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

Sunday Mass Study Notes for Sunday, 04-28-2019



Welcome back to the Sunday Mass notes. This week we open with a reading from the earliest history about the church, the Book of the Acts of the Apostles, relating their ministry in the very first weeks of the newly created Church after Pentecost and the Holy Spirit's descent upon those earliest believers. The second reading is from the very latest book of the New Testament, the Revelation of Jesus as given to the last of the apostles, John. John records the vision he received of the Lord Jesus, which serves both as a warning to the Church of Jesus Christ and as an introduction to the revelation of the final events in earthly history and into eternity. The Gospel reading, interestingly enough, is from the same author who recorded the Revelation. The chapter in this week's assignment includes the miraculous appearance of Jesus and significant teaching about faith and believing in Him.

Introduction to the First Reading:

By chapter 5, the early Christians (and the number had grown to the thousands, Acts 2:41, 47) were demonstrating the love that Jesus said would be the mark of His disciples (John 13:34). They met together for worship, and they gave generously to the needs of others in the Christian family. Today's portion tells of the miraculous power of the Holy Spirit working through His chosen people.

First Reading:

> *Acts 5:12-16 NAS95 12 At the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon's portico. 13 But none of the*

> *rest dared to associate with them; however, the people held them in high esteem. 14 And all the more believers in the Lord, multitudes of men and women, were constantly added to their number, 15 to such an extent that they even carried the sick out into the streets and laid them on cots and pallets, so that when Peter came by at least his shadow might fall on any one of them. 16 Also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits, and they were all being healed.*

"Signs and wonders" were miraculous events that not only brought healing to many but, more importantly, served to authenticate the authority of the apostles, those who were sent by God to do His work and to lay a foundation for the establishing of His church on earth, the body of called-out believers (that's what the New Testament word for church means). The early Christians "were all with one accord" meeting near the Temple. Jesus had prayed (John 17) that His followers would be united, would be as one as He and the Father are. Nothing has hurt the image of the church so much as its disunity over the centuries of its history and even today.

Verse 13 is perplexing. Perhaps it suggests that non-believers did not associate with believers, though they highly respected them. Maybe they knew about the couple, earlier in chapter 5, who tried to deceive the apostles, claiming to give the gains from the sale of their property to the needy while keeping a part for themselves. They were stricken to death immediately, and the church learned the seriousness of deceitfulness and lying. That could explain why non-believers stayed away.

The remaining verses testify to the miraculous healing power of the apostles. Throughout the Book of Acts, these men of God gave testimony time and again that the power was not theirs but was the work of the Jesus whom the religious leaders had rejected. Succeeding chapters will reveal the great price true believers often had to pay to remain true to their faith. Yet, they counted it as nothing compared to what they had in Jesus and would ultimately enjoy with Him (2 Corinthians 4:17).

Introduction to the Second Reading:

John is the last of the apostles who had traveled with Jesus, witnessed His crucifixion, and fellowshipped with Him after His resurrection. In exile, John received a vision of the Lord Himself. What he writes is so important that Jesus told him, "Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it." That in itself is enough reason to study this book, for it reveals the concluding events in God's ultimate plan of redemption. The details of John's vision are complex and confusing, and a thorough knowledge of the rest of God's revelation (the Bible) is helpful in understanding the unfolding of the plan. John addresses his writing to "the seven churches that are in Asia." Those geographical sites in Asia Minor were in what is now Turkey, real places in real time.

Second Reading:

Note: Verses 15 – 16 which were omitted from the reading are included below.

> *Revelation 1:9-19 NAS95 9 I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus. 10 I was in the Spirit on the Lord's day, and I heard behind me a loud voice like the sound of a trumpet, 11 saying, "Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea." 12 Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; 13 and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. 14 His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. 15 His feet were like burnished bronze, when it has been made to glow in a furnace, and His voice was like the sound of many waters. 16 In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength. 17 When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, "Do not be afraid; I am the first and the last, 18 and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades. 19 "Therefore write the things which you have seen, and the things which are, and the things which will take place after these things.*

John is in exile "because of the word of God and the testimony of Jesus," verse 1. The other apostles have all been killed, but John remains to hear this final revelation of Jesus. He hears a voice that instructs him to write in a book what he is about to see and hear and send it all to seven existing churches where the Gospel has been preached and received. What he sees in his vision is overwhelming. First, he sees someone "like a son of man" in the middle of seven lampstands. The description of the man clearly pictures the Lord Jesus, perhaps in a glorified, majestic state. "Son of man," by the way, is the title that Jesus most often used to refer to himself. Each of the descriptions about this man is of interest and no doubt reflects something of His divine nature and activity. Of special interest is the reference to "a sharp two-edged sword" out of His mouth. It reminds us of the statement in Hebrews 4:12, "The word of God is living and active, sharper than any two-edged sword . . . discerning the thoughts and intentions of the heart." The reference is not just to the written Word of God, the Bible, but any and every word from God.

John's reaction was similar to Isaiah's in Isaiah 6 when he saw the Lord "high and lifted up" and Job when he finally encountered God in person (chapters 40 & 41). God's presence causes one to fall upon his face in an abject sense of his own unworthiness and in recognition of the worthiness of God.

The response of the "Man" to John in verse 19 is insightful. It likely provides a key to the understanding of the relation he is about to record. He is to write about three topics: 1) what he "has seen," no doubt the revelation of the Son of God; 2) "the things which are," referring to the character and action of the seven churches to which he is to send the letters (chapters 2 & 3), and 3) "the things which will take place after these things." Chapter 4 begins, then, the revelation of what is yet to come in God's completed plan.

Introduction to the Gospel Reading:

Chapter 20 of John's Gospel is a highlight. It begins with the discovery of the empty tomb, confirming the miraculous resurrection of the Lord Jesus! It includes several appearances of Jesus to His disciples and some significant statements to be considered. And John concludes the chapter, telling us that there were many other signs that Jesus performed. He has chosen only certain ones to relate that are given to bring his readers to faith.

Gospel Reading:

> *John 20:19-31 NAS95 19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." 20 And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord. 21 So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you." 22 And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit. 23 "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained." 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." 26 After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, "Peace be with you." 27 Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing." 28 Thomas answered and said to Him, "My Lord and my God!" 29 Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed." 30 Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; 31 but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.*

The first event in today's reading must have been a shock to the disciples who were meeting

privately, probably in secret, in a closed room. It's the same day of the resurrection, and Peter and John had already observed the empty tomb. Mary had actually had a personal encounter with the risen Jesus, at first thinking he was the gardener. Apparently, the disciples were confused, not having understood Jesus' teaching them in advance about these events. All of the sudden, Jesus appears in their midst. He knows of their fear and encourages them with "Peace be with you." The next words in this first of several significant statements in this encounter are surprising: "As the Father has sent Me, I also send you." They will likely not fully understand this instruction until they have further teaching before His return to heaven and the events of the Day of Pentecost. Then they disperse over the world to preach the gospel.

Another noteworthy word from Jesus bestowed the promised Holy Spirit on them. From this point on, they would carry the message of the Gospel with the clear offer of the forgiveness of sins to all who will hear them and respond to the truth in faith, acknowledging Jesus as Lord.

We're all familiar with the doubts expressed by the disciple Thomas. Like many of us "seeing is believing" to Thomas. He was not present on this occasion and when the others tell him about what happened, he simply cannot believe it. A week later, Thomas is given just the opportunity he thought he needed to believe; the proof stands before him. Immediately, he recognizes the truth; his doubts depart, and he worships, "My Lord and my God!" Jesus then offers another important statement: "Blessed are they who did not see, and yet believed." How blessed we are today to know of the work of Jesus to be our sacrifice for sin and give us the faith to believe when we have not seen with our eyes, but realizing instead that "believing is seeing."

Finally, note that John says that Jesus did many other signs in the presence of His disciples that John does not write about. He chose only seven great signs which prove Jesus' claim to be the Son of God, and he recorded them "so that you may believe that Jesus is the Christ, the Son of God and that believing you may have life in His name."

Reflection Questions

1. In what ways does John's message in Revelation resonate with you during your own trials and tribulations (revelation 1:9)? How does reading his revelation of the Lord help you through these things?

Challenge: Have you read the Book of Revelation? This Book promises a blessing to those who read it (Revelation 1:3). We urge you to read through this important Scripture, taking into account the Old Testament references that are noted in your Bible.

2. In what ways does Thomas' experience give you hope as one who may have never seen the Lord Jesus? (We qualify this because of some of the events we have heard about in Islamic regions where the Lord has appeared in dreams and visions).

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Sunday Mass Study Notes for Sunday, 04-21-2019



Welcome back to the Sunday Mass notes for Easter Sunday. On this joyful day of celebration, we remember how God raised His Son, our Savior, Jesus from the dead. Through Jesus' death and resurrection, we have eternal life through faith in His finished work on the cross. Accordingly, this week's readings answer some of the most important questions that humans have ever asked about eternal life. The first reading is a message from Saint Peter that explains the good news of Jesus' death and resurrection that has been provided for all humankind. The second reading from Saint Paul's Letter to the Colossians provides the implications of what believing in Jesus looks like in the life of the believer. Finally, we conclude with the glorious story of Jesus' resurrection from the Gospel of Saint John.

Throughout my earlier years, our family always held a special celebration of Jesus' resurrection on this important day of Easter Sunday. Our festivities included a delicious dinner with special people including my grandmothers, grandmas, aunts, uncles, and of course my brothers and sisters. Back then, I understood that Jesus' resurrection from the dead was very important. As I grew into

adulthood, I came to a much fuller understanding of the meaning of Easter Sunday and I am learning how to live in the reality of Jesus' resurrection for every day of my life. My prayer is that through this study you, too, will come to a deeper appreciation of what Jesus did for us and live in His resurrection power all throughout the days ahead.

Introduction to the First Reading:

The first reading this week is from the Acts of the Apostles, Chapter 10. The context of this section is Saint Peter's address to Cornelius, the gentile Centurion from Caesarea. A Centurion was a roman military leader who led 100 men. The story of what we are about to read happened a few days after Peter had seen a vision of a huge sheet lowered to the ground containing a variety of animals, including ones that the Jews were forbidden from eating according to the Old Testament Law. God revealed to Peter that he was no longer bound by these dietary food laws, and by extrapolation, that the proclamation of the Gospel was being opened to the Gentiles. God told Peter, "What God has cleansed, no longer consider unholy" (Acts 10:15b-ff). At the same time that Peter had his vision of accepting Gentiles, Cornelius, a God-fearing Gentile, had a vision in which an angel of God spoke to him about salvation. He sent messengers to Peter in Joppa with orders to bring him to his home in Caesarea. Because Peter had been convinced in this vision about associating with Gentiles, he agreed to travel to Cornelius' home. When Peter arrived Cornelius fell at his feet and worshiped him, but Peter stopped him. Peter then said, "Stand up; I too am a man" (v. 26). He addressed the crowd that Cornelius had gathered by saying, "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" (v. 28). Then Cornelius explained that he had seen a vision of an angel who told him to send for Simon Peter at the home of one Simon the tanner who lived by the sea (v. 32). It was at this point that we join Peter's address to Cornelius along with his relatives and close friends (Acts 10:24).

Now let's read the text, noting that some of the omitted verses were included in order to provide the full context.

First Reading:

> *Acts 10:34-43 NAS95 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. 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."*

Peter said quite an earful; his message encapsulated almost the entirety of the Gospel. He told the gentile Cornelius and his family the Good News regarding the forgiveness of sins offered to anyone who believes, Jew or Gentile alike (v. 34), through faith in Jesus Christ (v. 43). Peter, fresh from his vision of the animals coming down in the large sheet, affirmed that God was no respecter of persons; this salvation was available to everyone (vv.34 – 35). Peter provided a high-level narrative to Cornelius of his personal, eyewitness testimony concerning the events about Jesus Christ. He said that Jesus:

- Was anointed by God with power (v.38),
- Ministered to the people by healing and opposing the devil (v.39),
- Was crucified by the Jews in Jerusalem (v.39b),
- Was raised by God on the third day (v.40),
- Was made visible to select witnesses after His resurrection (v.41), and
- Provided the disciples with specific instructions regarding preaching the truth about Jesus being the divinely appointed Judge of the living and the dead (v.42).

Peter confirmed that Jesus was the fulfillment of the testimony given by all of the Old Testament prophets. Finally, Peter announced the best news of all, that **anyone** who believes in Jesus receives forgiveness of their sins (v.43). What, though, does "believing in Jesus" mean? For many believe that Jesus existed or that He was a good teacher. When the Bible talks about believing in Jesus, it means having a personal, experiential trust that we put in Jesus for our salvation. We all know that we have done evil things and thought wrongly about people. These wrong behaviors and mindsets are what the Bible calls sin. Because of our choices to sin, we each have a debt that we owe to the Holy God, our Creator who designed us for Himself. By sinning, we basically declared cosmic treason. This sin debt will need to be paid. The question is, who will pay? We have two payment options: 1. an eternity in hell, or 2. belief in Jesus' payment for our sin. All of the best deeds in the world do not cancel out our sin debt. The Bible is very clear about this, for it says, "the wages of sin is death" (Romans 6:23). Death, meaning eternal separation from God, is the payment for sin. And that is why Jesus' death on the cross is so important. Here is where He made the payment for my sin and your sin. This payment is offered to us as a free gift of eternal life. Therefore, belief in Jesus is accepting this gift of Jesus' payment for your sin debt and trusting in Him for eternal life. This is why the celebration of Easter (Good Friday and Resurrection Sunday) is such a glorious memorial in the Christian church.

Introduction to the Second Reading:

Understanding Peter's testimony in the first reading that anyone who believes in Jesus receives the forgiveness of their sins, provides a convenient gateway to the second reading where we see that humans cannot attain to God through their own efforts. This reading is from Saint Paul's Letter to the Colossians, chapter 3. This Book is one of the biblical books known as the "Prison Epistles" named because Paul wrote them while he was in prison in Rome. The reading today opens with the word "therefore" in verse one. Any time we see that word (as you may have noted in previous editions of Mass Notes) we have to ask, "What is it the 'therefore' there for?" The "therefore" in 3:1 refers to what Paul said in the previous chapters. In order to give the passage more context, we will explore this in much further detail below.

Stepping back to look at the big picture, Paul's overall purpose in the Epistle was to correct heresy that was being taught in the church. The heresy had four elements that Paul addressed in chapter 2. These false beliefs included the denial of the sufficiency and preeminence of Jesus Christ (2:8), the exaltation of Jewish ritualism (2:11, 16-17), the teaching of the extreme denial of the flesh as a way of getting closer to God (known as "asceticism," 2:20-23), and the ungodly practice of worshiping angels (2:18). All four teachings clearly contradict the Scriptures. Paul corrected their misunderstandings early in the second chapter by making some clear statements to help them stand in the midst of false teaching. Paul said, "See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. For in Him all the fullness of Deity dwells in bodily form" (Colossians 2:8-9). This statement addressed elements of all four of the heresies that were being taught and practiced by certain members of the church.

