



LENT

— *40 Days Of Renewal* —





GOD SO LOVED THE WORLD

Lent 2018 (1)

WELCOME

- ❖ **Lent: springtime of faith**

- ❖ **Lent 2018**

- * Genesis 9:8-15

- * Psalm 24

- * 1 Peter 3:18-22

- * Mark 1:12-15

- ❖ **And for today?**

SPRINGTIME OF FAITH

- ❖ **Lent: from the verb to lengthen, as the days grow longer**
- ❖ **Goal: Passover — originally a spring lamb festival**

LENT 2018

Lent 1	Genesis 9	Noah	Ps 24	1 Peter 3	Mark 1	Temptation
Lent 2	Genesis 22	Abraham	Ps 115	Rom 8	Mark 9	Transfiguration
Lent 3	Exodus 29	Moses	Ps 18	1 Cor 1	John 2	Temple
Lent 4	2 Chron 36	Exile	Ps 137	Eph 2	John 3	Nicodemus
Lent 5	Jeremiah 31	New covenant	Ps 51	Heb 5	John 12	Lifted up from the earth
Palm Sunday	Isaiah 50:4-7	Suffering Servant	Ps 22	Phil 2:6-11	Mark 14:1-15:47	Passion

NOAH AND THE FLOOD

- ❖ **Mosaics of Monreale (Sicily)**
- ❖ **Whole story**
- ❖ **Significant scenes**



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NOBIS SCIAMUS DE MANDATIS
ALIA FACI OPORTET !

NOE·PONT·FECIT·BO·STIAS·
7·VOLVC·IN·S·IN·ARCA



NOAH AND THE FLOOD

- ❖ **Mosaics of Monreale (Sicily)**
- ❖ **Whole story**
- ❖ **Significant scenes**

DIXIT DOMINUS AD NOE ARCV MEVM PONAM
IN QVBIB; 7 ERIT SIGNV FEDIS I
TERRE 7 TRAZN ERVT VLTIO
DILVITIO DE IENDA VNI
VERSA CARNEM :

NOE



GENESIS 9:8-15

Gen 9:8 Then God said to Noah and to his sons with him, **9** “As for me, I am establishing my covenant with you and your descendants after you, **10** and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. **11** I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.” **12** God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: **13** I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. **14** When I bring clouds over the earth and the bow is seen in the clouds, **15** I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh.

GENESIS 9:8-15

❖ **Mesopotamian Flood stories**

- * Many ancient versions, incl. Gilgamesh
- * Perhaps a remote geological memory
- * Highly developed as literature

❖ **Israelite reception flood stories**

- * Genesis 6-9
- * God's governance in a conflicted world
- * Covenant
- * Wisdom of Solomon

❖ **Jewish reading of the flood stories (Many traditions)**

- * Judean sources: details of the man, Noah etc.
- * Hellenistic sources: Adjustment to Greek myths.

❖ **Christian reading of the flood stories (Allegorical reading)**

- * E.g. 1 Peter for Lent 1B



GENESIS 9:8-15

Gen 9:8 Then God said to Noah and to his sons with him, **9** "As for me, I am establishing my **covenant** with you and your descendants after you, **10** and with **every living creature** that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. **11** I establish my covenant with you, that **never again** shall all flesh be cut off by the waters of a flood, and **never again** shall there be a flood to destroy the earth." **12** God said, "This is the sign of the **covenant** that I make between me and you and **every living creature** that is with you, for all future generations: **13** I have set my **bow** in the clouds, and it shall be a sign of the **covenant** between me and the earth. **14** When I bring clouds over the earth and the **bow** is seen in the clouds, **15** I will **remember** my **covenant** that is between me and you and **every living creature** of all flesh; and the waters shall **never again** become a flood to destroy all flesh.

GENESIS 9:8-15

❖ **For us today**

- * Starting again
- * Covenant faithfulness
- * Rainbow – a non-infrequent reminder!
- * Earth and all creatures: ecology and environment
- * Goodness will prevail; destruction is not God's final word

PSALM 25 (24)

Your ways, Lord, are faithfulness and love for those who keep your covenant.

Lord, make me know your ways (**derek**).

Lord, teach me your paths (**derek**).

Make me walk in your truth (**emeth**), and teach me:
for you are God my saviour.

