

First Sunday in Lent February 18, 2018

Year B – the Gospel of Mark

LUTHERAN

LIVING THE ^ LECTIONARY

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the
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February 15, 2018 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134

Presented as a part of the bible study/worship at a weekday service (currently on Fridays at 7:00pm) in a house church setting, bi-weekly at an assisted living site, St. Philip Lutheran Church, Cleveland (First Sunday of the month at 11:00am) and used by Lutherans in Africa. Contact puritaspastor@hotmail.com for details.



<https://www.youtube.com/watch?v=OZzfA6Vkzvl>

Hymn of the Day

Lutheran Service Book (LSB) 656/657 The Lutheran Hymnal (TLH) 262

“A mighty fortress is our God”

The 500th Anniversary of the Reformation inspired many to sing and/or write an arrangement for this hymn. Just enjoy the music.

<https://www.youtube.com/watch?v=SjvVaoNHU6A> Arrangement by Paul Manz for organ

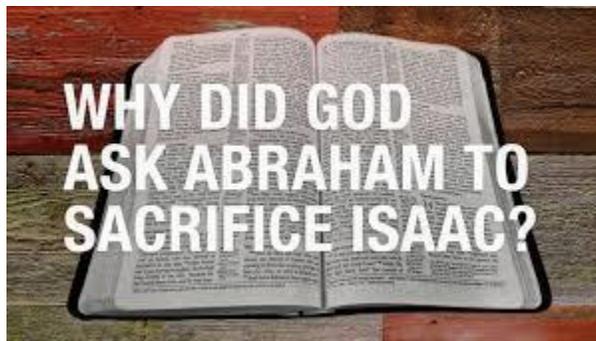
<https://www.youtube.com/watch?v=no8b4X2pX3o> "Organist Diane Bish is joined by the Dallas Brass in live concert."

<https://www.youtube.com/watch?v=FGf-HH2eDzY> Orchestral Arrangement for Reformation 500 [ssngai](#)

https://www.youtube.com/watch?v=L0atf_0bjOU "Redeemer Lutheran College (Australia) was proud to be a part of the Reformation 500 Celebration Concert held at St Peters Lutheran College on Saturday 29 July, together with 5 other Lutheran Colleges including Faith Redlands, Grace Rothwell & Caboolture, St Peters Indooroopilly & Springfield. The highlight of the night was a mass choir of 350 students conducted by Redeemer's David Law."

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, [English Standard Version \(ESV\)](#) Copyright © 2001 by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)



<http://marshill.se/marhill/media/luke/how-jesus-taught-the-bible/why-did-god-ask-abraham-to-sacrifice-isaac>

Genesis 22:1-18; Revised Common Lectionary (RCL), Genesis 9:8-17 (Next Week: Genesis 17:1-7, 15-16; RCL, the same reading)

"Let us consider Abraham.

"After these things, God tested Abraham." See. That's what God does to those whom He calls. He tests them. When God tests us it always means the same thing – something must die. It wouldn't be so bad if God tested our knowledge of the faith. Then we could prepare by reading the right books and memorizing the right verses of scripture. We could get God off our back with right answers.

But God's tests are always tests of faith. It's always about what you do when you have no answers and nothing makes sense and you can't see how this is going to end. Do you trust God with your whole heart and mind and soul and command your body to obey His Word even though you don't get it – even though you don't see the point?..."

<http://lcrwtvl.org/2012/02/sermon-lent-1-consider-abraham-genesis-221-18-22612/> Rev. Paul Nielsen, the Lutheran Church of the Resurrection, [located in Waterville, Maine.](#)

The Sacrifice of Isaac

22 After these things God tested Abraham and said to him, “Abraham!” And he said, “Here I am.”² He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.”³ So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him.⁴ On the third day Abraham lifted up his eyes and saw the place from afar.⁵ Then Abraham said to his young men, “Stay here with the donkey; I and the boy^[a] will go over there and worship and come again to you.”⁶ And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together.⁷ And Isaac said to his father Abraham, “My father!” And he said, “Here I am, my son.” He said, “Behold, the fire and the wood, but where is the lamb for a burnt offering?”⁸ Abraham said, “God will provide for himself the lamb for a burnt offering, my son.” So they went both of them together.

