

# HOLY WEEK: A TIMELINE

## Chronological Bible Reading Plan

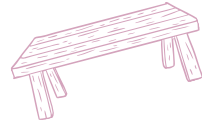


PALM SUNDAY

**Jesus triumphantly enter Jerusalem**

**Matthew 21:1-11**

Also read: Matt. 20:17-34; Mark 11:1-11;  
Luke 19:28-44; John 12:12-19



MONDAY

**Jesus at the temple; curses a fig tree**

**Matthew 21: 12-22**

Also read: Mark 11:12-19; Luke 19:45-48; John 12:12-19



TUESDAY

**Religious leaders question Jesus**

**Matthew 21: 23-32**

Also read: Mark 11:20-33; Luke 20:1-8



WEDNESDAY

**Judas decides to betray Jesus**

**Matthew 26:1-16**

Also read: Mark 11:11 – 14:11;  
Luke 20:1 – 22:6; John 12:20-50



MAUNDY THURSDAY

**The Last Supper**

**Matthew 26:17-29**

Also read: Mark 14:12-25;  
Luke 22:7-62; John 13:1-35

GOOD FRIDAY

**Jesus' crucifixion**

**Matthew 27:1-61**

Also read: Mark 15:1-47;  
Luke 22:66 – 23:55; John 18:28 – 19:42



SILENT SATURDAY

**Jesus was dead**

**Matthew 27:62-66**

Also read: Luke 23:56



EASTER SUNDAY

**Jesus is Risen!**

**Matthew 28**

Also read: Mark 16:1-8;  
Luke 24:1-12; John 20:1-9



# Holy Week

It's Holy Week! Some call it Passion Week — the week between Palm Sunday and Resurrection Sunday. This week is packed with historical events rich in meaning and power. Each day we will read about what happened on that day in Jesus' life and in the lives of His followers.

All four Gospels – Matthew, Mark, Luke, and John – stress the importance of Jesus' final week in Jerusalem. Use this timeline and reading plan to lead you through the Scriptures from the four Gospels in chronological order.

If you'd like to try a more seamless reading experience, we invite you to read the events as they took place in *The Chronological Study Bible!* We've attached a Palm Sunday sampler (both NIV and NKJV translations) so you can see for yourself how *The Chronological Study Bible* is different from a standard Bible!

### Why a Chronological Study Bible?

Our #1 reason: There's no flipping back and forth between the books of the Bible to get the full story and to compare the Gospels' accounts! The entire text - from Genesis to Revelation - is rearranged according to the time of the events narrated in each book or passage.

A note from the Bible's editors (from the introduction):

*Rearranging the order of the Bible's books may appear to some readers to be a violation of the integrity of the Bible. The goal of The Chronological Study Bible is not to replace the time-honored canonical arrangement, but instead to honor time as the setting in which the biblical record appeared. Readers who study this Bible will return to their traditional Bibles better equipped to read them. No longer will its words be disconnected holy pronouncements out of the blue. They will be seen for what they really are: words, "rightly given... like apples of gold in settings of silver" (Pr. 25:11). To acquire a sense of the flow of the Bible's story will put flesh and blood on its message.*


As we follow His journey to the Cross, may our souls be set ablaze for Him. May we see our Savior in a new light and fall more in love with Him and be more awed at the gift of His love and His salvation!

\*

Share these resources with friends & family at [faithgateway.com/holyweektimeline](http://faithgateway.com/holyweektimeline)

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#### TRANSITION

#### Sunday: The Triumphal Entry

Jesus' entry into Jerusalem was hailed by the populace as a decisive event. His foreknowledge of where to find a colt on which he was to ride (Mt 21:2) indicates that this event played a predetermined role in his mission. Large crowds welcomed him along the approach down the Mount of Olives to the Kidron Valley and up the hill to the Temple Mount. They chanted a refrain from the Psalms, "Hosanna! Blessed is he who comes in the name of the Lord!" (Mk 11:9; Ps 118:25, 26).

