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

Sunday Mass Study Notes for Lectionary 34: 03-22-2026



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

Introduction to the First Reading:
The first reading is from the Prophet Ezekiel, Chapter 37. Here, Ezekiel was given a prophecy concerning the future restoration of the Nation of Israel. This was one of a series of visions that God gave to Ezekiel the night before the messenger came to him with the news that Jerusalem had been destroyed (Ezekiel 21). Later in the Gospel lesson, we will see how Jesus made a tiny down payment on this promised restoration of Israel through the raising of Lazarus. As we study the text, it's important to be diligent in distinguishing between God's promises to Israel and those made to the people of God as a whole. Saint Paul explains God's future plan for Israel in Romans Chapter 11. It's also important to recognize that portions of the prophecy have already been fulfilled by the time we read this, and that others remain to be fulfilled, both for Israel and the Church. Though the Gentiles have been "ingrafted" into God's kingdom (Romans 11:17), they are distinct from His Chosen People, the Jews. Read the text, noting that we included the first eleven verses for context, as our

readers note that we are prone to doing!

First Reading:

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

God promised to restore spiritually dead Israel to life by sending His Holy Spirit (v. 14). We can say this prophecy was at least partially fulfilled in several events, but the final fulfillment will not occur until Daniel's fortieth Week in the end times. First, it was partially fulfilled during the Old Testament, when the Jews returned from Babylonian exile and rebuilt the temple in Jerusalem. Second, the prophecy was partially fulfilled when Jesus Himself entered the temple (Mark 11:15). Third, the prophecy was partially fulfilled after Jesus' death and immediate entrance into heaven. We read from the Gospel of Saint Matthew:

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

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

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

Taking into consideration the whole council of Scripture, the verses in Ezekiel and all the other verses together indicate that not only will Israel experience a spiritual awakening in the future, but they, along with all the believers in God the Messiah, will also experience a physical resurrection. Regarding the Nation of Israel, Ezekiel indicated that God would complete His divine plan through a future restoration of the nation of Israel. What form this will take, and whether the current regathering already underway will mature into the final embodiment of what God has predicted, are unknown.

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

The importance of the resurrection prophesied in Ezekiel is multidimensional. For one, it shows

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

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

Second Reading:

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

Paul encouraged the Roman believers by telling them that they have not lived in the flesh since (and if) the Holy Spirit of Christ lives in them (v. 9). He said that those "in the flesh," meaning those on the broad road of destruction (Matthew 7:13), cannot please God, no matter how hard they try. In contrast, since the believer is born from above (John 3:3), the Holy Spirit gives them spiritual life at the present time and in the future will give them eternal, physical life (v. 11). Paul said about the latter, "He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you" (v. 11b). This is a powerful hope given to us by God. We have an eternal way of life through faith in Christ Jesus our Lord!

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

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

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

Gospel Reading:

*1 Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. 2 It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. 3 So the sisters sent word to Him, saying, "Lord, behold, he whom You love is sick." 4 But when Jesus heard this, He said, "This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it." 5 Now Jesus loved Martha and her sister and Lazarus. 6 So when He heard that he was sick, He then stayed two days longer in the place where He was. 7 Then after this He *said to the disciples, "Let us go to Judea again." 8 The disciples *said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?" 9 Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. 10 But if anyone walks in the night, he stumbles, because the light is not in him." 11 This He said, and after that He *said to them, "Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep." 12 The disciples then said to Him, "Lord, if he has fallen asleep, he will recover." 13 Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep. 14 So Jesus then said to them plainly, "Lazarus is dead, 15 and I am glad for your sakes that I was not there, so that you may believe; but let us go to him." 16 Therefore Thomas, who is called Didymus, said to his fellow disciples, "Let us also go, so that we may die with Him." 17 So when Jesus came, He found that he had already been in the tomb four days. 18 Now Bethany was near Jerusalem, about two miles off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother. 20 Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary stayed at the house. 21 Martha then said to Jesus, "Lord, if You had been here, my brother would not have died. 22 "Even now I know that whatever You ask of God, God will give You." 23 Jesus *said to her, "Your brother will rise again." 24 Martha *said to Him, "I know that he will rise again in the resurrection on the last day." 25 Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, 26 and everyone who lives and believes in Me will never die. Do you believe this?" 27 She *said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world." 28 When she had said this, she went away and called Mary her sister, saying secretly, "The Teacher is here and is calling for you." 29 And when she heard it, she got up quickly and was coming to Him. 30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him. 31 Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there. 32 Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died." 33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled, 34 and said, "Where have you laid him?" They *said to Him, "Lord, come and see." 35 Jesus wept. 36 So the Jews were saying, "See how He loved him!" 37 But some of them said, "Could not this man, who opened the eyes of the blind man, have kept this man also from dying?" 38 So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it. 39 Jesus said, "Remove the stone." Martha, the sister of the deceased, *said to Him, "Lord, by this time there will be a stench, for*