With this context in mind, let's read from Saint Paul's Letter, the second reading in the Mass today. As you read, keep in mind the sufficiency that we as believers have through faith in Jesus Christ.

Second Reading:

> *Colossians 3:1-4 NAS95 1 Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. 2 Set your mind on the things above, not on the things that are on earth. 3 For you have died and your life is hidden with Christ in God. 4 When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.*

Paul said, "if you have been raised up with Christ. This has a threefold meaning. First, he meant this in the sense that **if** we have believed in Jesus' death and resurrection, then we are in a sense crucified with Him and therefore "raised up" on the cross with Him. Paul said in Galatians, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me"

(Galatians 2:20). Second, we have been "raised up" in the sense that, when we believe, we have been "born from above," something that Jesus tried to explain to Nicodemus in John 3:3. The third meaning that Paul had in mind regarding being "raised up" with Christ is that in a spiritual sense after we die we will be "raised up" to a much greater authority in order to reign with Jesus Christ. Paul said, "If we endure, we will also reign with Him; If we deny Him, He also will deny us" (2 Timothy 2:12).

Here is another important insight from the reading. Paul said in verse 4, "When Christ, who is our life, is revealed, then you also will be revealed with Him in glory." Notice the repetition of the word "revealed." We spoke about one aspect of Christ's revelation last week in the Palm Sunday readings when we discussed His triumphal entry to Jerusalem. However, in this reading Paul wasn't referring to Christ's exaltation as King when he rode into Jerusalem on a donkey. Rather, he was referring to Jesus' Second Coming at which time He will return in glory to judge the world. As we said last week, Jesus came the first time as a humble, unblemished Lamb (Revelation 13:8). However, Jesus will return the second time as the glorious Lion of the Tribe of Judah (Revelation 5:5). He will return as the Almighty Warrior on a white horse, not a donkey (Revelation 19:11). Jesus **was revealed** as the King of the Jews when he entered Jerusalem on a donkey. He **was revealed** as the King of the universe when he rose from the dead, this is what we are celebrating today. Finally, Jesus will be revealed when He comes again in glory with all of His believers in tow, that is us, His saints (Revelation 19:14, 1 Corinthians 1:2, Acts 9:13, Acts 9:32, Acts 26:10, Romans 16:2).

As we conclude the second reading and discussion, it may be helpful to rephrase the flow of thought before the first few verses. After the three verses of the reading, a capstone statement provides my personal summary of the reason why we must set our minds on things above:

Keep in mind the correction given to us regarding the false teaching that depends on self-effort, and realize we **have been** crucified with Christ, we **have been** born from above, and we **will be** exalted to participate in reigning with Jesus Christ. Since God **has** granted us all of these incalculable gifts, **THEN** let us "*Set [our] minds on the things above, not on the things that are on earth. 3 For [we] have died and [our lives are] hidden with Christ in God. 4 When Christ, who is our life, is revealed, then [we] also will be revealed with Him in glory*" (vv. 2-4). We are called by God to do the latter (vv. 2-4) because the teachers of the theological heresies were attempting to bring Jesus down to their level by falsely thinking they could reach up to heaven by practicing manmade religion.

I hope that this illustrates the importance of reading the context of the verses from the reading. The big idea is that humans cannot attain fellowship with God in heaven through religious rituals, ascetic practices (like starving the body), or the worship of angels (see Luke 4:8, Matthew 4:10, and Revelation 22:8-9 where the practice is expressly forbidden). The only way that humans can attain eternal life and fellowship with God is through faith in the resurrection of Jesus Christ, believing that Jesus atoned for our sin (Romans 10:9-13).

Alternative Second Reading:

This week's readings included an alternative to the second reading. This optional passage was from Saint Paul's First Letter to the Corinthians. The context is Paul's confrontation of a certain church member who was having an immoral relationship with his stepmother. In verse one of this chapter he said, "It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife" (1 Corinthians 5:1). Paul was upset with the church because rather than disciplining the one that was involved with this sin, the church acted as if this was an acceptable practice for a believer in Jesus. The Corinthian church failed to exercise these proper steps of church discipline that could have eventually led to the restoration of the man that was trapped in this sexual sin. This would have included first calling the person to repentance and separating him from the church. Paul's confrontation is strong, but it is based in the power of the Gospel, Jesus' sacrifice for sin.

> *1 Corinthians 5:6-8 NAS95 6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? 7 Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. 8 Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

The root of the issue was that this young church was flaunting the freedom that they had in Christ. Paul explains this by using imagery drawn from the Old Testament Feast of Passover. In verse 6 Paul referred to the Jewish religious practice of purifying their home from yeast (leaven) during the Feast of Unleavened Bread (Exodus 12:15). Every Jewish home would have to get rid of yeast and bake unleavened bread during this season. He uses this imagery to provide a metaphor for the purity that God requires in the church. Paul's point was that the "leaven" of the man's sin permeated throughout the church, in the same way yeast permeates dough (v. 6). It was bad enough the church tolerated this sin amongst them, but they even boasted about it (v. 6).

As we celebrate Jesus' resurrection today on Easter Sunday, this passage helps us to recognize God's calling to live holy and pure lives. This is especially true in our culture that is filled with temptations to be drawn into sexual sins, something with which the ancient Corinthians also struggled. Today we can celebrate that Jesus fulfilled once and for all the repetitive, annual practice among the Old Testament Jews to sacrifice their Passover lamb (Hebrews 10:10). We can turn to the victorious One in prayer to deliver us from our temptations (Matthew 6:13), even difficult things such as sexual sin. Jesus calls us to "confess our sins one to another" (James 5:16) meaning that we can turn to a fellow Christian to ask for their intercessory prayer on our behalf when we encounter struggles that we are unable to overcome through our own prayer and obedience. Paul calls believers to celebrate the feast with sincerity and truth before God and our community. What better day to contemplate making some serious changes in our life than on Easter Sunday?

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Introduction to the Gospel Reading:

As we move onto the Gospel reading from Saint John Chapter 20 we will see the "reason for the season" of Easter. Throughout the Lenten period, we have looked forward to the celebration of this glorious day. Before you read, say a short prayer asking God to show you what the resurrection means for your life.

Gospel Reading:

> *John 20:1-9 NAS95 1 Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb. 2 So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him." 3 So Peter and the other disciple went forth, and they were going to the tomb. 4 The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; 5 and stooping and looking in, he saw the linen wrappings lying there; but he did not go in. 6 And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying there, 7 and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. 8 So the other disciple who had first come to the tomb then also entered, and he saw and believed. 9 For as yet they did not understand the Scripture, that He must rise again from the dead.*

The narrative continues beyond what was covered in the reading (which is not covered next Sunday):

> *10 So the disciples went away again to their own homes. 11 But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; 12 and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. 13 And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." 14 When she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus. 15 Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." 16 Jesus said to her, "Mary!" She turned and said to Him in Hebrew, "Rabboni!" (which means, Teacher). (John 20:10-16)*

Can you imagine being one of the disciples who watched Jesus die on the cross? Then all of a sudden news reaches you that Jesus' body is not in the tomb. You run to the tomb on Sunday and realize it is empty. What are the options? Maybe someone had taken the body or maybe Jesus' prediction that he

would rise again really did come true. It would have been confusing, mind-blowing and extremely scary, for those who sought to kill Jesus were still feeling emboldened to snuff out any memory of Jesus.

Mary Magdalene believed and was the first person to see the risen Lord alive. She received confirmation that since God raised Jesus from the dead, she would one day be raised herself.

We can also have assurance of salvation which leads to eternal life by trusting in what the Scripture says about how a person does make it to heaven when they die. The first reading brought up the idea of "belief in Jesus." Let's recap what this means, for this is the foundation of our faith. First, God says that all of us have sinned and fallen short of the glory of God (Romans 3:23). God says that because of our sin the payment we will receive without some outside intervention is death, meaning eternal separation from God (Romans 6:23). In that same verse, God says that the outside intervention has been given as a free gift: Jesus died on the cross for the payment of our sins. This good news can also be found in the famous verse that is often seen printed on cardboard signs held up at sporting events. "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life" (John 3:16). Saint Paul said, "If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved" (Romans 10:9).

Does this sound like something that is simple to achieve? It is simple, but if it's not necessarily easy. If it were easy then everyone in the world that ever heard the Gospel would become a believer. Peter said in Acts 2:38 that belief is intricately tied to repentance. When we believe in Jesus, it is because we are convicted of our need for a Savior. This leads us to repent of (or turn away from) our sins. This means that we have come to agree with God about our sins, and recognize them for what they are, deadly (Romans 6:21). The Bible says that even one single sin would keep us from entering heaven – forever (James 2:10). So, repentance of sin, turning away from the destructive forces that once ruled our lives, is an on-going part of exercising faith in Jesus. One teacher said, "If your faith hasn't changed you, it probably hasn't saved you." This is not to imply that works are necessary for salvation. But it is to say that true faith is manifested in our lives being oriented around the values that Christ had, because He is our life (Colossians 3:4). Jesus' death and resurrection were given as a gift to all, to cover our sin and provide us with the right to be accepted into heaven. As we celebrate the resurrection of Jesus on Easter Sunday, keep in mind the simplicity of this Gospel message that Jesus gave to the world.

Reflection Questions

We covered a great deal of ground today in our study. The main point that we ask you to consider in light of your study is, what difference does the resurrection of Jesus Christ make in **our** lives? Contemplate this question in light of the following contexts.

1. What difference does Jesus' resurrection make as I move about in many relational networks where I rub shoulders with people who don't all believe that faith in Jesus is the only pathway

to God? How does my life reflect the power of Jesus' resurrection and become an apologetic for His life-transforming presence?

2. What difference does Jesus make if you find yourself in an unhappy situation this Easter? How does the knowledge that Jesus rose from the dead give you hope through these difficulties?

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Sunday Mass Study Notes for Sunday, 04-14-2019



Welcome back to the Sunday Mass notes for Palm Sunday. This week we open the reading with the procession of the palms. Then we move to the first reading that gives us a glimpse of the Suffering Servant, the Messiah. The second reading shows the humility of Jesus, who came to fulfill the Old Testament prophecy of the Messiah having to suffer. Finally, we conclude with the Gospel account of Jesus' passion, our Messiah, Who paid the penalty for our sin.

Reading at the Procession of the Palms

> *Luke 19:28-40 NAS95 28 After He had said these things, He was going on ahead, going up to Jerusalem. 29 When He approached Bethphage and Bethany, near the mount that is called Olivet, He sent two of the disciples, 30 saying, "Go into the village ahead of you; there, as you enter, you will find a colt tied on which no one yet has ever sat; untie it and bring it here. 31 "If anyone asks you, 'Why are you untying it?' you shall say, 'The Lord has need of it.'" 32 So those who were sent went away and found it just as He had told them. 33 As they were untying the colt, its owners said to them, "Why are you untying the colt?" 34 They said, "The Lord has need of it." 35 They brought it to Jesus, and they threw their coats on the colt and put Jesus on it. 36 As He was going, they were spreading their coats on the road. 37 As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen, 38 shouting: "BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!" 39 Some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples." 40 But Jesus answered, "I tell you, if these become silent, the stones will cry out!"*

The time around Passover was a season of messianic expectancy, and there were many pilgrims in the city for the celebration. One of the issues that was fresh in the mind of the people was Jesus' raising of Lazarus from the dead just shortly before this last Passover (John 11:1-45). This would have played into His sudden popularity and for the people's desire to see Him. In messianic form, Jesus directed His disciples with exact precision, and when they followed His orders, everything worked out exactly as Jesus had said. Jesus asserted His authority over Jerusalem by riding into the city on a colt (v. 30, Mark 11:4), not a mighty stallion as would have been done by kings. This was in fulfillment of a prophecy from Zechariah (Zechariah 9:9). Evidently, according to Saint Matthew's narrative, Jesus rode on the colt and the donkey (it's mother) walked alongside.

The procession of the palms dealt with Jesus' first coming. As we look forward to the celebration of Jesus' resurrection on Easter Sunday, let's look briefly at Jesus' second coming. The Book of Revelation revealed some of the details about Jesus' physical return to the earth at the end of the Great Tribulation period. Jesus entered Jerusalem during His First Advent on a donkey. Read what the Scripture says about how He will return the second time.

> *11 And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. 12 His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. 13 He is clothed with a robe dipped in blood, and His name is called The Word of God. 14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. 15 From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. 16 And on His robe and on His thigh He has a name written,*

> *"KING OF KINGS, AND LORD OF LORDS." (Revelation 19:11-16).*

Jesus came the first time as a humble, unblemished Lamb (Revelation 13:8). However, Jesus will return the second time as the glorious Lion of the Tribe of Judah (Revelation 5:5). He will return as the Almighty Warrior on a white horse, not a donkey as happened the first time. At His First Coming, many people missed His appearance. According to John, at His Second Coming He will not be missed. John said, "BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen" (Rev 1:7). When the "King of Kings and Lord of Lords" (v.16b) returns, He will come in judgment to a people living "as in the days of Noah" (Matthew 24:37) expecting things to continue as they always have in the past. Since God has given us this warning, we must ask ourselves "How now shall we live?" While ignorance seems to be bliss, it does not lead to eternal life.

This Sunday as we celebrate Jesus' triumphal entrance in Jerusalem at His First Advent, we can celebrate that we are among those that did, in a sense, welcome Jesus to Jerusalem as King of Kings and Lord of Lords. We can celebrate that we are not among those who missed His first coming. As we hold our palms, we can proudly celebrate our belief that King Jesus will one day return to the earth he created. In our waving of the palms, we can lift them up as white flags of surrender to the King who deserves our whole lives.

Introduction to the First Reading:

The first reading after the procession of the palms is from Isaiah 50. The context is just after Isaiah told about how God had disciplined the northern tribes of Israel (Isaiah 50:1-3). We see that God judged Israel's sinfulness, but then also provided a way for salvation in this prediction of the Messiah. The picture painted in the verses leading up to today's reading is one of temporarily setting aside this group of God's chosen people until they come to believe in God's sending of the Messiah. The prophecy shifts to the personalization of the Messiah's suffering, which we will also be reading about in greater detail during the Gospel narrative covering the Passion of Jesus Christ.

