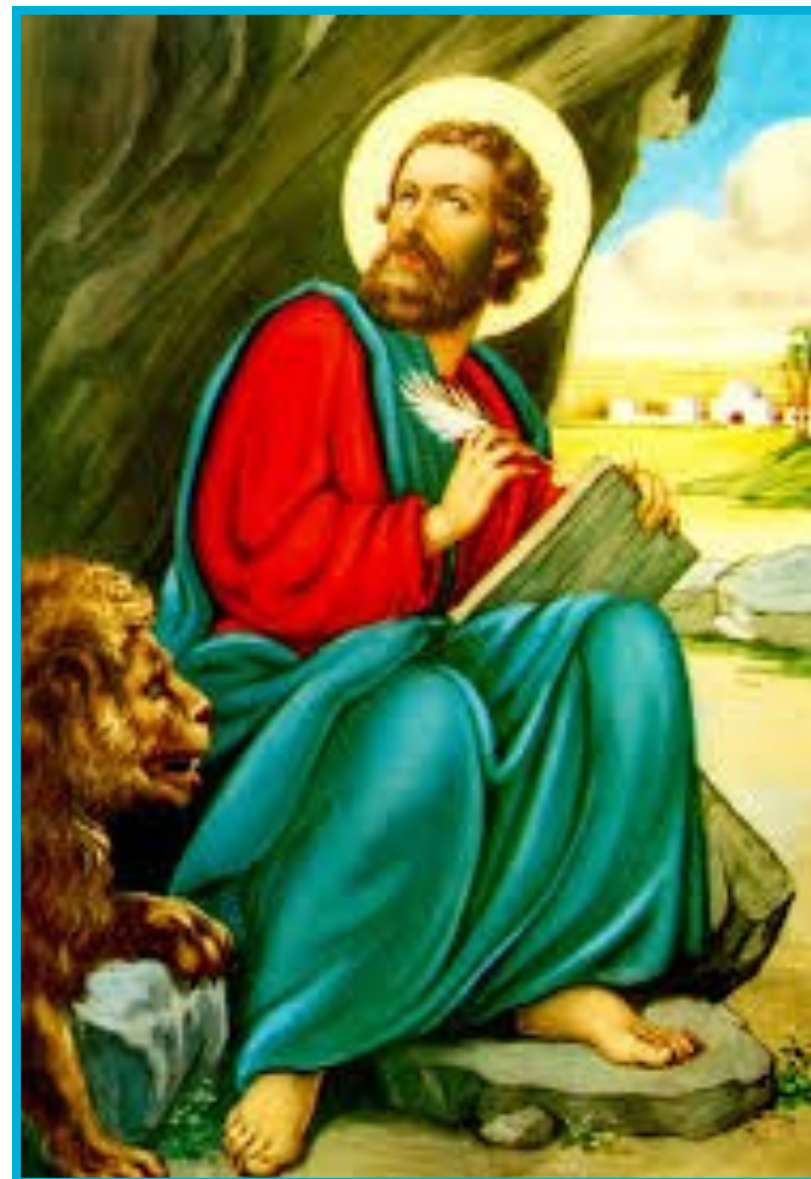




THE GOSPEL OF MARK

CHAPTER 15: 1-47



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 Lapede'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. Lapede'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 15: 1-47

Douay Rheims Version

The continuation of the history of the passion.

1. And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate.
2. And Pilate asked him: Art thou the king of the Jews? But he answering, saith to him: Thou sayest it.
3. And the chief priests accused him in many things.
4. And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee.
5. But Jesus still answered nothing; so that Pilate wondered.

6. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded.
7. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder.
8. And when the multitude was come up, they began to desire that he would do, as he had ever done unto them.
9. And Pilate answered them, and said: Will you that I release to you the king of the Jews?
10. For he knew that the chief priests had delivered him up out of envy.
11. But the chief priests moved the people, that he should rather release Barabbas to them.
12. And Pilate again answering, saith to them: What will you then that I do to the king of the Jews?
13. But they again cried out: Crucify him.
14. And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him.
15. And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified.
16. And the soldiers led him away into the court of the palace, and they called together the whole band:
17. And they clothe him with purple, and plating a crown of thorns, they put it upon him.
18. And they began to salute him: Hail, king of the Jews.
19. And they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him.
20. And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him.
21. And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross.
22. And they bring him into the place called Golgotha, which being interpreted is, The place of Calvary.
23. And they gave him to drink wine mingled with myrrh; but he took it not.
24. And crucifying him, they divided his garments, casting lots upon them, what every man should take.
25. And it was *the third hour* (*The third hour: The ancient account divided the day into four parts, which were named from the hour from which they began; the first, third, sixth, and ninth hour. Our Lord was crucified a little before noon; before the third hour had quite expired; but when the sixth hour was near at hand), and they crucified him.*
26. And the inscription of his cause was written over: THE KING OF THE JEWS.
27. And with him they crucify two thieves; the one on his right hand, and the other on his left.
28. And the scripture was fulfilled, which saith: And with the wicked he was reputed.

29. And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days buildest it up again;
30. Save thyself, coming down from the cross.
31. In like manner also the chief priests mocking, said with the scribes one to another: He saved others; himself he cannot save.
32. Let Christ the king of Israel come down now from the cross, that we may see and believe. And they that were crucified with him reviled him.
33. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour.
34. And at the ninth hour, Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? Which is, being interpreted, My God, my God, why hast thou forsaken me?
35. And some of the standers by hearing, said: Behold he calleth Elias.
36. And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias come to take him down.
37. And Jesus having cried out with a loud voice, gave up the ghost.
38. And the veil of the temple was rent in two, from the top to the bottom.
39. And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the son of God.
40. And there were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome:
41. Who also when he was in Galilee followed him, and ministered to him, and many other women that came up with him to Jerusalem.
42. And when evening was now come, (because it was the Parasceve, that is, the day before the sabbath,)
43. Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus.
44. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead.
45. And when he had understood it by the centurion, he gave the body to Joseph.
46. And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.
47. And Mary Magdalen, and Mary the mother of Joseph, beheld where he was laid.

1 Jesus brought bound, and accused before Pilate. 15 Upon the clamour of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified. 17 He is crowned with thorns, 19 spit on, and mocked: 21 fainteth in bearing his cross: 27 hangeth between two thieves: 29 suffereth the triumphing reproaches of the Jews: 39 but confessed by the centurion to be the Son of God: 43 and is honourably buried by Joseph.

Ver. 25. *And it was the third hour, and they crucified Him. The third, not beginning, but ending, and going on to the sixth.* For that Christ was crucified at *the sixth hour, or midday*, appears from the 33rd verse. Some suspect that there is an error, and that *the sixth* ought to be read for *the third*. For the Hebrews had divided the day and also the night into four parts or *hours*, each of which contained three of our hours. The first began at sunrise, and lasted for three hours. When they were over, Terce began, and lasted for three hours, or until midday, when Sext began, and ended three hours afterwards, when None began, and lasted till Vespers, or evening. When Sext was beginning, or *the sixth hour*, Christ was crucified; and when None, or *the ninth hour*, was beginning, He died.

Ver. 28. *And with the wicked he was reputed:* Hebrew , נִמְנָה *nimma*, i.e., *was numbered, was counted*. See what I have said on Isa. liii. 12. The reason is, because Christ took to Himself our place, our account and reckoning. But we were *wicked*. He therefore *was reckoned* with the wicked, that He might make us, instead of wicked, just, righteous, and holy.

Ver. 42. *Because it was the Parasceve, that is, the day before one Sabbath.* The Greek is, *which is the Prosabbatum*. For *Parasceve* is the same as *Preparation*. Friday was so called because food and things needful for the Sabbath were prepared upon it. Hence it was called the *Pro-Sabbath, i.e.*, the day before, or the vigil of the Sabbath.