Remember (**zekor**) your mercy (**rehem**), Lord,
and the love (**hesed**) you have shown from of old.
In your love (**hesed**) remember (**zekor**) me.
because of your goodness, O Lord.

The Lord is good and upright.

He shows the path (**derek**) to those who stray,
He guides (**derek**) the humble in the right path (**mishpat**),
He teaches his way (**derek**) to the poor.

1 PETER 3:18-22

1 Pet 3:18 For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, **19** in which also he went and made a proclamation to the spirits in prison, **20** who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. **21** And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, **22** who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.



PONTUS

BITHYNIA

MYSIA

ASIA

LYDIA

PHRYGIA

IONIA

CARIA

LYCIA

PISIDIA

PAMPHYLIA

GALATIA

CAPPADOCIA

CILICIA

ANONYMOUS

The arguments in favour of this are:

- * the excellent Greek
- * the reception of Pauline concepts and even language
- * the linking of the associates of the two apostles
- * images such a Babylon for Rome—current only after AD 70
- * similarities with 1 Clement (c. AD 95)
- * the reference to an “elder” as the author.

ANONYMOUS

- ❖ No trace of Petrine activity in the **Mesopotamian** city of Babylon, or in Babylon in **Egypt**.
- ❖ **Rome**, like Babylon of old (Isa 13; 43:14; Jer 50-51; Dan 1-7), was seen as the seat of a godless empire which also had destroyed Jerusalem and its temple and now marked an important site of God's dispersed people.
- ❖ This designation of **Rome** as "**Babylon**," occurring only in literature composed after the fall of **Jerusalem** in 70 C.E. (Sib. Or. 5:143, 159; 2 Bar. 11:1, 67:7, 4 Ezra 3:1, 28, 31; Rev. 14:8, 16:19, 17:5, 18:2, 10, 21), constitutes further cogent evidence for the post-70 composition of 1 Peter.

ANONYMOUS

- ✿ The emerging picture is therefore of a letter written in the name of Peter and delivered by Silvanus to a group of churches in Asia Minor who were experiencing difficulties related to their Christian faith.
- ✿ Following ancient custom, the unknown author, surely a follower of Peter, writes in the name of his teacher who is evidently revered in Asia Minor, applying to their situation insights into the Christian faith derived from Peter himself.

OUTLINE

- ❖ **Letter opening: 1:1-2**
- ❖ **Introduction: 1:3-12**
- ❖ **Body of the Letter**
 - * Opening 1:13-2:10
 - * Middle 2:11-4:11
 - * Closing 4:12-5:11
- ❖ **Letter conclusion: 5:12-14**

BRIEF COMMENTARY

1 Pet 3:18a For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God.

- The opening sentence reminds us that our **ethics** and behaviour are grounded *Christologically* in the destiny of Jesus.
- The “righteous for the unrighteous” is a citation from the **Fourth Suffering Servant Song**, Is 53:11-12.
- There is a robust dispute about the first verb in this sentence: should it read **died** (as in the JB and the Lectionary) or **suffered** (as here and in many versions)?
- The balance of probability is in favour of the NRSV above. Christ’s suffering is meant to **encourage Christians** in their later and lesser suffering.

BRIEF COMMENTARY

1 Pet 3:18b He was put to death in the flesh, but made alive in the spirit,

- The contrast is not between the material and the spirit, to the detriment of the former, but rather a contrast between two worlds, **present earthly existence** and **future transcendent vindication**.
- It feels like a citation from a hymn of some kind.

BRIEF COMMENTARY

1 Pet 3:19 in which also he went and made a proclamation to the spirits in prison, **20a** who in former times did not obey, when God waited patiently in the days of Noah,

- Who are “**the spirits in prison**”? There are two possibilities, bearing in mind that it is all somewhat obscure.
- It could mean the **fallen angels**, as in Gen 6:1-4, 1Cor 6:3; Jude 6; 2 Peter 2:4.
- It might also mean **the generation at the time of Noah** who did not repent and were awaiting judgment. See 2 Peter 2:4-10, above.
- The harrowing of hell or, better, the ***anastasis*** became a significant part of Christian iconography.

BRIEF COMMENTARY

1 Pet 3:20b during the building of the ark, in which a few, that is, eight persons, were saved through water. **21** And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,

- The flood story is now read as an **allegory** of the washing of baptism.
- The **few**—only eight—is a reassurance to the Christian **minority**.
- Baptism is not automatic but works (a) through a **good conscience**, unlike those others of Noah's day who did not hear the call to repentance and (b) through **Jesus' own resurrection**.
- There is a possible allusion to baptism by immersion.

