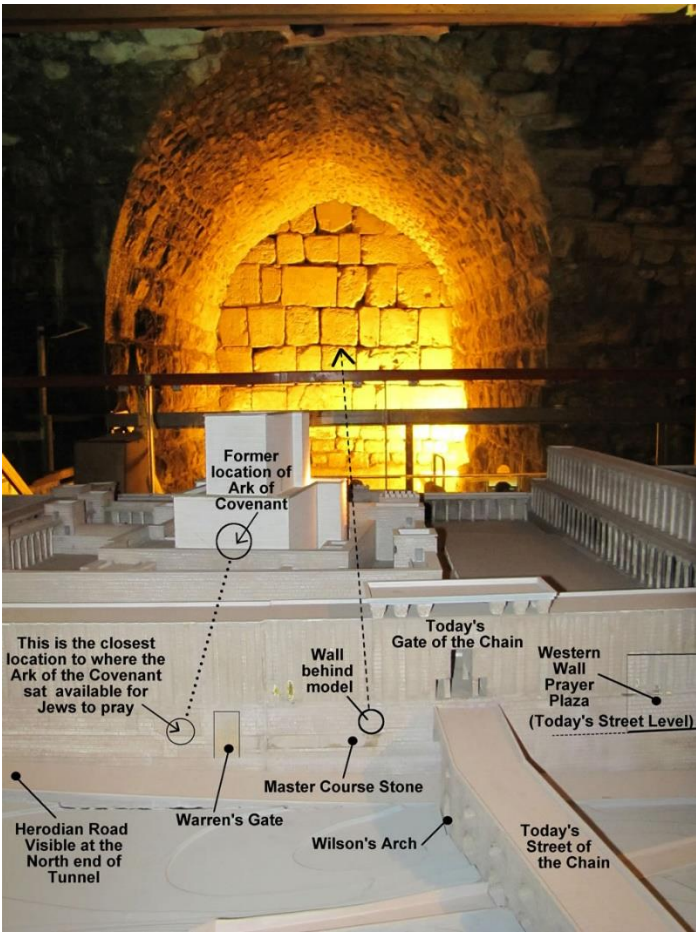


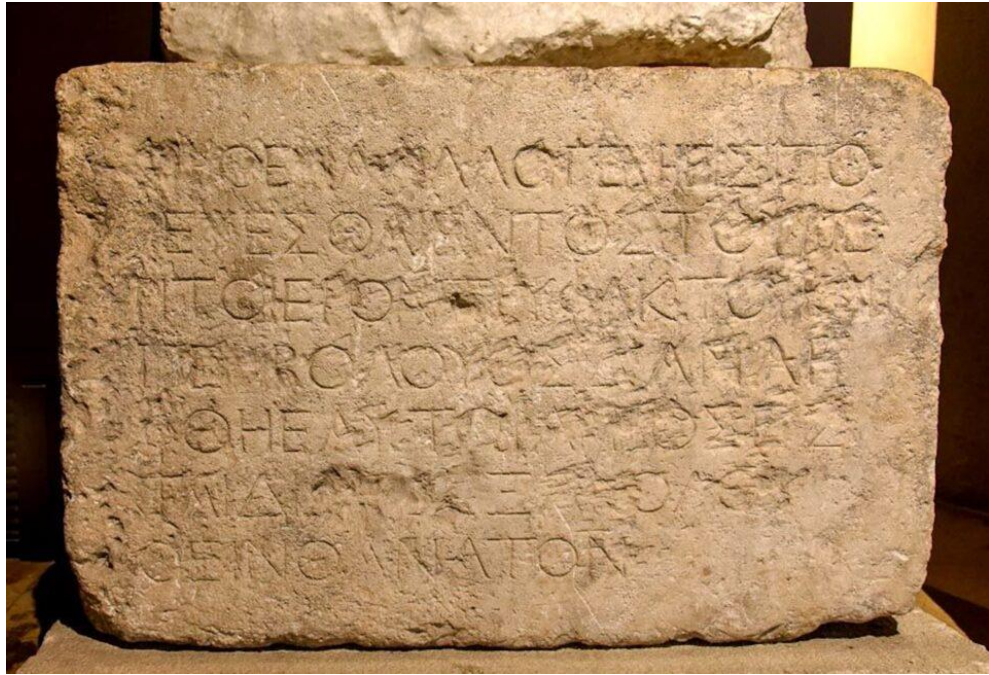
Viewed from SW showing the retaining walls – Solomon's, Hasmonean extension and Herod's south, west and north extensions