⁹ When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood.¹⁰ Then Abraham reached out his hand and took the knife to slaughter his son.¹¹ But the angel of the LORD called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.”¹² He said, “Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me.”¹³ And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son.¹⁴ So Abraham called the name of that place, “The LORD will provide”;^[b] as it is said to this day, “On the mount of the LORD it shall be provided.”^[c]

¹⁵ And the angel of the LORD called to Abraham a second time from heaven¹⁶ and said, “By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son,¹⁷ I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his^[d] enemies,¹⁸ and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.”

- a. [Genesis 22:5](#) Or *young man*; also verse [12](#)
- b. [Genesis 22:14](#) Or *will see*
- c. [Genesis 22:14](#) Or *he will be seen*
- d. [Genesis 22:17](#) Or *their*

“...What is your Isaac?”

God will provide for you and me in all circumstances, no matter how bad, no matter how seemingly impossible, the Lord God will provide for us what we need. For that is the promise of the Lord.

A transition: God hates child sacrifice. God knew that Isaac would *not* be sacrificed as a burnt offering. God hated child sacrifice in the Canaanite religion. Child sacrifice was detestable to God, abominable to God, a heinous sin to God. God was testing Father Abraham to see whom he loved more: God or the child.

There are three points to this text:

First, we are to learn to fear God as Abraham feared God.

At the heart of the text is this line: “Don’t you touch the boy, Abraham. For I now see that you fear God above all things.” The first commandment is this: you are to have no other gods before me. And that includes your children and family. Martin Luther, in his explanation of this commandment, said that we are to fear, love and trust God above all things.

Nowadays, in our Christian faith, we know what it means to love God. We know what it means to trust God. But I am not sure that we know what it means to fear God. That is what I would like to talk with you about today: what does it mean to fear God? ...

It does not mean to have a phobia of God...

It means to have this deep awareness of the awesomeness of God around you, the awesome power of the ocean, the awesome power of the universe. This feeling lives inside of you, this feeling of the awesomeness of God all around you on every side. That power could consume you in a millisecond...

Secondly, in this passage for today, we are invited to surrender our most precious possessions to God.

What was it that Abraham loved more than anything else in the world? I think it was Isaac. I believe that Abraham loved Isaac more than his wife, more than all his material possessions, more than life itself... In the text for today, there came that time in Abraham’s life when he finally surrender his son, his Isaac, to God. He surrendered his most valuable possession to God...

...To surrender your life does not mean to have that happen in a definable moment in time e.g. such and such a date and such and such a time. But somewhere along the line, it is my prayer that you will not only fear God the way Abraham feared God, but that you will surrender your life in the way that Abraham surrender his son Isaac to God...

Third point. It is my experience when we live with the awareness of the awesomeness of God and when we have surrendered everything in life to God, THEN God seems to use us more fully for his purposes for our life. Abraham was blessed to be a blessing to this world, and when he finally surrendered Isaac, I believe that God was able to use Abraham’s life more fully... as we surrender life around us to God,... we are used more fully for his purposes.

In conclusion, I ask you one question: What is your Isaac? What is your most valuable possession or possessions in this world? Your family? Your spouse? Your children? Your job? Your house? Your pleasures? What is your most valuable possession? Could it be that you have become preoccupied with those possessions, that those possessions have become the center of your life so that you no longer fear God? It just may be that God will say to you, “I believe that it is time that we take a walk and I will put you to the test to see what you love most in life.” Amen.

http://www.sermonsfromseattle.com/series_b_abraham_and_isaac_GA.htm Pastor Edward F. Markquart has been the pastor of Grace Lutheran Church since 1973. This congregation is one of the largest worshipping congregations on the West coast.

A side note about this story found at the same website:

“The Koran and Abraham's Sacrifice

God never ordered Abraham to sacrifice his son

Traditional Muslim Scholars have been teaching the Muslims that God inspired Abraham to sacrifice his son Ismail by slaughtering him with a knife. This is completely against what the Quran states clearly and perfectly.

