wish. Luke has *“ the king that cometh,”* John *“the king of Israel that cometh.”*

**12.]** Compare the notes on John ii. 13—18. The cleansing related in our text is *totally distinct* from that related there. It is impossible to suppose that St. Matthew or St. John, or any one but moderately acquainted with the events which he undertook to relate, should have made such a gross error in chronology, as must be laid to the charge of one or other of them, if these two occurrences were *the same.* I rather view the omission of the first in the synoptic accounts as in remarkable consistency with what we otherwise gather from the three Gospels—that their narrative is *exclusively Galilean* (with one exception, Luke iv. 44 in our text), *until this last journey to Jerusalem,* and consequently the first cleansing is passed over by them. On the difference from Mark, see note on ver. 1, Both comings of Jehovah to His temple were partial fulfilments of Mal. iii. 1—3,—which shall not receive its final accomplishment till His great and decisive visit at the latter day. The temple here spoken of was the *court of the Gentiles.*

We have no traces of this *market* in the O. T. It appears to have first arisen after the captivity, when many would come from foreign lands to Jerusalem. This would also account for the *money-changers,* as it was unlawful (from Exod. xxx. 18) to bring foreign money for the offering of atonement.

**dovés]** the poor were allowed to offer these instead of the lambs for a trespass-offering, Lev. v.7; also for the purification of women, Lev. xii. 8: Luke ii. 24.

**13.]** Stier remarks that the verse quoted from Jeremiah is in connexion with the charge of *murder,* and the *shedding of innocent blood* (see Jer. vii. 6). On the intention of this act of our Lord, see notes on John ii. 15. It was a purely Messianic act ; see Mal. iii. 1—3.

**15, 16.]** {15} The circumstance that *the children were crying* ‘Hosanna to the Son of David’ *in the temple,* seems to me to fix this event, as above, *on the of the triumphal entry.*

{16} Psalm viii. is frequently cited in the N. T. of Christ: see 1 Cor. xv. 27: Heb. ii. 6: Eph. i. 22. In understanding such citations as this, and that in ver. 4, we must bear in mind the important truth, that the external fulfilment of a prophecy is often itself only a type and representation of that inner and deeper sense of the prophecy which belongs to the spiritual dealings of God.

**17.]** If this is to be literally understood of the *village* (and not of a district round it, including part of the Mount of Olives; see Luke xxi. 37), this will be the *second night spent at Bethany.* I would rather of the two understand it *literally,* and that the spending the nights *on the Mount of Olives* did not begin till the *next night* (Tuesday).

18—22.] THE CURSE OF THE BARREN FIG-TREE. Mark xi. 12—14, 20—26, where see notes, St. Luke omits the incident.