The Gospel writers capture the full significance of Jesus' climactic arrival in Jerusalem. Both Matthew (Mt 21:5) and John (Jn 12:15) interpret the Triumphal Entry according to the prophecy of Zec 9:9—Jesus is the Messianic King coming to his bride, Zion (Jerusalem). He was greeted by the hailing of the multitudes, and the response, John reports, like the raising

#### JESUS' FINAL WEEK IN JERUSALEM

All four Gospels stress the importance of Jesus' final week in Jerusalem. The account of this week occupies fully the last half of the Fourth Gospel (Jn 12–21) and roughly the last one-third of both Matthew (Mt 21–28) and Mark (Mk 11–16). Early in his own Gospel, Luke announces that Jesus "set out for Jerusalem" (Lk 9:51).

As Jesus determined to move steadfastly toward

Jerusalem, he thus moved toward his own death. The final week of his life is often called "Passion

Week," an appropriate name since the word "passion" is derived from the Latin word for "suffering." Each of the Gospels reveals that Jerusalem was the place where Jesus fulfilled his mission by being handed over to the rul-

ers, dying for the sins of the world, and being raised from the dead on the 3rd day.

*During the final week of his life, often called "Passion Week," Jesus fulfilled his mission.*

of Lazarus before, aroused fears of a popular uprising in the minds of the religious leaders who opposed Jesus (Jn 12:19).

In spite of such acclamation, Jesus wept over the city. Only Luke's Gospel presents Jesus as aware that he would be rejected by the people, and that destruction lay ahead for them (Lk 19:41–44). Such destruction tragically occurred during the Roman occupation of A.D. 70.

• **Matthew 21:1–11**

• **Mark 11:1–11**

• **Luke 19:28–44**

• **John 12:12–19**

### Matthew 21:1–11

#### Jesus Comes to Jerusalem as King

**21** :1 As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, <sup>2</sup>saying to them, “Go to the village ahead of you, and at once you will find a donkey tied there, with her colt by her. Untie them and bring them to me. <sup>3</sup>If anyone says anything to you, say that the Lord needs them, and he will send them right away.”

<sup>4</sup>This took place to fulfill what was spoken through the prophet:

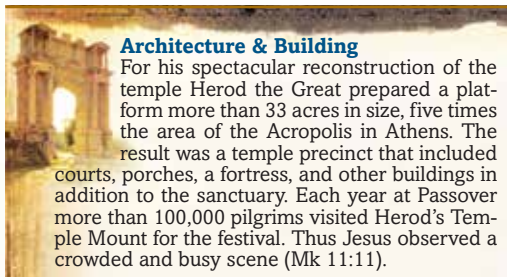
<sup>5</sup>“Say to Daughter Zion,  
“See, your king comes to you,  
gentle and riding on a donkey,  
and on a colt, the foal of a donkey.”<sup>a</sup>

<sup>6</sup>The disciples went and did as Jesus had instructed them. <sup>7</sup>They brought the donkey and the colt and placed their cloaks on them for Jesus to sit on. <sup>8</sup>A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road. <sup>9</sup>The crowds that went ahead of him and those that followed shouted,

“Hosanna<sup>b</sup> to the Son of David!”

“Blessed is he who comes in the name of the Lord!”<sup>c</sup>

“Hosanna<sup>b</sup> in the highest heaven!”



#### Architecture & Building

For his spectacular reconstruction of the temple Herod the Great prepared a platform more than 33 acres in size, five times the area of the Acropolis in Athens. The result was a temple precinct that included courts, porches, a fortress, and other buildings in addition to the sanctuary. Each year at Passover more than 100,000 pilgrims visited Herod's Temple Mount for the festival. Thus Jesus observed a crowded and busy scene (Mk 11:11).

<sup>10</sup>When Jesus entered Jerusalem, the whole city was stirred and asked, “Who is this?”

<sup>11</sup>The crowds answered, “This is Jesus, the prophet from Nazareth in Galilee.”

### Mark 11:1–11

#### Jesus Comes to Jerusalem as King

**11** :1 As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, <sup>2</sup>saying to them, “Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. <sup>3</sup>If anyone asks you, ‘Why are you doing this?’ say, ‘The Lord needs it and will send it back here shortly.’”

