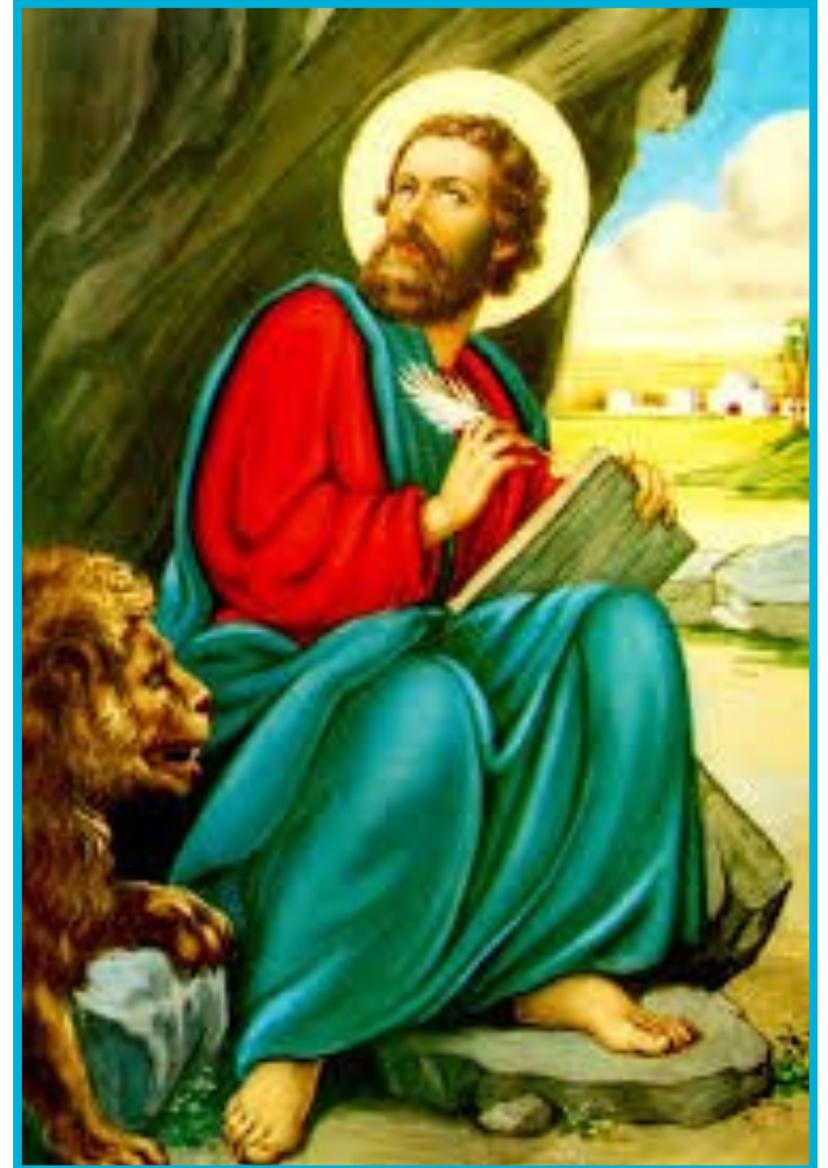




MARK— 6:24

THE GOSPEL OF MARK

CHAPTER 2: 1-28



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 2: 1-28

Douay Rheims Version

Christ heals the sick of the palsy. He calls Matthew and excuses his disciples.

1. And again he entered into Capharnaum after some days.
2. And it was heard that he was in the house, and many came together, so that there was no room; no, not even at the door; and he spoke to them the word.
3. And they came to him, bringing one sick of the palsy, who was carried by four.
4. And when they could not offer him unto him for the multitude, they uncovered the roof where he was; and opening it, they let down the bed wherein the man sick of the palsy lay.
5. And when Jesus had seen their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee.

beginning for man's benefit, and therefore am able for the benefit of man to order, to relax, or to abolish it. This is the fresh and final reason by which Christ proves to the Scribes that it was lawful to pluck the ears of corn on the Sabbath to satisfy hunger."

Mystically: Says Theophylact, Christ healing on the Sabbath signifies that those who have rest in their passions are able to heal sinners agitated by their passions, and lead them to virtue. More fully Bede. The disciples, he says, are teachers. The corn means those planted in the faith, whom the teachers visit, and hungering for their salvation, pluck away from earthly things. And by *their hands, i.e.*, by their examples, they bring them away from the lust of the flesh, as it were out of husks. They eat them, that is, they incorporate them as members into the Church. And they do it upon the Sabbath, because this is for the hope of future rest.

6. And there were some of the scribes sitting there, and thinking in their hearts:
7. Why doth this man speak thus? he blasphemeth. Who can forgive sins, but God only?
8. Which Jesus presently knowing in his spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts?
9. Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk?
10. But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)
11. I say to thee: Arise, take up thy bed, and go into thy house.
12. And immediately he arose; and taking up his bed, went his way in the sight of all; so that all wondered and glorified God, saying: We never saw the like.
13. And he went forth again to the sea side; and all the multitude came to him, and he taught them.
14. And when he was passing by, he saw Levi the son of Alpheus sitting at the receipt of custom; and he saith to him: Follow me. And rising up, he followed him.
15. And it came to pass, that as he sat at meat in his house, many publicans and sinners sat down together with Jesus and his disciples. For they were many, who also followed him.
16. And the scribes and the Pharisees, seeing that he ate with publicans and sinners, said to his disciples: Why doth your master eat and drink with publicans and sinners?
17. Jesus hearing this, saith to them: They that are well have no need of a physician, but they that are sick. For I came not to call the just, but sinners.
18. And the disciples of John and the Pharisees used to fast; and they come and say to him: Why do the disciples of John and of the Pharisees fast; but thy disciples do not fast?
19. And Jesus saith to them: Can the children of the marriage fast, as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.
20. But the days will come when the bridegroom shall be taken away from them; and then they shall fast in those days.
21. No man seweth a piece of raw cloth to an old garment: otherwise the new piecing taketh away from the old, and there is made a greater rent.
22. And no man putteth new wine into old bottles: otherwise the wine will burst the bottles, and both the wine will be spilled, and the bottles will be lost. But new wine must be put into new bottles.
23. And it came to pass again, as the Lord walked through the corn fields on the sabbath, that his disciples began to go forward, and to pluck the ears of corn.
24. And the Pharisees said to him: Behold, why do they on the sabbath day that which is not lawful?

