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 06-16-2024



Welcome back to the Sunday Mass notes. This week we open with Ezekiel 17: 22-24. The prophet uses a metaphor to show how God sets up kings and takes them down and will eventually establish a King who will reign over all. Then we move to St. Paul's words in 2 Corinthians 5: 6-10, encouraging the use of our earthly bodies for eternal purposes. Finally, we conclude with St. Mark 4: 26-34, as Jesus uses parables to teach about the kingdom of God.

Introduction to the First Reading:

When an F5 tornado struck Joplin, Missouri, on May 22, 2011, 158 people died, and countless others were injured. Tornado warnings had been issued and the sirens activated, but many did not seek shelter soon enough. One study found that only 10 percent of the population responds immediately when a tornado warning is given. The others respond with what the researcher called, "denial." * Lives are lost when people don't believe and heed the warnings.

Ezekiel was a prophet of God sent out to warn God's people of impending destruction. God had

always been their shelter in a time of storm, but they had strayed far from Him. If they didn't turn back to Him destruction would surely overtake them. Ezekiel and many of the other prophets were sent to sound the alarm, but sadly, many did not heed the prophets' warning.

The people of God were composed of twelve tribes descended from Abraham's grandson Jacob, (renamed Israel in Genesis 35:10). These descendants and the land God gave them for a home were called Israel. From them, the Messiah Jesus would come, and through the salvation He would bring, all the nations of the world would be blessed.

Despite their privileged position in God's plan for the nations, Israel rebelled against God and went after the false gods of the surrounding nations. They forgot the Lord's commands and worshiped idols. This was the fate of King Solomon when he ruled in Israel after his father David's reign. At first, he followed God, and God gave him great wisdom to rule justly. But when Solomon married foreign women, he began to follow after their gods. Because of his idolatry, God would take ten of the tribes from his rule and leave his posterity the tribes of Benjamin and Judah only. The ten tribes became known as the Northern Kingdom and were called Israel. The remaining two tribes formed the Southern Kingdom and were called Judah. It was to Judah that God sent Ezekiel with His warnings.

God had already sent an invading army from Babylon to take Judah into captivity. Ezekiel was with the first wave of captives taken to Babylon. Some of God's people, however, still remained in Jerusalem, Judah's capital. If they didn't repent and turn back to God, they would face a similar fate as their brothers. They ignored the warning, and instead of seeking God, they sought an alliance with Egypt. That failed, and Babylon conquered Jerusalem taking most of the people who resided there into captivity.

First Reading:

> ***Ezekiel 17:22-24 NAS95 22 Thus says the Lord GOD, "I will also take a sprig from the lofty top of the cedar and set it out; I will pluck from the topmost of its young twigs a tender one and I will plant it on a high and lofty mountain. 23 "On the high mountain of Israel I will plant it, that it may bring forth boughs and bear fruit and become a stately cedar. And birds of every kind will nest under it; they will nest in the shade of its branches. 24 "All the trees of the field will know that I am the LORD; I bring down the high tree, exalt the low tree, dry up the green tree and make the dry tree flourish. I am the LORD; I have spoken, and I will perform it."***

In the First Reading, Ezekiel uses trees as a metaphor for rulers God sets up and takes down. When kings abandoned God and led the people far away from Him, God sent prophets like Ezekiel to call them back to God and warn them of impending destruction. When the king and his people persisted in their rebellion, God sent conquerors to come and take them captive.

Ezekiel looked forward to the time when God will set up another king. God will take a twig from the lofty top of the cedar and plant it on the mountain of Israel, and it will bear fruit and birds of all kinds will come and prosper there. This tree is a reference to Jesus who will be established in Israel and will bring salvation to all who come to Him. And someday He will reign as King of Kings and Lord of Lords in a heavenly kingdom that has no end.

Another prophet sounds the warning for us. St. John tells us:

> ***16 "For God so loved the world that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. 17 For God did not send the Son into the world to judge the world, but that the world might be saved through Him. 18 He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.***
>
> ***(Gospel of St. John 3: 16-18)***

Those who believe in Jesus have eternal life. Those that don't, stand judged already.

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Introduction to the Second Reading:

1 and 2 Corinthians were written by St. Paul the Apostle to the church in Corinth. There were sin issues in the church, and Paul had addressed them frankly in 1 Corinthians. Now in his second letter, he wanted to reassure the Corinthians that he did this, not out of anger, but out of love. In 2 Corinthians 2, Paul encourages the Corinthian church to forgive and restore the one who had caused the problems. He goes on to discuss practical matters of Christian living such as financial giving

and caution regarding relationships with unbelievers. But often his thoughts turn from earthly matters to eternal blessings.

