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Sunday Mass Study Notes for 06-14-2020



Welcome back to the Sunday Mass notes. The focus of the readings this week is on the background and importance of communion. We open with a reading from Exodus in which Moses recounted God's provision of manna to the Hebrew people during their desert wanderings. Then we move to Saint Paul's Letter to the Corinthians with some teaching on the communion meal and then conclude with the Gospel lesson from John in which Jesus taught the people that He was the "bread that came down from heaven" (John 6:51). As you study this week keep in mind Saint Paul's admonition to examine ourselves before we partake of communion that will be covered in the reflection questions.

Introduction to the First Reading:

The first reading is from Deuteronomy 8. The context is God's giving of the Law to Moses after they had escaped from the wrath of the Pharaoh and struggled for forty years in the desert. The main audience whom Moses addressed were those who were either born during this 40-year period or those who were under twenty when it began. This was because all of the adults where were 20 years and older at the time of the Exodus perished except for Moses, Joshua, and Caleb (Numbers 14:29). The context of the reading today is Moses final address to the people about to enter the Promised

Land. "Then Moses summoned all Israel and said to them: 'Hear, O Israel, the statutes and the ordinances which I am speaking today in your hearing, that you may learn them and observe them carefully'" (Deuteronomy 5:1). He continued in the next chapter, "Now this is the commandment, the statutes and the judgments which the LORD your God has commanded me to teach you, that you might do them in the land where you are going over to possess it (Deuteronomy 6:1). He then proceeded to recount the main points of the Law.

The reading that follows includes all of the verses that were skipped in order to provide the full context and to illuminate the complete meaning of the text.

First Reading:

2 You shall remember all the way which the LORD your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not. 3 He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD. 4 Your clothing did not wear out on you, nor did your foot swell these forty years. 5 Thus you are to know in your heart that the LORD your God was disciplining you just as a man disciplines his son. 6 Therefore, you shall keep the commandments of the LORD your God, to walk in His ways and to fear Him. 7 For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; 8 a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey; 9 a land where you will eat food without scarcity, in which you will not lack anything; a land whose stones are iron, and out of whose hills you can dig copper. 10 When you have eaten and are satisfied, you shall bless the LORD your God for the good land which He has given you. 11 Beware that you do not forget the LORD your God by not keeping His commandments and His ordinances and His statutes which I am commanding you today; 12 otherwise, when you have eaten and are satisfied, and have built good houses and lived in them, 13 and when your herds and your flocks multiply, and your silver and gold multiply, and all that you have multiplies, 14 then your heart will become proud and you will forget the LORD your God who brought you out from the land of Egypt, out of the house of slavery. 15 He led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water; He brought water for you out of the rock of flint. 16 "In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end. (Deuteronomy 8:2-16)

Moses' purpose of this address was to remind the people of God's miraculous provision and protection of them during their desert wanderings (v. 2). First, Moses recounted God's provision of clothing that did not wear out (v. 4a) as well as protection from injury (v. 4b). Second, Moses reminded the people that they were disciplined by a loving God in the same way that a father disciplines his child (v. 5). He reminded them of the manna that God provided (v. 2) a food that pointed to God's supernatural provision as well as to looking forward to His coming Son the Lord Jesus who called Himself the "Bread of Life" (John 6:35) that we will talk about later in this study. Next, Moses gave the people some insights into the nature of the Promised Land that they were about to enter (vv. 7-9) and warned them about the dangers of forgetting the Lord and His commandments (v.11). He said that if they forget the Lord by not keeping His commandments their hearts would become proud in spite of His supernatural provision (v. 14). Finally, he reminded them of how God had delivered them from the fiery serpents (v. 15) provided water for them in the desert (v. 15), and fed them manna from heaven (v.16). Both the manna and the incident of the people with the fiery serpents prefigured the Lord Jesus Christ. The latter incident was recorded in Numbers 21 in which Moses instructed the people to construct a bronze image of a fiery serpent and place it on a stick. When the people looked in faith to the healing power provided by God through the symbol, they were saved from the danger inflicted by the snakes (Numbers 21:8). Jesus said about Himself, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John 3:14). People who looked at the bronze serpent with faith in God were healed. In a similar way, those who look to Jesus in faith are forgiven of their sin and given eternal life as a gift of God (Ephesians 2:8-9). In both cases people were (or are being) saved by God's grace through faith in God.