While this gross crime of a father slaughtering his own son is mentioned in the Bible, it is not supported by the Quran. These teachings of the traditional Muslim scholars are only a reflection of the outside corruption and Jewish influence on the early Muslim scholars...

Instead of teaching the Quran, these scholars tried to explain the Quran by using the Bible, despite the information given to them by God in the Quran. Quran teaches that the Bible had been corrupted and should be viewed only in light of the Quran and not vice versa...”

Psalm 25:1-10; RCL, the same reading (Psalm 22:23-31; RCL, the same reading)

“...To prosper in God is to adopt a stance in life that is embodied and embedded in prayer. "To you, O Lord, I lift my soul," the psalmist declares (25:1). Anyone who has regularly sung Psalm 141 as part of Vespers or Evening Prayer will find in these simple words a profound description of prayer. To lift up one's soul to God is shorthand for lifting up one's hands in an outstretched position in prayer. The gesture signifies holding one's conscious identity, one's life, outstretched to God in sole and complete dependence upon God and God's help. To pray, "To you, O Lord, I lift up my soul" (25:1) "is a psalmic synonym for 'In you I trust' (verse 2) ... and 'I wait for you' (verses 3-5, 21).”² To prosper in God is to own and acknowledge one's utter dependence upon God...”

https://www.workingpreacher.org/preaching.aspx?commentary_id=618 [Craig A. Satterlee](#)

Bishop, North/West Lower Michigan Synod, Lansing, Mich.

Teach Me Your Paths^[a] Of David.

25 To you, O LORD, I lift up my soul.

² O my God, in you I trust;

let me not be put to shame;

let not my enemies exult over me.

³ Indeed, none who wait for you shall be put to shame;

they shall be ashamed who are wantonly treacherous.

⁴ Make me to know your ways, O LORD;

teach me your paths.

⁵ Lead me in your truth and teach me,

for you are the God of my salvation;

for you I wait all the day long.

⁶ Remember your mercy, O LORD, and your steadfast love,
for they have been from of old.

⁷ Remember not the sins of my youth or my transgressions;
according to your steadfast love remember me,
for the sake of your goodness, O LORD!

⁸ Good and upright is the LORD;
therefore he instructs sinners in the way.

⁹ He leads the humble in what is right,
and teaches the humble his way.

¹⁰ All the paths of the LORD are steadfast love and faithfulness,
for those who keep his covenant and his testimonies.

(Continues to verse 22 to complete the acrostic)

- a. [Psalm 25:1](#) This psalm is an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet

The lectionary suggests reading only the first ten verses of the psalm, singling out verse 4 as the antiphon or key verse. The psalm begins like a typical lament, containing an *affirmation of trust* (**verses 1-2**) and *cries for help* (verses 2-3) and requesting that the Lord deal with those persons who are making the psalmist's life miserable (verses **1-3**, the ABC or *aleph, bet, gimel*, the first three letters of this alphabetical plan).

With **verses 4 and 5** (*dalet* and *hey*, the fourth and fifth letters) the psalm shifts into a series of requests for and reflections on *instruction*. Notice the imperative verbs: “*make me to know your ways... teach me your paths... lead me in your truth... teach me*. The psalmist simply doesn't know what to do next. Daily life is described as a “way” (see also Psalms 1; 16:11; and 119:1-3, 105) and the troubled psalmist needs help figuring out how to proceed along that way. In other words, the psalmist doesn't know which way to turn or where to go next!

Verses 4 and 5 and 8 (*chet*) and 9 (*yod*) picture *God as a Teacher*, instructing the one who is praying. Here are some examples of a unique kind of theological education. This time God is not the object of the teaching (theology is “talk about God”). Here God is described as the subject, the one who is teaching; God instructs, leads, and teaches.