West Side:  
View of model with actual retaining wall in back ground

East Side:  
View from the east looking at Eastern Gate





Discovered in 1871 north of the Temple Mount. Described by Josephus almost exactly.

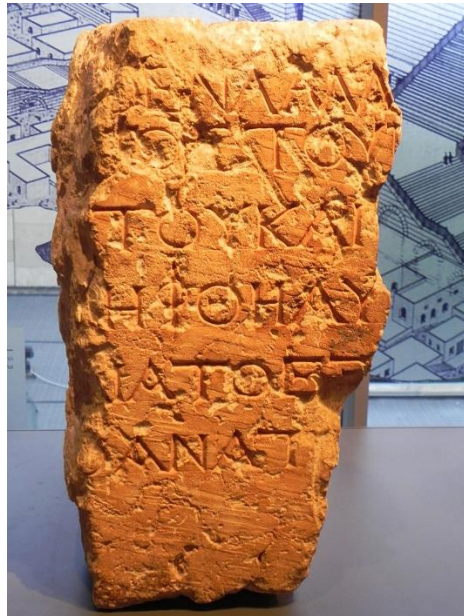
***“No foreigner is to enter within the balustrade and forecourt around the sacred precinct. Whoever is caught will himself be responsible for his consequent death.”***

(Istanbul Archaeology Museums written in Greek and Latin)

See Acts 21:26-30 when Paul was accused of violating this command.

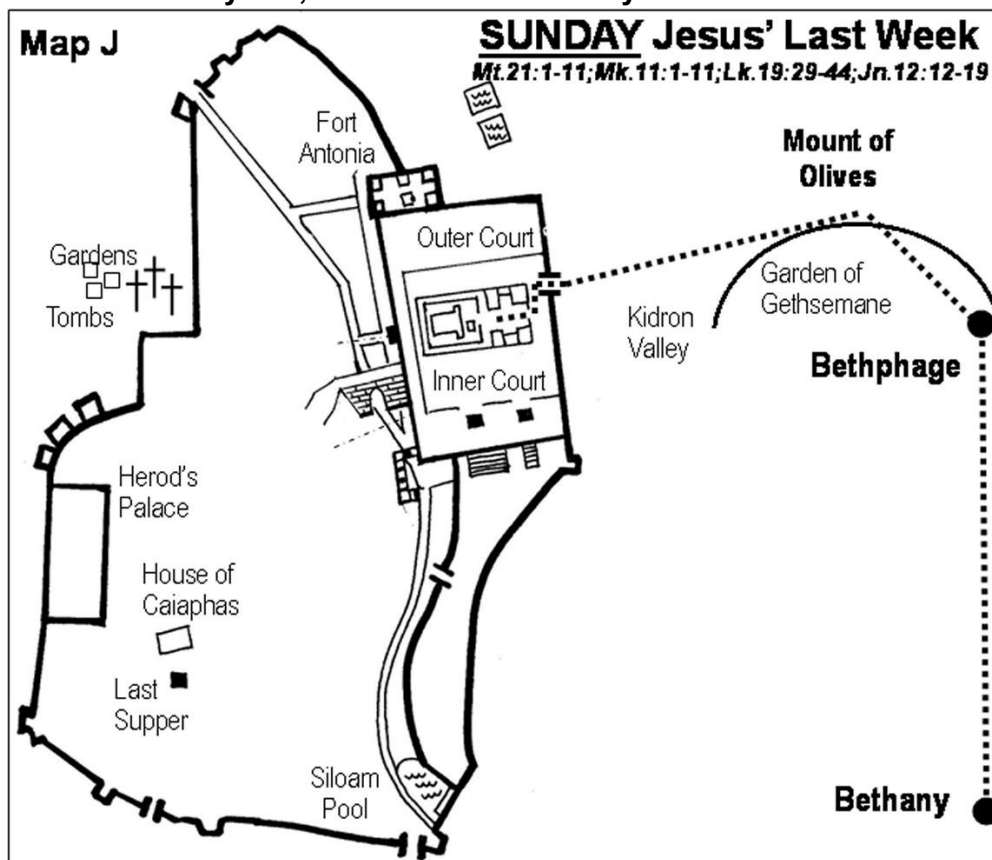
See Ephesians 2:11-16:

***“But now in Christ Jesus, you who were far away have been brought near by the blood of the Messiah. For He is our peace, who made both groups one and tore down the dividing wall of hostility. In His flesh, He made of no effect the law consisting of commands and expressed in regulations, so that He might create in Himself one new man from the two, resulting in peace.”***

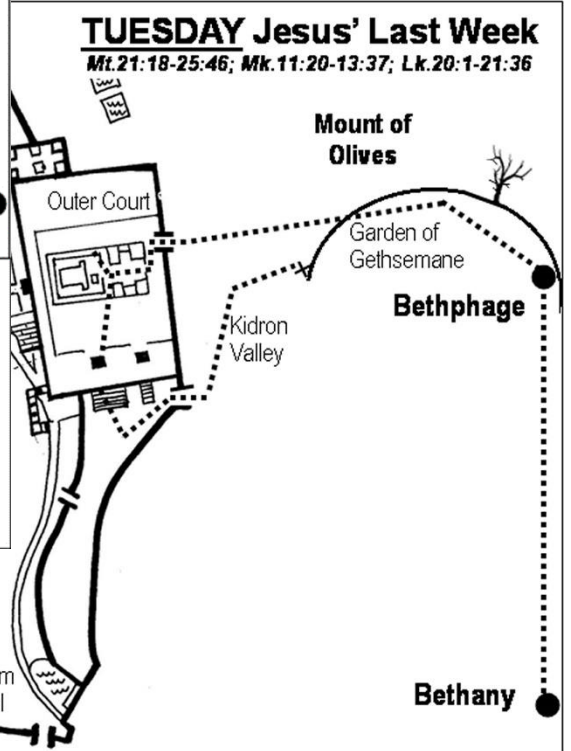
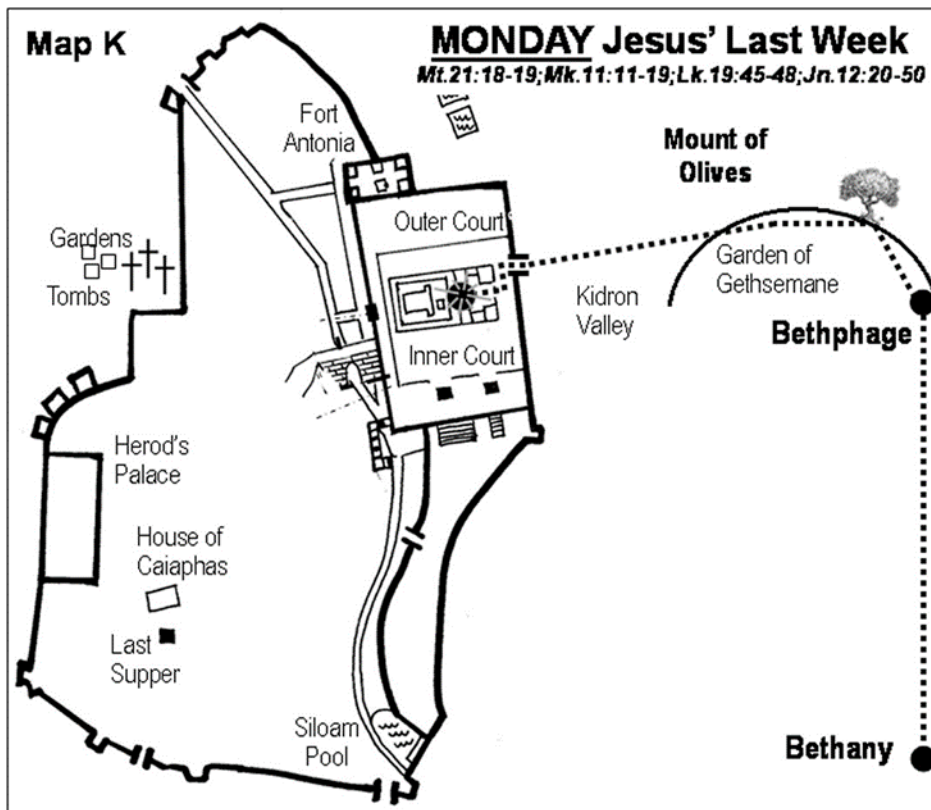


