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Sunday Mass Study Notes for Lectionary 136: 09/27/2026



Welcome back to the Sunday Mass notes. This week, we open with a reading from the Prophet Ezekiel, where we learn about the seriousness of sin. Then we move to the second reading, continuing the study in the Book of Philippians. Finally, we conclude with the Gospel lesson from Saint Matthew.

Introduction to the First Reading:

The first reading is from the Prophet Ezekiel. The context is the Lord's teaching on the seriousness of sin. "The soul who sins shall die" (v. 4d), the text says in the opening section of this chapter. Specifically, God taught on the seriousness of idolatry (v. 6), covetousness (v. 6), robbing the poor (v. 7), depriving the hungry of food and the poor of adequate clothing (v. 7), and charging interest on loans to a fellow Jew (v. 8). Obedience to God's Laws flows from an obedient heart, one that has been changed through embracing the mystery of God's love. Saint Paul said, "[F]or all have sinned and fall short of the glory of God" (Romans 3:23). And "For the wages of sin is death, but the free

gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23). God's gift is eternal life, but it comes only through faith in Him. In the Old Testament, this meant trusting what they knew about God and looking forward to their Messiah Jesus' future conquering of sin forever. In a sense, God had already provided salvation because Jesus is called the Lamb slain from before the foundation of the world, even though that event was yet to come (Revelation 13:8). Similarly, the Kingdom of Heaven is an already-not-yet proposition. Today, we receive eternal life by trusting what we know about God and looking back to what Jesus did for us on the cross.

A summary of this section is given in the verses that immediately precede the reading:

> *"Do I have any pleasure in the death of the wicked," declares the Lord GOD, "rather than that he should turn from his ways and live? 24 But when a righteous man turns away from his righteousness, commits iniquity and does according to all the abominations that a wicked man does, will he live? All his righteous deeds which he has done will not be remembered for his treachery which he has committed and his sin which he has committed; for them he will die." (Ezekiel 18:23-24)*

With this context in mind, let's proceed with the reading.

First Reading:

> *25 "Yet you say, 'The way of the Lord is not right.' Hear now, O house of Israel! Is My way not right? Is it not your ways that are not right? 26 When a righteous man turns away from his righteousness, commits iniquity and dies because of it, for his iniquity which he has committed he will die. 27 Again, when a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life. 28 Because he considered and turned away from all his transgressions which he had committed, he shall surely live; he shall not die." (Ezekiel 18:25-28)*

The reading is a study in contrasts: first, a wicked man who repented of his sin; second, one who continued in his sin to the point of death. We see in verse 26 that habitual sin can have serious consequences, even to the point of death. Let's look more closely at the difference between someone whose heart has been renewed by God and someone who remains spiritually dead. Scripture clearly reveals two distinct classes of people, two different roads, with only one leading to heaven. Jesus called them the narrow road and the broad road (Matthew 7:13-14, below). The first class is those whose sins are forgiven and who are spiritually alive, born from above (John 3:3). Ezekiel said something about this earlier in this chapter: "All his transgressions which he has committed will not be remembered against him; because of his righteousness which he has practiced, he will live" (Ezekiel 18:22). The second class is those whose souls are spiritually dead and whose sins will be held against them for an eternity after they die. This is a crucial point, especially since most people in the world are unknowingly on the broad road. Jesus said, "Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is small and the way is narrow that leads to life, and there are few who find it" (Matthew 7:13-14). If a person never truly experiences and trusts in God's saving grace through faith in Jesus, then their soul remains spiritually dead during their life on earth. When they die physically, their already dead soul enters the abode of the dead, and at some future point they will experience a second death. This fearsome event is enough to scare anyone, and the Book of Revelation describes it. "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death" (Revelation 21:8). "And if anyone's name was not found written in the book of life, he was thrown into the lake of fire (Revelation 20:15).

Let's go back to the reading. In verse 27, God said, "When a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life." Is God saying that a person earns their way to heaven by their good works? No; Scripture is clear that good works flow from a heart regenerated by God. Yes, nonbelievers can do good works, but their motivation differs from that of a child of the kingdom. Even though they are spiritually dead, they are still human beings created in the image of God. Whatever they do flows from their existence as an image-bearer of God, but their deeds do not result in eternal life. The Scripture shows that works pleasing to God flow from a heart submitted to God through faith in Jesus Christ. Jesus said this plainly in John 6:29. When people asked what they should do to fulfill the works that God requires, Jesus answered, "The work of God is this: To believe in the one He has sent."

Ezekiel's message is reminiscent of an event in the Book of Acts involving a couple named Ananias and Sapphira, which showed the deadly consequences of sin in the rapidly growing early church. The story best tells itself as follows:

> *1 But a man named Ananias, with his wife Sapphira, sold a piece of property, 2 and kept back some of the price for himself, with his wife's full knowledge, and bringing a portion of it, he laid it at the apostles' feet. 3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? 4 "While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God." 5 And as he heard these words, Ananias fell down and breathed his last; and great fear came over all who heard of it. 6 The young men got up and covered him up, and after carrying him out, they buried him. 7 Now there elapsed an interval of about three hours, and his wife came in, not knowing what had happened. 8 And Peter responded to her, "Tell me whether you sold the land for such and such a price?" And she said, "Yes, that was the price." 9 Then Peter said to her, "Why is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who have buried your husband are at the door, and they will carry you out as well." 10 And immediately she fell at his feet and breathed her last, and the young men came in and found her dead, and they carried her out and buried her beside her husband. 11 And great fear came over the whole church, and over all who heard of these things. (Acts 5:1-11)*

While not every sin carries such immediate consequences, we see that sin is a serious matter, and believers are called to holiness. As we move on to the second reading, we will see Saint Paul's call to holy living: to be unselfish and walk in unity to accomplish God's purposes. The context is that Paul had wrestled with a hypothetical question about whether it was better for him to continue ministering amid his struggles in prison or to go to heaven to be with the Lord. His conclusion was that it was better for the Philippians if he stayed (Philippians 1:24), and that he was confident that he would indeed continue (v. 25). Next, Paul admonished the Philippians to walk in a unified way worthy of Jesus Christ (v. 27). He warned them that they may have to suffer for Jesus' sake (v. 29).

Introduction to the Second Reading:

All of this leads to today's second reading, which opens with the adverb "therefore." Therefore, with these previous things in mind, let's read the text. [Note: Two versions of the reading were provided; we are using the shorter one because we covered the other verses last week.]

Second Reading:

> *1 Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, 2 make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. 3 Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4 do not merely look out for your own personal interests, but also for the interests of others. 5 Have this attitude in yourselves which was also in Christ Jesus, (Philippians 2:1-5)*

Paul makes a hypothetical, rhetorical argument by using four "ifs" in the first verse; the idea is "if then." It is rhetorical because the "if" is not really in question; it is assumed. So the "if" could be read as "because." Because there is: 1. Encouragement in Christ, 2. Consolation of love, 3. Fellowship of the Spirit, and 4. Affection and compassion, then do the following things. First, be unified for God's purpose (v. 2). Second, act unselfishly and humbly (v. 4). Finally, as a means of accomplishing unselfish and humble behavior worthy of Jesus Christ, live with the mindset of regarding others' needs as more important than your own (v. 4). An attribute of a person who has been made spiritually alive by faith in God is that they look out for "the interests of others" (v. 4). The high ideals of this passage can only be lived out if we are in Christ. He empowers us to let go of selfishness and pride so we can embrace the new life of humility that Christ lived and gives us.

Introduction to the Gospel Reading:

The Gospel lesson is from Saint Matthew Chapter 21. The context is just after Jesus' triumphal entry into Jerusalem riding on a donkey (Matthew 20:7-8), the same way a king would enter a city. Next, Jesus threw the money changers out of the temple in order to purify it (v. 12), healed people (v. 14), and twice contended with the chief priests and scribes in the temple (vv. 15-16, vv. 23-27). An interesting thing happened between Jesus' two visits there. As Jesus was walking by a certain fig tree, he saw that it was not bearing fruit so he said to it, "Let no fruit grow on you ever again" (v. 19c). Afterwards, Matthew recorded, "And at once the fig tree withered" (v. 19d). The disciples, in response to what Jesus did to the tree said, "[H]ow did the fig tree wither all at once?" (v. 20c). Jesus said, "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will happen. And all things you ask in prayer, believing, you will receive" (vv. 21-22). Clearly, Jesus performed the "miracle" of the killing of the fig tree so that the religious leaders would either see it or hear about it. He was emphasizing the importance of faith that leads to good works. With this context in mind, let's read the Gospel passage that Jesus directed squarely at the "chief priests and elders of the people (v. 23a) who had confronted Him while He was teaching.

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Gospel Reading:

> *28 But what do you think? A man had two sons, and he came to the first and said, 'Son, go work today in the vineyard.' 29 "And he answered, 'I will not'; but afterward he regretted it and went. 30 The man came to the second and said the same thing; and he answered, 'I will, sir'; but he did not go. 31 Which of the two did the will of his father? They said, "The first." Jesus said to them, "Truly I say to you that the tax collectors and prostitutes will get into the kingdom of God before you. 32 For John came to you in the way of righteousness and you did not believe him; but the tax collectors and prostitutes did believe him; and you, seeing this, did not even feel remorse afterward so as to believe him." (Matthew 21:28-32)*

Jesus said there are two groups of people: those who believe and do the Father's work, and those who don't believe and don't do the Father's work. Jesus told them that they had not followed John the Baptist's call to repent and believe, as the first son in the story had not.

This story contrasts two sons. First, the sons differ in how fruitful they are in doing their father's work. The first bears fruit, and the other does not, like the fig tree in Jesus' previous story. Truly, both sons initially refused to work when their father directed them to. However, the first son repented and did his father's will. One son is a child of their Father God; the other son, by his works, is shown to be a child of a different father. Jesus explained this paternal relationship while addressing the Pharisees in John's Gospel. He told them, "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies" (John 8:44). Though these were harsh words, Jesus was telling them the truth in order for them to have an opportunity to repent of their sin and turn to Him in faith.

As was explained earlier, there are two roads. Jesus said, "Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is small and the way is narrow that leads to life, and there are few who find it" (Matthew 7:13-14). The narrow road is the one on which the godly son who repented of his sin traveled. The broad road is the one on which the ungodly son traveled.

Finally, there are two ultimate destinations. Jesus said earlier in Matthew's Gospel, "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter" (Matthew 7:21). Jesus points out that you can have the right theology and pay lip service, but that is not the criterion for being in the kingdom of heaven. The destination is heaven for the son that repents and becomes a child of Father God, and hell for the son that does not repent and turn to do the will of the Father. Proverbs 14 says, "There is a way which seems right to a man, but its end is the way of death" (v. 12). This is the broad road, and a person doesn't realize that they are on this pathway until they are confronted with the reality of their sin in light of the Holy Scriptures. In His grace, God desires that everyone repent of their sin and believe in Him for eternal life (2 Peter 3:9).

Let's summarize what we have studied so far this week. As we saw in the first reading, God places a high value upon repentance. In that reading, we saw the contrast between a wicked man who repented and another who continued in their sin to the point of death. In the second reading, we also saw a study in contrasts: a humble believer who looked out for the interests of others and an implied person who did not. In the Gospel lesson, we saw a contrast between two sons, one a child of God and the other a child of the world. There were two roads and ultimately two final destinations.

I had an encounter at a funeral that illustrates the two paths the Scriptures speak of. I attended a funeral for a dear Christian woman and ran into a friend of mine from high school at the luncheon afterward. I remembered that I had previously shared the plan of salvation with her through repentance and faith in Jesus Christ. As we talked, she joyfully told me she had recently gotten some sort of floating cooler gizmo for her pool so she wouldn't have to leave the pool to get a new drink. As she was telling me the story, I noticed something click in her mind, and she suddenly began backtracking and downplaying the importance of this new gadget. Even though I never objected to what she was saying, I noticed that her conscience seemed to speak to her. I wrapped up my short visit at her table and wished her well as I left.

