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Sunday Mass Study Notes for Sunday, 04-01-2018



Welcome back to the Sunday Mass notes. 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.

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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, "<u>if</u> you have been <u>raised</u> up with Christ. This has a threefold meaning. First, he meant this in the sense that **<u>if</u>** 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?

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:

> *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, 03-25-2018



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.

Introduction to the First Reading:

The reading with the procession of the palms is from Mark 11. This is Saint Mark's telling of the preparation for Passover supper and Jesus' triumphal entry into Jerusalem. As you read, imagine that you were a believing Jew among the crowd and spread your own palm branches on the road for the King.

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First Reading:

> *Mark 11:1-10 NAS95 1 As they approached Jerusalem, at Bethphage and Bethany, near the Mount of Olives, He sent two of His disciples, 2 and said to them, "Go into the village opposite you, and immediately as you enter it, you will find a colt tied there, on which no one yet has ever sat; untie it and bring it here. 3 "If anyone says to you, 'Why are you doing this?' you say, 'The Lord has need of it'; and immediately he will send it back here." 4 They went away and found a colt tied at the door, outside in the street; and they untied it. 5 Some of the bystanders were saying to them, "What are you doing, untying the colt?" 6 They spoke to them just as Jesus had told them, and they gave them permission. 7 They brought the colt to Jesus and put their coats on it; and He sat on it. 8 And many spread their coats in the road, and others spread leafy branches which they had cut from the fields. 9 Those who went in front and those who followed were shouting: "Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; 10 Blessed is the coming kingdom of our father David; Hosanna in the highest!"*

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. 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. 4), not a mighty stallion as would have been done by kings. This was in fulfillment of a prophecy from Zechariah (Zechariah 9:9).

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.

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.

> *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. This second reading is from Philippians 2:6-11:

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 Mark's account of the passion, which includes the betrayal, arrest, trial, torture, humiliation, crucifixion, and burial of Jesus.

Gospel Reading:

> *Mark 14:1 – 15:47 NAS95 1 Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to seize Him by stealth and kill Him; 2 for they were saying, "Not during the festival, otherwise there might be a riot of the people." 3 While He was in Bethany at the home of Simon the leper, and reclining at the table, there came a woman with an alabaster vial of very costly perfume of pure nard; and she broke the vial and poured it over His head. 4 But some were indignantly remarking to one another, "Why has this perfume been wasted? 5 "For this perfume might have been sold for over three hundred denarii,*

and the money given to the poor." And they were scolding her. 6 But Jesus said, "Let her alone; why do you bother her? She has done a good deed to Me. 7 "For you always have the poor with you, and whenever you wish you can do good to them; but you do not always have Me. 8 "She has done what she could; she has anointed My body beforehand for the burial. 9 "Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her." 10 Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray Him to them. 11 They were glad when they heard this, and promised to give him money. And he began seeking how to betray Him at an opportune time. 12 On the first day of Unleavened Bread, when the Passover lamb was being sacrificed, His disciples said to Him, "Where do You want us to go and prepare for You to eat the Passover?" 13 And He sent two of His disciples and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him; 14 and wherever he enters, say to the owner of the house, 'The Teacher says, "Where is My guest room in which I may eat the Passover with My disciples?"' 15 "And he himself will show you a large upper room furnished and ready; prepare for us there." 16 The disciples went out and came to the city, and found it just as He had told them; and they prepared the Passover. 17 When it was evening He came with the twelve. 18 As they were reclining at the table and eating, Jesus said, "Truly I say to you that one of you will betray Me–one who is eating with Me." 19 They began to be grieved and to say to Him one by one, "Surely not I?" 20 And He said to them, "It is one of the twelve, one who dips with Me in the bowl. 21 "For the Son of Man is to go just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." 22 While they were eating, He took some bread, and after a blessing He broke it, and gave it to them, and said, "Take it; this is My body." 23 And when He had taken a cup and given thanks, He gave it to them, and they all drank from it. 24 And He said to them, "This is My blood of the covenant, which is poured out for many. 25 "Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God." 26 After singing a hymn, they went out to the Mount of Olives. 27 And Jesus said to them, "You will all fall away, because it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED.' 28 "But after I have been raised, I will go ahead of you to Galilee." 29 But Peter said to Him, "Even though all may fall away, yet I will not." 30 And Jesus said to him, "Truly I say to you, that this very night, before a rooster crows twice, you yourself will deny Me three times." 31 But Peter kept saying insistently, "Even if I have to die with You, I will not deny You!" And they all were saying the same thing also. 32 They came to a place named Gethsemane; and He said to His disciples, "Sit here until I have prayed." 33 And He took with Him Peter and James and John, and began to be very distressed and troubled. 34 And He said to them, "My soul is deeply grieved to the point of death; remain here and keep watch." 35 And He went a little beyond them, and fell to the ground and began to pray that if it were possible, the hour might pass Him by. 36 And He was saying, "Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will." 37 And He came and found them sleeping, and said to Peter, "Simon, are you asleep? Could you not keep watch for one

hour? 38 "Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak." 39 Again He went away and prayed, saying the same words. 40 And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him. 41 And He came the third time, and said to them, "Are you still sleeping and resting? It is enough; the hour has come; behold, the Son of Man is being betrayed into the hands of sinners. 42 "Get up, let us be going; behold, the one who betrays Me is at hand!" 43 Immediately while He was still speaking, Judas, one of the twelve, came up accompanied by a crowd with swords and clubs, who were from the chief priests and the scribes and the elders. 44 Now he who was betraying Him had given them a signal, saying, "Whomever I kiss, He is the one; seize Him and lead Him away under guard." 45 After coming, Judas immediately went to Him, saying, "Rabbi!" and kissed Him. 46 They laid hands on Him and seized Him. 47 But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear. 48 And Jesus said to them, "Have you come out with swords and clubs to arrest Me, as you would against a robber? 49 "Every day I was with you in the temple teaching, and you did not seize Me; but this has taken place to fulfill the Scriptures." 50 And they all left Him and fled. 51 A young man was following Him, wearing nothing but a linen sheet over his naked body; and they seized him. 52 But he pulled free of the linen sheet and escaped naked. 53 They led Jesus away to the high priest; and all the chief priests and the elders and the scribes gathered together. 54 Peter had followed Him at a distance, right into the courtyard of the high priest; and he was sitting with the officers and warming himself at the fire. 55 Now the chief priests and the whole Council kept trying to obtain testimony against Jesus to put Him to death, and they were not finding any. 56 For many were giving false testimony against Him, but their testimony was not consistent. 57 Some stood up and began to give false testimony against Him, saying, 58 "We heard Him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.'" 59 Not even in this respect was their testimony consistent. 60 The high priest stood up and came forward and questioned Jesus, saying, "Do You not answer? What is it that these men are testifying against You?" 61 But He kept silent and did not answer. Again the high priest was questioning Him, and saying to Him, "Are You the Christ, the Son of the Blessed One?" 62 And Jesus said, "I am; and you shall see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING WITH THE CLOUDS OF HEAVEN." 63 Tearing his clothes, the high priest said, "What further need do we have of witnesses? 64 "You have heard the blasphemy; how does it seem to you?" And they all condemned Him to be deserving of death. 65 Some began to spit at Him, and to blindfold Him, and to beat Him with their fists, and to say to Him, "Prophesy!" And the officers received Him with slaps in the face. 66 As Peter was below in the courtyard, one of the servant-girls of the high priest came, 67 and seeing Peter warming himself, she looked at him and said, "You also were with Jesus the Nazarene." 68 But he denied it, saying, "I neither know nor understand what you are talking about." And he went out onto the porch, and a rooster crowed. 69 The servant-girl saw him, and began once more to say to the bystanders, "This is one of them!" 70 But again he denied it. And after a little while the bystanders were again saying to Peter, "Surely you are one of them, for

you are a Galilean too." 71 But he began to curse and swear, "I do not know this man you are talking about!" 72 Immediately a rooster crowed a second time. And Peter remembered how Jesus had made the remark to him, "Before a rooster crows twice, you will deny Me three times." And he began to weep. 1 Early in the morning the chief priests with the elders and scribes and the whole Council, immediately held a consultation; and binding Jesus, they led Him away and delivered Him to Pilate. 2 Pilate questioned Him, "Are You the King of the Jews?" And He answered him, "It is as you say." 3 The chief priests began to accuse Him harshly. 4 Then Pilate questioned Him again, saying, "Do You not answer? See how many charges they bring against You!" 5 But Jesus made no further answer; so Pilate was amazed. 6 Now at the feast he used to release for them any one prisoner whom they requested. 7 The man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection. 8 The crowd went up and began asking him to do as he had been accustomed to do for them. 9 Pilate answered them, saying, "Do you want me to release for you the King of the Jews?" 10 For he was aware that the chief priests had handed Him over because of envy. 11 But the chief priests stirred up the crowd to ask him to release Barabbas for them instead. 12 Answering again, Pilate said to them, "Then what shall I do with Him whom you call the King of the Jews?" 13 They shouted back, "Crucify Him!" 14 But Pilate said to them, "Why, what evil has He done?" But they shouted all the more, "Crucify Him!" 15 Wishing to satisfy the crowd, Pilate released Barabbas for them, and after having Jesus scourged, he handed Him over to be crucified. 16 The soldiers took Him away into the palace (that is, the Praetorium), and they called together the whole Roman cohort. 17 They dressed Him up in purple, and after twisting a crown of thorns, they put it on Him; 18 and they began to acclaim Him, "Hail, King of the Jews!" 19 They kept beating His head with a reed, and spitting on Him, and kneeling and bowing before Him. 20 After they had mocked Him, they took the purple robe off Him and put His own garments on Him. And they led Him out to crucify Him. 21 They pressed into service a passer-by coming from the country, Simon of Cyrene (the father of Alexander and Rufus), to bear His cross. 22 Then they brought Him to the place Golgotha, which is translated, Place of a Skull. 23 They tried to give Him wine mixed with myrrh; but He did not take it. 24 And they crucified Him, and divided up His garments among themselves, casting lots for them to decide what each man should take. 25 It was the third hour when they crucified Him. 26 The inscription of the charge against Him read, "THE KING OF THE JEWS." 27 They crucified two robbers with Him, one on His right and one on His left. 28 And the Scripture was fulfilled which says, "And He was numbered with transgressors." 29 Those passing by were hurling abuse at Him, wagging their heads, and saying, "Ha! You who are going to destroy the temple and rebuild it in three days, 30 save Yourself, and come down from the cross!" 31 In the same way the chief priests also, along with the scribes, were mocking Him among themselves and saying, "He saved others; He cannot save Himself. 32 "Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe!" Those who were crucified with Him were also insulting Him. 33 When the sixth hour came, darkness fell over the whole land until the ninth hour. 34 At the ninth hour Jesus cried out with a loud voice, "ELOI, ELOI, LAMA SABACHTHANI?" which is translated,

> *"MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?" 35 When some of the bystanders heard it, they began saying, "Behold, He is calling for Elijah." 36 Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, "Let us see whether Elijah will come to take Him down." 37 And Jesus uttered a loud cry, and breathed His last. 38 And the veil of the temple was torn in two from top to bottom. 39 When the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, "Truly this man was the Son of God!" 40 There were also some women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome. 41 When He was in Galilee, they used to follow Him and minister to Him; and there were many other women who came up with Him to Jerusalem. 42 When evening had already come, because it was the preparation day, that is, the day before the Sabbath, 43 Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus. 44 Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead. 45 And ascertaining this from the centurion, he granted the body to Joseph. 46 Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth and laid Him in a tomb which had been hewn out in the rock; and he rolled a stone against the entrance of the tomb. 47 Mary Magdalene and Mary the mother of Joses were looking on to see where He was laid.*

Dear God, as we move forward to the Holy Week, we pray that we would live in light of this gift that we have been given, so that all who come into contact with us can see Christ in us. In Jesus' Name, Amen.

Reflection Questions

1. The week before Jesus' crucifixion, the people applauded Him as their Messiah. They probably thought that Jesus was going to overthrow the Romans and set up His earthly Kingdom. When He was arrested and tried, the people rejected the concept of a Suffering Servant (Isaiah 53). They had no idea the importance of His death as the payment for their sin. Instead, they wanted a Messiah who would give them political deliverance. We need to learn from their mistake, and ponder whether we want the real Messiah that God sent (the One who acts for our spiritual deliverance) or do we want a Messiah of our own making (a powerful ruler who makes our circumstances more comfortable)? He will one day set the record straight and deliver us from physical oppressors, but now He is working on our hearts to deliver us from spiritual oppressors.

The question is, will we let Him do this good work in us, or will we perhaps not fully recognize His rightful place in our lives? How may Jesus be working in your life, even if it is not what you expected

from God?

2. What is one thing from these readings that helps you to trust in how Jesus is working in your life?

3. All of the readings from this week portray a running contrast between Jesus' first coming and His second coming. His first Advent already came, but His second coming is yet to happen. How can taking time during the Advent season prepare you for the Second coming? What areas of your life should you pray about changing in order to reflect His kingdom values (Christ in you)?

Mass-Study-Notes-for-Sunday_03-25-2018.pdfDownload

Sunday Mass Study Notes for Sunday, 03-18-2018



Welcome back to the Sunday Mass notes. This week Marla shares the study of the readings beginning with Jeremiah 31 in which we see God's promise of a new covenant with Israel. Then she moves onto the second reading from the Book of Hebrews and then closes with the Gospel lesson

from John 12. As we come nearer to the celebration of Good Friday and Easter Sunday the focus of the Bible passages continues to point us towards the sacrifice of Jesus on the cross and His resurrection in glory.

Introduction to the First Reading:

The first reading from the prophet Jeremiah is about love, promises, and a special family relationship, broken and restored. I love my family and express my love with affectionate names. I call my husband "Hon," my daughter "Sweets," and my son "Sonnybun." I speak of them with endearing words because we are family, and they mean the world to me.

In the Old Testament God speaks of the nation of Israel in intimate terms. He made a covenant (promise) with Abraham that his offspring would be God's chosen people and the whole world would be blessed through them. God and Israel were bound together much like a husband and wife, and God spoke of her in tender and loving terms as a husband speaks of his bride. But when Israel rebelled and turned away from God, her sin was likened to adultery or whoredom. God had been faithful, but Israel had broken her promise.

The book of Jeremiah records the coming judgment. God's judgment on his people was not intended to destroy them but to restore them to himself. Though they would be taken away into captivity by a foreign power, God would keep his promise, bring them back, and make a new covenant with them. That covenant is still in effect today, and here is the good news—that covenant includes us! The first reading explains it as follows.

First Reading:

> *31 "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, 32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. 33 "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. 34 They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more." Jeremiah 31:31-34*

The Old Covenant had a law written on tablets of stone. When Israel disobeyed that law they sinned. The Bible says that without the shedding of blood there is no forgiveness of sin (Hebrews 9:22). In the days of Israel, sins were covered but not taken away by the blood of repeated animal sacrifices in

an earthly temple. But the New Covenant is far superior to that (see Hebrews 10: 1- 25). God gave Jesus his Son as the perfect sacrifice for sin. He is the lamb of God who takes away the sin of the world (St. John 1: 29). His death on the cross is the final sacrifice for sin and cleanses the sinner (and we are all sinners, Romans 3:23) completely.

Now we have the law of God not on stones but in our hearts. Each of us can receive Jesus by faith and know him in a personal way. When we accept what Jesus has done for us and believe in Him, our restoration to God is complete, and He can once more call us by His affectionate names—child, friend, and bride (St. John 1:12; 15:15; Rev. 19:7, 22:17).

Introduction to the Second Reading:

The second reading takes us to a set of verses in a larger passage that speaks of Jesus as our high priest. In the Old Testament sacrificial system, when someone sinned, he would bring an animal to the priest and the priest would sacrifice it (shed its blood) on the altar in the tabernacle/temple. Behind a heavy curtain was the Holy of Holies (or Holy Place) where God would appear in a pillar of cloud or fire. No one could go in there except the high priest, and he could go in only once a year on the Day of Atonement. On that day the high priest would make a sacrifice for himself (for he is a sinner, too) and for the sins of all the people and carry the blood inside the curtain and present it to God. The sacrifice had to be repeated year after year.
Before we read the second reading, first we want to look at Hebrews Ch. 7 and 9 which tell us that Jesus is a high priest, but one far superior to the human ones we read about in the Old Testament. Moreover, here's why:

> Hebrews 7:26-27 "*For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself."*

> Hebrews 9:11-12, 24-26 *"But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; [12] and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption".*
> *24 "For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us; [25] nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own. [26] Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself."*

Jesus himself was both the high priest and the sacrifice for sin. His sacrifice was perfect and total, and

God accepted it as final. That's why he is the source of eternal salvation to all those who obey him. With that background we come to the second reading. It reveals the anguish Jesus experienced as he faced his impending death for sin.

Second Reading:

> *7 "In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save* Him *from death, and He was heard because of His piety. 8 Although He was a Son, He learned obedience from the things which He suffered. 9 And having been made perfect, He became to all those who obey Him the source of eternal salvation," Hebrews 5:7-9 NAS95*

The day has arrived that Jeremiah spoke about in our first reading: God would "*forgive their iniquity, and …remember [their sin] no more*" (Jer. 31:34). Jesus was going to inaugurate the New Covenant, but to do so would cost Him his life. If we had been walking past the garden on that evening, we would have heard loud cries of anguish coming from deep within the garden. Why was Jesus crying? After all, He knew all along that He had come to die. The Bible says His life was not taken from Him; He willingly laid it down for us. It was in God's good plan before the world began. But the path to accomplishing that plan was so horrible to contemplate that it caused Jesus to cry out with loud cries and tears (Hebrews 5:7). Jesus knew what the prophet Isaiah foretold—that He would be *"pierced for our rebellion, crushed for our sins" (Isaiah 53: 5 NLT).* And so Jesus prayed, "*Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done*" (Luke 22:42). In this time of suffering and submission, Jesus' obedience was completed, made perfect. By perfect we don't at all mean there were flaws or sins or defects in Jesus that needed to be corrected. No, He was perfect in His being. P*erfect* in this verse has the idea of *being made complete.* You see, it wasn't until God the Son took on a human body that He experienced suffering in the flesh. In His suffering He learned obedience and, in doing so, was made complete.

Enduring the pain of rejection, loss, temptation, and suffering in a body like ours, Jesus became One who can sympathize with each of us in our weakness and suffering. We see this in another section of the Book of Hebrews:

> Hebrews 4:15-16 15 "*For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. 16 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."*

What a comfort to know that the One who saves us from our sins is also the One Who has walked the path we are walking and will give grace and help in our time of need. We can draw near to Him with complete confidence.

Moving onto the Gospel reading, we see Jesus himself acknowledging that the time has come to fulfill God's plan foretold in our first reading in Jer. 31.

Introduction to the Gospel Reading:

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Gospel Reading:

> *20 Now there were some Greeks among those who were going up to worship at the feast; 21 these then came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, "Sir, we wish to see Jesus." 22 Philip came and told Andrew; Andrew and Philip came and told Jesus. 23 And Jesus answered them, saying, "The hour has come for the Son of Man to be glorified. 24 "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. 25 He who loves his life loses it, and he who hates his life in this world will keep it to life eternal. 26 If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him. 27 Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour. 28 Father, glorify Your name." Then a voice came out of heaven: "I have both glorified it, and will glorify it again." 29 So the crowd of people who stood by and heard it were saying that it had thundered; others were saying, "An angel has spoken to Him." 30 Jesus answered and said, "This voice has not come for My sake, but for your sakes. 31 Now judgment is upon this world; now the ruler of this world will be cast out." : John 12:20-33 NAS95*

Just prior to the events of this passage, Jesus had raised Lazarus from the dead. People were flocking to Jesus because they had heard of this miracle, and many, including Jews, were believing in Him. This upset the religious leaders, and they plotted to kill Lazarus and Jesus. They had tried to capture Jesus before, but each time He escaped because "*his time had not yet come"* (John 7:30).
But in this Gospel reading, we see Jesus acknowledging that the time has come to fulfill His purpose and glorify His Father. A grain of wheat fulfills its purpose of producing grain when it falls to the earth and dies. Likewise, Jesus must die in order to accomplish His purpose of providing eternal salvation for all who believe. Though His soul was troubled, He would not hold back His life but would give it as a sacrifice for others. Because of His sacrifice we have been offered eternal life. We can love this life with its worldly pleasures and sin or we can turn from this life and follow Him. One is the wide road that leads to destruction, and one is the narrow road that leads to eternal life (St. Matthew 7:13-14).

Reflection Questions

1. List the primary aspects of the New Covenant and prayerfully thank God for Christ's provision. Jesus came to fulfil the New Covenant that Jeremiah predicted. What aspects of the New Covenant resonate with you and sound like Good News as opposed to the Old Covenant?

2. How does it encourage you to be faithful to Jesus this week knowing that He learned obedience in His life through suffering? In what ways can you see God working through your own suffering? It might be helpful to list one particular issue that keeps coming into your mind. How can you surrender this to God and look beyond these circumstances to see God's sovereign hand?

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Sunday Mass Study Notes for Sunday, 03-11-2018



Welcome back to the Sunday Mass notes. This week we examine the readings and discover many important truths about God. We learn about the nature of God and how He is faithful, just and forgiving. We see how we cannot earn our righteous standing before God and how this is a free gift to us through faith in His One and Only provision, Jesus Christ.

Introduction to the First Reading:

The first reading is from the Book of Second Chronicles. The context was a time of deep darkness in the Kingdom of Israel. Godly King Josiah, who was a key reformer for the Nation during the decline of the theocratic kingdom, had just been killed after going into battle against Neco King of Egypt (2 Chronicles 35:23). Following his death the decline of the kingdom continued with the appointment of Josiah's son Joahaz as King of Judah who was promptly deposed by Neco (2 Chronicles 36:3). At this

point, "The king of Egypt made Eliakim his brother king over Judah and Jerusalem and changed his name to Jehoiakim. But Neco took Joahaz his brother and brought him to Egypt" (2 Chronicles 36:4). This king "did evil in the sight of the LORD his God" (2 Chronicles 35:5) and after some 11 years was dragged captive to Egypt (2 Chronicles 35:5a, 6). In the short span of time before the happenings in today's reading two more kings ruled in Judah, first King Jehoiachin (v. 9) and finally Zedekiah who is introduced in the opening verse of the reading.

Note: We included all the intervening verses between 11 and 23 in order to include the full context and lead to the full meaning.

First Reading:

> *2 Chronicles 36:11-23 NAS95 11 Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. 12 He did evil in the sight of the LORD his God; he did not humble himself before Jeremiah the prophet who spoke for the LORD. 13 He also rebelled against King Nebuchadnezzar who had made him swear allegiance by God. But he stiffened his neck and hardened his heart against turning to the LORD God of Israel. 14 Furthermore, all the officials of the priests and the people were very unfaithful following all the abominations of the nations; and they defiled the house of the LORD which He had sanctified in Jerusalem. 15 The LORD, the God of their fathers, sent word to them again and again by His messengers, because He had compassion on His people and on His dwelling place; 16 but they continually mocked the messengers of God, despised His words and scoffed at His prophets, until the wrath of the LORD arose against His people, until there was no remedy. 17 Therefore He brought up against them the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, old man or infirm; He gave them all into his hand. 18 All the articles of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his officers, he brought them all to Babylon. 19 Then they burned the house of God and broke down the wall of Jerusalem, and burned all its fortified buildings with fire and destroyed all its valuable articles. 20 Those who had escaped from the sword he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia, 21 to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept sabbath until seventy years were complete. 22 Now in the first year of Cyrus king of Persia–in order to fulfill the word of the LORD by the mouth of Jeremiah–the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his kingdom, and also put it in writing, saying, 23 "Thus says Cyrus king of Persia, 'The LORD, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the LORD his God be with him, and let him go up!'"*

We see in the reading that Zedekiah continued the wickedness of his forefathers, and did not listen

to the Lord who spoke through the contemporary Prophet Jeremiah (vv. 11-12). At that time, the Kingdom of Babylon was now the reigning world power and Jeramiah had spoken to Zedekiah about the coming siege by their mighty ruler King Nebuchadnezzar. Jeremiah told him a message from the Lord saying, "I spoke words like all these to Zedekiah king of Judah, saying, "Bring your necks under the yoke of the king of Babylon and serve him and his people, and live!" (Jer 27:12). Zedekiah failed to heed God's advice given by Jeremiah and eventually "the wrath of the LORD arose against His people, until there was no remedy" (v. 16a). The event that occurred next has reverberated throughout Jewish history ever since and included the destruction, looting, and burning of the temple, the destruction of the walls around Jerusalem, and the deportation of the people (including Jeremiah). God wasn't finished with Israel though, and He kept His promise to restore the temple and the city after seventy years. God said through Jeremiah, "For thus says the LORD, 'When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place" (Jer 29:10). In the closing verses of the reading we see how the Medo-Persian king Cyrus made a decree concerning the rebuilding of the temple in Jerusalem along with the restoration of the people (vv. 22 – 23). Interestingly, the Prophet Isaiah predicted the coming of Cyrus over a hundred years before he was even born, and stated that he would be God's shepherd to rebuild the temple, which hadn't even been destroyed yet. Isaiah said, "It is I who says of Cyrus, 'He is My shepherd! And he will perform all My desire.' And he declares of Jerusalem, 'She will be built,' And of the temple, 'Your foundation will be laid.'" (Isa 44:28).

What can we learn about God from the reading? First, God works through any world leader, even idolatrous, pagan kings like Nebuchadnezzar and King Cyrus of Persia. We saw in the reading how God used Nebuchadnezzar to discipline His people during a seventy-year period under He raised up Cyrus to restore it. God called Cyrus His shepherd (Isa 44:28). Saint Paul told in the New Testament about how all rulers were established by God. He said, "Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God" (Romans 13:1).

A second thing we can learn about God from the reading is that He keeps his promises. Even when His patience is tested, His punishment also includes a plan for restoration even before the day of Judgment comes. As we saw in the introduction to the reading, King Zedekiah was the last in a long line of evil rulers that God allowed to serve in the Kingdom of Judah. Once the rules and the people continued in their unrepentant sin, God carried out His promised plan to discipline the people for 70 years. Then, he restored them according to His promise. In the same way, God is also faithful to us in that He only disciplines us because He loves us. The author of Hebrews said in quoting from Psalm 94:12, "FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES" Hebrews 12:6). He goes on to explain the meaning of the Lord's discipline. "For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness" (Hebrews 12:10-11).