In the proclamation of the gospel, St. Paul had undergone extreme persecution which he recounts in 2 Corinthians 4. He testified, *"We are afflicted in every way, but not crushed; perplexed, but not despairing; 9 persecuted, but not forsaken; struck down, but not destroyed."* Encouragement came from knowing that these "light troubles," as he called them, were producing eternal results—people were hearing about and believing in Jesus. His focus was not on the temporary suffering but on eternal rewards. He continued this focus in chapter 5.

Second Reading:

> ***2 Corinthians 5:6-10 NAS95 6 Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord– 7 for we walk by faith, not by sight– 8 we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord. 9 Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him. 10 For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.***

In the first five verses, St. Paul compares our bodies with an earthly tent. Tents are fragile and temporary and subject to destruction. So are our earthly bodies. While we are in this "tent" we groan and are burdened, Paul tells us. We long for a heavenly body, which is like an eternal house not a fragile tent.

In this reading (v. 6-10), Paul acknowledges that it would be much better to be away from this body and home with the Lord in heaven. But until then, Paul tells us to do what is pleasing to the Lord. God has a ministry for us to do, and it would be pointless to waste this time by wishing we were in heaven. But on the other hand, knowing that we are going to heaven someday will give us courage and perseverance when we face persecution and hardship in this life.

In addition, St. Paul reminds us we will someday have to give an account to Christ for what we have done in this life as Christians. Did we serve Him well? Did we tell others about Christ? Will He someday be able to say to you and me, "*Well done, good and faithful servant*"? He will if we faithfully use these earthly bodies to accomplish his eternal purposes.

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Introduction to the Gospel Reading:

Wherever Jesus went, a crowd of the curious gathered. He often spoke to them in parables. A parable is a simple, everyday story that represents a spiritual truth or moral principle. It usually compares a spiritual concept with an earthly object or event.

Gospel Reading:

> ***Mark 4:26-34 NAS95 26 And He was saying, "The kingdom of God is like a man who casts seed upon the soil; 27 and he goes to bed at night and gets up by day, and the seed sprouts and grows–how, he himself does not know. 28 The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. 29 But when the crop permits, he immediately puts in the sickle, because the harvest has come." 30 And He said, "How shall we picture the kingdom of God, or by what parable shall we present it? 31 It is like a mustard seed, which, when sown upon the soil, though it is smaller than all the seeds that are upon the soil, 32 yet when it is sown, it grows up and becomes larger than all the garden plants and forms large branches; so that THE BIRDS OF THE AIR can NEST UNDER ITS SHADE." 33 With many such parables He was speaking the word to them, so far as they were able to hear it; 34 and He did not speak to them without a parable; but He was explaining everything privately to His own disciples.***

In the Gospel Reading, two parables are given. The first one begins, "*The kingdom of God is like a man who casts seed upon the soil."* Stories like these are often told to illustrate or illuminate a truth. But Jesus spoke in parables not to clarify the truth but to obscure it. It was a judgment on those whose hearts were hard. To the unbelieving, the parables were incomprehensible riddles, but to those who wanted to understand the truth, Jesus would give them understanding. He said to His disciples and His true followers, "*To you has been given the mystery of the kingdom of God, but those who are outside get everything in parables, [12] so that while seeing, they may see and not perceive, and while hearing, they may hear and not understand….*"*

In the first parable, the kingdom of God is compared to a man who plants seeds. While he goes about his daily routine and without any further help from the man, the seed sprouts and matures. So it is with us. We plant the seed of the gospel in people's hearts when we teach or preach or proclaim the truth of the Bible to our friends, neighbors, and relatives. Then God causes the implanted truth to take root and grow. A mature Christian is the result.

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The second parable says that the kingdom of God is like a tiny mustard seed which grows into a large plant with branches capable of providing shade for the birds of the air. The church was small in the beginning–just a little band of disciples. But when those men were empowered by the Holy Spirit to be witnesses of the Gospel to the whole world, the church grew rapidly. Many have found comfort and salvation there. If we plant the seed of the Word of God in people's hearts, God will cause that seed to sprout and the church to flourish.

*Information gleaned from a sermon by John MacArthur accessed 5/20/15.
http://www.gty.org/resources/sermons/90-464/the-purpose-for-parables

Reflection Questions

1. What would you need to do differently in order to live your life for eternal purposes? List two areas in which you will write down on a card or in your personal journal.

