Study Notes for the Sunday Mass Published by Christians for Christ Ministries. We are a non-denominational Christian ministry that seeks to encourage and facilitate Christians in studying the Holy Scriptures. **"For there is one God and one mediator between God and mankind, the man Christ Jesus."** 1 Timothy 2:5

Mass Study Notes for Sunday 5-10-2015



Welcome back to the Sunday Mass notes for **5-10-2015**. This week discuss the concept of abiding in Christ during the Gospel lesson. What does it means to abide in Christ?

First Reading

The first reading is from the Book of Acts. The context is just after God had shown Peter in a vision that all food was good for him to eat; he no longer had to obey the kosher laws observed by the Jews. As we will see, the meaning of Peter's vision went far beyond just the food laws. At about this same time, a God fearing centurion from Caesarea saw a vision of an angel who commanded him to send for Peter who was in Joppa. This man named Cornelius sent some servants to Peter who then traveled back to Caesarea. The reading opens with Peter entering Cornelius' house.

Note: We have included the verses that were omitted in the reading and bolded the ones that were covered in the Mass.

Acts 10:25-48 NAS95

25 When Peter entered, Cornelius met him, and fell at his feet and worshiped him. 26 But Peter raised him up, saying, "Stand up; I too am just a man."

Omitted:

27 As he talked with him, he entered and found many people assembled. 28 And he said to them, "You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man unholy or unclean. 29 That is why I came without even raising any objection when I was sent for. So I ask for what reason you have sent for me." 30 Cornelius said, "Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments, 31 and he said, 'Cornelius, your prayer has been heard and your alms have been remembered before God. 32 'Therefore send to Joppa and invite Simon, who is also called Peter, to come to you; he is staying at the house of Simon the tanner by the sea.' 33 "So I sent for you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord."

34 Opening his mouth, Peter said: "I most certainly understand now that God is not one to show partiality, 35 but in every nation the man who fears Him and does what is right is welcome to Him.

Omitted:

36 The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all) — 37 you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed. 38 You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him. 39 We are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a cross. 40 God raised Him up on the third day and granted that He become visible, 41 not to all the people, but to witnesses who were chosen beforehand by God, that is, to us who ate and drank with Him after He arose from the dead. 42 And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead. 43 Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins."

44 While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. 45 All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. 46 For they were hearing them speaking with tongues and exalting God. Then Peter answered, 47 "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?" 48 And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days.

Cornelius' immediate response to seeing Peter is to worship him, an action that Peter immediately forbid because "I too am just a man," he said. This is similar to what happened when John bowed down to worship the angel in the Book of Revelation (Revelation 19:10, and again in Revelation 22:9). In the latter case, the angel sternly warned John saying, "Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God" (Revelation 19:10). In any case, Cornelius was obviously overcome by Peter, either because of his sincere expectation of finding a great man, or perhaps because of some spiritual aura that emanated from him. Remember, Cornelius had just seen a vision of an angel telling him to locate Peter. As the story continues, Peter explained how God revealed to him the deeper meaning behind the vision he had seen. In verse 34, Peter explained how the Prophet Isaiah foresaw that God's plan of salvation through faith in Jesus Christ wasn't limited just to the Jews but extended to anyone who believed (v. 34, Isaiah 42:6). Peter's speech came after he had seen a vision of a great sheet descending from the sky and filled with animals that were ceremonially unclean to the Jews (Acts 10:9-16). In this vision, God commanded Peter to "kill and eat," and said that these animals were not to be regarded as clean because they had been cleansed by God (v. 15). In order to further emphasize the importance of this vision God repeated it three times. Therefore, when Peter met with Cornelius and heard about the miraculous events that had happened with him too seeing a vision from God (in the form of an angel) Peter understood that the plan of salvation had been extended to the Gentiles. In the New Testament era the church has stepped in where Peter left off, proclaiming the message of salvation to everyone, not just to the Jews, as was Peter's primary ministry.

