

2. The village over against you—Bethphage. In Matt. Bethany is not mentioned. **A colt**—A young ass. The mother animal was with it (Matt. 21: 2). **Whereon never man sat**—And therefore more fitting for a sacred use. Compare Num. 19: 2; Deut. 21: 3; 1 Sam. 6: 7. Also Luke 1: 34; John 19: 41. Both beasts were probably brought, but Jesus rode the unbroken colt. In the East the ass is held in high esteem, and is as valuable as the horse. It was their national beast of service in contrast to the horse, which was introduced from Egypt for purposes of war. (See Gen. 22: 3; Exod. 4: 20; Judges 1: 14; 10: 4; 12: 14; 1 Sam. 25: 20). This is an instance of the superhuman knowledge of Jesus.

3. If any man say—They were not to find the owner and ask him, but he would accost them, so no time would be lost. **The Lord hath need of him**—The word "Lord" is used in three senses (1) as a title of courtesy; (2) by the disciples, implying Messiahship; (3) meaning the same as "Jehovah." Either sense might be taken by the owner, but it seems more natural to assume that he recognized the disciples, and was himself a follower of Jesus. **And straightway he sendeth him back hither** (R. V.)—This is a continuation of what they are to say to the owner, and is a promise to return the colt at once when done with him.

4. In a place where two ways met—R. V. "in the open street." The word means (1) any roundabout road; (2) a pathway round a house; a block of houses surrounded by a street; (4) the quarter of a town (Lindsay). Here it means the crooked street of the hamlet. They had no trouble in finding him. Compare Matt. 17: 27; Luke 22: 10; John 21: 6; Luke 5: 6.

5. Certain of them—The owner (Luke 19: 33).

II. IN THE KING'S HONOR. 7. Cast on him their garments—Their *abbas*, or blanket-like outer robes, to serve as a saddle. In some way they now perceived the intention of Jesus. He wished to assume the state and dignity of the Messiah King. Compare 2 Kings 9: 13. Now was fulfilled Zech. 9: 9; see also Isa. 62: 11. Luke distinctly states that He rode upon the foal. The significance of this was not perceived by the disciples at the time (John 12: 16).

8. Many—Matthew says "a very great multitude." A great crowd would soon gather, for Jesus was the centre of attraction. The enthusiasm spread. The ancient prophecy was remembered, and the triumphant processional of the Messiah burst forth from a thousand throats. **Spread their garments**—A better sign of loyalty than silks or tapestry would have been. It was the homage paid to a king. **Branches**—The exact word is "litter," bedding for animals. The enormous leaves of the date palm tree, often 12 or 16 feet long (John 12: 13). **Off the trees**—

R. V., "which they had cut from the fields."

9. They that went before—"Two vast streams of people met on that day. The one poured out from the city (John 12: 12, 13), and as they came through the gardens, where clusters of palm rose on the southeastern corner of Olivet, they cut down the long branches, as was their wont at the feast of Tabernacles, and moved towards Bethany with shouts of welcome. From Bethany streamed forth the crowds who had assembled there the previous night. * * * * The two streams met midway. Half of the vast mass, turning round, preceded, the other half followed. Gradually the long procession swept over the ridge where first begins the descent of the Mount of Olives towards Jerusalem. At this point the first view is caught of the southeastern corner of the city. The temple and the more northern portions are hid by the slope of Olivet on the right; what is seen is only Mount Sion. * * * * It was at this precise point, as He drew near, at the descent of the Mount of Olives (Luke 19: 37), that the shout of triumph burst forth from the multitude, *Hosanna! Blessed is he that cometh in the name of the Lord!* Again the procession advanced. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments and the path mounts again. It climbs a rugged ascent: it reaches a ledge of smooth rock, and in an instant the whole city bursts into view. It is hardly possible to doubt that this rise and turn of the road, this rocky ledge, was the exact point where the multitude paused again; and 'He, when He beheld the city,' wept over it." (Stanley). **Hosanna**—The Greek form of a Hebrew word in Ps. 118: 25, "save now." It was used as an exclamation of devout rejoicing. Compare "God save the king," "Good-bye" (God be with you). **He that cometh**—i. e., "the coming One." Matt. gives a synonymous expression, the two doubtless having been sung, viz., "the son of David," both mean "the promised Messiah."

10. The Kingdom—See 1 Kings 2: 4; 8: 25. David clearly understood this promise in its Messianic sense. **In the name of the Lord**—By the power, and in accordance with the promise of Jehovah. Comparing all four accounts, we notice (1) the words recognize Jesus as the Messiah, "the son of David" (Matt.). (2) This is emphasized by applying to Him the title of "the coming One." (*Habba*), a recognized designation of the Messiah. (3) He is hailed as a king (Luke, John). (4) His coming is regarded as the restoration of the ancient kingdom of Israel (Mark). (5) The sanction of heaven is claimed for Him in varied expressions recorded by all four evangelists. (6) The sentence recorded by Luke, *Peace in heaven and glory in the highest*, is an unconscious echo of the angel's song at the nativity. (Lindsay).

At this point some pharisees in the crowd