First Reading:

> *Isaiah 50:4-7 NAS95 4 The Lord GOD has given Me the tongue of disciples, That I may know how to sustain the weary one with a word. He awakens Me morning by morning, He awakens My ear to listen as a disciple. 5 The Lord GOD has opened My ear; And I was not disobedient Nor did I turn back. 6 I gave My back to those who strike Me, And My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting. 7 For the Lord GOD helps Me, Therefore, I am not disgraced; Therefore, I have set My face like flint, And I know that I will not be ashamed.*

In this reading, the Prophet Isaiah speaks of himself as a "type" of Christ. Christ the Messiah has been given the Word of God, something that "sustains a weary one with a word" (v. 4). The Messiah is obedient (v. 5), even giving His back to those who strike Him and His "cheeks to those who pluck out [His] beard" (v. 6). God darkened the skies during the spiritually dark event of Jesus' suffering, and Jesus "set [His] face like flint" and wasn't ashamed (v. 7) to fulfil God's will in giving His life for us. Later in the Gospel lesson, we will read about the fulfillment of the suffering of God's servant (Is. 50:6 "scourged" and "spat upon") in great detail.

Introduction to the Second Reading:

The predicted suffering from Isaiah is also the backdrop for the second reading, which was probably sung as a hymn in the early Church about the great lengths that Jesus went to in order to fulfill the Father's plan for our salvation.

Second Reading:

> *Philippians 2:6-11 NAS95 6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. 9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.*

This passage continues the sharp contrast that the Bible portrays between Jesus' first Advent and His second coming. The first advent He came as a humble servant. In this act of the incarnation and His death, He not only served His Father, but he served us. Humankind was in desperate need of a Savior, owing a sin debt beyond the ability to repay. So He became the suffering Servant "for the joy set before Him" (Hebrews 12:2), paying our debt on the cross. By being obedient to the Father, He will come again in exaltation and power (as we saw in Revelation earlier). The second coming will be very different from the first Advent. In addition to every eye seeing his second coming, this passage informs us that every knee will bow, voluntarily or involuntarily. The choice is ours to make. We can voluntarily bow our knee to the Messiah now, or we can harden our hearts against Him, only to involuntarily bow when He returns.

Introduction to the Gospel Reading:

The Gospel Reading is Luke's account of the passion, which includes the betrayal, arrest, trial, torture, humiliation, crucifixion and burial of Jesus.

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Gospel Reading:

Luke 22:14 – 23:56 NAS95 14 When the hour had come, He reclined at the table, and the apostles with Him. 15 And He said to them, "I have earnestly desired to eat this Passover with you before I suffer; 16 for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God." 17 And when He had taken a cup and given thanks, He said, "Take this and share it among yourselves; 18 for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes." 19 And when He had taken some bread and given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." 20 And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood. 21 "But behold, the hand of the one betraying Me is with Mine on the table. 22 "For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!" 23 And they began to discuss among themselves which one of them it might be who was going to do this thing. 24 And there arose also a dispute among them as to which one of them was regarded to be greatest. 25 And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.' 26 "But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant. 27 "For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves. 28 "You are those who have stood by Me in My trials; 29 and just as My Father has granted Me a kingdom, I grant you 30 that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel. 31 "Simon, Simon, behold, Satan has demanded permission to sift you like wheat; 32 but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers." 33 But he said to Him, "Lord, with You I am ready to go both to prison and to death!" 34 And He said, "I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me." 35 And He said to them, "When I sent you out without money belt and bag and sandals, you did not lack anything, did you?" They said, "No, nothing." 36 And He said to them, "But now, whoever has a money belt is to take it along, likewise also a bag, and whoever has no sword is to sell his coat and buy one. 37 "For I tell you that this which is written must be fulfilled in Me, 'AND HE WAS NUMBERED WITH TRANSGRESSORS'; for that which refers to Me has its fulfillment." 38 They said, "Lord, look, here are two swords." And He said to them, "It is enough." 39 And He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him. 40 When He arrived at the place, He said to them, "Pray that you may not enter into temptation." 41 And He withdrew from them about a stone's throw, and He knelt down and began to pray, 42 saying, "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done." 43 Now an angel from heaven appeared to Him, strengthening Him. 44 And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground. 45 When He rose from prayer, He came to the disciples and found them sleeping from sorrow, 46 and said to them, "Why are you sleeping? Get up and pray that you may not enter into temptation." 47 While He was still speaking, behold, a crowd came, and the one called Judas, one of the twelve, was preceding them; and he approached Jesus to kiss Him. 48 But Jesus said

to him, "Judas, are you betraying the Son of Man with a kiss?" 49 When those who were around Him saw what was going to happen, they said, "Lord, shall we strike with the sword?" 50 And one of them struck the slave of the high priest and cut off his right ear. 51 But Jesus answered and said, "Stop! No more of this." And He touched his ear and healed him. 52 Then Jesus said to the chief priests and officers of the temple and elders who had come against Him, "Have you come out with swords and clubs as you would against a robber? 53 "While I was with you daily in the temple, you did not lay hands on Me; but this hour and the power of darkness are yours." 54 Having arrested Him, they led Him away and brought Him to the house of the high priest; but Peter was following at a distance. 55 After they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them. 56 And a servant-girl, seeing him as he sat in the firelight and looking intently at him, said, "This man was with Him too." 57 But he denied it, saying, "Woman, I do not know Him." 58 A little later, another saw him and said, "You are one of them too!" But Peter said, "Man, I am not!" 59 After about an hour had passed, another man began to insist, saying, "Certainly this man also was with Him, for he is a Galilean too." 60 But Peter said, "Man, I do not know what you are talking about." Immediately, while he was still speaking, a rooster crowed. 61 The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, "Before a rooster crows today, you will deny Me three times." 62 And he went out and wept bitterly. 63 Now the men who were holding Jesus in custody were mocking Him and beating Him, 64 and they blindfolded Him and were asking Him, saying, "Prophesy, who is the one who hit You?" 65 And they were saying many other things against Him, blaspheming. 66 When it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber, saying, 67 "If You are the Christ, tell us." But He said to them, "If I tell you, you will not believe; 68 and if I ask a question, you will not answer. 69 "But from now on THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND of the power OF GOD." 70 And they all said, "Are You the Son of God, then?" And He said to them, "Yes, I am." 71 Then they said, "What further need do we have of testimony? For we have heard it ourselves from His own mouth." 1 Then the whole body of them got up and brought Him before Pilate. 2 And they began to accuse Him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King." 3 So Pilate asked Him, saying, "Are You the King of the Jews?" And He answered him and said, "It is as you say." 4 Then Pilate said to the chief priests and the crowds, "I find no guilt in this man." 5 But they kept on insisting, saying, "He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place." 6 When Pilate heard it, he asked whether the man was a Galilean. 7 And when he learned that He belonged to Herod's jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time. 8 Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him. 9 And he questioned Him at some length; but He answered him nothing. 10 And the chief priests and the scribes were standing there, accusing Him vehemently. 11 And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate. 12 Now Herod and Pilate became friends with one another that very day; for before they had been enemies with each other. 13 Pilate summoned

the chief priests and the rulers and the people, 14 and said to them, "You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him. 15 "No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him. 16 "Therefore I will punish Him and release Him." 17 Now he was obliged to release to them at the feast one prisoner. 18 But they cried out all together, saying, "Away with this man, and release for us Barabbas!" 19 (He was one who had been thrown into prison for an insurrection made in the city, and for murder.) 20 Pilate, wanting to release Jesus, addressed them again, 21 but they kept on calling out, saying, "Crucify, crucify Him!" 22 And he said to them the third time, "Why, what evil has this man done? I have found in Him no guilt demanding death; therefore I will punish Him and release Him." 23 But they were insistent, with loud voices asking that He be crucified. And their voices began to prevail. 24 And Pilate pronounced sentence that their demand be granted. 25 And he released the man they were asking for who had been thrown into prison for insurrection and murder, but he delivered Jesus to their will. 26 When they led Him away, they seized a man, Simon of Cyrene, coming in from the country, and placed on him the cross to carry behind Jesus. 27 And following Him was a large crowd of the people, and of women who were mourning and lamenting Him. 28 But Jesus turning to them said, "Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children. 29 "For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' 30 "Then they will begin TO SAY TO THE MOUNTAINS, 'FALL ON US,' AND TO THE HILLS, 'COVER US.' 31 "For if they do these things when the tree is green, what will happen when it is dry?" 32 Two others also, who were criminals, were being led away to be put to death with Him. 33 When they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left. 34 But Jesus was saying, "Father, forgive them; for they do not know what they are doing." And they cast lots, dividing up His garments among themselves. 35 And the people stood by, looking on. And even the rulers were sneering at Him, saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen One." 36 The soldiers also mocked Him, coming up to Him, offering Him sour wine, 37 and saying, "If You are the King of the Jews, save Yourself!" 38 Now there was also an inscription above Him, "THIS IS THE KING OF THE JEWS." 39 One of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!" 40 But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation? 41 "And we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong." 42 And he was saying, "Jesus, remember me when You come in Your kingdom!" 43 And He said to him, "Truly I say to you, today you shall be with Me in Paradise." 44 It was now about the sixth hour, and darkness fell over the whole land until the ninth hour, 45 because the sun was obscured; and the veil of the temple was torn in two. 46 And Jesus, crying out with a loud voice, said, "Father, INTO YOUR HANDS I COMMIT MY SPIRIT." Having said this, He breathed His last. 47 Now when the centurion saw what had happened, he began praising God, saying, "Certainly this man was innocent." 48 And all the crowds who came together for this spectacle, when they observed what had happened, began to return, beating

> *their breasts. 49 And all His acquaintances and the women who accompanied Him from Galilee were standing at a distance, seeing these things. 50 And a man named Joseph, who was a member of the Council, a good and righteous man 51 (he had not consented to their plan and action), a man from Arimathea, a city of the Jews, who was waiting for the kingdom of God; 52 this man went to Pilate and asked for the body of Jesus. 53 And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain. 54 It was the preparation day, and the Sabbath was about to begin. 55 Now the women who had come with Him out of Galilee followed, and saw the tomb and how His body was laid. 56 Then they returned and prepared spices and perfumes. And on the Sabbath they rested according to the commandment.*

We read this account of Jesus' crucifixion ever year but sometimes the meaning of it can get lost in the routine. It is important for us to understand the implications of the death of Christ in our own lives. Jesus endured a horrible death for one important reason: to bring sinful human beings back into right relationship with the Father. Saint Paul said, "for all have sinned and fall short of the glory of God" (Romans 3:23) and "For the wages of sin is death" (Romans 6:23a). Jesus paid the penalty required by the Father for our sin. Saint John said, "and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world" (1 John 2:2). Propitiation is a word that means, "The offering which appeases the wrath of one against whom an offence has been committed" (American Tract Society Dictionary). The appeasement of the Father's wrath through Jesus' death on the cross is God's invitation to you to be in right relationship with Him. While it is a free gift (meaning you don't have to earn it), you do have to unwrap the gift. This means that you have to receive the gift through faith in the Lord Jesus Christ. John said, "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God" (John 1:12-13).

If you have not received Jesus into your life, you can do that by speaking to Him in prayer. There are not any magic words, just tell God about your belief that Jesus died for your sins. Ask Him to empower you to accomplish His work in your life through the Holy Spirit living in you. If you prayed this prayer, you are entering into a relationship with God the Father through Jesus. As with any relationship, there are certain sensitivities that we extend to the other person. When you find out what the other person values and loves then you cooperate with their plan especially when you know that they have your best interests in mind. That is how it is with God in our relationship with Him. You study the Bible to get to know who He is. You go to church to find more about His heart. You give up destructive habits that lead you away from God. Another important part of relating to God is learning to walk in step with His Spirit. Every believer has been given the gift of the Holy Spirit Who lives inside of us. To walk in step with the Spirit is to cooperate with God daily, all these things are how we grow in our relationship with God.

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Reflection Questions

1. What is one thing from these readings that helps you to trust in how Jesus is working in your life?
2. How have you personalized the story of Jesus' crucifixion?

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Sunday Mass Study Notes for Sunday, 04-07-2019



Welcome back to the Sunday Mass notes. This week we open with a vision from the Prophet Ezekiel about the future resurrection of the people of Israel. Then we move to Saint Paul's Letter to the Romans and then conclude with the chronicle of Jesus' raising of Lazarus from the dead.

Introduction to the First Reading:

The first reading is from the Prophet Ezekiel Chapter 37. Here Ezekiel was given a prophecy

concerning the future restoration of the Nation of Israel. This was one of a series of visions that God gave to Ezekiel the night before the messenger came to him with the news that Jerusalem had been destroyed (Ezekiel 21). Later in the Gospel lesson, we will see how Jesus made a tiny down payment on this promised restoration of Israel through the raising of Lazarus. As we study the text, it's important to be diligent to distinguish between God's promises to Israel versus those made to the people of God as a whole. Saint Paul explains God's future plan for Israel in Romans Chapter 11. It's also important to recognize how portions of the prophecy have already been fulfilled by the time we are reading this versus what is yet to be fulfilled – through both Israel and the Church. Though the Gentiles have been "ingrafted" into God's kingdom (Romans 11:17), they are distinct from His Chosen People the Jews. Read the text, noting that we included the first eleven verses for context, as our readers note that we are prone to doing!

First Reading:

> *1 The hand of the LORD was upon me, and He brought me out by the Spirit of the LORD and set me down in the middle of the valley; and it was full of bones. 2 He caused me to pass among them round about, and behold, there were very many on the surface of the valley; and lo, they were very dry. 3 He said to me, "Son of man, can these bones live?" And I answered, "O Lord GOD, You know." 4 Again He said to me, "Prophesy over these bones and say to them, 'O dry bones, hear the word of the LORD.' 5 "Thus says the Lord GOD to these bones, 'Behold, I will cause breath to enter you that you may come to life. 6 'I will put sinews on you, make flesh grow back on you, cover you with skin and put breath in you that you may come alive; and you will know that I am the LORD.'" 7 So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. 8 And I looked, and behold, sinews were on them, and flesh grew and skin covered them; but there was no breath in them. 9 Then He said to me, "Prophesy to the breath, prophesy, son of man, and say to the breath, 'Thus says the Lord GOD, "Come from the four winds, O breath, and breathe on these slain, that they come to life.'" 10 So I prophesied as He commanded me, and the breath came into them, and they came to life and stood on their feet, an exceedingly great army. 11 Then He said to me, "Son of man, these bones are the whole house of Israel; behold, they say, 'Our bones are dried up and our hope has perished. We are completely cut off.' 12 "Therefore prophesy and say to them, 'Thus says the Lord GOD, "Behold, I will open your graves and cause you to come up out of your graves, My people; and I will bring you into the land of Israel. 13 "Then you will know that I am the LORD, when I have opened your graves and caused you to come up out of your graves, My people. 14 "I will put My Spirit within you and you will come to life, and I will place you on your own land. Then you will know that I, the LORD, have spoken and done it," declares the LORD.'" (Ezekiel 37:1-14)*

God promised to restore the spiritually dead Israel to life through the sending of His Holy Spirit

(v.14). We can say that this prophecy was at least partially fulfilled during several different events, but the final fulfillment will not happen until Daniel's fortieth Week during the end times. First, it was partially fulfilled during the times of the Old Testament when the Jews returned from exile in Babylon and rebuilt the temple in Jerusalem. Second, the prophecy was partially fulfilled when Jesus Himself entered the temple (Mark 11:15). Third, the prophecy was partially fulfilled after Jesus' death and immediate entrance into heaven. We read from the Gospel of Saint Matthew:

51 And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. 52 The tombs were opened, and many bodies of the saints who had fallen asleep were raised; 53 and coming out of the tombs after His resurrection they entered the holy city and appeared to many. (Matthew 27:51-53).

