

## Peter Remembers 24

### 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. The Journey to the Cross — A Geographical Sequence (8.31—10.52)

1. The First Prophecy (Peter)
  - 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 (John)
  - a. The Passion and Resurrection Foretold (9.30-31)
  - b. Failure to Understand the Cross (9.32-34)
  - c. Instruction About the Cross (9.35-51)
  - d. Marriage and Children (10.1-16)
  - e. The Impediment of Wealth (10.17-31) —
3. The Third Prophecy (James and John)
  - 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 — A Chronological Sequence (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
  - Matins — 15.1
  - Third Hour — 15.25
  - Sixth Hour — 15.33
  - Ninth Hour — 15.34
  - Vespers — 15.42
- Sabbath —
- Sunday — 16.1-20

**Mark 10** <sup>32</sup> Now they were on the way (ἐν τῇ ὁδῷ), going up to Jerusalem, and Jesus was going before them; and they were bewildered (ἐθαμβοῦντο). And as they followed they were afraid (ἀκολουθοῦντες ἐφοβοῦντο). Then he took the twelve aside again and began to tell them the things that would happen to him: <sup>33</sup> “Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn him to death and deliver him to the Gentiles; <sup>34</sup> and they will mock him and scourge Him, and spit on him, and kill him. And the third day he will rise again.

**Mark 10** <sup>35</sup> Then James and John, the sons of Zebedee, came to him, saying, “Teacher, we want you to do for us whatever we ask.” <sup>36</sup> And he said to them, “What do you want Me to do for you?” <sup>37</sup> They said to him, “Grant us that we may sit, one on your right hand and the other on your left, in your glory.” <sup>38</sup> But Jesus said to them, “You do not know what you ask. Are you able to drink the cup that I drink and be baptized with the baptism that I am baptized with?” <sup>39</sup> They said to him, “We are able.” So Jesus said to them, “You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized; <sup>40</sup> but to sit on my right hand and on my left is not mine to give, but it is for those for whom it is prepared.”

**Luke 12** <sup>49</sup> “I came to send fire on the earth, and how I wish it were already kindled! <sup>50</sup> But I have a baptism to be baptized with, and how distressed I am till it is accomplished!

**Mark 14** <sup>35</sup> He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from him. <sup>36</sup> And He said, “Abba, Father, all things are possible for you. Take this cup away from me; nevertheless, not what I will, but what you will.”

**Clement of Alexandria, *The Teacher* 1.6** — Besides, also, the completion of his own passion he gently (καταχρηστικῶς) called a cup, when he alone had to drink and drain it.

**Romans 6** <sup>1</sup> What shall we say then? Shall we continue in sin that grace may abound? <sup>2</sup> Certainly not! How shall we who died to sin live any longer in it? <sup>3</sup> Or do you not know that as many of us as were baptized into Christ Jesus were baptized into his death (εἰς τὸν θάνατον αὐτοῦ)? <sup>4</sup> Therefore we were buried with him (συνετάφημεν οὖν αὐτῷ) through baptism into death (εἰς τὸν θάνατον), that as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

**Colossians 2** <sup>11</sup> In him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, <sup>12</sup> buried with him (συνταφέντες αὐτῷ) in baptism, in which you also were jointly raised (συνηγέρθητε) through faith in the working of God, who raised him from the dead.

**John Chrysostom, *Homilies on First Corinthians* 36** — Since that along with martyrdom He requires also this, is what He elsewhere strongly intimates, thus saying, You shall indeed drink of my cup, and be baptized with the baptism that I am baptized with; that is, you shall be martyrs (μαρτυρέσετε), you shall be slain for my sake.

**John Chrysostom, *Homilies on Matthew 65*** — What then says he? You shall drink indeed of my cup, and be baptized with the baptism that I am baptized with. Great blessings did he foretell to them. His meaning is, you shall be counted worthy of martyrdom, and shall suffer these things which I suffer; you shall close your life by a violent death, and in these things you shall be partakers with me.

**The Martyrdom of Polycarp 14** — And, with his hands bound behind him, he, like a ram from a large flock, marked for sacrifice (ἐπίσημος . . . εἰς προσφοράν), prepared as a burnt offering acceptable to God (ὀλοκαύτωμα δεκτὸν τῷ Θεῷ ἡτοιμασμένον), gazed into heaven and said, “Lord God Almighty (Κύριε ὁ Θεὸς παντοκράτωρ), Father of your beloved and blessed child (ὁ τοῦ ἀγαπητοῦ καὶ εὐλογητοῦ παιδός σου Πατὴρ) Jesus Christ, by whom we have received the knowledge of you, God of angels and powers and of every creature and of the whole race of the righteous who live in your presence, I bless you (εὐλογῶ σε) that you have counted me worthy of this day and this hour, that I should have a part in the number of the **martyrs** (ἐν ἀριθμῷ τῶν μαρτύρων), in the cup of your Christ (ἐν τῷ ποτηρίῳ τοῦ Χριστοῦ σου), unto the resurrection of eternal life

**Tertullian, *Scorpiace 12.10*** — When great Babylon likewise is represented as drunk with the gore of the saints (*ebria sanctorum cruore*), doubtless the provisions necessary for her drunkenness are furnished by cups of martyrdoms (*martyriorum poculis*).

**Cyprian of Carthage, *Letters 57 (or 53).2, to Cornelius of Rome*** — And, as the Eucharist is appointed for this very purpose that it may be a safeguard for those who receive it, that we may arm those whom we wish to be safe against the adversary with the protection of the Lord's abundance, how do we teach or prompt them to shed their blood in confession of his name, if we deny to those who are about to enter on warfare the blood of Christ? Or how do we make them fit for the cup of martyrdom (*de martyrii poculo*), if we do not first admit them to drink, in the Church, the cup of the Lord (*poculum Domini*) by the right of communion (*iure communicationis*)?

#### **LXX Psalms 115** —

What shall I render (ἀνταποδώσω) to the Lord  
For all the things he has rendered (ἀνταπέδωκέ) to me?  
The cup of salvation I will take up  
ποτήριον σωτηρίου λήψομαι  
And I will call upon the name of the Lord.  
I will offer my prayers to the Lord  
τὰς εὐχάς μου  
In the presence of all his people.  
Precious before the Lord  
τίμιος ἐναντίον Κυρίου  
Is the death of his holy ones  
ὁ θάνατος τῶν ὁσίων αὐτοῦ

**Athanasius, *Paschal Letters* 5.3** — For of old time, 'death reigned from Adam to Moses;' but now the divine voice has said, 'Today shall you be with me in Paradise.' And the saints, being sensible of this, said, 'Except the Lord had helped me, my soul had almost dwelt in hell.' Besides all this, being powerless to make a return, he yet acknowledged the gift, and wrote finally, saying, 'I will take the cup of salvation, and call on the name of the Lord; precious in his sight is the death of his saints. ' With regard to the cup, the Lord said, 'Are you able to drink of that cup which I am about to drink of?' And when the disciples assented, the Lord said, 'You shall indeed drink of my cup; but that you should sit on my right hand, and on my left, is not mine to give; but to those for whom it is prepared.'