

Palm Sunday



The Scripture passages below are a compilation of the passages from the four gospel accounts of the events of Palm Sunday. They have been placed in chronological order as far as possible. Passages with the same event and themes have been combined. As can be seen, the different gospels all have a lot of material in common. This has not been repeated, but where the different gospels add their own unique details, these have all been combined so that readers can read the day's event seamlessly.

Introduction:

There are only two or three periods in his life that Jesus rode on a donkey. The first time, we believe, was when he was just a baby and he journeyed with his parents when they fled from Herod to Egypt. The second time is possibly when he was still very young and would go with his parents to celebrate the annual Passover feasts. Because the journey was long, he would no doubt also ride from his family's hometown to Jerusalem and back. The third, and final time was when he entered Jerusalem on Palm Sunday. Every other account of Jesus' journeys showed that he travelled on foot, walking great distances during his ministry.

Palm Sunday commemorates the start of Passion week, the week of Jesus' Passion or Suffering. The day starts with the iconic scene of Jesus riding into Jerusalem on a colt, the male foal of a donkey.

PALM SUNDAY – 5 DAYS BEFORE THE PASSOVER CRUCIFIXION

The apostle John puts the day as during the period of the Jewish Passover, 5 days before the Passover to be more exact (John 12:1 & 12:12). Jesus would be crucified on the Friday of that coming week – 5 days later (the day of the Jewish Passover festival).

JESUS MADE HIS OWN TRAVEL ARRANGEMENTS

Jesus knew that he was to fulfil Zechariah's prophecy (Zechariah 9:9-10) and knew that the Father would provide the donkey that he would need, so he sent two of his disciples to bring the colt to him:

- Luke 19:28 "After Jesus had said this, he went on ahead, going up to Jerusalem. Luke 19:29 As he approached Bethpage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, Luke 19:30 "Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. Luke 19:31 If anyone asks you, 'Why are you untying it?' tell him, 'The Lord needs it.'" Luke 19:32 Those who were sent ahead went and found it just as he had told them. Luke 19:33 As they were untying the colt, its owners asked them, "Why are you untying the colt?" Luke 19:34 They replied, "The Lord needs it." – Luke 19:28-34

The Colt – Significance of the Young Donkey

The colt was the male foal of a donkey. The phrase 'the foal of a donkey' (Matthew 21:5), literally means "*son of a beast-of-burden*". *Note the irony here: the foal was the 'son' of a beast of burden, Jesus too was a 'son' who had come to bear our burdens – the burden of our sin.*

Sometimes kings and queens would be carried into cities with great pomp and ceremony, in great processions carried on elaborate mobile thrones on the backs of their slaves. They might also enter on horses (or stallions). This put them at an intimidating height above all who stood below them. Jesus was carried low, on a young donkey. His feet barely left the ground. He was at eye-level to all around him because He was the Saviour of every common man.

Donkeys make the perfect work mates as they walk at about the same pace as people and tend to be able to do more work for their size than any other beast of burden except mules. Donkeys are thrifty and don't need the high protein a horse or pony requires. They are considered to be patient and long suffering. Often donkeys will work without even a halter or bridle and will stay with their masters all day working willingly. Travelling in on that donkey Jesus showed that he had come as Isaiah's suffering servant. As a servant, Jesus had more in common with that donkey than he has with some people today who are proud and assume positions of importance and authority over their fellow human beings.

The Legend of The Cross on Donkey's Backs

Christian tradition holds that donkeys originally had unmarked hides, and that it was only after Christ's entry into Jerusalem on the back of a donkey that they received the dark cross on their backs. You may have seen pictures of certain types of donkeys that have a black pattern of hair on their backs, much like a cross.



Donkeys have been used as working animals for at least 5000 years. They were the tractors or wheelbarrows of Jesus' day. Although donkeys have a notorious reputation for stubbornness, it is likely based on a stronger prey instinct and a weaker connection with man. It is very difficult to force or frighten a donkey into doing something it perceives to be dangerous for whatever reason. But once a person has earned their confidence, they can be willing and companionable partners and very dependable in work.