Only Saint Matthew made mention of the miraculous mini-resurrection that occurred immediately after Jesus' death. Imagine the appearance of a group of saints rising from the graves and walking about the City of God (Jerusalem)? These were not like the walking dead from the popular horror movies of our day, these were the "walking living" prophesied by the Prophet Ezekiel!

Continuing on the partial fulfillments of Ezekiel's prophesy, the fourth way in which it was fulfilled was at Pentecost when the Holy Spirit of God was poured out onto the people in Acts 2:1-4. This was also the fulfillment of Joel's prophesy regarding the sending of the Holy Spirit (Joel 2:28-29).

Taking into consideration the whole council of Scripture, the verses in Ezekiel and all of the other verses put together indicate that not only will Israel experience a spiritual awakening in the future, they, along with all of the believers in God the Messiah, will also experience a physical resurrection. In regards to the Nation of Israel, Ezekiel indicated that God would complete His divine plan through a future restoration of a national Israel. What form this will take, and whether the current re-gathering that is already happening will mature into final embodiment of what God has predicted is unknown.

As believers, we live with the hope of this resurrection, and this was the hope of which Paul spoke in 1 Thessalonians Chapter 4. There Paul said, "For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus" (1Thessalonians 4:14). He continued, "For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord" (vv. 16-17). Like what the saints experienced during their physical resurrection in Jerusalem immediately after Jesus gave His life for them, we too will experience resurrection. Later in the Gospel message we will see another of the types of "first fruits" of resurrection through Jesus raising of Lazarus. Lazarus rising from the dead was different from what is promised to him and all believers because he died a second physical death (Hebrews 9:27).

The importance of the resurrection prophesied in Ezekiel is multidimensional. For one, it shows God's power over death. Humans have devised a lot of ways to defeat common enemies that

prematurely take physical life, but we have yet to find a cure for death. Jesus has conquered the grave, which shows that He is powerful enough to handle all the lesser stresses that we face (Eph. 1:18-20). I sometimes joke with people that if your problems require resurrection power or less, God's got you covered. Anything above that, though, and you're out of luck. Second, the bodily resurrection of the saints allows us to live with an eternal perspective. This gives us the impetus for a counter-cultural lifestyle that is able to give ourselves away for higher purposes, because we know that this life is not all there is. Third, if we have said good-bye to loved ones in the Lord, the resurrection of the saints comforts us that death has lost its victory and sting (1 Corinthians 15:55). We will see our loved ones again in the Lord's presence.

Introduction to the Second Reading:

The second reading is from Chapter 8 of Saint Paul's Letter to the Romans. In this section Paul explained how only the spiritual man can please God, "because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God (vv. 7-8)." We included the first seven verses in order to provide the context.

Second Reading:

> *1 Therefore there is now no condemnation for those who are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. 3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, 4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit. 5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. 6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, 7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, 8 and those who are in the flesh cannot please God. 9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. 10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you. (Romans 8:1-11)*

Paul encouraged the Roman believers by telling them that they are not living in the flesh since (and if) the Holy Spirit of Christ lives in them (v.9). He said that those "in the flesh," meaning those on the broad road of destruction (Matthew 7:13), cannot please God; no matter how hard they try. In

contrast, since the believer is born from above (John 3:3), the Holy Spirit gives them spiritual life in the present time and in the future will give them eternal, physical life (v.11). Paul said about the latter, "He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you" (v.11b). This is a powerful hope given to us by God. We have an eternal way of life through faith in Christ Jesus our Lord!

Introduction to the Gospel Reading:

The second reading dovetails very nicely into the Gospel lesson from Saint John Chapter 11 covering the story of Jesus raising Lazarus from the dead. As we noted in the first reading from the Prophet Ezekiel, Lazarus' physical resurrection is a kind of first glimpse of what will happen to all believers in the literal, physical resurrection which is coming at the end of this age. Saint Paul said the following about this in 1 Corinthians 15:

> *50 Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. 51 Behold, I tell you a mystery; we will not all sleep, but we will all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. 53 For this perishable must put on the imperishable, and this mortal must put on immortality. 54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory. (1 Corinthians 15:50-54)*

The context of the Gospel lesson was during the time of the Feast of Dedication (John 10:22). Jesus had just finished making several bold claims about his identity as God in the flesh. He said, "I and the Father are One" (v.30). Because of this statement the Pharisees once again tried to stone Him, but again he evidently hid Himself from them and "escaped from their hands" (v.39b). Next Jesus travelled to Bethabara (John 10:40, John 1:28) where many came to believe in him (John 10:42). As you read the text try to see it in light of the fact that Jesus knew that He would die at the hands of His own people (John 18:4), an event that occurred just over a week after the time He heard the news about Lazarus.

Gospel Reading:

> *1 Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. 2 It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. 3 So the sisters sent word to Him, saying, "Lord, behold, he whom You love is sick." 4 But when Jesus heard this, He said, "This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it." 5 Now Jesus loved Martha and her sister and Lazarus. 6 So when He heard that he was sick, He then stayed two days longer in the place where He was. 7 Then after this He *said to the disciples, "Let us go to Judea again." 8 The disciples *said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?" 9 Jesus answered, "Are there not twelve hours in the day? If anyone*

*walks in the day, he does not stumble, because he sees the light of this world. 10 But if anyone walks in the night, he stumbles, because the light is not in him." 11 This He said, and after that He *said to them, "Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep." 12 The disciples then said to Him, "Lord, if he has fallen asleep, he will recover." 13 Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep. 14 So Jesus then said to them plainly, "Lazarus is dead, 15 and I am glad for your sakes that I was not there, so that you may believe; but let us go to him." 16 Therefore Thomas, who is called Didymus, said to his fellow disciples, "Let us also go, so that we may die with Him." 17 So when Jesus came, He found that he had already been in the tomb four days. 18 Now Bethany was near Jerusalem, about two miles off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother. 20 Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary stayed at the house. 21 Martha then said to Jesus, "Lord, if You had been here, my brother would not have died. 22 "Even now I know that whatever You ask of God, God will give You." 23 Jesus *said to her, "Your brother will rise again." 24 Martha *said to Him, "I know that he will rise again in the resurrection on the last day." 25 Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, 26 and everyone who lives and believes in Me will never die. Do you believe this?" 27 She *said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world." 28 When she had said this, she went away and called Mary her sister, saying secretly, "The Teacher is here and is calling for you." 29 And when she heard it, she got up quickly and was coming to Him. 30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him. 31 Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there. 32 Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died." 33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled, 34 and said, "Where have you laid him?" They *said to Him, "Lord, come and see." 35 Jesus wept. 36 So the Jews were saying, "See how He loved him!" 37 But some of them said, "Could not this man, who opened the eyes of the blind man, have kept this man also from dying?" 38 So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it. 39 Jesus said, "Remove the stone." Martha, the sister of the deceased, *said to Him, "Lord, by this time there will be a stench, for he has been dead four days." 40 Jesus said to her, "Did I not say to you that if you believe, you will see the glory of God?" 41 So they removed the stone. Then Jesus raised His eyes, and said, "Father, I thank You that You have heard Me. 42 "I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me." 43 When He had said these things, He cried out with a loud voice, "Lazarus, come forth." 44 The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, "Unbind him, and let him go." 45 Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him. (John 11:1-45)*

Did you notice the repeating of certain key phrases throughout the text? Verses 17 – 39 follow a literary structure known as a "chiasm" which the author used in order to focus attention to a central portion of the text. The pattern is one of repeating or contrasting ideas on either side of a central verse that indicates the main focus of the author. Here the pattern picks up in verse 17 and 39. "So when Jesus came, He found that he had already been in the tomb four days," (v.17, emphasis added) and "Martha, the sister of the deceased, said to Him, 'Lord, by this time there will be a stench, for he has been dead four days'" (v.39, emphasis added). A second phrase repeats in verses 21 and 32. "**Martha** then said to Jesus, "Lord, if You had been here, my brother would not have died," (v. 21, emphasis added) and "Therefore, when **Mary** came where Jesus was, she saw Him, and fell at His feet, saying to Him, 'Lord, if You had been here, my brother would not have died'" (v.32, emphasis added). Notice that both Martha and Mary independently confirmed their belief that Jesus had the power to prevent Lazarus from dying from his sickness. The final repeating pattern is in verses 20 and 29 in which first Martha went to meet Jesus (v.21) and then Mary (v.29). The literary structure finally points to the main focus of the verses sandwiched between those containing repeating or contrasting ideas. This is found in verses 25 – 26: "Jesus said to her, 'I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?'"

The central passages from the chiasm above, taken with Jesus' opening statement in verse 4, illuminate the central truth in the Gospel lesson. "But when Jesus heard this, He said, 'This sickness is not to end in death, but for the glory of God, **so that the Son of God may be glorified by it**'" (v.4). And again, "Jesus said to her, '**I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?'"** (vv. 25-26). When Jesus said "I am" He made a powerful claim of divinity. In Chapter 10 Jesus repeated this phrase no less than five times which led to John saying, "There was again division among the Jews because of these words " (John 10:19). The bottom line is this. The purpose of Jesus' healing of Lazarus was for Jesus to glorify Himself as God (I am) because He is the only bearer of eternal life for all who believe.

Now let's look at some other details that emerge from the text. As Jesus approached the tomb, Martha warned Jesus that since Lazarus had been dead for four days there would be a stench. It's highly likely that she had either already smelled a dead body before, or possibly even smelled the odor that was coming out of Lazarus tomb. Regardless of the case, Martha showed concern for Jesus even though she desired for Him to do something about Lazarus. We don't know whether either Mary or Martha believed Jesus could (or would) physically raise Lazarus from the dead. Martha testified that she believed Ezekiel's prophesy regarding the resurrection that we saw in the first reading. She said, "I know that he will rise again in the resurrection on the last day" (v.25).

Have you ever smelled the horrible stench of death? If you have, you would understand the reason

for Martha's concern for Jesus in approaching Lazarus' tomb. I experienced the smell of death many years ago in my hometown, which is something that I have never forgotten. I remember one particular weekend when a car accident resulted in two deaths. Afterwards the fire department came and washed down the scene in an attempt to erase some of the carnage, and then the cars were towed to the local auto garage. Curiosity may have killed the cat but I just had to visit the auto garage parking lot to inspect the carnage. As I approached the crumpled up car and was still a good distance away I noticed a very strange odor. As I got closer, I smelled one of the most horrible odors that I had ever smelled in my life up to that point, and I was born on a farm with three brothers! It was so bad that I asked myself, what was I thinking by coming over here to see the wreckage? Now over 30 years later I can still remember the stench. Martha knew about this as well, that the smell of death was so bad that she needed to warn Jesus. The importance of this point for our daily lives is to remind us of Christ's power over not only the stench of death (which is very real), but also the consequences of death itself. Praise be to God!

The text said that Jesus was **deeply moved** with concern for Lazarus and his sisters. John said so twice in the text (verses 33 and 38). This story contains the shortest verse in the Bible, verse 35, "Jesus wept." Of course, the verse markings were added to the Bible much later than the original writing. However, clearly John's recording of Jesus' response to his friends' Mary, Martha and Lazarus is extremely significant. If Jesus, God in the flesh, Immanuel, meaning "God with us" wept over the death of a single friend, how much more does God grieve over *our* pain, suffering and eventual death?

What happened next probably astounded them beyond words. When Jesus called to Lazarus from the tomb, he emerged alive as a living testimony to God's power over death. Evidently, many other Jews were watching and because of this miracle they too came to believe in Jesus as the Messiah (v.44). What a glorious celebration they must have had. The sisters' terrible suffering turned into immense joy as Lazarus was not only brought back to life but also healed from the condition which resulted in his death in the first place.

Reflection Questions

1. The main point of the story of Lazarus' was to show this central truth that Jesus declared about Himself:

"I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?"

Jesus still declares this truth about Himself and asks the question to you. Do you believe this? If so, what difference does this make in your life? If not, what is holding you back from believing His resurrection power?

2. The second reading from Romans 8 sets up a sharp contrast between living according to the flesh or living according the Spirit. Turn back to that and **underline** the words/phrases that

describe the flesh and **circle** the words/phrases that describe the Spirit. Which of these words/phrases most describe your present condition? Which words/phrases would you like to be descriptive of you? Talk to God about this desire.

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Sunday Mass Study Notes for Sunday, 03-31-2019



Welcome back to the Sunday Mass notes. This week we begin with the Book of First Samuel where we will see how God used Samuel to select David as the King of Israel. Then we will move onto Saint Paul's Letter to the Ephesians and finally close with the Gospel lesson from Saint John Chapter 9 where Jesus miraculously heals a blind man. I also share a story about how God "unblinded" my eyes to be able to understand the Bible.

Introduction to the First Reading:

The first reading is from First Samuel 16 and records the story of how the Prophet Samuel followed God's instructions in order to select the second King of Israel to replace King Saul whom God had

rejected. Immediately after Saul was ordained king, he began disobeying very clear and direct orders from God provided to him by Samuel. In Chapter 15 Samuel gave Saul clear prophesy from the LORD which said, "*Now go and strike Amalek and utterly destroy all that he has, and do not spare him; but put to death both man and woman, child and infant, ox and sheep, camel and donkey*" (1Samuel 15:3). Saul gathered his troops together and followed God's command *except* for some rather large details. "But Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were not willing to destroy them utterly; but everything despised and worthless, that they utterly destroyed" (v. 9). Oops. Because of this (and the other times Saul disobeyed) God took the kingdom away from him saying, "I regret that I have made Saul king, for he has turned back from following Me and has not carried out My commands" (v.11a). The text continued, "And Samuel was distressed and cried out to the LORD all night" (v.11b). So, Samuel began to make his search for the new king by following God's order to go to Jesse who was David's father. Let's read the text along with the verses surrounding the reading (verses 1-13) in order to understand the entire context.