> *he has been dead four days." 40 Jesus said to her, "Did I not say to you that if you believe, you will see the glory of God?" 41 So they removed the stone. Then Jesus raised His eyes, and said, "Father, I thank You that You have heard Me. 42 "I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me." 43 When He had said these things, He cried out with a loud voice, "Lazarus, come forth." 44 The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, "Unbind him, and let him go." 45 Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him. (John 11:1-45)*

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

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

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

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

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

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

his death in the first place.

Reflection Questions

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

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

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

2. The second reading from Romans 8 sets up a sharp contrast between living according to the flesh and living according to the Spirit. Turn back to that and underline the words/phrases that describe the flesh and circle the words/phrases that describe the Spirit. Which of these words/phrases most describes your present condition? Which words/phrases would you like to be descriptive of you? Talk to God about this desire.

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Sunday Mass Study Notes for 03-17-2024



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 on to 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 (Marla) 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 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:

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.

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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?

Sunday Mass Study Notes for 03-21-2021



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:

[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."* Hebrews 4:15-16

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:

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Mass-Study-Notes-for-Sunday_03-21-2021Download

Sunday Mass Study Notes for Sunday 03-29-2020



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

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Introduction to the First Reading:

The first reading is from the Prophet Ezekiel Chapter 37. Here Ezekiel was given a prophecy concerning the future restoration of the Nation of Israel. This was one of a series of visions that God gave to Ezekiel the night before the messenger came to him with the news that Jerusalem had been destroyed (Ezekiel 21). Later in the Gospel lesson, we will see how Jesus made a tiny down payment on this promised restoration of Israel through the raising of Lazarus. As we study the text, it's important to be diligent to distinguish between God's promises to Israel versus those made to the people of God as a whole. Saint Paul explains God's future plan for Israel in Romans Chapter 11. It's also important to recognize how portions of the prophecy have already been fulfilled by the time we are reading this versus what is yet to be fulfilled – through both Israel and the Church. Though the Gentiles have been "ingrafted" into God's kingdom (Romans 11:17), they are distinct from His Chosen People the Jews. Read the text, noting that we included the first eleven verses for context, as our readers note that we are prone to doing!

First Reading:

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

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

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

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

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

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

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

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

Introduction to the Second Reading:

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

Second Reading:

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

Paul encouraged the Roman believers by telling them that they are not living in the flesh since (and

if) the Holy Spirit of Christ lives in them (v.9). He said that those "in the flesh," meaning those on the broad road of destruction (Matthew 7:13), cannot please God; no matter how hard they try. In contrast, since the believer is born from above (John 3:3), the Holy Spirit gives them spiritual life in the present time and in the future will give them eternal, physical life (v.11). Paul said about the latter, "He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you" (v.11b). This is a powerful hope given to us by God. We have an eternal way of life through faith in Christ Jesus our Lord!

