

# Lenten and Easter Bible Study



Feb 11

Feb 18

Feb 25

Mar 4

Mar 11

Mar 18

Mar 25

# Let's start with a prayer

Holy Father,

Help us to submit ourselves more fully to Your divine will for our lives in our Forty day Lenten journey to repentance and spiritual cleansing in preparation for the celebration of Your Son's glorious Resurrection on Easter Sunday. We pray that this Lenten journey, Father, brings about a change in our lives that leaves us, at the end of the journey, more committed to our faith and less drawn to the attractions of this earthly existence. As we begin our study of Jesus' last journey to Jerusalem, help us, Lord, to follow in His footsteps by denying selfish worldly interests and by humbly showing our gratitude to You through acts of charity, self-sacrifice, and service to the Kingdom of Jesus Christ. We pray in the name of God the Father, the Son and the Holy Spirit. Amen.

# Topical Outline



Today we will look at 3<sup>rd</sup> Sunday's of Lent Scripture readings:

Exodus 20:1-3, 7-8, 12-17

Psalm 19

1 Corinthians 1:18, 22-25

John 2:13-25



## Moses

Statue of Moses by Michelangelo (church of San Pietro in Vincoli in Rome).

The depiction of a horned Moses comes from the description of Moses' face as "cornuta" (horned) in the Latin Vulgate translation from Hebrew.

The term is now interpreted to mean "shining" or "emitting rays" (somewhat like horns).

# Exodus 20:1-17



God spoke all these words:

<sup>2</sup>I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; <sup>3</sup>you shall have no other gods before me.

<sup>4</sup>You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. <sup>5</sup>You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me,

# Exodus 20:1-17



<sup>6</sup> but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

<sup>7</sup> You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name.

<sup>8</sup> Remember the Sabbath day, and keep it holy. <sup>9</sup> Six days you shall labor and do all your work. <sup>10</sup> But the seventh day is a Sabbath to the LORD your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. <sup>11</sup> For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the Sabbath day and consecrated it.

# Exodus 20:1-17



<sup>12</sup> Honor your father and your mother, so that your days may be long in the land that the LORD your God is giving you.

<sup>13</sup> You shall not murder.

<sup>14</sup> You shall not commit adultery.

<sup>15</sup> You shall not steal.

<sup>16</sup> You shall not bear false witness against your neighbor.

<sup>17</sup> You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

The first reading spoke about the 10 Commandments, the Decalogue or Ten Words.

It is the foundation of the Law of the Sinai Covenant.

The Scripture does not number the Commandments. The numbering of the 10 Commandments is part of Tradition, it was first recorded by St. Augustine (AD 354 - 430).

Likewise, early manuscripts of the biblical texts did not contain the chapter and verse divisions in the numbered form familiar to us.

*<sup>2</sup> I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.*

Verse 2: God bases His claim to Israel's allegiance on His role as Israel's liberator from Egyptian slavery.



## Exodus 20 verse 3 – 6 speak about the first commandment

Source: [https://www.vatican.va/archive/ccc\\_css/archive/catechism/command.htm](https://www.vatican.va/archive/ccc_css/archive/catechism/command.htm)

Exodus 20	Deuteronomy 5	Catechetical Formula
<p><sup>3</sup> I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me.</p> <p><sup>4</sup> You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. <sup>5</sup> You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, <sup>6</sup> but showing steadfast love to the thousandth generation of those who love me and keep my commandments.</p>	<p><sup>6</sup> I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; <sup>7</sup> you shall have no other gods before me.</p> <p><sup>8</sup> You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. <sup>9</sup> You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me, <sup>10</sup> but showing steadfast love to the thousandth generation of those who love me and keep my commandments.</p>	<p>1. I am the LORD your God: you shall not have strange Gods before me.</p>

<sup>4</sup> You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. <sup>5</sup> You shall not bow down to them or worship them