First Reading:

> *1 Samuel 16:1-13 NAS95 1 Now the LORD said to Samuel, "How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil and go; I will send you to Jesse the Bethlehemite, for I have selected a king for Myself among his sons."*
>
> *Omitted:*
>
> *2 But Samuel said, "How can I go? When Saul hears of it, he will kill me." And the LORD said, "Take a heifer with you and say, 'I have come to sacrifice to the LORD.' 3 "You shall invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for Me the one whom I designate to you." 4 So Samuel did what the LORD said, and came to Bethlehem. And the elders of the city came trembling to meet him and said, "Do you come in peace?"*
>
> *5 He said, "In peace; I have come to sacrifice to the LORD. Consecrate yourselves and come with me to the sacrifice." He also consecrated Jesse and his sons and invited them to the sacrifice. 6 When they entered, he looked at Eliab and thought, "Surely the LORD'S anointed is before Him." 7 But the LORD said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart."*
>
> *Omitted:8 Then Jesse called Abinadab and made him pass before Samuel. And he said, "The LORD has not chosen this one either." 9 Next Jesse made Shammah pass by. And he said, 'The LORD has not chosen this one either."*
>
> *10 Thus Jesse made seven of his sons pass before Samuel. But Samuel said to Jesse, "The LORD has not chosen these." 11 And Samuel said to Jesse, "Are these all the children?" And he said, "There remains yet the youngest, and behold, he is tending the sheep." Then Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." 12 So he sent and*

> *brought him in. Now he was ruddy, with beautiful eyes and a handsome appearance. And the LORD said, "Arise, anoint him; for this is he." 13 Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came mightily upon David from that day forward. And Samuel arose and went to Ramah.*

It's interesting that Samuel was afraid of King Saul since even the elders of the city were afraid of him (v. 4). However, the text recorded not only the story and circumstantial details of the search for the future king but also Samuel's thoughts (v.2). We know of course that God knows all of the secret thoughts of our hearts (Psalm 44:21) and this became even clearer by what we saw in verse 7. "[F]or God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart" (v.7c-ff). God directed the Prophet not to rely upon the outward appearance of the Sons of Jesse; rather he was to wait for God's confirmation. Regardless of his feelings, Samuel followed God's directions exactly and went to David's hometown of Bethlehem.

First, Samuel surveyed the eldest son; the one whom one may think would be the logical choice from among the large clan of Jesse's sons. Eliab passed before him and Samuel didn't receive any confirmation from God. He proceeded on down the line, next with Abinadab, then with Shammah, and down the line with the brothers. Nevertheless, God did not confirm any of them, so Samuel asked Jesse if there were any more brothers. Jesse then sent for his youngest son David (v. 11). The writer of this Scripture then made an interesting observation. After being cautioned not to look on the sons' outward appearance the writer said immediately upon seeing David, "Now he was ruddy, with beautiful eyes and a handsome appearance (v. 12b)! Next, the LORD spoke to Samuel. How this was done we are not told. He directed Samuel to anoint David as king (v.12c-ff). So, Samuel followed God's command and anointed David as the new King of Israel (v.13a).

The New Testament Bible records that King David was a man after God's own heart (Acts 13:22). What does it mean to be a person after God's own heart? First, the reading said, "the Spirit of the LORD came mightily upon David from that day forward" (v. 13b). God empowers believers through His Holy Spirit Who indwells everyone that has been born from above (John 3:3). Second, we must submit ourselves to the Lord by being obedient to Him (James 4:7). One of the main stumbling stones that we may have in submission to God is pride. Saint Peter said, "You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE" (1 Peter 5:5). Finally, we must develop a love for the Word of God. King David said the following about this in the Book of Psalms. "I shall delight in Your commandments, Which I love. And I shall lift up my hands to Your commandments, Which I love; And I will meditate on Your statutes" (Psalms 119:47-48).

Introduction to the Second Reading:

The second reading today is from Saint Paul's Letter to the Ephesians. As you read, insert your name in place of the "you" in the second word of verse 8, and rephrase it like this. "For Jim, who was formerly in darkness . . . .

Second Reading:

> *Ephesians 5:8-14 NAS95 8 for you were formerly darkness, but now you are Light in the Lord; walk as children of Light 9 (for the fruit of the Light consists in all goodness and righteousness and truth), 10 trying to learn what is pleasing to the Lord. 11 Do not participate in the unfruitful deeds of darkness, but instead even expose them; 12 for it is disgraceful even to speak of the things which are done by them in secret. 13 But all things become visible when they are exposed by the light, for everything that becomes visible is light. 14 For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you."*

Paul said that those who were blind are now able to see (v.8). Believers are "children of light" (v.8) as contrasted with children of darkness (or children of the devil) that we will read about in the Gospel lesson. God's children exhibit clear attributes and behaviors that reveal their "light relationship" with their Father God. This contrast with the children of darkness who express themselves, many times without even knowing it, as children of the devil. Children of the light:

- express "goodness and righteousness and truth" (v.9),
- try "to learn what is pleasing to the Lord" (v.10),
- "do not participate in unfruitful deeds of darkness," but instead
- work to "expose them" (v.11).

God, who is the light, exposes everything, for nothing can be hidden from Him (v.13). When we come to a point where we believe and agree with what God says about sin then we have followed God's admonition to awaken from our spiritual darkness so that the light of the Word of God may enable God to launch us on a path of growing in love for and knowledge of Him (4.14).

What if we cannot read the Bible and understand what it means, or if we don't have a desire to even attempt to study it? This week I was contemplating the subject of understanding and coming to the point of loving God's Word. I remember that for the first 35 years of my life, I had an almost impossible time understanding the Bible, this included the New Testament – the Old Testament was a lost cause for me. In fact, when I decided almost 20 years ago to begin reading the Bible, I became angry while reading the Old Testament. I thought that since Jesus was eternal that it would be easy for me to locate Him there in the Old Testament. It just didn't make any sense to me, no matter how hard I tried to concentrate. Something had to happen in order to bring about a change or I felt like I was going to throw it away and just quit. What made the difference for me? It wasn't a magical, one-

time event, but the change came as a series of impressions I got while I was praying over the course of about a month-long period. I had always prayed to God but at some point, while reading in the New Testament, I came to the point where I prayed something like this, again, over a period of several weeks. I told God that I believed that I was a sinner (Romans 3:23) and I deserved punishment for sin (Romans 6:23). I told Him that I believed that Jesus was the only way to heaven (John 14:6) and that I needed His Spirit (John 3:3) to help me to fix the mess that I had made of my life.

After a long period of praying to God about this, as well as talking to a few other people about it, I had an eerie encounter with Jesus late one night in my bedroom. In those days, I was living in an upscale condominium in a large city surrounded by the nightlife only a few blocks up Main Street, but I had never felt more alone. I turned off all the lights and closed the door to my bedroom to pray in silence while laying on my bed. I was frustrated with my inability to live up to my high standards, which included trying to go to church more and party less. After I began praying, I felt a tangible presence of Jesus in my dark bedroom that night. In the quiet darkness and with my eyes closed more tightly than I thought possible, I extended my hand to Him over the side of the bed. Although I didn't expect for my hand to be physically grabbed, for I would have freaked out, I sensed the strong presence of Jesus in the room with me during that instant. From that night onwards, I felt a certain presence of God in my heart, something which is hard for me to put into words. However, some days later I noticed that I could read the Bible with understanding and without getting angry, as had happened in the past.

I still have difficulty in reading a variety of books but have come to the point that I find joy in reading the Bible. Not long ago I downloaded the free version of Saint Augustine's Confession onto my Kindle, thinking that by reading this I would gain some important spiritual insights and become a more godly man. I'm ashamed to say that I couldn't make it through one entire page. The Elizabethan English didn't help, but I'm just not a philosopher. Sometimes we need to understand and accept our limits!

As a reader of Mass Notes, you desire to have a deeper understanding of the Bible. I encourage you to fall on your knees in prayer and ask God to grant both the understanding and the desire. Is there something standing between you and God? The Scripture says that if you confess your sins God is faithful and just to forgive your sins and to cleanse you from all unrighteousness (1 John 1:9). Scripture also says that we don't have because we don't ask and sometimes when we do ask God doesn't give it to us because we ask with a false motive (James 4:2-3). If you don't feel that you have the spiritual discernment necessary to read God's Word, just ask Him for it, but ask with the proper motive. This is a motive of desiring to turn from your sin and to serve the living and true God (1 Thessalonians 1:9).

Going back to the reading, to summarize, in the first and second reading we discussed how God "unblinded" the minds of people. First, Samuel was "unblinded" to the identity of the future King of Israel, King David. Second, Paul wrote about how believers are "unblinded" to the reality of sin and even work to expose it. As we move onto the Gospel lesson, we will find a story about how Jesus

healed a blind man, and this person also received spiritual eyesight through his belief in the Lord Jesus. Jesus did this miracle on the Sabbath, something that set him further at odds with the hypocritical Pharisees.

Introduction to the Gospel Reading:

A very interesting insight regarding the topic of blindness can be found by studying the context of the Gospel lesson immediately prior in Chapter 8. Here Jesus had a very difficult conversation with His nemesis the Pharisees, a conflict that continues into the lesson today in Chapter 9. Jesus pronounced the source of their logic after they began to accuse Him and He read their minds and told them that they wanted to kill Him. When the Pharisees said that Abraham was their father (John 8:39) Jesus said, "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies" (John 8:44). Next, they accused Jesus of having a demon. This led to Jesus making one of His famous "I Am" statements. "Jesus said to them, 'Truly, truly, I say to you, before Abraham was born, I am'" (v. 58). This powerful statement was an outright testimony by Jesus to his deity (see also John 10:30). Finally, in the very last verse of Chapter 8 John wrote, "Therefore they picked up stones to throw at Him, but Jesus **hid Himself** and went out of the temple" (v. 59, emphasis added). Notice that Jesus "hid himself," which is another way of looking at it was that he blinded the Pharisees.

As you read the lesson today, notice that Jesus' first action was to "unblind" a blind man. Think of it like this: First, he blinded the *proud* Pharisees, then he "unblinded" a *humble* blind man.

Gospel Reading:

> *John 9:1-41 NAS95 1 As He passed by, He saw a man blind from birth. 2 And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he would be born blind?" 3 Jesus answered, "It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him. 4 "We must work the works of Him who sent Me as long as it is day; night is coming when no one can work. 5 "While I am in the world, I am the Light of the world." 6 When He had said this, He spat on the ground, and made clay of the spittle, and applied the clay to his eyes, 7 and said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went away and washed, and came back seeing. 8 Therefore the neighbors, and those who previously saw him as a beggar, were saying, "Is not this the one who used to sit and beg?" 9 Others were saying, "This is he," still others were saying, "No, but he is like him." He kept saying, "I am the one." 10 So they were saying to him, "How then were your eyes opened?" 11 He answered, "The man who is called Jesus made clay, and anointed my eyes, and said to me, 'Go to Siloam and wash'; so I went away and washed, and I received sight." 12 They said to him, "Where is He?" He *said, "I do not know." 13 They *brought to the Pharisees the man who was formerly blind. 14 Now it was a Sabbath on the day when Jesus made the clay and opened his eyes. 15 Then the Pharisees also were asking him again how he received his sight. And he said to them, "He applied clay to my eyes, and I washed, and I see." 16 Therefore*

*some of the Pharisees were saying, "This man is not from God, because He does not keep the Sabbath." But others were saying, "How can a man who is a sinner perform such signs?" And there was a division among them. 17 So they *said to the blind man again, "What do you say about Him, since He opened your eyes?" And he said, "He is a prophet." 18 The Jews then did not believe it of him, that he had been blind and had received sight, until they called the parents of the very one who had received his sight, 19 and questioned them, saying, "Is this your son, who you say was born blind? Then how does he now see?" 20 His parents answered them and said, "We know that this is our son, and that he was born blind; 21 but how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age, he will speak for himself." 22 His parents said this because they were afraid of the Jews; for the Jews had already agreed that if anyone confessed Him to be Christ, he was to be put out of the synagogue. 23 For this reason his parents said, "He is of age; ask him." 24 So a second time they called the man who had been blind, and said to him, "Give glory to God; we know that this man is a sinner." 25 He then answered, "Whether He is a sinner, I do not know; one thing I do know, that though I was blind, now I see." 26 So they said to him, "What did He do to you? How did He open your eyes?" 27 He answered them, "I told you already and you did not listen; why do you want to hear it again? You do not want to become His disciples too, do you?" 28 They reviled him and said, "You are His disciple, but we are disciples of Moses. 29 "We know that God has spoken to Moses, but as for this man, we do not know where He is from." 30 The man answered and said to them, "Well, here is an amazing thing, that you do not know where He is from, and yet He opened my eyes. 31 "We know that God does not hear sinners; but if anyone is God-fearing and does His will, He hears him. 32 "Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. 33 "If this man were not from God, He could do nothing." 34 They answered him, "You were born entirely in sins, and are you teaching us?" So they put him out. 35 Jesus heard that they had put him out, and finding him, He said, "Do you believe in the Son of Man?" 36 He answered, "Who is He, Lord, that I may believe in Him?" 37 Jesus said to him, "You have both seen Him, and He is the one who is talking with you." 38 And he said, "Lord, I believe." And he worshiped Him. 39 And Jesus said, "For judgment I came into this world, so that those who do not see may see, and that those who see may become blind." 40 Those of the Pharisees who were with Him heard these things and said to Him, "We are not blind too, are we?" 41 Jesus said to them, "If you were blind, you would have no sin; but since you say, 'We see,' your sin remains.*

A variety of key points emerged from the text. First, the disciples believed that the physical condition of the blind man was as a result of the man or his parent's sin. Jesus corrected this false believe and said that God allowed this condition so that he could be healed during this particular event! God is sovereign over every single event in history, and He designed this whole affair to show the glory of God. Second, the healed, formerly blind man became a powerful testimony to the deity of Jesus and this further deepened the His opposition to the Pharisees. One has to like what the

formerly blind man said to the Pharisees, it's almost like something we could hear from a smart talking teenager! "Whether He is a sinner, I do not know; one thing I do know, that though I was blind, now I see" (v.25). After the Pharisees had put him out of the temple (most likely permanently, see his parents warning in v. 22), Jesus came and presented Himself to him, telling the man that he was the Messiah (v. 35, "Son of Man"). The blind man believed, and then worshiped Him (v.38). Third, the Pharisees alluded to the fact that they held the same belief as the disciples about sin being the cause of physical infirmity (v. 24). Someone that was born blind clearly was a sinner, and sinners, according to the Pharisees, should have nothing to do with worship in the temple. They went on to say, "We know that God does not hear sinners; but if anyone is God-fearing and does His will, He hears him" (v. 32).

