

Bible Study Lesson Summary, Aug. 12, 2018

This Sunday, Aug. 12th, your readings should be Day 260: Chapters 3-5 of the Book of the Prophet Isaiah, Chapter 13:10-19 of the Book of Wisdom, and Chapter 2 of the 1st Letter to Timothy.

THE GOSPEL OF ST. LUKE

Lk. 22: 24-71: Vs. 24-30 would be Luke's version of washing of the feet. Serve others and you will be the greatest among them. I can really picture these guys having this argument as the Last Supper is starting. I have heard that DaVinci's picturing all of them on one side of the table was probably correct because it made it so waiters could approach from the other side.

Vs. 31-34 fits right in with the bickering. Sifting like wheat probably refers to the fact that you have to shake wheat up to sift it.

Vs. 35-38 seems like Jesus trying to calm the bickering. He reminds them that they have had what they needed when ministering. This will be the case even when things are tough. We just have to remember the difference between what we need and what we want. In the USA we think we need everything. "It is enough!" when referring to the two swords seems to be a way of saying it will not be a physical battle.

Vs. 39-46: the agony in the garden starts with Jesus having them "pray that you will not undergo the test. (vs. 41) The notes say vs. 43-44 were not in the oldest manuscripts of Luke. They refer to the sweating of blood and the angel helping him. But notice this section ends with another reference to "pray that you may not undergo the test." (vs. 46). This is another sandwich and the meat is His realizing that He will have to undergo the test.

Vs. 47-53 are about the betrayal. Luke does not say when Judas left, as if he stayed and just waited for the crowd came to arrest him and didn't lead them there. Someone loses an ear and Jesus calls off the physical defense.

Vs. 54-65 start with the crowd taking Jesus to the house of the high priest. Peter vehemently denies Jesus three times as predicted and the cock crows. Peter goes out weeping and the crowd mocks Jesus.

Vs. 66-71 says they waited until the morning for the council of elders to have the trial before the Sanhedrin. This is different than John's version of it being at night. It could be Luke's way of simplifying the account of Jesus's death because he puts more emphasis on the details of the resurrection. But Jesus is silent but finally relates Himself to the Son of Man which they would all know from the book of Daniel. That ends the trial.

Lk. 23: Then they took him to Pilate. In vs. 2 Jesus is accused of opposing Caesar and thinks he is a king. Pilate focuses on the king issue and finds Jesus not guilty in vs. 4. They press harder.

In vs. 6-17 Jesus is sent to Herod who is thrilled to see Jesus but sends Him back to Pilate, who has Him flogged. It never says if it ever happened for under pressure Pilate changes the sentence to crucifixion. In vs. 22 he even repeated what was said in vs. 17 about flogging.

Vs. 26-32 are the way of the cross. Simon the Cyrenian, which is modern day Libya, is mentioned very briefly. The women of Jerusalem get more mention. Some believe Jesus was predicting the destruction of the temple in 70AD in terms of the weeping.

Vs.33-43 is the crucifixion. The two thieves get a fair amount of space.

Vs. 44-49 are Jesus' death. Strong signs are mentioned. The tearing of the veil in the temple. Darkness for three hours with an eclipse. And the centurions claim: "This man was innocent beyond doubt."

Vs. 50-56 has Joseph of Arimathea taking care of burial arrangements before the Sabbath.

Lk. 24: starting with vs. 1-12, the resurrection gets a lot of space in Luke. There is mention of an empty tomb, two men in dazzling garments talking to the women. They were not believed by the eleven so Peter checked it out and was amazed.

Vs.13-35 are an explanation of how these apostles could be so oblivious and still make all the connections that Luke has been relating.

Vs. 36-49 has Jesus back from Emmaus and with the apostles. He shows his wounds, eats fish and continued to open their mind to scriptures (vs. 45). In vs. 49 says “I am sending the promise of my Father upon you; but stay in the city until you are clothed with power from on high.” But in vs. 50-53 we have Him leading them to Bethany and He was taken up to heaven. The End.

THE FIRST LETTER TO TIMOTHY

Timothy is big in the Ephesian community. I wonder if Mary was there with John yet? One of his parents was Jewish and another was Gentile.

1Tim.1: In vs. 1-2 Paul just claims to be an apostle of Christ Jesus and not a slave. In vs. 3-7 Paul is trying to encourage Timothy to watch out for false teachings. In vs. 8-11 he mentions the law as being good for the lawless but not for the righteous, *who should be above the law*. The main focus of vs. 12-17 is vs 15: “This saying is trustworthy and deserves full acceptance: Christ Jesus come into the world to save sinners.” In the last verses of the chapter he entrusts Timothy with the battle to uphold the truth against a few trouble makers that Paul actually mentions.

THE BOOK OF WISDOM

Wis. 10: This is a summary of how Wisdom worked in Salvation History. Vs. 3 is about Cain. Vs. 4 is about Noah. Vs. 5 is about Abraham. Vs. 6 is about Lot. Vs. 7 is about Lot’s wife. Vs. 8 is the people of Sodom & Gomorrah. Vs. 9 would be Lot’s family. Vs. 10-12 are about Jacob. Vs. 13-15 are about Joseph. Vs. 10:16-11:5 are about Moses.

Wis. 11: This is about Wisdom guiding the Exodus. Vs. 6 refers to the Nile while the Israelites were still in Egypt. The “stern king” in 10 would be Pharaoh. Vs. 15-16 are how Wisdom gave the Israelites a lesson on who was really God, by use of the plagues. Vs. 17-20 describes how God could have done far worse than plagues, but was only teaching a lesson. An alternative is in vs. 20; “they could have been killed at a single blast...” The next verses tell us that luckily God likes what He created so He didn’t do that.