BRIEF COMMENTARY

1 Pet 3:22 who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

- The **enthronement** of Christ is taken from Psalm 110, regularly used in the NT.
- The **submission** of the powers to him points perhaps to their final restoration and redemption.

MARK 1:12-15

Mark 1:12 And the Spirit immediately drove him out into the wilderness. **13** He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

Mark 1:14 Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, **15** and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

MARK 1:12-15

Mark 1:12 And the Spirit immediately drove him out into the wilderness.

- **Spirit:** Mark 1:8, 10, 12; 3:29; 12:36; 13:11.
- **Tempted:** Mark 1:13; 8:11; 10:2; 12:15; temptation 14:38.
- **Wilderness:** real and symbolic.

MARK 1:12-15

Mark 1: 13 He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

- **Forty**: Israel's wandering for forty years.
- **Satan**: a title for the chief demon. Mark 1:13; 3:23, 26; 4:15; 8:33.
- **Wild beasts**: Isaiah motif of peace in paradise (11:6-4)
- **Angels**: sustaining him throughout and not just at the end.

MARK 1:12-15

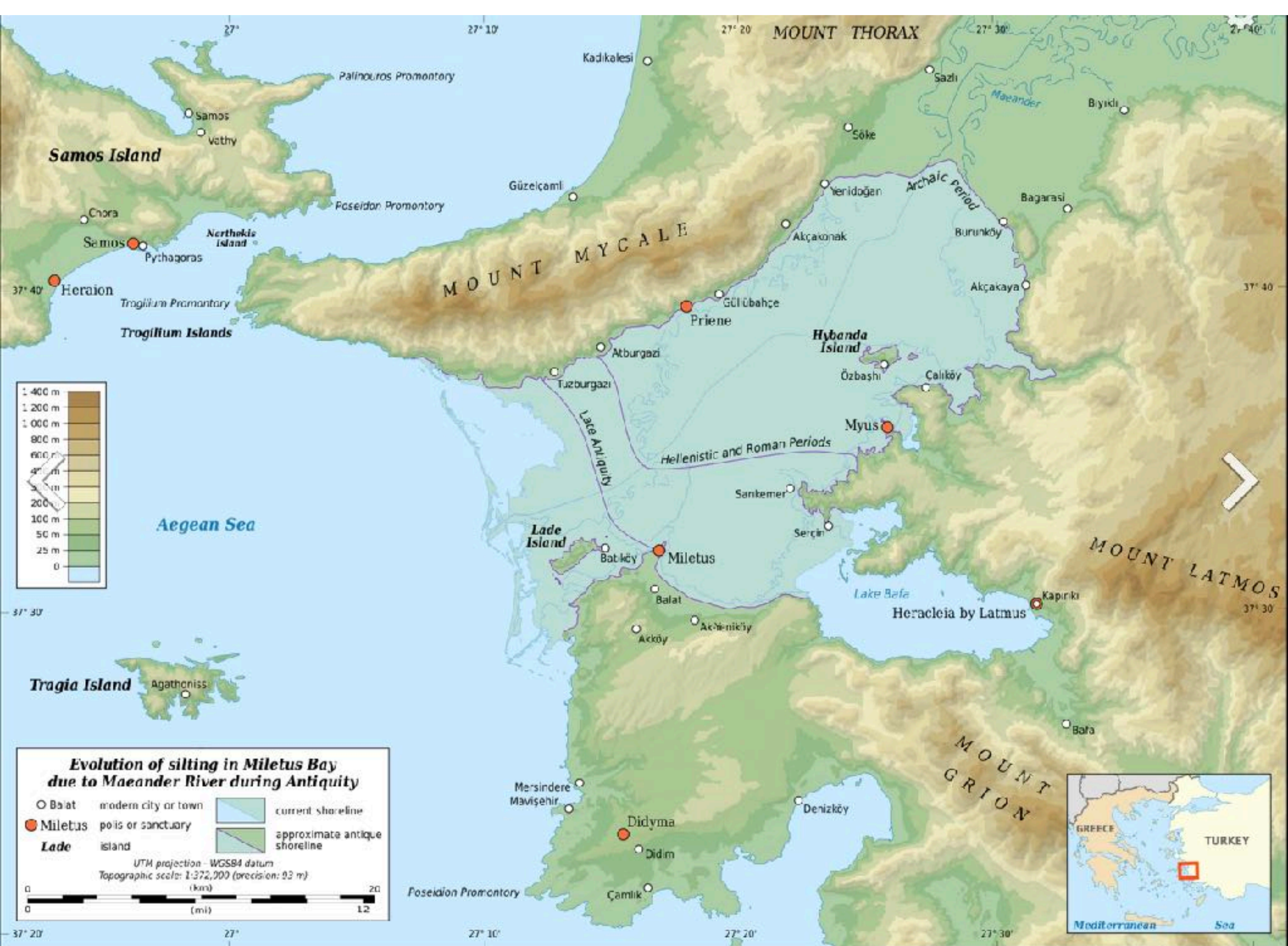
Mark 1:14 Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God,