This powerful story concluded with some of the most intense teaching ever found in the New Testament. Read the conclusion again very carefully.

> *39 And Jesus said, "For judgment I came into this world, so that those who do not see may see, and that those who see may become blind." 40 Those of the Pharisees who were with Him heard these things and said to Him, "We are not blind too, are we?" 41 Jesus said to them, "If you were blind, you would have no sin; but since you say, 'We see,' your sin remains.*

One time I was reading a certain spiritual book called *The Complete Green Letters* by Miles J. Stanford (Zondervan 1984). This book contains many very powerful sections that I copiously underlined and highlighted, probably adding a half a pound to the book just for the weight of it all! I found one particular page to be so moving and important that I just wrote a note at the top of the page and highlighted the note in yellow that said, "Consider this entire page highlighted!" The last three verses of the Gospel lesson are like that – consider the whole section highlighted! Jesus' statement is the essence of the Gospel message. Jesus said that He came into the world to reveal the two groups of people, those on the narrow road to life and those on the broad road to eternal separation from God (Matthew 7:13). In a spiritual sense, there are two types of people, children of God the Father and the rest, by default, children of the devil. The children of the light have spiritual vision, but the children of the darkness are spiritually blind. Saint Paul said:

> *3 And even if our gospel is veiled, it is veiled to those who are perishing, 4 in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God (2 Corinthians 4:3-4).*

Consider this whole quotation highlighted! There is no more crucial distinction between people than whether they have spiritual vision or are spiritually blind. Jesus, through His divine grace, came to show us the difference. He calls us to repent of our sins and to believe that He is the Messiah of the universe. As we approach Easter let's all us pray that we may be God's light to a lost and dying world that badly needs the spiritual vision that can come only through the good news of the Gospel and believe in Jesus Christ as King of Kings and Lord of Lords.

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Reflection Questions

1. How have you been "unblinded" to the spiritual truths of the Bible? Consider submitting a brief testimony of to the Christians for Christ web site: https://www.christiansforchrist.org/list-of-articles/submit-your-testimony
2. Frequently when someone brings up King David our mind automatically jumps to the story about his indiscretion with Bathsheba (see 2 Samuel 11). In reality this is similar to what the Pharisees did to Jesus by accusing the formerly blind man of being a sinner, and glossing over the great miracle of his healing – though they said that this type of healing had never been seen before. In what ways can you relate to how the Pharisees treated Jesus?

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Sunday Mass Study Notes for Sunday, 03-24-2019



Welcome back to the Sunday Mass notes. This week we begin with the Book of Exodus where we will see Moses follow God's instruction to bring water from a rock. Then we move to Romans Chapter 5

where we will discover Saint Paul's explanation of how Christians are justified by faith alone. Then we study an amazing encounter of Jesus with the Samaritan woman at the well.

Introduction to the First Reading:

The first reading is from Exodus Chapter 17. The context of the passage was a few months after Moses guided the Hebrew nation out of Egypt where they had been subject to slavery for 400 years after Joseph's reign with the Pharaoh. God had provided them with manna some months earlier (Exodus 16:14). They had just left the Wilderness of Sin and had camped at a place called Rephidim after camping at other places along the way. This was right before the Amalekites attacked the defenseless Hebrews at that location (Exodus 17:8-16). We included the first two verses in order to add context for you while you read.

First Reading:

> *1 Then all the congregation of the sons of Israel journeyed by stages from the wilderness of Sin, according to the command of the LORD, and camped at Rephidim, and there was no water for the people to drink. 2 Therefore the people quarreled with Moses and said, "Give us water that we may drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" 3 But the people thirsted there for water; and they grumbled against Moses and said, "Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?" 4 So Moses cried out to the LORD, saying, "What shall I do to this people? A little more and they will stone me." 5 Then the LORD said to Moses, "Pass before the people and take with you some of the elders of Israel; and take in your hand your staff with which you struck the Nile, and go. 6 Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel. 7 He named the place Massah and Meribah because of the quarrel of the sons of Israel, and because they tested the LORD, saying, "Is the LORD among us, or not?" (Exodus 17:1-7)*

Moses said that the congregation of Israel journeyed "by stages," meaning that they made other stops along the way. Numbers Chapter 33 said that they made three stops between the Wilderness of Sin and Rephidim (Numbers 33:12-14) indicating that these in between campsites may have been less eventful than what happened here. Here Moses encountered serious opposition, to the point that he was concerned that if the conflict wasn't resolved the people would stone him (v.4c). It was so significant that Moses even named the place Massah and Meribah after the conflict (v.7), words which mean

"testing" and "contending." The people commanded Moses to give them water for them to drink

along with their animals (vv. 2-3). The significant point is that rather than pray to God themselves to ask for water, the people "quarreled" with Moses, who was their obvious intercessor between them and God (v.2). Moses asked the question, "Why do you test the LORD?" (v. 2e). A clue to what the people meant by this can be found in verse 7: "He named the place Massah and Meribah because of the quarrel of the sons of Israel, and because they tested the LORD, saying, 'Is the LORD among us, or not?'" What happened was that they doubted that God was still watching over them to provide for them. This is amazing because God had just delivered them from the army of the Egyptians just a few months earlier, and was guiding them in their journeys through a pillar of cloud by day and a pillar of fire by night (Exodus 13:21)! How soon they forgot about God's divine deliverance of them from their slavery in Egypt, His supernatural parting of the Red Sea and His subsequent visible leadership on their journey!

As the story continued, Moses interceded in prayer on behalf of the people, something that he did very frequently as Moses was one of the most prayerful people in the Bible. Moses' prayer was something which shouldn't be taken for granted, as he evidently prayed so hard and so long for the people in the subsequent battle against the Amelekites that men had to hold his arms up (Exodus 17:12). God could have just provided water immediately upon Moses' request, but instead He answered Moses' prayer in a way that revealed Moses' authority as a leader of the people along with the elders.

The truth that emerges from the text is that everyone has access to God's miraculous provision through prayer without the need for an intercessor. Moses was their intercessor between them and God, and theologically was what is called a "type of Christ" meaning that he was a person that prefigured the Lord Jesus Christ. As believers in the risen Lord Jesus, we have direct access to God's miraculous powers through prayer, and our Intercessor lives in our hearts through God the Holy Spirit. When we face difficult challenges in life, God calls us to turn to Him in prayer, as well as to ask others to pray on our behalf, as Moses did for the Hebrew Nation. The Hebrew people turned to Moses to pray for them instead of the God that they could see in the pillars. God calls us to turn to the God that we can't see. James said in the New Testament Book by his name, "Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much" (James 5:16). The Book of Hebrews says, "Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need" (Hebrews 4:16). The Apostle John in 1 John 5 said the following:

> *13 These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life. 14 This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. 15 And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him. (1 John 5:13-15)*

We can rest in the fact that God receives our prayers *faster* than the speed of light. Although we don't always agree with the outcome or the timing of God's answer, we can have peace that God works on our behalf for our own good (Romans 8:28) regardless of our feelings.

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Introduction to the Second Reading:

The second reading is from Chapter 5 in the Book of Romans. In the previous chapter, Paul explained the case that God justifies sinners on the basis of their faith in Jesus alone, and challenged the false notion in the Roman church that although believers receive salvation by grace alone they preserve it by their good works.

Read the text, noting that additional verses were added for context.

Second Reading:

> *1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. 3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; 4 and perseverance, proven character; and proven character, hope; 5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. 6 For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. (Romans 5:1-8)*

Paul started out by connecting this section of teaching with his previous teaching about justification by faith. "Therefore, having been justified by faith" (v. 1a). He said that believers have a new relationship with God, one of peace, through the Lord Jesus Christ. He went on to say that believers have hope in seeing the glory of God and that they can persevere during their trials because this produces godly character which in turn produces hope (vv. 3-4). Finally, Paul made an amazing statement about how Jesus died for us while we were still in our sinful state. He said, "For while we were still helpless, at the right time Christ died for the ungodly" v.6). He continued, "***But God*** demonstrates His own love toward us, in that while we were yet sinners, Christ died for us" (v.8, emphasis added). Notice the phrase "But God." God's direct involvement in the affairs of our lives greatly reassures us of the reality of His love for us! God loved us so much that he gave his only begotten Son for us (John 3:16). He did this with the full awareness of the *future* sins that we would commit, yet He went through with a humiliating death on the cross for us anyway. As we approach Good Friday, think about the magnitude of Jesus' sacrifice for us. Moses left a heavenly palace in the court of the Pharaoh in order to deliver the Hebrew slaves from bondage, so that they might find rest in the Promised Land. Jesus left the realities of Heaven in order to deliver us from the bondage of our sin, so that we might find rest in His eternal home, our Promised Land. May we continue to appreciate and adore our Savior for what He did for us!

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Introduction to the Gospel Reading:

The Gospel reading covers a story of Jesus freeing a woman of the bondage of sin. While we may or may not be able to relate to her particular sin struggle (sexual immorality), we can all relate to the problem of looking for love in all the wrong places.

Gospel Reading:

> *5 So He came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph; 6 and Jacob's well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour. 7 There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." 8 For His disciples had gone away into the city to buy food. 9 Therefore the Samaritan woman said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.) 10 Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." 11 She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? 12 "You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?" 13 Jesus answered and said to her, "Everyone who drinks of this water will thirst again; 14 but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life." 15 The woman said to Him, "Sir, give me this water, so I will not be thirsty nor come all the way here to draw." 16 He said to her, "Go, call your husband and come here." 17 The woman answered and said, "I have no husband." Jesus said to her, "You have correctly said, 'I have no husband'; 18 for you have had five husbands, and the one whom you now have is not your husband; this you have said truly." 19 The woman said to Him, "Sir, I perceive that You are a prophet. 20 "Our fathers worshiped in this mountain, and you people say that in Jerusalem is the place where men ought to worship." 21 Jesus said to her, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. 24 God is spirit, and those who worship Him must worship in spirit and truth." 25 The woman said to Him, "I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us." 26 Jesus said to her, "I who speak to you am He." 27 At this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, "What do You seek?" or, "Why do You speak with her?" 28 So the woman left her waterpot, and went into the city and said to the men, 29 "Come, see a man who told me all the things that I have done; this is not the Christ, is it?" 30 They went out of the city, and were coming to Him. 31 Meanwhile the disciples were urging Him, saying, "Rabbi, eat." 32 But He said to them, "I have food to eat that you do not know about." 33 So the disciples were saying to one another, "No one brought Him anything to eat, did he?" 34 Jesus said to them, "My food is to do the will of Him who sent Me and to accomplish His work. 35 "Do you not say, 'There are yet four months, and then comes the*

> *harvest'? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. 36 Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. 37 For in this case the saying is true, 'One sows and another reaps.' 38 I sent you to reap that for which you have not labored; others have labored and you have entered into their labor." 39 From that city many of the Samaritans believed in Him because of the word of the woman who testified, "He told me all the things that I have done." 40 So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. 41 Many more believed because of His word; 42 and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world." (John 4:5-42)*

Some key observations from the text include:

- This story of misunderstandings shows that Jesus is the Messiah, the Savior of the world
- He shows Himself to those who are seeking to worship God in spirit and in truth (not just to the religious elite)
- While she is seeking validation and significance through temporal realities (water, wells, religious argumentation, human relationships), Jesus is wanting to open her heart up to eternal realities (living water that will truly satisfy her soul, a life that is regenerated and empowered by the Holy Spirit, a life that is not afraid of the truth).
- Jesus loves her enough to break through her misguided notions of where life comes from and helps her to see that He is the Messiah, the anointed Deliverer, to save people from their sins.
- As a result of her changed life, others see the reality of Jesus and believe in Him as their own Savior.

What about you? Are you thirsty?

It's easy to look with judgment on this poor Samaritan woman, who was looking for love in all the wrong places. She bumps into Jesus one day and gets a whole new lesson on her need for a Savior. But as Christians, we can grow cold to our need for a Savior. But, if we're honest, we have our own broken cisterns that don't satisfy our deep thirst:

- Finding approval from others
- Achieving goals and accomplishing things
- Perfectionism
- Religiosity
- Looking to others for our sense of identity and validation

It's easy to do what this woman did and argue about places and forms of worship, to punt to mystery, to look for love in all the wrong places.

What religious conundrums do you throw into Jesus' face when he is trying to deal with spiritual life issues? What strategies do you use to deflect the painful sense of thirst that gnaws at your soul?

He is patient and keeps pressing us to come out of hiding and be honest: to worship Him in Spirit and in truth. But what does it look like to drink this living water, to become true worshipers?

It looks like a relationship with Jesus. Do you have this? Are you pursuing Him? Are you letting Him love you, speak to you, fill you and change you?

Reflection Questions

1. One of the common themes for this week's reading has to do with being delivered from the bondage of sin. In what ways does sin feel like slavery or bondage? How does Jesus' conversation with the woman at the well reassure you that he is powerful enough to free you from the bondage and penalty of sin? How would you respond if He offered you living water?
2. How are you like the Hebrew people? Re-read the 1 Cor. 11 passage and take a personal inventory. How can this story be instructive to you in your life? Ask yourself who in your circle of believing friends and relatives prays for you on a regular basis. Ask yourself for whom you have been praying recently.

Second, reach out to one other believer this week with a specific prayer request and ask them to pray regarding this one specific issue throughout the week. Finally, ask the person with whom you communicated how you may pray for them in one specific way this week.

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Sunday Mass Study Notes for Sunday, 03-17-2019

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Welcome back to the Sunday Mass notes. This week we open with a reading from the first book of the Bible, Genesis, the book of beginnings. Today's study reveals God's gracious plan to make Abraham the progenitor of a physical line of chosen people and the spiritual line of God-followers. The second reading is from one of the Apostle Paul's favored letters—that is, it's favored by many Bible readers because of the promise of joy and confidence to those who trust God wholeheartedly. The Gospel reading from Luke takes us into a very intimate occasion in the life of Jesus that demonstrated visually and orally His unique character as the very Son of God.

Introduction to the First Reading:

So much is packed into this passage of Scripture that it could take several pages of commentary to explain it all clearly. Note that this choice servant of God is known first as Abram ("exalted father"). His name is later changed to Abraham ("father of many nations"; Gen. 17:5). It begins with the reassuring promise of God that He will protect Abram; He will be "a shield" to him. And he promises him a great reward. In what we refer to as the Abrahamic Covenant, introduced in Genesis 12 and reaffirmed in chapters 13, 15, and 17. God had promised Abram that he would be "a great nation" and his "offspring" would be blessed. And that raises a great question in Abram's mind. This passage answers the question and gives us a preview of the history of the nation to be born of Abram.