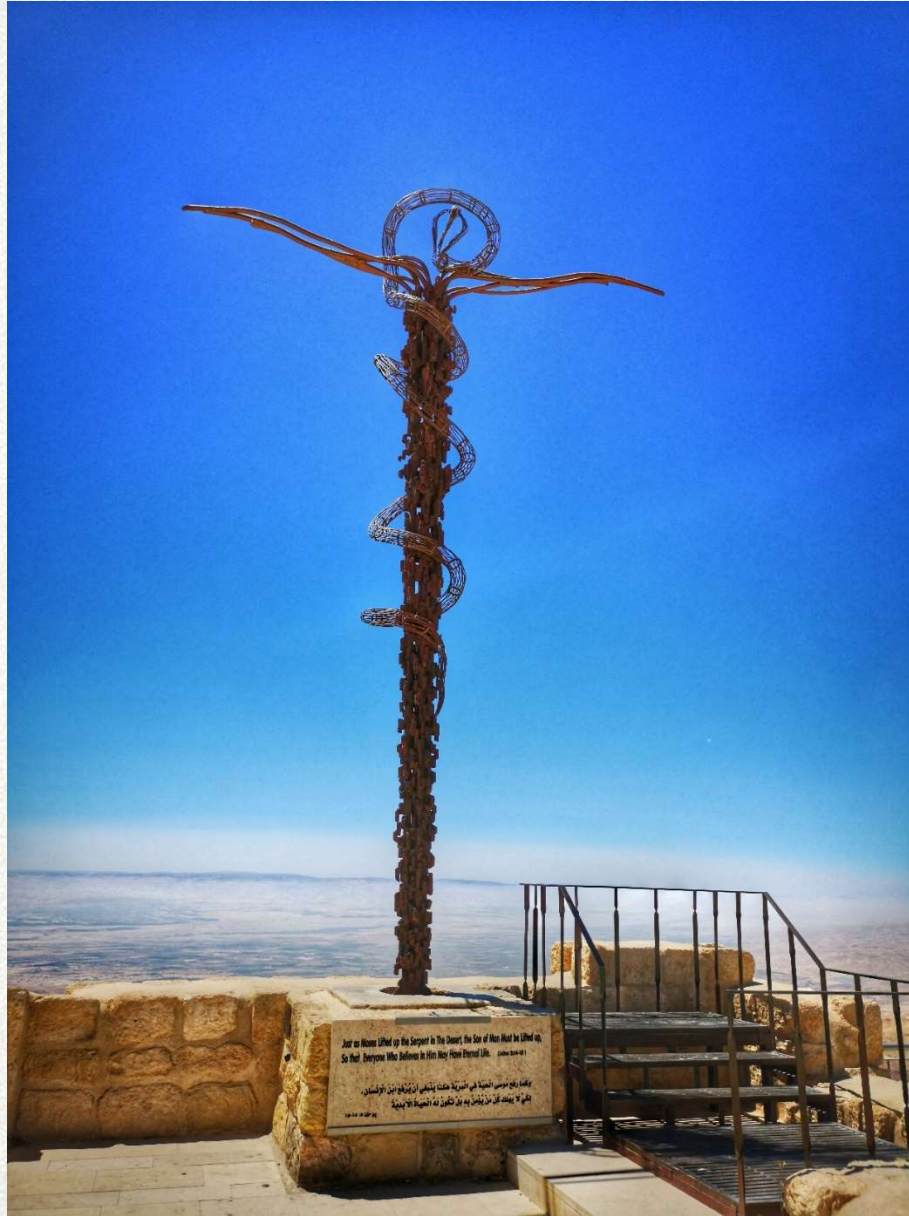
Note that the prohibition against idols are only if they were made for the purpose of worshipping them. God does not prohibit idols or statues if they are not worshipped. He even commanded Moses to make them.

God commanded Moses to make the bronze serpent.

Numbers 21:5-9 (The Bronze Serpent)

<sup>5</sup> The people spoke against God and against Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food.” <sup>6</sup> Then the LORD sent poisonous serpents among the people, and they bit the people, so that many Israelites died. <sup>7</sup> The people came to Moses and said, “We have sinned by speaking against the LORD and against you; pray to the LORD to take away the serpents from us.” So Moses prayed for the people. <sup>8</sup> And the LORD said to Moses, “Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live.” <sup>9</sup> So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live.

❖ Bronze serpent on a pole – an allusion to Jesus on the cross.



Just as Moses lifted up the serpent in The Desert, the Son of Man Must be Lifted up,  
So that Everyone Who Believes in Him May Have Eternal Life. (John 3:14-15)

وكما رفع موسى العنقبة في البرية هكذا يجب أن يرفع ابن الإنسان،  
لكي لا يفقد كل من يؤمن به حياة أبدية. (يوحنا 3: 14-15)

God commanded Moses to make Cherubim (Angels).

Exodus 25: 18 – 21 (The Angels on Ark of the Covenant)

<sup>18</sup> You shall make two cherubim of gold; you shall make them of hammered work, at the two ends of the mercy seat. <sup>19</sup> Make one cherub at the one end, and one cherub at the other; of one piece with the mercy seat you shall make the cherubim at its two ends. <sup>20</sup> The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings. They shall face one to another; the faces of the cherubim shall be turned toward the mercy seat. <sup>21</sup> You shall put the mercy seat on the top of the ark; and in the ark you shall put the covenant that I shall give you.



One of these 2 models of the Ark of the Covenant was the subject of a 1981 movie. Which one of the two was in that movie?





Exodus 20 verse 7 speaks about the second commandment

Exodus 20	Deuteronomy 5	Catechetical Formula
<p><sup>7</sup> You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.</p>	<p><sup>11</sup> You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.</p>	<p>2. You shall not take the name of the LORD your God in vain.</p>



## Exodus 20 verses 8 - 11 speak about the third commandment

Exodus 20	Deuteronomy 5	Catechetical Formula
<p><sup>8</sup> Remember the Sabbath day, and keep it holy. <sup>9</sup> Six days you shall labor and do all your work. <sup>10</sup> But the seventh day is a Sabbath to the Lord your God; you shall not do any work – you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. <sup>11</sup> For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it.</p>	<p><sup>12</sup> Observe the Sabbath day and keep it holy, as the Lord your God commanded you. <sup>13</sup> Six days you shall labor and do all your work. <sup>14</sup> But the seventh day is a Sabbath to the Lord your God; you shall not do any work – you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. <sup>15</sup> Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day.</p>	<p>3. Remember to keep holy the LORD'S Day.</p>

Exodus 20 verse 12 speaks about the fourth commandment

<b>Exodus 20</b>	<b>Deuteronomy 5</b>	<b>Catechetical Formula</b>
<p><sup>12</sup>Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you.</p>	<p><sup>16</sup>Honor your father and your mother, as the Lord your God commanded you, so that your days may be long and that it may go well with you in the land that the Lord your God is giving you.</p>	<p>4. Honor your father and your mother.</p>

## Exodus 20 verses 13 - 17 speaks about the fifth to tenth commandments

Exodus 20	Deuteronomy 5	Catechetical Formula
<sup>13</sup> You shall not murder.	<sup>17</sup> You shall not murder.	5. You shall not murder.
<sup>14</sup> You shall not commit adultery.	<sup>18</sup> Neither shall you commit adultery.	6. You shall not commit adultery.
<sup>15</sup> You shall not steal.	<sup>19</sup> Neither shall you steal.	7. You shall not steal.
<sup>16</sup> You shall not bear false witness against your neighbor.	<sup>20</sup> Neither shall you bear false witness against your neighbor.	8. You shall not bear false witness.
<sup>17</sup> You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.	<sup>21</sup> Neither shall you covet your neighbor's wife.	9. You shall not covet your neighbor's wife.
	Neither shall you desire your neighbor's house, or field, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.	10. You shall not covet your neighbor's goods.

The Ten Commandments illustrates that one's social behavior cannot be separated from religious conscience and obligations to God.

The first 3 commandments are for our relationship with God.

The other 7 commandments are for our relationship with our neighbours.

The Decalogue was the rule of faith for the Old Covenant people, before Jesus' time.

Jesus reveals the full meaning of the Decalogue: Love God and neighbours.



## King David, the Psalmist

(King David statue on the Column of the Immaculate Conception on Piazza Mignanelli, Rome)

David describes the Law of the Lord in Psalm 19.

# Psalm 19: 7-10



<sup>7</sup> The law of the LORD is perfect, reviving the soul; the decrees of the LORD are sure, making wise the simple;  
<sup>8</sup> the precepts of the LORD are right, rejoicing the heart;  
the commandment of the LORD is clear, enlightening the eyes;

<sup>9</sup> the fear of the LORD is pure, enduring forever; the ordinances of the LORD are true and righteous altogether.  
<sup>10</sup> More to be desired are they than gold, even much fine gold;  
sweeter also than honey, and drippings of the honeycomb.

<sup>7</sup> The law of the LORD is perfect, reviving the soul;  
the decrees of the LORD are sure, making wise the simple;

<sup>8</sup> the precepts of the LORD are right, rejoicing the heart;  
the commandment of the LORD is clear, enlightening the  
eyes;

<sup>9</sup> the fear of the LORD is pure, enduring forever;  
the ordinances of the LORD are true and righteous altogether.

<sup>10</sup> More to be desired are they than gold, even much fine  
gold;

sweeter also than honey, and drippings of the honeycomb.

Psalms 19 describes the law of the Lord as perfect, sure  
(trustworthy), right, clear, pure, true, and righteous (just).



## St. Paul the Apostle

(St. Paul statue in front of the basilica of Saint Paul Outside the Walls, Rome)

St. Paul calls us to respond with faith.



