

## **Bible Study Lesson Summary, Jan. 17, 2020**

*Today's lesson includes Days 306-312 on your reading guide.*

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

**Jer. 40:** Supposedly the original book of Jeremiah ended with the last chapter but this part of chapter 40 on is an addition. This chapter states that a remnant is spared and Gedaliah is put in charge. Vs. 1 says that Jeremiah was a prisoner in Ramah, just north of Jerusalem. In vs. 4 we find out he was treated well by Nebuzaradan, captain of the Babylonian bodyguard and given the choice to stay in Judah. In vs. 13-16, some of the princes try to say that Ishmael of the Ammonites is out to kill Gedaliah, who was appointed to be in charge of the remnant in Judah, but Gedaliah does not believe them.

**Jer. 41:** In vs. 3 we see that Ishmael was out to kill Gedaliah and accomplishes it in vs. 2. Johanan hears about this and attacks Ishmael who has gathered the remnant. Ishmael escapes but Johanan takes over leading the remnant.

**Jer. 42:** In this chapter, Johanan asks Jeremiah to pray for him and the remnant of Jerusalem to ask God what they should do. After ten days (the novena of nine day of prayer was then over) Jeremiah was told to let Johanan and the remnant to stay in Judea and live quietly and God would not let them be destroyed. But if they went to Egypt to find safety they would be destroyed.

**Jer. 43:** Of course, they ignore the word of the Lord from Jeremiah and head right to Egypt. Jeremiah gets another message that God will do to them just as he said and will send Nebuchadnezzar to Egypt to wipe them out.

**Jer. 44:** So God promised to wipe them out because now they are in Egypt worshipping the Egyptian Gods. The only hope is in vs. 14: "Only scattered refugees shall return" (from Egypt). In hearing this the remnant resolve even stronger to stay in Egypt. They have forgotten who is stronger, the gods of Egypt or the Lord.

**Jer. 45:** Here is a short message that is basically an ending to the main theme of this section. Jeremiah gives a message to Baruch, who has been helping him as a scribe. Vs. 5: "I am bringing evil on all mankind, says the Lord, but your life I will leave you as booty, wherever you may go."

**Jer. 46:** From here to chapter 51 is what God will do to all the major countries of their world, or as he said, on all mankind. The first one is Egypt. God will send Nebuchadnezzar to make mess of them. Vs. 24: "Disgraced is daughter Egypt, handed over to the people of the north." But in vs. 27 he gives hope for those who have been scattered in the exile to Babylon: "But you, my servant Jacob, fear not; be not dismayed, O Israel. Behold, I will deliver you from the far-off land, your descendants, from their land of exile."

**Jer. 47:** Then he describes the Philistines fate in vs. 4b: “Yes, the Lord is destroying the Philistines, the remnant from the coasts of Caphtor.”

**Jer. 48:** This chapter is God’s 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.”

## **THE BOOK OF SIRACH**

**Sir. 20:** This is a whole chapter on living wisely and not foolishly.

**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 is a great reminder to our current generation when we are told by our culture to do whatever you feel, even change your gender. “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.

## THE GOSPEL OF ST. JOHN

**Jn. 8:** They confront him with a dilemma, to stone or not to stone a woman caught in the act of adultery. First, where is the guy? It was not rape so she is to take most of the blame. If it was rape, he would take the blame. But in this case, it could have been both being stoned, but it isn't so the emphasis is on her responsibility for not saying no. He writes on the ground in vs. 6. I think he was drawing the stone tablets with the number 1-10 on them. That would have reminded them that they all had broken a commandment or two. Vs. 10-11, they leave and Jesus lifts her up and restores her dignity by not condemning her. Notice that it is not a free ticket to heaven for he says in vs. 11: "Go, and from now on do not sin anymore." So it is like confession, once is seldom enough.

Vs. 12 -20 are Jesus giving another image of himself as the Light of the World. He does this in the temple area but doesn't get arrested because it is not his time.

In vs. 21-30 he refers to himself as I AM. This brings in even more believers. So he addresses those believers in 31-59 in a long narration on this I AM theme. This gives him a chance to clarify how he and the creator can both be I AM: Father and Son, one God.

**Jn. 9:** This starts a fun chapter on Jesus driving non-believing leaders crazy and getting help from the man born blind and his parents. They end up seeing better than the leaders.

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 big extension from being a good shepherd, who 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 declare 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." By the way, Jehovah Witnesses miss this line. They don't believe Jesus is God. But 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. 11:1-27:** 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. In vs. 24 Martha said to Jesus, "I know he will rise, in the resurrection on the last day." This is about the resurrection of the body, not just the soul, just a glorified body. Lazarus will not be getting one of those yet.