First Reading:

> Note: The reading omitted verses 1-4 and 16 that are included below.
>
> *Genesis 15:1-18 NAS95 1 After these things the word of the LORD came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great." 2 Abram said, "O Lord GOD, what will You give me, since I am childless, and the heir of my house is*

> *Eliezer of Damascus?" 3 And Abram said, "Since You have given no offspring to me, one born in my house is my heir." 4 Then behold, the word of the LORD came to him, saying, "This man will not be your heir; but one who will come forth from your own body, he shall be your heir." 5 And He took him outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And He said to him, "So shall your descendants be." 6 Then he believed in the LORD; and He reckoned it to him as righteousness. 7 And He said to him, "I am the LORD who brought you out of Ur of the Chaldeans, to give you this land to possess it." 8 He said, "O Lord GOD, how may I know that I will possess it?" 9 So He said to him, "Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon." 10 Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds. 11 The birds of prey came down upon the carcasses, and Abram drove them away. 12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him. 13 God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. 14 "But I will also judge the nation whom they will serve, and afterward they will come out with many possessions. 15 "As for you, you shall go to your fathers in peace; you will be buried at a good old age. 16 "Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete." 17 It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces. 18 On that day the LORD made a covenant with Abram, saying, "To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates:*

Abram is perplexed. How could he have offspring, he asks, "since I am childless"? Not knowing the miraculous plan that God had in mind, Abram proposes that God use Abram's servant Eliezer as his heir. But God responds that his heir "will come forth from your own body." Then God gives this faithful follower an object lesson. He instructs him to look at the stars and count them. That's impossible, of course; the stars are innumerable. "So shall your descendants be," God tells him. In response, Abram offers a statement that reveals the depth of his trust in God. It is a statement that is referred to elsewhere in Scripture (Romans 4:3, 9, 22; Galatians 3:6; James 2:23): "Then he believed in the LORD; and He reckoned it to him as righteousness." This is a critical faith statement. It is not on the basis of any action of Abram that he is declared righteous, but it is on the basis of his faith, his trust in God. That same principle of faith remains true today. It is not by our holy deeds that we are considered righteous before God but because of our faith in the saving work of Jesus who paid the sacrifice for our sin.

In confirmation of God's promises to Abram, there follows a demonstration of God's commitment to fulfill His promises to Abram. The ceremony of sacrifice that is pictured is the affirmation of God that He alone will fulfill the covenant He is making with His servant. Not only that, God gives Abram

a preview of what is to happen to his progeny, events that we will read about in the later chapters of Genesis and the early portion of Exodus. The 400-year captivity of Israel (the descendant nation from Abram) in Egypt is clearly foretold. And the promise of their ultimate release is predicted, as well.

The ceremony pictured in these verses included symbols of God's presence (a smoking oven and a flaming torch) which were to give Abram assurance that God Himself is making this covenant with him, and it is certain of fulfillment. It concludes in this passage with the promise that the land from the River of Egypt (the Nile?) to the Euphrates River in Mesopotamia will be the homeland of God's chosen people.

Introduction to the Second Reading:

In the first two chapters of Philippians, Paul rehearses some of the factors of his relationship with the people of the church at Philippi and what he hoped and prayed for them in terms of their spiritual growth and steadfastness. He wanted them to live in a manner "worthy of the gospel of Christ" (2:27). He also taught some very important spiritual truths that should have encouraged his readers to work together for unity among themselves and to recognize the great personal sacrifice of Jesus for them. They should understand, also, the exalted place that Jesus has been given as a result of His obedience to the Father, even to the point of death.

Second Reading:

> *Philippians 3:17 – 4:1 NAS95 17 Brethren, join in following my example, and observe those who walk according to the pattern you have in us. 18 For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ, 19 whose end is destruction, whose god is their appetite, and whose glory is in their shame, who set their minds on earthly things. 20 For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; 21 who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself. 1 Therefore, my beloved brethren whom I long to see, my joy and crown, in this way stand firm in the Lord, my beloved.*

In today's reading, the writer offers a significant contrast. He wants his readers to follow his example and that of others who "walk according" to the pattern of his life. And he warns them of the many who walk as "the enemies of the cross of Christ." He is distressed by such conduct; it brings him great sorrow. But the followers of Christ must be warned. These evil-doers are characterized by unwholesome appetites, an unseemly pride in their wrong-doing. Perhaps the danger of their behavior is suggested in the last characteristic, "who set their minds on earthly things." What God has created and given us here on this earth is not inherently bad, but an unhealthy attachment to

earthly things is fatal. As John wrote in 1 John 2:16, "For everything in the world—the carvings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world." And his conclusion is the key: "The world and its desires pass away, but the man who does the will of God lives forever." Paul makes it clear that the "end" of them "is destruction." Believers must concentrate on the eternal, not the temporal that distracts us from God and will not last. Rather, the Christian has much more to look for.

Paul goes on to note the contrast between the "enemies" of Christ and the true believers. The Christian's citizenship is not in this temporary, passing world. It is in heaven, and it's not just something we hope to enter someday; it is the place where we should continually and eagerly be looking "for a Savior, the Lord Jesus Christ," who will descend from our spiritual homeland to come for us. And then the changes that Paul promised in 1 Corinthians 15 will occur. He says our current "humble state" will be transformed "into conformity with the body of His glory." We surely don't fully understand all that that means, but it will occur, not by anything we can do but by His power. After all, He has the power to subject everything to Himself, and He eventually will do so.

Once again, Paul reveals his deep passion for the Philippian believers. He calls them "beloved brethren," and he again speaks of his longing to see them, who he considers "my joy and crown." In light of the glorious promise for the alien Christians whose citizenship is in heaven, their future and eternal abiding place, Paul gives a final challenge to those he loves so dearly, "Stand firm in the Lord."

Introduction to the Gospel Reading:

The four Gospels present Jesus in a variety of settings, each writer including those events and sayings that fit best into his argument. The four together give us a complete picture of what God wants us to know about Jesus' life and ministry. After all, according to the writer of Hebrews, God "in these last days has spoken to us by His Son" (Hebrews 1:2). Jesus provides the very best picture of who God is because He who was and is God "became flesh and made his dwelling among us" (John 1:14). In today's passage, Luke gives us a unique picture of Jesus, different from every other representation of Him in the Bible.

Gospel Reading:

> *Luke 9:28-36 NAS95 28 Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray. 29 And while He was praying, the appearance of His face became different, and His clothing became white and gleaming. 30 And behold, two men were talking with Him; and they were Moses and Elijah, 31 who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem. 32 Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him. 33 And as these were leaving Him, Peter said to Jesus, "Master, it is good for us to be here; let us make three tabernacles: one for You, and one for Moses, and one for Elijah" –not realizing what he was saying. 34 While he was saying this, a*

> *cloud formed and began to overshadow them; and they were afraid as they entered the cloud. 35 Then a voice came out of the cloud, saying, "This is My Son, My Chosen One; listen to Him!" 36 And when the voice had spoken, Jesus was found alone. And they kept silent, and reported to no one in those days any of the things which they had seen.*

In the paragraph just preceding these verses, Jesus had spoken of the cost of being His disciple. The disciple "must deny himself and take up his cross daily"; "whoever wants to save his life will lost it." To follow Jesus is to be willing to serve Him unashamedly and faithfully. Knowing that there will be some who will faithfully follow, He concludes this teaching by promising that some of His hearers "will not taste death before they see the kingdom of God." That was said many years ago, and yet we still have not yet seen God's kingdom established on earth in the fullest sense that He has promised it. So, what could He have meant?

Today's passage may well be the fulfillment of that promise, as we shall see. A little more than a week after that pronouncement Jesus took three of his most intimate disciples—Peter, James, and John—with Him to a mountain to pray, which was a common practice for Him. Apparently, the disciples fell asleep while Jesus prayed. (Interestingly, the same thing occurs on a later occasion in the Garden of Gethsemane on Jesus' last night before His crucifixion, Luke 22:45.) When they awoke, they saw what must have seemed like a dream to them. They saw Jesus with a different facial expression and clothes that were dazzling white and gleaming. Two men were talking with Him, and somehow the disciples recognized the two as Moses and Elijah, long dead and revered Old Testament prophets. They were "appearing in glory," and the three disciples "saw His glory." It was Moses in Exodus 33 who asked to see God's glory, but God indicated that no one could see His glory and live.

There must have been something about the appearance of these three that was supra-natural. It was an appearance beyond anything earthly normal. It's also interesting to note the topic of discussion between Jesus and the two prophets; they "were speaking of His departure." Jesus had told His disciples on more than one occasion that he would be leaving them, and He had indicated the method (His death, burial, resurrection, and return to heaven). Peter, in his usual impetuous way, was eager to keep them from leaving, so he suggested building "tabernacles," probably the kind of booths that were associated with the Jewish festival. He was interrupted by a cloud that came upon them, frightening them. Then they heard a voice, the very voice of God. "*This is My Son, My Chosen One; listen to Him*!" As God had spoken at Jesus' baptism, so He speaks once again, confirming that Jesus is the Holy One, the anointed one of God, the one above all others who should be heard and obeyed. It seems abundantly clear that these three close disciples of Jesus had the unique privilege of having just a glimpse, a peek of what the Kingdom of God is like. The qualified king, the representatives of the old covenant, and disciples of the new, all are represented. Glory shone around as it will in that glorious future kingdom. Watch for it! Be prepared!

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

Reflection Questions

1. In the second reading, Saint Paul talked about "stand[ing] firm in the faith" (Philippians 4;1). List at least three specific ways in which you are you living as a citizen of heaven, for eternal values rather than worldly pleasure and standing firm in your faith?
2. In what ways to you recognize Jesus as God Himself as seen by Peter, James, and John, in the great transfiguration scene? God said to listen to Him. In what ways are you doing this in your life? In what ways are you acting upon the information you are receiving from God?

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Sunday Mass Study Notes for Sunday, 3-10-2019



Welcome back to the Sunday Mass notes. Today we learn about the nature of faith and the importance of knowing God's word so that when we need it we have it to combat temptations we encounter in our lives.

Introduction to the First Reading:

The first reading is from the Book of Deuteronomy, the last Book of what is called the Pentateuch, the first five Books of the Bible. Moses was not allowed to enter the Promised Land (see Numbers 20:12), so God gave him instructions about what the people were to do when they entered the land. As always, understanding the context is important because some forty years had passed since God had delivered the Israelites from their captivity in Egypt. Only the people who were twenty years and younger were allowed to enter because of their sin of unbelief (Numbers 14:29). This was a time of much grieving because many memorials would likely have been held for the numerous people that had died during the era of wandering in the desert. The chapter opens with an introductory statement which sets the tone for today's reading. "Then it shall be, when you enter the land which the LORD your God gives you as an inheritance, and you possess it and live in it" (Deut 21:1). Finally, God had opened the way for the people to enter the Promised Land.

First Reading:

> *Deuteronomy 26:4-10 NAS95 4 "Then the priest shall take the basket from your hand and set it down before the altar of the LORD your God. 5 "You shall answer and say before the LORD your God, 'My father was a wandering Aramean, and he went down to Egypt and sojourned there, few in number; but there he became a great, mighty and populous nation. 6 'And the Egyptians treated us harshly and afflicted us, and imposed hard labor on us. 7 'Then we cried to the LORD, the God of our fathers, and the LORD heard our voice and saw our affliction and our toil and our oppression; 8 and the LORD brought us out of Egypt with a mighty hand and an outstretched arm and with great terror and with signs and wonders; 9 and He has brought us to this place and has given us this land, a land flowing with milk and honey. 10 'Now behold, I have brought the first of the produce of the ground which You, O LORD have given me.' And you shall set it down before the LORD your God, and worship before the LORD your God;*

God architected the people's entry into the Promised Land at a time to correspond with the harvest, at which point the manna would cease (Joshua 5:12). God provided instructions to the priest that the first thing that was to be done was to make an offering to Him (v. 4). God affirmed the legacy of the father of the Israelite nation, "a wandering Aramean," likely referring to Jacob who sojourned for a long period in that region (Syria) under the control of his father in law Laban (v. 5). During the Nation's time in Egypt, the population of Jews greatly multiplied, a trend which began way back when Jacob had first entered Egypt (v.5e). This is affirmed in Genesis, "Now Israel lived in the land of Egypt, in Goshen, and they acquired property in it and were fruitful and became very numerous" (Genesis 47:27). The Egyptians then began to resent and distrust the people, and took them as their slaves (v. 6). God however heard their cries and began the process to move them out in the Land that he had promised to Abraham. The closing verse of the reading marks a bookend of God's instructions to make a kind of "first fruits" offering to the Lord upon entering the Land.

Today's message served as a reminder to the people who were about to enter the Land about the naure of God's fruitfulness. When the people entered the Land, they would find it very fruitful, just

as the Lord had promised them (Exodus 3:8, Numbers 14:8, etc.).

In our day it is perhaps easy for us to overlook the fact that everything comes from God when His actions are more behind the scenes compared to His bold and obvious acts in leading the people out of captivity in Egypt and eventually into the Land. As we approach Easter Sunday, we also have the opportunity presented to us from God to reflect upon the nature of God as our supreme provider. God has given us fruitful blessings beyond comparison by sending His Son to atone for our sins once and for all. Like the fruit of the harvest that waited for the Jewish people for which they had done nothing to earn, we can celebrate how God gave us Jesus as a totally free gift which we cannot earn and not deserve. We will learn move about this gift in the next reading.

Introduction to the Second Reading:

Today's second reading is from one of the most important texts in the entire New Testament Bible. The context of the tenth chapter or Romans deals with the current situation of the Nation of Israel. This section of Romans is sandwiched between chapter nine dealing with Israel's past situation, and chapter 11 which deals with Israel's future. Chapter 10 opens with a message concerning the Nation, "*Brethren, my heart's desire and my prayer to God for them is for their salvation*" (Romans 10:1). This is God's present-day message for all people, not just Israel. Many in the Nation of Israel in Paul's day misunderstood the message of faith, a condition which continues until the present time. Paul said in the second verse, "*For I testify about them that they have a zeal for God, but not in accordance with knowledge*" (Romans 10:2). In today's reading, Paul will explain the basis of salvation by faith in Jesus Christ alone.