2. If we plant the seed of the Word of God in people's hearts, God will cause it to grow. What are some ways you can plant more "seeds" this week? Give at least two ways in which this could be done.

Sunday Mass Study Notes for 12-12-2021

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Welcome back to the Sunday Mass notes. This week we open with a reading from Zephaniah, one of the so-called "Minor Prophets," largely because their 12 prophecies are shorter than the Major Prophets like Isaiah and Jeremiah. Then we move to one of the Epistles of St. Paul, Philippians, a letter likely written from a prison cell in Rome, making its theme of joy even more significant. Finally, we conclude with a reading from Luke's Gospel, which includes some interesting instructions for the people of Jesus' day.

Introduction to the First Reading:

Zephaniah has been called "the Royal Prophet," probably because he was the great-great-grandson of King Hezekiah of Judah. He was the last of the prophets before the captivity of Judah and ministered during the reign of Josiah, who tried to restore proper worship practices which had been pretty much abandoned in Judah. His message centers on "the Day of the LORD," which is seen from two perspectives: 1) a time of judgment against sinners, and 2) a time of blessing for those who follow God.

First Reading:

Zephaniah 3:14-18 NAS95 14 Shout for joy, O daughter of Zion! Shout in triumph, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! 15 The LORD has taken away His judgments against you, He has cleared away your enemies. The King of Israel, the LORD, is in your midst; You will fear disaster no more. 16 In that day it will be said to Jerusalem: "Do not be afraid, O Zion; Do not let your hands fall limp. 17 "The LORD your God is in your midst, A victorious warrior. He will exult over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy. 18 "I will gather those who grieve about the appointed feasts–They came from you, O Zion; The reproach of exile is a burden on them.

The first two-thirds of the prophecy deal with God's judgment of sin and apostasy. Someone has said that the book is an out-working of the text, "I, the Lord, thy God, am a jealous God" (Exodus 20:5; Deuteronomy 5:9). God's people must worship Him and Him alone. Otherwise, judgment will come, and in this case it is to be the captivity of the nation by Babylonia, which did occur in 732 BC and 586 BC.

Today's reading, however, is in a concluding portion of the book that looks forward—beyond the captivity—to a time, yet future, when Israel will rejoice in the promised Kingdom blessing, chapter 3:9-20). Such a blessed future will be an occasion to "shout for joy… shout in triumph… rejoice and exult." Why? Because God has "taken away His judgments against you" and "He has cleared away your enemies." What causes for joy and rejoicing? But, even more astounding, the promise is that God Himself will be among them. The phrase is repeated: "The LORD is in your midst" (vv. 15, 17).

As in other Old Testament prophecies, Zephaniah warns his people that judgment is certain; it will come on the Day of the Lord's wrath. But he admonishes them in chapter 2:1-3 to "Seek the Lord … seek righteousness; seek humility." There will be a restoration, as we see in chapter 3; a remnant will be saved.

Introduction to the Second Reading:

Zephaniah had promised a time of future joy and rejoicing after severe judgment and captivity. In this epistle, Paul encourages Christians to find their joy and peace in God in the midst of trials and difficult circumstances. He himself had suffered to even get to Philippi some years before (see Acts 16), and he understands how stressful life can be. But, as in Zephaniah, it's the promised presence of God that enables the Christian to live above life's stresses and rejoice in God's goodness.

Second Reading:

Philippians 4:4-7 NAS95 4 Rejoice in the Lord always; again I will say, rejoice! 5 Let your gentle spirit be known to all men. The Lord is near. 6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

Chapter four of this power-packed letter emphasizes the power that Jesus provides for the Christian's life. There is strength in unity, vv. 1-3; strength from God's peace, vv. 4-7; strength from God's presence, vv. 8-9; and strength from God's provision, vv. 10-19. We look today at the significant words from verses 4-7.

Paul instructs the Philippians with emphasis, "rejoice." That joy is possible, of course, only because it is "in the Lord." Outside of one's personal trust in the all-sufficient grace and mercy of God, there is no lasting source of joy. He encourages the believer to be gentle. Though translated a variety of ways ("forbearing," "moderation"), its meaning in the original language if "sweet reasonableness." Wouldn't life be so much more pleasant if we lived in a continue environment of sweet reasonableness? How is that possible? Well, believers in Jesus must be constantly aware that "The Lord is near." Not merely that He is watching judgmentally, but that He is near to help, to keep us sweet and reasonable. The indwelling Christ does that for us when we cannot by ourselves.

