

## 5th Sunday after the Epiphany February 4, 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  
rhythms of the readings part of the rhythms of your life.*

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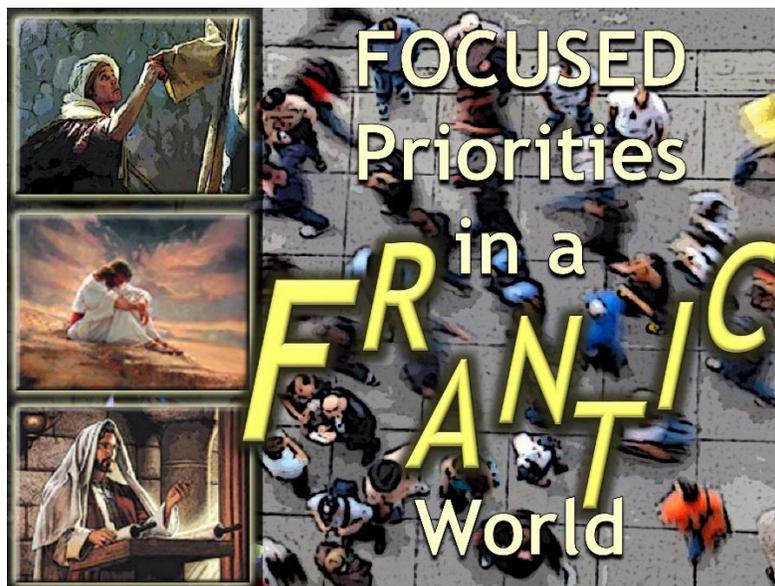
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**through Facebook at either “Living the Lutheran Lectionary”,  
“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

February 1, 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](mailto:puritaspastor@hotmail.com) for details.*



<https://wheelsms.wordpress.com/2014/10/26/focused-priorities-in-a-frantic-world-2/>

### **Hymn of the Day**

**Lutheran Service Book (LSB) 578 The Lutheran Hymnal (TLH) Not listed**

**“Thy strong word did cleave the darkness”**

**Martin H. Franzmann** (January 29, 1907 – March 28, 1976) was an American Lutheran clergyman and [theologian](#). He was also a college professor and poet who wrote numerous books and hymns...<sup>[1]</sup>

Martin Hans Franzmann was born in [Lake City, Minnesota](#). He was the son of Rev. William Franzmann (1868-1953) and Else (Griebing) Franzmann (1875-1944). His father had been an immigrant from [Germany](#) and was a Lutheran minister. Franzmann graduated from [Northwestern College](#) before entering [Wisconsin Lutheran Seminary](#). He had also studied at, but did not graduate from, the [University of Chicago](#)<sup>[2]</sup> and studied in Greece as a Daniel L. Shorey Traveling Fellow.<sup>[3][4]</sup>

In 1936 Franzmann accepted the position to serve as a professor of Greek and English at Northwestern until the Summer of 1946.<sup>[2]</sup> In 1946, he was called to teach at [Concordia Seminary](#) in [St. Louis, Missouri](#). In 1957, he became the Chairman of [Exegetical Theology](#) at Concordia. He was notable for his traditional stance on [Biblical inerrancy](#) and inspiration against historical criticism well before the walkout that led to the [Seminex](#) crisis.

Among his other position was time as chair of the [Synodical Conference](#), a member of the Commission on Theology and Church Relations of the [Lutheran Church–Missouri Synod]], and the 1962 LCMS representative to the [Lutheran World Federation](#). He left the faculty of Concordia Seminary in 1969 to become tutor at [Westfield House](#), the theological college of the [Evangelical Lutheran Church of England](#) (ELCE), in [Cambridge, England](#). In 1972 he retired from Westfield House and moved to [Wells, England](#), where he died in 1976. He was succeeded as tutor by his son John Franzmann.<sup>[5]</sup>

[https://en.wikipedia.org/wiki/Martin\\_Franzmann](https://en.wikipedia.org/wiki/Martin_Franzmann) You may also be familiar with another of his hymns, "In Adam We Have All Been One" LBB 569.

<https://www.youtube.com/watch?v=X2bhHosLHmI> "Closing track on the new album, "With Heart and Voice." This festival arrangement was commissioned for the CUC 2010-11 Academic year. Produced and Released by Concordia University Chicago Wind Symphony, 2011."

