

Peter Remembers — Texts #3

Acts 15 ³² Now Judas and Silas (Σίλας — κλήϊψ — λιῆψ), themselves being prophets also, exhorted and strengthened the brethren with many words. ³³ And after they had stayed [in Antioch] for a time, they were dispatched back with greetings from the brethren to the apostles. ³⁴ However, it seemed good to Silas to remain there. ³⁵ Paul and Barnabas also remained in Antioch, teaching and preaching the word of the Lord, with many others also. ³⁶ Then after some days Paul said to Barnabas, “Let us now go back and visit our brethren in every city where we have preached the word of the Lord and see how they are doing.” ³⁷ Now Barnabas was determined to take with them John called Mark. ³⁸ But Paul insisted that they should not take with them the one who had departed from them in Pamphylia and had not gone with them to the work. ³⁹ Then the contention (παροξυσμός) became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus; ⁴⁰ but Paul chose Silas and departed, being commended by the brethren to the grace of God. ⁴¹ And he went through Syria and Cilicia, strengthening the churches.

Acts 16 ¹ Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. ² He was well spoken of by the brethren who were at Lystra and Iconium. ³ Paul wanted to have him go on with him. . . . ⁴ And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem.



Acts 16 ⁶ Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. ⁷ After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them. ⁸ So passing by Mysia, they came down to Troas.

Acts 16 ¹⁹ . . . they seized Paul and Silas and dragged them into the marketplace to the authorities. . . . ²⁵ But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

Acts 17 ¹⁰ Then the brethren immediately sent Paul and Silas away by night to Berea. . . . ¹⁴ Then immediately the brethren sent Paul away, to go to the sea; but both Silas and Timothy remained there. ¹⁵ So those who conducted Paul brought him to Athens; and receiving a command for Silas and Timothy to come to him with all speed, they departed.

Acts 18 ⁵ When Silas and Timothy had come from Macedonia, Paul was compelled ¹by the Spirit, and testified to the Jews that Jesus is the Christ.

1 Thessalonians 1 ¹ Paul, Silvanus (Σιλουανός), and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ, grace to you and peace from God our Father and the Lord Jesus Christ.

2 Thessalonians 2 ¹ Paul, Silvanus, and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ, ² Grace to you and peace from God our Father and the Lord Jesus Christ.

2 Corinthians 1 ¹⁹ For the Son of God, Jesus Christ, who was preached among you by us—by me, Silvanus, and Timothy—was not Yes and No, but in Him was Yes.

1 Peter 1 ¹ Peter, an apostle of Jesus Christ, to the pilgrims of the διασποράς in Pontus, Galatia, Cappadocia, Asia, and Bithynia, ² chosen according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ, grace to you and may peace abound..

1 Peter 5 ¹² By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand. ¹³ She who is in Babylon, elect together with you, greets you; and so does Mark my son.

Eusebius of Caesarea, 3.39.15 (Papias of Hierapolis) - This also the presbyter said: Mark, having become the interpreter of Peter (ἑρμηνευτῆς Πέτρου γενόμενος), wrote down accurately, though not in order, whatsoever he remembered (ἐμνημόνευσεν) of the things said or done by Christ. For he neither heard the Lord nor followed him, but afterward, as I said, he followed Peter, who adapted his teaching to the needs of his hearers, but with no intention of giving a connected account of the Lord's discourses, so that Mark committed no error while he thus wrote some things as he remembered (ἀπεμνημόνευσεν) them. For he was careful of one thing, not to omit any of the things which he had heard, and not to state any of them falsely. These things are related by Papias concerning Mark.

The Anti-Marcionite Prologue - Mark held forth (*adseruit*), who was also named stubby-fingers (*colobodactylus*), on account that he had in comparison to the length of the rest of his body shorter fingers. He was a disciple and interpreter of Peter (*discipulus et interpretis fuit Petri*), whom he followed just as he heard him report. When he was requested at Rome by the brethren, he briefly wrote this gospel in parts of Italy. When Peter heard this, he approved and affirmed it by his own authority for the reading of the church. Truly, after the departure of Peter (*post discessum Petri*), this gospel which he himself put together having been taken up, he went away into Egypt and, ordained as the first bishop of Alexandria, announcing Christ, he constituted a church there. It was of such teaching and continence of life that it compels all followers of Christ to imitate its example.

Irenaeus of Lyons, *Against the Heresies* 3.1.2 - After their [Peter's and Paul's] departure (ἔξοδον), Mark, the disciple and interpreter of Peter (ὁ μαθητῆς καὶ ἑρμηνευτῆς Πέτρου), also handed down to us in writing what had been preached by Peter.

An Outline of the Gospel according to St. Mark

Introduction (1:1-13): Jesus is introduced *to the reader* as God's Son, especially in verses 1 & 11.

Part I. The mystery of Jesus as Messiah is progressively revealed to the others in the story, first the demons and then the disciples. In this section there are three parts, each beginning with a summary, containing a pericope about the disciples, and ending with some mention of unbelief, called blindness or hardness of heart. This first half of the Gospel of Mark closes with Peter's Confession of Jesus as Messiah, which leads immediately into the second half of the Gospel.

