

# *Mark: Chapter 11*

Disciple/apostle = learn/do.

In this Module (chapter 11) you will:

- Learn requirements for answered prayer.
- Translate Jesus' actions entering Jerusalem and his cleansing the Temple to active purification of thought and body.
- The Temple (your consciousness) must become purely the “house of prayer” — ready to receive the Master's instructions to control surroundings for good in accord with the divine Will, and to manifest blessings for yourself and others.



Ruins of the Temple in Jerusalem where Jesus threw out those that “sold and bought” (10:15).

This chapter teaches today's disciples how to manifest good in this present experience. It requires purification of thought (including forgiveness of one's self and all others), and the conviction that we do receive whatever good thing we ask for that is in accord with His will and blessing. It is always good to "ask" for the manifestation of good in health, supply, understanding, and love. The affirm these to be present since God, Good, is ever-present and fills all space with His Love.

All manifestation of good, purely brought to experience, is by reflection of the divine Mind and Will. There is none else. God is All and He is infinite Intelligence. Man is the "image and likeness" or reflection (Genesis 1:26). For this reason, we unite in manifesting good through His power as a ray of light shines forth as emanation of the sun. God, Good, is the one Source of all Being, and in Him is no evil "no darkness at all" (*1 John 1:5*).

#### MARK 11:1-11

1. And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,
2. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.
3. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.
4. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.
5. And certain of them that stood there said unto them, What do ye, loosing the colt?
6. And they said unto them even as Jesus had commanded: and they let them go.
7. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.
8. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.
9. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:
10. Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.
11. And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

The *Matthew Henry Commentary* notes, "We have here the story of the public entry Christ made into Jerusalem, four or five days before his death. And he came into town thus remarkably, 1. To show that he was not afraid of the power and malice of his enemies in Jerusalem. He did not steal into the city *incognito*, as one that durst not show his face; no, they needed not send spies

to search for him, he comes in with observation. This would be an encouragement to his disciples that were timorous, and cowed at the thought of their enemies' power and rage; let them see how bravely their Master sets them all at defiance. 2. To show that he was not cast down or disquieted at the thoughts of his approaching sufferings. He came, not only publicly, but cheerfully, and with acclamations of joy.”

Realizing that Jesus knew he had but five days left before crucifixion makes this narrative extremely riveting.

I am learning from this as a disciple. When there is an impending situation that we must face, something coming up that is stressful or extreme, we must see the victory on the other side of it before we take one more step. We must have humility (riding on colt), and come straight to the thing boldly. We can do this once we know that the occurrence is in accord with the Father’s will and plan. There are times that we must do something that is really difficult, we would rather not do it, but if we are divinely impelled and the thing will become a blessing or freedom — then we can approach it in the spirit of Jesus’ example here.

*Matthew Henry* also notes that the colt is *borrowed*. He writes, “This *colt* was borrowed too. Christ went upon the water in a *borrowed* boat, ate the passover in a *borrowed* chamber, was buried in a *borrowed* sepulchre, and here rode on a *borrowed* ass. Let not Christians scorn to be beholden one to another, and, when need is, to go a borrowing, for our Master did not. He had no rich trappings;” No “rich trappings” — the model metaphysician illustrates the way to be — let not money determine your path or decision-making. Base everything on the highest spiritual thoughts and God will take care of the rest. He who could feed 5 - 20,000 people with a few loaves and fishes would not be caught in trappings of money temptations. We can manifest all good as needed and in abundance — like Jesus showed us. We must follow his steps. There is a parallel in his life to every single thing we face when we look at the mental states involved and watch our own motives behind actions and decisions.

Jesus demonstrated incredible humility and humbleness. Let us more closely follow him in this. Humility that is pure, that gives all to God, is spiritual power.