Introduction to the Second Reading:

As we saw in the first reading, the Old Testament provided many important parallels for the disciples and first Christians to recognize Jesus as the fulfillment of God's predictions concerning the Savior. As we move to the second reading, we will see how Saint Paul spoke against the idolatry that was prevalent among the people of Corinth in the First Century. Paul reminded the people about the curse that was placed on God's people for grumbling against God as recorded in the Book of Exodus. Paul said, "Now these things happened to them as an example, and they were written for our instruction" (1 Corinthians 10:11) and urged the people to flee from idolatry (v. 14), "Therefore, my beloved, flee from idolatry." The issue that he was confronting here was the objection that some had to eating food that had been sacrificed to idols (1 Corinthians 10:18-33). The reading today is sandwiched right in the middle of this important discussion.

It is important to understand the context of the Book of 1 Corinthians. Paul wrote this Letter to church filled with disharmony and division. This particular passage is part of how he sought to unite the weak and immature Corinthian church. He focused upon the fact that they were all one through

Jesus' sacrificial death, something that leveled the playing field because all are equal because of the cross.

Second Reading:

16 Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? 17 Since there is one bread, we who are many are one body; for we all partake of the one bread. (1 Corinthians 10:16-17)

Paul said is that in order to partake of the communion service we must be in unity together and in fellowship with God. Matthew Henry said it this way. "By partaking of one broken loaf, the emblem of our Savior's broken body, who is the only true bread that came down from heaven, we coalesce into one body, become members of him and one another." Unlike the pagan sacrifices which were repeated and never brought redemption to those participating, Jesus' single sacrifice resulted in salvation for all those who believe (1 Peter 3:18). Also, unlike the continual sacrifices offered by the Jews that looked forward to Jesus, Jesus can never be sacrificed again because after he made one sacrifice for sins forever He sat down at the right hand of God (Hebrews 10:12). "By this will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10). When we celebrate communion we remember the single, final sacrifice that Jesus made for us on the cross (Luke 22:19). We celebrate the fact that when we share in the communion cup and the bread we unite in the belief that Jesus poured out His blood and allowed His body to be broken to pay the penalty for our sin.

Introduction to the Gospel Reading:

The Gospel lesson is from John Chapter 6. The context of the reading is after Jesus went from Jerusalem where He had healed a paralyzed man, to the "other side of the Sea of Galilee" (John 6:1). It was here on the east coast of the lake that Jesus went up on the mountain near Bethsaida to teach His disciples and was followed by a large crowd (v. 2). He evidently ended up teaching this discourse in the synagogue in Capernaum (John 6:59). Jesus opened this section of teaching with a bold statement regarding His deity. He said, "Truly, truly, I say to you, he who believes has eternal life" (John 6:47). This is the core of the Gospel message, the Good News, that anyone who believes in Jesus as his or her Savior has eternal life. Next, Jesus made another of His bold statements that He was God in the flesh, the manna sent from heaven when He said, "I am the bread of life" (v. 48). The Jews would have clearly understood His use of the Greek phrase "ego eimi," translated in English "I

am." Jesus is the eternal God, the preexistent One, the "bread of life" sent from God the Father (John 6:46) as the supreme and final sacrifice for sin (Hebrews 10:12).

As you read, notice Jesus additional use of the "I am" phrase, and how Jesus used this to confirm His identity as God in the flesh.