<sup>4</sup>They went and found a colt outside in the street, tied at a doorway. As they untied it, <sup>5</sup>some people standing there asked, “What are you doing, untying that colt?” <sup>6</sup>They answered as Jesus had told them to, and the people let them go. <sup>7</sup>When they brought the colt to Jesus and threw their cloaks over it, he sat on it. <sup>8</sup>Many people spread their cloaks on the road, while others spread branches they had cut in the fields. <sup>9</sup>Those who went ahead and those who followed shouted,

“Hosanna!<sup>d</sup>”

“Blessed is he who comes in the name of the Lord!”<sup>c</sup>

<sup>10</sup>“Blessed is the coming kingdom of our father David!”

“Hosanna in the highest heaven!”

<sup>11</sup>Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.

### Luke 19:28–44

#### Jesus Comes to Jerusalem as King

**19** :28 After Jesus had said this, he went on ahead, going up to Jerusalem. <sup>29</sup>As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, <sup>30</sup>“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. <sup>31</sup>If anyone asks

<sup>a</sup> 5 Zech. 9:9 <sup>b</sup> 9 A Hebrew expression meaning “Save!” which became an exclamation of praise; also in verse 15

<sup>c</sup> 9,9 Psalm 118:25,26 <sup>d</sup> 9 A Hebrew expression meaning “Save!” which became an exclamation of praise; also in verse 10

you, ‘Why are you untying it?’ say, ‘The Lord needs it.’”

<sup>32</sup>Those who were sent ahead went and found it just as he had told them. <sup>33</sup>As they were untying the colt, its owners asked them, “Why are you untying the colt?”

<sup>34</sup>They replied, “The Lord needs it.”

<sup>35</sup>They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. <sup>36</sup>As he went along, people spread their cloaks on the road.

<sup>37</sup>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:

<sup>38</sup>“Blessed is the king who comes in the name of the Lord!”<sup>a</sup>

“Peace in heaven and glory in the highest!”

<sup>39</sup>Some of the Pharisees in the crowd said to Jesus, “Teacher, rebuke your disciples!”

<sup>40</sup>“I tell you,” he replied, “if they keep quiet, the stones will cry out.”

<sup>41</sup>As he approached Jerusalem and saw the city, he wept over it <sup>42</sup>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. <sup>43</sup>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. <sup>44</sup>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.”

### John 12:12 – 19

#### Jesus Comes to Jerusalem as King

**12** :12 The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem. <sup>13</sup>They took palm branches and went out to meet him, shouting,

“Hosanna!<sup>b</sup>”

“Blessed is he who comes in the name of the Lord!”<sup>c</sup>

“Blessed is the king of Israel!”

<sup>14</sup>Jesus found a young donkey and sat on it, as it is written:

<sup>15</sup>“Do not be afraid, Daughter Zion; see, your king is coming, seated on a donkey’s colt.”<sup>d</sup>

<sup>16</sup>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 these things had been done to him.

<sup>17</sup>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.

<sup>18</sup>Many people, because they had heard that he had performed this sign, went out to meet him.

<sup>19</sup>So the Pharisees said to one another, “See, this is getting us nowhere. Look how the whole world has gone after him!”



### TRANSITION

#### Monday: Cleansing the Temple

Due to overcrowding in the city, perhaps, Jesus and the disciples stayed with friends in Bethany, a small village over the crest of the Mount of Olives, two miles to the east of Jerusalem (Mk 11:11). In Mark’s account, they reentered the city on “the next day” (11:12), thus on Monday, and on this day Jesus cursed the fig tree (11:14) and cleansed the temple (11:15). Matthew’s account, however, presents a different sequence: Jesus cleansed the temple while it was still the 1st day (Sunday), and only then retreated to Bethany (Mt 21:17).

The Law of Moses commanded worship and sacrifice to be celebrated at a central sanctuary, a place that “God will choose” (Dt 12:5–7). This place came to be identified with Jerusalem, and naturally Israel’s most solemn festival, Passover, was held in that city. Passover was a pilgrim festival, drawing 100,000 or more pilgrims to Jerusalem each spring. Like other observant Jews, Jesus and his followers arrived early in order to purchase a lamb for slaughter, to procure a place to celebrate the feast, and to undergo the necessary rites of purification.

