of it now remains: see “The Land and the Book,” p. 697.

**2,3] {2} The village over against you,** i.e. Bethphagé. Mark and Luke mention the *colt* only, adding *“wheroon never yet man sat”* (see note on Mark): John *“a young ass.”* Justin Martyr connects this verse with the prophecy in Gen. xlix. 11.

**{3} The Lord,** here, **‘the LORD,’ Jehovah:** most probably a general intimation to the owners, that they were wanted *for the service of God.* I cannot see how this interpretation errs against decorum, as Stier asserts. The meanest animals might be wanted for the service of the Lord Jehovah. And after all, what difference is there as to *decorum,* if we understand with him *“the Lord”* to signify “the King Messiah?” The two disciples were perhaps Peter and John: compare Mark xiv. 13 and Luke xxii. 8.

**4.]** A formula of our Evangelist’s (see ch. i, 22), spoken with reference to the *divine counsels,* but *not to the intention of the doors* of the act; for this application of prophecy is in John xii. 16 distinctly said not to have occurred to the *disciples* at the time, but after Jesus was glorified.

**6, 7.]** {6} In Mark, *“they found the colt tied by the door without, in a place where two ways met.”* Our Lord sat on the *foal* (Mark, Luke), and the mother accompanied, apparently after the manner of a sumpter, as prophets so riding would be usually accompanied (but not of course doing the work of a sumpter). {7} That this riding and entry were *intentional* on the part of our Lord, is clear: and also that He did not thereby mean to give any countenance to the temporal ideas of His Messiahship, but solemnly to fulfil the Scriptures respecting Him, and to prepare the way for His sufferings, by a public avowal of His mission. The typical meaning also is not to be overlooked. In all probability the evening visit to the temple was on the very day when the Paschal Lamb was to be taken up — i.e. set apart for the sacrifice.

**8, 9.]** {8} Which was a royal honour: see 2 Kings ix. 13.

**a very great multitude,** literally, **the greater part of the multitude.**

**{9} Hosanna]** from Psalm cxviii. 25; = “save now,” a formula originally of supplication, but conventionally of gratulation, so that it is followed by *“to &c.”* and by “in the highest,” meaning, ‘may it be in heaven!’ see 1 Kings i. 36: Luke ii. 14, where however it is an *assertion,* not a