There is a legend that says that the donkey that carried Jesus into Jerusalem on Palm Sunday refused to leave the Master and continued to follow Him even as he was arrested and sentenced to the cross. The donkey was there as Jesus hung on the cross, but he couldn't bear to watch. So, he silently stood by with his face turned away. The shadow of the cross fell across the little donkey's back and left the mark that was passed on to all the donkey's children as a symbol of the donkey's love for Jesus and Jesus' love for us all.

A Disciple is Christ's Donkey

Because Christ rode upon a donkey during His infancy and during His triumphal entry into Jerusalem, the donkey has been honoured with the nickname "Christophore" or "Christ-Bearer." During the early days of Christianity, the teachers of the Gospel sometimes received the same nickname, "Christopher" to show that they carried the teaching of Christ and assumed His attitude of humility, poverty, and patience.

THE CROWDS THAT GATHERED AND REJOICED

The crowds that lined the path of Jesus' journey to Jerusalem were made up of several groups of people.

The Crowds of Disciples

Passion week was close to the end of Jesus third year of ministry. By now Jesus was being followed by a large group of disciples in addition to 'the twelve' - the twelve apostles. So, the first 'crowd' that accompanied him was the crowd of sincere disciples.

The Crowds That Had Seen Lazarus Resurrected or Had Heard About it

There were others in the crowd that day. This was the 'crowd' that had recently followed him since seeing Lazarus' resurrection:

- John 12:17 "Now the crowd that was with him when he called Lazarus from the tomb and raised him from the dead continued to spread the word. Joh 12:18 Many people, because they had heard that he had given this miraculous sign, went out to meet him"

Many people had seen Lazarus raised from the dead. They also went and told many other people, so that Jesus was now being followed by a large crowd of people during the day.

The Crowds of Pilgrims to Jerusalem

- John 11:55 “When it was almost time for the Jewish Passover, many went up from the country to Jerusalem for their ceremonial cleansing before the Passover. John 11:56 They kept looking for Jesus, and as they stood in the temple area, they asked one another, “What do you think? Isn’t he coming to the Feast at all?”
- John 12:12 “The next day the great crowd that had come for the [Passover] Feast heard that Jesus was on his way to Jerusalem.”

There was still a larger crowd that gathered on Palm Sunday. Thousands and thousands of pilgrims would have gathered in Jerusalem at this time of the year to celebrate the Passover Festival. The Passover in Exodus 12-13 was a family ritual, but in Jesus’ day it had developed into a national pilgrimage holiday centred in Jerusalem. In the past, families may’ve celebrated the Passover at home, but in Jesus’ day, the celebration had become more institutionalized, with priests managing thousands of sacrifices in the Temple. That’s why the temple courts looked more like a marketplace for animals than a place of prayer.

The Jewish historian Josephus mentions that crowds streamed into Jerusalem and we are left to imagine many men, women, and children making their way into the city from all directions, excited and full of joy at the prospect of worship and sacrifice for eight days, and relieved to reach Jerusalem after a difficult and dangerous journey. So many came that whole villages and towns in Judea were seemingly depopulated. Josephus reports that when the Roman army marched southward on the coast toward Lydda or Diospolis in 66 AD, they found the city virtually deserted because of pilgrimage for the Festival of Booths or Sukkoth.

There were about 80,000 – 120,000 people who lived in the city of Jerusalem. But during the Passover, these numbers were estimated to reach anywhere upward from 1,000,000 to 3,000,000 people. These would be mainly Jews from around Israel, and from other nations.

There would also have been many Gentiles (non-Jews) who had converted to Judaism. So, these crowds that gathered for the triumphal entry were massive crowds. At this time of the year there was a permanent air of excitement throughout the city. Some people would have arrived a week or more early to purify themselves. Many would rent rooms or stay with relatives. Others would have pitched temporary tents. It is difficult for us to imagine the scene of these large crowds.