["Mosca Muerta 2 years ago](#)

I can't think of a better hymn to die to. This hymn always makes me imagine a dramatic scene where my sorry self is receiving communion in an enormous, echoey, candle lit church in the evening, as the sun is setting, among lots of other communicants while this song is being sung loudly. We all realize these are our last moments on this earth and we accept it and we are so very happy and grateful because we already have Christ with us in the Blessed Sacrament. It's a smooth transition to paradise. Beautiful and all too comforting."

<https://www.youtube.com/watch?v=bj9UhT2cfN4> Trumpet & Pipe Organ

<https://www.youtube.com/watch?v=NYAsTggGbOc> "The sturdy tune EBENEZER receives an extensive treatment in this five-movement partita by Benjamin M. Culli. The first movement can function as an alternate hymn harmonization. The Meditation is lovely and sweet, creating a surprising but engaging mood for the tune. The Alla Marcia is regal, the Scherzo playful. The thrilling finale, a toccata, is challenging and requires great endurance, but is absolutely rewarding.

Written to celebrate the 500th anniversary of the Lutheran Reformation..." CPH

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.](#)

**Isaiah 40:21-31; Revised Common Lectionary (RCL), the same reading (Next Week: Transfiguration Sunday, 2 Kings 2:1-12 or Exodus 34:29-35; RCL, 2 Kings 2:1-12)**

*Isaiah 40:31 was probably one of the first scriptures I memorized in my youth. It was a great hope to feel that God could lift me up on Eagle's wings and it still is. I love the idea of soaring above it all, being the swift and strong eagle, with a bird's eye view of all the grasshoppers below. But honestly, I need to back up to Isaiah 40:22 and remember that so much of my life is lived with the grasshoppers. In describing the greatness of our Creator, Isaiah starts off comparing us to the small leaf-hoppers who are more prey than predator. Isaiah had such a gift for metaphor, so I wonder if he carefully chose contrasting grasshoppers with eagles, or if any small insect or rodent would do for his literary purposes. This week I want to take some time to applaud the grasshopper as well as the eagle...*

*When I read Isaiah, I hear him saying to us, "Look grasshopper...Have you not seen, have you not heard? Look around at the big world. Behind it all is your creator, who has the expansive power of life, a power that can make a small grasshopper soar like and eagle." In faith, it is the capacity to look at the vast expanse of the world with a sense of awe and wonder that lifts us to new heights. Seeing things with the eyes of amazement, seeing ourselves in the context of being part of a majestic creation, gives our faith the "wind beneath our wings" to soar. May I learn to live with grasshopper eyes and eagles wings."*

[http://bloomingcactus.typepad.com/bloomingcactus/2006/01/isaiah\\_402131\\_q.html](http://bloomingcactus.typepad.com/bloomingcactus/2006/01/isaiah_402131_q.html)

- <sup>21</sup> Do you not know? Do you not hear?  
 Has it not been told you from the beginning?  
 Have you not understood from the foundations of the earth?
- <sup>22</sup> It is he who sits above the circle of the earth,  
 and its inhabitants are like grasshoppers;  
 who stretches out the heavens like a curtain,  
 and spreads them like a tent to dwell in;
- <sup>23</sup> who brings princes to nothing,  
 and makes the rulers of the earth as emptiness.
- <sup>24</sup> Scarcely are they planted, scarcely sown,  
 scarcely has their stem taken root in the earth,  
 when he blows on them, and they wither,  
 and the tempest carries them off like stubble.
- <sup>25</sup> To whom then will you compare me,  
 that I should be like him? says the Holy One.

<sup>26</sup> Lift up your eyes on high and see:  
 who created these?  
 He who brings out their host by number,  
 calling them all by name;  
 by the greatness of his might  
 and because he is strong in power,  
 not one is missing.

<sup>27</sup> Why do you say, O Jacob,  
 and speak, O Israel,  
 “My way is hidden from the LORD,  
 and my right is disregarded by my God”?  
<sup>28</sup> Have you not known? Have you not heard?  
 The LORD is the everlasting God,  
 the Creator of the ends of the earth.  
 He does not faint or grow weary;  
 his understanding is unsearchable.