Wis. 12: Vs. 2 explains God actions, “You rebuke offenders little by little, warn them, and remind them of the sins they are committing, that they may abandon their wickedness and believe in you, O Lord!” This is what the OT does for us. It is a part of God’s warning to us. He is teaching us. All of creation and history is being described as God’s lesson plan. Vs. 10b: “You were not unaware that their race was wicked and their malice ingrained, and their dispositions would never change.” As a race we are lost but individually there is a chance. Vs. 18: “But though you are master of might, you judge with clemency, and with much lenience you govern us...” Even this is shown to

be a lesson in vs. 22: “Us, therefore, you chastise, and our enemies with a thousand blows you punish, that we may think earnestly of your goodness when we judge, and, when being judged, may look for mercy.” Jesus’ parable of the servant who owed a lot and didn’t forgive is a lesson about this verse.

Wis. 13:1-9: Here he is talking about our worship of science or pseudo-science. Vs. 2b is against astrology: “or the luminaries of heaven, the governors of the world, they considered gods.” Vs. 4 is a warning that as we study the forces of nature, that we remember their creator: “Or if they were struck by their might and energy, let them from these things realize how much more powerful is he who made them.” Vs. 6-7 are a little leniency on scientists. But yet, for these the blame is less; for they indeed have gone astray perhaps, though they seek God and wish to find him. For they search busily among his works, but are distracted by what they see, because the things seen are fair. But again, not even these are pardonable. For if they so far succeeded in knowledge that they could speculate about the world, how did they not more quickly find its Lord?”

THE BOOK OF JOB

Chapter 25 is Bildad’s third speech, which is at least short. That is good because it is not politically correct. Vs. 4: “How can a man be just in God’s sight, or how can any woman’s child be innocent?” I thought every child is now an angel and have perfect self-esteem.

Chapter 26-28 are Job’s reply. He talks of God’s power and our being powerless. But in ch.27 he shows his frustration with God: (vs. 2) “the Almighty, who has made bitter my soul...” He describes all the terrors that a man can go through that are not his fault, and he is powerless to do anything about them. So the question he asks is: Where is wisdom? Vs.22: Abaddon and Death say, “Only by rumor have we heard of it.” So he doesn’t even see wisdom in the afterlife. God seems to be hiding it.

Chapter 29-31 are Job’s longer speech. He defends his actions. Ch.29:12, “For I rescued the poor who cried out for help, the orphans, and the unassisted...” Ch.29:13, “I wore my honesty like a garment... (*He foreshadowed Christ.*) Ch. 30:9-10, “Yet now they sing of me in mockery; I am become a byword among them. They abhor me, they stand aloof from me, they do not hesitate to spit in my face!” (*He foreshadows the Passion of Christ.*) Ch.30:23, “Indeed I know you will turn me back in death to the destined place of everyone alive.”

Chapters 32-37 are from a fourth friend, Elihu. He is young and has heard enough to make him angry, so he lets Job have the brunt of his anger. Ch.32 is his youthful arrogance. Ch.33:23-24: “If then there be for him (Job) and angel, one out of a thousand, a mediator, to show him what is right for him and bring the man back to justice, he will take pity on him and say, “Deliver him from going down to the pit; I have found him a ransom.” Then his flesh shall become soft as a boy’s: he shall be again as in the days of his youth.”” Jesus is that Savior who will give us glorified bodies, but at the end of the world. These guys are too short-sighted to know this and Jesus hasn’t taught it yet, but yet this accusation foretells it. Ch.34:15: “All flesh would perish together, and man would return to the dust.” This is what we would be without a savior.

Ch. 35:13: “But it is idle to say God does not hear or that the Almighty does not take notice.” He is correct again, just does have afterlife in mind.

Ch.36:5: “Behold, God rejects the obstinate in heart, he preserves not the life of the wicked...” He will hear about that when God answers.

Ch.37:15: “Do you know how God lays his commands upon them, and makes the light shine forth from his clouds?” This also is God’s answer that is coming, so Elihu is not a fool. He just doesn’t have the full picture. His main fault is that he doesn’t believe in Job’s innocence. This is just like the Pharisee’s disbelief in Jesus’ claims.

Chapter 38-42 are God’s answer:

38:4, “Where were you when I founded the earth?” *(So God really doesn’t give an answer, just tells him he has no right to question. But the answer does come with Jesus. God is not going to reveal Himself fully at this time.)*

Jb. 42: The friends of Job are told to offer sacrifice to atone for their sins “and let my servant Job pray for you; for his prayer I will accept, not to punish you severely.” Then Job’s good fortune is restored. *(Both aspects foreshadow Jesus.)*

THE BOOK OF THE PROPHET ISAIAH

This is about the time of 742-687 B.C. The kingdom is divided into two kingdoms, Israel and Judah. The kings are not following God. The question always comes in terms of whether this is all from one prophet. The name Isaiah means “the salvation of the Lord.” This could mean it comes from several prophets and here is the summary of the plan of salvation. We will find out in the next life.

Is. 1: Vs. 27, Prophecy for their bad behavior: “Zion shall be redeemed by judgment, and her repentant ones by justice. Rebels and sinners alike shall be crushed, those who desert the Lord shall be consumed.” That last part sounds like hell to me.

Is. 2: Vs. 3-4, Prophecy concerning the Messiah: “For from Zion shall go forth instruction, and the word of the Lord from Jerusalem. He shall judge between the nations, and impose terms on many peoples. They shall beat their swords into plowshares.”