This psalm uses the three most important biblical words for sin. Those being taught are described as “sinners” in **verses 7, 8 (*chet, tet*)**, and **18 (*qoph*)**, though the text is broken) all using forms of the word *hata'* which has the basic sense of missing the target. The word is used literally in Judges 20:16, where the reference is to the seven hundred left-handed slingshot marksmen from the tribe of Benjamin who could fire at a hair and not miss.

Behind the word translated *transgressions* in **verse 7** is the Hebrew *pasa'*, which means to rebel, like the rebelling of a teenager against parents (Isaiah 1:2) or of one treaty partner against another (2 Kings 1:1; 3:5, 7). The third word, translated *guilt* in **verse 11 (*lamed*)** is from the Hebrew *'awon* which has the sense of being twisted out of shape (Isaiah 24:1) or bent over, bowed down (Psalm 38:6; Isaiah 21:3). Here, then, are three pictures of life that is not right with God: a life that is not headed in the right direction but is off target, a life of rebellion, and a life twisted out of shape.

The section from verses **6-10** says something about the goodness and faithfulness (*hesed*) of God, which is the basis for the psalmist's trust and hope. Three times there is reference to God's *steadfast love* (**verses 6, 7, 10**), a translation of the Hebrew word *hesed*. That word refers to the Lord's enduring love for the Lord's people. "For his steadfast love endures forever" occurs as the refrain in each verse of Psalm 136. Here are given examples of God's steadfast love, including God's work in creation, in delivering the people from bondage in Egypt, and in guiding them through the wilderness. God's *hesed* also includes providing food for all living creatures (Psalm 136:25).

https://www.workingpreacher.org/preaching.aspx?commentary_id=1690 **James Limburg**
Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

James 1:12-18; RCL, 1 Peter 3:18-22 (*Romans 5:1-11; RCL, Romans 4:13-25*)

"...Some people have thought that the book of James isn't important for Christians, and some have quoted Martin Luther's famous estimation of James as "a letter full of straw." But Luther's remark should be understood in its context. His intention was to observe that there was little or nothing in James preaching the gospel of justification by faith alone... Martin Luther knew and taught exactly what the book of James teaches. The following is from his preface to Romans regarding saving faith: O it is a living, busy active mighty thing, this faith. It is impossible for it not to be doing good things incessantly. It does not ask whether good works are to be done, but before the question is asked, it has already done this, and is constantly doing them. Whoever does not do such works, however, is an unbeliever. He gropes and looks around for faith and good works, but knows neither what faith is nor what good works are. Yet he talks and talks, with many words, about faith and good works. (cited in Moo)..."

In many ways, we listen to the book of James because it echoes the teaching of Jesus. There are at least fifteen allusions to the Sermon on the Mount in James. A man who knew the teaching of Jesus and took it seriously wrote this letter..."

https://www.blueletterbible.org/Comm/archives/guzik_david/studyguide_jam/jam_1.cfm

David Guzik :: Study Guide for James 1

¹² Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him. ¹³ Let no one say when he is tempted, "I am being tempted by God," for God cannot be tempted with evil, and he himself tempts no one. ¹⁴ But each person is tempted when he is lured and enticed by his own desire. ¹⁵ Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.

¹⁶ Do not be deceived, my beloved brothers. ¹⁷ Every good gift and every perfect gift is from above, coming down from the Father of lights*, with whom there is no variation or shadow due to change.^[a] ¹⁸ Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

- a. [James 1:17](#) Some manuscripts *variation due to a shadow of turning*

*"...God is called the Father of lights, with whom there is no shadow or variation due to change (1:17b). This recalls that God is the Giver because God is the Creator. In the beginning he brought light into being and put all the particular lights in the heaven (Genesis 1:3, 14-17). What is

more, this Creator or Father of lights has no "shadow side." For American audiences, this distinguishes God from the Force depicted in Star Wars. You may recall that the Force is said to be an energy field comprised of all living things; and the Force has a dark side. The lives of major characters in Star Wars are shaped by whether they draw on the bright side or the dark side of the Force. In James, however, God does not have this kind of dark side. And God is not simply an energy field that people tap into at their will; God is the Giver who conveys life to them by his will..."

https://www.workingpreacher.org/preaching.aspx?commentary_id=382 **Craig R. Koester**
Vice President of Academic Affairs, Professor and Asher O. and Carrie Nasby Chair of New Testament, Luther Seminary, Saint Paul, Minn.

