Of the Gospel Mark
the triumphant entry.
As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, 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. If anyone asks you, ‘Why are you doing this?’ say, ‘The Lord needs it and will send it back here shortly.’”
They went and found a colt outside in the street, tied at a doorway. As they untied it, some people standing there asked, “What are you doing, untying that colt?” They answered as Jesus had told them to, and the people let them go.

the triumphant entry.
When they brought the colt to Jesus and threw their cloaks over it, he sat on it. Many people spread their cloaks on the road, while others spread branches they had cut in the fields. Those who went ahead and those who followed shouted,

the triumphant entry.
“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 heaven!”

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.
Rejoice, O people of Zion! Shout in triumph, O people of Jerusalem! Look, your king is coming to you.

He is righteous and victorious, yet he is humble, riding on a donkey—riding on a donkey's colt.

I will remove the battle chariots from Israel and the warhorses from Jerusalem.

I will destroy all the weapons used in battle, and your king will bring peace to the nations.

His realm will stretch from sea to sea and from the Euphrates River to the ends of the earth.

Zechariah 9:9–10
The stone that the builders rejected has now become the cornerstone. This is the LORD’s doing, and it is wonderful to see.

This is the day the LORD has made. We will rejoice and be glad in it.

Please, LORD, please save us.
Please, LORD, please give us success.

Bless the one who comes in the name of the LORD.

We bless you from the house of the LORD.

Psalm 118 : 25-26
the triumphant entry.
the fig tree.
The next morning as they were leaving Bethany, Jesus was hungry. He noticed a fig tree in full leaf a little way off, so he went over to see if he could find any figs.

But there were only leaves because it was too early in the season for fruit. Then Jesus said to the tree, “May no one ever eat your fruit again!” And the disciples heard him say it.
the fig tree.
On reaching Jerusalem, Jesus entered the temple courts and began driving out those who were buying and selling there.

He overturned the tables of the money changers and the benches of those selling doves, 16 and would not allow anyone to carry merchandise through the temple courts.
And as he taught them, he said, “Is it not written: ‘My house will be called a house of prayer for all nations’? But you have made it ‘a den of robbers.’”

The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.
HEROD'S TEMPLE COMPLEX IN THE TIME OF JESUS

When the Gospels and the book of Acts refer to entering the temple or teaching in the temple, it is often not a reference to Herod's temple itself, but rather to this temple complex, including a number of courts and chambers that surrounded the temple. These latter structures were the great and wonderful buildings referred to by the disciples in Matt. 14:1; Mark 13:1-2.

The Sanhedrin came out to teach the people from the Scriptures on this weeknight (Neh. 8) during the Feast of Passover and Tabernacles. It may have been here that the 12-year-old Jesus was found by His parents, "sitting among the teachers, listening to them and asking them questions" (Luke 2:46).

The altar of burnt sacrifice stood in the Temple Court. To the west of it stood the basin (for priests washing) and to the north the place of sacrificial slaughter.

The Chamber of the Lepers was where procedures for lepers who had been healed were handled (at Matt. 8:4; Mark 1:45; Luke 5:14).

The Chamber of Weights housed the Sanhedrin council until c. a.d. 90.

The soap (or, latticed screen or railing) separated the temple courts from the Court of the Gentiles, prohibiting Gentiles or non-Jewish Jews from entry. Even Herod himself was unable to pass this point. Some interpreters believe that Paul stumbled to this railing when he spoke of "the dividing wall of partition" abolished by Christ (Eph. 2:14).

The Court of the Women was a 215-foot (65 meter) square courtyard, capable of housing up to 5,000 worshipers at a time. Its name does not indicate that it was restricted to women, but that they were not permitted to enter further into the temple courts. Their presence was normally restricted to the balconies above the colonnades. In this court, the infant Jesus was met by Simeon and Anna the prophetess (Luke 2:25-32).

The Chamber of the Nazirites was where a Nazirite would bring his sacrifice upon completion of his vow.
the soreg.
“NO INTRUDER IS ALLOWED IN THE COURTYARD AND WITHIN THE WALL SURROUNDING THE TEMPLE. WHOEVER ENTERS WILL INVITE DEATH FOR HIMSELF!”
the temple.
the cornerstone.
“‘The stone the builders rejected has become the cornerstone; the Lord has done this, and it is marvellous in our eyes’?”

Matthew 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.”
Ephesians 2:11-22

He brought this Good News of peace to you Gentiles who were far away from him, and peace to the Jews who were near. Now all of us can come to the Father through the same Holy Spirit because of what Christ has done for us.
So now you Gentiles are no longer strangers and foreigners. You are citizens along with all of God’s holy people. You are members of God’s family.

Together, we are his house, built on the foundation of the apostles and the prophets.
And the cornerstone is Christ Jesus himself. We are carefully joined together in him, becoming a holy temple for the Lord.

Through him you Gentiles are also being made part of this dwelling where God lives by his Spirit.