general sequence of events of this and the  
following day, see note on Matthew, ver. 1.

**1,2.]** {2} **As far as ye shall find**, the  
agreement in Matthew, Mark, and Luke  
is nearly verbal; after that, Mark and  
Luke only mention the *foal*, and add, **on  
which never man sat**. Compare with this,  
Luke xxiii. 53. Our Lord’s birth, triumph, and burial were to be, in this, alike. Meyer observes of this part of the history,  
‘A later tradition, sprung from the *sacred  
destination* of the beast (for beasts never  
et worked were used for sacred purposes,  
Num. xix. 2: Deut. xxi. 3: 1 Sam. vi. 7).’  
But does it never strike such annotators,  
that this very usage would lead not only  
to the *narrative being so constructed*, but  
to the *command itself having been so  
given*?

**4.]** The report of one of those  
sent: perhaps of Peter. The word   
rendered **a place where two ways met**, only  
means, *a road leading round a place*,  
and probably imports simply **the street**.  
Wordsw. interprets it, ‘***the back way,  
which led round the house.***’ But there does  
not appear to be any reason for supposing  
the word “*round*” to refer to the *house*,  
rather than to the whole block, or   
neighbourhood, of houses, round about which  
the street led. Dean Trench, on the A.V.  
p. 116, would render it “*a way round*,”  
“*a crooked lane*.”

**8,9.]** {8} On the interesting addition in Luke vv. 37–40,  
see notes there.

**branches]** called branches of palm-trees, John, ver. 13:  
the word signifies not merely branches,  
but branches cut *for the purpose of being  
littered to walk on*: and thus *implies* the  
*strawing in the way*, which has been   
unskilfully supplied.

**10.]** **blessed…** **David**—is   
peculiar to Mark, clearly   
setting forth the idea of the people that  
the Messiah’s Kingdom, the restoration of  
the *throne of David*, was come.

See the additional particular of the weeping  
over the city, Luke, vv. 41–44, and notes.

**11.]** See Matthew, ver. 12, and  
notes on ver. 1: also on John ii. 13–18.

I am by no means certain that the  
solution proposed in the notes on Matthew