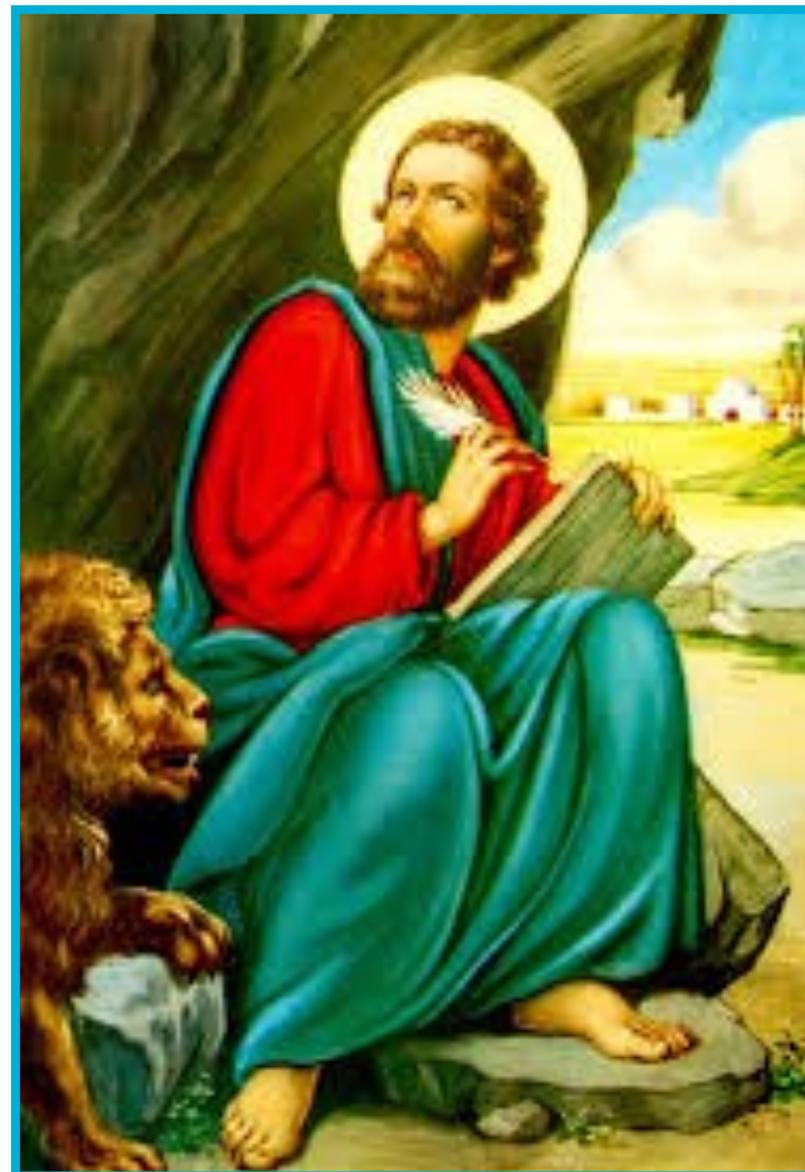




THE GOSPEL OF MARK

CHAPTER 11: 1-33



For the Catholic Church, God's Revelation is found in Sacred Tradition, understood as God's Revealed Word handed down by the Living Teaching Authority established by Christ in the Church. That includes both Written Tradition (Scripture) and Unwritten Tradition received from Christ and handed down Orally by the Apostles and their Successors. The Church founded by Christ on Peter, and only that Church, has been Empowered by Christ to 'Interpret' His Teaching Authoritatively in His Name.

Scripture is *Inspired*; *Inspiration* really means that God Himself is the Chief Author of the Scriptures. He uses a Human Agent, in so marvelous a way that the Human writes what the Holy Spirit wants him to write, does so without Error, yet the Human Writer is Free, and keeps his own Style of Language. It is only because God is *Transcendent* that He can do this - insure Freedom from Error, while leaving the Human Free. To say He is Transcendent means that He is above and beyond all our Human Classifications and Categories.

Mark wrote down Peter's account of the 'good news'. Peter was one of the first twelve of Jesus' disciples, and the first to publicly recognize Him as the Messiah. Peter, through Mark, shows us that Jesus fulfills all the criteria of the Servant-Messiah our Ransom, who was prophesied by Isaiah some 750 years earlier (Isaiah 42:1-9; 49:5-7; 52:13-53:12). Jesus is portrayed as a slave, caring for people and serving God (Mark 1:32-35). There are therefore no details of His birth, only of the beginning of His service (Mark 1:1,9).

Considered one of the most important Catholic theologians and Bible commentators, Cornelius à Lapidè's, S.J. writings on the Bible, created a Scripture Commentary so complete and scholarly that it was practically the universal commentary in use by Catholics for over 400 years. Fr. Lapidè's most excellent commentaries have been widely known for successfully combining piety and practicality. Written during the time of the Counter Reformation, it includes plenty of apologetics. His vast knowledge is only equaled by his piety and holiness.

