

## **Bible Study Lesson Summary, Feb. 18, 2018**

*This Sunday, Feb. 18, your readings should be Day 134: Chapters 18-19 of the First Book of Samuel, Psalm 125, and Chapter 8 of the Gospel of St. Mark, vs. 22-38.*

*This week's lesson included a reminder of how the purpose of this class is to help people understand the themes of the Bible as a whole. In terms of that it is important to look at what we have just read as a whole. God has just proven one point. He led his chosen family out of slavery and into the Promised Land. This is a sign or a small version of what He is promising to do for us all in getting us free from slavery to sin and death into the New Heavens and the New Earth. Now we are going to be looking at the second stage of what He has to show us. In leading this small family, which became a tribe, He was a father figure for that family. The family has flourished and now is becoming a kingdom. That is His model for governance. It is not an accident. He does not want a democracy or even a dictatorship. He wants a kingdom and He is going to be the king. We will now be seeing how He is going to set that up. Just like the journey out of slavery it will only work with the cooperation of the people. When they cooperate it works. When they don't it won't work. You will hear how God will perfect it. That will be the Kingdom of Heaven.*

### **THE GOSPEL OF ST. MARK**

**Mk. 5:** The story of the Gerasene Demoniac is interesting. Jesus drives out a legion of demons. This doesn't just tell us how many but that they have a pecking order. St. Thomas Aquinas outlines this. Since they fell from the different choirs of angels they have different levels of power like those choirs. Satan was the highest and they don't want to make their general angry. When the exorcism is done the man wants to follow Jesus but that is not his vocation. Not everyone is called to that priestly ministry. So family men are important also.

We have a sandwiching story here. Jairus' daughter is the bread at the beginning and the end. The meat would be the woman hemorrhaging. That woman represents all of Israel who have had no relief before Jesus. The actual relief is in the bread or the raising of the girl from the dead. You would think it would be the other way around but the real healing is not about being brought back into this world.

**Mk. 6:** Jesus has been down river near the Jordan and then in Capernaum. Now he goes back to Nazareth. He was not able to do many miracles there, not because He didn't have the power but because they weren't doing their part by believing in Him. After this Jesus send out the twelve and they can do what He had done. This is another piece of bread for a sandwich lesson. The meat is the beheading of the Baptist. It is a reminder of the obstacles that the apostles will face. But they seem to return oblivious of the danger.

Starting with vs. 34 we have the first multiplication mentioned by Mark. After that Jesus walks on water and we hear in vs. 52 that they didn't understand. "They had not understood the incident of the loaves. On the contrary, their hearts were hardened." Is that another way of saying dumb as a rock? But Jesus does more miracles at Gennesaret to end the chapter.

**Mk. 7:** This next chapter is teaching to clarify issues with the OT and/or the tradition of the elders. Vs. 19 is a good summary: "since it enters not the heart but the stomach and passes out into the latrine? (Thus he declared all foods clean.)" So E.coli won't send you to hell but a potty mouth may. So will "evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit,

licentiousness, envy, blasphemy, arrogance, folly.” Are people with those sins lost? We haven’t heard from Mark whether Jesus can forgive sin yet.

Jesus is seemingly rude to the foreigner, but it is to show that it is faith in him that saves a person. The deaf man is just like everyone else in not keeping these miracles quiet. I wouldn’t have been able to keep it quiet. Jesus tries to keep these people quiet about the miracles, so he can travel freely or to keep from getting killed too fast. I don’t know.

**Mk. 8:1-21:** This chapter starts with the second multiplication, this time with no fish. Right after this the Pharisees want a sign. Weren’t they watching? So Jesus makes a point of the two multiplication miracles to make a point that the Pharisees are not catching on. The problem is that the apostles aren’t either.

## **THE BOOK OF PSALMS**

**Psalm 119: 145-176:** The faithfulness of Jesus as He speaks to the Father is just beautiful. He sees such goodness in following the way of the Father and such abhorrence to anything else.

**Psalm 120:** The first two parts of this psalm sounds like a summary of Jesus’ prayer in the last psalm. Vs. 5 is different; “Alas, I was an alien in Meshech, I lived near the tents of Kedar!” These are areas where Abraham traveled, so Jesus is identifying himself with Father Abraham and his ancestors; even though He is speaking as an individual. This is like His words to Saul; “Saul, Saul why are you persecuting me.”

**Psalm 121:** “My help comes from the Lord...” This psalm is very similar to the theme of psalm 23, “The Lord is my shepherd.”

**Psalm 122:** “Let us go to the house of the Lord.” The New Jerusalem is Heaven. Jerusalem means “new peace.” That is why Jesus was so happy to Ascend to Heaven, back to the place Dad build.

**Psalm 123:** Jesus prays to the Father for us, “Show us favor, Lord...” I see this psalm as one Jesus could have started every morning with.

**Psalm 124:** Jesus thanks the Father for protecting us. Vs. 8 is very familiar: “Our help is the name of the Lord, the maker of heaven and earth.” A version of it is included in a bishop’s blessing. The Lord be with you. And with your spirit. Bishop: Blessed be the name of the Lord. Us: Both now and forever. Bishop: Our help is in the name of the Lord. Us: Who made heaven and earth.

