.) v. 5.

It is a mark of a disciple to do as Jesus commands. v. 6.

The "very great multitude" who shouted "Hosanna" was but a handful to the "multitude which no man can number"

who will ascribe "Salvation" to Jesus Christ in the Heavenly Jerusalem. (Rev. 7: 10.) v. 9.

If we now sing "Hosanna" to Jesus from the heart, we shall continue the song in eternity. v. 9.

Your heart's answer to the question, "Who is this?" will determine whether you are a Christian or not. v. 10.

If Jesus is a "prophet" He must be more. v. 11.

A man may carry his business with him to the house of God in his mind and heart. v. 12.

Who would not serve such a king? v. 14.

Jesus is the children's Saviour; forbid them not to come to Him. v. 16.

See Lesson I