Mark 11: 1-33

Douay Rheims Version

Christ enters into Jerusalem upon an ass. He curses the barren fig tree and drives the buyers and sellers out of the temple.

1. And when they were drawing near to Jerusalem and to Bethania at the mount of Olives, he sendeth two of his disciples,
2. And saith to them: Go into the village that is over against you, and immediately at your coming in thither, you shall find a colt tied, upon which no man yet hath sat: loose him, and bring him.
3. And if any man shall say to you, What are you doing? say ye that the Lord hath need of him: and immediately he will let him come hither.

4. And going their way, they found the colt tied before the gate without, in the meeting of two ways: and they loose him.
5. And some of them that stood there, said to them: What do you loosing the colt?
6. Who said to them as Jesus had commanded them; and they let him go with them.
7. And they brought the colt to Jesus; and they lay their garments on him, and he sat upon him.
8. And many spread their garments in the way: and others cut down boughs from the trees, and strewed 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: Hosanna in the highest.
11. And he entered into Jerusalem, into the temple: and having viewed all things round about, when now the eventide was come, he went out to Bethania with the twelve.
12. And the next day when they came out from Bethania, he was hungry.
13. And when he had seen afar off a fig tree having leaves, he came if perhaps he might find any thing on it. And when he was come to it, he found nothing but leaves. For it was not the time for figs.
14. And answering he said to it: May no man hereafter eat fruit of thee any more for ever. And his disciples heard it.
15. And they came to Jerusalem. And when he was entered into the temple, he began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the chairs of them that sold doves.
16. And he suffered not that any man should carry a vessel through the temple;
17. And he taught, saying to them: Is it not written, My house shall be called the house of prayer to all nations? But you have made it a den of thieves.
18. Which when the chief priests and the scribes had heard, they sought how they might destroy him. For they feared him, because the whole multitude was in admiration at his doctrine.
19. And when evening was come, he went forth out of the city.
20. And when they passed by in the morning they saw the fig tree dried up from the roots.
21. And Peter remembering, said to him: Rabbi, behold the fig tree, which thou didst curse, is withered away.
22. And Jesus answering, saith to them: Have the faith of God.
23. Amen I say to you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he saith shall be done; it shall be done unto him.
24. Therefore I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive; and they shall come unto you.

25. And when you shall stand to pray, forgive, if you have aught against any man; that your Father also, who is in heaven, may forgive you your sins.
26. But if you will not forgive, neither will your Father that is in heaven, forgive you your sins.
27. And they come again to Jerusalem. And when he was walking in the temple, there come to him the chief priests and the scribes and the ancients,
28. And they say to him: By what authority dost thou these things? and who hath given thee this authority that thou shouldst do these things?
29. And Jesus answering, said to them: I will also ask you one word, and answer you me, and I will tell you by what authority I do these things.
30. The baptism of John, was it from heaven, or from men? Answer me.
31. But they thought with themselves, saying: If we say, From heaven; he will say, Why then did you not believe him?
32. If we say, From men, we fear the people. For all men counted John that he was a prophet indeed.
33. And they answering, say to Jesus: We know not. And Jesus answering, saith to them: Neither do I tell you by what authority I do these things.

1 Christ rideth with triumph into Jerusalem: 12 curseth the fruitless leafy tree: 15 purgeth the temple: 20 exhorteth his disciples to stedfastness of faith, and to forgive their enemies: 27 and defendeth the lawfulness of his actions by the witness of John, who was a man sent of God.

Ver. 10. *Blessed be the kingdom of our father David that cometh.* It means, blessed by the benediction and goodness of God, *i.e.*, “let it be happy, propitious, flourishing, firm, and abounding in all good things, this kingdom of our father David, which is the kingdom of Israel—that kingdom which was most ample and flourishing under David and Solomon his son, and which fell to pieces at the Babylonian captivity, and subsequently. Now does that kingdom come. It returns, and is restored by this our Messiah, the Son of David, who shall restore it to its pristine glory and beauty, yea, who shall make it far more strong and flourishing.”

Ver. 16. *And He suffered not that any man should carry a vessel through the temple. Vessel, utensil, instrument, or furniture, for profane uses, such as basket, pot, ewer, or burden. Through the temple, i.e.*, through the outermost court of the temple, which was the court of the Gentiles, where the Gentiles might tarry and pray. For to those who wished to pass from the sheep-market, called Bethesda, or by corruption Bethsaida, to the upper city, or Solomon’s palace, the nearest way was through this porch or court of Solomon’s. For otherwise they would have to traverse the whole exterior boundary of this court. It was not surprising, therefore, that servants and children, who were carrying any burden, should take the nearer way through this court. But Christ forbade their doing so, both by His word and the gestures which He made with His hand, and compelled them to go back. What, then, would He have done with respect to the Holy Place itself? What with respect to our churches? (See Vilalpandus, *tom. 2, in Ezek. l. 3, c. 9.*)

Ver. 22. *Have faith, i.e., full and perfect faith.*