Finally, we can draw more attributes of God from the reading, here are a few:

- God is slow to anger: contrary to popular belief, God is not capricious in His display of anger, nor is He looking for people to burn up with His wrath. He is patient and wanting people to repent, not desiring that any should perish (1 Timothy 2:4).
- God is abounding in love and faithfulness. Abounding connotes the overflowing and abundant nature of God's love and faithfulness. He's not going to run out!
- God is also just. He will punish the sin of the guilty who have not brought themselves to Him in surrender. It would be unloving for God to allow injustice to prevail. So even in His punishment of wickedness, God is exercising His loving faithfulness.

Introduction to the Second Reading:

As we move onto the second reading, we will learn more about another important aspect of God: He is a forgiving God, One who has provided the ultimate forgiveness for the sins of all humankind through the giving of His Son the Lord Jesus Christ. The second reading is from Saint Paul's Letter to the Ephesians. As you read, take careful note of how clearly God has provided us with the message of salvation through faith in Jesus Christ and how works flow from a believer's heart that has been changed by God.

Second Reading:

> *Ephesians 2:4-10 NAS95 4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, 7 so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. 8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.*

Saint Paul provided what is quite likely the clearest explanation of Christian salvation in the entire Bible. He said that a believer was "dead in their transgressions" (Romans 3:23) but then was "made alive together with Christ" (v. 5). He states twice that a believer is saved by grace, not works (verses 5 and 8), not because of our works but because of God's great love for us (v. 4) and the grace of God (v. 8a) through our faith (v. 8). Finally, Paul says that the end result of our creation ("His workmanship") is the good works that God has prepared for us through His foreknowledge (v. 10). Salvation is a free gift from God (v. 8) that cannot be earned (Romans 6:23).

Introduction to the Gospel Reading:

The Gospel reading is from John Chapter 3 and includes verse 16, which is the famous one that is

often seen printed on signs being waived by people at various sporting events. The context of this section is the conclusion of a meeting that happened at night between Jesus and Nicodemus, a ruler of the Jews (John 3:1), meaning that he was a member of the Sanhedrin (that is the Jewish ruling council). Evidently, Nicodemus feared the reaction of the Jews so he met secretly with Jesus. Later in John's Gospel, Nicodemus came with Joseph or Arimathea to prepare Jesus' body for burial (John 19:39), an action which revealed his willingness to make a bold, public statement about his identification with Jesus.

Gospel Reading:

> *John 3:14-21 NAS95 14 "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; 15 so that whoever believes will in Him have eternal life. 16 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. 17 For God did not send the Son into the world to judge the world, but that the world might be saved through Him. 18 He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. 19 This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. 20 For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. 21 But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God."*

The story including in verse 14 was recorded in Numbers 21 during which Moses instructed the Hebrew people to construct a bronze image of a fiery serpent and place it on a stick. When the people looked in faith to the healing power provided by God through the symbol, they were saved from the danger inflicted by the snakes (Numbers 21:8). Jesus said about Himself, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John 3:14). People who looked at the bronze serpent with faith in God were healed. In a similar way, those who look to Jesus in faith are forgiven of their sin and given eternal life as a gift of God. This is the same thing that we saw in the second reading (Ephesians 2:8-9). In both cases the people were (or are being) saved by God's grace through faith in God.

We see in this passage that God's love is the foundation for life that is eternal. It is God's love that moved Him to give His one and only Son. "Begotten" is a translation of a Greek word that has the connation of being unique. So to clarify, John is saying that there is no one else like God's Son Jesus. He is the only one of His kind and He was given to us to provide the one and only way to eternal life. As we said earlier, God does not want people to perish (1 Tim. 2:4). His love compelled Him to send His Son into the world to be our Savior. So what separates those who have eternal life and those who are perishing? Belief in Jesus Christ. Belief is a robust word that connotes trust, relationship, and knowledge that is applied to one's life. While we grow in our belief in Jesus, we must clarify whether we truly believe or not. We must have a place of entry into the life of Christ. Do we want

Him or not? If we reject Him, then we stand condemned already. Our unforgiven sin leaves no other option than to be judged by God at the end of our lives. However, if we turn to Jesus in faith and rest our hope for salvation in Him, then we are saved. That is why He came to this world, to save.

We have covered a very lot of important ground this week. As we prepare for Easter Sunday on which we celebrate the resurrection of our Lord Jesus Christ from the dead, let's contemplate how great is the mystery of salvation. How are you feeling, do you feel guilty because you sense that you haven't done enough for God? If you have repented of your sin and trusted in the Lord Jesus for forgiveness you can rest in God's graceful provision for you. Spend some time in prayer right now to talk to God and tell Him about your feelings. We pray that you have benefited from the readings this week.

Reflection Questions

1. We saw in the second reading how Paul explained the source and outcome of salvation for a believer in Jesus Christ. Explain the relationship between faith and works for the believer based upon Ephesians 2:4-10.

2. A common theme that exists in the lives of many who do not believe in Jesus as their only source of forgiveness of sin before God is the extent to which they do good works in their lives to justify the bad things they may have done. Read both the second and the Gospel reading again, and then the following verses:

Joh 14:6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.

Ac 4:12 "And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved."

1John 5:12 – 13 He who has the Son has the life; he who does not have the Son of God does not have the life. 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.

In light of these readings, explain the relationship between works and salvation for the non-believing person. Without faith in Jesus, do their "good" works ever provide a means for them to earn their way into heaven?

Sunday Mass Study Notes for Sunday, 03-04-2018



Welcome back to the Sunday Mass notes. First, this week we discuss the Old Testament reading from Exodus in which we will take a substantial look at the Ten Commandments. Because of the importance of this topic, we will dedicate most of this week's study to it. During that study you will see how wise God was to establish His chosen people with these foundational rules for living. We will also learn how many of these are repeated in the New Testament and expanded upon by Jesus. Then we look at four very profound verses from the opening chapter of Saint Paul's First Letter to the Corinthians before we discuss Jesus' first Passover celebration with His newly gathered group of disciples. Finally, as we look forward to celebrating Easter in just a few weeks, we reflect upon the importance of Jesus' celebration of the Passover as we study the Gospel lesson from John 2.

Introduction to the First Reading:

The first reading is from the Book of Exodus in which we see God giving the Ten Commandments to Moses. These statements are essentially a restatement of the Jewish Law. We often think of rules in a negative light. Instead, we should consider God was gracious to His people in giving them these elements of the Law, which was for their benefit. This is because if they followed these with their

whole heart it would help them to live life according to His design and accomplish the basic calling that He had given to them. This would be their greatest joy. After Noah and his family had landed and departed from the ark God said, "Be fruitful and multiply, and fill the earth" (Genesis 9:1b). As you read the Commandments, meditate upon how keeping them helps you to accomplish God's purposes for your life and can help you to live according to the Designer's specifications.

First Reading:

> *Exodus 20:1-17 NAS95 1 Then God spoke all these words, saying, 2 "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. 3 You shall have no other gods before Me. 4 You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. 5 You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, 6 but showing lovingkindness to thousands, to those who love Me and keep My commandments. 7 You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain. 8 Remember the sabbath day, to keep it holy. 9 Six days you shall labor and do all your work, 10 but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. 11 For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy. 12 Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you. 13 You shall not murder. 14 You shall not commit adultery. 15 You shall not steal. 16 You shall not bear false witness against your neighbor. 17 You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor."*

Before we enumerate the Commandments, the question may arise, are Christians in the Church Age bound to the Ten Commandments? To understand the answer we must remember that there were three types of Law in the Old Testament: civil law, ceremonial law, and moral law. As Christians we live not under the Law but under grace (Romans 6:14), and are not citizens of the Theocratic Kingdom as were the Jews in the Old Testament. Christians are not bound to Jewish ceremonial law, but are bound to aspects of the civil law to the extent that they follow either biblical absolutes or biblical principles repeated in the New Testament. In fact, a total of nine out of the Ten Commandments are clearly repeated in the New Testament with the exception of the Sabbath Day, which we will discuss below. As Christians, we also pledge to uphold the moral law found in the Old Testament because this stems from the holiness of God and does not change. In fact, Jesus Himself taught on and expanded these Ten Commandments in His Sermon on the Mount (found in Matthew 5-7). Mt 5:17-20 records Jesus' opening thoughts from the Sermon on the Mount: "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to

you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven."

So, the answer to the opening question is "yes" New Testament Christians are wise to follow the moral law found in the Old Testament, including the Ten Commandments. But as Jesus stated, our righteousness must exceed the outward appearance of righteousness, as was displayed in the Pharisees. Instead, our righteousness must come from the inside out, the fruit of a changed heart that is surrendered to God's will (Ezekiel 36:26).

The following is a list of the Ten Commandments from the reading along with some notes about each, including a reference to the respective verses in the New Testament. The number of the commandments has historically been stated as ten throughout the centuries (the Decalogue), including the use of that number in the Greek translation of the Old Testament (the Septuagint or LXX). However, there have been differences among theologians in the numbering and ordering. In this study, we follow the numbering and ordering developed by Saint Augustine.

1. *I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. 3 You shall have no other gods before Me (vv. 2-3). You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. 5 You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, 6 but showing lovingkindness to thousands, to those who love Me and keep My commandments (vv. 4 – 6).*
   Some theologians have broken this section into two between verses 3 and 4, but such a split is immaterial because if a person makes an idol then they are also worshiping a different god. A definition of idolatry is the assigning of godlike power to anything or anyone other than God. Another way of thinking about idolatry is when we hold something or someone as more important than God. In Matthew 4:10, Jesus reaffirmed this teaching when He said: "YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY." As a corollary, Scripture is clear that people are to pray to God alone and to no one else. The Hebrews, to whom this commandment was given, were thoroughly immersed in a culture of idolatry. If you read further in Exodus you will see that after Moses went up on Mount Sinai to meet with God the people assumed he was dead and then commenced to build an idol of a golden calf (Exodus 31:1-6). It is important to recognize the forbidding of creating idols in verses 4 – 6. This teaching is clearly repeated in the New Testament. Paul warns the Corinthians about worshiping idols in 1 Corinthians 6:9, "Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor **idolaters**, nor adulterers,

nor effeminate, nor homosexuals" (shall enter the kingdom of heaven). He also did this in Galatians 5:19-20 saying, "Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions." In our day, many religious societies such as Hinduism are built around the worship of idols representing false gods. The bottom line is not to worship a false god, whether it is in the shape of an idol or not. We need to be careful to place our focus on God, not on other things or people.

2. *You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain (v. 7).*
   This means that a person is not to use the Lord's name in an irreverent manner. Jesus said in the Lord's Prayer, "Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name'" (Matthew 6:9). This admonition is repeated in Matthew 5:33-37.
3. *Six days you shall labor and do all your work, 10 but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. 11 For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy (vv. 9 – 11).*
   This commandment is not found in the New Testament, although there is a strong biblical **principle** in the Bible about observing one day of rest and focused worship unto the Lord. We will discuss in detail later in this study after we finish the listing of the Commandments.
4. *Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you (v. 12).*
   This is the only commandment with a promise and is repeated in Ephesians 6:2, "HONOR YOUR FATHER AND MOTHER (which is the first commandment with a promise).
5. *You shall not murder (v. 13).* This is repeated in Matthew 5:21-22 "You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER' and 'Whoever commits murder shall be liable to the court.' But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty enough to go into the fiery hell."
6. *You shall not commit adultery (v. 14).* Jesus affirmed this and expanded on it by saying: "You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY'; but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart (Mt 5:27-28). This is repeated in Hebrews 13:4, "Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers God will judge."
7. *You shall not steal (v. 15).* This is repeated in Ephesians 4:28, "He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have something to share with one who has need."
8. *You shall not bear false witness against your neighbor (v. 16).* Simply stated, you are not to tell

a lie. This principle is repeated in Revelation 22:8.

9. *You shall not covet your neighbor's house; (v. 17a)*. For the NT teaching see below.
10. *you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor (v. 17b – ff).*
    This principle is repeated in Hebrews 13:5, "Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers God will judge," and again in Colossians 3:5 in which it is called idolatry. "Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry." If we as Christians were honest we would agree that covetousness is present in our own lives.

Concerning the Sabbath, there is a biblical principle about setting aside one day a week to worship the Lord and rest from work following the examples of believers in the New Testament. Even in the wording of the original commandment, God provided the principle of a day of rest. "For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day" (Exodus 20:11). Obviously, God isn't the One Who needs to rest, instead the seventh day was created for humans because of their physiological and psychological needs. In addition to resting on one day of the week, both the Jews and the early Christians set apart this day of rest for worship. In the Book of Acts we see how Paul met on Sunday (the first day of the week) with the believers in Troas (Acts 20:7). In First Corinthians, Paul commended the people to take up a collection on the first day of the week (1 Corinthians 16:2). It was on Sunday (the Lord's Day) that John received the revelation of the Lord Jesus Christ in his glory in heaven (Revelation 1:10). The Bible teaches that this day of rest isn't obligatory to Christians. In Second 2 Timothy a list of some 18 sins is given, but not one of them is the breaking of the Sabbath (2 Timothy 3:1-4). Again in Galatians a list of 15 more are given (Galatians 5:19-21), and in Romans some twenty more are given (Romans 1:29-32), however none are the breaking of the Sabbath. But, before we run ourselves ragged by not resting, we must pay attention to what the author of Hebrews says: "and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near" (Heb 10:24-25). He commends believers who continued to make meeting together a priority, for some had stopped joining together with other believers on a weekly basis. It is clear from the New Testament teaching that the keeping of **a** "sabbath" day is a matter of principle, not a matter of law. When you set Sunday aside for rest and worship, or some other day of the week, you are following a solid biblical principle ordained by God.