Gospel Reading:

51 "I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh." 52 Then the Jews began to argue with one another, saying, "How can this man give us His flesh to eat?" 53 So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. 54 "He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. 55 "For My flesh is true food, and My blood is true drink. 56 "He who eats My flesh and drinks My blood abides in Me, and I in him. 57 "As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. 58 "This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever." (John 6:51-58)

Jesus again affirmed His divinity when he said, "I am the living bread that came down out of heaven" (v. 51a). Next, He said that the way to eternal life was by partaking of His body (v. 51b), something which was a stumbling stone to the religious Jews and Pharisees (v. 52b). Jesus answered their objection by telling them that although their forefathers ate the bread of God (manna, see Exodus 16:1-36) and later died (v. 58b), anyone that partook of belief in Jesus would have eternal life. Jesus said, "he who eats this bread will live forever" (v. 58c). In the Jewish world, there was a high emphasis given upon the value of community that occurred around a meal. What Jesus said was that in order to partake of Jesus, the bread of life, you must commune with Him. One of the ways that we as believers commune with Jesus is through the communion meal.

This reading follows a train of thought where Jesus is explaining and defending His deity to both seeking and skeptical people. The disgruntled and skeptical Jewish leaders ask Jesus in John 6:42 how He could claim to be the contemporary version of God's "bread of heaven" when they knew both of his parents and had seen Him grow up as any normal boy and become a carpenter like his dad. Jesus therefore refers back to their common knowledge about how God worked in the Old Testament when he provided food from heaven called "manna." Instead of being physical bread, which had to

be eaten regularly in order to live, Jesus referred to Himself as spiritual or "living" bread that came down uniquely from heaven. Jesus invited them to "eat of this bread" in order to live forever.

What does it mean to eat of His flesh and to drink His blood? We often focus on the communion service as the answer to this question. While participating in communion is a righteous, sacred ritual, we must not replace the ritual with the intended outcome. A better question is, what is the intended outcome of communion? Jesus partially answered these questions in the text of the reading. "Whoever feeds on my flesh and drinks my blood abides in Me, and I in him" (John 6:56). Abiding in Jesus, relating to Him, doing life with Him is the end goal of communion. So, if we are not being drawn closer to daily trust and mindful awareness of Jesus' presence in our lives, something is wrong with how we are participating in the Lord's Supper.

What do the teachings from the readings and Gospel lesson mean for our lives? First, God calls us not to forsake the assembly together in the communion service (Hebrews 10:25). As we celebrate communion from now until the day the Lord Jesus returns we look back to the one sacrifice that He made for our sins. Second, we can recognize that we are saved by grace through faith in God (Ephesians 2:8-9) the same as Moses and the other believers in the Old Testament. They looked forward to Jesus through the symbols of God's supernatural provision through manna and the healing by faith in God by humbly kneeling before the bronze serpent. The elements of communion are the way in which we remember Jesus' body broken for us and His blood shed to pay the debts for our sin. "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes" (1 Corinthians 11:26).

Reflection Questions

1. In First Corinthians 11 beyond what we read in the second reading today, Saint Paul called for believers to make a serious self-examination before the partook in communion. "But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup" (1 Corinthians 11:28). He warned, "Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord" (v. 27) and even went so far as to say that "For this reason many among you are weak and sick, and a number sleep" (v. 30).

If you take communion this week, as yourself the following question. What does it mean to "examine yourself" before communion? What are two or three things that you could bring before God in

prayer this week prior to communion?

2. Read the following quote from Jesus that He said in the Sermon on the Mount.

"Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering. (Matthew 5:23-24).

What are some ways in which this verse speaks to the practice of examining ourselves before communion?

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Sunday Mass Study Notes for Sunday, 05-31-2020

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Welcome back to the Sunday Mass notes for Pentecost Sunday. We open with the first reading from Acts that chronicled the Day of Pentecost when God sent the Holy Spirit to indwell the believers in the early church. Then we move onto the second reading from Saint Paul's First Letter to the Corinthians and discuss the gifts of the Spirit. We conclude with the Gospel lesson from Saint John where we will examine what it means when Jesus said, "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained" (John 20:23).