These large crowds went out to meet Jesus as they saw the spectacle of His entrance towards Jerusalem and the already large crowd that was accompanying him. They would have either witnessed Jesus ministering in their towns as he passed from village to village or had heard about him. When they joined the original crowd that was with Jesus, the entire group of people must have numbered thousands upon thousands.

The Future Crowds in Heaven

In the future, Jesus would be worshipped as He was worshipped on Palm Sunday. It would be an almost exact repeat of earthly Palm Sunday. But this time He would be seated in his rightful place as Heaven's King. The words which the crowds shouted in praise on Palm Sunday would be repeated, and the redeemed would also be waving palm branches. However, this crowd would be an even greater multitude representing the tribes, people, languages and nations of the entire world:

- Rev. 7:9 "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. they were wearing white robes and were holding palm branches in their hands. Rev 7:10 And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb." Rev 7:11 All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God, Rev 7:12 saying: "Amen! Praise and glory and wisdom and thanks and honour and power and strength be to our God for ever and ever. Amen!"

JESUS MOUNTS & RIDES THE COLT - THE FULFILLMENT OF A 500-YEAR OLD PROPHECY

- Luke 19:35 "They brought it to Jesus, threw their cloaks on the colt and put Jesus on it."

Matthew shows that Jesus entered Jerusalem in this way in order to fulfil a 500-year old prophecy:

- Matt. 21:4 "This took place to fulfill what was spoken through the prophet: Matt 21:5 "Say to the Daughter of Zion, "See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey."

The prophecy is found in Zechariah 9:9-10:

- Zech. 9:9 "Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey. Zechariah 9:10 I will take away the chariots from Ephraim and the war-horses from Jerusalem, and the battle bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth."

Scholars tell us that Zechariah chapters 9-14 was written about 480 B.C. This means that about 500 years or so after Zechariah gave this prophecy, Jesus rode into Jerusalem to bring it to pass.

The Significance of The Prophesied Donkey Ride

When horses are mentioned in the Bible they are almost always in relation to kings and war, while donkeys are mentioned in relation to common people. In Biblical times and Jesus' day, leaders often rode horses when they went to war. Kings would ride mules or donkeys too. They usually did this as a sign that they had come in peace. David commanded that Solomon ride of his own personal mule (a type of donkey) as part of his inauguration as king. Jesus of course is a direct descendant of David. Again, we see a connection between the Messiah (Jesus) as being the "son of David", i.e. a direct descendant of King David:

- 1Kings 1:32 "King David said, "Call in Zadok the priest, Nathan the prophet and Benaiah son of Jehoiada." When they came before the king, 1Ki 1:33 he said to them: "Take your lord's servants with you and set Solomon my son on **my own mule** and take him down to Gihon. 1Ki 1:34 There have Zadok the priest and Nathan the prophet anoint him king over Israel. Blow the trumpet and shout, 'Long live King Solomon!' 1Ki 1:35 Then you are to go up with him, and he is to come and sit on my throne and reign in my place. I have appointed him ruler over Israel and Judah."

Jesus rode on a colt, which was a young donkey. So not only did he enter on an animal associated with peace, but on one that was young and posed very little threat at all. The "gentleness" of that colt mirrored the "gentle" nature of his rule.

Zechariah also proclaimed that God would remove the "war-horses" from Jerusalem and break the bow as a weapon in wars. Instead Jesus had come to establish peace. The irony of life is that we often use war to bring about peace. Jesus brought came in peace to bring an end to war. Typically, human beings suppress their enemy with force, and after that there is peace. Jesus teaches us that true peace can only be won through peaceful means. Zechariah prophesied that God's King would be gentle. He would not use violence of any sorts to establish His kingdom. His Kingdom would be a Kingdom of Peace. His rule would be worldwide – across all nations and he would proclaim peace to all of humanity. Isaiah also prophesied that Jesus had come as "the Prince of Peace":

- Isa 9:6 "For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counsellor, Mighty God, Everlasting Father, **Prince of Peace**. Isa 9:7 Of the increase of his government and **peace** there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this."

Those who truly were God's children, would extend the peace of His Kingdom.

