

## WELCOME TO CALVARY CHAPEL OF HILO

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*Sunday Morning - 9:00 A.M – PALM SUNDAY - Matt 21:1-9*

On that Palm Sunday of antiquity, Jesus was acclaimed “King” by the “hosannas” of the multitude. But they had to have something better than hosannas to retain Jesus as their King!

*GOOD FRIDAY – ‘THE CROSS OF CHRIST’ - Gal 1:3-5  
EASTER SERVICE - ‘JESUS OUR LIVING HOPE’ 1 COR. 15:1-8*

Due to Governor Ige's directive, we will not be having face-to-face Sunday services throughout April 30th. We will be live streaming via [Facebook](#); Sunday mornings 9:00am HST.

Pastor Ron will be doing weekly [Facebook](#) and email updates.  
(Romans 13:1-7)

There will be **NO WEDNESDAY, THURSDAY, OR SUNDAY SERVICES** until further notice.

The Sunday before Easter, when Christians remember Jesus' Triumphal Entry into Jerusalem. It is called Palm Sunday because the crowd spread palm branches in front of Jesus as he rode into the city on a donkey.

## PALM SUNDAY

The Sunday before Easter, celebrating Christ's entry into Jerusalem. A procession with palm branches down the Mount of Olives is reported at Jerusalem for this day in A.D. 383 by the pilgrim Egeria, and the custom spread slowly from there to Spain, Gaul and eventually Rome. In many Western churches this same Sunday is also known as Passion Sunday, the Gospel for the day being the Passion according to Matthew, Mark or Luke in the three years of the triennial lectionary.\* The preliminary palm liturgy includes the account of the entry into Jerusalem from the same Gospel, and is followed by a procession with palm branches and the singing of traditional hymns. In America today the palm liturgy is sometimes celebrated ecumenically at a single location, the members of the participating congregations processing to their several churches for the more restricted celebration of Eucharist.\* Orthodox churches celebrate only Christ's entry into Jerusalem on Palm Sunday, beginning the week of the Passion on Monday.

*BIBLIOGRAPHY. J. G. Davies, Holy Week: A Short History (1963).*

## THE TRIUMPHANT ENTRY INTO JERUSALEM

(Matt. 21:1-11, 14-17; Mark 11:1-11; Luke 19:29-44; John 12:12-19)

The significance of this event for the New Testament writers is obvious since all four Gospels record it. For Jesus the entry was a claim of messiahship, but riding the donkey showed that he did not come as the warrior-king expected by the Jewish people. Matthew mentioned two animals, the donkey and her colt, which had never been ridden (a fulfillment of [Zech. 9:9](#)). Bringing along the colt's mother would provide reassurance for the colt in the face of a boisterous crowd. The garments hastily thrown on the colt served as an improvised saddle, and the "carpet" of garments and branches signaled the crowd's messianic expectations. The raising of Lazarus had doubtless heightened their expectations. The shouting of "Son of David" by the crowd also reflected messianic hopes, and "Hosanna" was a cry to the Davidic king to save them now. This crowd of Passover pilgrims viewed the salvation they wanted as primarily political—freedom from oppression.

Not all the onlookers shared enthusiasm for Jesus' arrival. The Pharisees asked Jesus to silence the crowd ([Matt. 21:15-16](#); [Luke 19:39-40](#)). Jesus' reply that "the stones would cry out" ([Luke 19:40](#)) if the crowd were silenced may have been a proverbial saying. It might also have referred to the tumbled stones of the Jerusalem temple from A.D. 70 onward as evidence of his messiahship. After entering the temple briefly, he returned to Bethany for the night.

## GOOD FRIDAY

The Friday preceding Easter, observed in commemoration of the Crucifixion ([Mark 15:42](#); [Luke 23:54](#); [John 19:31](#); cf. [Matt. 27:62](#)); called Great Friday in the Eastern Church. In the church year it is traditionally a day of fasting and penance. Post-Reformation practice observed by both Roman Catholics and Protestants includes a service from noon to 3 P.M. marking Jesus' agony on the cross ([Matt. 27:45](#); [Mark 15:33](#); [Luke 23:44](#)).

Good Friday and Easter Sunday have earned names on the calendar. Yet in a real sense we live on Saturday, the day with no name. What the disciples experienced in small scale — three days in grief over one man who had died on a cross — we now live through on a cosmic scale.

Human history grinds on between the time of promise and fulfillment. Can we trust that God can make something holy and beautiful and good out of a world that includes Bosnia and Rwanda and inner-city ghettos and jammed prisons in the richest nation on earth? It's Saturday on planet Earth. Will Sunday ever come?

