142 ST. MATTHEW. XX. 31—34.   
   
 the way side, when they heard that Jesus passed by, cried   
 out, saying, Have mercy on us, O Lord, thou son of   
   
 David. 81 And the multitude rebuked them, because   
 they should hold their peace: but they cried the more,   
 saying, Have mercy on us, O Lord, thou son of David.   
 82 And Jesus stood still, and called them, and said, What   
 will ye that I shall do unto you? % They say unto him,   
   
 Lord, that our eyes may be opened. 3# So Jesus had com-   
 passion on them, and touched their eyes: and immediately   
 6 their eyes received sight, and [© they] followed him.   
 XXI. 1 And when they drew nigh unto Jerusalem, and   
 azech.xiv.4 Were come to Bethphagé, unto \*the mount of Olives, then   
   
   
 f render, that. & read, they. D omit.   
 row the cleansing of temple took place.   
 near the site only a miserable village, The account in Luke, which is the fullest   
 Richa or Ericha. 80, 81.) The mul- and most graphic of four, agrees   
 titude appear to have silenced them, lest logically that in the I would   
 they should be wearisome and annoying venture to it, the supposition   
 to our Lord; not because they called Him the triom entry in Mark being related   
 the Son of David,—for the multitudes @ day too soon, will all into unison.   
 could have’no reason for rep! this If this be 20, our first entry into   
 cry, seeing that they themselves (being Jerusalem was private: probably the   
 probably for the -most the same per- ney was interrupted by a short stay at   
 sons who entered Jerusalem with Jesus) Bethany, so that He did not the city   
 raised it very soon after: see xxi. 9. with the multitudes. That this was the   
 I have before noticed (on ch. 27) the fact, implicd in Mark xi.11. Then   
 singular occurrence of these words, ‘Son it was that, He had looked round   
 of David,’ the three of heal- about upon oll things,” He noticed the   
 ing the blind in Gospel. 82.) called abuse in the temple, which next day He   
 them = (literally) call ye him” corrected. Then in the evening He went   
 Mark, “ commanded him to be ht”? back with the twelve to Bethany, the   
 Luke. 34.) touched their eyes, not supper there, and anointing, took place.   
 mentioned in the other Gospels. In Meantime the Jews (John xii. knew   
 both we have the addition of the Lord’s that he was at Bethany; and many went   
 saying, “thy faith hath saved thee.” there that to see Him and Lazarus.   
 The question preceding was to elicit Query, had not Lazarus Him to   
 faith. jphraim ?) Then on the morrow multi-   
 Cuap. XXI. 1—17.] TrivmpHat EN- tudes he out to meet Him, and tho   
 TRY INTO JERUSALEM: CLEANSING OF triumphal entry took place, the weepi   
 THE TEMPLE. Mark xi. 1—11, 16. Luke over the city (Luke xix. 41), and the   
 xix. 29—44. John. xii. 12—86. This cleansing of the temple. The cursing of   
 occurrence is related by all four Evan- the fig-tree early that morning,   
 geliste, with however some differences, as He was leaving with the twelve,   
 loubtless accounted for, if knew and before the multitude met Him or the   
 accurately the real detail the circum- aasea were sent for. (On Matthew's nar-   
 stances in chronological In John rative of event see below on ver.   
 (xii. Lord came six days before According to this our narrative omits   
 the Passover to where the anoint- the supper at Bethany, and the anointing   
 ing (of Matt. xxvi. took place: and (in ite place), passes to events   
 on the morrow, the triumphal entry into of the next day. On the day of the week   
 Jerusalem was made. According to Mark when this entry happened, see note on   
 xi. 11,—on the day of the triumphal John xii, 1, 1. thphagé = Heb. the   
 He only entered the city, went to the house of : a considerable nearer   
 temple, and looked about on all things,— to Jerusalem than Bethany, and some-   
 and then, when now it late in the times reckoned part of the city. No trace   
 ing, returned to and on the mor-