People everywhere are on one of two paths: one group knows their path, and the other follows where the world leads them. Those on the narrow path, through faith in Jesus Christ, exude God's holiness as they go about living their lives. As we saw in my illustration, this has a certain repelling effect on the ones unknowingly on the other road. As believers, we can rejoice that our ultimate destination is heaven, even if we must make the hard choices that come with walking the narrow road. The Scripture is clear that God is "a rewarder of those that diligently seek him" (Hebrews 11:6). Those people who honestly seek God **will** find Him. This is clear from a principle found in Jeremiah 29:13.

May you continue to seek God as you journey this week.

Reflection Questions

1. In the Gospel lesson, we talked about two sons, one a child of God and the other a child of the world. Read the following passages and then answer the questions that follow.

> *Romans 3:23 for all have sinned and fall short of the glory of God*

> *Romans 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.*

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

> *1 John 5:13 These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.*

> *Romans 10:9-10 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.*

A. What does God say about whether or not we are a sinner, regardless of whether we have faith in Jesus Christ?

B. What does God tell us about how we can be sure that we are on the narrow road since the Scripture says that you are a sinner?

2. Each of the passages helps to create a robust picture of true faith. True faith expresses itself in following God's will from a repented heart. Spend time with the Lord, asking Him if there are any pockets of resistance in your heart that you need to repent of and turn toward God.

Sunday Mass Study Notes for Lectionary 138: 09/28/2025



Welcome back to the Sunday Mass notes. This week, we examine a reading from Amos and learn about the dangers of luxurious living when it brings people further away from God. In the Gospel reading, we learn from Jesus through the story of Lazarus and the rich man how important it is to trust in the Lord Jesus as the only source of our salvation before we die. Unless we do it while we are still alive, it will be too late once we die.

Introduction to the First Reading:

The context of the first reading from Amos is in the Northern Kingdom (Israel) just before the invasion by the Assyrian Empire that occurred in 722 BC. This was a time of prosperity for the Israelites, who had fallen into idolatry and oppression of the poor people among them. Just one verse before the opening of today's reading God warned them about the inevitable invasion that was to come upon them along with their exile to a land "beyond Damascus" (Amos 5:27). In the reading, God continues His warnings to them about the wrath that he was going to allow to come upon them through the reigning Gentile empire to their north. This invasion from enemies in the north prefigures the invasion that will occur in the last days just before the return of the Lord Jesus. These final events will culminate in the outpouring of God's wrath upon the unbelieving world after Jesus returns to gather His church. Interestingly, some "Pharisaical" people during Amos' time were calling for this Day of the Lord to come (Amos 5:18a, b). God responded to their plea by saying that this day of judgment was one of "darkness and not light (Amos 5:18c, 20). He also told them (through Amos) that it is "as if a man fled from a lion and a bear met him, or went into the house and leaned his hand against the wall, and a serpent bit him" (Amos 5:19). During times of oppression of the poor and idolatry, God's judgment is *not* something for which anyone should pray for!

First Reading:

> Amos 6:1-7 NAS95 1 Woe to those who are at ease in Zion And to those who feel secure in the mountain of Samaria, The distinguished men of the foremost of nations, To whom the house of Israel comes. 2 Go over to Calneh and look, And go from there to Hamath the great, Then go down to Gath of the Philistines. Are they better than these kingdoms, Or is their territory greater than yours? 3 Do you put off the day of calamity, And would you bring near the seat of violence? 4 Those who recline on beds of ivory And sprawl on their couches, And eat lambs from the flock And calves from the midst of the stall, 5 Who improvise to the sound of the harp, And like David have composed songs for themselves, 6 Who drink wine from sacrificial bowls While they anoint themselves with the finest of oils, Yet they have not grieved over the ruin of Joseph. 7 Therefore, they will now go into exile at the head of the exiles, And the sprawlers' banqueting will pass away.

God warned the Israelites, those Jews of the northern kingdom (v.1, "in the mountain of Samaria") that their self-satisfied living and sense of security was false for they "will now go into exile at the head of the exiles" (v. 7a). God compared them to various Gentile nations whom He had already judged to a certain extent by the prior invasion of the Jewish people into their homelands (v. 2). The mention of the other nations contains a note of sarcasm. The opulent lifestyle of the Israelites (vv. 4-6) would ultimately lead to their downfall.

The people of Amos' day were no different than those who came after them, and those alive today. Jesus warned the rich during His day to turn their hearts to God, for example, His discourse with the rich young ruler (Luke 18:18 – 27). Riches aren't bad in and of themselves it is the love of money that is the root of all kinds of evil (1 Timothy 6:10). In the Gospel reading, we will see Jesus teaching on the critical importance of focusing upon God during people's earthly lifetimes because afterwards it is too late to receive forgiveness of their sin. This forgiveness is only available through faith in Jesus Christ while a person is still alive; there is no second chance to earn one's way into heaven.

Introduction to the Second Reading:

The second reading from 1 Timothy coincidentally picks up after the above verse regarding the love of money. "For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs" (1 Timothy 6:10). This provides an essential context for the following teaching.

Second Reading:

> 1 Timothy 6:11-16 NAS95 11 But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness. 12 Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses. 13 I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, 14 that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, 15 which He will bring about at the proper time–He who is the blessed and only Sovereign, the King of kings and Lord of lords, 16 who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen.

Paul told young Timothy some fundamental spiritual truths. Instead of focusing on riches, which lead many people to an eternal, spiritual death, believers are to focus on the attributes of God. This includes things like "righteousness, godliness, faith, love, perseverance and gentleness" (v. 11). Paul urged believers to live the Christian life seriously as if it were a battle (v. 12). He concluded the reading by reminding believers about the imminent return of the Lord Jesus, the only One who can give eternal life because he alone possesses it (v. 16). God's kingdom is one of light and immortality. In contrast, as we will see in the Gospel reading, the kingdom of hell is one of darkness and eternal punishment.

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Introduction to the Gospel Reading:

In the Gospel lesson this week, we return to Luke chapter 16 and move forward to verses 19-31 in what some commentators have called "The 'parable' of the rich man and Lazarus. " However, from all the evidence in the text, this isn't a parable at all; rather, it's a story about a true event in history.

In the text in Luke, we covered the past several weeks, where Jesus addressed his teachings to the group of legalistic Jews known as the Pharisees. Notice that the readings passed over verses 14 to 18. Since it's always important to consider the context of any part of the Bible that we study, let me point out some insights from these missing five verses. Luke stated explicitly that the Pharisees were "worshipers of money" and that this group ridiculed Jesus. This prompted Jesus to tell them that they are the ones "who justify themselves before men, but God knows their hearts." He said that what they exalt (money and status, among other things) is an abomination in the sight of God. Jesus used strong words to penetrate the hard hearts of the Pharisees. He said something vital that gives us insight into God's kingdom, which we will discuss later in this Gospel lesson. Jesus said, "The Law and the Prophets were until John, since then the good news of the kingdom of God is preached, and everyone forces his way into it." How may someone attempt to "force themselves" into the kingdom of God? The better question would be, "How were the Pharisees attempting to force themselves into the kingdom of God?" Remember that John the Baptist's call was "Repent, for the kingdom of heaven is at hand!" (Matthew 3:20). John's message was one of repentance and belief in the "one who was to come," Jesus. This was a time of transition, from the Old Testament Law to the as-yet-unseen mystery of the age of grace we now know as the "church age." The Pharisees did not heed John's call to repentance and instead attempted to force their way into the kingdom by establishing their own law. This is clear because Jesus went on to say in verse 17, "But it is easier for heaven and earth to pass away than for one dot of the Law to become void." Jesus came to fulfill the Old Testament Law and usher in the Kingdom of Heaven.

The Kingdom of Heaven, also called the Kingdom of God, is often referred to in the New Testament. In the Gospel of Saint John, Jesus addressed Nicodemus, the one we know as "Nick at Night," because this interaction was in the evening outside the hearing of the rest of the religious leaders. John 3:3 gives a crucial insight into the Kingdom of Heaven. Jesus said, "You must be born from above to enter the Kingdom of Heaven." He then explained to Nicodemus the meaning of the spiritual birth and how this comes about. Jesus said in verse 15, "that whoever believes in him may have eternal life." He continued in verse 16, "For God so loved the world that he gave his only begotten son, that whoever believes in him should not perish but have eternal life." Jesus said that we enter the kingdom of heaven through belief in Him, which results in our second birth, a spiritual birth. We must believe in Jesus to cross over from the kingdom of darkness (that the Pharisees were in) to the Kingdom of God. In summary, we see from the teaching of the forerunner John the Baptist

the call for repentance and from Jesus the means to find eternal life through being born again (or from above) through the Spirit of God, which comes about through belief in Jesus' finished work of atonement for our sins on the cross at Calvary.

Let's read the text and learn what Jesus was teaching the Pharisees about obtaining eternal life through their entrance into the Kingdom of God.

Gospel Reading:

> *Luke 16:19-31 NAS95 19 Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day. 20 And a poor man named Lazarus was laid at his gate, covered with sores, 21 and longing to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores. 22 Now the poor man died and was carried away by the angels to Abraham's bosom; and the rich man also died and was buried. 23 In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom. 24 And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.' 25 But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. 26 And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us.' 27 And he said, 'Then I beg you, father, that you send him to my father's house– 28 for I have five brothers–in order that he may warn them, so that they will not also come to this place of torment.' 29 But Abraham said, 'They have Moses and the Prophets; let them hear them.' 30 But he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent!' 31 But he said to him, 'If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.'*

Here we see the study of two contrasts: the rich versus the poor in this world, and the kingdom of the dead versus the kingdom of God in the next. The rich man enjoyed God's gracious provisions while he was alive. Still, after he died, he not only didn't have these generous provisions, but suffered torment, while no longer even having a physical body. Yet this man's soul still craved water and relief from the flames. In life, the rich man was prosperous enough to have a wall around his house, which required a gate through which to enter. The walls protected him during his lifetime, but after this rich man's life ended, his soul was bare naked before God. In contrast, the poor man enjoyed none of the rich man's outlandish provisions while living in poverty on the earth. Yet this very same man who spent years begging outside the rich man's gate was in the comfort of "Abraham's bosom," a place of peace and security we call heaven. Clearly, Jesus' teaching in this

section isn't a parable but a rare glimpse into the next world, that shadowy place known in the Bible as Hades. Jesus reveals to us that Hades consists of two regions; one is a place of torment and outside the provision of God, the place that we know as hell. The other region is a place of peace that we know as heaven. Between these two regions is a "great chasm" which separates the two realms. The contrast is between the kingdom of darkness and the kingdom of light.

