570 ST. JOHN. XII.   
 ach, xi.   
 “ they might see Lazarus also, 4 whom he had raised from   
 e Luke the dead. 10° But the chief priests consulted that they   
 al. might put Lazarus also to death; 1! ‘because that by   
 fh, xi. reason of him many of the Jews 4 went away, and believed   
 ver. 18. on Jesus.   
 12 On the next day much people that were come to the   
 feast, when they heard that Jesus was coming to Jeru-   
 salem, 18 took i dranches of palm trees, and went forth to   
 meet him, and cried, Hosanna, \* Blessed is the King of   
 Israel that cometh in the name of the Lord, \\* And Jesus,   
 lwhen he had found a young ass, sat thereon; as it is   
 # Psa. written, 15 8 Fear not, daughter of Sion: behold, thy King   
 cometh, sitting on an ass’s colt. 16 These things » under-   
 stood not his disciples at the first: | but when Jesus was   
 glorified, «then remembered they that these things were   
 g Zeem. 9 written of him, and that they had done these things unto   
 h Luke him. 17 The ™people therefore that was with him when   
 3h he called Lazarus out of his grave, and raised him from   
 ich, 39,   
 k ch. 26,   
   
   
   
   
   
 b render, were going away and believing.   
 i render, the branches of the palm trees.   
 k yender, Blessed is he that cometh in the name of the Lord, the   
 King of Israel.   
 1 vender, having found.   
 ™ render, multitude.   
 repute: the representatives of the Jewish trees] The articles shew that the palm   
 opposition to Jesus. 10.] consulted, trees were on the spot: or perhaps that   
 not, ‘came to a (formal) resolution,’ but the custom was usual at such festivities.   
 were in the mind,—had an intention: 14—16.] The Evangelist seems to   
 see Acts vy. 83; xv. 37. The chief suppose his readers already acquainted   
 priests, named here and in eh. xi. were with the circumstances of the triumphal   
 of the sect of the Sadducees; and there- entry, and therefore relates it thus eom-   
 fore disbelieved the fact of the raising of pendiously. The having found does   
 Lazarus; only viewing him as one whom not involve any discrepancy with the three   
 it would be desirable to put out of the Evangelists, but is a compendious term,   
 way, as an object of popular attention in implying their details. 15.] The pro-   
 connexion with Jesus. 11. were phecy is more fully cited by St. Matthew.   
 going away (to Bethany)]. The word 16.] Important, as shewing that   
 contains in it the sense of mere falling this, and probably other prophetic cita-   
 away, viz. under the hand and power tions under similar cireumstauces, were   
 of the chief priests. the effect of the light poured into the   
 12—19.] The triumphal entry into Je- minds of the Apostles by the Holy Spirit   
 yusalem. M xxi. 1—17. Mark xi. 1— after the Ascension. they had done   
 11. Luke 29-44, On the chro- these things unto him] viz. the going   
 nology, see note on Matt. xxi. 1, out to meet Him, strewing clothes and   
 12.] On the next day, ie.on the Sunday; branches in the way, and shouting ‘ Ho-   
 —see on ver. 1. when they heard] sauna’ before Him: also perhaps, the set-   
 From the multitude who had returned ting Him on the ass, implied in the concise   
 from Bethany, ver. 9. The order of the narrative. Notice the thrice-repeated   
 narrative seems to require that these these things each time signifying “this   
 people should have visited Bethany late on which was written by the prophet,” “the   
 the Sabbath, after sunset, and the anoiut- above citation.” 17.] The testimony   
 ing. 13. the branches of the palm which they bore is given in Luke xix. 37,