

Year B 27th Sunday in Ordinary Time
Oct. 7, 2012
Gn 2:18-24; Ps 128; Heb 2:9-11; Mk 10:2-12

This Sunday the readings present us with an “eschatological” picture. The Bible is all about God’s plan of creation which becomes, or, in God’s eternal omniscience, always was, also a plan of salvation. God created us to share his blessed life, to love us, to make us happy with Him. God made us in his image, but sinned spoiled this, and God’s plan was thwarted. Therefore history, always under the foreknowledge (“omniscience” means God’s knowing everything) and dominion of God, became a long but sure “history of salvation,” until the End time (“eschatology” refers to our knowledge of the End time), when Christ came to restore all things in himself (Eph 1:3-12, esp. v. 10), that is, to restore God’s original plan of goodness, creation in harmony and enjoying the blessedness of peace, *shalom*, when all things are made right and what was marred and spoiled is renewed and made whole again.

The second reading, from Hebrews, speaks of Jesus Christ as the New Adam, to whose dominion the “world to come” is subject. The first Adam sinned and lost the dominion God had conferred on him in Gn 1:26; see also Wis (9:2). In the End time, revealed to the prophet Daniel in his night visions, the dominion lost by the old Adam which had passed over to the devouring “beasts,” was taken by God from these beasts and restored to the New Adam, the “one like a Son of man,” Dn 7:12-14. This is the “Son of man” mentioned in Ps 8, under whose feet everything is placed by God. This is Jesus, who although much higher than the angels (Heb 1:4), was made for a little while lower than the angels so that he could become one of us, his brothers and sisters, and “taste death” in his Passion for everyone. He is the “pioneer” of our salvation, leading the way for us as we are renewed in the image of God according to the likeness of Christ, the new creation (see 2 Cor 3:18; 5:14-21; Col 3:1-4).

In this new creation which we are called to be, the pre-Fall order reigns, not the intermediate order of the Mosaic Law which was a training period (Gal 3:19-29). Divorce had been possible as a concession granted by Moses because of the “hardness of heart” of the old creation before Christ came. Christ harkens back to the Beginning, the conditions of which he restores in the End (in the “eschatological framework,” the End corresponds to the beginning).