Discovered in 1936 outside the Lions' Gate on east side. (Israel Museum)

Mark 11:1-11 – “Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples  
 2 and said to them, “Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it.  
 3 If anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it and will send it back here immediately.’”  
 4 And they went away and found a colt tied at a door outside in the street, and they untied it.  
 5 And some of those standing there said to them, “What are you doing, untying the colt?”  
 6 And they told them what Jesus had said, and they let them go.  
 7 And they brought the colt to Jesus and threw their cloaks on it, and he sat on it.  
 8 And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields.  
 9 And those who went before and those who followed were shouting, “Hosanna! Blessed is he who comes in the name of the Lord!  
 10 Blessed is the coming kingdom of our father David! Hosanna in the highest!”  
 11 And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.



1. Sunday morning Jesus leaves Bethany.
2. The disciples go ahead to the village of Bethphage to get the donkey.
3. Jesus rides over the Mount of Olives into the city crossing the Kidron Valley.
4. As the crowd waves palm branches and cheers, Jesus begins to weep for the city of Jerusalem. (Lk.19:41)
5. Jesus enters Jerusalem and goes into the temple. (Mk.11:11)
6. He looks around at everything in the temple. (Mk.11:11)
7. Jesus then returns to Bethany for the evening. (Mk.11:11)



1. Jesus leaves Bethany on Monday morning.
2. On his way into Jerusalem that morning Jesus curses a fig tree on the Mount of Olives. (Mk.11:12-14)
3. When Jesus arrives in the temple area he drives out those who were buying and selling. He turns over the tables and would not allow anyone to carry merchandise through the temple courts. (Mt.21:12;Mk.11:15;Lk.19:45)
4. Greeks come to see Jesus. (Jn.12:20)
5. Jesus left the city in the evening. (Mk.11:19)



1. Jesus leaves Bethany on Tuesday morning.
2. The disciples realize the tree Jesus cursed the day before has withered. (Mk.11:20)
3. Jesus arrives at the temple.
4. Priests question Jesus concerning his authority to behave the way he had the day before when he cleared the temple. (Mt.21:23; Mk.11:27; Lk.20:1)
5. Jesus teaches in the temple - Parable of the two sons (Mt.21:28), Parable of the Tenants (Mt.21:33), Parable of the Wedding Banquet. (Mt.22:1).
6. Pharisees & Herodians try to trap Jesus with a tax question. (Mt.22:15)
7. Sadducees try to trap Jesus concerning the resurrection. (Mt.22:23)
8. Pharisees try to trap Jesus concerning the commandments. (Mt.22:34)
9. Jesus traps them all when he asks "Whose son is the Christ? (Mt.22:41)
10. Jesus pronounces the seven woes on the religious leaders. (Mt.23)
11. Jesus watches the widow put in the two coins. (Mk.12:41;Lk.21:1-4)
12. Jesus is leaving the temple when the disciples draw his attention to the stones (Mt.24:1). Jesus says the temple will be destroyed. (Mt.24:2)
13. While Jesus is sitting on the Mount of Olives (X) the disciples come to him for more details about the temple destruction, his return and the end. (Mt.24:3) Jesus answers in Matt. 23 & 24, Mark 11 & Luke 20 & 21.

**Mark 11:1 – Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples**

1. A third of Mark's Gospel describes the last seven days.
2. Jesus has been "on his way" to Jerusalem since Mark 8:27.
3. Jesus is coming to pronounce judgment on Jerusalem and then atone for the sins of Israel and the world.
4. Jesus will be welcomed with enthusiasm by the city crowd. But, Jesus will not be received by faith on the Temple Mount.
  - a. This will be similar to the seed in the parable of the sower that was received with great joy, but did not have any root.
  - b. The words are the same in both.
  - c. Jesus enters Jerusalem triumphantly but is rejected at the Temple.
5. Mark 11-13 are a unit.
6. The road from Jericho ran directly up to the summit of the Mount of Olives at Bethphage. This road passed between Bahurim on the north and Bethany to the south a kilometer away on the east side of the Mount.
  - a. Jesus will stay in Bethany about 2 miles from Jerusalem and pass through Bethphage each day
  - b. The donkey is near Bahurim or Bethphage.
7. "Bethphage" means "house of unripe figs"
8. Mark identifies the Mount of Olives maybe for eschatological purposes from Zechariah.
9. Mount of Olives is 300 feet higher than Jerusalem

**11:2 – "and said to them, "Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it.**

1. "village in front of you" is "opposite you"

**11:3 – "If anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.'"**

**11:4 – "And they went away and found a colt tied at a door outside in the street, and they untied it.**

**11:5 – "And some of those standing there said to them, "What are you doing, untying the colt?"**

**11:6 – "And they told them what Jesus had said, and they let them go.**

1. Notes from Zechariah Series chapter 9:  
([https://www.generationword.com/notes/zechariah/14-Zechariah\\_9\\_9.pdf](https://www.generationword.com/notes/zechariah/14-Zechariah_9_9.pdf))  
"Donkey" is identified as "a colt, the foal of a donkey" which identifies this animal a purebred and not a mule (a hybrid of a male donkey and a horse) .
  - a. **Donkeys** (some translations "ass", which is the same thing as "donkey"), or purebreds, where the mounts rode by royalty
    - i. Judges 5:10 – "*Tell of it, you who ride on white donkeys* (the wealthy, elite, ruling class), *you who sit on rich carpets and you who walk by the way* (the working, middle class)."



