

Lesson II.

THE TRIUMPHAL ENTRY

January 13, 1901

Matt. 21: 1-17. Commit to memory vs. 9-11. Compare Luke 19: 29-41.

6 And the disciples went, and did ¹ as Je'sus com-manded them.

7 And brought the ass, and the colt, and put on them their ² clothes, and they set ³ him thereon.

8 And ⁴ a very great multitude spread their garments in the way; others cut down branches from the trees, and ⁵ strawed them in the way.

9 And the multitudes that went ⁶ before, and that followed, cried, saying, Hosanna to the son of Da'vid: Blessed ⁷ is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jeru'salem, all the city was ⁸ moved, saying, Who is this?

11 And the ⁹ multitude said ¹⁰ This is Jesus of Nazareth of Gal'ilee.

12 And Jesus ¹¹ went into the temple of God, and

Revised Version—1 Even as Jesus appointed them; ² Garments; and he sat thereon; ³ The most part of the multitude; ⁴ Spread; ⁵ Before him; ⁶ Stirred; ⁷ Multitudes; ⁸ This is the prophet, Jesus, from Nazareth of Galilee; ⁹ Entered; ¹⁰ The doves; ¹¹ A house; ¹² Robbers; ¹³ But; ¹⁴ Moved with indignation; ¹⁵ Are saying; ¹⁶ Did ye never read?

GOLDEN TEXT

Matt. 21: 9. Blessed is he that cometh in the name of the Lord.

DAILY READINGS

M. —Matt. 21: 1-17. The triumphal entry.

T. —John 12: 12-19. "Thy King cometh."

W. —Zech. 9: 9-17. The prophecy.

Th. —Luke 19: 37-48. Rejoicing and weeping.

F. —Jer. 7: 8-16. Hypocrisy in worship.

S. —Psalm 118: 19-29. In the name of the Lord.

S. —Rev. 5: 6-14. The heavenly triumph.

CATECHISM

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as He hath appointed in His word; expressly one whole day in seven, to be a holy sabbath to Himself.

TIME AND PLACE

Sunday, April 2, A.D. 30, the day after Mary's anointing, and Monday, April 3; on the way between Bethany and Jerusalem, and in the city and temple.

LESSON PLAN

I. The Ass's Colt, 1-7.

Brought, at Jesus' command, by two of the disciples.

II. A Royal Progress, 8-11.

In the midst of the Hosannas of the multitude.

III. Kingly Words and Works, 12-16.

Cleansing; healing; rebuking; commanding.

IV. Resting at Eventide, 17.

With loved and loving friends at Bethany.

LESSON HYMNS

Book of Praise, 16 (Ps. Sel.); 536; 90; 48; 540; 537.

EXPOSITION

Connecting Links—It was Passover time, and the pilgrims were going up to Jerusalem from all parts of the country. Many went to Bethany to see Jesus, and being convinced that He was the Messiah, believed on Him, which greatly angered the rulers. (John 12: 9-11.) He remained at Bethany over Saturday, the Jewish Sabbath, and on the following day, Sunday, He made His public entrance into the city. The supper at Bethany of our last lesson was in the evening before, after sunset, which was the close of the Jewish Sabbath. Matthew gives the account of the supper out of its proper order.

V. 1. *Drew nigh unto Jerusalem.* Leaving Bethany, which was about two miles from Jerusalem, Jesus and His disciples, accompanied by others, set out for the city, probably taking the southern, or main road. It was perhaps near noon, as the entrance into the Temple seems to have been late in the afternoon. (Mark 11: 11.) (For the proper names see Bible Dictionary, page 6.) *Then sent Jesus*; showing a deliberate intention of publicly entering Jerusalem as Israel's

king. He is no longer afraid of encouraging popular enthusiasm (Mark 5: 43) through fear of arousing opposition from the Pharisees (Mark 2: 7-16), who could no longer interfere with His work. (Mark 1: 45.) His work as teacher was almost finished. There remained only Gethsemane and the Cross.

Vs. 2, 3. *Go into the village*; of Bethphage, mentioned in the previous verse. *Ye shall find an ass.* In the East the ass was and is highly esteemed (Judges 5: 10; 12: 14); but "it is the common beast for everybody to ride, and has been so from the days of the patriarchs and prophets." *The Lord hath need of him.* The owner may have been a secret follower of Jesus; or, sharing in the enthusiasm of the crowd, he would willingly grant the Master's request. It required, however, no such courage to accede to Jesus' wishes now as it would by and by for Joseph and Nicodemus to bury His body. (John 19: 38, 39.)

Vs. 4-6. *All this was done*, etc. Matthew finds in the incident the fulfilment of Zech. 9: 9. The quotation is not literal. Free