Also note, this colt had never been ridden, but Jesus went upon it immediately in peace and with perfect control. In reality, the colt is a blessed idea of God's 6th day creation. It is a spiritual, eternal identity that did a special, sacred service. It made no difference that so many people, so much noise, such new surroundings were presented to the colt — it obeyed and tamely carried the Master. Even this has a wonderful lesson for us as his disciples today — dominion over all creatures, not to be harmed. We should live in peace with all of God's creatures and do no harm one to the other.

Once entering the city, hailed as a king, even while appearing on a lowly colt, Jesus went directly to work — directly to the Temple.

This temple needed purification. Jesus condemned the buying and selling; he threw all the merchants and their things out. He explained that they were making it a “den of thieves.”



The

temple,

or Church, is to be “a house of prayer.”



This temple corresponds to our consciousness. We must let the spirit of Christ cast out all material thoughts and beliefs, such as limitation or other powers besides God. Clear thought of everything but spiritual and loving thoughts and feelings. Rise in righteous indignation over any intrusive materialistic, fearful, or mean, unforgiving tendencies. Clear thought and make your consciousness the “house of prayer” that it truly is as the reflection of perfect Mind, the I Am.

FIG TREE. Verses 12 - 14.

On the way to the temple the following day, Jesus is hungry and sees a fig tree. He goes to get some fruit. There is none. Jesus rebukes the fig tree for having no fruit. It made no difference that it was not “in season.” We must bear fruit (do good works) at all times, not just when it is expected. The fig tree will never bear fruit, Jesus pronounces, and then it withers and dries up by the next day. Be careful to always be doing good deeds and thinking unselfish, loving, spiritual thoughts of truth ... never dried up or unproductive in your living of the Word in Love.

Lessons on manifestation of good: Verses 22 to 26

This instruction is very well-known. However, Jesus must have startled the disciples with it the first time it was said. The Master tells the twelve (and tells us today) that if you tell a mountain to move into the sea — and you do not doubt — it will do so.

Reading Josephus’ book, *Antiquities of the Jews*, there is a parallel found in Moses’ prayer. He is at the Red Sea with tens of thousands of people who have followed him out of Egypt, out of slavery, by God’s power. The Egyptian army is now after them to bring them back or kill them. Moses’ prayer at the Red Sea is recorded in detail by Josephus (1st century historian who recorded the oral narratives of the Jews). Moses prays in acknowledgment that God will deliver them. He has no doubt whatsoever. His prayer includes the acknowledgment that even the mountains could go flat so that the people could walk out of there to find safety and freedom. Moses’ prayer shows that he has no doubt that all things are possible, as Jesus taught and illustrated. Moses says that either the mountains could go flat, or the sea could dry up, or that they could even



“fly” out of there, if that was God’s will. Jesus is telling the disciples to have that kind of faith and certainty — and then “ye shall have” the things ye desire when ye pray.

In verses 27 to 33, the Jewish leaders challenge Jesus’ authority. They are upset that he threw out the merchants and money-changers from the Temple. This is another example of taking a question thrown at you with intent to trap, harm, or cause self-incrimination, and tossing it back to the perpetrators.



They ask the studied question, “By what authority doest thou these things?” (28).

Jesus responds that he will tell them if they will answer his question, “The baptism of John, was it from heaven or of men?” Then Jesus insists that they answer. They find themselves trapped. Their intent is turned back on themselves. When they cannot answer because whatever they say will get them into some kind of trouble or undermine their position, Jesus then has grounds to refuse an answer to them. It is like they threw a knife but he caused it to boomerang — and it fell to the ground.

## ENCOURAGEMENT

Remember that whatever you face, whatever you must decide, there is a parallel in Jesus' life and teachings that you can turn to for guidance.

## QUESTION

How can I show more humility?

How can I nurture an absolute faith more in myself?

How can I follow the Master in his fearlessness and assurance as shown in this narrative?

What can I do to remember to answer an ill-intended question with a question of Wisdom?

## RECOMMENDATION

Write in your Journal — download the one from this site if you'd like — each day. Think on the questions above and write answers and especially record a few notes on how you applied the ideas from Jesus' teachings as his disciple while working with this chapter. What practical ways did the teachings or ideas come into your life?

Please share any experiences or insights with Abby — I welcome more interaction with my students, and I am pleased to respond to prayer requests.

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## Cross-References

Mark 11:1:

2Sam. 15:30; Zech. 14:4; Matt. 21:1-11, 24:3, 26:30; Mark 6:7, 13:3, 14:13; Luke 19:29-40; John 8:1, 12:14-19; Acts 1:12

Mark 11:2:

1Sam. 9:15; 2Chr. 20:20; Jer. 32:7; Matt. 21:2-3; Luke 8:50, 19:30-31

Mark 11:3:

1Sam. 9:15; 1Chr. 29:12-18; Psa. 24:1, 97:5, 110:3; Jer. 32:7; Matt. 21:2; Mark 14:13-15; Acts 1:24, 10:36, 17:25; 2Cor. 8:9; Heb. 2:7-9



Mark 11:4:

1Sam. 9:15; Jer. 32:7; Matt. 21:5-7, 26:19; Luke 19:32-34; John 2:5; Heb. 11:8

Mark 11:5:

Jer. 32:7; Matt. 21:5-7; Luke 19:29

Mark 11:6:

Jer. 32:7; Matt. 21:5-7; Luke 19:29

Mark 11:7:

2Kings 9:13; Zech. 9:9; Matt. 21:4-5, 7-8; Luke 19:35-36; John 12:12-16

Mark 11:8:

Lev. 23:40; 2Kings 9:13; Matt. 21:5-7; Luke 4:15, 19:35; John 12:13; Rev. 5:13

Mark 11:9:

1Kings 1:25; Psa. 118:25-26, 145:11; Jer. 30:21; Dan. 2:4; Zech. 9:9; Matt. 21:9, 23:39; Luke 19:37-38; John 12:13, 19:15

Mark 11:10:

1Kings 1:25; Psa. 97:1, 118:26, 145:11, 148:1; Is. 9:6-7; Jer. 30:21, 33:15-26; Ezek. 34:23-24, 37:24-25; Dan. 2:4; Hos. 3:5; Amos 9:11-12; Zech. 9:9; Matt. 6:10, 9:27; Luke 1:31-33, 2:14, 19:38-40

Mark 11:11:

Ezek. 8:9; Zeph. 1:12; Mal. 3:1; Matt. 21:5-17; Mark 11:19; Luke 19:41-45, 21:37-38; John 8:1-2

Mark 11:12:

Matt. 4:2, 12:1, 21:18-22; Luke 4:2; John 4:6-7, 31-33, 19:28; Acts 10:10; 2Cor. 11:27; Heb. 2:17

Mark 11:13:

Ruth 2:3; 1Sam. 6:9, 9:2, 16:6; 2Sam. 14:25; Song 6:11; Is. 5:2-7; Matt. 21:19; Luke 10:31, 12:6-7, 13:6-9

Mark 11:14:

Deut. 6:4-8, 11:26-31; 2Kings 2:24; Is. 5:5-6; Matt. 3:10, 7:19, 12:33-35, 21:19-33, 44; Mark 11:20-21; John 15:6; 2Pet. 2:20; Rev. 22:11

Mark 11:15:

Deut. 14:25-26; Neh. 13:8; Matt. 21:12-16, 24:1; Luke 2:27, 19:45, 21:5; John 2:13-17, 20; Acts 3:10

Mark 11:16:

Neh. 13:8; Psa. 69:9; Zech. 14:21

Mark 11:17:

1Kings 8:41-48; Neh. 13:8; Psa. 69:9, 74:3; Prov. 29:24; Is. 1:23, 23:11, 56:7, 60:7; Jer. 7:11; Hos. 12:7; Luke 19:46; John 2:16

Mark 11:18:

1Kings 18:17-18, 21:20, 22:8-18; Is. 49:7; Matt. 7:28, 21:15-46, 26:3-4; Mark 1:22, 3:6, 6:20, 11:32, 12:12, 14:1-2; Luke 4:22, 19:47; John 7:46, 11:53-57; Acts 24:25; Rev. 11:5-10

Mark 11:19:

Matt. 21:17; Mark 11:11; Luke 21:37; John 12:36

Mark 11:20:

Job 8:17, 18:16-17, 20:5-7; Is. 5:4, 40:24; Matt. 13:6, 15:13, 21:19-20; Mark 11:14; John 15:6; Heb. 6:8; Jude 1:12

Mark 11:21:

2Kings 2:24; Prov. 3:33; Zech. 5:3-4; Mal. 4:6; Matt. 21:20, 25:41; 1Cor. 16:22

Mark 11:22:

Num. 20:8; Josh. 10:14; 2Kings 2:10; 2Chr. 20:20; Psa. 62:8; Is. 7:9; Matt. 14:29, 21:21; Mark 9:23; Luke 8:50; John 14:1; Col. 2:12; Titus 1:1

Mark 11:23:

Num. 20:8; Josh. 10:14; 2Kings 2:10; Psa. 37:4; Zech. 14:4; Matt. 5:18, 14:13-29, 31, 17:20, 21:21; Luke 17:6; John 14:13, 15:7; Rom. 4:18-25; 1Cor. 13:2; Heb. 11:17-19; James 1:5-6

Mark 11:24:

Num. 20:8; Josh. 10:14; 1Kings 3:5; 2Kings 2:10; Is. 45:11, 65:24; Matt. 7:7-11, 18:19, 21:22; Luke 11:9-13, 18:1-8; John 14:13, 15:7, 16:23-27; James 1:5-6, 5:15-18; 1John 3:22, 5:14-15

Mark 11:25:

1Kings 8:22; Zech. 3:1; Matt. 5:7, 6:12-15, 18:23-35; Luke 6:37, 11:4, 17:4, 18:11; Eph. 4:32; Col. 3:13; James 2:13; Rev. 11:4

Mark 11:26:

Matt. 6:12-14

Mark 11:27:

Psa. 2:1-5; Mal. 3:1; Matt. 21:23-27; Mark 14:1; Luke 20:1-8; John 10:23, 18:20; Acts 4:5-28

Mark 11:28:

Ex. 2:14; Num. 16:3-13; Matt. 21:23-25; Mark 9:14; Luke 19:47; Acts 7:27-28, 38-39, 51

Mark 11:29:

Psa. 22:7; Is. 52:13; Matt. 21:24-25; Luke 20:3-8

Mark 11:30:

Psa. 22:7; Matt. 3:1-17, 14:5, 17:12; Mark 1:1-11, 9:13; Luke 3:1-20; John 1:6-36, 3:25-36

Mark 11:31:

Psa. 22:7; Matt. 11:7-14, 14:5, 16:7, 17:12, 21:25-32; Mark 2:6; Luke 9:46, 20:14; John 1:15-29, 34-36, 3:29-36; Acts 28:29

Mark 11:32:

Psa. 22:7; Matt. 3:5-6, 14:5, 17:12, 21:25-26, 31-32, 46; Mark 6:20, 12:12; Luke 7:26-29, 20:6-8, 19, 22:2; John 10:41; Acts 5:26

Mark 11:33:

Job 5:13; Prov. 26:4-5; Is. 1:3, 6:9-10, 29:9-14, 42:19-20, 56:10; Jer. 8:7-9; Hos. 4:6; Mal. 2:7-8; Matt. 15:14, 16:4, 21:25-27, 23:16-26; Luke 10:21-22, 19:47, 20:7-8, 22:66-69; John 3:10, 9:27; Rom. 1:18-22, 28; 2Cor. 3:15, 4:3-4; 2Th. 2:10-12