- ii. Judges 10:4 – “*And he (Israel’s Judge Jair the Gileadite) had thirty sons who rode on thirty donkeys, and they had thirty cities, called Havvoth-jair to this day, which are in the land of Gilead.*”
- iii. Judges 12:14 – “*He (Abdon son of Hillel, from Pirathon) had forty sons and thirty grandsons, who rode on seventy donkeys, and he judged Israel eight years.*”
- b. **Mules** are a domestic hybrid between a donkey and a horse. A mule is the offspring of a male donkey and a female horse. Since a mule is crossbred and since crossbreeding was prohibited in Israel (Lev 19:19), mules were likely imported. Once Israel started importing with the success of David, and even more during the reign of Solomon, these mules became more valuable and replaced donkeys for the wealthy, royals and elite:
  - i. 1 Kings 10:24-26 – Solomon began to import crossbred mules since it was against the Law to crossbreed: “*The whole world sought an audience with Solomon to hear the wisdom that God had put in his heart. Year after year, each visitor would bring his tribute: articles of silver and gold, clothing, weapons, spices, horses, and mules. Solomon accumulated 1,400 chariots and 12,000 horses, which he stationed in the chariot cities and also with him in Jerusalem.*”
  - ii. 2 Samuel 13:29 – “*So the servants of Absalom did to Amnon as Absalom had commanded. Then all the king’s sons arose, and each mounted his mule and fled.*”
  - iii. 2 Samuel 16:2 – Mephibosheth’s (Saul’s grandson and Jonathan’s son; Saul was king before the mule replaced the status of the donkey) servant Ziba brought supplies to King David when he was a fugitive running from his son Absalom: “*And the king said to Ziba, “Why have you brought these?” Ziba answered, “The donkeys are for the king’s household to ride on, the bread and summer fruit for the young men to eat, and the wine for those who faint in the wilderness to drink.”*”
  - iv. 2 Samuel 18:9 – “*Absalom was riding on his mule, and the mule went under the thick branches of a great oak, and his head caught fast in the oak, and he was suspended between heaven and earth, while the mule that was under him went on.*”
  - v. 1 Kings 1:32-34 – “*Then King David said, “Call in for me Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada.” So they came before the king. “Take my servants with you,” said the king. “Set my son Solomon on my own mule and take him down to Gihon. There Zadok the priest and Nathan the prophet are to anoint him king over Israel. You are to blow the ram’s horn and declare, ‘Long live King Solomon!’”*”
- c. The real difference in the context of Zechariah is the donkey is not a horse.
  - i. Ruling royalty rode on donkeys and mules. Donkeys (and mules) were the ride of royalty when they ruled kingdoms at peace.
  - ii. Obedient, law-abiding Jewish royalty would ride on donkeys.
  - iii. Conquerors would ride on horses. Horses were the animal of war.
  - iv. Donkey is royalty in peace; Horse is royalty at war.
- d. The terms used to describe the animal the king is riding are a series that move from general terms to specific terms:
  - i. *Hamor* – a male donkey
  - ii. *Ayir* – a male donkey
  - iii. *Ben-* – a foal

iv. *Atonot* – a female donkey

6662 [e]		935 [e]	4428 [e]	2009 [e]	3389 [e]	1323 [e]	7321 [e]	6726 [e]	1323 [e]	3966 [e]	1523 [e]
ṣad-dīq	lak,	yā·bō·w	mal·kék	hin·nēh	yə·rū·šā·lim,	bat	hā·rī·'ī	šī·yō·wn,	bat-	mə·'ōd	gī·lī
צדיק	לך	יבוא	מלכך	הנה !	ירושלם	בת	הריעי	ציון	בת	מאד	גילי
just	to you	is coming	your King	behold	of Jerusalem	daughter	Shout	of Zion	daughter	greatly	Rejoice
Adj-ms	Prep   2fs	V-Qal-Imperf-3ms	N-msc   2fs	Interjection	N-proper-fs	N-fsc	V-Hifil-Imp-fs	N-proper-fs	N-fsc	Adv	V-Qal-Imp-fs

860 [e]	1121 [e]	5895 [e]	5921 [e]	2543 [e]	5921 [e]	7392 [e]	6041 [e]	1931 [e]		3467 [e]
'ā·tō·nō·wt.	ben-	'a·yir	wə·'al-	hā·mō·wr.	'al-	wə·rō·kêb	'a·nī	hū;		wə·nō·wō·šā'
אתנות:	בן	עיר	ועל	חמור	על	ורכב	עני	הוא	—	ונושע
of a donkey	the foal	a colt	and	a donkey	on	and riding	Lowly	He [is]		and having salvation
N-fp	N-msc	N-ms	Conj-w   Prep	N-ms	Prep	Conj-w   V-Qal-Prtcpl-ms	Adj-ms	Pro-3ms		Conj-w   V-Nifal-Prtcpl-ms

- e. The king was to ride a purebred donkey. The king was to ride a male donkey which was a male donkey born from a female donkey who had been bred from male and female donkeys, and this female donkey would itself be bred with another donkey to produce the male donkey the king would ride.
- i. The king would be riding a purebred donkey bred from purebred donkeys.
  - ii. The king would not be riding a mule bred from a male donkey and a female horse.
  - iii. Neither would the king be riding a male donkey bred from a female donkey who itself was the offspring of a male donkey and a female horse.)