Here is some background that will help explain the cultural milieu. In that culture, a rich person was seen to carry more favor with God than a poor person. This was partly due to the agrarian nature of their society. If a rancher had a herd of cattle and doubled the size of his herd over time, he was believed to carry favor with God. This belief partly stemmed from the conditional nature of the Mosaic Covenant under which the people lived. Remember that during the period of the Judges, and later during the Kings, the people's prosperity was directly proportional to their obedience to God. When they walked with God, He blessed them with material possessions and a certain degree of peace and safety. However, when they walked away from God, he removed their material goods, peace, and safety. The rich man in this parable told by Jesus had all the perceived blessings from God during his human life. He enjoyed material possessions (called a rich man and clothed in royal purple and fine linen) and safety (a house surrounded by walls). The Jewish people at this time would have viewed him as a man who carried much favor with God because of God's excellent provision for him. In contrast, Lazarus had none of these things and lived a miserable life. He would have been perceived as a terrible sinner in this culture. Once both of them died,

Look more closely at the text in Luke 16. The rich man can communicate directly with Abraham from within his new, humble position in Hades, the place of the dead. But he is anything but humble. He still tries to order people around, even begging them to do his will. Jesus explained that Abraham was "far off." When he speaks to Abraham, he asks for mercy, though God, the only One who can grant mercy, isn't mentioned. Abraham is what is known in literary circles as a "foil." He is present in this story for no other reason than to introduce information that the reader would otherwise have no other way of knowing. Abraham responds to the rich man's request to send Lazarus back from the dead to warn his five brothers about hell: "They have Moses and the Prophets, let them hear them." The rich man replied that they would not be convinced if someone returned from the dead. This is a remarkable request on the part of the rich man, because he is now at Lazarus's mercy to save his brothers from hell. The Scriptures are clear that when Jesus Himself returned from the dead, many people did not believe in him.

Stepping back and looking at the audience of the Pharisees, we ask how a religious person can be sent to hell after they die when they genuinely believe that they merit heaven? This is the key point of today's lesson. One can only merit heaven by repenting and believing that only Jesus merited salvation by dying on the cross for their sins. Pharisees in any age are not willing to enter through

the narrow door of belief in Jesus; instead, they choose their own way and attempt to force their way into the kingdom of heaven. This thinking continues today among anyone who believes they deserve heaven because of their good works or church attendance. The predictable end is what we see with the rich man in Hades.

Reflection Questions

1. Based upon what you learned in today's study in Luke, if you were Lazarus and were sent back from heaven to warn your brothers, what would you tell them?

2. We saw in the Gospel reading how you can only cross the great chasm between the kingdom of darkness and the kingdom of light while you are still alive. You may ask, Why hasn't anyone ever told me about this? They have, they're doing it now. Do you believe in your heart that God raised Jesus from the dead and confess with your mouth that Jesus is Lord to the Glory of God (Romans 10:9)? We have written a comprehensive analysis of where spiritual life comes from in an article by that name, located at *Where Does Spiritual Life Really Come From* on the Christians for Christ website.

Sunday Mass Study Notes for 09-29-2024

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This week we start with some history and context of the first reading from the Book of Numbers. Then we continue with the study from James and conclude with the Gospel lesson in which Jesus addresses spiritual pride and the danger of sin.

Introduction to the First Reading:

The context of the first reading from Numbers is that Moses' father in-law Jethro had earlier approached Moses about setting up judges to help with the administration of disputes just after the Hebrews had fled from Egypt (Exodus 18:22). Next, Moses received the Ten Commandments at Mt. Sinai and the Hebrews left Mt. Sinai to begin their first (and unsuccessful) approach into the Promised Land. They complained to Moses about their food as they became very tired of eating manna day after day (Numbers 10:12-13, 11:1). Moses was so overwhelmed that he cried out to God for help (Numbers 11:10-15). The LORD's solution was twofold. First, He promised to send them meat, and second, He told Moses to appoint seventy elders who would help him carry his responsibilities (Numbers 11:16-18). Our reading today picks up with the consecration ceremony of the elders. Be careful to note the use of capitalization of the pronouns in verse 25 as referring either to God or to Moses.

First Reading:

> *Numbers 11:25-29 NAS95 25 Then the LORD came down in the cloud and spoke to him; and He took of the Spirit who was upon him and placed Him upon the seventy elders. And when the Spirit rested upon them, they prophesied. But they did not do it again. 26 But two men had remained in the camp; the name of one was Eldad and the name of the other Medad. And the Spirit rested upon them (now they were among those who had been registered, but had not gone out to the tent), and they prophesied in the camp. 27 So a young man ran and told Moses and said, "Eldad and Medad are prophesying in the camp." 28 Then Joshua the son of Nun, the attendant of Moses from his youth, said, "Moses, my lord, restrain them." 29 But Moses said to him, "Are you jealous for my sake? Would that all the LORD'S people were prophets, that the LORD would put His Spirit upon them!"*

This passage tells the story of the empowerment of the Holy Spirit of the elders to speak the Words of God (prophecy). Even though two of them (Eldad and Medad) were not in the Tent of Meeting during the commissioning ceremony, they still received the Spirit which enabled them to prophesy in the camp among the Hebrew people. Instead of restraining them after it was discovered that they were prophesying although they had not been at the formal ceremony, Moses taught them a valuable lesson. Moses said, in essence, "I wish everyone was so filled with the Spirit that each person would prophecy like this" (v. 29b).

There are two lessons from this passage for us today. First, we learned from Moses what humility and leadership look like. Instead of hoarding God's power, Moses celebrated the distribution of God's power to others. Second, in spite of the disobedience of the two elders, God still used them to

minister to the people. Note that the text never mentioned the works of the sixty-eight faithful elders. God's first choice is to use His faithful people to accomplish His works, but he will use others as well. God can use sinful people to accomplish His greater purposes, and this reveals His grace.

Later in the Gospel lesson, we will see how Jesus taught His disciples a very similar lesson as to what Moses told Joshua. In the meantime, we will move to the second reading from James in which he discusses the reality of judgment and hell for nonbelievers. This is also something that Jesus will also discuss in the Gospel reading.

Introduction to the Second Reading:

The second reading is a continuation of the study from James but skips ahead to chapter 5 from where we left off last week at James 4:3. The intervening verses covered a variety of subjects but were primarily about pride. This week's reading is a brief departure from the instructions to believers and is instead a warning to the unbelieving rich. In biblical times, there was no such thing as a middle class. A possible exception to this was the few shopkeepers the existed in the cities and even they owned very little property making them subservient to the rich property owners. Wealth in those days was distributed mostly to the super rich and the rest of the people struggled for survival. It wasn't until the 19'th century that these wage gaps began to slowly disappear. James would have written just two decades before the destruction of Jerusalem by the Romans who saw to it that the possessions of the rich were stolen, the rest reduced to rubble, and all the Jews were evicted from the city. James, as the leader of the Jerusalem church, would have known the Lord's prediction about the coming destruction of the temple in Jerusalem (Matthew 24:2). Perhaps the tenor of the people's relationship with the Roman government was moving in that direction. It is evident from the reading that James also had a telescopic view in mind like how Isaiah writes with near and far term fulfillments stacked on top of one another. Although the near term fulfillment of James' warning to the rich would have happened with the destruction of Jerusalem, the ultimate fulfillment was as in Jesus' story of Lazarus and the rich man, when the wealthy man died and stood before the Lord in judgment. As you read, keep in mind both of these upcoming judgments.

Second Reading:

> *James 5:1-6 NAS95 1 Come now, you rich, weep and howl for your miseries which are coming upon you. 2 Your riches have rotted and your garments have become moth-eaten. 3 Your gold and your silver have rusted; and their rust will be a witness against you and will consume your*

> *flesh like fire. It is in the last days that you have stored up your treasure! 4 Behold, the pay of the laborers who mowed your fields, and which has been withheld by you, cries out against you; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth. 5 You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter. 6 You have condemned and put to death the righteous man; he does not resist you.*

James' focus in the reading is upon the eternal judgment coming from God after the unbelieving rich person dies. He says that the rust of their golden and silver treasures bears witness against them. Also crying out against them during this terrible day of judgment is the laborers whom they exploited during their lifetimes and whom they "condemned and put to death" (v. 6a). Even those in what we may consider the middle class, people like the butcher, the baker, and the candlestick makers were taking advantage of by the rich in this polar society with two social classes – the very rich and everyone else. Yet we know that around two decades later there was also an earthly judgment that happened to everyone in Jerusalem, not just the rich. This was a judgment in the sense that it was against the Jews for rebelling against Roman authority, and God says that no authority exists unless He ordains it (Romans 13:1).

The unbelieving rich people to whom James addressed this writing would have done well to listen to his warning. The Jewish historian Flavius Josephus described in grim detail the conditions in Jerusalem during the Roman siege in the days leading up to the destruction of the temple and city in AD 70. During the three-year blockade, the distinctions between the social classes were obliterated and all of the people were reduced to plundering and stealing to find food. Josephus wrote that cannibalism was commonplace, and "Tufts of withered grass were devoured, and sold in little bundles for four drachmas" (Josephus, *Wars of the Jews Book II*). Yet, although we could say that James' prophecy about the "miseries which [were] coming upon [them]" (v. 1) Was fulfilled in the physical sense in AD 70, the ultimate terror was yet to come when the non-believing people died and stood in judgment before the Lord when they died.

We can be profoundly happy that although we will stand to account before the Lord for what we did with what He gave us, we will not suffer with any miseries that will come upon us when we die (v. 1). This doesn't mean that since we are relatively rich compared to people in the early church that we don't have to be good stewards of the things that God has entrusted to us. We must recognize the great responsibility that God has entrusted us since we are comparatively rich compared to the early readers of James' Letter. In contrast to the rich person who will have nothing when they die, we have now and will possess even greater riches from God after we die. Saint John said, "These things I have written to you who believe in the name of the Son of God, so that you may **know** that you have eternal life" 1 John 5:13, emphasis added. It is not a sin to know that we have eternal life with our

Lord Jesus. Saint Paul said, "but just as it is written, 'THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD, AND WHICH HAVE NOT ENTERED THE HEART OF MAN, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM'" (1 Corinthians 2:9). So even if we are poor, we can trust that we are rich in spirit.

Introduction to the Gospel Reading:

The Gospel reading is a continuation of the study from Saint Mark. The context is just after the disciples were arguing about whom among them was the greatest (Mark 9:34). Afterwards, Jesus taught them that the way to be great was to become a servant (Mark 9:35), and provided an object lesson to them by setting a child before them and saying, "Whoever receives one child like this in My name receives Me; and whoever receives Me does not receive Me, but Him who sent Me" (Mark 9:37). This illustration revealed someone (the child) who needed to be served, but was unable to serve in return. In the same way, Jesus calls us to serve even if we are unable to pay him or her back. As you read, keep this context in mind of Jesus' call to achieve greatness by being a servant.

Gospel Reading:

Note: Verses 44 and 46 which were omitted from the reading have been included below.

> *Mark 9:38-48 NAS95 38 John said to Him, "Teacher, we saw someone casting out demons in Your name, and we tried to prevent him because he was not following us." 39 But Jesus said, "Do not hinder him, for there is no one who will perform a miracle in My name, and be able soon afterward to speak evil of Me. 40 For he who is not against us is for us. 41 For whoever gives you a cup of water to drink because of your name as followers of Christ, truly I say to you, he will not lose his reward. 42 Whoever causes one of these little ones who believe to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea. 43 If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire, 44 where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED. 45 If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into hell, 46 where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED. 47 If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into hell, 48 where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.*

In the opening of the reading, Jesus answered the objection of His disciples about someone they saw casing out demons in His name. From the context, it is clear that Jesus was continuing His teaching on the matter of spiritual pride as He had just finished teaching them about this through His illustration with the child. Jesus told His disciples that they should humble themselves and in essence be glad that others were serving Him and accomplishing good works in His name. Next, Jesus taught His disciples about how great a sin it was to cause another person to sin as well as the reality of hell. There are degrees of punishment in hell and Jesus is warning them that any non-believer who leads others deeper into their non-believing, sinful state will suffer the worst eternal punishment in hell. Jesus used a hyperbole of the hand, foot and eye to illustrate the danger of sin in the life of a believer. The hand refers to the things we do (v. 43a). The foot refers to the places we go (v. 45a). The eye refers to the things we see (v. 47a). Jesus is using exaggeration to say that believers should take radical actions to deal with the sin in their lives. Some people have taken literal actions against themselves, including the church Father Origen of Alexandria, who emasculated himself in order to deal with his problem of lust. He doesn't mean that we should physically cut off the body part which brought the sin on, but rather take drastic actions to see that we don't continue in the sinful pattern.