At the conclusion of the reading, an amazing thing happened which was the pouring out of the Holy Spirit of God on the Gentiles who were present in the room and came to believe in Jesus Christ through Peter's preaching. Peter's immediate response to this marvelous event was to command the new believers to be baptized (vv. 47 – 48). These events confirmed Peter's testimony that the plan of salvation extended to both Jews and Gentiles alike (vv. 34 – 35), and opened the door for the explosive growth of the new church throughout the Roman world. As Gentile believers we may be tempted to take it for granted that the plan of salvation extended to anyone who believed. However, we must remember that God chose the Jews for the unveiling of His divine plan and the ultimate revelation of Jesus Christ. Saint Paul taught us that after the Jewish Jesus was martyred for His faith and rose from the dead, God allowed "a partial hardening [to happen] to Israel until the fullness of the Gentiles has come in" (Romans 11:25).

Second Reading

I remember a conversation that I had many years ago with a woman who claimed she was "spiritual" but wasn't a Christian. Although I was a faithful attender of Sunday Mass, I didn't know how to debate the meaning of what she called "spirituality" versus what constituted Christianity. I have remembered our interaction over the years, to the extent that I can even recall where we were when she told me this. In recent years, I have come to the understanding that much of what purports to be spiritual is decidedly un-Christian. In the introduction to the second reading, we will look at the

nature of beliefs that are opposed to Jesus Christ. Then with this understanding of the context, we will learn about love in the context of the true believers.

The second reading continues from First John, which we studied last week. This week we move to chapter four in which John explains in the opening verses before today's reading the nature of false spirits including the Antichrist. False spirits are those that "[do] not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world" (1 John 4:3). True spirits are those "that confesses that Jesus Christ has come in the flesh" (1 John 4:2). Next, John comforts the believers by telling them, "You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world" (v. 4). There is a sense that a spirit of Antichrist inhabits anyone who doesn't believe in Jesus Christ, and therefore opposes God, while believers are much different. There is no middle ground, either you are for Jesus or you are against Him. John continues, "We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error" (v. 6). There is great dichotomy between believers who confess that Jesus is the Messiah from God, and those that deny this. The first group is called the children of God (1 John 3:1), the latter group is of the spirit of the Antichrist. With this dichotomy in mind, let's proceed to the reading.

1 John 4:7-10 NAS95 7 Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. 8 The one who does not love does not know God, for God is love. 9 By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. 10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

In the reading, we see why the context is so important in understanding the meaning. John further expanded upon the theme that he began in chapter 4, the differences and nature of unbelievers as contrasted with believers. Believers "love one another," are "born of God" (see John 3:3), and "know God" (v. 7). In contrast, anyone "who does not love does not know God, for God is love" (v. 8). Next, John explains that "the love of God was manifested in us," that through Jesus "we might live through Him" (v. 9), meaning the love and power that flows to us through His Holy Spirit Who was given to us the moment we believed. We saw this happen in the first reading when the group was assembled in Cornelius' house. When they believed after hearing Peter's preaching, they were given power from on high, in fulfillment of the promise Jesus made to His disciples (Luke 24:49). Finally, John reminded his readers that the greatest expression of love wasn't that the believers loved God, but that God loved them by giving His one and only Son for their sins (vv. 9 – 10).

Gospel Reading

The first two readings logically connect with the Gospel lesson in which we see Jesus' teaching on the nature of a believer's love of God. The context of the reading is Jesus' parting words to His

disciples during the Last Supper.

John 15:9-17 NAS95 9 "Just as the Father has loved Me, I have also loved you; abide in My love. 10 If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love. 11 These things I have spoken to you so that My joy may be in you, and that your joy may be made full. 12 This is My commandment, that you love one another, just as I have loved you. 13 Greater love has no one than this, that one lay down his life for his friends. 14 You are My friends if you do what I command you. 15 No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. 16 You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you. 17 This I command you, that you love one another."

