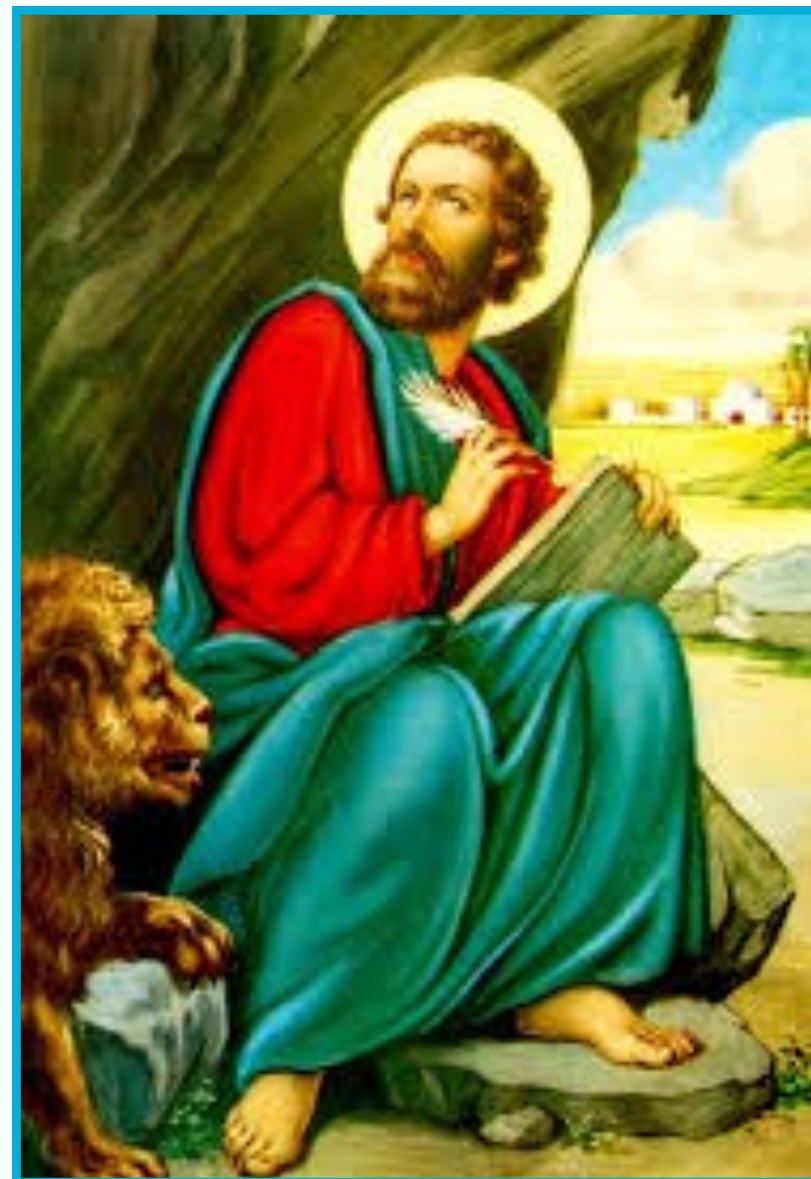




## ***THE GOSPEL OF MARK***

**CHAPTER 14: 1-72**



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).

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Considered one of the most important Catholic theologians and Bible commentators, Cornelius à Lapide'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. Lapide'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 14: 1-72**

Douay Rheims Version

*The first part of the history of the passion of Christ.*

1. Now the feast of the pasch, and of the Azymes ( Azymes: That is, the feast of the unleavened bread) was after two days; and the chief priests and the scribes sought how they might by some wile lay hold on him, and kill him.
2. But they said: Not on the festival day, lest there should be a tumult among the people.
3. And when he was in Bethania, in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box, she poured it out upon his head.

4. Now there were some that had indignation within themselves, and said: *Why was this waste of the ointment made?*
5. *For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her.*
6. But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon me.
7. For the poor you have always with you: and whensoever you will, you may do them good: but me you have not always.
8. She hath done what she could: she is come beforehand to anoint my body for burial.
9. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her.
10. And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them.
11. Who hearing it were glad; and they promised him they would give him money. And he sought how he might conveniently betray him.
12. Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the pasch?
13. And he sendeth two of his disciples, and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him;
14. And whithersoever he shall go in, say to the master of the house, The master saith, Where is my refectory, where I may eat the pasch with my disciples?
15. And he will shew you a large dining room furnished; and there prepare ye for us.
16. And his disciples went their way, and came into the city; and they found as he had told them, and they prepared the pasch.
17. And when evening was come, he cometh with the twelve.
18. And when they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with me shall betray me.
19. But they began to be sorrowful, and to say to him one by one: Is it I?
20. Who saith to them: One of the twelve, who dippeth with me his hand in the dish.
21. And the Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born.
22. And whilst they were eating, Jesus took bread; and blessing, broke, and gave to them, and said: Take ye. This is my body.
23. And having taken the chalice, giving thanks, he gave it to them. And they all drank of it.
24. And he said to them: This is my blood of the new testament, which shall be shed for many.
25. Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God.

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26. And when they had said an hymn, they went forth to the mount of Olives.

27. And Jesus saith to them: You will all be scandalized in my regard this night; for it is written, I will strike the shepherd, and the sheep shall be dispersed.

28. But after I shall be risen again, I will go before you into Galilee.

29. But Peter saith to him: Although all shall be scandalized in thee, yet not I.

30. And Jesus saith to him: Amen I say to thee, today, even in this night, before the cock crow twice (*Crow twice: The cocks crow at two different times of the night; viz., about midnight for the first time; and then about the time commonly called the cock crowing; and this was the cock crowing our Saviour spoke of; and therefore the other Evangelists take no notice of the first crowing*), thou shall deny me thrice.

31. But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all.

32. And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray.

33. And he taketh Peter and James and John with him; and he began to fear and to be heavy.

34. And he saith to them: My soul is sorrowful even unto death; stay you here, and watch.

35. And when he was gone forward a little, he fell flat on the ground; and he prayed, that if it might be, the hour might pass from him.

36. And he saith: Abba, Father, all things are possible to thee: remove this chalice from me; but not what I will, but what thou wilt.

37. And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour?

38. Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.

39. And going away again, he prayed, saying the same words.

40. And when he returned, he found them again asleep, (for their eyes were heavy,) and they knew not what to answer him.

41. And he cometh the third time, and saith to them: Sleep ye now, and take your rest. It is enough: the hour is come: behold the Son of man shall be betrayed into the hands of sinners.

42. Rise up, let us go. Behold, he that will betray me is at hand.

43. And while he was yet speaking, cometh Judas Iscariot, one of the twelve: and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients.

44. And he that betrayed him, had given them a sign, saying: Whomsoever I shall kiss, that is he; lay hold on him, and lead him away carefully.

45. And when he was come, immediately going up to him, he saith: Hail, Rabbi; and he kissed him.

46. But they laid hands on him, and held him.

47. And one of them that stood by, drawing a sword, struck a servant of the chief priest, and cut off his ear.

48. And Jesus answering, said to them: Are you come out as to a robber, with swords and staves to apprehend me?

49. I was daily with you in the temple teaching, and you did not lay hands on me. But that the scriptures may be fulfilled.

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You will ask who this young man was: 1st S. Epiphanius (*Hæres.* 78) and S. Jerome, or whoever the author is on Ps. xxxviii., think that he was James the Lord's brother.

2nd Bede and S. Chrysostom, S. Ambrose, S. Gregory, and Baronius think it was S. John; for he was a youth, and the youngest of the Apostles. But that it was neither John nor James, nor any of the Apostles, is plain from this, that Mark has just before said, ver. 50, *then all His disciples*, meaning, Apostles, *forsook Him and fled*.

3rd Theophylact and Euthymius think that *the young man* was some one from the house of John Mark, in which Christ had eaten the Passover.

4th And more probably, Cajetan (*in Jentaculis*) and others conjecture that this *young man* was a member or servant of a house adjacent to the garden, who, being awake by the noise made by those who were apprehending Christ as they passed by, rose up from his bed, and ran to see what was being done. That he was a favourer or disciple of Christ appears from what Mark says, *he followed Him*. Wherefore also *the officers laid hold of him*, i.e., they wished to hold him by seizing his garment. The Hebrew active verbs often signify commencement and effort.

Ver. 52. *But he, casting off the linen cloth, fled from them naked*. "As Joseph," says the Scholiast, "left his garment in the hand of his immodest mistress, and fled from her naked."

Mark adds this incident in order to make it plain from this hasty flight of the young man how great was the trepidation about Christ, and how intense was the hatred and fury of the Jews against Christ, who even tried to seize a stranger who was following Him. Hence it is evident that far more would they have seized the Apostles, if they had not immediately fled away.

Ver. 68. *And the cock crew*. Hear S. Chrysostom on S. Matt. xxvi. 70, "Mark signifies that neither by the crow of the cock was he led to remember, nor did it keep him from denial." Chrysostom adds, "Mark only has written thus, most accurately detailing the gracious care of the Master for His disciple, and Peter's weakness. Wherefore we ought especially to admire him, because he not only did not hide his master's fault, but wrote the account of it in greater detail than the others, for this very reason that he was Peter's disciple."

Ver. 70. *For thou art also a Galilæan*. That is, by speaking in the idiom of the Galilæans thou showest thyself to be a Galilæan. The Arabic adds, *And thy speech is similar to their speech*.

Ver. 72. *And he began to weep*: Gr. *ἐπιβαλὼν ἑκλαιε*, i.e., literally, *adding he was weeping*; which you may translate, 1st, *he began to weep*; 2nd, *he added to weep*, i.e., "he began to weep very violently," says Theophylact. The Arabic is, *and he betook himself to tears*, not in the court before the Jews, that he might not betray himself to them, but when he was alone, having gone out of it as appears from S. Matt. xxvi. 75.

50. Then his disciples leaving him, all fled away.
51. And a certain young man followed him, having a linen cloth cast about his naked body; and they laid hold on him.
52. But he, casting off the linen cloth, fled from them naked.
53. And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together.
54. And Peter followed him from afar off, even into the court of the high priest; and he sat with the servants at the fire, and warmed himself.
55. And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and found none.
56. For many bore false witness against him, and their evidences were not agreeing.
57. And some rising up, bore false witness against him, saying:
58. We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with hands.
59. And their witness did not agree.
60. And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men?
61. But he held his peace, and answered nothing. Again the high priest asked him, and said to him: Art thou the Christ the Son of the blessed God?
62. And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven.
63. Then the high priest rending his garments, saith: What need we any further witnesses?
64. You have heard the blasphemy. What think you? Who all condemned him to be guilty of death.
65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophecy: and the servants struck him with the palms of their hands.
66. Now when Peter was in the court below, there cometh one of the maidservants of the high priest.
67. And when she had seen Peter warming himself, looking on him she saith: Thou also wast with Jesus of Nazareth.
68. But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court; and the cock crew.
69. And again a maidservant seeing him, began to say to the standers by: This is one of them.
70. But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them; for thou art also a Galilean.
71. But he began to curse and to swear, saying; I know not this man of whom you speak.
72. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crew twice, thou shalt thrice deny me. And he began to weep.

1 A conspiracy against Christ. 3 Precious ointment is poured on his head by a woman. 10 Judas selleth his Master for money. 12 Christ himself foretelleth how he shall be betrayed of one of his disciples: 22 after the passover prepared and eaten, instituteth his supper. 26 declareth aforehand the flight of all his disciples, and Peter's denial. 43 Judas betrayeth him with a kiss. 46 He is apprehended in the garden, 53 falsely accused, and impiously condemned of the Jews' council: 65 shamefully abused by them, 66 and thrice denied of Peter.

Ver. 3. A woman having an alabaster box of ointment of precious spikenard. "Nard," says Pliny. (l 12, c. 12), "is a shrub which has a heavy and thick, but short, black, and easily broken root. It has a strong smell, like cypress, and a pungent taste. The leaf is small and thick, and the tops unfold into ears, so that spikenard is spoken of as being doubly endowed with both leaves and ears." From the leaves of nard ointment is made—that which is called foliated; but that made from the ears or spikes is called *spikenard*; and this is superior to the foliated, because it has more substance and marrow, so to say. Instead of *nardus spicatus* (Vulg.), the Syriac has *nardus copitalis*, i.e., chief, excellent, principal. As I have observed, the *spikenard* is superior to the foliated. The Greek has *πιστικῆς*, which the Vulg. of S. John translates *pistic*. *Pisticus* is the same as *spiked*. Wherefore the Arabic trans., *the best*.