11:7 – **“And they brought the colt to Jesus and threw their cloaks on it, and he sat on it.**

1. When General Jehu was anointed king by Elisha’s servant in 1 Kings 9 his soldiers spread out their cloaks for him and shouted “Jehu is king!”...This is similar to this event.

11:8 – **“And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields.**

11:9 – **“And those who went before and those who followed were shouting, “Hosanna! Blessed is he who comes in the name of the Lord!**

1. Psalm 118:25-26, but also look at 118:22-24

11:10 – **“Blessed is the coming kingdom of our father David! Hosanna in the highest!”**

11:11 – **“And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve**

11:12 – **“On the following day, when they came from Bethany, he was hungry.**

1. This is a parable that is acted out as did prophets such as Ezekiel and Isaiah.
2. This is a literary sandwich in Mark that includes the fig tree, the driving out of the merchants on the Temple Mount and, again, the fig tree:

- a. Fig tree is barren and cursed
- b. Temple precincts fail and there is a driving out
- c. Fig tree is dead

11:13 – **“And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs.**

1. Fig season:

- a. Fig harvest is from August to October
- b. In the winter the trees sprout buds, but they remain undeveloped.
- c. The buds become small green fruits called paggim in March-April
- d. Soon after the appearing of the paggim (early figs) the tree fills out with leaves
- e. Once the olive tree has filled out with leaves there will be figs in various stages, but mainly the early, green paggim.
- f. The paggim can be eaten, but the ripe figs called syke are harvested later in Aug-Oct

11:14 – **“And he said to it, “May no one ever eat fruit from you again.” And his disciples heard it.**

11:15 – **“And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons.**

- 1. Court of the Gentiles was for Gentile worship
- 2. The Saduccees and the priests had converted it into a market place to exchange the Tyrian shekel (the purest coin with no image) into the required Hedbrew shekel as commanded in Exodus 30:13-16.



***Tyrian Shekel***

11:16 – **“And he would not allow anyone to carry anything through the temple.**

11:17 – **“And he was teaching them and saying to them, “Is it not written, ‘My house shall be called a house of prayer for all the nations’? But you have made it a den of robbers.”**

- 1. Jeremiah 7 – Jeremiah’s Temple message that got him cancelled from the Temple. Jesus quotes Jeremiah 7:11

2. Isaiah 56:7 says it is to be a house of prayer for the Gentiles, not a market for the Jews to make money.
3. Zechariah ends his book saying no more merchants or Canaanites
4. Jewish tradition wanted the Messiah to judge the Gentiles and drive them from the land. But, the Lord's plan was to have all the nations come to the Lord through Israel and his holy mountain

11:18 – **“And the chief priests and the scribes heard it and were seeking a way to destroy him, for they feared him, because all the crowd was astonished at his teaching.**

11:19 – **“And when evening came they went out of the city.**

11:20 – **“As they passed by in the morning, they saw the fig tree withered away to its roots.**

11:21 – **“And Peter remembered and said to him, “Rabbi, look! The fig tree that you cursed has withered.”**

11:22 – **“And Jesus answered them, “Have faith in God.**

11:23 – **“Truly, I say to you, whoever says to this mountain, ‘Be taken up and thrown into the sea,’ and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him.**

11:24 – **“Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours.**

11:25 – **And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses.”**

11:26 – *(Some ancient manuscripts add verse 11:26 here)* - **“But if you do not forgive, neither will your Father who is in heaven forgive your trespasses**