BIBLE STUDY
June 3 and 6, 2024

THE TENTH SUNDAY IN ORDINARY TIME
Genesis 3: 9-15
Mark 3: 20-35
2 Corinthians 4: 13—5:1

1. **Genesis 3: 9-15**
    - The story of Adam and Eve is not an historical story but a sacred myth to explain how evil entered the world. The sin of Adam and Eve is their refusal to obey the wishes of God the Creator that they remain without the knowledge of good and evil, i.e., that they remain innocent. The devil as a serpent convinces them that they will become like gods if they eat of the fruit and that God does not want them to be his equal. The devil is a liar! The sin of Adam and Eve is their rejection of letting God be God, and their refusal to be creatures of the Creator.
    - V. 9: Adam and Eve hide when they hear God walking in the garden. The first effect of their sin is a rupture in their relationship with God.
    - V. 10: The man hides because he realizes that he is naked. Previously, they had felt no shame in their nakedness because they were still innocent like children. Now, nakedness has a different meaning.
    - V. 11: God knows what they have done. They could only know that they were naked because they had eaten of the fruit of the tree of the knowledge of good and evil.
    - V. 12: Adam blames Eve for his eating of the fruit. This is the second effect of their sin, a rupture in their relationship.
    - V. 13: The woman blames the serpent. No one takes responsibility. They blame someone else. Another sign of their loss of innocence.
    - V. 14: There are three curses that follow. The first is to the serpent who falls from being the most cunning of animals to being the most scorned and feared. It seems as if the snake stood upright, but now it will crawl in the dirt.
    - V. 15: There will be antagonism and scorn between human beings and snakes, each attacking one another. The snake is more a symbol of the devil, the evil one. There will now be a constant war between good and evil.
2. **Mark 3: 20-35**
    - V. 20: Jesus' home was Peter's house in Capernaum, which became hi center of operations. The crowds that gather around him prohibit him and his disciples from normal activity like eating.
    - V. 21: A favorite literary device of Mark is to enfold a story within a story. Here are two stories interwoven: the story of Jesus' relatives and the story of charges laid against him by scribes from Jerusalem. Jesus' relatives think that he is out of his mind, and they come to take him home. Jesus' behavior is quite different from the norm. People did not travel or move on

their own, but always traveled in groups for protection and safety. Jesus, a lone, itinerant preacher, would stand out.

- V. 22: The scribes make two accusations. First, that he is possessed. Second, that he is working for the devil.
- V. 23-26: Jesus uses a parable to answer the second charge. If Jesus is casting out demons by the devil, then the devil is working against himself. He is destroying his own Kingdom because a divided kingdom will surely fall.
- V. 27: Jesus is stronger than the devil. The devil is a strong man, but Jesus must be stronger to overcome him. The power of Jesus binds up the devil and defeats him.
- V. 28-30: The first accusation claims that the spirit of Jesus is an evil spirit and not the Holy Spirit. They charge that the devil has the power that belongs to the Holy Spirit. It is an unforgiveable sin because the person who says this is denying the power of the Spirit in Jesus. If they do not see Jesus' power as coming from God, they will never be able to ask for forgiveness. Therefore, they will never be forgiven If they do not believe in Jesus' power to save, they will never ask to be saved.
- V. 31: Jesus' mother and brothers and sisters arrive and ask to see him.
- V. 32: The message is conveyed to Jesus.
- V. 33: Jesus redefines family as being not only blood, but faith. The disciples who believe in him are mother and brother and sister to him. Believers make up the family of God and of the church. Jesus' strong reaction may be because some family members think he is out of his mind and want to take him home, thus, thwarting his mission.

3. **2 Corinthians 4: 13—5:1**
    - V. 7: Paul reflects upon the paradoxes in our faith. We are fragile vessels but the treasure that we hold in them is from God and unbreakable.
    - V. 8-11: a series of contrasts: pushed to our limits but never giving up.
    - V. 12: This tension carries over into his ministry to the Corinthians: Paul's trials are like death to him but bring life to them.
    - V. 13: Paul affirms that within him is his faith and he will speak it boldly.
    - V. 14: Paul imagines how Jesus will place Paul and the Corinthians with the Risen Lord Jesus in the presence of the Father on the last day.
    - V. 15: Everything that Paul suffers is for the Corinthians so that more and more grace will be poured out on them and cause a great cry of thanksgiving to rise.
    - V. 16: The contrasts continue: our outer self wastes away but our inner self grows stronger.
    - V. 17: When put into the scales, the future glory far outweighs the present suffering.
    - V. 18: We focus on what is not seen rather than what is seen. What we see is temporary. What we do not see is eternal.
    - 5:1: Our mortal bodies are but tents; God has prepared a building for us in heaven---a permanent home.