- **John**: key figure.
- **Arrested**: lit. "handed over", another key term.
- **Proclaiming**: Mark 1:4, 7, 14, 38-39, 45; 3:14; 5:20; 6:12; 7:36; 13:10; 14:9; [16:15, 20]
- **Good news**: Mark 1:1, 14-15; 8:35; 10:29; 13:10; 14:9; 16:15.

GOOD NEWS

How beautiful upon the mountains are the feet of the messenger who announces peace, who **brings good news**, who announces salvation, who says to Zion, 'Your God reigns.' (Isaiah 52:7)

The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to **bring good news** to the oppressed, to bind up the broken-hearted, to proclaim liberty to the captives, and release to the prisoners. (Isaiah 61:1)





GOOD NEWS

It seemed good to the Greeks of Asia, in the opinion of the high priest Apollonius of Menophilus Azanitus: "Since **Providence**, which has ordered all things and is deeply interested in our life, has set in most **perfect** order by giving us Augustus, whom she filled with virtue that he might benefit humankind, sending him as a **saviour**, both for us and for our descendants, that he might end war and arrange all things, and since he, Caesar, by his **appearance** (excelled even our anticipations), surpassing all previous benefactors, and not even leaving to posterity any hope of surpassing what he has done, and since the **birthday of the god** Augustus was **the beginning of the good tidings** for the world that came by reason of him," which Asia resolved in Smyrna.

MARK 1:12-15

Mark 1: 15 and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

- **Kairos**: the time of salvation (not chronos)
- **Fulfilled**: cf. 14:49.
- **Kingdom of God**: not simply "God reigns" but an apocalyptic vision.
- **Convert**: Mark 1:1, 14-15; 8:35; 10:29; 13:10; 14:9; 16:15.
- **Believe**: 5:36, 9:23.

KINGDOM OF GOD

I was watching in the night visions, "And with the clouds of the sky **one like a son of man** was approaching. He went up to the Ancient of Days and was escorted before him.

To him was given ruling authority, honour, and sovereignty.

All peoples, nations, and language groups were serving him. His authority is eternal and will not pass away. **His kingdom will not be destroyed.**

(Dan 7:13–14)

CONVERT

Metanoieite / metanoia are found primarily in the Synoptic Gospels (they appear once and twice, respectively, in Mark; twice and 5 times in Matthew), esp. in Luke (5 times and 9 times; in Acts they appear 6 times and 5 times). The words are infrequent in the epistolary literature. To change one's mind, to regret, to repent.

To change one's way of life as the result of a complete change of thought and attitude with regard to sin and righteousness. Though in English a focal component of repent is the sorrow or contrition that a person experiences because of sin, the emphasis in **metanoieō** and **metanoia** seems to be more specifically the total change, both in thought and behaviour, with respect to how one should both think and act.

AND SO...

- ❖ Sense of an absolutely new beginning.
- ❖ Hoped for in the past...the rainbow!
- ❖ Grounded in
 - * The proclamation of Jesus
 - * Good News
 - * Kingdom of God
- ❖ Free at last!
- ❖ Springtime of faith...

A PRAYER

God of the covenant, O God of mystery, as the forty days of deluge swept away the world's corruption and watered new beginnings of righteousness and life, so in the saving flood of baptism your people are washed clean and born again.

Throughout these forty days, we beg you, unseal for us the wellspring of your grace, cleanse our hearts of all that is not holy, and cause your gift of new life to flourish once again.

Grant this through your Son, Jesus Christ, our liberator from sin, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.