

as is his wont, to show how this event fulfilled a prophecy made five centuries before. **That it might be fulfilled.** The only one who at that time was aware of its relation to the prophecy was Jesus himself. Even his apostles did not recognize it until after his ascension. John 12. 16. Spoken by the prophet in Zech. 6, 6.

5. Tell ye the daughter of Zion. Here as elsewhere the citation of the passage is not literal. It is modified to present that phase of meaning that was desired, for every Jewish reader of this Gospel would know the precise language. "The daughter of Zion," is a poetical name of Jerusalem, which was situated on Mount Zion. **Thy king cometh.** Matthew everywhere emphasizes the fact that Jesus came as the Messiah, or king of Israel. **Meek.** Not demanding his rights, or winning them by the sword, but reigning over men by his gentle, loving nature. **(3) Only in Christ are royalty and lowliness united.** **Sitting upon an ass.** Probably he sat upon the colt, which had never before been ridden (Mark 11, 2), and the she-ass walked beside.

6. 7. Did as Jesus commanded. They did not anticipate objections, but obeyed orders. **(4) And so should we when our Master speaks.** **Put on them their outer garments.** They extemporized a saddle by folding their outer garments. **(5) And shall we hold back our gifts which have been employed in Christ's service?**

8. A very great multitude. Some of the throng had come from Perea, the province beyond Jordan; others had joined his company at Jericho and Bethany. A few of them were sincere though ignorant believers, and many were carried away by the enthusiasm of the crowd. **Spread their garments.** As if to form a carpet for the King, as is still witnessed in Oriental pageants. So Sir Walter Raleigh gained his first notice from Queen Elizabeth by throwing down his plush mantle in the mud for her to tread upon. **Branches from the trees.** Not large branches, but leafy boughs, which were scattered in the path. John tells us (12, 12, 13) that another company went out of the city to meet Jesus with waving palm-branches, the emblem of victory. It is probable that they all supposed that the Christ was now about to take his throne and reign as the Messiah-king; and so he was, but his crown was to be of thorns and his royal seat the cross.

9. The multitudes. They were mostly people who had come to Jerusalem for the feast, not the Jews of the capital, for they had always been opposed to Jesus. **Hosanna.** A Hebrew expression, meaning "save now," used as a form of praise and adoration. **The Son of David.** The royal title of the king, who was to represent David's line. **Blessed is he that cometh.** These words are a modification of Ps. 118. 25, 26, which the Jews applied to their expected Messiah. The whole psalm was chanted during the passover services. **In the highest.** In their song speaks "the spirit of memory, the spirit of loyalty, the spirit of national pride, the spirit of prophecy, the spirit of hope."—J. H. V.

10. Come into Jerusalem. He may have entered by the Golden Gate, which opened from the valley of the Kedron into the court of the temple. **All the city was moved.** It was crowded with people, for as many as two millions came at the passover-season; and among them were very many who had either heard Jesus or heard of him. Some were moved with zeal and enthusiasm, but others with fear, at his coming. **Who is this.** The question was not precisely one of ignorance, but it indicated the discussion of the Saviour's

character and claims. **(6) A burning question in this age as well as that is, "Who is Jesus?"**

11. The multitude said. Not the multitude of the city, but of those who were following Jesus. **Jesus the prophet.** Rev. Ver., "This is the prophet, Jesus from Nazareth of Galilee." They do not make a bold confession of him as the Messiah, but only claim for him the rank of a prophet, thus showing that their conception of his person was but vague and uncertain. **(7) We have the privilege of a clearer knowledge of Jesus as the incarnate Word of God.**

12. Jesus went into the temple. This event took place not on Sunday, the day of the triumphal entry, but on Monday. On the first day he looked around the temple, and then went out again to Bethany. On the next day he came again with his disciples and cast out the traders, Mark 11. 11. **The temple of God.** This stood on Mount Moriah, and embraced several open courts surrounding the temple proper. It had been recently rebuilt by Herod with great splendor. **Cast out.** He had purged the temple once before in the beginning of his ministry (John 2. 13-16), but the abuses had crept in again. **Sold and bought in the temple.** In the court of the Gentiles, which was not considered sacred, there was a market for the sale of sacrificial meats. Jesus would teach the people that the Gentiles should have equal privilege with Jews in God's house. **Tables of the money-changers.** The offices where the exchange of other countries brought by the pilgrims was exchanged for the sacred shekel of the Jews. **Sold doves.** These were among the most frequent offerings, as they were given by the poorer class, Luke 2. 24.

13. Said unto them. The force which Jesus used was not physical, but moral; and the profaners of the temple seem to have departed without resistance. **The house of prayer.** The temple was not like the Christian church, a meeting-place for God's people, designed for preaching as well as worship. It was designed as a place for the worship of God, and as such was an object lesson to the nation. **A den of thieves.** For in it God was robbed of his rights, and men cheated each other.

14. The blind and the lame. It has been said, but the authority is questioned, that deformed and crippled people were not allowed within the "sacred inclosure," or *chad*, which surrounded the inner courts. If that were so, then the rules of the rabbis were broken on the day of Christ's visit. **He healed them.** It was ever his delight to do works of mercy to body as well as soul.

15. Chief priests and scribes. The rulers of the priestly party and leaders in the council of the Sanhedrin. **Saw the wonderful things.** Jesus taking upon himself authority in the temple, the miracles wrought and the traders turned out, scenes which must have surprised them. **Children crying.** Perhaps the boys of the chorus in the service who had caught the strain from the visiting multitudes. **Sore displeased.** They were angry at the assumption of authority by Jesus.

16. Hearst thou. They considered such titles as little short of blasphemy, and would have Jesus rebuke them. **Have ye never read.** They had read the words often enough, but never had apprehended the spirit of the passage. **Out of the mouth of babes.** A citation of Ps. 8. 2. The heart of childhood received with simple faith that which scribes and elders failed to believe.

HOME READINGS.

- M. Christ entering Jerusalem. Matt. 21. 1-9.
 Tu. Christ entering Jerusalem. Matt. 21. 10-16.
 W. John's narrative. John 12. 12-19.
 Th. A compassionate King. Luke 19. 37-44.
 Fr. A righteous King. John 18. 33-40.
 S. Christ's greater glory. Rev. 5. 6-14.
 S. Welcome for the King. Ps. 118. 19-29.

GOLDEN TEXT.

Blessed be he that cometh in the name of the Lord. Ps. 118. 26.

LESSON HYMNS.

No. 2, Dominion Hymnal.

All hail the power of Jesus' name!
 Let angels prostrate fall!

No. 5, Dominion Hymnal.

Hosanna! be the children's song,
 To Christ, the children's King.

No. 6, Dominion Hymnal.

When, his salvation bringing,
 To Zion Jesus came.

TIME.—30 A. D.

PLACES.—Jerusalem and Bethany.

DOCTRINAL SUGGESTION.—The coming of Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. The Son of David.
 To what week in our Lord's life have we come?
 What day of the week was marked by the triumphal entry?