

still waters

home church studies

Psalms 130

[Worship]

1 Out of the depths I cry to you, O LORD. 2 Lord, hear my voice! Let your ears be attentive to the voice of my supplications! 3 If you, O LORD, should mark iniquities, Lord, who could stand? 4 But there is forgiveness with you, so that you may be revered. 5 I wait for the LORD, my soul waits, and in his word I hope; 6 my soul waits for the Lord more than those who watch for the morning, more than those who watch for the morning. 7 O Israel, hope in the LORD! For with the LORD there is steadfast love, and with him is great power to redeem. 8 It is he who will redeem Israel from all its iniquities.

Consider:

[Words]

Two people cry out in the gospel narrative: the president of the synagogue, Jairus, whose daughter is dying, and the woman who has suffered heavy bleeding for 12 years. Both have to cross boundaries to make their request. The president fell at his feet, recognizing Jesus' authority, which given previous encounters with Jewish leadership must have been a tough decision. The woman has to break the double taboo of addressing a man in public and risking the contamination of Jesus because of her condition, which was seen as sinful under Jewish religious law. But only the crossing of boundaries empowers Jesus to heal.

A feature of Mark's story of Jesus is the presence of the crowd, always pressing, always threatening interruption. In the middle of it all, Jesus attends to the woman, and only then proceeds to the home of Jairus. Symbolism is rife in these verses. "Sleep" is a euphemism for lack of faith (Mark 13:36). "Twelve" signifies the number of Israel's tribes.

In the end this is a story about healing, but not just of individuals. Jesus interrupts his journey to the home of the privileged to heal one of the outcasts who emerges from the crowd.

As Ched Myers reminds us, "Only when the outcast is restored to true 'daughterhood' can the daughter of the synagogue be restored to life." Today we might say that only when the marginalized have been restored to their rightful place in humanity can the affluent world discover its true vocation.



Reflection and Action

Where does the story of these two women touch your story? Have you experienced being broken or marginalized? Who around you is like this? How can your church or community bring healing?

[Scripture]

2 Corinthians 8.7-15

7 Now as you excel in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you—so we want you to excel also in this generous undertaking. 8 I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. 9 For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. 10 And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something—11 now finish doing it, so that your eagerness may be matched by completing it according to your means. 12 For if the eagerness is there, the gift is acceptable according to what one has—not according to what one does not have. 13 I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between 14 your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. 15 As it is written, "The one who had much did not have too much, and the one who had little did not have too little."

Also read, **Mark 5.21-43**