

## Bible Study Lesson Summary, Oct. 21, 2018

*This Sunday, Oct. 21, your readings should be Day 309: Chapter 48 of the Book of the Prophet Jeremiah, Chapter 21:1-14 of the Book of Sirach, and Chapter 9:24-41 of the Gospel of St. John.*

### THE GOSPEL OF JOHN

*This gospel is very different than the other three. There are very few miracles. It is probably written much later than they were so John presumes that everyone knows about the miracles so he focuses on the teachings of Jesus.*

**Jn. 6:22-71:** This bread of life discourse starting with vs. 22 makes the most sense if you put in its setting. Jesus has just multiplied the loaves and fish, and then walked on water. Now he is across the lake and the crowd goes to him in boats. They want what he has, food and more. Jesus in vs 26 says they are just after full stomachs. He invites them in vs. 27 to work for the food that endures for eternal life, which he (the Son of Man) can give them. They want another sign and they mention manna in the desert (food for the stomach). In vs. 35 he says “I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst. Vs. 40 has a critical line: “For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him on the last day.” What Jesus is going to give is for that resurrection on the last day. They doubt him. He goes over it again ending in vs. 51 with: “I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.” In vs. 52 they doubt again. He makes it more specific in vs. 53: “unless you eat the flesh of the Son of Man and drink of his blood, you do not have life within you.” Vs. 59 says this is while they are in a synagogue in Capernaum, a place of strong Jewish teaching which would be against drinking blood of any kind. In vs. 61 the crowd cannot accept this. Jesus asked what they would think if they saw him ascend? In vs. 64 he states that some will not accept him. Vs. 66, many of his disciples left him. Peter speaks for the apostles and says in vs. 68: “Master, to whom shall we go? You have the words of eternal life.” Jesus then point out the reality of one of those 12 being a devil (Judas).

**Jn. 7:** Jesus is in the northern territory to stay safe but he decides to go to Jerusalem to celebrate the feast of Tabernacles which reminds the Jews of their time in the desert in tents. He sends his brothers ahead of him. In the temple area he makes a speech. Jesus mentions that they are trying to kill him. They deny it. Have they already forgotten that they wanted to do this in chapter 5 when he cured on the Sabbath? He reminds them. There are many doubters but in vs. 31: “But many of the crowd began to believe in him, and said, “When the Messiah comes, will he perform more signs than this man has done?”” The Pharisees sent guards in vs. 32 to arrest him but it does happen. In vs. 37-39 he refers to himself as living water as he did with the Samaritan woman. Vs. 40-52 is an argument of where the messiah is to come from. They don’t know the whole story like we do. We know Out of Egypt, and from Bethlehem.

**Jn. 8:** They confront him with a dilemma, to stone or not to stone a woman caught in the act of adultery. First, where is the guy? It was not rape so she is to take most of the blame. If it was rape he would take the blame. But in this case it could have been both being stones but it would have been so heart wrenching. He writes on the ground in vs. 6. I think he was drawing the stone tablets

with the number 1-10 on them. They leave and Jesus lifts her up and restores her dignity by not condemning her in vs. 10. Notice that it is not a free ticket to heaven for he says in vs. 11: “Go, and from now on do not sin anymore.”

Vs. 12 -20 are Jesus giving another image of himself as the Light of the World. He does this in the temple area but doesn't get arrested because it is not his time.

In vs. 21-30 he refers to himself as I AM. This brings in even more believers. So he addresses those believers in 31-59 in a long narration on this I AM theme. This gives him a chance to clarify how he and the creator can both be I AM: Father and Son, one God.

**Jn. 9:1-23:** This starts a fun chapter on Jesus driving non-believing leaders crazy and getting help from the man born blind and his parents. They end up seeing better than the leaders.

## THE BOOK OF SIRACH

**Sir. 17:15-27:** Vs. 17: “A man's goodness God cherishes like a signet ring,” which is a symbol of a man's identity. Vs. 19-27 are not saying there is no after-life. It says that if there isn't, no one will be praising God.

**Sir. 18:** Vs. 1-13 search into the idea of the meaning of death and our short lives; but like the book of Ecclesiastes it leaves the idea of eternal life for us as an open question without an answer. Vs. 14-39 are about finding wisdom or prudence. Vs. 30 is a good example of it: “Go not after your lusts, but keep your desires in check.” This is good since we have just read Jn. 8 on the women caught in the act of adultery.

**Sir. 19:** Vs. 1-3(4) finish the thought of staying away from a lecherous life. Vs. 5-16 give good reasons for not gossiping. Vs. 17-26 is a call for living wisely and not foolishly. But realize that this is said without what we know, which is that our reward for this will be great in heaven.

**Sir. 20:** This is a whole chapter on living wisely and not foolishly.

## THE BOOK OF THE PROPHET JEREMIAH

*Jeremiah tries to get the people to reform to no avail. This book is warning after warning. But he does foretell a remnant being saved. The book is about the time from 612-587 B.C. Everything is falling apart in the two kingdoms.*

**Jer. 31:23-40:** The references to the good news like the return home in vs. 21-30 and the new covenant in vs. 31-40 are still legitimate prophecies but just don't fit the flow of events. Vs. 29 is significant because it reminds us of a personal judgement and that we will not be judged just because we belong to a bad nation. “In those days they shall no longer say, ‘The fathers ate unripe

grapes, and the children's teeth are set on edge,' but through his own fault only shall anyone die: the teeth of him who eats the unripe grapes shall be set on edge."