- A. Jesus with the crowd and the Jewish Leaders (1:14—3:6)
 - 1. *Summary* of the Gospel (1:14-15)
 - 2. The Call of the First *Disciples* (1:16-20)
 - 3. The Teaching of Jesus With Power and Miracles (1:21-45)
 - 4. The First Disputes with the Enemies (2:1—3:5)
 - a. Forgiveness of the Paralytic (2:1-12)
 - b. The Tax Collectors (2:13-17)
 - c. The Question of Fasting (2:18-22)
 - d. Lord of the Sabbath (2:23-28)
 - e. The Man with the Withered hand (3:1-5)
 - 5. The *Unbelief* of the Pharisees (3:6)

- B. Jesus and the Disciples (3:7—6:6a)
 - 1. *Summary* of Healings and Exorcisms (3:7-12)
 - 2. The Choice of the Twelve (3:13-19)
 - 3. Jesus Withdraws with His *Disciples* (3:20-35)
 - 4. Jesus Teaches His *Disciples*
 - a. By Four Parables (4:1-34)
 - b. By Four Miracles (4:35—5:43)
 - 5. The *Unbelief* of Jesus' Compatriots (6:1-6a)

- C. The Messiah is Revealed to His Disciples (6:6b—8:26)
 - 1. *Summary* of Healings (6:6b)
 - 2. The Mission of the Twelve (6:7-13)
 - 3. Jesus and John the Baptist (6:14-29)
 - 4. The Bread Cycles in Parallel
 - a. The First Cycle (6:30—7:37)
 - The Multiplication of the Loaves (6:30-44)
 - The Boat Trip (6:45-56)
 - The Dispute with the Pharisees (7:1-13)
 - A Discourse on Bread (7:14-30)
 - The Healing of Speech and Hearing (7:31-37)

- b. The Second Cycle (8:1-30)
 - The Multiplication of the Loaves (8:1-9a)
 - The Boat Trip (8:9b-10)
 - The Dispute with the Pharisees (8:11-13)
 - A Discourse on Bread (8:14-21)
 - The Healing of Sight (8:22-26) (cf. 10:46-52)

The End of Part I: Jesus Confessed as Messiah (8:27-30)

Part II. The Sufferings of the Son of Man, and the Resurrection of the Lord

A. Three Prophecies of the Passion and Resurrection (8:27—10:52)

The important word in this section is “way” (*hodos*), referring to the Way of the Cross. This word appears in 8:27; 9:33-34; 10:17,32,46,52. It indicates the theme. This section finishes with the second enlightenment of a blind man, who then “follows” Jesus on the “way.”

1. The First Prophecy
 - a. The Passion and Resurrection Foretold (8:31)
 - b. The Disciples Fail to Understand the Cross (8:32-33)
 - c. Jesus Instructs About the Cross (8:34—9:1)
 - d. The Transfiguration and Elijah (9:2-13)
 - e. The Healing of the Epileptic Child (9:14-29)
 2. The Second Prophecy
 - a. The Passion and Resurrection Foretold (9:30-31)
 - b. The Disciples Fail to Understand the Cross (9:32-34)
 - c. Jesus Instructs About the Cross (9:35-57)
 - d. Marriage, Children, Economy (10:1-31)
 3. The Third Prophecy
 - a. The Passion and Resurrection Foretold (10:33-34)
 - b. The Disciples Fail to Understand the Cross (10:35-37)
 - c. Jesus Instructs About the Cross (10:38-45)
 - d. The Healing of Sight (8:10:46-52) (cf. 8:22-26)
- B. The Revelation in Jerusalem (11:1—12:37)
1. The Messianic Entry (11:1-11)
 2. The Fig Tree and the Temple (11:12-25)
 3. The Final Disputes with the Enemies (11:27-33)
 - a. The Priests and Others: Jesus’ Authority (11:13—12:12)
 - b. The Herodians and Pharisees: Tribute to Caesar (12:13-17)
 - c. The Sadducees: The Resurrection (12:18-27)
 - d. The Scribes: The First Commandment (12:28-34)
 - e. Jesus Raises a Question About David (12:35-37)
 - f. Jesus Denounces the Enemies (12:38-40)
 - g. The Widow’s Mite: Link with the Next Discourse (12:41-44)

C. The Eschatological Discourse (13:1-37)

D. The Death of the Son of Man (14:1—16:8)

1. The Plot, Anointing, and Betrayal (14:1-11)
2. The Last Supper (14:12-25)
3. The Agony in the Garden (14:26-52)
4. The Trial by the Sanhedrin (14:53-65)
5. The Denials of Peter (14:66-72)
6. The Trial by Pilate (15:1-15)
7. The Way of the Cross and the Death of Jesus (15:16-41)
8. The Burial of Jesus (15:42-47)

E. The Resurrection of the Lord (16:1-20)

1. The Empty Tomb (16:1-8)
2. The Post Resurrection Appearances (16:9-20)