The commercial ventures of the temple were overseen by the Sadducees and were very lucrative. Jesus justified his attack on the animal dealers and currency exchangers by quoting the prophet Isaiah, “my house will be called a house of prayer for all nations” (Isa 56:7). Matthew, who writes his Gospel for a primarily Jewish audience, omits the phrase “for all nations,” being irrelevant for his audience. Mark possibly includes the phrase to show that Jesus is also Savior of the Gentiles. The commercialization of the temple took place in the Court of the Gentiles, depriving Gentiles of their only place to worship. Jesus responded to such profiteering with anger and decisive action.

<sup>a</sup> 38 Psalm 118:26    <sup>b</sup> 13 A Hebrew expression meaning “Save!” which became an exclamation of praise    <sup>c</sup> 13 Psalm 118:25,26

<sup>d</sup> 15 Zech. 9:9

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#### TRANSITION


### Returning to Bethany Before the Passover

All four Gospels relate stories of a woman who anoints Jesus. There are significant differences among these accounts, with only Matthew and Mark being in close agreement (see “Plot, Anointing, Betrayal” at Matt. 26:1). Some scholars suppose that the different accounts arose from only a single anointing incident. Others have concluded that there were three separate anointings—one reported by Luke, another by John, and a third by Matthew and Mark. Yet others see just two separate incidents—one related by Luke, and the other by Matthew, Mark, and John.

The anointing account in John’s Gospel is closer to Matthew’s and Mark’s than to Luke’s. Only Luke places the incident in the house of a Pharisee who questions why Jesus is anointed by “a sinner” (see “Anointing in Galilee” at Luke 7:36–50). John concurs with Matthew and Mark that the anointing occurred in Bethany and figuratively prepared Jesus for His later burial (John 12:7).

On other details John differs from Matthew and Mark. The exact location in Bethany where the anointing took place is the house of Lazarus, Mary, and Martha in John’s Gospel, but the house of Simon the leper in Mark’s and Matthew’s Gospels. Also different is John’s timing of the event. He places it “six days before the Passover” (John 12:1), thus before the Triumphal Entry (see “Sunday: The Triumphal Entry” at Matt. 21:1). In contrast, Matthew and Mark place it only two days before Passover (Mark 14:1, 3) and thus after Jesus’ entry into Jerusalem.

• **John 12:1–11**



#### TRANSITION

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Jesus’ entry into Jerusalem was hailed by the populace as a decisive event. His foreknowledge of where to find a colt on which He was to ride (Matt. 21:2) indicates that this event played a predetermined role in His mission. Large crowds welcomed Him along the approach down the Mount of Olives to the Kidron Valley and up the hill to the Temple Mount. They chanted a refrain from the Psalms, “Hosanna! ‘Blessed is He who comes in the name of the LORD!’” (Mark 11:9; Ps. 118:25, 26).

The Gospel writers capture the full significance of Jesus’ climactic arrival in Jerusalem. Both Matthew (Matt. 21:5) and John (John 12:15) interpret the Triumphal Entry according to the prophecy of Zech. 9:9—Jesus is the messianic King coming to His bride, Zion (Jerusalem). He was greeted by the hailing of the multitudes, and the response, John reports, like the raising of Lazarus before, aroused fears of a popular uprising in the



**JESUS' FINAL WEEK IN JERUSALEM**

All four Gospels stress the importance of Jesus' final week in Jerusalem. The account of this week occupies fully the last half of the Fourth Gospel (John 12–21) and roughly the last one-third of both Matthew (Matt. 21–28) and Mark (Mark 11–16). Early in his own Gospel, Luke announces that Jesus “set His face to go to Jerusalem” (Luke 9:51).

As Jesus determined to move steadfastly toward

*During the final week of His life,  
often called “Passion Week,”  
Jesus fulfilled His mission.*

Jerusalem, He thus moved toward His own death. The final week of His life is often called “Passion Week,” an appropriate name since the word “passion” is derived from the Latin word for “suffering.” Each of the Gospels reveals that Jerusalem was the place where Jesus fulfilled His mission by being handed over to the rulers, dying for the sins of the world, and being raised from the dead on the 3rd day.

minds of the religious leaders who opposed Jesus (John 12:19).

In spite of such acclamation, Jesus wept over the city. Only Luke's Gospel presents Jesus as aware that He would be rejected by the people, and that destruction lay ahead for them (Luke 19:41–44). Such destruction tragically occurred during the Roman occupation of AD 70.