What are some practical applications we can take away from the lesson today? First, one of the primary ministries that we have as believers is to tell the world about the danger of sin and the need to turn from their sin and place their faith in the Lord Jesus for the forgiveness of their sin. God calls us to remember that the first message that Jesus brought when He began His ministry was the call to repent. Jesus picked up where John the Baptist left off who said, "Repent, for the kingdom of heaven is at hand" (Matthew 3:2). This could mean coming alongside someone who you know is leading others into sin as there is a multiplying effect that their sinful actions are bringing upon the world. The greatest sinners in the world tend to become the greatest evangelists after they come to faith in Christ. Jesus said, "I have not come to call the righteous, but sinners to repentance" (Luke 5:32). Sin when left unchecked in the life of a nonbeliever will eventually lead them to an eternity in hell, and they need to be told about this fact.

Second, all of us need to keep an eye on our spiritual pride. Jesus went to great lengths to caution people about the danger of sin in the life of a believer, the foremost of which is pride. Just after the disciples finished arguing about who was the greatest among them, Jesus had to calm their objections about someone who was doing good works in His name. Pride is hard to see in ourselves, but oftentimes easy to see in others.

We can develop many practical ways to safeguard ourselves from runaway sin. One way that I have found it helpful is to develop a relationship with a believer of the same gender to share prayer requests and to hold each other accountable for the things going on in their lives. A realistic

schedule could be to agree to meet for one hour a month to meet face-to-face, talk to each other at least once a week by phone or email, and pray for each other each day. In this way, it is harder for sinful patterns to develop unchecked without any feedback from another believer.

Reflection Questions

1. In biblical times, the rich were the primary nemesis of the working poor. James comforted the believers by reminding them of the judgment that was to come upon the rich and that their abusers were actually **spiritually** poor. In our day, we are relatively rich compared to the first century Christians and have to refine how we view the "rich" as discussed by James. Who are the "rich" people who oppress you? How does knowing that you are spiritually rich help you to mentally overcome these oppressors in your life?

2. Ask yourself the following question. Have you ever developed a relationship with another believer in which you have been able to share personal and spiritual matters? If your answer is no, or if you are no longer meeting with this person, pray that God would place someone in your life with whom you could meet and know that someone was praying for you each day.

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Mark 9:38-48 NAS95 38 John said to Him, "Teacher, we saw someone casting out demons in Your name, and we tried to prevent him because he was not following us." 39 But Jesus said, "Do not hinder him, for there is no one who will perform a miracle in My name, and be able soon afterward to speak evil of Me. 40 For he who is not against us is for us. 41 For whoever gives you a cup of water to drink because of your name as followers of Christ, truly I say to you, he will not lose his reward. 42 Whoever causes one of these little ones who believe to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea. 43 If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire, 44 where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED. 45 If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into hell, 46 where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED. 47 If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into hell, 48 where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.

In the opening of the reading Jesus answered the objection of His disciples about someone they saw casing out demons in His name. From the context, it is clear that Jesus was continuing His teaching on the matter of spiritual pride as He had just finished teaching them about this through His illustration with the child. Jesus told His disciples that they should humble themselves and in essence be glad that others were serving Him and accomplishing good works in His name. Next, Jesus taught His disciples about how great a sin it was to cause another person to sin as well as the reality of hell. There are degrees of punishment in hell and Jesus is warning them that any nonbeliever who leads others deeper into their nonbelieving, sinful state will suffer the worst eternal punishment in hell. Jesus used a hyperbole of the hand, foot and eye to illustrate the danger of sin in the life of a believer. The hand refers to the things we do (v. 43a). The foot refers to the places we go (v. 45a). The eye refers to the things we see (v. 47a). Jesus is using exaggeration to say that believers should take radical actions to deal with the sin in their lives. Some people have taken literal actions against themselves, including the church Father Origen of Alexandria who emasculated himself in order to deal with his problem of lust. He doesn't mean that we should physically cut off the body part which brought the sin about, but rather take drastic actions to see that we don't continue in the sinful pattern.

What are some practical applications we can take away from the lesson today? First, one of the primary ministries that we have as believers is to tell the world about the danger of sin and the need to turn from their sin and place their faith in the Lord Jesus for forgiveness of their sin. God calls us to remember that the first message that Jesus brought when He began His ministry was the call to repent. Jesus picked up where John the Baptist left off who said, "Repent, for the kingdom of heaven is at hand" (Matthew 3:2). This could mean coming alongside someone who you know is leading others into sin as there is a multiplying effect that their sinful actions are bringing upon the world. The greatest sinners in the world tend to become the greatest evangelists after they come to faith in Christ. Jesus said, "I have not come to call the righteous but sinners to repentance" (Luke 5:32). Sin when left unchecked in the life of a nonbeliever will eventually lead them to an eternity in hell, and they need to be told about this fact.

Second, all of us need to keep an eye on our spiritual pride. Jesus went to great lengths to caution people about the danger of sin in the life of a believer, the foremost of which is pride. Just after the disciples finished arguing about who was the greatest among them, Jesus had to calm their objections about someone who was doing good works in His name. Pride is hard to see in ourselves, but oftentimes easy to see in others.

We can develop many practical ways to safeguard ourselves from runaway sin. One way that I have found it helpful is to develop a relationship with a believer of the same gender to share prayer requests and to hold each other accountable for the things going on in their lives. A realistic

schedule could be to agree to meet for one hour a month to meet face-to-face, talk to each other at least once a week by phone or email, and pray for each other each day. In this way, it is harder for sinful patterns to develop unchecked without any feedback from another believer.

Reflection Questions

1. In biblical times, the rich were the primary nemesis of the working poor. James comforted the believers by reminding them of the judgment that was to come upon the rich and that their abusers were actually **spiritually** poor. In our day, we are relatively rich compared to the first century Christians and have to refine how we view the "rich" as discussed by James. Who are the "rich" people who oppress you? How does knowing that you are spiritually rich help you to mentally overcome these oppressors in your life?

2. Ask yourself the following question. Have you ever developed a relationship with another believer in which you have been able to share personal and spiritual matters? If your answer is no, or if you are no longer meeting with this person, pray that God would place someone in your life with whom you could meet and know that someone was praying for you each day.

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Sunday Mass Study Notes for 09-27-2020

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Welcome back to the Sunday Mass notes. This week we open with a reading from the Prophet Ezekiel in which we learn about the seriousness of sin. Then we move to the second reading with a continuation of the study in the Book of Philippians. Finally, we conclude with the Gospel lesson from Saint Matthew.

Introduction to the First Reading:

The first reading is from the Prophet Ezekiel. We provided a comprehensive introduction to the Prophet Ezekiel in a previous edition of Mass Notes. The context of the reading is the Lord's teaching on the seriousness of sin. "The soul who sins shall die," (v. 4d) the text says in the opening section of this chapter. Specifically, God taught on the seriousness of idolatry (v. 6), covetousness (v. 6), robbing the poor (v. 7), depriving the hungry from food and the poor from adequate clothing (v. 7), and charging interest on loans to a fellow Jew (v. 8). Obedience to God's Laws flows from an obedient heart, one that has been changed through embracing the mystery of God's love. Saint Paul said, "[F]or all have sinned and fall short of the glory of God" (Romans 3:23). And, "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23). God's gift is eternal life but it comes only through faith in Him. In the Old Testament times, this meant trusting in what they knew about God and looking forward to their Messiah Jesus' future conquering of sin forever. In a sense, God had already provided salvation because Jesus is called the Lamb slain since

before the foundation of the world, although that event was yet future (Revelation 13:8). In a similar way, the Kingdom of Heaven is an already, not yet proposition. In our day, we receive eternal life by trusting in what we know about God and looking back to what Jesus did for us on the cross.

A summary of this section is given in the verses that immediately proceed the reading:

"Do I have any pleasure in the death of the wicked," declares the Lord GOD, "rather than that he should turn from his ways and live? 24 But when a righteous man turns away from his righteousness, commits iniquity and does according to all the abominations that a wicked man does, will he live? All his righteous deeds which he has done will not be remembered for his treachery which he has committed and his sin which he has committed; for them he will die." (Ezekiel 18:23-24)

With this context in mind let's proceed with the reading.

First Reading:

25 "Yet you say, 'The way of the Lord is not right.' Hear now, O house of Israel! Is My way not right? Is it not your ways that are not right? 26 When a righteous man turns away from his righteousness, commits iniquity and dies because of it, for his iniquity which he has committed he will die. 27 Again, when a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life. 28 Because he considered and turned away from all his transgressions which he had committed, he shall surely live; he shall not die." (Ezekiel 18:25-28)

The reading is a study in contrasts, first, that of a wicked man that repented of his sin, and second, one that continued in his sin to the point of death. We see in verse 26 that habitual sin can have serious consequences, even to the point of death. Let's back up and look more closely at the difference between someone whose heart has been renewed by God and the person who remains spiritually dead. The Scripture reveals very clearly that there are two distinct classes of people, two different roads with only one of them leading to heaven. Jesus called them the narrow road and the broad road (Matthew 7:13-14, below). The first class is those whose sins are forgiven and who are spiritually alive, born from above (John 3:3). Ezekiel said something about this earlier in this chapter, "All his transgressions which he has committed will not be remembered against him; because of his righteousness which he has practiced, he will live" (Ezekiel 18:22). The second class

is those whose soul is spiritually dead and whose sin will be held against them for an eternity after they die. This is a crucial point especially since most people in the world are unknowingly on the broad road. Jesus said, "Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is small and the way is narrow that leads to life, and there are few who find it" (Matthew 7:13-14). If a person never truly experiences and trusts in God's saving grace through faith in Jesus then their soul remains spiritually dead during their life on earth. When they die physically, their already dead soul enters the abode of the dead and at some future point they will experience a second death. This fearsome event is enough to scare anyone and is described in the Book of Revelation. "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death" (Revelation 21:8). "And if anyone's name was not found written in the book of life, he was thrown into the lake of fire (Revelation 20:15).

Let's go back to the reading. In verse 27 God said, "when a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life." Is God saying that a person earns their way to heaven by their good works? No, the whole of Scripture is clear that good works flow out of a heart that has been regenerated by God. Yes, nonbelievers can do good works, but their motivation is different from a child of the kingdom. Even though they are spiritually dead, they are still human beings created in the image of God. Whatever they do flows out of their existence as an image bearer of God, but their deeds do not result in them obtaining eternal life. The Scripture shows that works that are pleasing to God flow from a heart that is submitted to God through faith in Jesus Christ. Jesus said this plainly in John 6:29. When people asked what they should do to fulfill the works that God requires, Jesus answered, "The work of God is this: To believe in the one He has sent."

Ezekiel's message is reminiscent of an event that occurred in the Book of Acts with a couple named Ananias and Sapphira that showed the deadly result of sin in the rapidly growing, early church. The story best tells itself as follows below.