Understanding the Commandments of God is of profound importance for Christians today for a variety of reasons. First, following God's Commandments provides us with God's protection for our lives. The law is a safety net, a framework through which God can bless us and protect us throughout our lives. There is something inherently destructive to us when we break the Commandments. While we live in God's grace we are free to continue to pursue the work that God has preordained for us (Ephesians 2:10). God gives these to us in His grace to show us what

abundant and true living is all about. Second, one of God's purposes in giving the Ten Commandments was to show us that we couldn't obey His Laws and therefore, we need a Savior. Paul put it this way when he explained the role of the Law: "What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, 'YOU SHALL NOT COVET'" (Romans 7:7). The demanding and exacting nature of the Law is to point out our flaws and to let us know that there is something inherently wrong with our moral compass. The inability we have as humans to live up to the Ten Commandments (especially defined by Jesus), was to point to our need of a beautiful Savior. Because Jesus kept the Law from the heart, He is able to provide us with a righteousness that surpasses the scribes and the Pharisees. His righteousness is applied to our account (2 Corinthians 5:21). We are set free from the consequences of breaking God's commands and do not reap the end result of spiritual death (Romans 6:23).

Following the Ten Commandments will not guarantee a person's entrance into heaven. Instead, they point us to faith in Jesus Christ because they reveal how nobody can perfectly keep them. Paul said, "For all have sinned and fallen short of the glory of God" (Romans 3:23). He also said about the entirety of the Jewish Law, "Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith" (Galatians 3:24). We don't keep the commandments by trying harder. Instead, our obedience flows out of a heart that has been changed by God, what Jesus called being "born from above" (John 3:3) This mystery of the second birth comes about when a person comes to believe that they are a sinner and unable to earn their own forgiveness of sins before God. When they place their trust in the Lord Jesus as their substitute, their "Passover Lamb" slain for their sins (1 Corinthians 5:7), then they can begin to walk in true obedience of God. This is in contrast to following their natural human inclination to strive to try harder in their own strength.

Introduction to the Second Reading:

As we move onto the second reading from Saint Paul's First Letter to the Corinthians, let us place ourselves in the proper context in the First Century Church. The context is the opening of the Letter that Paul wrote to address some specific concerns that he had about things happening in the Corinthian Church. Corinth was a city filled with idolatry, and as Paul ministered to the church there, he opened his First Letter to them with a high-level summary of the prevailing theological positions of the two main opposing forces to Christianity. The first group were the Jews who were thoroughly immersed in the Greek culture. Just as had happened during Jesus' ministry (as will see later in the Gospel reading), the Jews sought to be convinced by miraculous signs before they would believe in God. Then even when signs were given, they still did not believe. The second group were the Greeks who searched endlessly for wisdom and new things. For example Luke said in the Book of Acts, "Now all the Athenians and the strangers visiting there used to spend their time in nothing other than telling or hearing something new" (Acts 17:21). As you read the second Mass reading for today, notice how the unbelievers disregarded the truth of the Gospel message.

Second Reading:

> *1 Corinthians 1:22-25 NAS95 22 For indeed Jews ask for signs and Greeks search for wisdom; 23 but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, 24 but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.*

Paul shows in this passage how God's value system is upside down in contrast to these two opposing, worldly ways of thinking. Paul stated how Christ is the "power of God" which contrasts with the Jewish idea of power being displayed through miraculous signs and victorious displays of political rulership. He also said that Christ is the "wisdom of God" appealing to the Greek's desire for wisdom in which wisdom was personified in the scholars of the golden era of Socrates and Plato. In our world, Jesus Christ can be an offensive term to those who do not know Him. We must decide whether we let the world intimidate us or whether we will continue to trust in His Name.

Introduction to the Gospel Reading:

The Gospel lesson is from John Chapter 2 in which we see Jesus' cleansing of the temple during the Passover. The celebration was an important feast which commemorated the "passing over" of the death angel of the houses marked by the blood of the sacrificial lamb just before the Jews' Exodus from Egypt (Exodus 12). The Lord struck the firstborn of every family and animal in households throughout the land of Egypt that did not mark their doorpost with the blood of the lamb as God required. It is foundational for every Christian to understand the Passover feast because of the fact that Jesus is our sacrificial Lamb, the One whom we commemorate during the Easter season. Jesus is the "Lamb slain since before the foundation of the world" (Revelation 13:8). As you read, remember that Jesus' disciples did not yet understand these things about His upcoming death that atoned for the sins of the world.

Gospel Reading:

> *John 2:13-25 NAS95 13 The Passover of the Jews was near, and Jesus went up to Jerusalem. 14 And He found in the temple those who were selling oxen and sheep and doves, and the money changers seated at their tables. 15 And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables; 16 and to those who were selling the doves He said, "Take these things away; stop making My Father's house a place of business." 17 His disciples remembered that it was written, "ZEAL FOR YOUR HOUSE WILL CONSUME ME." 18 The Jews then said to Him, "What sign do You show us as your authority for doing these things?" 19 Jesus answered them, "Destroy this temple, and in three days I will raise it up." 20 The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?" 21 But He was*

> *speaking of the temple of His body. 22 So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken. 23 Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing. 24 But Jesus, on His part, was not entrusting Himself to them, for He knew all men, 25 and because He did not need anyone to testify concerning man, for He Himself knew what was in man.*

In the reading, the Jews asked Jesus, "What sign do you show us as your authority for doing these things" (v. 18). This corresponds to what Paul said in 1 Corinthians that the Jews ask for a sign. Jesus in His grace provided them with a sign, but they still did not understand about the analogy between the destruction of the temple and Jesus' death and resurrection. It wasn't until after He resurrected that the disciples understood that Jesus had an authority beyond any earthly power.

Why did Jesus take such drastic measures to cleanse the temple during the preparation for Passover? The system that was supposed to point people towards worship had been corrupted into a crime syndicate in which the ruling Jewish powers sold sacrificial animals and exchanged currencies for outrageous profits. Very likely any sacrificial animal that was brought in by the people would have been deemed unworthy and would need to have been replaced by one provided by the syndicate for a very high price. The religious leaders were exploiting the people and abusing their power. This touched Jesus in a tender spot, for His passion was for God's glory. Clearly, God's glory was not the passion of those who were in charge of the religious system of that day. Instead, their self-serving passion echoed the indictment of the Old Testament prophets who vehemently opposed the exploitation of the "sheep" by the shepherds of Israel (Ezekiel 34). Once Jesus opposed this system, he in effect signed His death warrant. But Jesus did not cower to the corrupt religious leaders; instead He surrendered Himself to His heavenly Father. It is this ability to separate ourselves from the need for approval of others that Jesus now gives us. Jesus stood up for what is right so that we can now stand up for what is right in our age. May our passions be directed for God's glory.

Reflection Questions

1. In the first reading we studied an aspect of the Old Testament Law, which is God's standard for righteousness under His Theocratic Kingdom rule. His standards for righteousness have not changed, which would be daunting for us if we did not have Christ. The bad news is that "we all have sinned and fallen short of the glory of God" (Romans 3:23). The Good News is that Christ died for our sins so that when God looks at us He sees Christ's perfect righteousness. This is a gift that we receive when we "confess with [our] mouth Jesus as Lord, and believe in [our] heart that God raised Him from the dead" (Romans 10:9a-b). Have you made this transaction in your heart with God?

2. As you grow in your Christian walk, you might wonder what to do with your ongoing guilt that you have when you are disobedient. Nobody can perfectly keep the Ten Commandments or the other principles that are stated in the New Testament. Reflect on this cycle that all of us have experienced. You sin, then you feel guilty, then you promise to never sin again, then you try really hard not to sin, and then at some point, you commit that same sin again. Why would God not just make us perfect, once we give our heart to Him? Well, maybe it's because He wants us to live in dependence of Him (not independently of Him). Our pre-converted response to sin is to try harder. Our converted response to sin should be to run to our Savior. Guilt should lead you to a renewed place of surrender and dependence, convincing you of your ongoing need for a Savior. When you recognize throughout the weeks ahead that you have been disobedient to God's Command, let the guilty feelings remind you of Christ's sacrifice and provision of righteousness provided for you through faith in Him. You can take yourself down off the cross while remembering that Jesus placed Himself there for you. When you experience guilty feelings talk to Jesus about your ongoing need for His saving grace. Let your guilt and shame bring you back to a place of brokenness and dependence on Him.

List one thing with which you are struggling that you can turn to Jesus to carry for you this week.

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Sunday Mass Study Notes for Sunday, 02-25-2018

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Welcome back to the Sunday Mass notes. This week we begin with the first reading from Genesis in which we see Abraham's journey to sacrifice his son Isaac and discuss the typology of Isaac. Then we move to the second reading from Romans where we discover more about God's special relationship with His believers. We conclude with the Gospel lesson from Mark in which we see Jesus' transfiguration in which a glimpse of his divinity is revealed to this very special subset of believers including Peter, James, and John.

Before we begin this week, I want to note something about the various formats in which we make these study notes available each week. For readers who have subscribed to the Mass Notes by email they receive the text of the study along with a link to both the PDF and the html version published on the web site. The version on the web site has the advantage of "mouse over" links for all of the verse references. This means that anytime an online reader positions their mouse over a verse reference the full text of that reference is made available to them. [In the cases where the text of the verse isn't provided this is a very handy feature.] Being able to see how Scripture interprets itself or correlates with other passages is a good skill to develop as you read and study God's Word. Please keep this in mind as you do your own studies.

Introduction to the First Reading:

The first reading is from the Book of Genesis. The context is the story of Abraham traveling to Mount Moriah to sacrifice his firstborn son Isaac. As you read, highlight any similarities that you find between Father Abraham's attempted sacrifice of Isaac and God the Father's giving of His Son Jesus for a sacrifice on Calvary. *Note: All of the intermediate verses between 1 and 18 were included in*

order to provide the full context and meaning.

First Reading:

> *Genesis 22:1-18 NAS95 1 Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." 2 He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you." 3 So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him. 4 On the third day Abraham raised his eyes and saw the place from a distance. 5 Abraham said to his young men, "Stay here with the donkey, and I and the lad will go over there; and we will worship and return to you." 6 Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together. 7 Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." And he said, "Behold, the fire and the wood, but where is the lamb for the burnt offering?" 8 Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." So the two of them walked on together. 9 Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound his son Isaac and laid him on the altar, on top of the wood. 10 Abraham stretched out his hand and took the knife to slay his son. 11 But the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." 12 He said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." 13 Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son. 14 Abraham called the name of that place The LORD Will Provide, as it is said to this day, "In the mount of the LORD it will be provided." 15 Then the angel of the LORD called to Abraham a second time from heaven, 16 and said, "By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son, 17 indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. 18 In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."*

Abraham fulfilled God's commandment to journey to the mountain in order to sacrifice his son, the son of promise born to him and Sarah. Abraham likely believed that since God had already provided him a son through supernatural means in his old age He could provide him with another son once he sacrificed Isaac or He could raise Isaac from the dead. One thing that stands out is both Abraham and Isaac's faithfulness in obeying God. Abraham was obedient to his Father God, while Isaac was obedient to his father to the point of even carrying the wood for his own sacrifice and allowing himself to be bound. We wonder what was going through Isaac's mind during all of this. At the last

possible moment, God provided a substitute sacrifice (v. 13). In the end, God complemented Abraham for his obedience (v. 18).

When I read these passages, I have always felt that somewhere during this event Abraham may have explained the situation to Isaac. Perhaps as Abraham was preparing to lay his son on the wood he may have told him about God's commandment to sacrifice him, and perhaps even his hope that God would bring him back to life. This would have revealed Isaac's great faith in God being able to raise him from the dead, as it is hard to imagine Isaac willingly laying down upon a pile of wood while Abraham raised a knife to kill him.

There are two main applications of the reading. First, God took note of Abraham's radical faith that was manifested in his obedience and blessed him for it. In the same way, we as believers and the seed of Abraham we are blessed by God for our radical faith that is manifested in daring steps of obedience. As children of Abraham, we are called to obey God even when it means taking radical measures in what He has revealed in His word for us to do. A second application has to do with the typology of Isaac. Isaac is what is called a "type of Christ." Here are a few of the similarities between Abraham's attempted sacrifice of Isaac and the once and for all sacrifice of Jesus for sin on the cross (1 Peter 3:18).

- Abraham journeyed and on the third day reached the mountain (v. 4). Isaac was bound but then released on the third day because God provided a substitutionary sacrificial lamb. Jesus, God's sacrificial lamb (John 1:29), laid in the grave for three days and rose from the dead on the third day (1 Corinthians 15:4) whose sacrifice was a substitute for our sins. Both physical people were given back to their fathers on the third day.
- Both Isaac and Jesus were willing to offer their bodies as a sacrifice (vv. 7-8, Colossians 2:6-8).
- Father Abraham surrendered his son Isaac to God's will (v. 10). God surrendered His Son Jesus for His own will. The Scripture says, "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).
- Isaac carried the wood for his own sacrifice (v. 6) and Jesus carried his wood for His sacrifice (John 19:17)
- Ishmael was technically Abraham's first son, but he was a child of the flesh born to the slave Hagar, not the child of promise born to Sarah. Therefore, Isaac was his father's one and only son (v. 2). Jesus was God's one and only Son (John 3:16), Whom He loves (Matthew 3:17).
- Isaac was obedient to his father to the point of death. Jesus was obedient to His Father to the point of death and beyond (Philippians 2:8).