<sup>29</sup> He gives power to the faint,  
 and to him who has no might he increases strength.  
<sup>30</sup> Even youths shall faint and be weary,  
 and young men shall fall exhausted;  
<sup>31</sup> but they who wait for the LORD shall renew their strength;  
 they shall mount up with wings like eagles;  
 they shall run and not be weary;  
 they shall walk and not faint.

“This time of year is rough on lots of people. In Kentucky we’ve had a lot less snow and ice than in some other places. Even so, the grayness and short days often have a wearing effect. Some suffer from seasonal affective disorder, which leads to depression...

Our writer was of course speaking to a people in exile, who’d spent a lot of years away from home. They were tired. Tired of the distance, the longing, the not knowing if they’ll ever get back, of feeling powerless.

He speaks to us, too. We get tired. Exhausted, even. Lonely. Faint, the poet says. And what is the word we’re to hear?

When I studied biblical languages, I learned that triplets (three-line sequences) in Hebrew poetry, like the one at the end of this chapter, grew in emphasis from the first to the third. In other words, the last line is more important to the author than the middle, and the middle is more important than the first. In this case, that seems counterintuitive to me.

If he were thinking/writing/preaching the way I would, the poet would have said, “They shall walk and not faint, they shall run and not be weary, they shall mount up with wings like eagles.” But his order is just the opposite of what I’d expect.

Surely, I would say, flying like an eagle should be the pinnacle moment of this poem, not walking without falling down.

Here’s what I have grown to love in this poem: Sometimes, no matter how much we long to soar like an eagle, all we can do is barely manage to put one foot in front of the other, over

and over and over again. Maybe that *is* the pinnacle. That the very best thing is simply to be able to walk, in faith and with strength, because God accompanies us.”

<https://melissabaneasier.wordpress.com/2015/02/03/to-be-able-to-walk/> Melissa Bane Sevier... I use this space to reflect on texts from the Revised Common Lectionary or other topics of interest...”

**Psalm 147:1-11; RCL, Psalm 147:1-11, 20c** (*Psalm 50:1-6; RCL, the same reading*)

*“Psalm 147 is part of a group of Psalms (146-150) which close the Psalter.*

*One word, Hallelujah, a plural imperative meaning "Praise Yah," is a crucial component, found three times in this Psalm and ten times in Psalm 150. All five are praise Psalms, including the elements of and the reasons for praise. In our text, these reasons alternate between the Lord's special activity for His people who need help and compassion, and God's more general care for nature and the cosmos. Both are always themes in Israel's worship...”*

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=235](https://www.workingpreacher.org/preaching.aspx?commentary_id=235) **Wendell Frerichs**  
Professor Emeritus, Luther Seminary, St. Paul, MN

## He Heals the Brokenhearted

147 Praise the LORD!

For it is good to sing praises to our God;

for it is pleasant,<sup>[a]</sup> and a song of praise is fitting.

<sup>2</sup> The LORD builds up Jerusalem;

he gathers the outcasts of Israel.

<sup>3</sup> He heals the brokenhearted

and binds up their wounds.

<sup>4</sup> He determines the number of the stars;

he gives to all of them their names.

<sup>5</sup> Great is our Lord, and abundant in power;

his understanding is beyond measure.

<sup>6</sup> The LORD lifts up the humble;<sup>[b]</sup>

he casts the wicked to the ground.

<sup>7</sup> Sing to the LORD with thanksgiving;

make melody to our God on the lyre!

<sup>8</sup> He covers the heavens with clouds;

he prepares rain for the earth;

he makes grass grow on the hills.

<sup>9</sup> He gives to the beasts their food,

and to the young ravens that cry.

<sup>10</sup> His delight is not in the strength of the horse,

nor his pleasure in the legs of a man,

<sup>11</sup> but the LORD takes pleasure in those who fear him,

in those who hope in his steadfast love.

<sup>20</sup> *He has not dealt thus with any other nation;  
they do not know his rules.<sup>[c]</sup>*

***Praise the LORD!***

- a. [Psalm 147:1](#) Or *for he is beautiful*
- b. [Psalm 147:6](#) Or *afflicted*
- c. [Psalm 147:20](#) Or *his just decrees*

“The psalm itself conforms to the standard pattern of the hymn of praise. The psalm has three stanzas (verses 1-6, 7-11, 12-20), each of which opens with a "call to praise" and then continues by recounting "reasons for praise." The lectionary for this Sunday includes only the first two stanzas...

