repute: the representatives of the Jewish  
*opposition* to Jesus.

**10.] consulted,**  
not, ‘*came to a* (formal) *resolution,*’ but  
**were in the mind,—had an intention:**see Acts v. 33; xv. 37.

The chief  
priests, named here and in ch. xi. 57, were  
of the sect of the Sadducees; and therefore disbelieved the *fact* of the raising of  
Lazarus; only viewing him as one whom  
it would be desirable to put out of the  
way, as an object of popular attention in  
connexion with Jesus.

**11. were  
going away** (to Bethany)**].** The word  
contains in it the sense of *mere falling  
away,* viz. from under the hand and power  
of the chief priests.

**12—19.]** *The triumphal entry into Jerusalem.* Matt. xxi. 1—17. Mark xi. 1—11. Luke xix. 29–44. On the chronology, see note on Matt. xxi. 1.

**12.] On the next day,** ie.on the *Sunday*;  
—see on ver. 1.

**when they heard]**From the multitude who had returned  
from Bethany, ver. 9. The order of the  
narrative seems to require that these  
people should have visited Bethany late on  
the Sabbath, after sunset, and the anointing.

**13. the branches of the palm  
trees]** The articles shew that the palm  
trees were on the spot: or perhaps that  
the custom was usual at such festivities.

**14—16.]** The Evangelist seems to  
suppose his readers already acquainted  
with the circumstances of the triumphal  
entry, and therefore relates it thus compendiously.

The **having found** does  
not involve any discrepancy with the three  
Evangelists, but is a compendious term,  
implying their details.

**15.]** The prophecy is more fully cited by St. Matthew.

**16.]** Important, as shewing that  
this, and probably other prophetic citations under similar circumstances, were  
the effect of the light poured into the  
minds of the Apostles by the Holy Spirit  
after the Ascension.

**they had done  
these things unto him]** viz. the going  
out to meet Him, strewing clothes and  
branches in the way, and shouting ‘Hosanna’ before Him: also perhaps, the setting Him on the ass, implied in the concise  
narrative. Notice the thrice-repeated  
**these things** each time signifying *“this  
which was written by the prophet,” “the  
above citation.”*

**17.]** The testimony  
which they bore is given in Luke xix. 37,