We see this story of a Father's sacrifice echoing the ultimate story of God's sacrifice that was made through Christ's death on the cross for us.

Introduction to the Second Reading:

The second reading is from Saint Paul's Letter to the Romans. The context is Paul's teaching on the very special relationship that exists between God and the believer. He said in the opening of this chapter, "Therefore there is now no condemnation for those who are in Christ Jesus" (Romans 8:1). Next, he teaches on the difference between those living in the flesh and those living in the spirit. He said that those that live in the flesh cannot please God (v. 8), but as believers we are not in the flesh but in the spirit (v. 9). Next, there is a connection to the first reading as Paul said, "The Spirit Himself testifies with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him" (vv. 16 – 17). Like Abraham and Isaac, we are heirs with God through our faith in Christ. As you study the text of the second reading, remember the special relationship that you have with your Father God through faith in Jesus.

Second Reading:

> *Romans 8:31-34 NAS95 31 What then shall we say to these things? If God is for us, who is against us? 32 He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? 33 Who will bring a charge against God's elect? God is the one who justifies; 34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.*

We learn a few things from this short passage. Unlike as we saw in the first reading how God let Abraham off the hook in sacrificing Isaac, He did not allow such a provision for Himself when it came to the sacrifice of His Son, Jesus. His Son was the "Lamb slain since before the foundation of the world" (Revelation 13:8). If God was willing to go to such great lengths to save us, we can be assured that He will continue to provide all we need for life and godliness (2 Peter 1:3).

Paul said in this reading that since God is our justifier, and this does not come through our own performance or good works, how could anyone say that we are guilty when we have already been forever forgiven (v. 33)? He noted that Jesus is the One that intercedes for us. Later Paul said, "For there is one God and one mediator between God and mankind, the man Christ Jesus" (1 Timothy 2:5). We can have absolute confidence in the fact that since Jesus is our one and only intercessor with God the Father, nobody can bring a charge against us because we stand holy and blameless before Him. In the midst of our trials we can take hope that God is still in control and that He is at work for our good. A few verses previous to this concluding though Paul says that "God works all things together for good for those who love God and are called according to His purposes" (Romans 8:28). God is in the business of conforming us to the image of His Son and no one can stop Him (Romans 8:29).

Introduction to the Gospel Reading:

The Gospel reading is from Saint Mark and follows the miraculous feeding of the four thousand

(Mark 8:9) which was after Jesus had also fed the five thousand (Mark 6:44). The disciples didn't yet understand that these two events were miracles (Mark 6:52) whereas the people continued to follow Jesus because they liked the good food that He provided them (John 6:26). After Jesus fed the 4,000, He left with the disciples in the boat and they forgot to take along enough food and had only one loaf of bread (Mark 8:14) even though seven large baskets had been left over after feeding the crowds (Mark 8:8). At this point Jesus knew about their lack of bread and told them to "Watch out! Beware of the leaven of the Pharisees and the leaven of Herod" (Mark 8:15). This confused the disciples so Jesus went on to explain to them about the two miraculous feedings. We are including this because it shows how Jesus corrected His disciples' unbelief in the events leading up to the revelation of His glory on the Mount of Transfiguration about which we will be studying in the Gospel reading.

> *"17 And Jesus, aware of this, *said to them, "Why do you discuss the fact that you have no bread? Do you not yet see or understand? Do you have a hardened heart? 18 "HAVING EYES, DO YOU NOT SEE? AND HAVING EARS, DO YOU NOT HEAR? And do you not remember, 19 when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?" They *said to Him, "Twelve." 20 "When I broke the seven for the four thousand, how many large baskets full of broken pieces did you pick up?" And they *said to Him, "Seven." 21 And He was saying to them, "Do you not yet understand?" (Mark 8:17-21)*
> Note: The asterisks (*) denote a verb with the historical present tense, something that does not exist in the English language but does in the Greek text.

For at least this instant, the disciples were being as hard hearted as were the people who were following Jesus for no other reasons than He provided them with food and healed their sick. Jesus, because of His kindness and special relationship with the disciples, especially the unique group of three (Peter, James, and John), explained to them the meaning of what had happened during the feeding of the two large groups. At this point the Holy Spirit moved mightily in Peter's heart and he proclaimed through the power of the Spirit, "You are the Christ" (Mark 8:29). This leads to the opening of Chapter 9 in which we as readers of God's Holy Word are honored with being able to partake in Jesus' transfiguration that included not only Peter, James, and John but also two additional biblical characters from the Old Testament living in heaven (Mark 12:26 – 27). Now let's read today's Gospel reading.

Gospel Reading:

> *Mark 9:1-10 NAS95 1 And Jesus was saying to them, "Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power." 2 Six days later, Jesus took with Him Peter and James and John, and brought them up on a high mountain by themselves. And He was transfigured before them; 3 and His garments became radiant and exceedingly white, as no launderer on earth can whiten them. 4 Elijah appeared to them along with Moses; and they were talking with Jesus. 5 Peter said to Jesus, "Rabbi, it is good for us to be here; let us make three tabernacles, one for You, and one*

> *for Moses, and one for Elijah." 6 For he did not know what to answer; for they became terrified. 7 Then a cloud formed, overshadowing them, and a voice came out of the cloud, "This is My beloved Son, listen to Him!" 8 All at once they looked around and saw no one with them anymore, except Jesus alone. 9 As they were coming down from the mountain, He gave them orders not to relate to anyone what they had seen, until the Son of Man rose from the dead. 10 They seized upon that statement, discussing with one another what rising from the dead meant.*

After the disciples had continually misunderstood the miraculous events surrounding the feeding of the two large groups of people, Jesus chose this special subset of His disciples to experience yet another miraculous event, His transfiguration before them. This event revealed an important aspect of Jesus. While He was fully man, He was also fully God. Moses and Elijah appeared with Him in this supernatural and surreal glimpse into Jesus' divinity (v. 4). Peter, a man who it seemed always wanted to solve problems, opened his mouth to suggest that since it was the Feast of Tabernacles that they should build three booths, one for each of the three men. He said this because he was terrified and didn't know what else to say (v. 6). At this point God spoke to them out of the cloud and commanded them to listen to Jesus, God's beloved Son (v. 7), His "Isaac."

What can we learn from the reading about living our lives as Christians? Peter, my personal favorite among all of the disciples, sought to be the "fixer" of the problem at hand. Not knowing what to say he just said the first thing that came into his mind. Which of us wouldn't have done the same thing? How many of us have gotten into trouble by not exercising good control of our internal filters and just saying what pops into our minds? The difference between Peter and us is that Peter had the first-hand testimony of Jesus fresh in his heart. Technically, Peter wasn't mistaken in what he said, but God corrected him and told him to simply listen to Jesus instead of rushing in to fix perceived problems. That is good advice for all of us; just listen to Jesus by reading and understanding His words given to us through the Bible and not rushing in with both of our gun barrels blazing!

I remember one time many years ago when I was working as an engineer at Ford. I was attending a small luncheon party given in my honor as I was transitioning to a new department as a part of my rotational training program. While standing in line at the salad bar my boss gave me a very good complement and I immediately responded by saying the first thing that popped into my head. Instead of just accepting the complement, I denied it by, saying that I really hadn't done a very good job! I knew immediately that I had messed up, but this wasn't something that was easy to take back. To this day, I regret my knee jerk response. However, I can be certain that God has forgiven my momentary indiscretion, regardless of whether or not I continue to allow it to be an indictment against me in my heart.

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Reflection Questions

1. In the first reading, we read about Abraham's willingness to offer his son Isaac as a sacrifice to God. However, Isaac was also obedient and as we saw is a type of Christ. A second type is also evident in the reading. In what ways can you determine that Isaac a type of believer similar to you and me?

2. Pay attention to the "voices" or messages you hear coming to you on a regular basis. When you hear accusation and condemnation what is your natural response? Do you hide, pretend, or defend yourself? Alternatively, do you run to the Savior and remind yourself of truth? In the second reading, Saint Paul gives us a glimpse of God's heart for those who are in Christ. What concepts resonate with you and how will you seek to live in light of these truths?

3. Have you ever gotten yourself in trouble by saying the first thing that came into your mind? What was the particular circumstance, and is there any way in which you can be redeemed in your mind through what you read about in the Gospel lesson?

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Sunday Mass Study Notes for Sunday, 02-18-2018

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Welcome back to the Sunday Mass notes. This week we open with the first reading from the Book of Genesis in which we study the covenant that God made with Noah when he landed in the ark after the Great Flood. Then we move to the second reading from the Book of First Peter where we learn of the fate of those that were swept away in the Flood as well as the means by which God provides believers with safety through His ark of salvation in Jesus. Finally, we conclude with the Gospel lesson from Mark in which we see Jesus' temptation in the wilderness and the beginning of His earthly reign that brought the kingdom of heaven down to earth.

Introduction to the First Reading:

The first reading is from the Book of Genesis and provides the backdrop to the origin of the rainbows. The context of this passage is just after Noah and his family, eight people in total, landed in the ark at the conclusion of the Great Flood. This followed a 120 year period during which Noah both built the ark and at the same time ministered to the people that ended up perishing on the earth. After the Flood, God blessed Noah telling him to "Be fruitful and multiply, and fill the earth" (Genesis 9:1). At this point, God changed the human diet to allow the eating of animals and established capital punishment (Genesis 9:3-6). It was no wonder that God placed fear of humans in the minds of the animals (v. 2). Today's reading outlines what is known as the "Noahic Covenant."

First Reading:

8 Then God spoke to Noah and to his sons with him, saying, 9 "Now behold, I Myself do establish My covenant with you, and with your descendants after you; 10 and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark,

even every beast of the earth. 11 "I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth." 12 God said, "This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations; 13 I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth. 14 "It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud, 15 and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh. (Genesis 9:8-15 NAS95)

The unconditional promise that God made to Noah was that the earth would never again be destroyed by a global flood (v. 11). This "Noahic Covenant" is unconditional because it is not predicated upon Noah, his family, or anyone born afterwards to perform some duty. God's promise was confirmed by His giving of the sign of the rainbow, something that evidently did not exist before the Great Flood. In our day when we see the rainbow we can remember God's grace and faithfulness. God was faithful in accomplishing His promise to Noah in rescuing those that trusted in His ark. God showed His tremendous grace because He didn't altogether destroy the earth because "Noah found favor in the eyes of the Lord" (Genesis 6:8). God provided the "ark of salvation" to all of those who believed. Had anyone else other than those eight people acted in faith and stepped onto the ark, they too would have been saved from the flood of God's wrath that was poured out upon the earth. In the same way, Jesus is the "ark of salvation" for all those who believe, which is what we will discuss in the next reading. In the case of Noah's family, it was both the physical ark and their belief in it that saved them. They had to believe a global flood was coming, build the ark, and enter into it before the flood began. It is interesting to note that Noah's ark is a type of Christ that prefigured the coming of Jesus (the antitype). A "type" is a theological term for people, statements, or events prefiguring or superseded by antitypes. The Bible clearly teaches that Jesus is the only "ark of salvation." When we trust in Jesus we ourselves enter the ark by faith and by God's grace (Ephesians 2:8-9). Like the ark that only had one door, Jesus is the only door to heaven (John 10:9).

Introduction to the Second Reading:

The second reading is from the Book of First Peter. The reading follows Saint Peter's teaching on the characteristics desirable in a Christian including being "harmonious, sympathetic, brotherly, kindhearted, and humble in spirit" (1 Peter 3:8). This was in order to bring others to faith in Jesus even during times of spiritual persecution, and calling believers to provide a defense to the antagonists of the hope that we have in God (1 Peter 3:15).

Second Reading:

18 For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; 19 in which also He went and made proclamation to the spirits now in prison, 20 who once were disobedient, when the patience of

God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water. 21 Corresponding to that, baptism now saves you–not the removal of dirt from the flesh, but an appeal to God for a good conscience–through the resurrection of Jesus Christ, 22 who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him. (1 Peter 3:18-22 NAS95)

Peter explained that Jesus died **once** for our sins, which is a sacrifice that can never be repeated (v. 18, Hebrews 9:28). God used Noah as a "minister of righteousness" (2 Peter 2:5) to preach to the people during his generation over the 120 years it took for him to build the ark (Genesis 6:3). Jesus' Gospel message was proclaimed through Noah during his days on earth "to the spirits now in prison" (v. 19), meaning Hell. This does not mean that Jesus went to Hell and preached to the dead spirits in order to give them a second chance. The Bible is clear that it is appointed for man once to die and then to face judgment (Heb. 9:27). Everyone that did not believe that they needed to be saved ended up in this terrible, eternal prison. Except for Noah, his wife, his three sons and their three wives, the entire population of earth was destroyed.

The apostle Peter is saying in this passage that salvation comes through faith in God's provision of Jesus. Just like the ark was God's provision in the time of Noah, God has made the ultimate provision for our sins through Jesus' death and resurrection. He is the one and only "ark of salvation." Peter is not saying that water baptism as we think of it saves you. Rather, he is making a correlation between the ark's ability to save Noah and his family and Jesus' ability to save anyone who comes to Him in faith ("an appeal to God for a good conscience" v. 21). Peter equated baptism with faith, and he explained that the "baptism" which does save us is our faith that we have in the Lord Jesus who is above all authorities and powers (v. 22b). The text uses the term "corresponding" (Greek "antitupos") in the first word of verse 21. Water baptism is the counterpart (corresponds) to the salvation that we as believers possess through faith in Jesus Christ and God's grace alone (Ephesians 2:8-9). During the time of Saint Peter, a person who expressed faith in the Lord Jesus obediently submitted to baptism (Acts 2:38). We can be joyful that God has provided Jesus as our "ark of salvation" in which we can enter through the means of faith alone (Ephesians 2:8-9). Although we are members of the church universal, the church doesn't save us, Jesus does.

