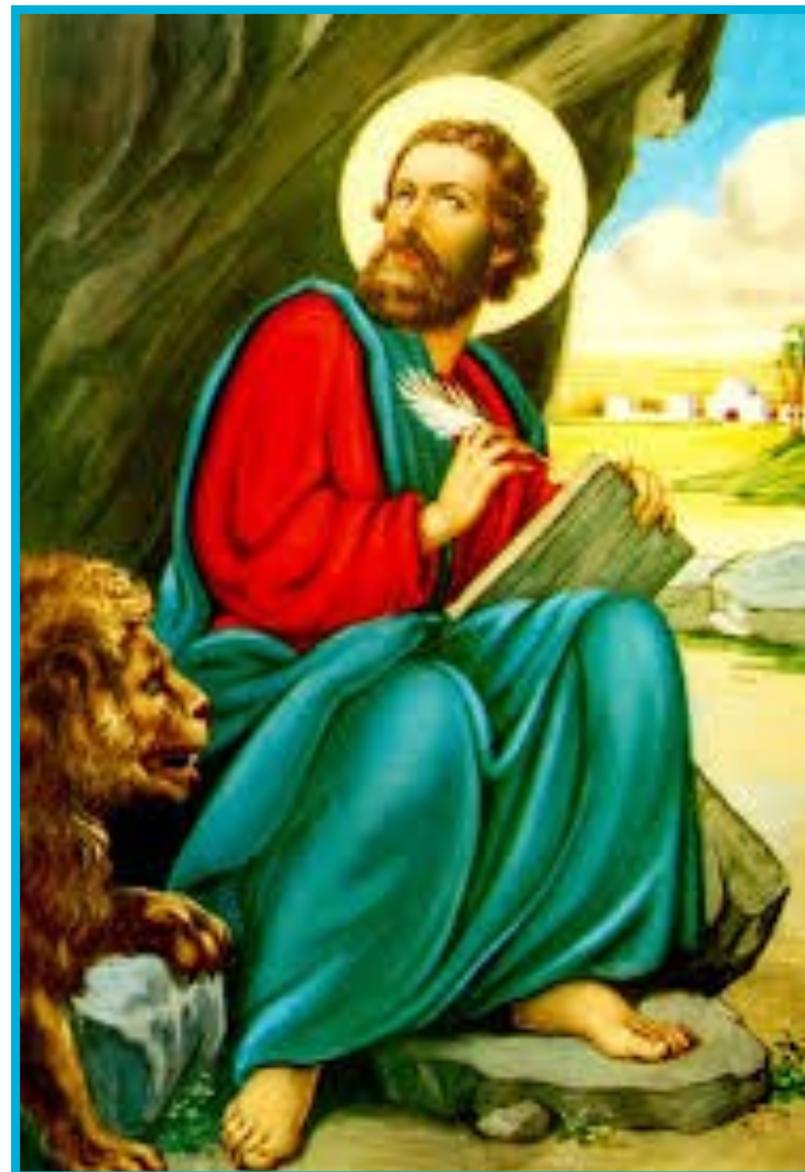




THE GOSPEL OF MARK

CHAPTER 10: 1-52



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 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 10: 1-52

Douay Rheims Version

*Marriage is not to be dissolved. The danger of riches.
The ambition of the sons of Zebedee. A blind man is restored to his sight.*

1. And rising up from thence, he cometh into the coasts of Judea beyond the Jordan: and the multitudes flock to him again. And as he was accustomed, he taught them again.
2. And the Pharisees coming to him asked him: Is it lawful for a man to put away his wife? tempting him.
3. But he answering, saith to them: What did Moses command you?
4. Who said: Moses permitted to write a bill of divorce, and to put her away.
5. To whom Jesus answering, said: Because of the hardness of your heart he wrote you that precept.

Moreover, Bartimæus is interpreted by Pagnini in three ways (*in Nom. Hebraicis*). The first is from S. Jerome, to the effect that Bartimæus means *the blind son*, or *the son of blindness*. He says that it is a Syriac name, but corrupted from *Barsemia*, or *Barsamæus*. *Bar* is son, *semaia*, blindness.

The second opinion is, that it means *the son of honour*; as if compounded of the Syriac *bar*, a *son*, and the Gr. *τιμή*, *honour*.

The third is, that it means *the son of the admirer*, or *admirable corn*, or *admirable purity*. For this was what the blind man received from Christ. For being illuminated in body, he was far more illuminated in his soul. For *bar* means *meal*, or *wheat*, or *purity*, as well as son. *Tamah* is to *admire*.