Introduction to the Gospel Reading:

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

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

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

Gospel Reading:

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

*again." 8 The disciples *said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?" 9 Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. 10 But if anyone walks in the night, he stumbles, because the light is not in him." 11 This He said, and after that He *said to them, "Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep." 12 The disciples then said to Him, "Lord, if he has fallen asleep, he will recover." 13 Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep. 14 So Jesus then said to them plainly, "Lazarus is dead, 15 and I am glad for your sakes that I was not there, so that you may believe; but let us go to him." 16 Therefore Thomas, who is called Didymus, said to his fellow disciples, "Let us also go, so that we may die with Him." 17 So when Jesus came, He found that he had already been in the tomb four days. 18 Now Bethany was near Jerusalem, about two miles off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother. 20 Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary stayed at the house. 21 Martha then said to Jesus, "Lord, if You had been here, my brother would not have died. 22 "Even now I know that whatever You ask of God, God will give You." 23 Jesus *said to her, "Your brother will rise again." 24 Martha *said to Him, "I know that he will rise again in the resurrection on the last day." 25 Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, 26 and everyone who lives and believes in Me will never die. Do you believe this?" 27 She *said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world." 28 When she had said this, she went away and called Mary her sister, saying secretly, "The Teacher is here and is calling for you." 29 And when she heard it, she got up quickly and was coming to Him. 30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him. 31 Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there. 32 Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died." 33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled, 34 and said, "Where have you laid him?" They *said to Him, "Lord, come and see." 35 Jesus wept. 36 So the Jews were saying, "See how He loved him!" 37 But some of them said, "Could not this man, who opened the eyes of the blind man, have kept this man also from dying?" 38 So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it. 39 Jesus said, "Remove the stone." Martha, the sister of the deceased, *said to Him, "Lord, by this time there will be a stench, for he has been dead four days." 40 Jesus said to her, "Did I not say to you that if you believe, you will see the glory of God?" 41 So they removed the stone. Then Jesus raised His eyes, and said, "Father, I thank You that You have heard Me. 42 "I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me." 43 When He had said these things, He cried out with a loud voice, "Lazarus, come forth." 44 The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, "Unbind him, and let him go." 45 Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him. (John*

11:1-45)

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

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

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

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

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

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

Reflection Questions

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

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

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

2. The second reading from Romans 8 sets up a sharp contrast between living according to the

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

Mass-Study-Notes-for-Sunday_03-29-2020.pdfDownload

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



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

Introduction to the First Reading:

The first reading is from the Prophet Ezekiel Chapter 37. Here Ezekiel was given a prophecy concerning the future restoration of the Nation of Israel. This was one of a series of visions that God gave to Ezekiel the night before the messenger came to him with the news that Jerusalem had been

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

First Reading:

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

God promised to restore the spiritually dead Israel to life through the sending of His Holy Spirit (v.14). We can say that this prophecy was at least partially fulfilled during several different events, but the final fulfillment will not happen until Daniel's fortieth Week during the end times. First, it

was partially fulfilled during the times of the Old Testament when the Jews returned from exile in Babylon and rebuilt the temple in Jerusalem. Second, the prophecy was partially fulfilled when Jesus Himself entered the temple (Mark 11:15). Third, the prophecy was partially fulfilled after Jesus' death and immediate entrance into heaven. We read from the Gospel of Saint Matthew:

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

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

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

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

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

The importance of the resurrection prophesied in Ezekiel is multidimensional. For one, it shows God's power over death. Humans have devised a lot of ways to defeat common enemies that prematurely take physical life, but we have yet to find a cure for death. Jesus has conquered the grave, which shows that He is powerful enough to handle all the lesser stresses that we face (Eph.

