

## **Bible Study Lesson Summary, July 29, 2018**

*This Sunday, July 29nd, your readings should be Day 253: Chapters 25-28 of the Book of Job, Chapter 10:1-12 of the Book of Wisdom, and Chapter 2: 24-46 of the Gospel of St. Luke.*

**So you can plan ahead, there will be no class on August 5<sup>th</sup>, so you have an extra week to catch up if you need it, reflect more on your favorites of past books.**

### **THE GOSPEL OF ST. LUKE**

**Lk. 18:18-43:** Vs. 19: Jesus answered him, “Why do you call me good? No one is good but God alone.” He is simply doing a spiritual direction technique of pointing out clearly what the person seems to be recognizing partially on their own. In this case it is that Jesus is God. He is not ready at this point to give everything up for Jesus. This doesn’t mean he might not be able to do it more and more in the future. Vs. 22: “There is still one thing left for you; sell all that you have and distribute it to the poor, and you will have treasure in heaven.” This is a statement for him specifically, maybe because he was too attached to the things of this world. I don’t know if it was a necessity for his being in heaven or just to gain more treasure in heaven.

Vs. 24-30 are talking about the dangers of wealth, for it can keep us from wanting to reach for the kingdom of God.

Vs. 31-34 is another attempt to warn the apostles of the upcoming Passion. They still “failed to comprehend what he said.” (vs. 24)

In vs. 35-43 the blind beggar asked for sight, what would you ask for?

**Lk. 19:** I think of this whole section as a ham and cheese sandwich. In chapter 18 we started it with the first slice of bread in the story of the rich official in which wealth of this world gets you nowhere. Then in the prediction of the Passion you have the meat in which Jesus shows how we must let go of the things of this life. Then is the healing of the beggar which is the cheese for it is about seeing Jesus as the way who happens to be warning us to let go of wealth. Now we get the story of Zacchaeus who gives away his wealth as an example, which is the bread.

Vs. 11-27 are another sandwich. The nobleman is leaving to obtain a kingship. That is the first slice of bread. He gives coins to ten servants. Only three give an accounting. The third did not fare well. But notice it leaves us hanging as to the other seven. This is the meat. Which is how we will treat the king and what he entrusts us with. Then you have the other slice of bread in which the nobleman returns as a king and says in vs. 27: “Now as for those enemies of mine who did not want me as their king, bring them here and slay them before me.” How we respond to the king is everything.

In vs. 28-40 we read of Jesus entering Jerusalem as a king. You have to remember that King David left Jerusalem on a donkey. Now the king is returning.

Vs. 41-44 is Jesus’ sadness over Jerusalem for He knows many will eventually reject him.

Vs. 45-48 are Jesus claiming and renewing the temple but how it is his words that they hang on, for He will replace the temple.

**Lk. 20:** Vs. 1-8 have Jesus in the temple area but He is not making it easy for the chief priests and scribes to deal with Him.

Vs. 9-19 give the reason why he is being slightly evasive, He knows they are out to kill him and He lets them know that He knows by telling the story of the tenant farmers. The vineyard is the temple. The high priests and scribes are the tenants who aren't listening to God and providing a harvest.

Vs. 20-26 are another evasive maneuver by Jesus with the question about taxes to Caesar.

Vs. 27-40 has Jesus dealing with another group, the Sadducees. It is a good thing they are around because they question the afterlife. His answer is in vs. 35-36: "The children of this age marry and remarry: but those who are deemed worthy to attain to the coming age and to the resurrection of the dead neither marry nor are given in marriage. They can no longer die, for they are like angels; and they are the children of God because they are the ones who will rise." In other words, since the reason for marriage is having children together who will carry the torch when you are gone; you will not have more children in heaven for you will not die.

In vs. 45-47 He blasts the scribes who are doing the wrong things with their gifts.

**Lk. 21:** In vs. 1-4 he praises donations to the temple according to what we have. In vs. 5-6 He warns of the destruction of the temple of Jerusalem.

In vs. 7-19 He talks of the end of days. It will not be easy but hold on, for: "By your perseverance you will secure your lives."

Vs. 20-23 are more warning. Vs. 23: "Woe to pregnant women and nursing mothers in those days, for a terrible calamity will come upon the earth and a wrathful judgment upon this people."

## **THE BOOK OF WISDOM**

**Wis. 6:** Everyone should seek wisdom for even being a king will not be good enough. Vs. 7, For the Lord of all shows no partiality, nor does he fear greatness. St. Paul used this in Romans 2:11.