We encourage you to learn more about the practice of baptism in the Bible by reading the **Going Deeper Section** as the end of this week's Mass Notes.

Introduction to the Gospel Reading:

The Gospel reading is from Saint Mark a few verses before that which we studied last week. This passage records Jesus' forty days of temptation in the wilderness (also found in Matthew 4:2). It is important to note that Jesus' temptation was all part of an ongoing story in the book of Mark that began with Jesus' baptism by John the Baptist and followed by Jesus starting His earthly ministry. Each of these components should be seen as Jesus' credentials for verifying His claim to be the Son

of God (Mark 1:1).

Gospel Reading:

12 Immediately the Spirit impelled Him to go out into the wilderness. 13 And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him. 14 Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, 15 and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." (Mark 1:12-15 NAS95)

Immediately after Jesus' baptism by John the Baptist, Jesus was compelled by God the Holy Spirit to go to the wilderness to be tempted by Satan. Although God knew that Jesus would successfully endure this trial of 40 days without food and in constant temptation by Satan, Jesus still had to complete the test in order to show to the world both His victory over temptation as well as his triumph over His human condition. Who can imagine going without food for 40 days in the desert? Saint Paul said the following about Jesus:

Philippians 2:6-8 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.

Jesus voluntarily emptied Himself of the independent use of His divine attributes. Although he was fully God, He was also fully human, and as such was subject to temptations that only a human can experience. Where the first Adam failed, we find in this passage that Jesus (the last Adam 1 Cor. 15:45) resisted the deceptive lies of the Enemy. This is all part of the testimony that Mark is gathering to persuade his audience that Jesus is worthy of our worship as God's Servant to bring the good news that salvation is accessible (at hand).

Undoubtedly Jesus' temptation went far beyond anything that any of us will ever experience. However, we can have hope that in light of Jesus' example, we too can persist in our temptations. Saint Paul said, "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it" (1 Corinthians 10:13).

Finally, Jesus' successful completion of the 40 days of temptation brought about the beginning of His earthly ministry and the unveiling of the "kingdom of God" (v. 15). By this time, John the Baptist had been arrested and Jesus took over his message to repent and believe in the Good News (v. 15).

What does this week's study mean for us today? God calls us to identify with Reverend Noah's message of faith and a call to action the same way He calls us to faith and action in our times. Jesus took over where Noah left off and called for people to examine their hearts by repenting of their sin

and trusting in His once for all sacrifice to take their transgressions away forever. As believers, we are vastly different from the "spirits in prison" who didn't believe in Noah's message and therefore perished in the Great Flood. Every time that we see a rainbow, whether it is in the sky or in the colors of a peacock, we can remember God's grace and faithfulness in granting us salvation through faith in Jesus Christ alone and not because of any of our good works. God has provided us with the power to resist temptation. We have Jesus' example that a person can resist through trusting in God's dynamic power, the Holy Spirit who lives inside of those who believe.

Reflection Questions

1. Although it's not directly stated in the Bible, I have always maintained that Noah hired workers to build the ark during this 120 year construction project. Additionally, I think that Noah ministered to the people during this time, both in the building of the ark and in ways in which are not told in the Bible. In what ways are you a "preacher of righteousness" in the various contexts in which God has placed you (work, home, school, etc.)?

2. How does Jesus' fulfillment of all righteousness (even in resisting temptation) give you hope in the midst of your own journey? List one particular area in which you have recently been tempted. In what ways can you identify with Jesus' temptation in the wilderness? How does the application of 1 Corinthians 10:13 empower you to resist?

"No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it" (1 Corinthians 10:13).

Going Deeper: Biblical Teaching about Baptism

What does the Bible teach about baptism? Throughout the ages the church's understanding and practice of baptism has developed. The following information is not meant to disparage any particular church's teaching on the subject, but to provide the biblical foundation from which the practice evolved.

The word translated "baptism" from the original is "baptizo" which means to immerse or submerge. The practice of baptism is very Jewish in that the Jews were familiar with ceremonial cleansings in a bath known as the "mikvah." It was in such a mikvah in which Bathsheba was cleansing after her time of the month when King David spied upon her. A popular myth is that Baptism was also a means

in the Old Testament of confirming the reception of a Jewish Proselyte, although this practice is found nowhere in the Bible. Nobody in the Bible was ever baptized into the Jewish community. This came about only through the prescriptions of the Law, and especially by circumcision (Exodus 12:48-49). The Jewish practices of ritual cleansing are, however, mentioned as an elementary doctrine by the author of Hebrews (Hebrews 6:2), one that is emblematic of the purity in which God requires of worshippers. We know from the Bible that a ritual cleansing of the body in a mikvah or any other type of bath, be it sprinkling, immersion, or pouring, cannot remove the **spiritual** dirt from anyone (1 Peter 3:21). The Scripture says that only God can forgive sin (Mark 2:7, Ephesians 2:8-9, and especially Luke 5:23-24).

John the Baptist initiated the practice of baptism, although his was a baptism of repentance. Saint Mark said, "John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins" (Mark 1:4). This "baptism of repentance" signified the participant's testimony of their personal repentance of their sin, meaning they had a change of mind and agreed with God that they had sinned and they desired to follow a new direction in their lives. In the case of John's baptism, we see the believer's response to their need of repentance is to immediately submit to immersion in water as a public, outward expression of the inward change they had experienced in their hearts after hearing John's preaching. Jesus took over where John the Baptist left off and continued this baptism of repentance. It wasn't until the Book of Acts that we find the disciples teaching a different kind of water baptism.

In order to understand the transition brought about in the practice of baptism in the Book of Acts, we must first understand that this Book is itself one of transitions. The first transition was that of Jesus to heaven when he left His disciples in charge of continuing His ministry. As the disciples were all gathered with Jesus they watched Him ascend into the clouds with the promise to "come again in like manner" (Acts 1:11). The next big transition was when the disciples gathered to await the promised Holy Spirit on Pentecost. On that day they received a baptism of a different type, the baptism of the Holy Spirit. Finally, we see an interesting exchange that occurred between Paul and a group of disciples in Ephesus:

Acts 19:1-5 NAS95 1 It happened that while Apollos was at Corinth, Paul passed through the upper country and came to Ephesus, and found some disciples. 2 He said to them, "Did you receive the Holy Spirit when you believed?" And they said to him, "No, we have not even heard whether there is a Holy Spirit." 3 And he said, "Into what then were you baptized?" And they said, "Into John's baptism." 4 Paul said, "John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus." 5 When they heard this, they were baptized ***in the name of the Lord Jesus*** *(emphasis added).*

John's baptism was qualitatively different as it was a baptism of repentance; whereas the baptism performed in the Book of Acts and hereafter is 1) a baptism in the name of the Lord Jesus (v. 5), 2)

tied to the personal reception of the Holy Spirit, and 3) still contains the element of repentance, but also includes the recognition of Christ's resurrection power in living the Christian life. These elements are all tied together, creating a complex conglomeration of multiple dimensions of saving faith: repentance, believing in Jesus Christ, and receiving of the Holy Spirit from God. We find this in the Second Chapter of Acts during Peter's address to a large group of devout Jews in Jerusalem (Acts 2:5) on the Day of Pentecost:

Acts 2:37-41 NAS95 37 Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" 38 Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. 39 "For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself." 40 And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!" 41 So then, those who had received his word were baptized; and that day there were added about three thousand souls.

Here we see the instantaneous response of the people who repented of their sin, believed in Jesus "for the forgiveness of their sin" (v. 38b), received the Holy Spirit (v. 38c), and submitted to immersion as a public profession of their newfound belief. Baptism was for them a means of identifying with the death of Jesus by immersing themselves in the water, and then rising to a newness of life upon coming out. This ceremonial practice would have knit well with their previous Jewish religious practices. Baptism is Jewish, it was given to us by the Jew John the Baptist, practiced by Jewish Jesus, brought into its final form by Jewish Peter, and immortalized by the Pharisaical Jew, Paul.

Another case in Acts is descriptive of the later application of these same proscriptive principles:

Acts 8:26-40 NAS95 26 But an angel of the Lord spoke to Philip saying, "Get up and go south to the road that descends from Jerusalem to Gaza." (This is a desert road.) 27 So he got up and went; and there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship, 28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah. 29 Then the Spirit said to Philip, "Go up and join this chariot." 30 Philip ran up and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?" 31 And he said, "Well, how could I, unless someone guides me?" And he invited Philip to come up and sit with him. 32 Now the passage of Scripture which he was reading was this: "HE WAS LED AS A SHEEP TO SLAUGHTER; AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE DOES NOT OPEN HIS MOUTH. 33 "IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY; WHO WILL RELATE HIS GENERATION? FOR HIS LIFE IS REMOVED FROM THE EARTH." 34 The eunuch answered Philip and said, "Please tell me, of whom

*does the prophet say this? Of himself or of someone else?" 35 Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him. 36 As they went along the road they came to some water; and the eunuch *said, "Look! Water! What prevents me from being baptized?" 37 And Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God." 38 And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him. 39 When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing. 40 But Philip found himself at Azotus, and as he passed through he kept preaching the gospel to all the cities until he came to Caesarea.*

In the story of Philip and the Jewish Ethiopian "eunuch" (one who voluntarily submitted to castration for the purpose of serving among a king's harem), we see the progression of events as they played out in the life of this royal official who was returning from Jerusalem where he had been worshiping.

1. The man read the Word of God,
2. He understood the Word of God and believed it (Philip was obedient to the Holy Spirit in answering the call to explain it to him),
3. He publicly expressed his faith (to Philip),
4. He was baptized as soon as it was practically possible.

In baptism a person symbolically expresses their death to their former way of life and their birth in the newness of life as a believer in the Lord Jesus. Through it, believers identify with Jesus' death, burial, and resurrection from the dead. One commentator put it this way. "Immersion = Death. Submersion = Burial (the ratification of death). Emergence = Resurrection." Saint Paul said:

4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. 5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection (Romans 6:4-5 NAS95).

Regardless of how the practice of baptism has developed in the church, and God has granted liberty to them to make this determination, the biblical teaching is straightforward as to the meaning.

Mass-Study-Notes-for-Sunday_02-18-2018.pdfDownload

Sunday Mass Study Notes for Sunday, 02-11-2018



Welcome back to the Sunday Mass notes. This week we open with the first reading from Leviticus in which we see the procedure for dealing with the skin disease of leprosy. While this may not seem like a random passage to read, it becomes an important back drop for the New Testament and Gospel reading where we learn that whole-hearted obedience to which Jesus calls His followers.

Introduction to the First Reading:

The first reading is from the Book of Leviticus, this provides some insight into the incident between Jesus and a man afflicted with leprosy that we will see later in the Gospel lesson.

First Reading:

(Leviticus 13:1-2) 1 Then the LORD spoke to Moses and to Aaron, saying, 2 "When a man has on the skin of his body a swelling or a scab or a bright spot, and it becomes an infection of leprosy on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests.

(Leviticus 13:44-46) 44 he is a leprous man, he is unclean. The priest shall surely pronounce him unclean; his infection is on his head. 45 "As for the leper who has the infection, his clothes shall be torn, and the hair of his head shall be uncovered, and he shall cover his mustache and cry, 'Unclean! Unclean!' 46 "He shall remain unclean all the days during which he has the infection; he is unclean. He shall live alone; his dwelling shall be outside the camp.

The Old Testament law gave specific regulations for the well-being of a community. One such regulation was that of infectious diseases. The disease of leprosy was could devastate a community, so God gave them instructions on how to deal with this problem. The person who had leprosy had to be inspected by the priest and separate himself from the rest of the people. This would be a dire diagnosis. The law also provided instructions for what a leprous person would do if they became healed. They must present themselves to the priest and offer a sacrifice (Lev. 14:1-32). This information will be important as we move toward the Gospel, since Jesus healed a man of leprosy. The priests would have had to dig out their law books to put this into practice, since being healed of leprosy was uncommon until Jesus came onto the scene.

Introduction to the Second Reading:

The second reading is from Saint Paul's First Letter to the Corinthians. In the context of this passage, Saint Paul addresses many issues that were perplexing the new believers in Corinth who had to make many decisions in a pagan culture. One of the decisions had to do with eating food that had been previously sacrificed to idols (1 Cor. 10:18-19). He says that the food does not inherently have anything sacrilegious about it, but one's motive was really the determining factor in all decisions for a godly life.

Second Reading:

(1 Corinthians 10:31 – 11:1) 31 Whether, then, you eat or drink or whatever you do, do all to the glory of God. 32 Give no offense either to Jews or to Greeks or to the church of God; 33 just as I also please all men in all things, not seeking my own profit but the profit of the many, so that they may be saved. 1 Be imitators of me, just as I also am of Christ.