## The First Book of Samuel

**1Sm. 3:** Samuel is the Christ figure. Vs. 19, “Samuel grew up, and the Lord was with him, not permitting any word of his to be without effect.” God uses Samuel as a prophet to reinforce that the priesthood of the Levites is coming to an end. That priesthood is represented by two sons of Eli, Hophne and Phinehas.

**1Sm. 4:** This defeat of the Israelites is a foreshadowing of the people of Israel in Jesus’ time trying to say that they could be saved just because they were Sons of Abraham. They did not follow God faithfully, but wanted to have the fruit of the covenant. The Ark couldn’t save them for it contained the Word of God, the Ten Commandments, which they ignored. At the news of this Eli, 98 years old, and the last of the judges, died.

**1Sm. 5:** The Ark, the Word of God, is not powerless and causes horror to those who do not understand it, in this case it was hemorrhoids. The notes say this might actually have been the bubonic plague. Other bibles say tumors. Dying of hemorrhoids sounds more like God’s sense of humor to me.

**1Sm. 6:** Vs. 6, “Why should you become stubborn, as the Egyptians and Pharaoh were stubborn.” The Philistines had heard about Israel’s dealing with Egypt and are trying to figure out how to deal with the Ark. They don’t want the laws within it but they are challenged by its presence. When Jesus comes, the Gentiles will have the same challenge. Can they give up their ways to follow Christ? Vs. 19, seventy descendants of Jeconiah did not join in the celebration and died. This foreshadows many who do not join in on the Lord’s Day celebration of Jesus’s death and resurrection.

**1Sm. 7:** Samuel helps the people of Israel to turn back to the Lord. Vs. 3, “Samuel said to them: “If you wish with your whole heart to return to the Lord, put away your foreign gods and your Ashtaroth, devote yourselves to the Lord, and worship him alone. Then he will deliver you from the power of the Philistines.” They did turn to God and the Philistines were conquered.

**1Sm. 8:** The Ark of the Covenant with the Commandments is not good enough for the Israelites so now they want a king. God was not pleased. Vs. 7, “Grant the people’s every request. It is not you they reject, they are rejecting me as their king.” It would be like us saying we want a holy president and that will make us look like a holy nation, and we don’t have to take responsibility for our being bad.

**1Sm. 9:** Saul is handsome and tall and is the one chosen to be king, even if he can’t find his asses. Once again we realize that God has a sense of humor.

**1Sm. 10:** Saul is anointed with oil. Oil or chrism is the sign of a permanent job because it soaks in and stains. Note also in vs. 3, that bread and wine are a part of the sign of God’s help. Vs. 12 shows Saul to be a prophet also, so he becomes the Christ figure. Vs. 27, “But certain worthless men said, “How can this fellow save us?” They despised him and brought him no present.” There are always some non-believers.

**1Sm. 11:** Vs. 9, “...while the sun is hot, they will be rescued.” Would you believe about 3:00pm? Saul wins his first big battle. Vs. 13, “But Saul broke in to say, “No man is to be put to death this

day, for today the Lord has saved Israel.” This is again a foreshadowing of Jesus Christ giving us another chance after He shows His power.

**1Sm. 12:** Saul is not to be seen as the savior. Only Jesus could be that. The people are choosing Saul in addition to God. Samuel quotes the people in vs. 12, “Not so, but a king must rule us,’ even though the Lord your God is your King.” In vs. 14 Samuel says: “If both you and the king who rules you follow the Lord your God—well and good.” With Jesus God finds a way around this paradox by having Jesus be God, King and a representative for us.

**1Sm. 13:** Samuel was late for his priestly duties. Don’t you hate when that happens? So Saul also tries to be a priest; something that he is not anointed to do and gets into trouble. Only Jesus is anointed priest, prophet and king. Vs. 14, Saul’s kingdom will not endure “...because you broke the Lord’s command.”

**1Sm. 14:** God helps Jonathan attain a victory but it causes great problems because his father, Saul, makes an oath that Jonathan does not know about. Saul wins a victory because of what his son started and vs. 23, “Thus the Lord saved Israel that day.” This whole story foreshadows the church and the complex problems it will face with the Protestant Reformation. Good people trying to do good things but because there is no unity it creates problems. The flesh with blood is not kosher. It is the life force of another being.

**1Sm. 15:** Saul sins and in vs. 22 Samuel teaches: “Does the Lord so delight in holocausts and sacrifices as in obedience to the command of the Lord? Obedience is better than sacrifice, and submission than the fat of rams.” This is close to the teaching of Jesus, but Jesus says He desires mercy not sacrifice, which is the result in this chapter because Saul does ask for forgiveness and receives mercy although he is rejected as God’s anointed.

**1Sm. 16:** Samuel looks for a more faithful person to anoint. In Bethlehem he finds David, the son of Jesse. He is handsome, “moreover, the Lord is with him.” (vs. 18) In vs. 20 bread, wine and a kid (goat) are the offering used by Jesse. Along with being a shepherd from Bethlehem, this also points David out as a Jesus figure. Saul has an evil spirit bothering him. When God’s grace is not with you, that is what happens.

**1Sm. 17:** The shepherd conquers the evil giant, Goliath, just like Jesus conquering death. Each was the main weapon of the opponent.