

special emblem of the feast of tabernacles, with which Messiah's coming was always associated. *Ven. 9. Hosanna.* "Save now," compare *Jehoshua* (Jesus). It opens *Psa. 118. 25.* This psalm was probably composed for the great occasion of *Neh. 8.* and was always used at the Feast of Tabernacles. Note the blending of the two great feasts, that of joyful thanksgiving and anticipation, and that of solemn sacrificial commemoration. The sacrifice of the Lamb of God bore both aspects. *He that cometh.* In the psalm, referring to the hosts of worshipers thronging to the restored temple. Here, as in *Matt. 2. 15* (comp. *Hosea 11. 1*), Jesus is the Representative of God's Israel. *In the name.* Probably, as in the Hebrew, belongs to "blessed," not to "cometh." *Ven. 10.* The variety of the cries uttered by the enthusiastic multitude is well seen by putting together the four narratives. Mark selects those which acclaimed the King. *Our Father.* He is still *pater patrie.* *In the highest.* "Save, thou that art on high." It is a prayer for the Son of David, that God may send salvation through him. *Comp. Psa. 72. 15.* *Ven. 11.* Only Mark notices the preliminary visit to the temple. The desecrating traffic in animals for sacrifice and money of the sacred currency for the treasury had of course begun again very soon after Jesus had indignantly driven it forth (*John 2. 13, eq.*). An assertion of the sacredness of worship was thus one of the first and one of the last acts of his public ministry. *Looked round.* Compare chap. 3. 5 for a similar look of sorrow and indignation. This was the climax of that day of strange, unearthly triumph. He had refused kingship before (*John 6. 14*), and only yields himself to his followers' enthusiasm when he knows the assumption of the royal title will but hasten his death. The significance of the day left for later time to explain (*John 12. 16*). He goes to take the needed rest at the loving home in Bethany, two miles from the crowded city's turmoil.

### The Lesson Council.

**Question 1.** What was the design of Christ's triumphal entry into Jerusalem?

To proclaim publicly that he was the Messiah. This declaration of his Messiahship had much to do, we may be sure, with the success of Peter's sermon two months later, and also with the rapid spread of Christianity. No similar public acknowledgment of his Messiahship had been made by Jesus before, though he had confessed it to individuals. By delaying the proclamation Jesus prolonged his life, and thus gained time for confirming his disciples.—*Rev. Joseph Pullman, D.D., New Britain, Conn.*

It was the fulfillment of the predicted manner of his assumption of the Messianic office. *Isa. 62. 11; Zech. 9. 9.* It was his inaugural. It was the occasion of his taking to himself publicly the divine title and the declaration, plainly to all, of his mission to the earth.—*Rev. J. R. Day, D.D., Newburg, N. Y.*

The declaration of Matthew and John, writing afterward under the especial influence of the Holy Spirit, makes Christ's design very evident. He did not weakly yield to a popular frenzy, as the "rationalist" has imagined. All was done with deliberation, unerring wisdom, and the distinct purpose to proclaim the fact that in him the Messianic prophecy was fulfilled. He encouraged the acclaim of the enthusiastic multitude, and challenged the Pharisees in their citadel of prejudice. He thus said, "I am the Messiah long fore-

told. I am the King of the Jews!" No one would in that place or age see any thing grotesque in the mode of his approach to the "Holy City." He came not as a martial monarch, but as the Prince of Peace, thus fulfilling with striking exactness the long-cherished prophecy of Zechariah.—*Rev. C. W. Millard, New York city.*

**2.** What was the belief and expectation concerning Jesus on the part of those who took part in the triumphal procession?

They expected a temporal king who should free them from the Roman rule. They had had up to that time no conception of the true character of Christ's kingdom, though he had often told them that it was not of this world, and all of his teachings had been spiritual. They were not misled by him, for his miracles or signs had been designed to enforce spiritual lessons. In no instance is there an intimation that they are for the purpose of awakening confidence in his power to throw off the Roman yoke.—*Rev. J. R. Day, D.D.*

They must have regarded him as the long-expected Deliverer, and doubtless most of them hoped that the hour had come when he would assume regal authority by turning his miraculous power against their Roman oppressors. The terms of applause which they used, taken from Messianic psalms and prophecies, indicate the faith of the happy, exultant multitude. There is no proof that these people were a part of the small nocturnal rabble of henchmen who a few days later cried to Pilate, "Crucify him."—*Rev. Joseph Pullman, D.D.*

Long pent up patriotic yearnings unite with the purest intentions of their souls, and burst forth in the conviction that at last the eventful passover of Israel's complete political redemption has dawned! Their Messiah-King is here! In a few hours he will set up his throne in the city of David and hold his scepter over all the nations of earth!—*Rev. C. W. Millard.*

### Lesson Word-Picture.

BY REV. E. A. RAND.

Two loyal Hebrews, Samuel and David, having worshiped in the temple, leave it behind them, and passing through the city gate take the path to Olivet, earnestly talking by the way. It is about the coming of the Lord to his temple, the advent of the Messiah. O, wonderful subject, these Messianic prophecies! Like treasured, hidden jewels, stealthily taken out and viewed by their possessors, this people of God in name, and yet another's in humbling subjection to Rome.

But Samuel and David are talking:

"Our King will come suddenly to his temple, David."

"Yes, and Jerusalem will shout when her king cometh, Samuel."

"But lowly, and riding upon an ass."

"Yet riding in such majesty!"

"Yes, like a true King."

"O, that my eyes might see that great procession, that sudden coming of the King!"

They are now upon Olivet.

Who are these two men suddenly turning into the road? They are busily talking, while hurrying.

"See those men! Some great and special business they are out upon, David," says Samuel.

"Yes, Samuel, urgent, as if on the King's business."

The two strangers are talking so loud David and Samuel can easily hear them.

"What does the Master want?" says one of the strangers. "I did not hear all that he said."