Introduction to the First Reading:

The theme of the readings this week goes like this: In the first reading, we see God's sending of the Holy Spirit to the church. In the second reading, we see the revelation of the gifts of the Holy Spirit. Finally, in the Gospel lesson we find the commissioning by the Holy Spirit for all believers to spread the Gospel message. Let's begin with the first reading from the Book of Acts. This is the record of the momentous day on which God sent the Holy Spirit to indwell the believers in fulfillment of Jesus' promise (John 14:17). This event occurred fifty days after Jesus had risen from the dead and ten days after Jesus returned to heaven.

First Reading:

1 When the day of Pentecost had come, they were all together in one place. 2 And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. 3 And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. 5 Now there were Jews living in Jerusalem, devout men from every nation under heaven. 6 And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. 7 They were amazed and astonished, saying, "Why, are not all these who are speaking Galileans? 8 And how is it that we each hear them in our own language to which we were born? 9 Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs–we hear them in our own tongues speaking of the mighty deeds of God." (Acts 2:1-11)

God's sending of the Holy Spirit fulfilled what Jesus had predicted when He said that he wouldn't leave the believers as orphans (John 14:18). The Holy Spirit is the Person who empowered the disciples to turn from hiding in the upper room to being bold speakers in the name of Jesus. Notice how the first ministry of the Holy Spirit was to cause the disciples to speak in various languages in such a way that the Jews from around the world heard them in their own language (v. 6). It's not known whether each of the disciples spoke a different foreign language or if they spoke some sort of holy tongue that the foreigners were able to understand. Jesus had earlier told the disciples, "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you" (John 14:26). This first ministry of the Spirit was to spread the Gospel to the foreign Jews gathered for Pentecost by allowing them to hear the Gospel message in their own language. Their testimony was that "we hear them in our own tongues speaking of the mighty deeds of God" (v. 11).

We cannot overstate the importance of the ministry of the Holy Spirit in the lives of believers. His ministry through the believers in whom He dwells is important not only for spreading the Gospel around the world but also for empowering us to accomplish all of the purposes of God in our lives. As we move to the second reading from Paul's first letter to the Corinthians we see some of the gifts sent to us by the Holy Spirit.

Introduction to the Second Reading:

The context of the second reading from 1 Corinthians is Paul's teaching on spiritual gifts. The

opening verses of chapter 12, from which today's reading are drawn make this clear and provide some important contextual information. "Now concerning spiritual gifts, brethren, I do not want you to be unaware. You know that when you were pagans, you were led astray to the mute idols, however you were led" (1 Corinthians 12:1-2). It's interesting how Paul wrote about how the Corinthian non-believers were pagans whereas by implication these new believers were non-pagans. Their conversion to Christianity resulted in a change of character, from pagan idolaters "led astray to mute idols," to those transformed by the renewing of their minds (Romans 12:2). Today's reading opens with the word "therefore" which provides a logical linkage to the people whose lives were transformed by God through their conversion by faith in Jesus Christ.

Second Reading:

3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit. 4 Now there are varieties of gifts, but the same Spirit. 5 And there are varieties of ministries, and the same Lord. 6 There are varieties of effects, but the same God who works all things in all persons. 7 But to each one is given the manifestation of the Spirit for the common good. 8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; 9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit, 10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. 11 But one and the same Spirit works all these things, distributing to each one individually just as He wills. 12 For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. 13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit. (1 Corinthians 12:3-13)

In this reading, Paul cataloged some of the gifts of the Spirit and said that the purpose of the gifts was "for the common good" (v.7). Although this was not an exhaustive list of the gifts (see also Ephesians 4:7-13 and Romans 12:3-8) they included wisdom and knowledge (v.8), faith (v.9a), healing (v.9b), miracles (v.10a), prophecy (v.10b), discernment of spirits (v.10c), speaking in tongues (v.10d), and interpretation of those speaking in tongues (v.10e). Later in the reading, Paul stated that although the gifts of the Spirit were diverse with everyone having a different gift, they were delivered by God in such a way as to work perfectly together in the whole body of the church (vv. 11-13). Even though not everyone would have the same gift, the diversity of gifts among the believers would accomplish God's purposes through the unity of the believers (v.13). For example, only certain people were given the gift of prophecy, meaning either the ability to foretell future events or more prominently in the New Testament context to forth tell through the preaching of the Scriptures. In today's age, some of the gifts that Paul listed are more prevalent than other ones.