- Matt. 5:9 "Blessed are those who work for peace; they will be called the children of God!"

THE SIGNIFICANCE OF THE CROWDS' ANTHEMS OF PRAISE:

As we piece together the praises which the different gospels record, we get a better picture of the songs that filled the air on Palm Sunday. The gospel writers do not differ from each other. Instead they each record some of the words used to bring Jesus praise

- Luke 19:37 “When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:
 - "Hosanna to the Son of David!" "Blessed is he who comes in the name of the Lord!" "Hosanna in the highest!" – Matthew 21:29
 - "Hosanna!" "Blessed is he who comes in the name of the Lord!", "Blessed is the coming kingdom of our father David!" "Hosanna in the highest!" – Mark 11:9-10
 - "Blessed is the king who comes in the name of the Lord!", "Peace in heaven and glory in the highest!" – Luke 19:38
 - "Hosanna!" "Blessed is he who comes in the name of the Lord!" "Blessed is the King of Israel!" – John 12:13

The word “Hosanna” is the praise that is most often repeated in these passages. It is found in the original Hebrew language only in Psalm 118:25 in the whole of the OT:

- Psalm 118:21-27 - Ps 118:21 “I will give you thanks, for you answered me; you have become my salvation. Ps 118:22 The stone the builders rejected has become the capstone; Ps 118:23 the LORD has done this, and it is marvellous in our eyes. Ps 118:24 This is the day the LORD has made; let us rejoice and be glad in it. Ps 118:25 O LORD, save us - **Hosanna**; O LORD, grant us success. Ps 118:26 Blessed is he who comes in the name of the LORD. From the house of the LORD we bless you. Ps 118:27 The LORD is God, and he has made his light shine upon us. With boughs in hand, join in the festal procession up to the horns of the altar”.

The Hebrew phrase, “hoshi’a na”, is translated in Greek as “(h)osanna.” In English, we know it as “hosanna.” It was originally a plea meaning, “please, save us!”, as in Psalm 118:25, “Please, Lord, please save us. Please give us success.”

However, the meaning changed over the years. In the Psalm it was immediately followed by the exclamation: "Blessed is he who comes in the name of the Lord!" The cry for help, “hoshi’a na”, was answered almost before it came out of the psalmist's mouth. And over the centuries the phrase “hoshi’a na” stopped being a cry for help in the ordinary language of the Jews. Instead it became a shout of hope and exultation. It used to mean, "Save, please!" But gradually, it came to mean, "Salvation! Salvation! Salvation has come!" So "Hosanna!" means, "Hooray for salvation! It's coming! It's here! Salvation! Salvation!" And "Hosanna to the Son of David!" means, "The Son of David is our salvation! Hooray for the king! Salvation belongs to the king!"

This significance of all of this was that the crowds were on the one hand asking Jesus to save them, while at the same time they were declaring that the promised Messiah had come. They shouted that the “Kingdom of our father David” had come and that Jesus was “the King of Israel”. He was the promised Messiah (the Christ).

THE SYMBOLISM OF THE CLOAKS AND PALM BRANCHES

Today we honour dignitaries or important people with a red carpet for them to walk on. Jesus was honoured by the crowds in a similar way. His red carpet was the “carpet” of cloaks and branches laid before his pathway that he rode on.

- Luke 19:36 “As he went along, people spread their cloaks on the road.”
- Matt 21:8 “... while others cut branches from the trees and spread them on the road”, including “palm branches” (John 12:13) that they had cut in the fields (Mark 11:8)

When Jehu was anointed king in the Old Testament, the same thing was done for him:

- 2 Kings 9:12 “... Jehu said, "Here is what he told me: 'This is what the LORD says: I anoint you king over Israel.'" 2Ki 9:13 They hurried and took their cloaks and spread them under him on the bare steps. Then they blew the trumpet and shouted, "Jehu is king!"

Palm branches were used during festivals as part of a time of rejoicing, much like we do with flags or banners today. If you go to a large sport event, you would see hundreds of supporters waving their flags and singing their team’s anthem songs.

