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 02-20-2022



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of Israel has come out to search for a single flea, just as one hunts a partridge in the mountains." 21 Then Saul said, "I have sinned. Return, my son David, for I will not harm you again because my life was precious in your sight this day. Behold, I have played the fool and have committed a serious error." 22 David replied, "Behold the spear of the king! Now let one of the young men come over and take it. 23 "The LORD will repay each man for his righteousness and his faithfulness; for the LORD delivered you into my hand today, but I refused to stretch out my hand against the LORD'S anointed. 24 "Now behold, as your life was highly valued in my sight this day, so may my life be highly valued in the sight of the LORD, and may He deliver me from all distress." 25 Then Saul said to David, "Blessed are you, my son David; you will both accomplish much and surely prevail." So David went on his way, and Saul returned to his place.

The reading details how King Saul set out to locate and murder David, but God delivered Saul into David's hands who did not take advantage of the opportunity and kill him because of his respect for "the Lord's anointed" (v. 11). David seized the opportunity only so far as to gather evidence of his innocence in harming Saul by taking his water pot and spear, which he then offered to return to him by means of some long-range yelling across the canyon (v. 14). The whole affair resulted in Saul making a public confession of his sin by way of screaming a reply to David whose voice he recognized. Saul said, "*I have sinned. Return, my son David, for I will not harm you again because my life was precious in your sight this day. Behold, I have played the fool and have committed a serious error*" (v. 21).

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In the context of theocratic kingdom, the king of Israel served not only as an all powerful civil ruler but also held a defacto religious position by means of their direct appointment by God. There is a clear distinction between the former kings of Israel in the rulers of our day because the religious and civil powers are more clearly separated. In terms of application, in our day, which of us hasn't seen the obviously evil goings on of our civil rulers and wished that we could take advantage of some easy opportunity to remove these rulers from power, even if by recounting or a recall election? Which of us hasn't looked upon a religious leader with disgust because of abuse of their position and some moral failures? Yet, even today God has made it clear that we are called to respect those people who are placed in positions of authority while not approving their wickedness. Saint Paul said in Romans,

"1 Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. 2 Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. 3 For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; 4 for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil" Romans 13:1-4).

This reverence for authority, both of civil and religious leaders, is the primary lesson which we can take away from the reading. Second, we can learn from David and seek to become like him as he was "a man after God's own heart" (Acts 13:22) who waited with great patience and virtual for God to work out His plan in his life.

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This week's second reading continues from First Corinthians last week which ended at verse 20. This portion of Chapter 15 picks up after Paul had explained how our natural bodies are planted as seeds that then emerge as spiritual bodies after we die in the Lord (1 Corinthians 15: 36-44). Paul said about our natural bodies, "it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body" (v. 44). We pick up with the reading in verse 45.

Second Reading:

1 Corinthians 15:45-49 NAS95 45 So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam became a life-giving spirit. 46 However, the spiritual is not first, but the natural; then the spiritual. 47 The first man is from the earth, earthy; the second man is from heaven. 48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. 49 Just as we have borne the image of the earthy, we will also bear the image of the heavenly.

The reading opened with Paul's quotation of Genesis, the creation account of how God created man. "Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath

of life; and man became a living being" (Genesis 2:7). The central idea in the reading was the continuation of the concept of the spiritual seed we mentioned in the introduction. The natural body is planted as a spiritual seed in order to accomplish God's work on the soil of the world. It is only after the seed dies in the course of the world that it then blossoms into a spiritual one and bears much fruit by bringing others to do so.

Paul's teaching in the reading closely parallels the Lord Jesus' Parable of the Grain of Wheat in John 12. "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" (John 12:24). In essence, one must die to ourselves and allow God to work through ourselves in order to produce spiritual fruit. After the seed of our natural body dies on earth it then blossoms into the fruit of eternal life which comes through our faith in the Lord Jesus.

We saw in the first reading how David, in a way, died to himself when he didn't take advantage of a blatant opportunity to kill Saul, even though Saul sought to murder him. We know how Jesus during His first reign set aside the independent use of his divine power while looking forward to the day when He would receive His new body upon resurrection from the dead and the day in which He would return to the earth to rule and reign forever. In our lives, we too are called to die to ourselves and can do so knowing that our earthly bodies will be replaced with eternal ones in heaven with God. Through our faith in Jesus and through what we have learned in the Scriptures we can set aside our rights and privileges and die to our own desires, even when it appears obvious to nonbelievers that we should claims our rights.

Introduction to the Gospel Reading:

Today's Gospel reading continues from last week in Luke's version of the Sermon on the Mount.

Gospel Reading:

Luke 6:27-38 NAS95 27 "But I say to you who hear, love your enemies, do good to those who hate you, 28 bless those who curse you, pray for those who mistreat you. 29 Whoever hits you on the cheek, offer him the other also; and whoever takes away your coat, do not withhold your shirt from him either. 30 Give to everyone who asks of you, and whoever takes away what is yours, do not

demand it back. 31 Treat others the same way you want them to treat you. 32 If you love those who love you, what credit is that to you? For even sinners love those who love them. 33 If you do good to those who do good to you, what credit is that to you? For even sinners do the same. 34 If you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount. 35 But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men. 36 Be merciful, just as your Father is merciful. 37 Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned. 38 Give, and it will be given to you. They will pour into your lap a good measure–pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return."

Jesus' heavenly perspective challenged those who heard Him to engage in many unheard of practices in a culture of Roman oppression and occupation. And yet even the common sense of that era would have ruled against doing good for one's enemies, the most obvious case the Roman soldiers who forced the Jewish citizens to assist them in various ways or face prosecution. Imagine standing in a marketplace in Jerusalem minding your own business when you are approached by a soldier demanding you to carry his armor some distance to an adjacent city? Or one of them demanding a bribe from you in order to alleviate you of the burden. This was the culture in which Jesus presented this message.

Jesus challenged those listening to love their enemies (v. 27), bless those who cursed or mistreated them (v. 28), not retaliate against someone who struck them (v. 29), give to the needy (v. 29), and the treat others the same way that they wanted to be treated, i.e. the Golden Rule. By following these prescriptions, they would receive a heavenly reward. Jesus went on to challenge those listening even further, extending even to their thought lives regarding not judging people in their minds. In closing, Jesus reminded the people that their blessings to other people will be repaid (v. 38), however not in exactly the way they may have imagined in an earthly sense. Rather, their repayment Jesus is describing is one of spiritual value, like we saw in the second reading with the sowing of an earthly body maturing into a spiritual one.

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Reflection Questions

1. Can you think of a time when your rights were violated, and you were rightfully allowed some form of retaliation but instead chose not to? What was the long-term impact of this upon the others in that case?

2. In the seed-bearing analogy, God has planted us in the world in order to die to ourselves so that we can produce spiritual fruit. What are some specific circumstances in which you have recently died to yourself, and how does knowing about Jesus' life and ministry help to deal with your feelings regarding these matters?

Keywords: ,

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