1 But a man named Ananias, with his wife Sapphira, sold a piece of property, 2 and kept back some of the price for himself, with his wife's full knowledge, and bringing a portion of it, he laid it at the apostles' feet. 3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? 4 "While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God." 5 And as he heard these words, Ananias fell down and breathed his last; and great fear came over all who heard of it. 6 The young men got up and covered him up, and after carrying him out, they buried him. 7 Now there elapsed an interval of

about three hours, and his wife came in, not knowing what had happened. 8 And Peter responded to her, "Tell me whether you sold the land for such and such a price?" And she said, "Yes, that was the price." 9 Then Peter said to her, "Why is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who have buried your husband are at the door, and they will carry you out as well." 10 And immediately she fell at his feet and breathed her last, and the young men came in and found her dead, and they carried her out and buried her beside her husband. 11 And great fear came over the whole church, and over all who heard of these things. (Acts 5:1-11)

While not every sin is met with such immediate consequences, we see that sin is a serious matter and believers are called to holiness. As we move onto the second reading, we will see Saint Paul's call to holy living by being unselfish and walking in unity to accomplish God's purposes. The context is that Paul had wrestled with a hypothetical argument whether it was better for him to continue ministering amidst his struggles in prison or go to heaven to be with the Lord. His conclusion was that it was better for the Philippians if he stayed (Philippians 1:24), and that he was confident that he would indeed continue (v. 25). Next, Paul admonished the Philippians to walk in a unified way worthy of Jesus Christ (v. 27). He warned them that they may have to suffer for Jesus' sake (v. 29).

Introduction to the Second Reading:

All of this leads to the second reading for today which opens with the adverb "therefore." Therefore, with these previous things in mind, let's read the text. [Note: Two versions of the reading were provided, we are using the shorter one because we covered the other verses in a previous week.]

Second Reading:

1 Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, 2 make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. 3 Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4 do not merely look out for your own personal interests, but also for the interests of others. 5 Have this attitude in yourselves which was also in Christ Jesus, (Philippians 2:1-5)

Paul is making a hypothetical and rhetorical argument by using four "ifs" in the first verse, the idea is "if then." It is rhetorical because the "if" is not really in question, it is assumed. So they "if" could be read as "because." Because there is 1. Encouragement in Christ, 2. Consolation of love, 3. Fellowship of the Spirit, and 4. Affection and compassion then do the following things. First, be unified for God's purpose (v.2). Second, act unselfishly and humbly (v. 4). Finally, as a means of accomplishing unselfish and humble behavior worthy of Jesus Christ, live with the mindset of regarding other's needs as more important than your own (v. 4). An attribute of a person that has been made spiritually alive by faith in God is that they look out for "the interests of others" (v. 4). The high ideals of this passage can only be lived out if we are in Christ. He is the One who empowers us to let go of selfishness and pride so that we can embrace the new life of humility that Christ lived and gives us.

Introduction to the Gospel Reading:

The Gospel lesson is from Saint Matthew Chapter 21. The context is just after Jesus' triumphal entry into Jerusalem riding on a donkey (Matthew 20:7-8), the same way a king would enter a city. Next, Jesus threw the money changers out of the temple in order to purify it (v. 12), healed people (v. 14), and twice contended with the chief priests and scribes in the temple (vv. 15-16, vv. 23-27). An interesting thing happened between Jesus' two visits there. As Jesus was walking by a certain fig tree he saw that it was not bearing fruit so he said to it, "Let no fruit grow in you ever again" (v. 19c). Afterwards Matthew recorded, "And at once the fig tree withered" (v. 19d). The disciples, in response to what Jesus did to the tree said, "[H]ow did the fig tree wither all at once?" (v. 20c). Jesus said, "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will happen. And all things you ask in prayer, believing, you will receive" (vv. 21-22). Clearly Jesus performed the "miracle" of the killing of the fig tree so that the religious leaders would either see it or hear about it. He was emphasizing the importance of faith that leads to good works. With this context in mind let's read the Gospel passage that Jesus directed squarely at the "chief priests and elders of the people (v. 23a) who had confronted Him while He was teaching.

Gospel Reading:

28 But what do you think? A man had two sons, and he came to the first and said, 'Son, go work today in the vineyard.' 29 "And he answered, 'I will not'; but afterward he regretted it and went. 30 The man came to the second and said the same thing; and he answered, 'I will, sir'; but he did not go. 31 Which of the two did the will of his father? They said, "The first." Jesus said to them, "Truly I

say to you that the tax collectors and prostitutes will get into the kingdom of God before you. 32 For John came to you in the way of righteousness and you did not believe him; but the tax collectors and prostitutes did believe him; and you, seeing this, did not even feel remorse afterward so as to believe him." (Matthew 21:28-32)

Jesus said that there are two groups of people, those who believe and do the work of the Father, and those who don't believe and don't accomplish the Father's work. Jesus told them that they did not follow John the Baptist's calling to repent and believe, as did the first son in the story.

This is a story of contrasts between two sons. First, the sons have different degrees of fruitfulness in accomplishing the works of their father. The first one bears fruit and the other one does not, like the fig tree in Jesus' previous story. Truly, both sons at first refused to work when directed to do so by their father. However, the first son repented and accomplished the will of his father. One son is a child of their Father God; the other son is shown through his works to be a child of a different father. Jesus explained this paternal relationship while addressing the Pharisees in John's Gospel. He told them, "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies" (John 8:44). Though these were harsh words, Jesus was telling them the truth in order for them to have an opportunity to repent of their sin and turn to Him in faith.

As was explained earlier, there are two roads. Jesus said, "Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is small and the way is narrow that leads to life, and there are few who find it" (Matthew 7:13-14). The narrow road is the one on which the godly son who repented of his sin traveled. The broad road is the one on which the ungodly son made his journey.

Finally, there are two ultimate destinations as well. Jesus said earlier in Matthew's Gospel, "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter" (Matthew 7:21). Jesus points out that you can have the right theology and pay lip service, but that is not the criteria for being in the kingdom of heaven. The destination is heaven for the son that repents and becomes a child of Father God, and hell for the son that does not repent and turn to do the will of the Father. Proverbs 14 says, "There is a way which seems right to a man, But its end is the way of death" (v. 12). This is the broad road, and a person doesn't realize that they are on this pathway until they are confronted with the reality of their sin in light of the Holy Scriptures. God in His grace desires for everyone to repent of their sin

and believe in Him for eternal life (2 Peter 3:9).

Let's summarize what we have studied so far this week. As we saw in the first reading, God places a high value upon repentance. In that reading, we saw the contrast between a wicked man that repented and another that continued in their sin to the point of death. In the second reading, we also saw a study of contrasts, that of a humble believer that looked out for the interests of others and an implied person that did not. In the Gospel lesson, we saw a contrast between two sons, one a child of God and the other a child of the world. There were two roads and ultimately two final destinations.

I had an encounter at a funeral that helps to illustrate the two paths about which the Scriptures speak. I attended a funeral for a dear Christian woman and ran into a friend of mine from high school at the luncheon afterwards. I remembered that I had previously shared with her the plan of salvation through repentance and faith in Jesus Christ. As we talked she joyfully told me how she had recently acquired some sort of floating cooler gizmo for her pool so that she didn't have to leave the pool in order to get a new drink. As she was telling me the story I noticed that something clicked in her mind at which point she suddenly began backtracking and downplaying the importance of this new gadget. Even though I never objected to what she was saying I noticed that her conscience seemed to speak to her. I wrapped up my short visit at her table and wished her well as I left.

People everywhere are on one of two paths; one group knows their path and the other ones follow where the world leads them. The people who are on the narrow path through faith in Jesus Christ exude God's holiness as they go about living their lives. As we saw in my illustration, this has a certain repelling effect to the ones unknowingly on the other road. As believers, we can rejoice in the fact that our ultimate destination is heaven, even if we have to make the hard choices associated with walking along the narrow road. The Scripture is clear that God is "a rewarder of those that diligently seek him" (Hebrews 11:6). Those people who honestly seek God **will** find Him. This is clear from a principle found in Jeremiah 29:13.

May you continue to seek God as you journey this week.

Reflection Questions

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1. In the Gospel lesson we talked about two sons, one a child of God and the other a child of the world. Read the following passages and then answer the questions that follow.

Romans 3:23 for all have sinned and fall short of the glory of God

Romans 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

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

1 John 5:13 These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.

Romans 10:9-10 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

A. What does God say about whether or not we are a sinner, regardless if we have faith in Jesus Christ?

B. What does God tell us about how we can be sure that we are on the narrow road since the Scripture said that you are a sinner?

2. Each of the passages help to create a robust picture of true faith. True faith expresses itself in following the will of God out of a repented heart. Spend some time with the Lord asking Him if there are any packets of resistance in your heart about which you need to repent and turn towards God.

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Sunday Mass Study Notes for Sunday, 09-29-2019



Welcome back to the Sunday Mass notes. This week we examine a reading from Amos and learn about the dangers of luxurious living when it brings people further away from God. In the Gospel reading, we learn from Jesus through the story of Lazarus and the rich man. We see how important it is to trust in the Lord Jesus as the only source of our salvation before we die. Unless we do it while we are still alive it will be too late once we die.

Introduction to the First Reading:

The context of the first reading from Amos is in the Northern Kingdom (Israel) just before the invasion by the Assyrian Empire that occurred in 722 BC. This was a time of prosperity for the Israelites who had fallen into idolatry and oppression of the poor people among them. Just one verse before the opening of today's reading God warned them about the inevitable invasion that was to come upon them along with their exile to a land "beyond Damascus" (Amos 5:27). In the reading, God continues His warnings to them about the wrath that he was going to allow to come upon them through the reigning Gentile empire to their north. This invasion from enemies in the north prefigures the invasion that will occur in the last days just prior to the return of the Lord Jesus. These final events will culminate in the outpouring of God's wrath upon the unbelieving world after

Jesus returns to gather His church. Interestingly, some "pharisaical" people during Amos time were calling for this Day of the Lord to come (Amos 5:18a,b). God responded to their plea by saying that this day of judgment was one of "darkness and not light (Amos 5:18c, 20). He also told them (through Amos) that it is "as if a man fled from a lion and a bear met him, or went into the house and leaned his hand against the wall, and a serpent bit him" (Amos 5:19). During times of oppression of the poor and idolatry, God's judgment is *not* something for which anyone should pray for!

First Reading:

> *Amos 6:1-7 NAS95 1 Woe to those who are at ease in Zion And to those who feel secure in the mountain of Samaria, The distinguished men of the foremost of nations, To whom the house of Israel comes. 2 Go over to Calneh and look, And go from there to Hamath the great, Then go down to Gath of the Philistines. Are they better than these kingdoms, Or is their territory greater than yours? 3 Do you put off the day of calamity, And would you bring near the seat of violence? 4 Those who recline on beds of ivory And sprawl on their couches, And eat lambs from the flock And calves from the midst of the stall, 5 Who improvise to the sound of the harp, And like David have composed songs for themselves, 6 Who drink wine from sacrificial bowls While they anoint themselves with the finest of oils, Yet they have not grieved over the ruin of Joseph. 7 Therefore, they will now go into exile at the head of the exiles, And the sprawlers' banqueting will pass away.*

God warned the Israelites, those Jews of the northern kingdom (v.1, "in the mountain of Samaria") that their self-satisfied living and sense of security was false for they "will now go into exile at the head of the exiles" (v. 7a). God compared them to various Gentile nations whom He had already judged to a certain extent by the prior invasion of the Jewish people into their homelands (v. 2). The mention of the other nations contains a note of sarcasm. The opulent lifestyle of the Israelites (vv. 4-6) would ultimately lead to their downfall.

The people of Amos' day were no different than those who came after them, and those alive today. Jesus gave many warnings to the rich people during His day in order to turn their hearts to God, for example His discourse with the rich young ruler (Luke 18:18 – 27). Riches aren't bad in and of themselves it is the *love of money* that is the root of all kinds of evil (1 Timothy 6:10). In the Gospel reading we will see Jesus teaching on the critical importance of focusing upon God during people's earthly lifetimes because afterwards it is too late to receive forgiveness of their sin. This forgiveness is only available through faith in Jesus Christ while a person is still alive, there is no second chance to earn a person's way into heaven.

Introduction to the Second Reading:

The second reading from 1 Timothy coincidentally picks up just after the verse mentioned above regarding the love money. "For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs" (1 Timothy 6:10). This provides an important context into the teaching that follows.