25. And he said to them: Have you never read what David did when he had need, and was hungry himself, and they that were with him?

26. How he went into the house of God, under Abiathar the high priest, and did eat the loaves of proposition, which was not lawful to eat but for the priests, and gave to them who were with him?

27. And he said to them: The sabbath was made for man, and not man for the sabbath.

28. Therefore the Son of man is Lord of the sabbath also.

1 Christ healeth one sick of the palsy, 14 calleth Matthew from the receipt of custom, 15 eateth with publicans and sinners, 18 excuseth his disciples for not fasting, 23 and for plucking the ears of corn on the Sabbath-day.

Ver. 1. *And again He entered into Capernaum after some days. A few MSS. read, after eight days.*

Ver. 2. *And many came together, so that there was no room, &c.* See what is said in the Introduction to this Gospel.

Ver. 5. *Son, thy sins are forgiven thee.* Hear Bede, "When He is about to heal, He first forgives the man his sins, to show that he was suffering for his faults." For men are afflicted with bodily ills, either for the increase of merit, as Job and the martyrs; or for the preservation of humility, as Paul; or for the correction of sin, as the sister of Moses, and this paralytic; or for the glory of God, as the man who was born blind; or for a beginning of damnation, as Herod.

Bede adds that this paralytic was carried by four bearers, to signify that a man in the faith of his soul is lifted up by four virtues to deserve soundness, namely, by prudence, fortitude, justice, and temperance.

Ver. 14. *He saw Levi (the son) of Alphæus, i.e.,* He saw Matthew, who by another name is called Levi before he was called by Christ, for after his vocation he is always called Matthew. *Of Alphæus, i.e.,* the son, as the Syriac expresses it. This Alphæus is a different person from the Alphæus who was the husband of Mary of Cleopas, who was the father of James the Less and Jude (*Matt. x. 3*). Luke and Mark call Matthew Levi, out of regard for his good name, because this name of Levi was known but to few. But he calls himself Matthew, to humiliate himself, and to profess openly that he was a sinner and a publican.

And rising up, &c., i.e., leaving everything. Wherefore Bede saith, "He left his own possessions who was wont to seize those of others. He left also the accounts of his taxes imperfect, and not cast up, because the Lord had so inflamed him that he straightway followed Him who called him."

Ver. 26. *Under Abiathar.* You will say that it is said in I Sam. xxi. 6 that this was done under Ahimelech, the father of Abiathar. I answer, first, that Abiathar was even then the pontiff together with his father, because when his father was absent, or sick, or otherwise engaged, he discharged the High Priest's office; and he was shortly to succeed his father, at his death, in the pontificate. Listen to Bede: That the Lord calls Abiathar the High Priest instead of Ahimelech involves no discrepancy, for both were on the spot when David came and asked for and received the loaves. And when Ahimelech was slain by Saul, Abiathar fled to David, and was his companion through the whole of his exile. Afterwards, when David was king, he received the rank of the high-priesthood; and continuing in the pontificate during the whole of David's reign, he became much more celebrated than his father, and so was more worthy to be called High Priest by the Lord, even during his father's lifetime.

Second, and better, It is clear from Scripture that both father and son bore both names, and were called sometimes Abiathar, sometimes Ahimelech. This appears from 2 Sam. viii. 17, 1 Chron. xviii. 16 and xxiv. 6. So Jansen, Toletus, &c.

The Sabbath was made (Syr. created) for man, &c. That is, the Sabbath was instituted for the benefit of man, that man, by the rest of the Sabbath, should refresh and restore his body, fatigued by the continuous labour of six days of the week; and that he should apply his mind to the things which concern his eternal salvation, such as hearing and meditating upon the law of God. The force of the argument is this: Since the Sabbath was instituted for the sake of man, and not man for the sake of the Sabbath, therefore, if the Sabbatical rest be hurtful to man, it must be abandoned, and the labour undertaken that man may be benefited. Therefore rightly do I permit My disciples to engage in the moderate labour of plucking the ears of corn on the Sabbath, to satisfy their hunger. For it is better that the rest of the Sabbath should be broken than that men should perish.

Therefore the Son of Man, &c. Some understand the *therefore* in this place as properly inferential from what has gone before, thus: Since the Sabbath was made for man, and the Son of Man, that is, Christ, is Lord of all men, and of all things which pertain to man's health, therefore He is Lord also of the Sabbath, so as to be able to dispense from it. But it is better and simpler to take the *therefore* not as *inferential*, but as *complementary for lastly, in short*. Wherefore the Arabic so translates, and makes the passage of the following effect: "Lastly, the Son of Man, that is, I, Christ, because I am the Messias and God, am Lord of the Sabbath, I who instituted it at the