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

Introduction to the Second Reading:

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

Second Reading:

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

Paul encouraged the Roman believers by telling them that they are not living in the flesh since (and if) the Holy Spirit of Christ lives in them (v.9). He said that those "in the flesh," meaning those on the broad road of destruction (Matthew 7:13), cannot please God; no matter how hard they try. In contrast, since the believer is born from above (John 3:3), the Holy Spirit gives them spiritual life in the present time and in the future will give them eternal, physical life (v.11). Paul said about the

latter, "He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you" (v.11b). This is a powerful hope given to us by God. We have an eternal way of life through faith in Christ Jesus our Lord!

Introduction to the Gospel Reading:

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

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

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

Gospel Reading:

> *1 Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. 2 It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. 3 So the sisters sent word to Him, saying, "Lord, behold, he whom You love is sick." 4 But when Jesus heard this, He said, "This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it." 5 Now Jesus loved Martha and her sister and Lazarus. 6 So when He heard that he was sick, He then stayed two days longer in the place where He was. 7 Then after this He *said to the disciples, "Let us go to Judea again." 8 The disciples *said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?" 9 Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. 10 But if anyone walks in the night, he stumbles, because the light is not in him." 11 This He said, and after that*

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

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

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

2. The second reading from Romans 8 sets up a sharp contrast between living according to the flesh or living according the Spirit. Turn back to that and **underline** the words/phrases that describe the flesh and **circle** the words/phrases that describe the Spirit. Which of these words/phrases most describe your present condition? Which words/phrases would you like to

be descriptive of you? Talk to God about this desire.

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



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:

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 April 2, 2017

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

Introduction to the First Reading:

The first reading is from the Prophet Ezekiel Chapter 37. Here Ezekiel was given a prophecy concerning the future restoration of the Nation of Israel. This was one of a series of visions that God gave to Ezekiel the night before the messenger came to him with the news that Jerusalem had been destroyed (Ezekiel 21). Later in the Gospel lesson, we will see how Jesus made a tiny down payment on this promised restoration of Israel through the raising of Lazarus. As we study the text, it's important to be diligent to distinguish between God's promises to Israel versus those made to the people of God as a whole. Saint Paul explains God's future plan for Israel in Romans Chapter 11. It's also important to recognize how portions of the prophecy have already been fulfilled by the time we are reading this versus what is yet to be fulfilled – through both Israel and the Church. Though the Gentiles have been "ingrafted" into God's kingdom (Romans 11:17), they are distinct from His Chosen People the Jews. Read the text, noting that we included the first eleven verses for context, as our readers note that we are prone to doing!

First Reading:

1 The hand of the LORD was upon me, and He brought me out by the Spirit of the LORD and set me down in the middle of the valley; and it was full of bones. 2 He caused me to pass among them round about, and behold, there were very many on the surface of the valley; and lo, they were very dry. 3 He said to me, "Son of man, can these bones live?" And I answered, "O Lord GOD, You know." 4 Again He said to me, "Prophesy over these bones and say to them, 'O dry bones, hear the word of

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

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

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

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

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

Taking into consideration the whole council of Scripture, the verses in Ezekiel and all of the other verses put together indicate that not only will Israel experience a spiritual awakening in the future, they, along with all of the believers in God the Messiah, will also experience a physical resurrection.

In regards to the Nation of Israel, Ezekiel indicated that God would complete His divine plan through a future restoration of a national Israel. What form this will take, and whether the current re-gathering that is already happening will mature into final embodiment of what God has predicted is unknown.

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

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

Introduction to the Second Reading:

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

Second Reading:

1 Therefore there is now no condemnation for those who are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. 3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, 4 so that the requirement of the Law

might be fulfilled in us, who do not walk according to the flesh but according to the Spirit. 5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. 6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, 7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, 8 and those who are in the flesh cannot please God. 9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. 10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you. (Romans 8:1-11)

Paul encouraged the Roman believers by telling them that they are not living in the flesh since (and if) the Holy Spirit of Christ lives in them (v.9). He said that those "in the flesh," meaning those on the broad road of destruction (Matthew 7:13), cannot please God; no matter how hard they try. In contrast, since the believer is born from above (John 3:3), the Holy Spirit gives them spiritual life in the present time and in the future will give them eternal, physical life (v.11). Paul said about the latter, "He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you" (v.11b). This is a powerful hope given to us by God. We have an eternal way of life through faith in Christ Jesus our Lord!