Ver. 5. *Three hundred pence*. These were equivalent in value to thirty Roman *aurei*. So that for the thirty gold pieces which the miserable Judas accounted as lost in the anointing of Christ, he received thirty silver pieces for betraying Him.

Ver. 11. *They were glad*. Not only that they were about to apprehend Him without tumult, being opportunely betrayed by Judas, but also because He was beginning to be hated by His own disciples."

Ver. 13. *There shall meet you*. "Observe the majesty of His Divinity," says S. Ambrose (in *Luc.* xxii. 8). "He is speaking with His disciples, and yet He knows what is about to happen elsewhere."

Ver. 14. *Where is My refectory?* That is, the place where I may refresh Myself with My disciples, and partake of the lamb. The Greek is *κατάλυμα*, or *inn*; the Syriac, *place of dwelling*; Arabic, *place in which I may eat the Passover*.

Furnished: provided with tables, couches, or beds and tapestry, decorated also with leaves and flowers, and all other requisites for celebrating the Passover. The Greek, Syriac, and Arabic add, *έτοιμον*, i.e., *prepared*. For God had put it into the heart of the master of the house to prepare the supper-room for the sake of Christ, that He might find a place well adorned for the celebration of the Passover, that as soon as evening came there might be no delay, but that the lamb might be roasted and eaten, and all the other things accomplished which were to be done by Christ.

Ver. 23. *Giving thanks*: the Syriac adds, *He blessed*. And they all drank of it, namely, after Christ had consecrated the chalice, saying, *This is My blood*, as it follows. There is, therefore, a prolepsis, or anticipation, which Mark makes use of to show that the disciples fulfilled the command of Christ. *Drink ye all of it*, as Matthew has, xxvi. 28.

Ver. 33. *He began to fear and to be heavy*: *έκθαμβεΐσθαι και άδημονεΐν*, i.e., *to be affrighted and sore distressed*. The Arabic is, *to be very sorrowful and afraid*.

Ver. 36. *Abba Father*: Gr. *άββα ό πατήρ*, where *Father* is in the nominative, as Mark interprets the Syriac word *άββ* by the Greek *πατήρ*; or rather the nom. *πατήρ* is put for the voc. *πάτερ*. For by a mark of affection, with the deepest feeling of the heart, Christ repeated the word *Abba*, or *Father*. Wherefore the Syriac has *Abba Abi*, i.e., *Father, My Father*. The Arabic has *O Father*. S. Augustine (*lib. de Consens. Evang. l. 4*) thinks that Christ used both the Greek and the Syriac word; and that He spoke precisely as Mark has it, namely, *άββα ό πατήρ*. For so the Apostle speaks, "In whom we cry, *Abba Father*" (Rom. viii. 15, Vulg.). "We must think," says S. Augustine, "that the Lord said 'Abba Father' to intimate the mystery of His Church, which was to be gathered out of Jews and Gentiles." And the Scholiast in S. Jerome says, "He speaks in Hebrew and Greek, because there is no distinction between Jew and Greek."

Ver. 38. *The spirit indeed is willing*: Syriac, *willing and prompt*.

Ver. 41. *The hour is come*: Arabic, *the end, i.e., of life, is present, and the hour is come*.

Ver. 44. *Lead Him away carefully*: Gr. *άσφαλώς*, i.e., *securely, safely*. Arab. *Fear ye concerning Him*; lest, that is, He glide away out of your hands, as He has done upon other occasions.

Ver. 47. *One of them*, namely, *Peter*. "Mark does not mention Peter's name," says Theophylact, "that he may not seem to praise his teacher, Peter, for his greater zeal for Christ."

Ver. 51. *And a certain young man followed him having a linen cloth cast round about his naked body; and they laid hold on him*. That is, he was clothed (*amictus*, Vulg.) with a linen vest over his naked body. It is plain, from the word *amictus*, that this piece of linen was a kind of linen garment, fitting the body, but so that it might easily be put on and off the back. This is also clear from Pollux, who calls *the linen cloth πεζιβόλαιον, i.e., a veil, a cloak, a covering*.