**Jer. 32:** Vs. 31-34 are about the New Covenant. "The days are coming...when I will make a new covenant.... It will not be like the covenant I made with their fathers.... I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people.... All, from least to greatest, shall know me, says the Lord, for I will forgive their evildoing and remember their sin no more."

**Jer. 33:** Now we are back to how bad it had been a few chapter ago when Jeremiah was imprisoned in the quarter of the guard. God is not going to fight for them but in vs. 9 he says he will save Jerusalem: "Then Jerusalem shall be my joy, my praise, my glory, before all the nations of the earth, as they hear of all the good I will do among them." He is more specific in vs. 17-18: "For thus says the Lord: Never shall David lack a successor on the throne of the house of Israel, nor shall priests of Levi ever be lacking, to offer holocausts before me, to burn cereal offerings, and to sacrifice victims." Jesus will be the holocaust on the cross and the bread of life and the sacrifice for the priests to offer.

**Jer. 34:** This chapter starts with Jeremiah telling King Zedekiah to submit to Nebuchadnezzar and the free any slaves. In vs. 8-11 we see that the people of Judea did this but then went back on the bargain and re-enslaved them. In vs. 12-14 you can see that this was a part of what Moses set up in Leviticus around chapter 25. Every seventh year was a Sabbath year where the slaves were freed and the ground was not tilled. Then every seventh Sabbath year was a Jubilee year. God was angry that the people did not do this at his request in the time of this war and said in vs. 18: "The men who violated my covenant and did not observe the terms of the agreement which they made before me, I will make like the calf which they cut in two, between whose two parts they passed."

**Jer. 35:** The jumping back and forth between King Jehoiakim and Zedekiah is confusing, but they are both sons of Josiah overlap a little so don't get too confused. It does not matter to the message of this chapter. The Rechabites are loyal Jew who live the early traditional laws. They moved into Jerusalem for safety during this war but otherwise have lived in tents. God is impressed with them and will save them but the rest of Jerusalem will not be saved.

**Jer. 36:** Now Jeremiah has Baruch read the message from God in the Temple. Jeremiah said he could not go and do this. The princes of Judea hear about the message and are scared. They took it to the King who was not scared and burned up piece by piece (vs. 22-23). So in vs. 30 Jehoiakim is now in trouble with God: "No descendant of his shall succeed to David's throne/ his corpse shall be cast out exposed to the heat of the day, to the cold of night."

**Jer. 37:** Zedekiah calls for help from the Egyptians, which makes the Chaldeans back off for a while. Jeremiah lets them know that this will not help and is thrown into prison.

**Jer. 38:** Zedekiah has Jeremiah thrown into a cistern. Then he has him drawn out to talk with him. Jeremiah gives the same message of submitting to the bad guys and live as slaves. Don't submit and die. Jeremiah ends up back in prison in the guard's quarters.

**Jer. 39:** Nebuchadnezzar takes the city and has Zedekiah's sons slain and he is blinded to start. But Jeremiah is spared by Nebuchadnezzar but is still in prison.

**Jer. 40:** Supposedly the original book of Jeremiah ended with the last chapter but this part of chapter 40 on is an addition. This chapter states that a remnant is spared and Gedaliah is put in charge. Some of the princes try to say that Ishmael of the Ammonites is out to kill him but Gedaliah does not believe it.

**Jer. 41:** In vs. 3 we see that Ishmael was out to kill Gedaliah and accomplishes it in vs. 2. Johanan hears about this and attacks Ishmael who has gathered the remnant. Ishmael escapes but Johanan takes over leading the remnant.

**Jer. 42:** In this chapter, Johanan asks Jeremiah to pray for him and the remnant of Jerusalem to ask God what they should do. After ten days (the novena of nine day of prayer was then over) Jeremiah was told to let Johanan and the remnant to stay in Judea and live quietly and God would not let them be destroyed. But if they went to Egypt to find safety they would be destroyed.

**Jer. 43:** Of course they ignore the word of the Lord from Jeremiah and head right to Egypt. Jeremiah gets another message that God will do to them just as he said and will send Nebuchadnezzar to Egypt to wipe them out.

**Jer. 44:** So God promised to wipe them out because now they are in Egypt worshipping the Egyptian Gods. The only hope is in vs. 14: “Only scattered refugees shall return (from Egypt). In hearing this the remnant resolve even stronger to stay in Egypt.

**Jer. 45:** Here is a short message that is basically an ending to the main theme of this section. Jeremiah gives a message to Baruch, who has been helping him as a scribe. Vs. 5: “I am bringing evil on all mankind, says the Lord, but your life I will leave you as booty, wherever you may go.”

**Jer. 46:** From here to chapter 51 are what God will do to all the major countries of their world, or as he said, on all mankind. The first one is Egypt. God will send Nebuchadnezzar to make mess of them. Vs. 24: “Disgraced is daughter Egypt, handed over to the people of the north.” But in vs. 27 he give hope for those who have been scattered in the exile to Babylon: “But you, my servant Jacob, fear not; by not dismayed, O Israel. Behold, I will deliver you from the far-off land, your descendants, from their land of exile.”

**Jer. 47:** Then he describes the Philistines fate in vs. 4b: “Yes, the Lord is destroying the Philistines, the remnant from the coasts of Caphtor.”