Second Reading:

> *1 Timothy 6:11-16 NAS95 11 But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness. 12 Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses. 13 I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, 14 that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, 15 which He will bring about at the proper time–He who is the blessed and only Sovereign, the King of kings and Lord of lords, 16 who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen.*

Paul told young Timothy some very important spiritual truths. Instead of focusing upon riches which leads many people to an eternal, spiritual death, believers are to focus upon the attributes of God. This includes things like "righteousness, godliness, faith, love, perseverance and gentleness" (v. 11). Paul urged believers to live the Christian life seriously as if it were a battle (v. 12). He concluded the reading by reminding believers about the imminent return of the Lord Jesus, the only One who can give eternal life because he alone possesses it (v. 16). God's kingdom is one of light and immortality. In contrast, and as we will see in the Gospel reading, the kingdom of hell is one of darkness and eternal punishment.

Introduction to the Gospel Reading:

In the Gospel lesson this week we return to Luke chapter 16 and move forward to verses 19-31 in what has been called "The 'parable' of the rich man and Lazarus" by some commentators. However, from all evidences in the text this isn't a parable at all, rather it's a story about a true event in history.

In the text in Luke we covered the past several weeks Jesus addressed his teaching to the group of legalistic Jews known as the Pharisees. Notice that the readings passed over verses 14 to 18. Since it's always important to consider the context of any part of the Bible that we study let me point out some insights from these missing five verses. Luke stated explicitly that the Pharisees were "worshipers of money" and that this group ridiculed Jesus. This prompted Jesus to tell them that

they are the ones "who justify themselves before men, but God knows their hearts." He said that what they exalt (money and status among other things) is an abomination in the sight of God. Jesus used strong words in an attempt to penetrate the hard hearts of the Pharisees. He said something very important which gives us an insight into God's kingdom that we will be discussing later in this Gospel lesson. Jesus said, "The Law and the Prophets were until John, since then the good news of the **kingdom of God** is preached, and everyone forces his way into it." How may someone attempt to "force themselves" into the kingdom of God? The better question would be, "How were the Pharisees attempting to force themselves into the kingdom of God?" Remember that John the Baptist's call was "Repent, for the kingdom of heaven is at hand!" (Matthew 3:20). John's message was one of repentance and belief in the "one who was to come," Jesus. This was a time of transition, from the Old Testament Law to the as yet unseen mystery of the age of grace we now know as the "church age." The Pharisees were not heeding John's call for repentance and were instead attempting to force themselves into the kingdom through the establishment of their own law. This is clear because Jesus went on to say in verse 17, "But it is easier for heaven and earth to pass away than for one dot of the Law to become void." Jesus came to fulfill the Old Testament Law and usher in the Kingdom of Heaven.

The Kingdom of Heaven also referred to as the Kingdom of God is referred to many times in the New Testament. In the Gospel of Saint John Jesus addressed Nicodemus the one we know as "Nick at Night" because this interaction was in the evening outside the hearing of the rest of the religious leaders. John 3:3 gives a crucial insight into the Kingdom of Heaven. Jesus said, "You must be born from above to enter the Kingdom of Heaven." He then went on to explain to Nicodemus the meaning of the spiritual birth and how this comes about. Jesus said in verse 15, "that whoever believes in him may have eternal life." He continued in verse 16, "For God so loved the world that he gave his only begotten son, that whoever believes in him should not perish but has eternal life." Jesus said that we obtain entrance into the kingdom of heaven through belief in Him which results in our second birth, a spiritual birth. We must believe in Jesus in order to cross over from the kingdom of darkness that the Pharisees were in to the Kingdom of God. In summary we see from the teaching of the forerunner John the Baptist the call for repentance and from Jesus the means to find eternal life through being born again (or from above) through the Spirit of God which comes about through belief in Jesus' finished work of atonement for our sins on the cross at Calvary.

Let's read the text and learn what Jesus was teaching the Pharisees about how to obtain eternal life through their entrance into the Kingdom of God.

Gospel Reading:

> *Luke 16:19-31 NAS95 19 Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day. 20 And a poor man named Lazarus was laid at his gate, covered with sores, 21 and longing to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores. 22 Now the poor man died and was carried away by the angels to Abraham's bosom; and the rich man also died and was buried. 23 In Hades he lifted up his eyes, being in torment, and saw Abraham far away*

> *and Lazarus in his bosom. 24 And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.' 25 But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. 26 And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us.' 27 And he said, 'Then I beg you, father, that you send him to my father's house– 28 for I have five brothers–in order that he may warn them, so that they will not also come to this place of torment.' 29 But Abraham said, 'They have Moses and the Prophets; let them hear them.' 30 But he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent!' 31 But he said to him, 'If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.'*

Here we see the study of two contrasts, the rich versus poor man in this world, and the kingdom of the dead versus the kingdom of God in the next. The rich man enjoyed God's gracious provisions while he was alive, but after he died, he not only didn't have these generous provisions but suffered in torment, while no longer even having a physical body. Yet this man soul still craved for water and for relief from the flames. In life, the rich man was prosperous enough to have a wall around his house which required a gate through which to enter. The walls protected him during his lifetime but after this rich man's life ended his soul was bare naked before God. In contrast, the poor man enjoyed none of the rich man's outlandish provisions while he was living in poverty on the earth. Yet this very same man that spent his years begging outside of the rich man's gate was in the comfort of "Abraham's bosom," a place of peace and security we call heaven. Clearly, Jesus' teaching in this section isn't a parable at all but is instead a rare glimpse into the next world, that shadowy place known in the Bible as Hades. Jesus reveals to us that Hades consists of two regions; one is a place of torment and outside the provision of God, the place that we know as hell. The other region is a place of peace that we know as heaven. Between these two regions is a "great chasm" which separates the two realms. The contrast is between the kingdom of darkness and the kingdom of light.

Here is a bit of background that will help to explain the cultural milieu. In that culture a rich person was seen to carry more favor with God than a poor person. This was partly due to the agrarian nature of their society. If a rancher had a herd of cattle and over a period of time doubled the size of his heard he was believed to carry favor with God. This belief came in part because of the conditional nature of the Mosaic Covenant under which the people had been living. Remember that during the period of judges and later during kings the people's prosperity was directly proportional to their obedience with God. When they walked with God, He blessed them with material possessions as well as with a certain degree of peace and safety. However, when they walked away from God, he removed their material goods as well as their peace and safety. The rich man in this true story told by Jesus had all of the perceived blessings from God during his human life. He

enjoyed material possessions (called a rich man and clothed in royal purple and fine linen) and safety (a house surrounded by walls). The Jewish people at this time would have viewed him as a man that carried much favor with God because of God's great provision for him. In contrast, Lazarus had none of these things and lived a miserable life. He would have been perceived as a terrible sinner in this culture. Once both of them died the tables turned upside down. God said in Matthew 20:16, "So the last will be first, and the first will be last."

Look more closely at the text in Luke 16. The rich man is able to communicate directly with Abraham from within his new humble position in Hades, the place of the dead. But he is anything but humble. He is still trying to order people around, even begging them to do his will. Jesus explained that Abraham was "far off." When he spoke to Abraham, he asked for mercy though God, the only One that can possible grant mercy, isn't mentioned. Abraham is what is known in literary circles as a "foil." He is present in this story for no other reason than to introduce information which they reader would otherwise have no other way of knowing. Abraham's response to the rich man's request to send Lazarus back from the dead to warn his five brothers about hell is, "They have Moses and the Prophets, let them hear them." The rich man replied that if someone came back from the dead they would not be convinced. This is a remarkable request on the part of the rich man because now he was at the mercy of Lazarus to save his brothers from hell. The Scriptures are clear that when Jesus Himself did return from the dead many of the people did not believe in him.

Stepping back and looking at the audience of the Pharisees, we ask how can a religious person be sent to hell after they die when they truly believe that the merit heaven? This is the key point of today's lesson. The only way a person can merit heaven is through first repenting and then believing that only Jesus merited salvation for them by dying on the cross for their sins. Pharisees in any age are not willing to enter through the narrow door of belief in Jesus, instead they chose their own way and attempt to force their way into the kingdom of heaven. This type of thinking continues in the present day among anyone who believes they deserve heaven because of their good works or church attendance. The predictable end is what we see with the rich man in Hades.

Reflection Questions

1. Based upon what you learned in today's study in Luke, if you were Lazarus and were sent back from heaven to warn your brothers what would you tell them?
2. We saw in the Gospel reading how you can only cross the great chasm between the kingdom of darkness and the kingdom of light while you are still alive. You may ask, why hasn't anyone ever told me about this? They have, they're doing it now. Do you believe in your heart that God raised Jesus from the dead and confess with your mouth that Jesus is Lord to the Glory of God (Romans 10:9)? We have written a comprehensive analysis of where spiritual life comes from in an article by that name, located at *Where Does Spiritual Life Really Come From* on the Christians for Christ web site.

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Sunday Mass Study Notes for Sunday, 09-30-2018



Welcome back to the Sunday Mass notes. Over the years, I began to keep in my computer a folder in which I filed obituaries and death notices. As I am getting a bit "long in the tooth" myself, this folder has been growing larger and larger. From time to time, I look through this folder and contemplate the lives of all the people who have passed away that I have known. To be truthful the ones I really think about are the people who I am not sure trusted in the Lord Jesus as their savior. Some of the people listed in this folder are ones who I prayed for over the course of a decade or more. As I think about these people I remember all that Jesus said about hell, and how anyone that does not trust in Him will spend eternity in that awful place. I am very glad for those precious few people listed in my folder whom I knew had trusted in the Lord Jesus. This week we will learn some things that Jesus said about hell. We will see how even Jesus' own disciples got distracted through their own spiritual pride which kept them from proclaiming the message that Jesus gave them, "Repent, for the kingdom of heaven is at hand" (Matthew 4:17).

This week we start with some history and context about the first reading from the Book of Numbers. Then we continue with the study from James and conclude with the Gospel lesson in which Jesus

addresses spiritual pride and the danger of sin.

Introduction to the First Reading:

The context of the first reading from Numbers is that Moses' father in-law Jethro had earlier approached Moses about setting up judges to help with the administration of disputes just after the Hebrews had fled from Egypt (Exodus 18:22). Next, Moses received the Ten Commandments at Mt. Sinai and the Hebrews left Mt. Sinai to begin their first (and unsuccessful) approach into the Promised Land. They complained to Moses about their food as they became very tired of eating manna day after day (Numbers 10:12-13, 11:1). Moses was so overwhelmed that he cried out to God for help (Numbers 11:10-15). The LORD's solution was twofold. First, He promised to send them meat, and second He told Moses to appoint seventy elders who would help him carry his responsibilities (Numbers 11:16-18). Our reading today picks up with the consecration ceremony of the elders. Be careful to note the use of capitalization of the pronouns in verse 25 as referring either to God or to Moses.

First Reading:

Numbers 11:25-29 NAS95 25 Then the LORD came down in the cloud and spoke to him; and He took of the Spirit who was upon him and placed Him upon the seventy elders. And when the Spirit rested upon them, they prophesied. But they did not do it again. 26 But two men had remained in the camp; the name of one was Eldad and the name of the other Medad. And the Spirit rested upon them (now they were among those who had been registered, but had not gone out to the tent), and they prophesied in the camp. 27 So a young man ran and told Moses and said, "Eldad and Medad are prophesying in the camp." 28 Then Joshua the son of Nun, the attendant of Moses from his youth, said, "Moses, my lord, restrain them." 29 But Moses said to him, "Are you jealous for my sake? Would that all the LORD'S people were prophets, that the LORD would put His Spirit upon them!"

