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

Sunday Mass Study Notes for Lectionary 55: 05/10/2026



Welcome back to the Sunday Mass notes. This week, we open with the first reading from the Book of Acts, then move to the second reading, where we continue studying in First Peter. Finally, we conclude with the Gospel lesson from John 14.

Introduction to the First Reading:

The first reading is from Acts Chapter 8. To understand the context, we will go back to the beginning of the chapter. As we read in the section, remember that this was recorded after the stoning of Stephen, whom we read about last week. Let's first read that very important context before we move on to the text of the reading.

> *1 Saul was in hearty agreement with putting him to death. And on that day a great persecution*

> *began against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. 2 Some devout men buried Stephen, and made loud lamentation over him. 3 But Saul began ravaging the church, entering house after house, and dragging off men and women, he would put them in prison. 4 Therefore, those who had been scattered went about preaching the word. (Acts 8:1-4)*

The persecution of the church resulted in the believers being scattered about the region, thereby further spreading the good news of the Gospel. The man named Saul, the one later known as Paul, brought about this unintended consequence. God continued to work in the church in a mighty way despite Saul's persecution.

The reading for today skipped verses 9-13. We included those verses to provide a clearer picture of what happened after Philip began preaching the Gospel to the half-breed people known as the Samaritans, whom the Jews considered unclean.

First Reading:

> *5 Philip went down to the city of Samaria and began proclaiming Christ to them. 6 The crowds with one accord were giving attention to what was said by Philip, as they heard and saw the signs which he was performing. 7 For in the case of many who had unclean spirits, they were coming out of them shouting with a loud voice; and many who had been paralyzed and lame were healed. 8 So there was much rejoicing in that city.*
> *(Omitted Section:*)
> *9 Now there was a man named Simon, who formerly was practicing magic in the city and astonishing the people of Samaria, claiming to be someone great; 10 and they all, from smallest to greatest, were giving attention to him, saying, "This man is what is called the Great Power of God." 11 And they were giving him attention because he had for a long time astonished them with his magic arts. 12 But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike. 13 Even Simon himself believed; and after being baptized, he continued on with Philip, and as he observed signs and great miracles taking place, he was constantly amazed. 14 Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John, 15 who came down and prayed for them that they might receive the Holy Spirit. 16 For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus. 17 Then they began laying their hands on them, and*

> *they were receiving the Holy Spirit. (Acts 8:5-17)*

Philip's ministry to the Jews was extremely important because it marked a turning point at which, because of persecution in Jerusalem, the church began spreading to the Gentile world. This began with the mixed-breed people known as the Samaritans. This was a group of people who were left over after the exile of the Northern Tribes of Israel during the Assyrian invasion in 722 BC. Even though they had some similar religious beliefs to the Jews, they were excluded from the ministry of the temple in Jerusalem. What happened in the reading was that many in this group believed in Jesus. As a result, Peter and John came to Samaria to confer the Holy Spirit upon them. Second, they commissioned these new believers for service by laying hands on them (v. 17). The big idea is that anyone, either Jew or Gentile, and even a person of the half-breed race of Samaritans, can believe in the Lord Jesus Christ and have their sins forgiven. The story about Simon the magician provided additional evidence that anyone can believe and be saved, even someone who was formerly practicing magic. By application, anyone can believe in Jesus today and be saved through belief in the Lord.

Second Reading:

> *15. but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; 16 and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame. 17 For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong. 18 For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; (1 Peter 3:15-18)*

Peter taught that even when Christians are undergoing persecution they still must be prepared to give testimony for the hope that they have through faith in the Lord Jesus (v. 15b). The way in which believers are to testify is with gentleness and reverence (v. 15c) such that those that are attacking their faith may learn from it such that they too come to faith in Jesus. Peter cautioned that it is better to suffer for doing good than to receive just punishment for doing wrong, such as breaking a civil law. We must remember the example of Jesus, who was put to death for our sins in order to bring us into a right position with God (v. 18).

Introduction to the Gospel Reading:

The Gospel lesson is from Saint John, and, like last week, the context was Jesus' parting words to His disciples at the Last Supper.

Gospel Reading:

> *15 "If you love Me, you will keep My commandments. 16 "I will ask the Father, and He will give you another Helper, that He may be with you forever; 17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. 18 "I will not leave you as orphans; I will come to you. 19 "After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. 20 "In that day you will know that I am in My Father, and you in Me, and I in you. 21 "He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him." (John 14:15-21)*

Several important points can be drawn from the reading. First, notice how Jesus opened this section with the conditional phrase, "If you love me" (v. 15a). The word in the original translated "love" is a form of the word "agape," which refers to the love that exists between Jesus and God. Jesus said rhetorically that if you love Him, then you would follow His commandments. In the Jewish mind, the "commandments" would have referred to the whole of the Jewish Law, including the Ten Commandments. However, later in John, Jesus summed up the whole of the Law by the following statement. "This is My commandment, that you love one another, just as I have loved you" (John 15:12). Jesus expressed the greatest love of all by giving His life for our sins. He said, "Greater love has no one than this, that one lay down his life for his friends" (John 15:13). We are to express our keeping of the law by loving one another with Jesus sacrificial love as our example.

Second, when you examine the reading, you will see that the word "commandments" occurs twice, once at the beginning and another time at the end. This "bounding" can be a clue to a central meaning that exists between the two mentions of a word or concept. In this case, the central truth that emerged from between the two words is God's revelation of the sending of the Holy Spirit, something that happened fifty days from that first Easter Sunday on the Day of Pentecost. Sandwiched in the middle of this pronouncement is another of Jesus famous "I am" statements that

indicated His unity with God the Father. Here we see Jesus' testimony that not only is He one with the Father, but also with the Holy Spirit.

Third, notice what Jesus said about the nonbelieving world. He said about the Holy Spirit that He "is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him" (v. 17). When Jesus rose from the dead, He only revealed Himself to a select group of people. Saint Paul said, "And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God" (2 Corinthians 4:3-4). The unbelieving world has been blinded to the identity of the Person of the Holy Spirit through their inherent sin (Romans 3:23), along with the work of Satan and his agents.

How does the Gospel lesson today impact our lives? The sending of the Holy Spirit to live within us is God's fulfillment of the promise not to leave us as orphans (v. 18). The Person of the Holy Spirit is one of the ways that God works through us as we strive to strive to as Peter said in the second reading to be ready to make a defense to everyone who asks us to give an account for the hope that is in us (1 Peter 3:15). This "Spirit of Truth" (John 14:17) works to correct the world's false teachings about the way for people to make it to heaven when they die. He does this by living within believers and by the inspiration of the Bible (2 Timothy 3:16). The Spirit also helps us understand the Bible. Jesus said, "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come" (John 16:13).

Reflection Questions

1. Names in the Bible impart significant meaning to the person to whom they are assigned. List the names that Jesus revealed for the Person of the Holy Spirit. What are some qualities that can be ascertained from Jesus' use of these particular names?

2. The ministry of the Holy Spirit is critically important in the lives of believers. Read John 16:7-14. Summarize the ministries of the Holy Spirit disclosed by Jesus to His disciples in that text.

3. In verse 20, Jesus said, "In that day." To what Day was Jesus referring to? Could Jesus have had a dual fulfillment in mind when he used this term? If so, how would the coming of the Holy Spirit on the Day of Pentecost have partially fulfilled this prophecy?