

Notes on the Lessons.

LESSON I—April 7th, 1895.

The Triumphal Entry. MARK II: I-II.

(Commit to memory verses 9, 10.)

GOLDEN TEXT: "Hosanna: blessed is he that cometh in the name of the Lord." Mark II: 9.

PROVE THAT—Saints will enter the New Jerusalem. 2 Peter I: 11.

SHORTER CATECHISM. Quest. 15. *What was the sin whereby our first parents fell from the estate wherein they were created?* A. The sin whereby our first parents fell from the estate wherein they were created was their eating the forbidden fruit.

LESSON HYMNS: *Children's Hymnal*—Nos. 26, 24, 25, 56.

DAILY PORTIONS. *Monday.* The Triumphal Entry. Mark II: I-II. *Tuesday.* Praises of children. Matt. 21: 10-17. *Wednesday.* A reason for the joy. John 12: 12-19. *Thursday.* Sorrow for Jerusalem. Luke 19: 37-44. *Friday.* "Thy King cometh." Zech. 9: 9-17. *Saturday.* "In the name of the Lord." Psalm 118: 19-29. *Sabbath.* Worthy is the Lamb. Rev. 5: 6-14. (*The I. B. R. A. Selections.*)

NOTES AND EXPLANATIONS.

INTRODUCTORY. Leaving Jericho at the head of his followers, our Saviour ascended the rugged road to Jerusalem. Doubtless the way was thronged with pilgrims to the feast, and the company with Jesus would be large. The people were in a state of feverish expectancy with regard to him (John 7: 11; 11: 56; 12: 12). Everyone seemed to feel that a great crisis was at hand (Luke 9: 11). The chief priests had resolved upon his arrest if that could be effected quietly (John 11: 57; Matt. 21: 45, 46). On Friday evening, the 8th of Nisan (Mar. 31st, A. D. 30), Jesus and his disciples arrived at Bethany. Here they rested, either at the house of Lazarus, or that of Simon the leper, during the Sabbath, and were visited by many Jews from Jerusalem (John 11: 9). The effect upon the minds of the people was so favorable to Jesus that the chief priests were planning to put Lazarus also to death so that this living witness to the Lord of Life might no longer convince the people of His divine power (John 12: 17, 18). On the evening of Saturday (April 1st), Jesus and his disciples were entertained at the house of Simon, and Mary performed that act of love which has made her name as fragrant for all time as the ointment she poured forth (John 12: 3). In striking contrast to the extravagance of devotion stands the loveless parsimony of the Traitor. Our lesson opens with the early morning of the first day of the week (April 2nd). Parallel passages, Matt. 21: I-II; Luke 19: 29-44; John 12: 12-19.

LESSON PLAN. I. For the King's Service. vs. 1-6. II. In the King's Honor. vs. 7-11.

I. FOR THE KING'S SERVICE. 1. **Bethphage**—"House of unripe figs". (Pronounce in three syllables with the *g* soft and accent the first), "The site of Bethphage is unknown. The recent discovery of a carved and painted rock shows where the traditional site was, well up the face of the hill, on a ridge joining the central and southern spurs which run eastward from the summit and the south shoulder, and over which the road, by the summit, from Bethany to Jerusalem passes. But the suggestion of Ganneau, that the Kefret-Tur, the village on the summit, is Bethphage, is probably more correct; for, as Lightfoot shews, Bethphage was, according to the Talmud, within the bounds "of Jerusalem," that is, within 2,000 cubits' distance from the city walls, and "the district" that lay between the walls and the top of Olivet, to which it gave its name, was called Bethphage, as Bethany was the name of the adjoining district on the east; for so, as the name of the district, must we take Bethany in Luke 24: 50." (Bible Class Handbook on Palestine). **Bethany**—"House of dates", now called El-'Azriyeh, from Lazarus. About two miles from Jerusalem, at the southeast base of the Mt. of Olives, on the road to Jericho. **Mount of Olives**—A ridge to the east of Jerusalem, and separated from it by the valley of Jehoshaphat, through which flowed the brook Kidron. The highest summit is 175 feet above Mt. Zion, and so commands a complete panorama of Jerusalem, with the magnificent temple in the foreground. It was covered with olive gardens and orchards, all of which were destroyed in the siege by the Romans, and have never since been replanted. **Two of His Disciples**—Their names are not given. Compare Luke 22: 8.