

of strangers. Great crowds came at this time, so many that Jerusalem could not accommodate them all, and numbers lodged outside of the gates of the city, but close to it.

As the kingly procession approached they met crowds coming out from the city and also crowds thronging into it. It was a holiday time. The people were not in a hurry, and were in search of pleasure and excitement. The Saviour was known to many of them, and when they recognized him **They spread their garments.**—The loose cloak used for many purposes. It was an act only performed in honor of the approach of a king.

Cut down branches from the trees.—

John says, of palm trees. The text would teach us that they continued doing this, over and over again. They kept cutting and spreading, and the multitude kept crying. David in the time of his prosperity was welcomed in the same way.

9. Hosanna.—The cry of the people means much. The literal meaning of the word is "Save us, we pray." It is a cry of praise, a shout of Hallelujah. Mark says, Blessed be the King who cometh in the name of the Lord; while John uses the words:—"Blessed is the King of Israel." V. 15 tells us that the children cried out 'Hosanna,' not only in the streets as the procession moved along, but even within the Temple.

Among others in the crowd would perhaps be Lazarus, Simon, Nicodemus, blind Bartimeus, the man cured at the Pool of Bethesda, and the paralytic, all rejoicing in what the Saviour had done for them. They lead the mighty shout of praise, the cry of 'Hosanna,' in which the people and the children join.

10. All the city was moved.—Was aroused, interested, excited. There were those who would not cry Hosanna but were displeased because of his popularity. And there were those who would not receive the Saviour.

It was for those that the Saviour wept as he approached the city.

With prophetic vision he saw the besieging force and ruined city in ashes. But it was more for the sins of the people and because of those who would reject him, that made him cry out "Oh Jerusalem, Jerusalem," etc.

11. The Prophet of Nazareth.—Nazareth in Galilee was the home of the Saviour for

nearly 30 years. He was often called the "Nazarene."

3. Purifying the House of Prayer.

12. Cast out all them who sold and bought in the temple.—This was the second time that Jesus purified the Temple in this way. It probably did not occur on the same day as the Triumphal Entry into Jerusalem, but on the second day of the week. (See Mark 11.)

The former occasion was on his first visit to Jerusalem after the beginning of his ministry, and occurred at the same time as the interview with Nicodemus. The place occupied by the money changers was the Court of the Gentiles, where animals for sacrifice, oil, wine, etc., were also sold. It was a place of confusion, turmoil, and much dishonesty on every hand. "Cast out." Drove them out as on a former occasion. (See John 2: 15.)

13. It is written.—Three times this expression is used in Christ's hand to hand conflict with Satan during the 40 days temptation. So in verse 13 and 16 the conversation of the Saviour is saturated with a knowledge of the Old Testament Scriptures.

14. House of prayer.—The Temple was much used for prayer. There was the morning hour of prayer, 9 o'clock, and the evening hour, 3 o'clock. One of the primary purposes of the Temple was thus being defeated by the noise and bustle of the money changers, and the bargainners, and for this reason, the Saviour drove them out. They were not only robbing one another, but they were robbing God.

4. Pride of the Priests.

15. They were sore displeased.—Three things made them so:—

1. The Popularity of the Prince of Peace.
2. The Praise of the Prince of Peace.
3. The Power of the Prince of Peace.

The popularity of the Saviour was seen in the great crowds of people who followed him; the Praise, in the cries of the people, and the Hosannas of the children. The Power, was displayed by the opening of the eyes of the blind, and the healing of the lame. (V. 14.) The priests were envious of this Popularity and Power. They hated the Prince of Peace, and he, seeing their disposition toward him, answered them.