Introduction to the Gospel Reading:

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

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

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

His own people (John 18:4), an event that occurred just over a week after the time He heard the news about Lazarus.

Gospel Reading:

*1 Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. 2 It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. 3 So the sisters sent word to Him, saying, "Lord, behold, he whom You love is sick." 4 But when Jesus heard this, He said, "This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it." 5 Now Jesus loved Martha and her sister and Lazarus. 6 So when He heard that he was sick, He then stayed two days longer in the place where He was. 7 Then after this He *said to the disciples, "Let us go to Judea again." 8 The disciples *said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?" 9 Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. 10 But if anyone walks in the night, he stumbles, because the light is not in him." 11 This He said, and after that He *said to them, "Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep." 12 The disciples then said to Him, "Lord, if he has fallen asleep, he will recover." 13 Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep. 14 So Jesus then said to them plainly, "Lazarus is dead, 15 and I am glad for your sakes that I was not there, so that you may believe; but let us go to him." 16 Therefore Thomas, who is called Didymus, said to his fellow disciples, "Let us also go, so that we may die with Him." 17 So when Jesus came, He found that he had already been in the tomb four days. 18 Now Bethany was near Jerusalem, about two miles off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother. 20 Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary stayed at the house. 21 Martha then said to Jesus, "Lord, if You had been here, my brother would not have died. 22 "Even now I know that whatever You ask of God, God will give You." 23 Jesus *said to her, "Your brother will rise again." 24 Martha *said to Him, "I know that he will rise again in the resurrection on the last day." 25 Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, 26 and everyone who lives and believes in Me will never die. Do you believe this?" 27 She *said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world." 28 When she had said this, she went away and called Mary her sister, saying secretly, "The Teacher is here and is calling for you." 29 And when she heard it, she got up quickly and was coming to Him. 30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him. 31 Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there. 32 Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died." 33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled, 34 and said, "Where have you laid him?" They *said to Him, "Lord, come and see." 35 Jesus wept. 36 So the Jews were saying, "See how He loved him!" 37 But some of them said, "Could not this man, who opened the eyes of the blind man, have kept this man also from dying?" 38 So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a*

*stone was lying against it. 39 Jesus said, "Remove the stone." Martha, the sister of the deceased, *said to Him, "Lord, by this time there will be a stench, for he has been dead four days." 40 Jesus said to her, "Did I not say to you that if you believe, you will see the glory of God?" 41 So they removed the stone. Then Jesus raised His eyes, and said, "Father, I thank You that You have heard Me. 42 "I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me." 43 When He had said these things, He cried out with a loud voice, "Lazarus, come forth." 44 The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, "Unbind him, and let him go." 45 Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him. (John 11:1-45)*

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

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

Now let's look at some other details that emerge from the text. As Jesus approached the tomb, Martha warned Jesus that since Lazarus had been dead for four days there would be a stench. It's highly likely that she had either already smelled a dead body before, or possibly even smelled the

odor that was coming out of Lazarus tomb. Regardless of the case, Martha showed concern for Jesus even though she desired for Him to do something about Lazarus. We don't know whether either Mary or Martha believed Jesus could (or would) physically raise Lazarus from the dead. Martha testified that she believed Ezekiel's prophesy regarding the resurrection that we saw in the first reading. She said, "I know that he will rise again in the resurrection on the last day" (v.25).

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

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

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

Reflection Questions

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

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

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

2. The second reading from Romans 8 sets up a sharp contrast between living according to the flesh or living according the Spirit. Turn back to that and **underline** the words/phrases that describe the flesh and **circle** the words/phrases that describe the Spirit. Which of these words/phrases most describe your present condition? Which words/phrases would you like to be descriptive of you? Talk to God about this desire.

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