Paul teaches that the underlying motive of the heart needs to be God's glory, no matter what we do. It's hard for us to imagine how eating or drinking can even have religious connotations, but he affirms that all of life can be sacred if done with God and His glory in mind. Part of God's glory is when we surrender our wants and demands in order to bring others to know Him. Paul laid down his Jewish food purity laws to reach the Gentiles living in a pagan culture. We may not have this same backdrop, but we can still be challenged by this to consider how our lives lived for God can be useful for ministering to others who are different than us. That is how we can imitate Paul and so imitate Christ.

An example of this very thing happened a few summers ago when we were in France on a cultural

discovery trip for our local college. After church, we were invited over for a very culturally French tradition called "aperitif." This tradition is a rare invitation to foreigners, so we felt honored to be invited to a French person's home, and were glad that the students did not come along. We were not normally used to imbibing in strong drink in the middle of the day, especially right after church. We drank and enjoyed their hospitality with a clear conscience because of Paul's teaching. We were building bridges with people who needed to see the light of Christ in our lives and we met them on their turf for God's glory.

Introduction to the Gospel Reading:

The Gospel lesson is from Mark Chapter one which continues from last week. The context is the beginning of Jesus' earthly ministry in his adopted home town of Capernaum, where He first met Saint Peter. From there He left and went to a secluded place to pray where Simon and his companions began looking for Him (Mark 1:35-36). Next, Jesus traveled to another city (see Luke 5:12) and continued His miraculous healing ministry there.

Gospel Reading:

*(Mark 1:40-45) 40 And a leper came to Jesus, beseeching Him and falling on his knees before Him, and saying, "If You are willing, You can make me clean." 41 Moved with compassion, Jesus stretched out His hand and touched him, and *said to him, "I am willing; be cleansed." 42 Immediately the leprosy left him and he was cleansed. 43 And He sternly warned him and immediately sent him away, 44 and He said to him, "See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, as a testimony to them." 45 But he went out and began to proclaim it freely and to spread the news around, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere.*

We see in this story the fulfillment of the Old Testament passage on leprosy we studied in the first reading. In those days there was no known cure for leprosy so you can imagine the desperation of anyone afflicted with the awful, skin eating disease. Several insights can be observed from this interaction. First, the leper knew he had a problem that he couldn't fix on his own. Second, he came humbly to Jesus, falling on his knees and asking him for healing. Even this early on in Jesus' ministry the man knew that Jesus offered a potential cure for his disease. Third, we see that Jesus had compassion on this desperate man and was willing to heal him. Fourth, in all probability the priests had never in all of Jewish history ever had the need to exercise the provisions in the Law for the confirmation of a leper's healing. Jesus instructed the man to go to the priest as commanded in the Law of Moses (v. 44). Mark may have included this interaction in order to confirm the evidence that Jesus was the promised Messiah, fulfilling the Law and the Prophets.

Unfortunately, the man failed to follow Jesus' order to not proclaim the source of his healing, but

rather went and widely spread the news about this miraculous event. This story set the tone for Jesus' subsequent ministry in which throngs of people came to him for healing but at the same time neglected the weightier matters of the heart (Matthew 23:23).

What does this mean for us today? Like the leprous man, we too can be tempted to turn to God in times of crisis to heal our temporal circumstances, without being willing to completely follow Him in trusting obedience. It is easy for us to think we know better than Jesus in other matters of our lives that don't seem to be so desperate or even "spiritual." But as we saw in 1 Cor. 10:31, everything can be considered spiritual and done for God's glory. Having a trusting obedience is what glorifies God. In Luke's Gospel we find a circumstance where Jesus healed ten lepers, but only one of them returned to Jesus and thanked Him (Luke 17:11-19). Although God stands ready to help deliver us from our temporary circumstance, we need to be willing to look beyond them to see what God could be doing through them, so that He can be glorified in our lives.

When I was a teenager, I used to go out and party with my friends, and then drag myself to Mass the next morning. This type of compartmentalization was a subtle way for me to justify doing my own thing and still trying to be in good with God. I felt that by going to Mass I was earning points with Him to make up for the bad things that I did. Since then, I've come to understand that Jesus calls us to live an integrated life. I realized that I could not live an obedient life without God's help. I came to Jesus like the leper and fell on my knees and asked Jesus to heal me of the corruption and discontinuity within my own heart. He was willing, just as with the leprous man. When we come to Him and ask Him to save us, He gives us His Spirit to help us live a unified life (John 14:16). We don't have to end up like the leprous man, who merely used Jesus to get his way. Instead, we can surrender to God and let Him have His way in and through us. This is the way of Christianity.

Reflection Questions

1. In what ways can you relate to my story of how I lived during my teenage years? Are there still ways you are tempted to live a "compartmentalized" faith? What are the root issues that need to be confronted and confessed to Jesus, our one mediator (1 Tim. 2:5)?

2. How can you see your life choices fall under the umbrella of God's glory? We may not be able to do "spiritual" things all day, but if we are surrendered to God, everything we do can be spiritual and give Him glory. Are there ways that you can have this mindset at your job, in your family responsibilities and even as you interact with people who are different from you? How might your week look different if you sacrificed your preferences to serve others so that others might see Christ in you?

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Mass-Study-Notes-for-Sunday_02-11-2018.pdfDownload

Sunday Mass Study Notes for Sunday, 02-04-2018



Welcome back to the Sunday Mass notes. This week we open with the first reading from the Old Testament Book of Job where we see Job's cry to God about the futility and brevity of life. Although his ancient message is somber it provides us with tremendous wisdom in our day. Then we move to the second reading from First Corinthians and close with the Gospel lesson from Saint Mark that continues from last week.

Introduction to the First Reading:

The first reading is from the Book of Job that recorded events which happened during the Patriarchal Period (the time of Abraham, Isaac, and Jacob). This Book records a story about a man named Job who was a victim of an invisible spiritual battle with Satan. Job was a godly man that God has blessed with a large family as well as many material possessions (Job 1:1-3). At some point Satan

approached God and told Him that if He removed these blessings from him that Job would curse Him. God allowed Satan's challenge, yet after his family and possessions were taken from him he still praised God (Job 1:20-11). Next, Satan approached God and told him that if his good health were taken away from him that this would cause him to curse God. God then allowed Satan to bring about "sore boils from the sole of his foot to the crown of his head" (Job 2:7). Even though Job's wife urged him to "curse God and die" (Job 2:7), Job persisted in his reverence of God and went about scraping his wounds with a potsherd (2:8). The next scenes alternate between Job's lament to God (Job 3), the false wisdom of his friends (Job 4 – 5), his response to his friends (Job 6), and then the section of today's reading in which he again cries out to God. Job's friend Eliphaz was the first to speak and incorrectly made the case that people who are innocent do not suffer. Job's response was to tell Eliphaz and the others gathered with him, "For the despairing man there should be kindness from his friend; So that he does not forsake the fear of the Almighty" (Job 6:17). Second, he said, "My brothers have acted deceitfully like a wadi, Like the torrents of wadis which vanish" (6:17) and he continued in this same vain in the subsequent verses. Even during this time of terrible affliction Job affirmed the just nature of God, saying "But as for me, I would seek God, And I would place my cause before God; Who does great and unsearchable things, Wonders without number" (Job 5:8-9). We pick up in Chapter 7 with today's reading, noting the previously mentioned condition of Job's skin that appears in verse 5.

First Reading:

1 "Is not man forced to labor on earth, And are not his days like the days of a hired man? 2 As a slave who pants for the shade, And as a hired man who eagerly waits for his wages, 3 So am I allotted months of vanity, And nights of trouble are appointed me. 4 When I lie down I say, 'When shall I arise?' But the night continues, And I am continually tossing until dawn. 5 My flesh is clothed with worms and a crust of dirt, My skin hardens and runs. 6 My days are swifter than a weaver's shuttle, And come to an end without hope. 7 Remember that my life is but breath; My eye will not again see good." (Job 7:1-7)

Job lamented to God that his days were in vain, and no better than those of a bond servant (vv. 1 – 2). Even when he attempted to rest at night even this solstice was taken from him (v. 5), probably in part because of his painful sores (v. 5). The reading culminates with wisdom in verse 7 where Job observed that his "life is but breath" and because he had lost hope (v. 6) he felt that his "eye will not again see good" (v 7b). It is because of verses like this that this Book of the Bible is categorized as a Book of wisdom. Job is wise to understand that in the large scope of the world, his life is short and that when a person loses hope they have nothing good to look forward to. In reality Job should have hoped that God would resupply his wealth. If you read ahead you know how the story ends with God restoring to Job two times that of what he had before (Job 42:10), along with seven new sons and three daughters. The double portion of children were evidently granted to him because if you think about it the first portion of his family was already awaiting for Job to join them in heaven.

What does the reading mean to us today? First, we must recognize as did Job that our lives are but a vapor (James 4:14). We must make the most of our service to God regardless of our circumstances during the brief time that He has granted to us. Whether we receive physical blessings from God and regardless of our health, we are still called to glorify the Lord Jesus in our hearts. Second, there is a true, unseen spiritual battle that rages on around us. Saint Peter said, "Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour" (1 Peter 5:8). Saint Paul urged Christians to "Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil" (Ephesians 6:11). Even though Job never knew the cause of his tumultuous trials, we can learn from this Book that when we experience trials they may arise from a spiritual source.

A third point is that we are to be on alert for the false doctrine presented by Eliphaz that the innocent do not suffer. The innocent most certainly do suffer, and this is to serve God's purposes. Job, himself an example of an innocent man suffering, had a very humble spirit who even after he was afflicted he still maintained his integrity before God. In contrast, Job's friend Eliphaz sat with him and attempted to show his superiority over Job by proclaiming Job's guilt because he knew that somehow innocent people couldn't suffer. If the innocent cannot suffer, he mused, then Job must not be innocent! The best example of the innocent suffering is the Lord Jesus Himself. In general, all of humanity is far from innocent, because "all have sinned and fallen short of the glory of God "Romans 3:23). However, regardless of our perception of our own level of innocence, suffering is allowed by God as a supreme mystery in order to bring about His perfect will in our lives.

Finally, we see from the text that spiritual warfare can result in both physical illness as well as the manifestation of psychological illness and suffering. Although Job was not aware of either the cause of his physical loss or bodily affliction, both were from a spiritual cause – Satan himself. Finally, we are called to live humbly as servants and see ourselves as no better than common day laborers or bondservants in the ancient world. Again, we see the example of the Lord Jesus who came not to be served but to serve (Mark 10:45).

Introduction to the Second Reading:

The second reading is from Saint Paul's First Letter to the Corinthians. The context is Paul's teaching on the calling for believers to follow his pattern of self-denial and service to the Lord. Paul is providing a defense of his ministry during which he mostly provided for his own means even though as a ministry worker he was due wages in this position (1 Corinthians 9:9). Paul paid his own way through his tent making business (Acts 18:3). "Tentmaking" is a term that has arisen since then which refers to a minister that makes a living off a different occupation while at the same time working as a minister without a salary from that position. *Note: We have included all of the intervening verses between verses 16 and 23 in order to provide the full meaning and context.*

Second Reading:

16 For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel. 17 For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me. 18 What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel. 19 For though I am free from all men, I have made myself a slave to all, so that I may win more. 20 To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; 21 to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. 22 To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. 23 I do all things for the sake of the gospel, so that I may become a fellow partaker of it. (1 Corinthians 9:16-23)

Paul said that the reward for his ministry wasn't money but the privilege of preaching the Gospel without financial support (v. 18). Paul said that he willfully set aside his right to be paid as a minister and therefore became "enslaved" to this form of "tentmaking" ministry in order to remove any possible offence that anyone might have in him being paid (v. 19). Second, Paul forced himself to confirm to the Jewish customs within biblical limits, without being bound to the Law (vv. 19 – 21). He became as a Jew to win the Jews, and continued this principle by becoming as a weak person to win the weak person (v. 22).

If we look back and compare these passages with what we learned from the first reading, Paul had a godly attitude towards winning others to the Lord Jesus Christ, much in the same way that Job had a humble way of responding to his friends as well as to God during his affliction. Had Job's friends acted to become weak in order to win the weak, they would have been commended by God instead of cursed (Job 42:7).

Introduction to the Gospel Reading:

The Gospel lesson is from Mark Chapter one which continues from last week. The context is Jesus teaching in the synagogue in Capernaum, a fishing village on the north side of the Sea of Galilee, and the home of Saint Peter.

Gospel Reading:

29 And immediately after they came out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 Now Simon's mother-in-law was lying sick with a fever; and immediately they spoke to Jesus about her. 31 And He came to her and raised her up, taking her by the hand, and the fever left her, and she waited on them. 32 When evening came, after the sun had set, they began bringing to Him all who were ill and those who were demon-possessed. 33 And the whole city had gathered at the door. 34 And He healed many who were ill with various diseases, and

cast out many demons; and He was not permitting the demons to speak, because they knew who He was. 35 In the early morning, while it was still dark, Jesus got up, left the house, and went away to a secluded place, and was praying there. 36 Simon and his companions searched for Him; 37 they found Him, and said to Him, "Everyone is looking for You." 38 He said to them, "Let us go somewhere else to the towns nearby, so that I may preach there also; for that is what I came for." 39 And He went into their synagogues throughout all Galilee, preaching and casting out the demons. (Mark 1:29-39)

Several points arise from the text. First, even this early on in His earthly ministry the Lord Jesus has the power to heal the sick. His healing of Peter's mother was in fact so complete that upon her being raised up from her sick bed she immediately began to serve them (v. 31). Jesus fame became evident because after the Sabbath day had concluded the people brought those sick or possessed by demons to be healed even at night (v. 33 – 34). This continued throughout the night and Peter's home became a regular hospital for those afflicted both physically as well as spiritually. Second, in a related point, Jesus' ministry was the occasion of an intense spiritual war that brought about both spiritual suffering and outright demonization of the people. The text doesn't say whether the cause of Peter's mom's affliction was spiritual, but regardless the outcome of Jesus' healing of her was for the glory of God. This is the same theme that we saw in the first reading with God allowing Job's suffering for the ultimate glory of Himself. This was also the case in the second reading with Paul suffering in being a tentmaker working without financial support for his ministry in order to remove any stumbling stones in the way of potential believers. In both cases God allowed suffering for the purpose of expressing His glory.