What should be noted about the call to praise is that it, quite literally, calls for a response. The audience is called to open our mouths, lift up our voices, and join in the psalmist's joyous song. The fact that the book of Psalms ends with five psalms that include calls to praise, and with a final psalm (150) that is nothing but an extended call to praise, means that the audience enjoined to take up the songs that we have learned from the Psalter, and to sing those songs out in the world.

In general, we tend to think of the purpose of singing in worship as something we do as part of our relationship with God, as something we do for God. But the direction of the call to praise at the end of the Psalter is a little different. We are enjoined here to come to worship, to learn the praise of God, and to go out into the world and sing these songs (these psalms) *out there*. And the praise that this psalm calls for has a specific content: it is *testimony about God...*”

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1217](https://www.workingpreacher.org/preaching.aspx?commentary_id=1217) **Rolf Jacobson**

Professor of Old Testament and Alvin N. Rogness Chair in Scripture, Theology, and Ministry, Luther Seminary, Saint Paul, Minn

**1 Corinthians 9:16-27; RCL, 1 Corinthians 9: 16-23** (2 Corinthians 3:12-13 (14-18), 4:1-6; RCL, 2 Corinthians 4:3-6)

*“Preach, or be damned - what would you choose?*

*Given that you are logged onto a preaching website, I imagine the answer is obvious. In the interest of your continued good will (and reading), I won't ask you to consider how those who listen to your preaching might answer.*

*So, why the question? This dialectic - preach or be damned - arises from Paul's self-reflection on his role as apostle. Paul is presenting his self-understanding, describing the manner in which he presents himself, and the ultimate motivation which drives him. Preach, or be damned...” (continued after the reading)*

<sup>16</sup> For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! <sup>17</sup> For if I do this of my own will, I have a reward, but if not of my own will, I am still entrusted with a stewardship. <sup>18</sup> What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel.

<sup>19</sup> For though I am free from all, I have made myself a servant to all, that I might win more of them. <sup>20</sup> To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. <sup>21</sup> To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. <sup>22</sup> To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. <sup>23</sup> I do it all for the sake of the gospel, that I may share with them in its blessings.

<sup>24</sup> Do you not know that in a race all the runners run, but only one receives the prize? So run that you may obtain it. <sup>25</sup> Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we are imperishable. <sup>26</sup> So I do not run aimlessly; I do not box as one beating the air. <sup>27</sup> But I discipline my body and keep it under control,<sup>[a]</sup> lest after preaching to others I myself should be disqualified.

a. [1 Corinthians 9:27](#) Greek *I pummel my body and make it a slave*

“...There is much in this passage that may be familiar, primarily Paul's summary of the nature of his apostleship. One of Paul's most oft-quoted phrases is found here, that he will be "all things to all people" (1 Corinthians 9:22). Among the Jews, Paul is a committed and observant Jew, as he proudly declares elsewhere (Philippians 3:4-6). To those under the law, Paul will conduct himself as one also under the law, even though he is not subject to that law (1 Corinthians 9:20). To those outside the law, he will appear and present himself as one also outside of the law, even though, in a potentially confusing turn-around, he is "not free from God's law" (verse 21). To the weak, Paul will give himself as one who is weak, though he has reason to boast (verse 22).

This fourfold summary of "all things" is at heart a repetition of two things in an A-A-B-B pattern. The Jews and those under the law are best read as one and the same. Likewise, those outside the law, the Gentiles, are also the "weak." Think of this as a Pauline version of "There are two kinds of people." "And," Paul says, "I am whatever they need me to be, a little A-ish or a little B-ish." Though free in Christ Jesus, Paul submits himself, to the point of being a slave, to his neighbors, willing to be "all things to all people."...

...For Paul the gospel, as a blessing to be shared (1 Corinthians 9:23; 10:17; 11:23-26), is both obligation and reward, commission and compensation. Paul does not talk here of his calling or his "Christian life" as something motivated by heavenly reward, or something in which to take pride. Paul, who is accustomed to the occasional pride filled boast, takes a different tack here. He is motivated by the joy from servitude to Christ, the reward of a slavish devotion to all his neighbors, both those under God's law and those unaware of it.

So too it ought to be for us who share this blessing. 1 Corinthians 9:16-23 presents a model image of discipleship for preachers and for lay leaders, and indeed for all people. **What is begged of us is, perhaps, not to answer the question "Preach or be damned?" Rather, we are asked what motivates us for the work that we share as co-workers with Paul in the**

proclamation of the gospel. Let it be the joy that is Paul's, for the sake of the gospel, so that we may share all its blessings with all people.”

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=236](https://www.workingpreacher.org/preaching.aspx?commentary_id=236) [Karl Jacobson](#)  
Associate Pastor, Lutheran Church of the Good Shepherd, Minneapolis, Minn.

THE MARK CHALLENGE – Started Chapter Four?

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

**Mark 1: 29-39; RCL, the same reading** (*Mark 9:2-9; RCL the same reading*)

*“This passage continues the one assigned for last week.*

*As soon as Jesus and his few followers leave the Capernaum synagogue, they enter Simon’s house. There they encounter Simon’s mother-in-law, who lies ill with a fever.*

### **Wide-ranging ministry**

*The exorcism occurred in a synagogue, a more public setting than this private home. The exorcism involved a man; now Jesus will deliver a woman. Mark does not suggest the woman’s ailment is demonic, but we shouldn’t underestimate the seriousness of a fever, either; in a world without antibiotics, her condition may prove fatal, depending on the circumstances.*

*Taken together, then, Jesus’ two deeds in Mark 1:21-31 stake out a range. Different kinds of settings involving different kinds of people suffering different kinds of problems -- Mark implies that Jesus’ ministry of deliverance has widespread influence, with potential to benefit all kinds of people. Mark reiterates this wide scope as the current passage progresses, as Jesus heals and delivers everyone with a need in Capernaum and then sets out for other places across Galilee...”*

*(continued after the reading)*

### **Jesus Heals Many\***

<sup>29</sup> And **immediately** he<sup>[a]</sup> left the synagogue and entered the house of Simon and Andrew, with James and John. <sup>30</sup> Now Simon's mother-in-law lay ill with a fever, and **immediately** they told him about her. <sup>31</sup> And he came and took her by the hand and **lifted her up**, and the fever left her, and **she began to serve them**.

<sup>32</sup> That evening at sundown they brought to him all who were sick or oppressed by demons. <sup>33</sup> And the whole city was gathered together at the door. <sup>34</sup> And he healed many who were sick with various diseases, and cast out many demons. And he would not permit the demons to speak, because they knew him.

### **Jesus Preaches in Galilee**

<sup>35</sup> And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and there he prayed. <sup>36</sup> And Simon and those who were with him searched for him, <sup>37</sup> and they found him and said to him, “Everyone is looking for you.” <sup>38</sup> And he said to them, “**Let us go on to the next towns, that I may preach there also, for that is why I came out.**” <sup>39</sup> And he went throughout all Galilee, preaching in their synagogues and casting out demons.

a. [Mark 1:29](#) Some manuscripts *they*

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

\*The healing of the mother of [Peter's wife](#) is one of the [miracles of Jesus in the Gospels](#), reported in [Matthew 8:14–15](#), [Mark 1:29–31](#), and [Luke 4:38–41](#). <sup>[1]</sup> [https://en.wikipedia.org/wiki/Healing\\_the\\_mother\\_of\\_Peter%27s\\_wife](https://en.wikipedia.org/wiki/Healing_the_mother_of_Peter%27s_wife)

### “...Proclaiming and enacting the reign of God

The verses at the end of this passage deserve attention, especially given the liturgical setting of Epiphany. How will Jesus become noticed? Through what means will he manifest himself to the world?

Mark presents us with a Jesus who chooses to remain remote but also seeks to stay on the move. He prays in an isolated place and eludes the crowds, but then he goes on to other areas, because he understands his purpose as “proclaiming.” Mark repeatedly indicates that “proclaiming” or “preaching” for Jesus goes beyond words and messages. It includes his exorcisms, healings, and legal controversies. It involves all the ways in which he makes God’s reign (or “kingdom,” as traditionally translated) known and observable. His preaching activity, the full range of his public ministry, is performative and effective: it demonstrates what God’s reign looks like, and it has real effects as it delivers people, heals people, restores people to community, forgives people, and speaks truth to power.