• Matthew 21:1–11

• Mark 11:1–11

• Luke 19:28–44

• John 12:12–19

**Matthew 21:1–11****Hosanna to the Son of David**

**21** :1 Now when they drew near Jerusalem, and came to Bethphage,<sup>a</sup> at the Mount of Olives, then Jesus sent two disciples, <sup>2</sup>saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose *them* and bring *them* to Me. <sup>3</sup>And if anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately he will send them.”

<sup>4</sup>All<sup>a</sup> this was done that it might be fulfilled which was spoken by the prophet, saying:

<sup>5</sup> “Tell the daughter of Zion,  
‘Behold, your King is coming to you,  
Lowly, and sitting on a donkey,  
A colt, the foal of a donkey.’”<sup>a</sup>

<sup>6</sup>So the disciples went and did as Jesus commanded them. <sup>7</sup>They brought the donkey and the colt, laid their clothes on them, and set *Him*<sup>a</sup> on them. <sup>8</sup>And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread *them* on the road. <sup>9</sup>Then the multitudes who went before and those who followed cried out, saying:

“Hosanna to the Son of David!  
‘Blessed is He who comes in the  
name of the LORD!’<sup>a</sup>  
Hosanna in the highest!”

<sup>10</sup>And when He had come into Jerusalem, all the city was moved, saying, “Who is this?”

<sup>11</sup>So the multitudes said, “This is Jesus, the prophet from Nazareth of Galilee.”

**Mark 11:1–11****The Kingdom of Our Father David**

**11** :1 Now when they drew near Jerusalem, to Bethphage<sup>a</sup> and Bethany, at the Mount of Olives, He sent two of His disciples; <sup>2</sup>and He said to them, “Go into the village opposite you; and as soon as you have entered it you will find a colt tied, on which no one has sat. Loose it and bring *it*. <sup>3</sup>And if anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it,’ and immediately he will send it here.”

<sup>4</sup>So they went their way, and found the<sup>a</sup> colt tied by the door outside on the street, and they loosed it. <sup>5</sup>But some of those who stood there said to them, “What are you doing, loosing the colt?”

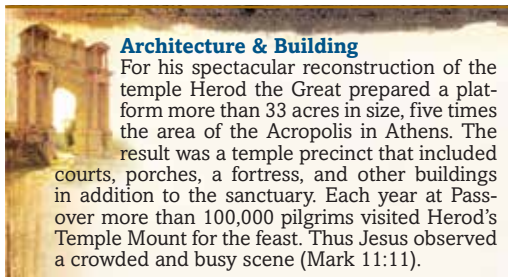
<sup>6</sup>And they spoke to them just as Jesus had commanded. So they let them go. <sup>7</sup>Then they brought the colt to Jesus and threw their clothes on it, and He sat on it. <sup>8</sup>And many spread their clothes on the road, and others cut down leafy branches from the trees and spread *them* on the road. <sup>9</sup>Then those who went before and those who followed cried out, saying:

“Hosanna!  
‘Blessed is He who comes in the  
name of the LORD!’<sup>a</sup>

<sup>10</sup> Blessed is the kingdom of our father David  
That comes in the name of the Lord!<sup>a</sup>  
Hosanna in the highest!”

21:1<sup>a</sup> M-Text reads *Bethsphage*. 21:4<sup>a</sup> NU-Text omits *All*.  
21:5<sup>a</sup> Zechariah 9:9 21:7<sup>a</sup> NU-Text reads *and He sat*.

21:9<sup>a</sup> Psalm 118:26 11:1<sup>a</sup> M-Text reads *Bethsphage*.  
11:4<sup>a</sup> NU-Text and M-Text read *a*. 11:9<sup>a</sup> Psalm 118:26  
11:10<sup>a</sup> NU-Text omits *in the name of the Lord*.



### Architecture & Building

For his spectacular reconstruction of the temple Herod the Great prepared a platform more than 33 acres in size, five times the area of the Acropolis in Athens. The result was a temple precinct that included courts, porches, a fortress, and other buildings in addition to the sanctuary. Each year at Passover more than 100,000 pilgrims visited Herod's Temple Mount for the feast. Thus Jesus observed a crowded and busy scene (Mark 11:11).