The next admonition is so difficult for many of us. He writes, "Be anxious for nothing." Didn't Paul realize the many anxieties those first-century Christians were facing? How could it tell them not to worry? He is likely saying that Christians should not be distracted by the affairs of life that they forget the real source of life, peace, and joy. It's good to remember that he was living in circumstances that may have been far more difficult than the Philippians at that time. But, more importantly, he provides the antidote for anxiety: prayer and thanksgiving. Nothing in life is beyond the realm of prayer. We may and should take everything to God in prayer; He should be our first resort, not the last. We should approach God with confidence that He is both able and willing to relieve our fears.

The result is the incomprehensible peace that only God can provide. Peace is not just the absence of fear or stress. It is, as the Hebrews say, "Shalom." The term implies wholeness, harmony, completeness. Those attributes can be found only in the God of Peace. Here are Paul's words from another of his epistles: "May the God of hope fill you with all joy and peace as you trust in him, so

that you may overflow with hope by the power of the Holy Spirit" (Romans 15:13)

Introduction to the Gospel Reading:

The four Gospels all cover the life and ministry of Jesus, each from a different perspective with somewhat different purposes in mind. Luke's telling emphasizes Jesus as Savior, a divine man. He stresses the humanity of Jesus Christ and his perfection as a human. His audience probably consisted mostly of Gentile Christians, but he wrote to show his readers that the Gospel is for both Jews and Gentles.

Luke's account is more chronological than the other Gospels. Today's reading is taken from Christ's teaching as He approaches Jerusalem for the climactic final days of his earthly life. In this passage, which could be titled "The Signs of the Times," He speaks of the coming of the Son of Man (the title He frequently uses to speak of Himself).

Gospel Reading:

Luke 3:10-18 NAS95 10 And the crowds were questioning him, saying, "Then what shall we do?" 11 And he would answer and say to them, "The man who has two tunics is to share with him who has none; and he who has food is to do likewise." 12 And some tax collectors also came to be baptized, and they said to him, "Teacher, what shall we do?" 13 And he said to them, "Collect no more than what you have been ordered to." 14 Some soldiers were questioning him, saying, "And what about us, what shall we do?" And he said to them, "Do not take money from anyone by force, or accuse anyone falsely, and be content with your wages." 15 Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he was the Christ, 16 John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire. 17 "His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire." 18 So with many other exhortations he preached the gospel to the people.

Today's reading reports on the ministry of John the Baptist, the prophesied forerunner of the Messiah. John's words just prior to this reading were rather scathing. "You brood of vipers! Who

warned you to flee from the wrath to come?" (v. 7). He had been prophesied that that the Lord would come to straighten the crooked places and make level the rough ways. "All flesh," he said," shall see the salvation of God" (v. 6).

It is in response to that teaching that the crowd asked, "Then what shall we do?" John the Baptist lists a number of practices that his listeners could pursue that would demonstrate a genuine change of heart that he has been calling for. "Repent, for the kingdom of heaven is at hand" (Matthew 3:1). A man with two coats could show his heart change by giving one to someone who had not. Likewise, with someone who has enough food; he can share.

When the tax collectors (usually men who collected more than the tax due to enlarge their own pockets) indicated they wanted to enter the waters of baptism for repentance, John tells them to collect only what is the proper tax. Soldiers also asked about their responsibility, and John pointed out what, apparently, were the illegal practices of some: taking money by force, falsely accusing people, complaining about their wages. They are to discontinue such practices.

All of this had the people conjecturing about who this prophet really was. Could he be the Messiah? John responds to clarify his role by noting his inferiority to the One he is preparing the way for. John's baptism was with water, the Messiah would baptize with the Holy Spirit and fire (was was to be fulfilled in Acts 2). It's interesting to note the final words of this reading, "So with many other exhortations he preached the gospel to the people." Yet, the preceding words are words of judgment ("winnowing fork," "burn up the chaff"). You see the gospel has two facets. It offers the free grace of God in response to faith in the work of Jesus, but it promised judgment to those who reject Jesus.

Reflection Questions

1. In light of the second reading, list the ways in which you daily lay down your anxieties to God. Do I have the unexplainable joy and peace of God because I pray with thanksgiving and give my anxieties to Him?

2. In the Gospel reading the crowd asked John, "Then what shall we do?" To which John responded with a list of practices believers in God exhibited as evidence of their change of heart. List two ways in which your life provides this evidence of turning away from sin (repentance) and a turning to

living out your life for God.

