

When Christ, the long-promised king, made his one public entry into Jerusalem, it was with no show of kingly state. There was no pomp and pride to dazzle the multitude, no band of soldiers to guard his way. The ass had been used in old times by kings and princes (Judg. 5. 19; 10. 4; 12. 14; 1 Kings 1. 33), but now a stately chariot was the proper thing for a monarch to appear in. Our Lord wore no kingly robes, and bore no insignia of royalty. Yet three things that day marked him truly king:

1. A king has the right to claim. And the animal that Zion's King needed for his service that day was not asked as a kind loan from friend to friend, but was claimed as a ruler claims from a subject that of which he has need in the exercise of his royal functions. The claim was made openly, and was immediately allowed.

2. A king exercises power. And the power which Jesus exercised that day was beyond the reach of man. We read how Alexander the Great when a boy demanded the horse which no one else was able to ride, and after a struggle succeeded in taming the fiery Bucephalus. But our Lord calmly mounted the wildest and most stubborn of animals, an ass's colt that had never yet been broken in, and it bore him quietly amid the throng of people, the flourishing of palm branches, the garments cast before him, and the shouts of triumph.

3. A king accepts homage. There was not only the festive welcome given to Jesus by the multitude, but the distinct recognition of him as the Son of David and the inheritor of the kingdom—the promised One who should come "in the name of the Lord." And this he silently accepted. Simple as was the manner of his coming, he came as the King.

And though "we see not yet all things put under him" (Heb. 2), he is still the King, whose coming brings joy and gladness. He claims our hearts' affections, our powers of mind and body, our service, and our life. His "Come unto me" is not only a loving invitation; it is a royal command. He exercises power over rebel hearts, subduing them unto himself, and over his people, making them "willing" for all his will (Psa. 110); and he accepts the homage of his loving and loyal subjects. The question for the class is, Have you yielded to his claim? Have you experienced his power? Are you giving him the homage due before all men? Only in so doing can you "rejoice greatly" in his coming.

Cambridge Notes.

BY REV. JAMES HOPE MOULTON, M. A.

[These notes are based on the Revised Version].

(Mark 11. 1-11; vers. 1-10—Matt. 21. 1-9; Luke 19. 28-38; John 12. 12-19; ver. 11—Matt. 21. 10, 11, 14-17.)

John tells us that the royal entry into the royal city of David took place on the morning after the feast in Bethany; that is, on the Sunday before the resurrection. Matthew (26. 6-13) and Mark (14. 3-9) narrate this out

of its chronological order, probably to set forth the telling contrast of Mary's devotion and the traitor apostle's malignity venting itself first in words of mean hypocrisy and then in the deed of infamy. We commented last year (*Study*, March 11) on Matthew's mention of the two beasts taken for the Lord's use, and the characteristic ingenuities of Strauss, by which he seeks to make a myth of the whole story. We need only further note the appropriateness of the phraseology used by Mark and Luke. In Greece and Rome the ass was the symbol of stupidity, as with us, and the Gentile evangelists accordingly avoid a word with such associations, using a perfectly general term, "foal," which implies youth, and prepares for the further statement that "no man ever yet sat" thereon. To Jews the ass was an animal fit to carry kings (Judg. 5. 10), but its use implied the absolute exclusion of any warlike idea. The horse, type of war, was a "vain thing for safety," and "Jehovah the Deliverer" was come to "deliver his people from their sins," not from the Romans. Only when the doomed "nations" of the devil's realm had finally refused him should he come forth as the relentless Warrior (Rev. 19. 11-16). The key-note of Mark's narrative, as often, is the assertion of Christ's royalty. The fulfilment of prophecy, the laments over the apostate city, the contemptuous questions of the townsfolk, and the sobered enthusiasm of the Galileans are all passed by.

VER. 1. *Bethphage*. "House of unripe figs," mentioned probably as a village sufficiently well known to indicate the position of Bethany ("house of dates") which is never referred to except in the gospels. See John 11. 18. The names suit the position assigned them on the Mount of Olives, but it is quite doubtful what their exact site was. The order of the words suggests that Bethany was nearer to Jerusalem and was the unnamed village whence the disciples demanded the colt for the King's service. VER. 2. *Colt*. Unbroken and restless, so that its mother was taken also to keep it quiet. The beast on which he sat, the tomb in which he lay, were to be defied by no other touch. Comp. Num. 19. 2; Deut. 21. 3; 1 Sam. 6. 7. VER. 3. *The Lord*. Compare chap. 14. 14; both commands probably addressed to his own followers. The use of *Lord* here must not be passed over because of its familiarity to us. We cannot affirm that it must have meant "Jehovah," but it is extremely probable in view of the rarity of his use of the title. Its appropriateness here is obvious. *Need*. The King of the universe must borrow even the ass on which he rides! *He will send*. The words differ from those in Matthew, and are very probably the continuation of the preceding clause, a promise to send the animal back to its owner. VER. 4. The vivid details suggest what is otherwise likely, that Peter was one of the messengers. VER. 5. *Certain*. Including, doubtless, the owners, but not identical with them. VER. 6. The potency of the very words of Jesus, not exhausted to-day. The verse is not meant merely to show how the Lord's prediction was verified, but to exhibit the readiness of the men to yield what they had for his service. VER. 7. *They*. Still the two messengers. *Garments*. The loose outer robe, hastily thrown on to serve as a saddle. VER. 8. John shows the two crowds, one present at the raising of Lazarus and "witnessing" thereof to the other, which came out from Jerusalem to meet them; it is a fine illustration of John 20. 29. *Spread*. The English consul at Damascus was welcomed by the distressed inhabitants of Bethlehem in 1836 in precisely the same way. *Branches*. Note the margin. John tells us that they also brought the branches of the palms, the