This passage tells the story of the empowerment by the Holy Spirit of the elders to speak the Words of God (prophecy). Even though two of them (Eldad and Medad) were not at the Tent of Meeting during the commissioning ceremony, they still received the Spirit which enabled them to prophecy in the camp among the Hebrew people. Instead of restraining them after it was discovered that they were prophesying although they had not been at the formal ceremony, Moses taught them a valuable lesson. Moses said in essence, "I wish everyone was so filled with the Spirit that each person would prophecy like this" (v. 29b).

There are two lessons from this passage for us today. First, we learned from Moses what humility and leadership look like. Instead of hoarding God's power, Moses celebrated the distribution of God's power to others. Second, in spite of the disobedience of the two elders, God still used them to minister to the people. Note that the text never mentioned the works of the sixty-eight faithful elders. God's first choice is to use His faithful people to accomplish His works, but he will use others as well. God can use sinful people to accomplish His greater purposes, and this reveals His grace.

Later in the Gospel lesson, we will see how Jesus taught His disciples a very similar lesson as to what Moses told Joshua. In the meantime, we will move to the second reading from James in which he discusses the reality of judgment and hell for nonbelievers. This is also something that Jesus will also discuss in the Gospel reading.

Introduction to the Second Reading:

The second reading is a continuation of the study from James but skips ahead to chapter 5 from where we left off last week at James 4:3. The intervening verses covered a variety of subjects but were primarily about pride. This week's reading is a brief departure from the instructions to believers and is instead a warning to the unbelieving rich. In biblical times, there was no such thing as a middle class. A possible exception to this was the few shopkeepers the existed in the cities and even they owned very little property making them subservient to the rich property owners. Wealth in those days was distributed mostly to the super rich and the rest of the people struggled for survival. It wasn't until the 19'th century that these wage gaps began to slowly disappear. James would have written just two decades before the destruction of Jerusalem by the Romans who saw to it that the possessions of the rich were stolen, the rest reduced to rubble, and all the Jews were evicted from the city. James, as the leader of the Jerusalem church, would have known the Lord's prediction about the coming destruction of the temple in Jerusalem (Matthew 24:2). Perhaps the tenor of the people's relationship to the Roman government was moving in that direction. It is evident from the reading that James also had a telescopic view in mind like how Isaiah writes with near and far term fulfillments stacked on top of one another. Although the near term fulfillment of James' warning to the rich would have happened with the destruction of Jerusalem, the ultimate fulfillment was as in Jesus story of Lazarus and the rich man, when the wealthy man died and stood before the Lord in judgment. As you read, keep in mind both of these upcoming judgments.

Second Reading:

James 5:1-6 NAS95 1 Come now, you rich, weep and howl for your miseries which are coming upon you. 2 Your riches have rotted and your garments have become moth-eaten. 3 Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure! 4 Behold, the pay of the laborers who mowed your fields, and which has been withheld by you, cries out against you; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth. 5 You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter. 6 You have condemned and put to death the righteous man; he does not resist you.

James' focus in the reading is upon the eternal judgment coming from God after the unbelieving rich person dies. He says that the rust of their golden and silver treasures bear witness against them. Also crying out against them during this terrible day of judgment is the laborers whom they exploited during their lifetimes and whom they "condemned and put to death" (v. 6a). Even those in what we may consider the middle class, people like the butcher, the baker, and the candlestick makers were being taken advantage of by the rich in this polar society with two social classes – the

very rich and everyone else. Yet we know that around two decades later there was also an earthly judgment that happened to everyone in Jerusalem, not just the rich. This was a judgment in the sense that it was against the Jews for rebelling against Roman authority, and God says that no authority exists unless He ordains it (Romans 13:1).

The unbelieving rich people to whom James addressed this writing would have done well to listen to his warning. The Jewish historian Flavius Josephus described in grim detail the conditions in Jerusalem during the Roman siege in the days leading up to the destruction of the temple and city in AD 70. During the three-year blockade, the distinctions between the social classes were obliterated and all of the people were reduced to plundering and stealing to find food. Josephus wrote that cannibalism was commonplace, and "Tufts of withered grass were devoured, and sold in little bundles for four drachmas" (Josephus, *Wars of the Jews Book II*). Yet although we could say that James' prophecy about the "miseries which [were] coming upon [them]" (v. 1) was fulfilled in the physical sense in AD 70, the ultimate terror was yet to come when the non-believing people died and stood in judgment before the Lord when they died.

We can be profoundly happy that although we will stand to account before the Lord for what we did with what He gave us, we will not suffer with any miseries that will come upon us when we die (v. 1). This doesn't mean that since we are relatively rich compared to people in the early church that we don't have to be good stewards of the things that God has entrusted to us. We must recognize the great responsibility that God has entrusted us since we are comparatively rich compared to the early readers of James' Letter. In contrast to the rich person who will have nothing when they die, we have now and will possess even greater riches from God after we die. Saint John said, "These things I have written to you who believe in the name of the Son of God, so that you may **know** that you have eternal life" 1 John 5:13, emphasis added. It is not a sin to know that we have eternal life with our Lord Jesus. Saint Paul said, "but just as it is written, 'THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD, AND WHICH HAVE NOT ENTERED THE HEART OF MAN, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM'" (1 Corinthians 2:9). So even if we are poor, we can trust that we are rich in spirit.

Introduction to the Gospel Reading:

The Gospel reading is a continuation of the study from Saint Mark. The context is just after the disciples were arguing about whom among them was the greatest (Mark 9:34). Afterwards Jesus taught them that the way to be great was to become a servant (Mark 9:35), and provided an object lesson to them by setting a child before them and saying, "Whoever receives one child like this in My name receives Me; and whoever receives Me does not receive Me, but Him who sent Me" (Mark 9:37). This illustration revealed someone (the child) who needed to be served, but was unable to serve in return. In the same way, Jesus calls us to serve even if we are unable to pay him or her back. As you read, keep this context in mind of Jesus' call to achieve greatness by being a servant.

Gospel Reading:

Note: Verses 44 and 46 which were omitted from the reading have been included below.

Mark 9:38-48 NAS95 38 John said to Him, "Teacher, we saw someone casting out demons in Your name, and we tried to prevent him because he was not following us." 39 But Jesus said, "Do not hinder him, for there is no one who will perform a miracle in My name, and be able soon afterward to speak evil of Me. 40 For he who is not against us is for us. 41 For whoever gives you a cup of water to drink because of your name as followers of Christ, truly I say to you, he will not lose his reward. 42 Whoever causes one of these little ones who believe to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea. 43 If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire, 44 where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED. 45 If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into hell, 46 where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED. 47 If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into hell, 48 where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.

In the opening of the reading Jesus answered the objection of His disciples about someone they saw casing out demons in His name. From the context, it is clear that Jesus was continuing His teaching on the matter of spiritual pride as He had just finished teaching them about this through His illustration with the child. Jesus told His disciples that they should humble themselves and in essence be glad that others were serving Him and accomplishing good works in His name. Next, Jesus taught His disciples about how great a sin it was to cause another person to sin as well as the reality of hell. There are degrees of punishment in hell and Jesus is warning them that any nonbeliever who leads others deeper into their nonbelieving, sinful state will suffer the worst eternal punishment in hell. Jesus used a hyperbole of the hand, foot and eye to illustrate the danger of sin in the life of a believer. The hand refers to the things we do (v. 43a). The foot refers to the places we go (v. 45a). The eye refers to the things we see (v. 47a). Jesus is using exaggeration to say that believers should take radical actions to deal with the sin in their lives. Some people have taken literal actions against themselves, including the church Father Origen of Alexandria who emasculated himself in order to deal with his problem of lust. He doesn't mean that we should physically cut off the body part which brought the sin about, but rather take drastic actions to see that we don't continue in the sinful pattern.

What are some practical applications we can take away from the lesson today? First, one of the primary ministries that we have as believers is to tell the world about the danger of sin and the need to turn from their sin and place their faith in the Lord Jesus for forgiveness of their sin. God calls us to remember that the first message that Jesus brought when He began His ministry was the call to repent. Jesus picked up where John the Baptist left off who said, "Repent, for the kingdom of heaven is at hand" (Matthew 3:2). This could mean coming alongside someone who you know is leading others into sin as there is a multiplying effect that their sinful actions are bringing upon the world.

The greatest sinners in the world tend to become the greatest evangelists after they come to faith in Christ. Jesus said, "I have not come to call the righteous but sinners to repentance" (Luke 5:32). Sin when left unchecked in the life of a nonbeliever will eventually lead them to an eternity in hell, and they need to be told about this fact.

Second, all of us need to keep an eye on our spiritual pride. Jesus went to great lengths to caution people about the danger of sin in the life of a believer, the foremost of which is pride. Just after the disciples finished arguing about who was the greatest among them, Jesus had to calm their objections about someone who was doing good works in His name. Pride is hard to see in ourselves, but oftentimes easy to see in others.

We can develop many practical ways to safeguard ourselves from runaway sin. One way that I have found it helpful is to develop a relationship with a believer of the same gender to share prayer requests and to hold each other accountable for the things going on in their lives. A realistic schedule could be to agree to meet for one hour a month to meet face-to-face, talk to each other at least once a week by phone or email, and pray for each other each day. In this way, it is harder for sinful patterns to develop unchecked without any feedback from another believer.

Reflection Questions

1. In biblical times, the rich were the primary nemesis of the working poor. James comforted the believers by reminding them of the judgment that was to come upon the rich and that their abusers were actually **spiritually** poor. In our day, we are relatively rich compared to the first century Christians and have to refine how we view the "rich" as discussed by James. Who are the "rich" people who oppress you? How does knowing that you are spiritually rich help you to mentally overcome these oppressors in your life?

2. Ask yourself the following question. Have you ever developed a relationship with another believer in which you have been able to share personal and spiritual matters? If your answer is no, or if you are no longer meeting with this person, pray that God would place someone in your life with whom you could meet and know that someone was praying for you each day.

Mass-Study-Notes-for-Sunday_09-30-2018.pdfDownload

Sunday Mass Study Notes for Sunday, 10-01-2017



Welcome back to the Sunday Mass notes. This week we open with a reading from the Prophet Ezekiel in which we learn about the seriousness of sin. Then we move to the second reading with a continuation of the study in the Book of Philippians. Finally, we conclude with the Gospel lesson from Saint Matthew.

Introduction to the First Reading:

The first reading is from the Prophet Ezekiel. We provided a comprehensive introduction to the Prophet Ezekiel in a previous edition of Mass Notes. The context of the reading is the Lord's teaching on the seriousness of sin. "The soul who sins shall die," (v. 4d) the text says in the opening section of this chapter. Specifically, God taught on the seriousness of idolatry (v. 6), covetousness (v. 6), robbing the poor (v. 7), depriving the hungry from food and the poor from adequate clothing (v. 7), and charging interest on loans to a fellow Jew (v. 8). Obedience to God's Laws flows from an obedient heart, one that has been changed through embracing the mystery of God's love. Saint Paul said, "[F]or all have sinned and fall short of the glory of God" (Romans 3:23). And, "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23). God's gift is eternal life but it comes only through faith in Him. In the Old Testament times, this meant trusting in what they knew about God and looking forward to their Messiah Jesus' future conquering of sin forever. In a sense, God had already provided salvation because Jesus is called the Lamb slain since before the foundation of the world, although that event was yet future (Revelation 13:8). In a similar

way, the Kingdom of Heaven is an already, not yet proposition. In our day, we receive eternal life by trusting in what we know about God and looking back to what Jesus did for us on the cross.