Sunday Mass Study Notes for 06-13-2021



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God had already sent an invading army from Babylon to take Judah into captivity. Ezekiel was with the first wave of captives taken to Babylon. Some of God's people, however, still remained in Jerusalem, Judah's capital. If they didn't repent and turn back to God, they would face a similar fate as their brothers. They ignored the warning, and instead of seeking God, they sought an alliance with Egypt. That failed, and Babylon conquered Jerusalem taking most of the people who resided there into captivity.

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1. What would you need to do differently in order to live your life for eternal purposes? List two areas in which you will write down on a card or in your personal journal.

2. If we plant the seed of the Word of God in people's hearts, God will cause it to grow. What are some ways you can plant more "seeds" this week? Give at least two ways in which this could be done.

Sunday Mass Study Notes for Sunday,

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

06-17-2018



Welcome back to the Sunday Mass notes. This week we open with Ezekiel 17: 22-24. The prophet uses a metaphor to show how God sets up kings and takes them down and will eventually establish a King who will reign over all. Then we move to St. Paul's words in 2 Corinthians 5: 6-10, encouraging the use of our earthly bodies for eternal purposes. Finally we conclude with St. Mark 4: 26-34, as Jesus uses parables to teach about the kingdom of God.

Introduction to the First Reading:

When an F5 tornado struck Joplin, Missouri, on May 22, 2011, 158 people died and countless others were injured. Tornado warnings had been issued and the sirens activated, but many did not seek shelter soon enough. One study found that only 10 percent of the population respond immediately when a tornado warning is given. The others respond with what the researcher called, "denial." * Lives are lost when people don't believe and heed the warnings.

Ezekiel was a prophet of God sent out to warn God's people of impending destruction. God had always been their shelter in a time of storm, but they had strayed far from Him. If they didn't turn back to Him destruction would surely overtake them. Ezekiel and many of the other prophets were sent to sound the alarm, but sadly, many did not heed the prophets' warning.

The people of God were composed of twelve tribes descended from Abraham's grandson Jacob, (renamed Israel in Genesis 35:10). These descendants and the land God gave them for a home were called Israel. From them, the Messiah Jesus would come, and through the salvation He would bring, all the nations of the world would be blessed.

Despite their privileged position in God's plan for the nations, Israel rebelled against God and went after the false gods of the surrounding nations. They forgot the Lord's commands and worshiped idols. This was the fate of King Solomon when he ruled in Israel after his father David's reign. At first, he followed God, and God gave him great wisdom to rule justly. But when Solomon married foreign women, he began to follow after their gods. Because of his idolatry, God would take ten of the tribes from his rule and leave his posterity the tribes of Benjamin and Judah only. The ten tribes became known as the Northern Kingdom and were called Israel. The remaining two tribes formed the Southern Kingdom and were called Judah. It was to Judah that God sent Ezekiel with His warnings.

God had already sent an invading army from Babylon to take Judah into captivity. Ezekiel was with the first wave of captives taken to Babylon. Some of God's people, however, still remained in Jerusalem, Judah's capital. If they didn't repent and turn back to God, they would face a similar fate as their brothers. They ignored the warning, and instead of seeking God, they sought an alliance with Egypt. That failed, and Babylon conquered Jerusalem taking most of the people who resided there into captivity.

First Reading:

> ***Ezekiel 17:22-24 NAS95 22 Thus says the Lord GOD, "I will also take a sprig from the lofty top of the cedar and set it out; I will pluck from the topmost of its young twigs a tender one and I will plant it on a high and lofty mountain. 23 "On the high mountain of Israel I will plant it, that it may bring forth boughs and bear fruit and become a stately cedar. And birds of every kind will nest under it; they will nest in the shade of its branches. 24 "All the trees of the field will know that I am the LORD; I bring down the high tree, exalt the low tree, dry up the green tree and make the dry tree flourish. I am the LORD; I have spoken, and I will perform it."***

In the First Reading, Ezekiel uses trees as a metaphor for rulers God sets up and takes down. When kings abandoned God and led the people far away from Him, God sent prophets like Ezekiel to call them back to God and warn them of impending destruction. When the king and his people persisted in their rebellion, God sent conquerors to come and take them captive.

Ezekiel looked forward to the time when God will set up another king. God will take a twig from the lofty top of the cedar and plant it on the mountain of Israel, and it will bear fruit and birds of all kinds will come and prosper there. This tree is a reference to Jesus who will be established in Israel and will bring salvation to all who come to Him. And someday He will reign as King of Kings and Lord of Lords in a heavenly kingdom that has no end.