Several important points can be drawn from the reading. First, notice how Jesus opened this section with the conditional phrase, "If you keep my commandments you will abide in my love" (v. 10a). The word "love" that appears multiple times throughout the reading beginning in verse 9 is a form of the word "agape" which refers to love that exists between Jesus and God. Jesus said rhetorically that if you love Him then you would follow His commandments. In the Jewish mind, the "commandments" would have referred to the whole of the Jewish Law including the Ten Commandments. However, later Jesus summed up the whole of the Law by the following statement, "This is My commandment, that you love one another, just as I have loved you" (John 15:12). Jesus expressed the greatest love of all by giving His life for our sin. He said in verse 13, "Greater love has no one than this, that one lay down his life for his friends." We are to express our keeping of the law by loving one another with Jesus sacrificial love as our example.

Second, notice the number of repetitions of the word "abide" in the reading, which gives us the main point of this Gospel lesson. Jesus uses the word "abide" three times in verses 9 through 10. Anytime we see a repeated word, it means we must give it special attention, as Jesus was intentional in using this word so many times in such a short span. The word "abide" in the original text primarily means to dwell, but also to stay, remain, be true to, or persevere. Read verse 9 again, but when you do substitute some of these alternative words. "*Just as the Father has loved Me, I have also loved you; **abide** in My love. 10 If you keep My commandments, you will **abide** in My love; just as I have kept My Father's commandments and **abide** in His love" (emphasis added).* God calls us to stay in Christ, in submission to Him, and not to stray. This means to follow His commands with Him as the Master and center of our lives. Through having this focus we will experience the love of God that He desires for our lives.

Finally, notice the number of times that Jesus referred to Himself by using the pattern of words "My," "Me" or "I" followed by "you." Here are the first two:

- "Just as the Father has loved **Me**, I have also loved **you**" (v. 9)

- "If you keep **My** commandments, **you** will abide in **My** love" (v. 10)

From this, it is evident that in His farewell discourse Jesus is telling His disciples (and us) that He is the one and only true pattern of love. "Just as the Father has loved Me, I have also loved you" (v. 9). As the Father loved the most worthy Jesus He then loved His most unworthy disciples. In the same way, Jesus loves us even though we too are unworthy of Him. For it is "by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast" (Ephesians 2:8-9).

The famous spiritual author Henri Nouwen had perhaps the firmest grasp of the concept of abiding of anyone this side of heaven. He said about Jesus' invitation to abide in Jesus verse 10 that it was "an invitation to total belonging, to full intimacy, to an unlimited being with." As true disciples of Jesus, we don't approach Him only to experience His love. Instead, we remain (abide) as a branch connected to the vine in order to bear much fruit (v. 16). Unless we abide we cannot bear fruit, in the same way that a branch cannot bear fruit unless it remains completely attached the vine. It is through this intimate connection that we may experience the fullness of Christ's love for us.

If you haven't read any of Henri Nouwen, I would encourage you to read *The Way of the Heart*: Henri J. M. Nouwen (Ballantine, 2003). In this short book, he has helped many Christians to better understand the concept of abiding in Christ.

Bottom Line: Questions for Reflection

1. As you journey through life this week, ponder Jesus' invitation to abide in Him. What does that look like in your life? What small changes could you make this week to begin a closer journey with abiding in Jesus? Is there anything that is standing between you and abiding in Jesus?

2. In the Gospel lesson we saw how Jesus referred to Himself by using the pattern of words "My," "Me" or "I" followed by "you." Make a list of all of the times that Jesus said that in the reading. Read over your list several times. What can you learn from Jesus in this list in terms of both the proofs and results of His love?

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site:

http://www.usccb.org/bible/readings/051015.cfm

First Reading ACTS 10:25-26, 34-35, 44-48

Second Reading 1 JN 4:7-10

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Gospel Reading JN 15:9-17

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB