

Bible Study Lesson Summary, Nov. 22, 2020

Today's lesson includes Days 250-256 on your reading guide.

THE BOOK OF JOB

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?" Job is close to despair, but won't go there because it would be a sin.

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 as having treated him any better. Vs. 19: "All my intimate friends hold me in horror; those whom I loved have turned against me!" The key to this is love. Love that never sacrifices is empty. Jesus is the fulness of love in His sacrifice. 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 if everyone is treated the same and dies, what is the point. 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. He probably watched too many westerns. 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 markings, we have vs. 25: "If this be not so, who will confute me, and reduce my argument to nought?" This is a good time to reflect on TV shows over the last decades. In the era of westerns, the good guys always won and didn't even kill the bad guys, just shot the guns out of their hands or let them fall over a cliff. In the last decades, we celebrate the confused figure, the one who is evil and good, with both working for them.

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 is to 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!" (*This all 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) an 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 doesn't 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.

THE BOOK OF WISDOM

Wis. 8: Vs. 2 is about bonding with wisdom: “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 prayer for Wisdom. Vs. 4, “Give me Wisdom, the attendant at your throne...” This balances out the Book of Ecclesiastes, which wouldn’t have this concept of being near the heavenly throne for it did not know for sure about the 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.”

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, 21-23, tell us that luckily God likes what He created so He didn’t do that.

THE GOSPEL OF ST. LUKE

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. For us, 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. Will you still love the people who you loved in this life? Yes. A prayer at wake services says, "The bonds of love that are forged in life do not unravel with death."

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. 20-24 are more warnings. 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."

Vs. 25-28 are about the end of the world or the great warning, or both. Vs. 28, is for the just, "But when these signs begin to happen, stand erect and raise your hands because your redemption is at hand." The lesson of the fig tree and the exhortation to be vigilant, vs. 29-36, are a continuation of the theme of the second coming. In vs. 37-38, it is business as usual, but it is the end of the teaching ministry and the beginning of the Passion.

Lk. 22: Everything has to be in place and timed perfectly. Vs. 1-6, there has to be a betrayer with Satan involved so that this final battle can be decisive. Vs. 7-13, is about preparing so that the sacrifice on the cross can be celebrated eternally. Vs. 14-20 gives us that unbloody sacrifice, the Mass. Vs. 21 starts the action of the final battle, but the troops for Jesus are portrayed a pathetic. It is not just Judas, but all the apostles and shown to be weak.

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. This actually shows how humans did not win the battle. It was the Son of God. By the way, 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 in vs. 39, and has Jesus in vs. 41 having them pray, “pray that you will not undergo the test.” 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.