And followed Him in the way. Moraliter: Says the *Gloss*, Let us consider the way in which He goeth, and follow Him by humility and labours. The way is that of which He saith, "I am the way, the truth, and the life." This is "the narrow way," which leads to the heights of Jerusalem and Bethany, to the Mount of Olives, which is the mount of light and consolation; yea, which leads to Zion and the heavenly Jerusalem. The blind man therefore sees and follows, for he who rightly understands the life of Christ ought to follow and imitate it by his works.

persecutions. The Arabic has, *in tribulations*. “Let him who has relinquished his possessions and friends for the love of Christ, and is set in the midst of persecutions, and is encompassed by them on every side, be faithful. For there will not be wanting *a hundred*, that is, very many, who will succour and cherish him, as brothers, fathers, and mothers.” So Jerome, Bede, &c.

This is added because in persecutions the believer especially needs the help and assistance of others. Also, because this is a rare and marvellous thing, that in persecution, when a man is wont to be left destitute of help and friends, and when all, through fear of danger, withdraw themselves from him, those who follow Christ experience the exact contrary, and find *a hundred*, *i.e.*, very many to succour them.

Again, *with persecutions* may be taken thus—that persecutions and tribulations undergone for Christ’s sake reward which shall be given, together with *the hundredfold*, to those who follow Christ. For to suffer for Christ is a great gift of God, as the Apostle teaches (Phil. ii. 19).

Ver. 32. *They were in the way*, from Jericho, . . . *and Jesus went before them*, as with alacrity, affording himself as a guide in the way to the frightened Apostles, who shrank from Jerusalem, because they knew that Jesus was there sought for by the princes to be put to death. Yea, a decree had been made to that effect by their great council, the Sanhedrin (John xi. 52). Whence it follows—

They were astonished, and following, were afraid. Gr. ἐθαμβοῦντο, *i.e.*, they were astonished with great fear and dread. The imminent peril of death, says Bede, was the cause of their fear. They were amazed that Christ with so prompt and resolute a mind should bring Himself and His disciples into such open peril of death. They were afraid lest they might suffer and be put to death with Christ.

Ver. 38. *Or be baptised with the baptism wherewith I am baptized*. Christ calls His Passion a *baptism*, because He was to be evidently immersed and drowned in it, according to what David says of himself, but much more of Christ (Ps. lxxix. 12), “Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.”

Ver. 42. *Ye know that they who seem to rule over the Gentiles lord it over them*. Gr. κατακυριεύουσιν αὐτῶν, *i.e.*, *dominate over them*, or *against them*. For *who seem*, the Gr. is οἱ δοκοῦντες, *i.e.*, *who please themselves, and rejoice in ruling*. For none rule more imperiously and harshly than those who are delighted with ruling and commanding. Whence the Arabic translates, *they who think themselves princes of the people are their lords*, *i.e.*, they exercise, as it were, a tyrannical domination over them.

Ver. 46. *Bartimæus, the son of Timæus*. This blind man, then, was called by a proper name, *Bartimæus*, *i.e.*, the son of Timæus, as Bartholomew is the same as son of Ptolemy. The same was called also by the same name as his father Timæus. Timæus was the name of that Pythagorean philosopher who wrote the life of Pythagoras.

6. But from the beginning of the creation, God made them male and female.
7. For this cause a man shall leave his father and mother; and shall cleave to his wife.
8. And they two shall be in one flesh. Therefore now they are not two, but one flesh.
9. What therefore God hath joined together, let not man put asunder.
10. And in the house again his disciples asked him concerning the same thing.
11. And he saith to them: Whosoever shall put away his wife and marry another, committeth adultery against her.
12. And if the wife shall put away her husband, and be married to another, she committeth adultery.
13. And they brought to him young children, that he might touch them. And the disciples rebuked them that brought them.
14. Whom when Jesus saw, he was much displeased, and saith to them: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.
15. Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it.
16. And embracing them, and laying his hands upon them, he blessed them.
17. And when he was gone forth into the way, a certain man running up and kneeling before him, asked him, Good Master, what shall I do that I may receive life everlasting?
18. And Jesus said to him, Why callest thou me good? None is good (*None is good: Of himself entirely and essentially, but God alone; men may be good also, but only by participation of God’s goodness*) but one, that is God.
19. *Thou knowest the commandments: Do not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honour thy father and mother.*
20. *But he answering, said to him: Master, all these things I have observed from my youth.*
21. And Jesus looking on him, loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me.
22. Who being struck sad at that saying, went away sorrowful: for he had great possessions.
23. And Jesus looking round about, saith to his disciples: How hardly shall they that have riches, enter into the kingdom of God!
24. And the disciples were astonished at his words. But Jesus again answering, saith to them: Children, how hard is it for them that trust in riches, to enter into the kingdom of God?
25. It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