"One might say, "There are so many temptations out there. The whole world is evil. How do we avoid them?" James gives us some ideas, hints, clues, and instruction. **First, he tells us that we will face temptation...**

Then James says, "God does not tempt us." The apostle says that we are tempted when *our desires* lure us away. The process can then intensify if we are not strong enough, leading to sin and ultimately to death—the [second death](#), not just physical death. We can be deceived right out of our crown if we are not careful, if we are not strong. (This process of temptation is similar to modern advertising. It works the same way because the same "spirit" is behind it.)

Then James says, in verse 16, "Do not be deceived, my beloved brethren." This is a hint that what he has just said tells us something important about not being deceived. He has just told us that God never entices—tempts—us to accept His way by promising to satisfy our desires. Instead, we are enticed when *our* desires lead us to sin. God never tempts us to follow our physical desires for self-gratification...

What does James say next? The next two verses key us in on the thrust of James' thought. He says, 1) God gives good gifts, and He never changes. So His good gifts are always the same...

Next, he says, 2) that He has made us a kind of firstfruits of His creatures...

So James gives us good instruction on how to avoid being deceived. When something is "too good to be true," it is probably not true."

<https://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/30279/eVerseID/30285/>
Richard T. Ritenbaugh [Preventing Deception](#)

THE MARK CHALLENGE – And you are on Chapter Four, verse ?

“The Holy Gospel according to St. Mark, the 1st Chapter”

Mark 1:9-15; RCL, the same reading (Mark 8:27-38; RCL, Mark 8:31-38 or Mark 9:2-9)

Both Matthew and Luke tell of the temptations in their Chapter 4. It takes Matthew eleven verses and Luke thirteen verses. Since Mark covers it in two verses, I guess he wanted it done –

Immediately.

“Somewhere along the line – whether in a college English course or seminary preaching class I can’t quite remember – I was taught to craft a tight, clear theme sentence to guide the whole of the essay or sermon. I’ll confess that I don’t do that every week, but I will this time around. And keeping with the brevity of Mark’s Gospel – and, indeed, his somewhat truncated version of the temptation – I’m going to keep it short: the same Spirit that descends upon Jesus at his baptism now drives him into the wilderness.

Did you ever notice that, by the way? That immediately after his Baptism Jesus is driven – not just led, mind you, but driven – into the wilderness by the same Spirit that just earlier had descended upon him and conferred to him God’s profound blessing?...

<http://www.davidlose.net/2015/02/lent-1-b-wilderness-faith/> David Lose

The Baptism of Jesus

⁹ In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. ¹⁰ And when he came up out of the water, **immediately** he saw the heavens being torn open and the Spirit descending on him like a dove. ¹¹ And a voice came from heaven, “You are my beloved Son;^[a] with you I am well pleased.”

The Temptation of Jesus

¹² The Spirit **immediately** drove him out into the wilderness. ¹³ And he was in the wilderness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him.

Jesus Begins His Ministry

¹⁴ Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, ¹⁵ and saying, **“The time is fulfilled, and the kingdom of God is at hand;^[b] repent and believe in the gospel.”**

- a. [Mark 1:11](#) Or my Son, my (or the) Beloved
- b. [Mark 1:15](#) Or the kingdom of God has come near

“This is the Gospel of the Lord” **“Praise to You, O Christ”**

“The Beloved Tested Son

Below is a rough translation and some preliminary comments regarding Mark 1:9-15, the Revised Common Lectionary gospel reading for the first Sunday of Lent, February 22, 2015.

Those who follow this blog or the lectionary will see that this reading overlaps a reading from this past January 11, when the gospel text was Mark 1:4-11. At the end of my translation and comments, I will babble briefly on what it might mean to preach about the baptism of Jesus when the parameters of the pericope are shifted from vv.4-11 to vv.9-15...”