A summary of this section is given in the verses that immediately proceed the reading:

"Do I have any pleasure in the death of the wicked," declares the Lord GOD, "rather than that he should turn from his ways and live? 24 But when a righteous man turns away from his righteousness, commits iniquity and does according to all the abominations that a wicked man does, will he live? All his righteous deeds which he has done will not be remembered for his treachery which he has committed and his sin which he has committed; for them he will die." (Ezekiel 18:23-24)

With this context in mind let's proceed with the reading.

First Reading:

25 "Yet you say, 'The way of the Lord is not right.' Hear now, O house of Israel! Is My way not right? Is it not your ways that are not right? 26 When a righteous man turns away from his righteousness, commits iniquity and dies because of it, for his iniquity which he has committed he will die. 27 Again, when a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life. 28 Because he considered and turned away from all his transgressions which he had committed, he shall surely live; he shall not die." (Ezekiel 18:25-28)

The reading is a study in contrasts, first, that of a wicked man that repented of his sin, and second, one that continued in his sin to the point of death. We see in verse 26 that habitual sin can have serious consequences, even to the point of death. Let's back up and look more closely at the difference between someone whose heart has been renewed by God and the person who remains spiritually dead. The Scripture reveals very clearly that there are two distinct classes of people, two different roads with only one of them leading to heaven. Jesus called them the narrow road and the broad road (Matthew 7:13-14, below). The first class is those whose sins are forgiven and who are spiritually alive, born from above (John 3:3). Ezekiel said something about this earlier in this chapter, "All his transgressions which he has committed will not be remembered against him; because of his righteousness which he has practiced, he will live" (Ezekiel 18:22). The second class is those whose soul is spiritually dead and whose sin will be held against them for an eternity after they die. This is a crucial point especially since most people in the world are unknowingly on the broad road. Jesus said, "Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is small and the way is narrow that leads to life, and there are few who find it" (Matthew 7:13-14). If a person never truly experiences and trusts in God's saving grace through faith in Jesus then their soul remains spiritually dead during their life on earth. When they die physically, their already dead soul enters the abode of the dead and at some future point they will experience a second death. This fearsome event is enough to scare anyone and is described in the Book of Revelation. "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second

death" (Revelation 21:8). "And if anyone's name was not found written in the book of life, he was thrown into the lake of fire (Revelation 20:15).

Let's go back to the reading. In verse 27 God said, "when a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life." Is God saying that a person earns their way to heaven by their good works? No, the whole of Scripture is clear that good works flow out of a heart that has been regenerated by God. Yes, nonbelievers can do good works, but their motivation is different from a child of the kingdom. Even though they are spiritually dead, they are still human beings created in the image of God. Whatever they do flows out of their existence as an image bearer of God, but their deeds do not result in them obtaining eternal life. The Scripture shows that works that are pleasing to God flow from a heart that is submitted to God through faith in Jesus Christ. Jesus said this plainly in John 6:29. When people asked what they should do to fulfill the works that God requires, Jesus answered, "The work of God is this: To believe in the one He has sent."

Ezekiel's message is reminiscent of an event that occurred in the Book of Acts with a couple named Ananias and Sapphira that showed the deadly result of sin in the rapidly growing, early church. The story best tells itself as follows below.

1 But a man named Ananias, with his wife Sapphira, sold a piece of property, 2 and kept back some of the price for himself, with his wife's full knowledge, and bringing a portion of it, he laid it at the apostles' feet. 3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? 4 "While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God." 5 And as he heard these words, Ananias fell down and breathed his last; and great fear came over all who heard of it. 6 The young men got up and covered him up, and after carrying him out, they buried him. 7 Now there elapsed an interval of about three hours, and his wife came in, not knowing what had happened. 8 And Peter responded to her, "Tell me whether you sold the land for such and such a price?" And she said, "Yes, that was the price." 9 Then Peter said to her, "Why is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who have buried your husband are at the door, and they will carry you out as well." 10 And immediately she fell at his feet and breathed her last, and the young men came in and found her dead, and they carried her out and buried her beside her husband. 11 And great fear came over the whole church, and over all who heard of these things. (Acts 5:1-11)

While not every sin is met with such immediate consequences, we see that sin is a serious matter and believers are called to holiness. As we move onto the second reading, we will see Saint Paul's call to holy living by being unselfish and walking in unity to accomplish God's purposes. The context is that Paul had wrestled with a hypothetical argument whether it was better for him to continue ministering amidst his struggles in prison or go to heaven to be with the Lord. His conclusion was that it was better for the Philippians if he stayed (Philippians 1:24), and that he was confident that he would indeed continue (v. 25). Next, Paul admonished the Philippians to walk in a unified way

worthy of Jesus Christ (v. 27). He warned them that they may have to suffer for Jesus' sake (v. 29).

Introduction to the Second Reading:

All of this leads to the second reading for today which opens with the adverb "therefore." Therefore, with these previous things in mind, let's read the text. [Note: Two versions of the reading were provided, we are using the shorter one because we covered the other verses in a previous week.]

Second Reading:

1 Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, 2 make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. 3 Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4 do not merely look out for your own personal interests, but also for the interests of others. 5 Have this attitude in yourselves which was also in Christ Jesus, (Philippians 2:1-5)

Paul is making a hypothetical and rhetorical argument by using four "ifs" in the first verse, the idea is "if then." It is rhetorical because the "if" is not really in question, it is assumed. So they "if" could be read as "because." Because there is 1. Encouragement in Christ, 2. Consolation of love, 3. Fellowship of the Spirit, and 4. Affection and compassion then do the following things. First, be unified for God's purpose (v.2). Second, act unselfishly and humbly (v. 4). Finally, as a means of accomplishing unselfish and humble behavior worthy of Jesus Christ, live with the mindset of regarding other's needs as more important than your own (v. 4). An attribute of a person that has been made spiritually alive by faith in God is that they look out for "the interests of others" (v. 4). The high ideals of this passage can only be lived out if we are in Christ. He is the One who empowers us to let go of selfishness and pride so that we can embrace the new life of humility that Christ lived and gives us.

Introduction to the Gospel Reading:

The Gospel lesson is from Saint Matthew Chapter 21. The context is just after Jesus' triumphal entry into Jerusalem riding on a donkey (Matthew 20:7-8), the same way a king would enter a city. Next, Jesus threw the money changers out of the temple in order to purify it (v. 12), healed people (v. 14), and twice contended with the chief priests and scribes in the temple (vv. 15-16, vv. 23-27). An interesting thing happened between Jesus' two visits there. As Jesus was walking by a certain fig tree he saw that it was not bearing fruit so he said to it, "Let no fruit grow in you ever again" (v. 19c). Afterwards Matthew recorded, "And at once the fig tree withered" (v. 19d). The disciples, in response to what Jesus did to the tree said, "[H]ow did the fig tree wither all at once?" (v. 20c). Jesus said, "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will happen. And all things you ask in prayer, believing, you will receive" (vv. 21-22). Clearly Jesus performed the "miracle" of the killing of the fig tree so that the religious leaders would either see it or hear about it. He was emphasizing the importance of faith that leads to good works. With this context in mind

let's read the Gospel passage that Jesus directed squarely at the "chief priests and elders of the people (v. 23a) who had confronted Him while He was teaching.

Gospel Reading:

28 But what do you think? A man had two sons, and he came to the first and said, 'Son, go work today in the vineyard.' 29 "And he answered, 'I will not'; but afterward he regretted it and went. 30 The man came to the second and said the same thing; and he answered, 'I will, sir'; but he did not go. 31 Which of the two did the will of his father? They said, "The first." Jesus said to them, "Truly I say to you that the tax collectors and prostitutes will get into the kingdom of God before you. 32 For John came to you in the way of righteousness and you did not believe him; but the tax collectors and prostitutes did believe him; and you, seeing this, did not even feel remorse afterward so as to believe him." (Matthew 21:28-32)

Jesus said that there are two groups of people, those who believe and do the work of the Father, and those who don't believe and don't accomplish the Father's work. Jesus told them that they did not follow John the Baptist's calling to repent and believe, as did the first son in the story.

This is a story of contrasts between two sons. First, the sons have different degrees of fruitfulness in accomplishing the works of their father. The first one bears fruit and the other one does not, like the fig tree in Jesus' previous story. Truly, both sons at first refused to work when directed to do so by their father. However, the first son repented and accomplished the will of his father. One son is a child of their Father God; the other son is shown through his works to be a child of a different father. Jesus explained this paternal relationship while addressing the Pharisees in John's Gospel. He told them, "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies" (John 8:44). Though these were harsh words, Jesus was telling them the truth in order for them to have an opportunity to repent of their sin and turn to Him in faith.

As was explained earlier, there are two roads. Jesus said, "Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is small and the way is narrow that leads to life, and there are few who find it" (Matthew 7:13-14). The narrow road is the one on which the godly son who repented of his sin traveled. The broad road is the one on which the ungodly son made his journey.

Finally, there are two ultimate destinations as well. Jesus said earlier in Matthew's Gospel, "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter" (Matthew 7:21). Jesus points out that you can have the right theology and pay lip service, but that is not the criteria for being in the kingdom of heaven. The destination is heaven for the son that repents and becomes a child of Father God, and hell for the son that does not repent and turn to do the will of the Father. Proverbs 14 says, "There is a way which seems right to a man, But its end is the way of death" (v. 12). This is the broad road, and a

person doesn't realize that they are on this pathway until they are confronted with the reality of their sin in light of the Holy Scriptures. God in His grace desires for everyone to repent of their sin and believe in Him for eternal life (2 Peter 3:9).

Let's summarize what we have studied so far this week. As we saw in the first reading, God places a high value upon repentance. In that reading, we saw the contrast between a wicked man that repented and another that continued in their sin to the point of death. In the second reading, we also saw a study of contrasts, that of a humble believer that looked out for the interests of others and an implied person that did not. In the Gospel lesson, we saw a contrast between two sons, one a child of God and the other a child of the world. There were two roads and ultimately two final destinations.

I had an encounter at a funeral that helps to illustrate the two paths about which the Scriptures speak. I attended a funeral for a dear Christian woman and ran into a friend of mine from high school at the luncheon afterwards. I remembered that I had previously shared with her the plan of salvation through repentance and faith in Jesus Christ. As we talked she joyfully told me how she had recently acquired some sort of floating cooler gizmo for her pool so that she didn't have to leave the pool in order to get a new drink. As she was telling me the story I noticed that something clicked in her mind at which point she suddenly began backtracking and downplaying the importance of this new gadget. Even though I never objected to what she was saying I noticed that her conscience seemed to speak to her. I wrapped up my short visit at her table and wished her well as I left.

People everywhere are on one of two paths; one group knows their path and the other ones follow where the world leads them. The people who are on the narrow path through faith in Jesus Christ exude God's holiness as they go about living their lives. As we saw in my illustration, this has a certain repelling effect to the ones unknowingly on the other road. As believers, we can rejoice in the fact that our ultimate destination is heaven, even if we have to make the hard choices associated with walking along the narrow road. The Scripture is clear that God is "a rewarder of those that diligently seek him" (Hebrews 11:6). Those people who honestly seek God **will** find Him. This is clear from a principle found in Jeremiah 29:13.

May you continue to seek God as you journey this week.

Reflection Questions

1. In the Gospel lesson we talked about two sons, one a child of God and the other a child of the world. Read the following passages and then answer the questions that follow.

Romans 3:23 for all have sinned and fall short of the glory of God

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Romans 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

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

1 John 5:13 These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.

Romans 10:9-10 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

A. What does God say about whether or not we are a sinner, regardless if we have faith in Jesus Christ?

B. What does God tell us about how we can be sure that we are on the narrow road since the Scripture said that you are a sinner?

2. Each of the passages help to create a robust picture of true faith. True faith expresses itself in following the will of God out of a repented heart. Spend some time with the Lord asking Him if there are any packets of resistance in your heart about which you need to repent and turn towards God.

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