**Wis. 7:** Vs. 1-6 foretells the coming of the Word made Flesh. Vs. 4, "In swaddling clothes and with constant care I was nurtured." The rest of the chapter speaks of how amazing wisdom is. I think mostly of the Holy Spirit and the gifts the Spirit offers us, but it is God the Trinity that has this Wisdom. The question we have to ask is whether we actually pray for wisdom or do we settle for a lifetime of trivia pursuit.

**Wis. 8:** And so we have vs. 2: Her I loved and sought after from my youth; I sought to take her for my bride and was enamored of her beauty." Vs.17, "Thinking thus within myself, and reflecting in my heart that there is immortality in kinship with Wisdom..." That is because it connects us with God, which is different than the people who think science and religion are incompatible. Having true wisdom pulls the two together and reveals the creator.

**Wis. 9:** This is a pray for Wisdom. Vs. 4, "Give me Wisdom, the attendant at your throne..." This balances out the Book of Ecclesiastes, which would have this concept of being near the heavenly throne for it did not have after-life. Vs. 18, "And thus were the paths of those on earth made straight, and men learned what was your pleasure and were saved by Wisdom."

## THE BOOK OF JOB

*First and foremost you should notice that this book is categorized as a part of the Wisdom literature. The book of Job is set up to look at the issue of why bad things happen to good people. Job is a good man. He does nothing wrong and seems to be rewarded for his goodness. But then it is all taken from him. Why would God let this happen? The friends of Job try to answer this question by trying to convince Job that he is not really a good person. Job knows that he hasn't sinned and that this cannot be right. The book gives no answer to the problem. Jesus is the answer and he is yet to come. The book helps us put ourselves in the place of the people before Jesus. We take so many things for granted in our faith. We don't know how hard it was for them to have any certainty at all.*

*By the way, part of Jesus' response to the question of why bad things happen to good people is that God uses suffering to show his love. It is not an easy concept but every parent needs to understand it as they raise their kids.*

**Jb. 1:** Satan is portrayed as being one of God's advisers. This needs to be understood in the context of a kingdom and how it works. The kingdom is vulnerable to many dangers. Food tasters would protect the king from one danger, poison. A tester of character would save the kingdom from many other dangers. The tester would work behind the scenes to check out the loyalty of those who are part of the kingdom. In this story, Satan fulfills this role. He is not seen as evil. He serves an important role in the kingdom. Understand that this is before the revelation of the Word made flesh. We now know that Satan is evil. But we should also understand that his role as tester of loyalty is still very real.

In the **1<sup>st</sup> and 2<sup>nd</sup> chapter** Job loses everything. From **chapter 3** on, his friends try to talk with him about what God is all about. They do not give totally foolish answers. What they say are things that we all tend to think. The ideas brought out in this dialogue are why this is Wisdom Literature. **Chapter 4 & 5** are Eliphaz's first argument: 4:7, "What innocent person perishes? Since when are the upright destroyed?"

4:17, "Can a man be righteous as against God? Lo, he (God) puts no trust in his servants, and with his angels he can find fault. How much more with those that dwell in houses of clay..."

5:15-16, "But the poor from the edge of the sword and from the hand of the mighty, he saves." Isn't this what we have just read in so many of the OT stories? So it would have been an easy conclusion to come to. The problem is that it misreads God goal of building a kingdom.

**Chapters 6 & 7** are Job's first response. Notice that he really doesn't give any counter arguments because they are not available. So he sounds a lot like the Book of Ecclesiastes. 7:1; "Is not man's life on earth a drudgery? Are not his days those of a hireling?" The great figures of the NT see themselves and servants, handmaids, or slaves of the Lord; so Job is not far off.

**Chapter 8** are Bildad's arguments. 8:3, "Does God pervert Judgment, and does the Almighty distort justice?" 8:20, "Behold, God will not cast away the upright; neither will he take the hand of the wicked." These all make sense but Bildad is not thinking in terms of a judgment coming after death but rather that God solves all the problems in this life. Jesus says otherwise.

Job replies in **Chapters 9 & 10**. Again he does not give counter arguments but pleads his innocence and desires a response or answers from God. Chap.9:21; "Though I am innocent, I myself cannot know it; I despise my life. It is all one! Therefore I say: Both innocent and wicked he destroys." In other words they all die. 9:15, "Even though I were right, I could not answer him (God), but should rather beg for what was due me." Then in Chap.10:2; "I will say to God: Do not put me in the wrong! Let me know why you oppose me."

**Chapter 11** is Zophar's first speech. He argues that we simply don't see things as deeply as God: vs. 11:7; "Can you penetrate the designs of God? Dare you vie with the perfection of the

Almighty?” He is convinced that Job is not really a good man. 11:13, “If you set your heart aright... (11:15) surely then you may lift up your face in innocence.”

**Chapter 12-14** are Job’s third reply. 13:23, “What are my faults and my sins? My misdeeds and my sins make known to me!” 14:10; “But when a man dies, all vigor leaves him: when man expires, where then is he?” 14:12-13; “So men lie down and rise not again. Till the heavens are no more, they shall not awake, nor be roused out of their sleep. Oh, that you would hide me in the nether world and keep me sheltered till your wrath is past; would fix a time for me, and then remember me!” That is what Jesus took care of when He descended into hell.

**Chapter 15** is Eliphaz’s second speech.

15:7, “Are you in deed the first-born of mankind, or were you brought forth before the hills?” If you were talking to Jesus, the suffering servant, he might say “yes.” Eliphaz is looking at Adam and Eve as the first sinners, and everyone after that carrying on the tradition, original sin. So he is mocking Job as having to have been born before Adam. Eliphaz is all about the gospel of health, wealth and prosperity.

**Chapter 16** is Job’s fourth reply. Vs. 12-13: “I was in peace, but he dislodged me; he seized me by the neck and dashed me to pieces. He has set me up for a target; his arrows strike me from all directions, he pierces my sides without mercy, he pours out my gall upon the ground.” This should be sounding a lot like Jesus, the true just one, but He accepts it as a sacrificial love that He freely offers. But Job just sees death as the end so he has no hope. Vs. 14-15: “If I must call corruption “my father,” and the maggot “my mother” and “my sister,” where is my hope?”

**Chapter 18** has the second speech of Bildad. His thought is summarized in vs. 5: “Truly, the light of the wicked is extinguished...” He already forgot Job’s question about what happens to the good guy, for his light is extinguished also.

**Chapter 19** has Job’s fifth reply. He pleads his innocence. Vs. 6: “Know then that God has dealt unfairly with me...” He doesn’t see his friends have treated him any better. Vs. 19: “All my intimate friends hold me in horror; those whom I loved have turned against me!” Vs. 23-26 have been read at funerals, pleading for the just man. “Vs. 23: “Oh, would that my words were written down!”

**Chapter 20** is Zophar’s second speech. Vs. 4-5, “Do you not know this from olden time, since man was placed upon the earth, that the triumph of the wicked is short and the joy of the impious but for a moment?” His big argument is that the greedy get rich but it doesn’t last. Vs. 19, 21, 10, 20: “Because he has oppressed the poor, and stolen a patrimony has had not built up, therefore his prosperity shall not endure, and his hands shall yield up his riches. Though he has known no quiet in his greed, his treasures shall not save him.” The verse disparity is fun here. That is the problem with some old documents. It is worse with my computer.

**Chapter 21** is Job’s sixth reply. He is getting angry with his “friends.” Vs. 2: “At least listen to my words, and let that be the consolation you offer.” He knows that the greedy man can live in peace until death, which is the opposite of what these friends are saying. Vs. 7: “Why do the wicked survive, grow old, become mighty in power?” Then he slams the truly wicked men over and over. Vs. 14-15: “Yet they say to God, “Depart from us, for we have no wish to learn your ways! What is the almighty that we should serve him?” So in everyone is treated the same and die. Vs. 26: “Alike they lie down in the dust, and worms cover them both.”

**Chapter 22** is Elphaz’s third speech. His is the same argument of the good guys always win. He just thinks it always happens in this life. Vs. 30: “God delivers him who is innocent...”

**Chapters 23-24** are Job’s seventh reply. Now he is really seeking answers from God Himself. Vs. 3: “Oh, that today I might find him, that I might come to his judgment seat!” But He is not there. Vs. 8: “But if I go to the east, he is not there; or to the west, I cannot perceive him; where the north enfolds him, I behold him not; by the south he is veiled, and I see him not.” After a bunch of confused verse marking we have vs. 25: “If this be not so, who will confute me, and reduce my argument to nought?”