*“And **immediately** the spirit throws him out into the wilderness.”*

ἐκβάλλει: PAI 3s, ἐκβάλλω, 1) to cast out, drive out, to send out 1a) with notion of violence 1a1) to drive out (cast out) 1a2) to cast out 1a2a) of the world, i.e. be deprived of the power and influence he exercises in the world 1a2b) a thing: excrement from the belly into the sink...

1. I've included an extended set of definitional possibilities of ἐκβάλλω (from greekbible.com), because this word is used so often in the gospels and presents the translator with some decisions. Some of the translations try to describe 'force' without 'violence' (perhaps the reference to vomiting is the best way to imagine a forceful action that is not carried out with swords or spears.) Other definitions describe violent force.

2. In that respect, the NRSV and ESV say "the Spirit drove him" and the KJV says similarly "the Spirit driveth him." They are opting with the stronger sense of ἐκβάλλω. The NIV says "the Spirit sent him" and YLT says the Spirit "put him forth." They are going with a softer sense of ἐκβάλλω...

"And he was in the wilderness 40 days being tempted by the Satan, and was with the wild beasts and the angels served him."

πειραζόμενος: PPPart nsm, πειράζω, 1) to try whether a thing can be done 1a) to attempt, endeavour 2) to try, make trial of, test: for the purpose of ascertaining his quantity, or what he thinks, or how he will behave himself 2a) in a good sense 2b) in a bad sense, to test one maliciously, craftily to put to the proof his feelings or judgments...

1. Again, I am including an extended set of definitional possibilities from greekbible.com in order to show the decisions that face the translator regarding the 'temptation' or 'testing' of Jesus which includes 'in a good sense' or 'in a bad sense.' Because he was 'tempted' by Satan, we may hear the strongest and worst sense of the term. But, when we do so, we have to remember that Jesus was thrown into this situation by the Spirit, so there is divine complicity in these trials...

"Yet with the arresting of John Jesus came into Galilee preaching the good news of God"

παραδοθῆναι: APInf, παραδίδωμι, 1) to give into the hands (of another)

κηρύσσω: PAPart, nms, κηρύσσω, 1) to be a herald, to officiate as a herald 1a) to proclaim after the manner of a herald

1. While παραδίδωμι can be as harmless as a tree 'bringing forth' its fruit, it is a very significant verb in Mark's Gospel aligning John's and Jesus' fates: (used 20 times, see page 12)

2. There is significance to this timing – John's arrest precedes Jesus' coming to preach. At this point, we do not know the story of John's arrest (that comes in c.6), so the parallel is that John came preaching a very similar message and was arrested; now Jesus comes, taking up that same message...

So, what are the differences of reading about Jesus' baptism when in one case the pericope is vv.4-11 and in another case the pericope is vv.9-15? When the pericope ends with v.11, it seems to be a proclamation text, demonstrating that Jesus is the son of God, that Jesus is beloved by God, and – perhaps to some of John the Baptist's disciples – that Jesus is the greater one to whom John was pointing. When the pericope begins with the baptism, includes the testing in the wilderness, and ends with Jesus stepping in after John's arrest and calling for the great turnaround because the time is fulfilled and the reign of God is at hand. Christologically*, this pericope combines the baptism and the testing in the wilderness. The beloved son is the son who is tested. Pneumatologically**, the spirit is both the alighting dove and the harpy. Kerygmatically***, to turn around and participate in the reign of God is to ascribe to the message that resulted in John the Baptizer's arrest. My sense is that when the pericope includes vv.9-15, the tone is more ominous and urgent, the wonder of the proclamation tempered by the immediate testing in the wilderness.