26. Who wondered the more, saying among themselves: Who then can be saved?
27. And Jesus looking on them, saith: With men it is impossible; but not with God: for all things are possible with God.
28. And Peter began to say unto him: Behold, we have left all things, and have followed thee.
29. Jesus answering, said: Amen I say to you, there is no man who hath left house or brethren, or sisters, or father, or mother, or children, or lands, for my sake and for the gospel,
30. Who shall not receive an hundred times as much, now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come life everlasting.
31. But many that are first, shall be last: and the last, first.
32. And they were in the way going up to Jerusalem: and Jesus went before them, and they were astonished; and following were afraid. And taking again the twelve, he began to tell them the things that should befall him.
33. Saying: Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests, and to the scribes and ancients, and they shall condemn him to death, and shall deliver him to the Gentiles.
34. And they shall mock him, and spit on him, and scourge him, and kill him: and the third day he shall rise again.
35. And James and John the sons of Zebedee, come to him, saying: Master, we desire that whatsoever we shall ask, thou wouldst do it for us:
36. But he said to them: What would you that I should do for you?
37. And they said: Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.
38. And Jesus said to them: You know not what you ask. Can you drink of the chalice that I drink of: or be baptized with the baptism wherewith I am baptized?
39. But they said to him: We can. And Jesus saith to them: You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptized, you shall be baptized.
40. But to sit on my right hand, or on my left, is not mine to give to you, but to them for whom it is prepared.
41. And the ten hearing it, began to be much displeased at James and John.
42. But Jesus calling them, saith to them: You know that they who seem to rule over the Gentiles, lord it over them: and their princes have power over them.
43. But it is not so among you: but whosoever will be greater, shall be your minister.
44. And whosoever will be first among you, shall be the servant of all.
45. For the Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many.
46. And they came to Jericho: and as he went out of Jericho, with his disciples, and a very great multitude, Bartimeus the blind man, the son of Timeus, sat by the way side begging.
47. Who when he had heard, that it was Jesus of Nazareth, began to cry out, and to say: Jesus son of David, have mercy on me.
48. And many rebuked him, that he might hold his peace; but he cried a great deal the more: Son of David, have mercy on me.

49. And Jesus, standing still, commanded him to be called. And they call the blind man, saying to him: Be of better comfort: arise, he calleth thee.
50. Who casting off his garment leaped up, and came to him.
51. And Jesus answering, said to him: What wilt thou that I should do to thee? And the blind man said to him: Rabboni, that I may see.
52. And Jesus saith to him: Go thy way, thy faith hath made thee whole. And immediately he saw, and followed him in the way.

2 Christ disputeth with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 resolveth a rich man how he may inherit life everlasting: 23 telleth his disciples of the danger of riches: 28 promiseth rewards to them that forsake anything for the gospel: 32 foretelleth his death and resurrection: 35 biddeth the two ambitious suitors to think rather of suffering with him: 46 and restoreth to Bartimæus his sight.

Ver. 21. *And Jesus regarding him, with a benignant and pleasant countenance, loved him, showed him marks of His love, taking his hand and smiling upon him, embracing and kissing him.*

One thing is wanting unto thee, namely, for the perfection of a holy and evangelical life.

Follow Me. The Greek adds, *Taking up thy cross.* The Syriac has, *Take thy cross, and come after Me.*

Ver. 24. *Little children* (Vulg.); the Syriac, *My sons.* By His bland address He softens the hardness of the matter. He is like one who loves his children most dearly; and as such He would tell them the truth in sincerity, and persuade them to renounce riches as a bar to salvation.

That trust in riches. For rich men trust in their riches rather than in God, according to the saying in Proverbs (x. 15), "The substance of a rich man is the city of his strength" (Vulg.). With difficulty, therefore, are they saved, because salvation cometh only from God. Wherefore those who wish to be saved must put their trust in God, and must ask and wait for salvation from Him, as the poor do. For inasmuch as they have no riches in which to trust, they are obliged to place all their hopes in God, according to the words (Ps. xiv. 6), "Ye have shamed the counsel of the poor, because the Lord is his hope." Therefore if rich men wish to be saved, let them turn their hope, their heart, their love from riches, and fix them upon God.

Ver. 30. *Who shall not receive an hundred times as much, now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come life everlasting.* I have explained this hundredfold in S. Matt. xix. 29. Mark here adds, *with*