Another prophet sounds the warning for us. St. John tells us:

> *16 "For God so loved the world that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. 17 For God did not send the Son into the world to judge the*

> *world, but that the world might be saved through Him. [18] He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. (Gospel of St. John 3: 16-18)*

Those who believe in Jesus have eternal life. Those that don't, stand judged already.

* http://www.mprnews.org/story/2012/05/09/storm-ready-human-reaction#gallery accessed 5/18/15

Introduction to the Second Reading:

1 and 2 Corinthians were written by St. Paul the Apostle to the church in Corinth. There were sin issues in the church, and Paul had addressed them frankly in 1 Corinthians. Now in his second letter, he wanted to reassure the Corinthians that he did this, not out of anger, but out of love. In 2 Corinthians 2, Paul encourages the Corinthian church to forgive and restore the one who had caused the problems. He goes on to discuss practical matters of Christian living such as financial giving and caution regarding relationships with unbelievers. But often his thoughts turn from earthly matters to eternal blessings.

In the proclamation of the gospel, St. Paul had undergone extreme persecution which he recounts in 2 Corinthians 4. He testified, *"We are afflicted in every way, but not crushed; perplexed, but not despairing; [9] persecuted, but not forsaken; struck down, but not destroyed."* Encouragement came from knowing that these "light troubles," as he called them, were producing eternal results—people were hearing about and believing in Jesus. His focus was not on the temporary suffering but on eternal rewards. He continued this focus in chapter 5.

Second Reading:

> ***2 Corinthians 5:6-10 NAS95 6 Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord– 7 for we walk by faith, not by sight– 8 we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord. 9 Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him. 10 For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.***

In the first five verses, St. Paul compares our bodies with an earthly tent. Tents are fragile and temporary and subject to destruction. So are our earthly bodies. While we are in this "tent" we groan and are burdened, Paul tells us. We long for a heavenly body, which is like an eternal house not a fragile tent.

In this reading (v. 6-10), Paul acknowledges that it would be much better to be away from this body and home with the Lord in heaven. But until then, Paul tells us to do what is pleasing to the Lord.

God has ministry for us to do, and it would be pointless to waste this time by wishing we were in heaven. But on the other hand, knowing that we are going to heaven someday will give us courage and perseverance when we face persecution and hardship in this life.

In addition, St. Paul reminds us we will someday have to give an account to Christ for what we have done in this life as Christians. Did we serve Him well? Did we tell others about Christ? Will He someday be able to say to you and me, "*Well done, good and faithful servant*"? He will if we faithfully use these earthly bodies to accomplish his eternal purposes.

Introduction to the Gospel Reading:

Wherever Jesus went, a crowd of the curious gathered. He often spoke to them in parables. A parable is a simple, everyday story that represents a spiritual truth or moral principle. It usually compares a spiritual concept with an earthly object or event.

Gospel Reading:

> ***Mark 4:26-34 NAS95 26 And He was saying, "The kingdom of God is like a man who casts seed upon the soil; 27 and he goes to bed at night and gets up by day, and the seed sprouts and grows–how, he himself does not know. 28 The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. 29 But when the crop permits, he immediately puts in the sickle, because the harvest has come." 30 And He said, "How shall we picture the kingdom of God, or by what parable shall we present it? 31 It is like a mustard seed, which, when sown upon the soil, though it is smaller than all the seeds that are upon the soil, 32 yet when it is sown, it grows up and becomes larger than all the garden plants and forms large branches; so that THE BIRDS OF THE AIR can NEST UNDER ITS SHADE." 33 With many such parables He was speaking the word to them, so far as they were able to hear it; 34 and He did not speak to them without a parable; but He was explaining everything privately to His own disciples.***

In the Gospel Reading, two parables are given. The first one begins, "*The kingdom of God is like a man who casts seed upon the soil.*" Stories like these are often told to illustrate or illuminate a truth. But Jesus spoke in parables not to clarify the truth but to obscure it. It was a judgment on those whose hearts were hard. To the unbelieving, the parables were incomprehensible riddles, but to those who wanted to understand the truth, Jesus would give them understanding. He said to His disciples and His true followers, "*To you has been given the mystery of the kingdom of God, but those who are outside get everything in parables, [12] so that while seeing, they may see and not perceive, and while hearing, they may hear and not understand….*"*

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