Second Reading:

> *Romans 10:8-13 NAS95 8 But what does it say? "THE WORD IS NEAR YOU, in your mouth and in your heart" –that is, the word of faith which we are preaching, 9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. 11 For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED." 12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; 13 for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED."*

Here, Paul quoted from a crucial Old Testament text in Deuteronomy which explained the conditional nature of the Mosaic Covenant. It is important to understand the biblical citation anytime when all capitals appear in the text. This section in the Law first provided the list of blessing that God has promised to the Nation, but then concluded with the condition, "*if you obey the LORD your God to keep His commandments and His statutes which are written in this book of the law, if you turn to the LORD your God with all your heart and soul*" (De 30:10). The Law then went on to say that the Law was undeniably right within their reach, "*But the word is very near you, in your mouth and in your heart, that you may observe it*" (De 30:14). Paul quoted from the Greek version

(Septuagint) of this important text to say that God's message of the New Covenant is right here among them through his message. Whoever trusts in the Lord through belief that God raised Jesus from the dead will be saved, whether they are a Jew or a Gentile. "Whoever will call on the name of the LORD will be *saved*" (v. 13), period.

Paul wrote his message to a church which was being tossed by the false Gospel that salvation came through works and not by faith alone which produces the fruit of good works. In fact, he dedicated the entire Book of Galatians to refute the controversy brought about by the Judaizers who taught this false doctrine. Paul summarized the matter in the second chapter of that Book, "*nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified*" (Galatians 2:16).

What does Paul's message mean to the church in our time? Everything, since this same false message has continued from the time when Paul first wrote against it. Faith in the Lord Jesus Christ is a free gift (Ephesians 2:8-9), one that is brought about from reading the word of God. Paul made the source of our Christian faith clear just a few verses past today's reading, "*So faith comes from hearing, and hearing by the word of Christ*" (Romans 10:17). As believers in the resurrection and life of the Lord Jesus Christ we can trust in our salvation as an accomplished fact of God from which will flow the fruit of our good works. Our salvation does not come from works any more than the Creator comes about from its own creation. This is a crucially important core truth about salvation that makes today's reading one of the most important texts in the entire Bible.

Introduction to the Gospel Reading:

The context of the reading from Saint Luke is right after Jesus' baptism by John the Baptist (Luke 3:21), which marked the opening of His ministry when He was around 30 years of age (Luke 3:23).

Gospel Reading:

> *Luke 4:1-13 NAS95 1 Jesus, full of the Holy Spirit, returned from the Jordan and was led around by the Spirit in the wilderness 2 for forty days, being tempted by the devil. And He ate nothing during those days, and when they had ended, He became hungry. 3 And the devil said to Him, "If You are the Son of God, tell this stone to become bread." 4 And Jesus answered him, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE.'" 5 And he led Him up and showed Him all the kingdoms of the world in a moment of time. 6 And the devil said to Him, "I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish. 7 Therefore if You worship before me, it shall all be Yours." 8 Jesus answered him, "It is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.'" 9 And he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here; 10 for it is written, 'HE WILL COMMAND HIS ANGELS CONCERNING YOU TO GUARD YOU,' 11 and, 'ON their HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.'" 12 And Jesus answered and*

> *said to him, "It is said, 'YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.'" 13 When the devil had finished every temptation, he left Him until an opportune time.*

Luke recalled how Jesus was led by the Holy Spirit of God to be tempted by Satan in the desert for a period of forty days during which he fasted. These temptations were many (see verse 13, "every temptation"), however since Jesus was hungry the first one recorded here dealt with Satan's offer of food (v. 3). Satan's question to Jesus began with the word "if," through which the master deceiver doubted Jesus' identity as the Son of God. Jesus replied to each inquiry of the devil by answering with the Word of God. "If you are the Son of God," then make the stones into bread (v. 3). Also, "If you are the Son of God," throw Yourself down from the height of the temple (v. 9).

Today's reading teaches us how we are to resist temptation, whether we understand that it comes from the devil or not. By placing God's word into our hearts through reading and memorization of it, we can "answer" each temptation with the word of the Lord in our hearts.

I remember once when I was a teenager our family went on a summer vacation trip to the Washington, DC area with its rich history. One day we visited a old well which was famous for some events during the Civil War in which people through coins into expecting a blessing. As I peered into the well, I saw the large amount of money sitting just a few feet below the edge and within an easy hop into the now dry ditch. I looked around and seriously considering jumping in at a time when nobody was watching. However, a thought began to reverberate through my mind as I began to carry out my plan. "Though shalt not steal" (Exodus 20:15). I had evidently heard this from my Catechism classes. But, I thought, this isn't stealing, these people are just throwing their money into this hole. Still, the words echoed through my heart, and I finally turned away from my folly. Looking back on this many years later I realized how knowing just a bit of God's word had protected me from carrying out something that was truly stupid!

Carrying God's word in our heart takes hard work and isn't something that comes about by accident. Instead, we have to endeavor to prepare before we face temptation such that when it comes, we will be prepared to answer it with God's word in our hearts. If we don't have the word in our reserves, we will never be able to rely upon it when the need arises. That is the heart of what Luke taught us in today's reading.

Reflection Questions

1. In the first reading we saw how God prepared the Nation of Israel before their entrance into the Promised Land by asking them to first prepare a sacrificial offering from the goodness of His provision from the fruit of the harvest. In what ways can you prepare your heart to celebrate Easter Sunday in such a way, so that then it comes you can see things differently in light of God's provision?
2. In the second reading we learned about God's teaching regarding faith. Once a person understands the Gospel message faith is indeed truly mixed together with works (please refer

to James 2:18 on your own). In what ways have you ever perhaps trusted in works instead of faith for your salvation at some point in your life by going through the motions of your religious practices?

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Sunday Mass Study Notes for Sunday, 03-03-2019



Welcome back to the Sunday Mass notes. This week we learn about the power of words to reveal a person's heart. We discover how as believers we can look to a future time when we will overcome death. Finally, we continue the study of Jesus' Sermon on the Mount in the Gospel of Saint Luke.

Introduction to the First Reading:

The first reading is from the Apocryphal book of Sirach.

First Reading:

1 SIR 27:4-7

When a sieve is shaken, the husks appear;

so do one's faults when one speaks.

As the test of what the potter molds is in the furnace,

so in tribulation is the test of the just.

The fruit of a tree shows the care it has had;

so too does one's speech disclose the bent of one's mind.

Praise no one before he speaks,

for it is then that people are tested.

Today's reading profoundly reveals how a person's words reveal their heart. It closely parallels James' words in James Chapter 3. Words are very powerful and the writer shows how one's words easily reveal our faults, so it is perhaps better to keep silent Words are the fruit of a person which disclosure the inner working or the heart. My fifth-grade teacher, Mr. Dow, who has since gone away to heaven, had many sayings. I remember that he used to tell me, better to silent and thought a fool than to speak and remove all doubt! His words and those in the first reading make good advice for us today.

Introduction to the Second Reading:

The second reading continues the study from the past several weeks in the fifteenth chapter of First Corinthians. The context is the teaching on the return of the Lord Jesus to the earth to capture and reward His church. Paul said about this a few verses before today's reading, "*Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed*" (1Corin 15:51-52). When Jesus returns, those who are alive on the earth and who are believers in Him will not die but rather will be translated into heaven to rule and reign with Him forever (1 Thess 4:17). With these things in mind let's proceed with the reading.

Second Reading:

1 Corinthians 15:54-58 NAS95 54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory. 55 "O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?" 56 The sting of death is sin, and the power of sin is the law; 57 but thanks be to God, who gives us the victory through our Lord Jesus Christ. 58 Therefore, my

> *beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.*

In the first verse of the reading Paul quoted from Isaiah 25:8 which reads, "*He will swallow up death for all time, And the Lord GOD will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the LORD has spoken*." The context of Isaiah was the restoration of Israel after their exile to Babylon as a result of their sin. Paul quoted the Septuagint version of Isaiah and applied it in an eschatological context. Paul look forward to the God's ultimate restoration of His people in glorified bodies similar to what Jesus displayed after His resurrection (1 John 3:2, "we shall be like Him"). Next, Paul quoted from Hosea 13:14, a passage in which God is chastising Israel for their sin and telling them that they will not be ransomed from physical death. Here Paul used an Old Testament quotation to show the useless of trying to outright the penalty of sin, because all sin leads to death (verse 56, Romans 6:23a, "for the wages of sin is death"). Israel had forsaken the Lord and was paying the price for it through exile and ultimately death. Thankfully, the reading does not end there, with an all important "but God" idea in verse 57. "[B]*ut thanks be to God, who gives us the victory through our Lord Jesus Christ*." As believers in the Lord Jesus through faith (Ephesians 2:8-9), we have achieved victory in an eternal sense the moment we believed. Through our faith we can stand strong in the Lord, "steadfast, immovable" (v. 58a) while living with God's promise that our work for Him will be worthwhile (v. 58).

Right now (March, 2019), I am dealing with the impending death of both my father and my father in law. Both men are professing believers in the Lord Jesus, and through their testimony I can stand firm in my faith that when they pass, they are going to be forever with the Lord in heaven. In the meantime, all of the believers in our extended families can look forward to the day when they will be reunited with these two men.

Living with these biblical truths greatly helps us as we ourselves age and also watch as our family and friends pass away. The hope that we have in Jesus helps us to safeguard our hearts from the hopelessness experienced both people in this world who have no such hope.

Introduction to the Gospel Reading:

The Gospel reading from Saint Luke is Jesus' continued teaching known as the Sermon on the Mount in which he addressed "a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon" (Luke 6:17).

Gospel Reading:

> *Luke 6:39-45 NAS95 39 And He also spoke a parable to them: "A blind man cannot guide a blind man, can he? Will they not both fall into a pit? 40 A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher. 41 Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? 42 Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and*

> *then you will see clearly to take out the speck that is in your brother's eye. 43 For there is no good tree which produces bad fruit, nor, on the other hand, a bad tree which produces good fruit. 44 For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush. 45 The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart.*

Jesus taught His disciples and the crowds some important truths about the nature of His kingdom, a kingdom which was already there (Luke 17:21), and yet to come, as we saw in the second reading. First, the truths of the kingdom must be taught by teachers of the real truth (vv. 39 – 40). Jesus, Peter, and Paul were very clear about what was happening in their times about false teachings and about what would happen in the future. Jesus said, "*Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves*" (Matthew 7:15). Paul said, "*For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths*" (Timothy 4:3-4). Peter said, "*But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves* (2 Peter 2:1). Someone once said in reference to the post millennial spirit of our age, "the only truth that counts is true truth."

Second, believers are called to approach others (and God) with great humility by first examining themselves and getting right with God by repenting of their sin and seeking reconciliation with people whom they have offended (vv. 42-43). The good work of God is produced by a person with a humble heart, such a person is known for their good works that flow from their relationship with God (v. 44). As we saw in the first reading, a person is known by the words they speak (v.45).

It is perhaps easy to judge the false nature of a group of people called a "cult" whose teachings are so absolutely unbiblical that anyone inside the Christian church can easily understand their insidious nature. However, when false teaching happens under the guise of the Christian church it can be much harder to recognize and deal with. When Jesus spoke His Sermon message, He was beset by the false teachings of the cult of the Pharisees. They taught that the way to reach God was through strict observance of the Law as they interpreted it, a religion of "do." Jesus came along and contradicted their false teachings with a different message, a message of "done." Jesus taught them that God had already secured their salvation, all that was necessary was for them to believe it. These contrasting messages, the false religion of "do" versus the true religion of "done," continue in modern times. Jesus secured eternal life for His believers, none of whom will be lost (John 18:9). Through our faith in Jesus Christ we can say, "*thanks be to God, who gives us the victory through our Lord Jesus Christ*" (1 Corinthians 15:57). When "blind guide" attempt to mislead us in the church, we can turn to the truths revealed about God's granting of eternal life to us through faith alone as a result of God's grace. For, "*For 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).

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Reflection Questions

1. In the second reading we saw how Paul quoted from the Old Testament where God had poured out curses upon His people Israel for turning away from their covenant with him. However, Paul showed how the Gospel of Grace eclipsed this temporal punishment and pointed the way to an eternal kingdom with eternal life in a perfect human body. How does this contrast between the two covenants help you to understand the struggles you face in your own life? In what ways do you feel that God has in some way given you over to death? How does reflecting upon and growing in your faith in Jesus help you to understand how to achieve victory over these thoughts?
2. Doing the work of God is evidence of our salvation through faith in Christ Jesus as our works flow from our hearts that are changed by God and Who also placed His Holy Spirit in us as a testimony to the truth. However, in what small ways have you perhaps bought into certain aspects of the false Gospel of "do" versus the true Gospel of "done" in which we feel that in some ways we have earned the right to eternal life? In what ways does enduring hardships point us more deeply to the work done by Jesus on the cross for us and oppose the false construct offered by the Pharisees who vainly worked to earn their salvation?

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Ayis' Testimony

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My Personal Testimony

When I was a child, I dreamed that I would follow in the footsteps of my father that went to two Olympic Games. My father was a Swiss champion in swimming, I was hoping to shine in tennis or soccer and then my worst nightmare happened…I lost all of my skills in one debilitating surgery!

My Brain Tumor was misdiagnosed for years and I was literally dying. In 1988 I had to have an emergency surgery. The surgery was performed by some of the best surgeons in Switzerland. The surgeons were using me as a "guinea pig" in a brand new technique but the odds of success were dim as I had a thirty percent chance of survival. After ten hours of surgery and intensive care, I had lost all my motor skills and did not know why God had saved me. I was in shock at what was happening. but the situation become even worse when the doctors made my prognosis for the future "I would maybe walk in a year, maybe finish high school one day, could not swim, higher education would be out of the question and I would never have a normal life". I was resigned to give up on life but the turning point for me was when my parents placed me in a rehabilitation center for a week and I saw young children my age with various handicaps fighting with the best of their abilities. I decided then that I would do the best with what God gave me, I had seen people with worse handicaps than me doing their best and I had no right to give up. Although I was working hard in physiotherapy etc… I was going through heavy depression and it was tough remembering things I could do at thirteen but I comforted myself in knowing that as long as God was with me I would be okay.

From that day I fought regaining my balance little by little and walked in six months, I graduated high school, swam at a third division school, went to College and completed a Bachelors and Masters Degree. I also self published a book of my experiences with a Brain Tumor in the hope of helping and

motivating people never to give up in the face of adversity.

Twenty years later God's purpose for me to survive and keep fighting was showed to me when I last expected it. I met my future wife on the internet when I was in New York and she was in Spain. What united us was her strong faith in God as she had overcome utter poverty in the Dominican Republic. She overcame very tough odds of success and she did it all thanks to her faith in God. I moved with her in Madrid and later we would get married in Stamford, CT. Today we are living in Boston and have a beautiful three year old daughter.

I still have irrecoverable double vision, a nystagmus, coordination and balance problems but I have learned to ignore them and focus on God's blessings in our lives.

> "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven." James 5:15