

**BIBLE STUDY**  
**January 29, 2024**

**THE FIFTH SUNDAY IN ORDINARY TIME**

**Job 7: 1-4, 6-7**

**1 Corinthians 9: 16-19, 22-23**

**Mark 1: 29-39**

**1. Job 7: 1-4, 6-7**

- The Book of Job is one of the Wisdom books. Sometimes it is said to belong to a group of books in the Bible known as the Writings. The Writings consists of Psalms, Proverbs, Job, the Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah (counted as one book), 1 and 2 Chronicles (counted as one book)—24 books in total.
- Job is a literary work and not a historical account. It is one the masterpieces of world literature. Job, a prosperous and righteous man, suffers the loss of his children and his property. His friends try to console him with platitudes, He wrestles with the mystery of suffering. Job must reckon with the reality that bad things do happen to good people. Unlike as in the book of Deuteronomy, bad things that happen to us are not punishments due to sin. In the end, Job concludes that God's ways are inscrutable, and we cannot question his wisdom. Every good thing we have is a gift from God. We must accept the good and the bad. The teaching of Job is a forerunner to St. Paul teaching of justification by faith alone.
- V 7:1: Job is talking to God and complains about the misery of life. Drudgery refers to military service. Life is like being in the army and fighting a war. He also says that life is like being a hired hand.
- V. 2: The burdens of life are like the hard lot of a slave and the day laborer who waits to get paid.
- V. 3: Job laments that he has been given extended time of life without meaning and nights full of worries.
- V. 4: Job does not sleep at night. He tosses and turns with worry and anxiety. The nights are endless.
- V. 6: His days fly by like a weaver's machine. He is without hope.
- V. 7: Life is as empty as the wind that blows. He gives up hope of ever being happy.

**2. Mark 1: 29-39**

- Vv. 29-30: Simon Peter and Andrew tell Jesus about the illness of Simon Peter's mother-in-law. The disciples are beginning to bond with Jesus as they bring to him their personal needs.
- Vv. 31: Jesus heals the woman. The language that Mark employs suggests resurrection, baptism, and ministry. He grasps her by the hand and help her up echoes language of being raised up, i.e., sharing in the resurrection of Jesus through baptism. The word for "waited on them is diakonia which refers to the ministry of deacons who served the members

of the community in need. The choice of words suggest that she was baptized into the resurrection of Christ and commissioned to serve the community.

- Vv. 32-34: The healing power of Jesus extends out to the whole town. They bring to him all who are ill or possessed by a demon. Mark says that the whole town was outside his door. He does not allow the demons to say who he is because he wants people to come to knowledge of him in faith individually. He does not want their attraction to him to be about a group reaction or they get caught up in the frenzy of the moment.
- V. 35: "Rising very early before dawn" is word for word Mark 16: 2 that introduces the account of the resurrection. It suggests that each day brings us an experience of the resurrection of Jesus. Jesus needs to get away from the crowd so that he can think clearly and be in touch with his Father. He does not want to be persuaded into action by the crowd but to do the will of his Father.
- V. 36-37: Simon Peter and the other disciples go looking for Jesus. They tell him what they think is good news, that everyone is looking for him. Jesus is wary of popularity based on the miraculous healings. He is much more than a wonder worker.
- V. 38: Jesus has discerned that, although it is very inviting and would be very comfortable to stay in Capernaum and set up shop there, his Father is calling him to move on to the other towns and to Jerusalem. Jesus has an interior freedom that allows him to seek God's will and not his own or that of others.
- V. 39: Jesus continues to teach, heal, and cast out demons throughout Galilee.

### **3. 1 Corinthians 9: 16-19, 22-23**

- Reading between the lines in 1 & 2 Corinthians, we can gather that Paul had a contentious relationship with the church in Corinth. They seem to think that he is not on the same level as the other apostles. They complain that he is an unimpressive person in person and not a strong preacher. He is more forceful in his letters.
- In chapter 9, Paul is defending himself with arguments that are sometime hard to understand.
- Vv. 16-18: He defends his right to receive compensation for preaching the Gospel even if some think that he is not deserving of compensation because he is not a real apostle. He says that he considers his preaching of the Gospel as an obligation imposed on him by God. If he undertook it freely, then he could receive compensation. He is saying that the stewardship of the Gospel given to him by God is enough compensation. His not accepting compensation does not in any way mean that he is not a real apostle.
- Vv. 19: Paul has freely decided to serve all the people entrusted to him.
- V. 22-23: He will be all things to all people if it helps to save all. He has given himself totally to the service of the Gospel to receive the rewards of the Gospel.