JERUSALEM. Matt. xxi. 1-9. Mark  
xi. 1—10. John xii. 12—19, where see  
notes.

**37.** **the whole multitude of the disciples**] In the widest sense;  
it is equivalent to *“the multitudes,”* ” Mat  
thew. The *“mighty work,”* In the which dwelt,  
mostly on their minds, **was the raising** of  
Lazarus, John xii. 17, 18:—but as this  
perhaps was not known to St. Luke, we  
must understand him to mean, *all that  
they had seen during their journey with  
Him.*

**38.**] **in heaven** is equivalent  
to **in the highest,** and was probably added by them to fill out the parallelism.

**39, 40.**] THE PHARISEES MURMUR: OUR LORD’S REPLY. Peculiar to Luke.

**39.**]These Pharisees could hardly  
in any sense be disciples of Jesus. Their  
spirit was just that of modern Socinianism:  
the prophetic expressions used, and the  
lofty epithets applied to Him, who was  
merely in their view a teacher (so is the  
word rendered *“master”*), offended them.

**40.**] A proverbial expression—but  
probably not without reference to Habakuk ii. 11.

**41-44.**] OUR LORD WEEPS OVER JERUSALEM.Peculiar (in this form) to  
Luke.

**41.**] Our Lord stood on the  
lower part of the Mount of Olives, whence  
the view of the city even now is  
striking. What a history of divine Love  
and human ingratitude lay before him!

when He grieved, it was for the ***hardness of men’s hearts:*** when He wept,  
in Bethany and here, it was over the *fruits  
of sin.*

**42.**] “Those who lament,”  
says Euthymius in reference to the unfinished form of this sentence, “are in the habit of breaking off their sayings, by reason of the vehemence of their sayings, by reason of the vehemence of their affection.”  
Perhaps in the actual words ts spoken by the