

## Peter Remembers 21

### An Outline of the Gospel according to St. Mark

Introduction (1.1-13). Jesus is introduced to the reader as God's Son

Part I. The mystery of Jesus as Messiah is progressively revealed

- 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 Five Controversy Stories (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)
      - A 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)
      - The Unbelief of the Disciples and A Discourse on Bread (8.14-21)
      - A Healing of Sight (8.22-26; cf. 10.46-52)

The Markan Juncture. Jesus Confessed as Messiah (8.27-30)

Part II. The Sufferings of the Son of Man, and the Resurrection of the Lord  
(8.31 — 16.20)

A. Three Prophecies of the Passion and Resurrection (8.31—10.52)

1. The First Prophecy

**a. The Passion and Resurrection Foretold (8.31)**

**b. Failure to Understand the Cross (8.32-33)**

**c. Instruction 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. Failure to Understand the Cross (9.32-34)

c. Instruction 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. Failure to Understand the Cross (10.35-37)

c. Instruction About the Cross (10.38-45)

d. The Healing of Sight (10.46-52; cf. 8.22-26)

B. The Final Week (11.1—16.20)

Sunday — 11.1-11

Monday — 11.12-19

Tuesday — 12.20—13.37

Wednesday — 14.1-11

Thursday — 14.12-72

Friday — 15.1-47

Sabbath —

Sunday — 16

**Mark 8** <sup>31</sup> And he began to teach them (ἤρξατο διδάσκειν) that the Son of Man must (δεῖ) suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again. <sup>32</sup> He spoke this word boldly (παρρησίᾳ τὸν λόγον ἐλάλει). Then Peter took him aside and began to rebuke him (ἤρξατο ἐπιτιμᾶν αὐτῷ). <sup>33</sup> But when he had turned around and looked at his disciples, he rebuked Peter (ἐπετίμησεν Πέτρῳ), saying, “Get behind me, Satan! For you are not mindful (οὐ φρονεῖς) of the things of God, but the things of men.”

**Mark 8** <sup>34</sup> When he had summoned the people with his disciples, he said to them, “Whoever desires to come after me (ὀπίσω μου), let him deny himself, and take up his cross, and follow me (ἀκολουθεῖτω μοι). <sup>35</sup> For whoever desires to save his ψυχὴν will lose it, but whoever loses his ψυχὴν for my sake and the gospel’s will save it. <sup>36</sup> For what will it profit a man if he gains the whole world and loses his ψυχὴν? <sup>37</sup> Or what will a man give in exchange for his ψυχῆς? <sup>38</sup> For whoever is ashamed (ἐπαισχυνθῆ) of me and my words in this adulterous and sinful generation, of him the Son of Man also will be ashamed (ἐπαισχυνθήσεται) when he comes in the glory of his Father with the holy angels.”

**1 Peter 1** <sup>6</sup> In this [the power of God] you greatly rejoice, [though] now for a little while (ὀλίγον ἄρτι), if need be (εἰ δεόν), you have been grieved by sundry trials (λυπηθέντες ἐν ποικίλοις πειρασμοῖς), <sup>7</sup> that the proof of your faith, much more precious than gold (τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσοῦ) that perishes, tested by fire (διὰ πυρὸς δὲ δοκιμαζομένου), may be found to praise, honor, and glory at the revelation of Jesus Christ, <sup>8</sup> whom having not seen you love.

**1 Peter 2** <sup>20</sup> . . . But when you do good and suffer, if you take it patiently, this is commendable before God. <sup>21</sup> For to this you were called, because Christ also suffered for your sake (ὑπὲρ ὑμῶν), leaving you a model (ὑπογραμμὸν — Vg *exemplum*), that you should follow in his steps (ἐπακολουθήσητε τοῖς ἵχνεσιν αὐτοῦ) . . .

**1 Peter 4** <sup>12</sup> Beloved, be not surprised (μὴ ξενίζεσθε) at the burning process that is happening among you (τῇ ἐν ὑμῖν πυρώσει . . . γινομένη) unto your trial (πρὸς πειρασμὸν ὑμῖν), <sup>13</sup> but rejoice in that you share of Christ’s sufferings (κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν), that when his glory is revealed, you may also be glad with exceeding joy. <sup>14</sup> If you are reviled for the name of Christ, you are blessed (εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ μακάριοι), for the Spirit of glory and of God rests upon you.

**NKJ 1 Peter 4** <sup>12</sup> Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; <sup>13</sup> but rejoice to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy. <sup>14</sup> If you are reproached for the name of Christ, blessed *are you*, for the Spirit of glory and of God rests upon you.