

BIBLE STUDY
June 21, 2021

THE THIRTEENTH SUNDAY IN ORDINARY TIME

Wisdom 1: 13-15; 2: 23-24

Mark 5: 21-43

2 Corinthians 8: 7, 9, 13-15

1. Wisdom 1: 13-15, 2:23-24

- The Book of Wisdom was written about 50 years before Christ. It was written in Greek, probably in Alexandria. For this reason it is part of the deuterocanonical books or the Apocrypha. It is written for Jews who are being persecuted for their faith. The author is attempting to boost their spirits and their resolve to live a righteous life despite the persecution. He calls upon great OT themes of: the splendor and worth of divine wisdom, the exodus, God's mercy, and the foolishness of idolatry. In the first chapters, there is a contrast between the fate of the righteous (immortality) and the wicked. The persecution of the righteous by the wicked is described. The author encourages the righteous to hold firm for the sake of the reward of immortality that awaits.
- V. 1: 13: Death refers to spiritual death that separates a person from God. God did not create this. It was not his intention. The evil ones choose death; the righteous choose life.
- V. 14: He created all things to be living. He does not will the death of anyone. He created all things to be good. There is no destruction in his creation
- V. 15: Righteousness is having the wisdom to make good moral choices in life. It is undying—there is no death in it—no separation from God.
- V. 2: 23: Having described the plotting and scheming of the evil ones against the just, the author says that the wicked are mistaken because they fail to perceive that God sees all things and there is reward and punishment for deeds done. The author refers back to the goodness of creation and that God intended us to be good and to be immortal in his own image and likeness
- V. 24: Death or sin and alienation from God come from the devil. The devil was envious of human beings who were created in the image and likeness of God and introduced death into the world. Those who follow evil ways will experience death.

2. Mark 5: 21-43

- Two stories are intertwined (sandwiched together). The story of the daughter of Jairus is introduced and then interrupted by the story of the woman with the flow of blood. These are two stories of faith. They come after the calming of the storm at sea which highlighted the disciples' lack of faith and before Jesus' rejection at Nazareth in which he is dismayed by the lack of faith and the hardness of hearts.

- V. 22: Jairus is a synagogue official, an important position in the Jewish community. He stands in contrast to the other synagogue officials that rejected Jesus. The illness of his daughter makes him first and foremost a parent trying to save his child. He humbles himself before Jesus to ask for help.
- V. 23: The situation is urgent the little girl is at the point of death. There is no time to lose. Laying his hand on her is the sign of a Christian form of prayer for healing that we will see in the Acts of the Apostles. That she may live=have new life in Christ. There will be hints of baptism in that the girl will be born to new life.
- V. 24: Jesus sets off for Jairus' house with a large crowd following. The crowd will set the scene for the next episode of the woman with the hemorrhage.
- V. 25: The woman with the hemorrhage is introduced. She has been sick for 12 years.
- V. 26: Her plight is described. She has tried every medical remedy and none have worked. They have only depleted her funds and made her destitute. She needs a miracle. It is important to realize that because she has a flow of blood it makes her ritually unclean and cuts her off from the community and life. For all practical purposes she is dead. She has no life.
- V. 27: Jesus is her only hope. Because she is unclean, she chances to hide herself in the crowd and "sneak" upon Jesus and touch his garment from behind.
- V. 28: She has great faith. She believes that just a touch of his garment will heal her and restore her life.
- V. 29: She is immediately healed upon touching Jesus robe. She feels and knows that she has been healed.
- V. 30: Jesus knows that healing power has gone out from him and he wants to know who touched him. Healing is not anonymous with Jesus. He wants to make personal contact her and receive her faith and encourage her.
- V. 31: The disciples are unaware of what happened and cannot understand why Jesus would want to know who touched him when so many are pressing upon him. They do not understand the difference between a touch of faith and the tumble of the crowd.
- V. 32: Jesus persists in his desire to know her.
- V. 33: The woman, fearing that she has done something wrong, identifies herself, falls down before him in worship, and tells the whole truth—she confessed her faith in him as having the power to heal—save—her.
- V. 34: Jesus confirms her faith. He calls her "daughter." She is once again a member of the family/community. She has been saved by faith and she now has a new life as she no longer must live in isolation.
- V. 35: Meanwhile, things have grown worse for Jairus and his daughter. Messengers arrive to tell Jairus that his daughter has died and that there is nothing more that can be done. All hope is lost.

- V. 36: Jesus pays no attention to what they say and invites Jairus to deeper faith. He should not be afraid and persist and persevere in faith/trust. Like the story of the raising of Lazarus in John's Gospel when Jesus delays going to Bethany and letting Lazarus die, here Jesus will display the power not only to heal the sick but to raise the dead.
- V. 37: The inner circle of Apostles, Peter, James, and John, are allowed to come with Jesus. They too will be at the Transfiguration and the Agony in the garden.
- V. 38: At Jairus' house, the mourning has already begun. Death has taken control of the house.
- V. 39-40: Jesus enters the house and casts out/expels the mourners in a manner similar to the way in which he casts out demons. He is expelling the power of death from the house. Jesus describes her condition as being asleep. The early Christian often referred to death as sleep. Resurrection would awaken them from this sleep.
- V. 41: She takes the girl by the hand and tells her to arise. She is being raised from the dead. It is a sign of baptism in which we die to sin and are raised to new life. Jesus' words are preserved in his language, Aramaic.
- V. 42: The girl is twelve years old, which is the same length of time that the woman has been sick. The girl has her whole life before her and the woman has her life restored. They are both about to embark on new life in Christ.
- V. 43: Jesus orders that this event be kept secret. It hardly seems that it will be possible to keep this a secret, but it will only be fully understood in the light of Jesus' death and resurrection. These are two stories about the power of faith to save and give new life. They both resemble baptism in its passage from death to life. Could Jesus asking that she be given something to eat hint at the Eucharist?
- Notice that the healing takes place in the house of Jairus and not in the synagogue. Early Christian celebrated the Lord's Supper in their houses. Jairus finds salvation for his daughter not in the synagogue but in his house.

3. 2 Corinthians 8: 7, 9, 13-15

- Paul is organizing a collection among the churches for the support of the Jerusalem church. In this chapter of 2 Cor he is asking the Corinthians to participate generously in this fundraising. He develops a theology of giving based on the generous and free gift of God and the emptying of Jesus for our sake. He calls this the gracious act. He also urges them to practice an equality of sharing. Each gives from their surplus to the one who is in need, knowing that they will receive when they are in need. It is reciprocal.
- Vv. 1-6: The church in Macedonia has gone beyond expectation in their generosity to the collection. Although they are poor, they have given generously even beyond their means.

- V. 7: Paul tells the Corinthians that as they excel in so many areas, they should also strive to excel in this “gracious act” by joining in to this fund raising drive.
- V. 9: Jesus gave us the example of the gracious act. He was rich in his divinity but became poor in his humanity to make us rich in grace.
- Vv. 13-14: Paul suggests that each church can help the other. The church that has a surplus can give to the church in need. Then, when the former is in need, the latter can help out.
- V. 15: This verse is from Exodus 16: 18 and describes how the Israelites shared the manna in the desert so that everyone had enough and not too much or too little.