<sup>11</sup>And Jesus went into Jerusalem and into the temple. So when He had looked around at all things, as the hour was already late, He went out to Bethany with the twelve.

**Luke 19:28–44**

### The Stones Would Cry Out

**19**:28 When He had said this, He went on ahead, going up to Jerusalem. <sup>29</sup>And it came to pass, when He drew near to Bethphage<sup>a</sup> and Bethany, at the mountain called Olivet, *that* He sent two of His disciples, <sup>30</sup>saying, “Go into the village opposite *you*, where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring *it here*. <sup>31</sup>And if anyone asks you, ‘Why are you loosing *it*?’ thus you shall say to him, ‘Because the Lord has need of it.’”

<sup>32</sup>So those who were sent went their way and found *it* just as He had said to them. <sup>33</sup>But as they were loosing the colt, the owners of it said to them, “Why are you loosing the colt?”

<sup>34</sup>And they said, “The Lord has need of him.” <sup>35</sup>Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him. <sup>36</sup>And as He went, *many* spread their clothes on the road.

<sup>37</sup>Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, <sup>38</sup>saying:

“Blessed is the King who comes in the name of the LORD!”<sup>a</sup>

Peace in heaven and glory in the highest!”

<sup>39</sup>And some of the Pharisees called to Him from the crowd, “Teacher, rebuke Your disciples.”

<sup>40</sup>But He answered and said to them, “I tell you that if these should keep silent, the stones would immediately cry out.”

### Jesus Weeps over Jerusalem

<sup>41</sup>Now as He drew near, He saw the city and wept over it, <sup>42</sup>saying, “If you had known, even you, especially in this your day, the things *that*

*make* for your peace! But now they are hidden from your eyes. <sup>43</sup>For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, <sup>44</sup>and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”

**John 12:12–19**

### Your King Is Coming

**12**:12 The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup>took branches of palm trees and went out to meet Him, and cried out:

“Hosanna!

‘Blessed is He who comes in the name of the LORD!’<sup>a</sup>

The King of Israel!”

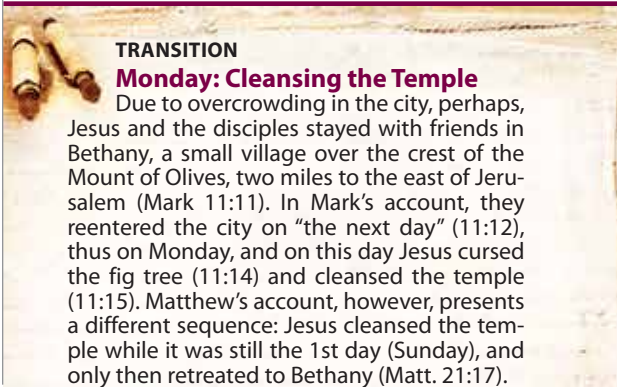
<sup>14</sup>Then Jesus, when He had found a young donkey, sat on it; as it is written:

<sup>15</sup>“Fear not, daughter of Zion; Behold, your King is coming, Sitting on a donkey’s colt.”<sup>a</sup>

<sup>16</sup>His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and *that* they had done these things to Him.

<sup>17</sup>Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. <sup>18</sup>For this reason the people also met Him, because they heard that He had done this sign. <sup>19</sup>The Pharisees therefore said among themselves, “You see that you are accomplishing nothing. Look, the world has gone after Him!”

12:13<sup>a</sup> Psalm 118:26 12:15<sup>a</sup> Zechariah 9:9



### TRANSITION

#### Monday: Cleansing the Temple

Due to overcrowding in the city, perhaps, Jesus and the disciples stayed with friends in Bethany, a small village over the crest of the Mount of Olives, two miles to the east of Jerusalem (Mark 11:11). In Mark’s account, they reentered the city on “the next day” (11:12), thus on Monday, and on this day Jesus cursed the fig tree (11:14) and cleansed the temple (11:15). Matthew’s account, however, presents a different sequence: Jesus cleansed the temple while it was still the 1st day (Sunday), and only then retreated to Bethany (Matt. 21:17).