- Leviticus 23:40 “On the first day you are to take choice fruit from the trees, and palm fronds, leafy branches and poplars, and rejoice before the LORD your God for seven days”.

THE ESTABLISHED RELIGIOUS ELITE TRY TO GET JESUS TO SILENCE THE CROWDS

The Pharisees tried to get Jesus to silence the crowd. The reason was that this much commotion and the proclamation of Jesus as the King of Israel could be seen by the Roman forces that occupied Jerusalem as a revolt against Caesar. There were certainly thousands of people who did have this in mind.

- John 12:19 “So the Pharisees said to one another, "See, this is getting us nowhere. Look how the whole world has gone after him!"
- Luke 19:39 “Some of the Pharisees in the crowd said to Jesus, "Teacher, rebuke your disciples!" Luke 19:40 "I tell you," he replied, "if they keep quiet, the stones will cry out."

Under this guise of national security, they had already decided to kill Jesus (John 11:47-53). However, throughout the gospels we read that they were actually motivated by jealousy, and that they considered Jesus to be their enemy because he exposed their hypocrisy – and he did that publicly.

Jesus in turn said that it would be impossible to tell his disciples to be quiet, and even if he could, the rocks themselves would start rejoicing! People encourage one another to praise God and they won't be silenced. If we do not, then the rocks may cry out God's praise, and someone has said, "I won't let a rock outpraise me!"

THE DISCIPLES ONLY UNDERSTOOD THE REAL SIGNIFICANCE OF PALM SUNDAY LATER

Jesus disciples were on a steep learning curve when he was with them. Although they rejoiced at the events of the day, the significance of the day's events was lost on them. They did however understand all these things later.

- John 12:16 "At first his disciples did not understand all this. Only after Jesus was glorified did they realize that these things had been written about him and that they had done these things to him."

JESUS WEEPS OVER JERUSALEM

A strange thing happened on the journey of Palm Sunday. Along the way, Jesus stopped and wept for the city of Jerusalem. This is important. There are only three Biblical accounts of Jesus weeping.

The first is found in Hebrews 5:7, where we see that Jesus often prayed with such intensity that he was moved to tears in his intercessory prayers:

- "During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission." – Hebrew 5:7

The second account we have is that Jesus wept when he saw how Martha and Mary were grieving for their brother Lazarus who had just died:

- John 11:33 "When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. John 11:34 "Where have you laid him?" he asked. "Come and see, Lord," they replied. John 11:35 Jesus wept."

The third account that we have of Jesus weeping was on Palm Sunday.

- Luke 19:41 "As he approached Jerusalem and saw the city, he wept over it Luke 19:42 and said, "If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. Luke 19:43 The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. Luke 19:44 They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you."

HOLY WEEK – READING THROUGH THE BIBLE

Jesus wept for the city because he knew that its inhabitants would be destroyed by the Roman army in 70AD. Many of the people who were in the crowds that day would all die by the sword. He went on this passage to describe some of the horrific details of the siege of Jerusalem. The siege took place only about 37 years later, and many of the children or the younger members in the crowds would be the victims of that fateful event.

Jesus explained the reason. They would not recognise what would bring them peace and failed to recognise the nature of their Messiah. They wanted the Messiah to restore the nation of Israel to its former glory, but Jesus had come to establish the kingdom of God. This citizens of this kingdom would not be limited to the Jewish nation.

In just 5 days' time the crowds who praised him would be among those who rejected him and called for his crucifixion. At that very time, they would bring down a curse on their own heads and the heads of their children:

- Matt. 27:24 "When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. "I am innocent of this man's blood," he said. "It is your responsibility!" Mat 27:25 All the people answered, "**Let his blood be on us and on our children!**" Mat 27:26 Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified."

Little did they know the awful fulfilment of this curse that lay ahead of them. Jesus also prophesied that the punishment of the coming judgement of 70 AD was God's retribution for all the prophets who had been murdered by the nation over the centuries before. Not only had they murdered God's prophets, but they would go further and murder His Son. This despite the many miracles he had performed in their midst.

