

ministering, all men bringing homage and gifts. "Not that, not that shall be the way of him who is great among you," the Saviour seems to say.

Let him who would rule come down from his throne. Let him serve. Let him get down to others' feet. Let him do even as his Lord; for now the halting group

is broken up. The journey is resumed. The faces of all are turned toward the weary way stretching up out of the valley, and among these is the face of him who is going on bravely to meet shame, sorrow, suffering, death, for his people's sake. And so for the last, last time does the son of man go up to Jerusalem.

A. D. 30.]

LESSON XI. CHRIST ENTERING JERUSALEM.

[March 11.]

Matt. 21, 1-16.

[Commit to memory verses 9-11.]



1 And when they drew nigh unto Je-ru-sa-lem, and were come to Beth-pa-ge, unto the mount of Olives, then sent Je-sus two disciples,

2 Saying unto them, Go into the village over against you, and straight-way ye shall find an ass tied, and a colt with her; loose them, and bring them unto me.

3 And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

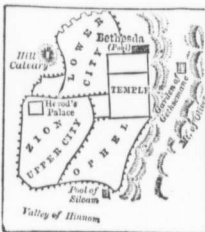
4 [All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.)

6 And the disciples went, and did as Je-sus commanded them.

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way.



From the house of Zaccheus in Jericho, Jesus set forth upon his last journey to Jerusalem. As he climbed the robber-haunted mountains he was attended by an ever increasing multitude, for the people from all the land were on their way to the feast of the passover. It was probably on Friday

afternoon that he reached Bethany and rested in the home of Mary and Martha, where Lazarus had lately been called back to life. The Jewish sabbath was kept, and after sunset a supper was given in the Saviour's honor. Martha served, as was her wont, and Mary, with the presence of approaching sorrow, broke upon her Master's head the alabaster box of costly perfume. On the next day, his last Sunday on the earth, he prepared for his solemn entrance as King into his royal city. He

Explanatory and Practical Notes.

Verse 1. When they drew nigh. After a day at Bethany, during which the Saviour received the anointing by Mary, the sister of Lazarus. **Bethphage.** "House of figs." Probably this was a small village on the Mount of Olives, perhaps a part of Bethany, which was about two miles from the city, on the eastern slope of the mountain. **The mount of Olives.** A well-known mountain east of Jerusalem, having three elevated points, and looking down upon the city, from which it is separated by the valley of the brook Kedron. **Sent Jesus.** His purpose was to enter the city in a public manner, as was befitting the nation's Messiah and King. **Two of his disciples.** Their names are not given, but we know that Peter and John were sent upon a similar errand. Luke 22, 8.

2. The village over against you. Perhaps the reference is to Bethphage, already named. **An ass tied, and a colt.** In Eastern lands the ass is of finer quality and held in higher esteem than with us. King

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Je-ru-sa-lem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Je-sus the prophet of Naz'a-reth of Gal'i-lee.

12 And Je-sus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased.

16 And said unto him, Hearest thou what these say? And Je-sus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

General Statement.

sat upon the ass's foal, while palms waved around and garments were spread under his feet and the loud "hosanna" arose from ten thousand lips. Over the terraces of the Mount of Olives, bordered with dark-green olive trees, the procession moved, growing as it advanced. It was met by another throng from within the city, hailing the Nazarene as the Son of David and the King of Israel. The Saviour rode in silence, for he alone knew how soon he would be forsaken by his followers, and how soon the hosannas would darken into curses. As they crossed the summit of the mountain, the holy city broke upon his view with its lofty walls, its bannered towers, and its temple, whose gilded roof flashed in the rays of the sun. Tears fell from Christ's eyes as he saw in the future the enemies encamped around its walls, and the destruction of all its glory. But the procession moves on across the valley of the Kedron, and into the golden gate. The Master looked upon his Father's house, and then returned to the friendly shelter of Bethany. On the next morning, Monday, he again visited the temple, drove out the traders who were desecrating its courts, and taught the truths of the new Gospel to the crowds which sought him.

Practical Notes.

rode upon asses in ancient time, while horses were used only for war. **Loose them, and bring them.** He spoke with authority as a king, for in the East the monarch is regarded as the owner of all property. But in this instance the possessor of the two beasts was probably a disciple of Jesus, and gave his consent to the transaction. Mark 11, 4-6. And, in any case, God and not man is the real owner of all things, and on the earth Christ was his representative and Lord of all. (1) *Our ownership is a human arrangement; God's possession is the only one that is real.*

3. If any man say aught. As did happen, according to Mark's account. **The Lord hath need of them.** (2) *Our Master has need of our possessions. Shall we not count it an honor to use them in his cause? Straightway he will send.* The Saviour knew his man, and by a divine omniscience knew just where to send to him.

4. All this was done. Matthew adds this comment,

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