

## **Bible Study Lesson Summary, Oct. 28, 2018**

*This Sunday, Oct. 28, your readings should be Day 316: Chapter 3 of the Book of Lamentations, Chapter 24:18-31 of the Book of Sirach, and Chapter 13 of the Gospel of St. John.*

### **THE GOSPEL OF JOHN**

**Jn. 9:24-41:** This second half of the story of the man born blind wraps things up nicely in vs. 38-39: He (the blind man who now sees) said, "I do believe, Lord," and he worshiped him. Then Jesus said, "I came into this world for judgment, so that those who do not see might see, and those who do see might become blind." Then the chapter finishes with Jesus saying the Pharisees were blind sinners.

**Jn. 10:** Here John gives another image that Jesus used for himself, the good shepherd. In vs. 7 he says he is the gate for the sheep, and in Vs. 11 he says he is the good shepherd who lays down his life for the sheep. This is a true extension from a good shepherd is simply one who is good with the sheep kind of like I was good with pigs growing up. But I would not die for them. That is probably why some of the Jews in vs. 19-20 say: "He is possessed and out of his mind..." But others believed in him because they didn't think devils could cure a blind man.

In vs. 22 John mentions that it is the feast of the Dedication, which celebrates the successful cleansing of the temple by the Maccabees about 100 years previous. This is significant in the Catholic Church trying to not let the Protestants throw out 1<sup>st</sup> and 2<sup>nd</sup> Maccabees from the Bible. Without those books of the Bible this feast would make no sense. Jesus uses this place in the temple area to dedicate himself as the source of eternal life. Vs. 27: "My sheep hear my voice; I know them, and they follow me. I give them eternal life, and they shall never perish..." Vs. 30: "The Father and I are one." This almost gets him stoned in vs. 31 but he avoids it with a scripture reference. He avoids arrest in vs. 39 and some believe in him as in vs. 40-42 because of the signs he has performed. After all this is still the part of the Gospel of John that is the Book of Signs.

**Jn. 11:** The raising of Lazarus is a powerful sign but is only mentioned in the Gospel of John. It shows his love for this family. His working with timing to get best possible effect of raising the dead rather than just curing the sick. So in vs. 45: "Now many of the Jews who had come to Mary and seen what he had done began to believe in him. This puts the high priests in a corner so Caiaphas comes up with his famous line in vs. 50: "You know nothing, nor do you consider that it is better for you that one man should die instead of the people, so that the whole nation may not perish." He wasn't thinking right but was still prophesying correctly. In vs. 54, Jesus gets out of town. In vs. 55-57 the chief priests and the Pharisees plan to arrest him.

**Jn. 12:** In vs. 2 of chapter 11 it said "Mary was the one who anointed the Lord with perfumed oil and dried his feet with her hair." In vs. 3 of this chapter she does it again. I say again because the community of John would have corrected this if it had only been once. Judas' reaction sets the stage for his betrayal for money. All the believers were making the chief priests nervous enough that in vs. 10 they even plot to kill Lazarus.

Then in vs. 12-19 Jesus has a triumphant entry into Jerusalem. He comes in on an ass. In 2Samuel 15, King David flees Jerusalem. Now the fulfillment of prophecy of an eternal king is coming back in. It is don't with celebration just as described in Lev.23:40. Jesus uses the occasion to speak of the idea that his hour has come in vs. 20-36. This is continued with a whole narration on Jesus

being the light. Vs. 46: “I came into the world as light, so that everyone who believes in me might not remain in darkness.”

## **THE BOOK OF SIRACH**

**Sir. 21:** Vs. 1-10 are sayings about staying away from sin. Vs. 10 is interesting: “The path of sinners is smooth stones that end in the depths of the nether world.” This is not a clear idea of after-life but is getting closer. Vs. 11-28 are about being wise and not foolish. Vs. 11 says so much to our current generation of do whatever you feel. “”He who keeps the law controls his impulses; he who is perfect in fear of the Lord has wisdom.”

**Sir. 22:** Vs. 1-18 are more ideas of being wise vs. lazy or foolish. Vs. 19-26 are the importance of keeping good friends by treating them right. Vs. 27 starts the theme of prayer continued in Chapter 23.

**Sir. 23:** That last verse and the first six of this chapter are a prayer to the Father. Vs. 7-15 good lessons on controlling our mouth which Jesus said was where impurity resides. For all those who continue to say: “Oh my God” vs. 10 is a reminder of the 2<sup>nd</sup> Commandment: “So one who swears continually by the Holy Name will not remain free from sin.” Vs. 16-27 outline thoughts on three levels of impurity. In vs. 16: “For burning passion is a blazing fire, not to be quenched till it burns itself out: A man given to sins of the flesh, who never stops until the fire breaks forth...” That is about masturbation, which leads to vs. 17: “The rake to whom all bread is sweet and who is never through till he dies...” is about fornication. Vs. 18: “And the man who dishonors his marriage bed and says to himself, “Who can see me?” is about adultery. Don’t worry women are included in vs. 22: “So also with the woman who is unfaithful to her husband and offers as heir her son by a stranger.”

**Sir. 24:1-17:** This is like a song about wisdom.

## **THE BOOK OF THE PROPHET JEREMIAH**

**Jer. 48:** This chapter is God verdict on Moab. The notes say that Moab was one of the Israelites; bitterest enemies. It was actually conquered five years after Jerusalem by Nebuchadnezzar. Vs. 9: “Set up a memorial for Moab, for it is an utter wasteland.”

**Jer. 49:** Vs. 1-6 are the verdict on the Ammonites. They were conquered in the same way at the same time as the Moabites. Vs. 7-22 is the verdict on the Edomites. Vs. 11: “Leave your orphans behind, I will keep them alive; your widows, let them trust in me.” And vs. 17: Edom shall become an object of horror.” Great for Halloween. Vs. 23-27 is against Damascus and vs. 28-33 are against Arabia, and vs. 34-39 against Elam. All these places were conquered.

**Jer. 50:** This is all about the destroyer (Babylon) being destroyed. Vs. 9: “See, I am stirring up against Babylon a band of great nations from the north; from there they advance, and she shall be taken.” Vs. 19: “But I will bring back Israel to her fold, to feed on Carmel and Bashan, and on Mount Ephraim and Gilead, till she has her fill.” End of vs. 20: “For I will forgive the remnant I preserve.”

**Jer. 51:** This is more prophecies against Babylon until vs. 59 which starts a little section about the book of these writings. I am glad they did not do vs. 63: “When you have finished reading this book, tie a stone to it and throw it in the Euphrates, and say: Thus shall Babylon sink.”

**Jer. 52:** As the footnotes say, this chapter is basically the same history as given in 2Kings 24. It is the fulfillment of Jeremiah’s prophecy.

## **THE BOOK OF LAMENTATIONS**

*This book is set after the destruction of the temple and the exile, after 587 B.C.*

**Lam. 1:** This is the sadness felt by the people of Jerusalem after seeing their pride and joy destroyed. Vs. 18-19: “The Lord is just; I had defied his command. Listen, all you peoples, and behold my suffering: My maidens and my youths have gone into captivity. I cried out to my lovers, but they failed me.”

**Lam. 2:** Vs. 1: “How the Lord in his wrath has detested daughter Zion!”