- Matt. 23:35 "And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berekiah, whom you murdered between the temple and the altar. Mat 23:36 I tell you the truth, **all this will come upon this generation.**"

The "Parable of the Tenants" summed up these events and warned that God was going to punish that generation

- Matt. 21:33 "Listen to another parable: There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it and built a watchtower. Then he rented the vineyard to some farmers and went away on a journey. Mat 21:34 When the harvest time approached, he sent his servants to the tenants to collect his fruit. Mat 21:35 "The tenants seized his servants; they beat one, killed another, and stoned a third. Mat 21:36 Then he sent other servants to them, more than the first time, and the tenants treated them the same way. Mat 21:37 Last of all, he sent his son to them. 'They will respect my son,' he said. Mat 21:38 "But when the tenants saw the son, they said to each other, 'This is the heir. Come, let's kill him and take his inheritance.' Mat 21:39 So they took him and threw him out of the vineyard and killed him. Mat 21:40 "Therefore, when the owner of the vineyard comes, what will he do to those tenants?" Mat 21:41 "He will bring those wretches to a wretched end," they replied, "and he will rent the vineyard to other tenants, who will give him his share of the crop at harvest time." Mat 21:42 Jesus said to them, "Have you never read in the Scriptures: "The stone the builders rejected has become the capstone; the Lord has done this, and it is marvellous in our eyes'?"

HOLY WEEK – READING THROUGH THE BIBLE

- Mat 21:43 "Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. Mat 21:44 He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed." Mat 21:45 When the chief priests and the Pharisees heard Jesus' parables, they knew he was talking about them. Mat 21:46 They looked for a way to arrest him, but they were afraid of the crowd because the people held that he was a prophet."

JESUS ENTERED JERUSALEM

After weeping over Jerusalem, he entered the city, along with multitudes who had gone out to meet him. As a result, the whole city was stirred to excitement. Many had only ever heard of him and his miracle. They had never actually seen him.

- Matt. 21:10 "When Jesus entered Jerusalem, the whole city was stirred and asked, "Who is this?" Mat 21:11 The crowds answered, "This is Jesus, the prophet from Nazareth in Galilee."

GREEKS REQUEST TO MEET JESUS

John's gospel records one unique event that happened on Palm Sunday. In the city of Jerusalem there were Greeks who were probably converts to Judaism. They were also in the city to celebrate the Passover. They asked to have an audience with Jesus. We do now know if Jesus did speak to them.

However, Jesus said that this moment indicated that his "hour" had now come – the hour for him to be glorified. This was another way of saying that the time had come for him to die for the sins of the world – thus completing the work that the Father had given to him to do. After his death and with his resurrection, he would be glorified.

- John 12:20 "Now there were some Greeks among those who went up to worship at the Feast. Joh 12:21 They came to Philip, who was from Bethsaida in Galilee, with a request. "Sir," they said, "we would like to see Jesus." Joh 12:22 Philip went to tell Andrew; Andrew and Philip in turn told Jesus. Joh 12:23 Jesus replied, "The hour has come for the Son of Man to be glorified. Joh 12:24 I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. Joh 12:25 The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life."

JESUS INSPECTS THE TEMPLE

Jesus travelled into the city to the temple. He inspected the temple and was angered at what he witnessed there. Two years earlier he had overturned the money tables and drove out all the animals that were being kept in the area of the temple that was designated as the place for prayer (John 2:13-17). The next day he would do the same thing once again. However, he took no action on Palm Sunday.

- Mark 11:11a “Jesus ... went to the temple. He looked around at everything.”

JESUS LEFT JERUSALEM AND RETURNED TO BETHANY FOR THE NIGHT

- Mark 11:11b “but since it was already late, he went out to Bethany with the Twelve”.

Bethany was the home of Mary, Martha and Lazarus. It was also the hometown of Simon, the Leper. Bethany was about 3 kilometres from Jerusalem. It would take Jesus less than an hour to walk back.

Jesus’ return to Bethany with his disciples signalled the end of Palm Sunday’s events.