<http://leftbehindandlovingit.blogspot.com/2015/02/the-beloved-tested-son.html> D. Mark Davis

*Christology -theological interpretation of the person and work of Christ
<https://www.merriam-webster.com/dictionary/Christology>
<https://www.merriam-webster.com/dictionary/Christology>

**"In Christian theology, pneumatology refers to the study of the Holy Spirit. Pneuma (πνεῦμα) is Greek for "breath", which metaphorically describes a non-material being or influence.
[https://en.wikipedia.org/wiki/Pneumatology_\(Christianity\)](https://en.wikipedia.org/wiki/Pneumatology_(Christianity))

*** "Kerygma (from the ancient Greek word κήρυγμα kêrugma) is a Greek word used in the New Testament for "preaching" (see Luke 4:18-19, Romans 10:14, Matthew 3:1). It is related to the Greek verb κηρύσσω kêrússō, literally meaning "to cry or proclaim as a herald" and being used in the sense of "to proclaim, announce, preach".
<https://en.wikipedia.org/wiki/Kerygma>



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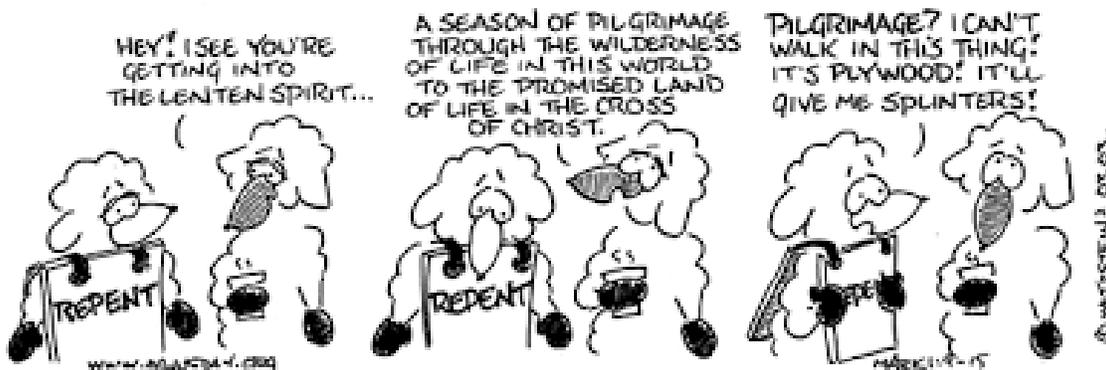
THE MARK CHALLENGE – LECTIONARY YEAR B 2017-18

Here is someone who wrote it a little differently, only take 5 minutes and 34 seconds:

<https://www.youtube.com/watch?v=OVRixfameGY>

or if you have 9 minutes and 31 seconds try:

<https://www.youtube.com/watch?v=HGHqu9-DtXk>



1. "While παραίδωμι can be as harmless as a tree 'bringing forth' its fruit, it is a very significant verb in Mark's Gospel aligning John's and Jesus' fates:

Mark 1:14 Now after **that** John **was put in prison**, Jesus came into...

Mar 3:19 ...Iscariot, which also **betrayed** him: and they..

.

Mar 4:29 ...when the fruit **is brought forth**, immediately he putteth..

.

Mar 7:13 ...your tradition, which **ye have delivered**: and many such...

Mar 9:31 ...Son of man **is delivered** into the hands...

Mar 10:33 ...Son of man **shall be delivered** unto the chief...

Mar 10:33 ...to death, and **shall deliver** him to the...

Mar 13:9 ...to yourselves: for they **shall deliver you up** to councils;

Mar 13:11 ...lead you, and **deliver you up**, take no thought...

Mar 13:12 Now the brother shall **betray** the brother to...

Mar 14:10 ...chief priests, to **betray** him unto them..

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Mar 14:11 ...he sought how he might conveniently **betray** him.

Mar 14:18 ...eateth with me shall **betray** me.

Mar 14:21 ...Son of man is **betrayed**! good were it...

Mar 14:41 ...Son of man is **betrayed** into the hands..

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Mar 14:42 ...us go; lo, he that **betrayeth** me is at...

Mar 14:44 And he that **betrayed** him had given...

Mar 15:1 ...him away, and **delivered** him to Pilate..

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Mar 15:10 ...the chief priests had **delivered** him for envy..

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Mar 15:15 ...unto them, and **delivered** Jesus, when he..."

<http://leftbehindandlovingit.blogspot.com/2015/02/the-beloved-tested-son.html>