# 1 Corinthians 1:18, 22-25



<sup>18</sup> Brothers and sisters: for the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

<sup>22</sup> For Jews demand signs and Greeks desire wisdom, <sup>23</sup> but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, <sup>24</sup> but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup> For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

*22 For Jews demand signs and Greeks desire wisdom*

There are 2 kinds of Christians: one that wants proof by signs (miracles) and one that wants proof by logical analysis. This is fine, but it is not good if our demand for proofs hinders us from faith and belief.

*23 but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles*

The truth is the Cross of Jesus Christ is a paradox; it is the weakness of Christ made strong in His glorious Resurrection.

*24 but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.*

St. Paul counsels that both groups need to respond with faith and understand that the "sign" and the "wisdom" are found in Christ crucified. Because there can be no Resurrection without the crucifixion.



## St. John the Apostle

(St. John the Apostle. Nave of the Archbasilica of St. John Lateran, Rome)

In the Gospel, Jesus cleanses the temple.

## John 2: 13 - 25



<sup>13</sup> The Passover of the Jews was near, and Jesus went up to Jerusalem. <sup>14</sup> In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. <sup>15</sup> Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. <sup>16</sup> He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" <sup>17</sup> His disciples remembered that it was written, "Zeal for your house will consume me." <sup>18</sup> The Jews then said to him, "What sign can you show us for doing this?" <sup>19</sup> Jesus answered them, "Destroy this temple, and in three days I will raise it up."

## John 2: 13 - 25



<sup>20</sup> They then said, “This temple has been under construction for forty-six years, and will you raise it up in three days?” <sup>21</sup> But he was speaking of the temple of his body. <sup>22</sup> After he was raised from the dead, his disciples remembered that he had said this; and they believed the Scripture and the word that Jesus had spoken.

<sup>23</sup> When he was in Jerusalem during the Passover festival, many believed in his name because they saw the signs that he was doing. <sup>24</sup> But Jesus on his part would not entrust himself to them, because he knew all people <sup>25</sup> and needed no one to testify about human nature, for he himself knew what was within the human person.

*13 The Passover of the Jews was near, and Jesus went up to Jerusalem.*

Jesus went to the temple in Jerusalem. The temple was built on Mt. Moriah.

*14 In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables.*

These are clean sacrificial animal.

<sup>15</sup> Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables.

<sup>16</sup> He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!"

<sup>17</sup> His disciples remembered that it was written, "Zeal for your house will consume me."

Psalm 69:9

<sup>69</sup> It is zeal for your house that has consumed me;  
the insults of those who insult you have fallen on me.

<sup>18</sup> The Jews then said to him, "What sign can you show us for doing this?"

<sup>19</sup> Jesus answered them, "Destroy this temple, and in three days I will raise it up."



*<sup>20</sup> They then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" <sup>21</sup> But he was speaking of the temple of his body. <sup>22</sup> After he was raised from the dead, his disciples remembered that he had said this; and they believed the Scripture and the word that Jesus had spoken.*

The Jewish historian Flavius Josephus recorded that Herod started reconstructing the Temple in 19 BC. Therefore the Temple cleansing happened in 28 AD.

The first cleansing in the first year of Jesus' ministry in  
John 2:13-25.

The second on Sunday of His last week in Jerusalem in  
Matthew 21:12-17.

The third on Monday of His last week in Jerusalem in  
Mark 11:15-19.

*23 When he was in Jerusalem during the Passover festival, many believed in his name because they saw the signs that he was doing. 24 But Jesus on his part would not entrust himself to them, because he knew all people 25 and needed no one to testify about human nature, for he himself knew what was within the human person.*

In the modern translation above, we miss the significant three-part repetition of the word "man".

*24 But Jesus on his part would not entrust himself to them, because he knew all people 25 and needed no one to testify about **man**, for he knew what was in **man**. 3:1 But there was a **man** of the Pharisees named Nicodemus, a leader of the Jews.*



# Angelus

V. The angel of the Lord declares unto Mary.

R. And she conceived on the Holy Spirit.

➤ Hail Mary full of grace....

V. Behold the handmaid of the Lord.

R. Be it done unto me according to thy word

➤ Hail Mary full of grace...

V. And the word became flesh

R. And dwelt among us.

➤ Hail Mary full of grace...

V. Pray for us O Holy Mother of God

R. That we may be made worthy of the promises of Christ

V. Let us pray,

R. Pour forth, we beseech Thee, O LORD, Thy grace into our hearts; that, we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection.