XXI. 1—11. ST. MATTHEW. 143   
   
 sent Jesus two disciples, saying unto them, Go into the   
 village over against you, and straightway ye shall find an   
 ass tied, and a colt with her; loose them, and bring them   
 3 And if any man say ought unto you, ye shall   
 unto me. 3; and straightway he will   
 say, The Lord \* hath this was them that it might be fulfilled   
 send them.   
 which was spoken by the prophet, saying, ©\* ye the biatun.   
 daughter of Sion, Behold, thy King cometh unto thee,   
 meek, and sitting upon an ass, and a colt the foal of ian   
   
 ass. 6 And the disciples went, and did as Jesus com-   
 manded them, 7and brought the ass, and the colt, and   
 put on them their clothes, and they set him thereon.   
 8¢ And Ka very great multitude spread their garments in ¢2Kings x.   
   
 the way ; 4 others cut down branches from the trees, and dee xxii,   
 strawed them in the way. 9 And the multitudes that went   
   
 1 defore, and that followed, cried, saying, ° Hosanna to the ¢ Fs+ avi.   
 son of David: ‘ Blessed is he that cometh in the name of f?; ari 3   
 the Lord; Hosanna in the highest. 10 And when he was   
 eome into Jerusalem, all the city was moved, saying, Who \* fate ae   
 is this? 1 And the multitude said, This is Jesus £ the wre: vis   
   
 i render, a beast of burden. 1] ead, before him.   
 X render, the greater part of the multitude.   
   
 of it now remains: re a) Te callage where two ways met.” Our Lord sat on   
 Book,” p. 697. the foal (Mark, Luke), and the mother   
 over it you, i.e. Se accompanied, apparently after manner   
 and Luke mention the colt iy, adding of a sumpter, as so riding would   
 Mark): John “a yet man ass.” Justin on be usually accompanied (but not of   
 tyr connects this eee with the prophecy doing the work of a sumpter). That this   
 in Gen. rlix. 11. The Lord, oe ‘the riding and entry were intentional on the   
 LORD,’ Jehovah: most probably a general rt of our Lord, is clear: also that   
 intimation to the owners, that they were He did not thereby mean to give any   
 wanted for the service God. I cannot countenance to the temporal ideas of His   
 see how this interpretation errs against Messiahship, but solemnly to fulfil the   
 decorum, as Stier asserts. The meanest Scriptures respecting Him, and to prepare   
 animals might be wanted for the service the way for His sufferings, a public   
 of the Lord Jehovah. And after all, avowal of His mission. The typical   
 difference is there as to decorum, if we ing also is not to be overlooked. In all   
 understand with him “the Lord” to sig- probability evening visit to temple   
 “the King Messiah?” The two dis- was on the very day when the Paschal   
 ciples were perhaps Peter John: com- Lamb was to be taken up—i.e. set apart   
 pare Mark xiv. 13 and Luke xxii. for the sacrifice. 8, 9.] Which was   
 4] A formula of our Evangelist’s (see a royal honour: see 2 Kings ix.   
 i, 22), with reference to the divine &@ very great multitude, literally,   
 counsels, but not to the intention of the greater part of the multitude.   
 doers of the act; for this application of Hosanna] from Psalm cxviii. = “save   
 prophecy is in John xii. distinctly said sow,” a formula originally supplication,   
 not to have to the disciples at but conventionally gratulation, it   
 the time, but after Jesus was glorified. is followed by “to ec.” by in, the   
 6, 7.] In Mark, “they found the highest,” meshing, « it be   
 colt tied by the door without, in a in heaven!’ see 1 Kings i. 86: Luke ii.   
 14, where however it is assertion, a