A final point in the reading is Jesus conscious and intentional prayer ministry before God. Even after spending much of the night healing people in the vicinity of Peter's home, early in the morning while it was still dark Jesus set out to find an isolated place at which to pray (v. 35). Jesus made it a habit throughout His ministry to seek an isolated place at which to pray. By means of application, if Jesus felt that prayer was at least as important of a ministry as was his divine healing, how much more important should prayer be in our lives as a source or our own divine power in our lives and for the intercession of others?

Reflection Questions

1. With what are you being tempted? Write down a list of one or two things (and then destroy it!).

We suggest starting this week with a conscious effort to remember that this world is under the control of dark, spiritual forces until it is delivered back into the hands of Jesus as His Second Coming. We are to "Put on the full armor of God, so that you will be able to stand firm against the

schemes of the devil" (Ephesians 6:11). Putting on the armor of God means a variety of things, but foremost it is both knowing and holding to the promises of God that we find in the Bible. One such promise is that "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it" (1Corinthians 10:13).

2. In the second reading we read that Paul said, "21 to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. 22 To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. 23 I do all things for the sake of the gospel, so that I may become a fellow partaker of it" (1 Corinthians 9:21-23).

Think about the application of this verse in your own life and complete the sentence below.

I will become as _____ in order that I may win _____ to the Lord Jesus Christ.

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Sunday Mass Study Notes for Sunday, 01-28-2018

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Welcome back to the Sunday Mass notes. . This week we open with the first reading from the Book of Deuteronomy in which we study a prophecy about the coming Messiah that was fulfilled by Jesus Christ. Then we move to the second reading from First Corinthians where we study Saint Paul's teaching on marriage of Christians. Finally, we return to the Book of Mark for the Gospel lesson where we see Jesus heal a demon-possessed man.

Introduction to the First Reading:

The first reading is from the Book of Deuteronomy. At this point in history, the people of God (the Hebrews) were entering the Promised Land after 400 years of slavery in Egypt. They were in need of structure and direction, so that their new life in the Promised Land would be fruitful and safe. It had been many generations since this people group had been able to make their own decisions and govern themselves. Therefore, God gave them a strong leader called Moses and some thorough instructions, recorded here in the book of Deuteronomy. This Book primarily records the giving of the Law to Moses on Mount Sinai. There are several big ideas behind God's giving of the Law. First, the Law established a new covenant with the Hebrew people called the Mosaic Covenant. This Covenant between God and the Hebrew people included promises that were conditional in nature. The Mosaic Covenant consisted of ordinances which included moral laws, civil laws, and ceremonial laws for God's chosen people, the Jews. The Law also expanded the already existing promises granted by God in the Abrahamic Covenant into a new covenant referred to as the Palestinian Covenant. Although the promises made in this Covenant were unconditional, the Jewish people will not fully obtain them until the Lord Jesus returns to rule and reign on the earth. A second aspect of God's giving of the Law provided a means for God to hold people judicially accountable when they

break the law. Saint Paul explained this in Romans Chapter 4 by saying, "when there is no law there is no transgression" (Romans 4:15). Finally, since Moses was himself a prophet, the Law also included prophecy, as we will read about in the first reading as follows below. *Note: We have included the last two verses in Chapter 18 that were omitted from the reading in order to provide the full meaning and context.*

First Reading:

15 "The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. 16 This is according to all that you asked of the LORD your God in Horeb on the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, let me not see this great fire anymore, or I will die.' 17 The LORD said to me, 'They have spoken well. 18 I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. 19 It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him. 20 But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die.' 21 "You may say in your heart, 'How will we know the word which the LORD has not spoken?' 22 "When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him." (Deuteronomy 18:15-22)

As the Hebrew people were on the brink of newfound freedoms, this passage guided them so that they would discerning of those who claimed to speak for God. The reading pointed out several things. First, God promised to Moses that He would raise up a Prophet like himself (v. 17) and provided stern words about the importance of listening to the future Prophet. God warned that there is accountability for failing to listen to the true Prophet (v. 10 "require it of him"). Second, in verse 21 God also provided a test for any person that claimed to be a prophet. If a person claims to be a prophet, they must not speak on behalf of a false god and whatever they say must come true. If the self-proclaimed prophet fails either of these two tests, he must be put to death.

The Old Testament is full of prophecies from God-ordained prophets who spoke on behalf of God and called people back to their covenant relationship with God. We know from the New Testament that the final Prophet whom Moses predicted in verse 15 was none other than Jesus Christ Himself. The proof for this fact is found in three places in the New Testament, once in the Gospel of John and twice in the Book of Acts. Nathaniel said in John's Gospel, "We have found Him of whom Moses in the Law and also the Prophets wrote–Jesus of Nazareth, the son of Joseph" (John 1:45). Peter quoted Deuteronomy 18:15 in Acts 3:22, and Stephen in his famous speech he made just before being martyred said about Jesus, "This is the Moses who said to the sons of Israel, 'GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN" (Acts 7:37).

Let's discuss briefly the importance of recognizing false prophets in our own day through the application of the prophetic test given in Deuteronomy 18. First, the New Testament authors warned about the coming of false prophets. John said, "Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world" (1 John 4:1). 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). If false prophets will abound, how are we to respond to these false prophets? We have a story in Acts 17 that illustrates the answer to this question. It says: "Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true" (Acts 17:11).

Paul was so bold in another letter as to say that even if he came back to them and changed the message of the Gospel or they had a special appearance from an angel, not even that should persuade them from the sure foundation that was already laid. He said, "But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!" (Galatians 1:8-9).Therefore, our response is very clear. We must be diligent to study God's Word so that we can test what people are saying and discern whether they are a true prophet (speaking the Word of God) or whether they are a false prophet (speaking presumptuously). These are strong words, but as we study God's Word we will be able to reject false teaching when we encounter it.

Introduction to the Second Reading:

The second reading is from Saint Paul's First Letter to the Corinthians. The context is Paul's teaching on the value of a person's singleness during this period in the church when it was undergoing explosive growth and at the same time, persecution – especially from the Jews. These verses have often been used to elevate singleness over marriage. But as you understand the context of unbearable famine and persecution for the church, we see that Paul was putting a temporary moratorium on weddings, in order to help them endure the unusual circumstances that these believers were facing. *Note: Verses 36 – 38 were included in order to provide the full meaning and context.*

Second Reading:

32 But I want you to be free from concern. One who is unmarried is concerned about the things of the Lord, how he may please the Lord; 33 but one who is married is concerned about the things of the world, how he may please his wife, 34 and his interests are divided. The woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in body and spirit; but one who is married is concerned about the things of the world, how she may

please her husband. 35 This I say for your own benefit; not to put a restraint upon you, but to promote what is appropriate and to secure undistracted devotion to the Lord. 36 But if any man thinks that he is acting unbecomingly toward his virgin daughter, if she is past her youth, and if it must be so, let him do what he wishes, he does not sin; let her marry. 37 But he who stands firm in his heart, being under no constraint, but has authority over his own will, and has decided this in his own heart, to keep his own virgin daughter, he will do well. 38 So then both he who gives his own virgin daughter in marriage does well, and he who does not give her in marriage will do better. (1 Corinthians 7:32-38)

The fact that the Old Testament and other places in the New Testament affirm the beauty and value of marriage needs to give perspective to the interpretation of this passage. For example, Paul recommended that young widows remarry (1 Timothy 5:11-15) and Jesus Himself affirmed the Old Testament teaching that a man shall leave his father and mother to be united to his wife (Matthew 19:5). In the present crisis (mentioned in 1 Cor. 7:26), Paul was giving them apostolic teaching that applied wisdom to their dire situation. First, Paul said that if a person is single they can be wholly dedicated to the service of the Lord, whereas a married person is also concerned with the affairs of their mate and family (vv. 32). In times of persecution and famine, it is much easier to be single than married. The simplicity of life when one is in survival mode is complicated when a spouse and children are brought into the picture and their vulnerabilities can be exploited by persecutors. Second, he said that if a person desired to marry that there was nothing wrong with their desire (v. 35). What he was saying was that at this time in the church it was strongly advantageous for a person engaging in ministry to remain single, like he was. This is the path that Jesus and others in the New Testament chose, including Saint Paul. Finally, Paul said that fathers should not unduly guard their daughters in such a way as to prevent them from fulfilling their desires to marry (vv. 36 – 38). During that cultural context, the father's approval of the marriage meant everything. This is of course still the case in many cultures in the world.

What does this mean for today? Since the rest of the counsel of Scripture affirms the sanctity of marriage, we must not look at marriage as a better or worse state of affairs. There are advantages and disadvantages to both singleness and marriage. If you are single, you currently have the gift of singleness (1 Cor. 7:7). If you are married, you have the gift of marriage. Will you let God use either state of affairs to further His work in your life?

Introduction to the Gospel Reading:

The Gospel lesson is from Mark Chapter one which continues from last week. Here we find Jesus in His adopted hometown of Capernaum, the home of Peter where He called His first disciples among the fishermen in this lakeside village.

Gospel Reading:

21 They went into Capernaum; and immediately on the Sabbath He entered the synagogue and began to teach. 22 They were amazed at His teaching; for He was teaching them as one having authority, and not as the scribes. 23 Just then there was a man in their synagogue with an unclean spirit; and he cried out, 24 saying, "What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are–the Holy One of God!" 25 And Jesus rebuked him, saying, "Be quiet, and come out of him!" 26 Throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him. 27 They were all amazed, so that they debated among themselves, saying, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him." 28 Immediately the news about Him spread everywhere into all the surrounding district of Galilee. (Mark 1:21-28)

Several points arise from the text. First, early on in His ministry Jesus is widely accepted in the synagogue in Capernaum as a rabbi, or teacher. The text says, "He entered the synagogue and began to teach. They were amazed at His teaching; for He was teaching them as one having authority, and not as the scribes" (vv. 21b – 22). This is an extremely important point because later on when the religious leaders began contesting His teaching they pointed out that He was just a carpenter from Nazareth. They said, "Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?" And they took offense at Him" (Mark 6:3). This hearkens us back to the passage from Deuteronomy, which gave a prophecy about a great Prophet and criteria for discerning whether someone was speaking on behalf of God. Jesus passed the tests (and then some), but the religious leaders failed to hold up their end of the bargain. They refused to listen to the words of the Prophet and will have to stand to give an account for their rejection of God's Messiah. Jesus spoke with authority because He was The Authority!

A second important point from the text is what the demonic spirit within the man in the synagogue said about Jesus. The demon recognized Jesus as being from Nazareth and the "Holy One of God" meaning Messiah (v. 24). Although the Jewish leaders rejected Jesus as Messiah, the demonic spirit was compelled to testify as to His identity. One day, "every knee will bow and tongue confess that Jesus Christ is Lord to the glory of the Father" (Philippians 2:10-11). Finally, God used the testimony of the demonic spirit in order to further the spread of the Gospel (vv. 27 – 28). Each one of us will have to decide how to respond to the authority of Jesus. Will we reject His authority or surrender to it?

As believers, we too can speak with the authority of God, following Jesus' example and being filled with His Words. Anytime we recite Scripture we possess the authority of God and have power within the range allowed by God's sovereignty to unset spiritual darkness. Keep this in mind the next time you encounter spiritual darkness including false teaching. You can apply the test for a true prophet that we learned about from Deuteronomy, as well as speak the truth from the words of Scripture into confusing and dark issues. Although we may not have all of the well-reasoned answers to spiritual skeptics, if we know the Word of God we can respond with God's authority simply by applying the truth of Scripture to each encounter.

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This week one of my relatives is being forced to take a hard stand at her school. Her coach has decided to get around the rules regarding the frequency of athletic practice allowed for this particular conference by scheduling "open gym" periods with the team. In theory, these events are optional but in reality, any player missing one of the open gym periods would be in jeopardy of harming their standing on the team. This particular team player has decided to abide by the rule and miss this informal practice session in order to satisfy the calling that God has placed upon her heart to be obedient to Him. Although our study of the Word of God can sometimes be rather abstract in terms of application in our daily lives, in this case it became clear to this person from God's teaching that they needed to take a stand. Is there anything in the Bible study lesson this week that caused a "prick in your heart" about which you need to take a stand for God? In what areas in your life have you been exposed to false teachings and need to exclaim that these sources are accursed?

Reflection Questions

1. Think about some of the concepts covered in this week's Bible reading:

    - Being discerning about who I listen to and rejecting false teaching
    - Being obedient to true teaching (that lines up with Scripture)
    - Being wise about how I think about marriage and singleness
    - Surrendering to Jesus' authority
    - Standing up to misuse of authority by using Scripture as my authority

Which of the above concepts do you need help in? Talk to God in prayer about how you would like for Him to be at work in this area.

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