It is this preaching’s nature not to stay settled and rooted in a single place among a fixed audience but to seek new settings and opportunities to express itself. The point is not that Jesus must fix everything or everyone in Galilee before he will be arrested. In Mark, he only heals those who present themselves to him. He never appears to go out in search of problems to remedy; they find him. This prompts the question of what exactly he intends to accomplish, before all is done.

As the gospel story progresses, he will be more than a healer. He will need to, for he seems unable to keep pace with the incredible demand that human need places upon him. So he will commission others to assist in his work. And he will travel. And he will persist. And, in the end, he will pay a price for his determination to inaugurate God’s reign.

Therefore, he also, like Simon’s mother-in-law, will be “lifted up” (cf. Mark 1:31 and 16:6). [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=2344](http://www.workingpreacher.org/preaching.aspx?commentary_id=2344)      [Matt Skinner](#)  
*Professor of New Testament, Luther Seminary, St. Paul, Minn. This commentary generated several positive responses, especially to the treatment of verse 31 and the phrases “lifted her up” and “she began to serve them”. Worth reading the entire commentary and the responses.*  
 “[pb12468](#) ( February 04, 2015 at 01:55 PM)

Professor Matt Skinner, brother in Christ, God-called teacher/preacher/theologian:

You do not have to provide these beautifully, well-written and time-crafted commentaries, but you do. I, for one, and for so very many, am thankful for your words, their relevancy, and their commitment to biblical excellence and homiletic carefulness. I just wanted to voice my appreciation for you, God’s calling on your life, and thankfulness for this commentary, for the several others that you do (when you have so many other things to do), and for all the professors, whether at Luther Seminary or otherwise, who God calls to share their knowledge of the scriptures with us so that we will be better informed as to how to encourage our congregations.”



*Agnus Day appears with the permission of <http://www.agnusday.org/>*

“One of the strange literary characteristics of the gospel of Mark is the apparently inordinate use of εὐθύς. It is an adverb I memorized as meaning “**immediately**.”

It occurs 59 times in the NT, 41 being in Mark, 11 of them in chapter 1. The explanation I have always heard is that Mark was written for the Roman church, and part of the Roman psyche is an admiration for being a person of action. So Jesus does this, and then **immediately** rushes off to do that. It is exhausting just reading Mark 1.

It makes translation work hard since this frequency of repetition starts to sound mundane to the English reader. The ESV, true to its philosophy, always translates it with “**immediately**” or “at once.” The NIV characteristically has more variation: “at once” (1:12, 18, et al.); “without delay” (1:20); “just then” (1:23); “quickly” (1:28); “as soon as” (1:29). Twice the NIV doesn’t translate εὐθύς at all, assuming it from the context (1:21, 31).

I was at a pastor’s conference the other day and heard Ben Witherington speak on the gospel of Mark. He brought up this topic and said something I did not know, that εὐθύς has a wider semantic range than “**immediately**.” With all that I have written about semantic range, you would have thought this might have occurred to me. Oh well.

Checking in [BDAG](#), you can see the semantic range. They list Mark 1:10 and 12 under the first heading, “**immediately, at once**.” They list Mk 1:21, 23, and 29 under the second heading, “For the inferential use, weakened to *then, so then*.” In other words, εὐθύς can simply indicate continuance, which makes a lot more sense in many of the occurrences of εὐθύς, including those outside Mark 1...

Yesterday (Feb 17th) I turned 60. Ugh! I don’t normally struggle with birthdays, but I feel old. I don’t do much of anything “**immediately**” any more (except last night when I forgot I was filling the bathtub and got involved with programming on [BiblicalTraining.org](#); I **immediately** ran to the bathroom and **immediately** started throwing every towel and rug we have on the floor to mop up the water that was **immediately** overflowing). Maybe I should **immediately** start working out more so my age doesn’t **immediately** affect me.

My wife (who is 8 years younger than I) would **immediately** be filled with joy if I **immediately** did so.”

<https://www.billmounce.com/monday-with-mounce/does-jesus-always-do-things-%E2%80%9Cimmediately%E2%80%9D>

“Bill (Mounce) is the founder and President of [BiblicalTraining.org](#), serves on the [Committee for Bible Translation](#) (which is responsible for the [NIV translation of the Bible](#)), and has written the best-selling biblical Greek textbook, [Basics of Biblical Greek](#), and many other Greek resources.”

## THE MARK CHALLENGE – LECTIONARY YEAR B 2017-18

If you haven’t started, do so **immediately**.