During the early church immediately after God sent the Holy Spirit certain gifts such as tongues and healing were very important as "sign gifts" that greatly increased the spread of the Gospel to a culture thoroughly immersed in the worship of idols. God used these sign gifts in a powerful way as we can see in the first reading with the empowerment of the disciples to speak in various languages.

As we move onto the Gospel lesson, we will see how God the Holy Spirit commission the believers in the early church to spread the Gospel. The context of the reading from John Chapter 20 is the evening of the first Easter Sunday when Jesus' first appeared to the disciples who were gathered together in the upper room with the doors locked. This didn't stop Jesus, who was able to walk right through the wall or door by exercising His divine power with His new glorified body. Only ten of the disciples were present as Thomas "The Twin" didn't see Jesus until the next time the whole group was gathered together (John 20:26) and Judas had already given up hope and killed himself.

Before we read the text, since the central focus of the lesson will be on the concept of the forgiveness of sin let's review what God's Holy Word says about this crucially important subject. First, God says that everyone, except for Jesus, is a sinner. Paul said in Romans, "for all have sinned and fall short of the glory of God" (Romans 3:23). Second, God says that because of our sin, we deserve the penalty of death; having sinned against a Holy God Who is completely separate from sin. Paul said, "for the wages of sin is death" (Romans 6:23a). We can never enter into the presence of our Holy God because we are sinful. The only way that we can enter into a relationship with God and be in His presence when we die is to have our sin forgiven by God. Third, there is good news. Paul continued in Romans 6:23, "but the free gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23b-ff). Finally, only God can forgive sin. In Luke's Gospel Jesus was confronted by the Pharisees after he proclaimed the forgiveness of a paralyzed man's sins and they challenged Jesus authority to forgive sin. In response Jesus said, "Which is easier, to say, 'Your sins have been forgiven you,' or to say, 'Get up and walk'? But, so that you may know that the Son of Man has authority on earth to forgive sins, –He said to the paralytic—'I say to you, get up, and pick up your stretcher and go home'" (Luke 5:23-24). Though Scripture tells us to "confess our sins one to another" (James 5:16), only God can forgive sin. Jesus came to the earth as God in the flesh for the express purpose of dying on the cross for our sin (Romans 4:25). "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" (Acts 4:12).

Paul explained later in Romans Chapter 10 how to receive the free gift of eternal life through the forgiveness of our sin:

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; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. 11 For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED." 12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; 13 for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED." Romans 10:9-13

We see that the forgiveness of our sin is free gift of God that comes by believing the good news of the Gospel. Jesus gave the disciples, and by application every Christian, what is called the Great Commission to preach this message about the forgiveness of sin. Jesus said, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age" (Matthew 28:19-20). This is the Gospel, meaning good news, that Jesus instructed his believers to preach to the world for the forgiveness of sin.

Introduction to the Gospel Reading:

The Gospel reading records one of Jesus' post resurrection appearances to His disciples. Let's read what happened that Sunday evening when Jesus made a surprise visit to the disciples gathered in the upper room.

Gospel Reading:

19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." 20 And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord. 21 So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you." 22 And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit. 23 If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained." (John 20:19-23)

What did Jesus mean when he said in verse 23, "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained"? The key to understanding Jesus' teaching in verse 23 is found in the previous two verses. Jesus said "as the Father has sent

Me, I also send you" (v.21b). Next in verse 22 He promised that God would send the Holy Spirit. This "sending" or "commissioning" of the disciples (and all believers) is one of the main purposes of the church as expounded in the Great Commission. "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age" (Matthew 28:19-20). The binding and unbinding of sin is found in the gift of faith (Ephesians 2:8-9) when a person comes to the knowledge of Jesus Christ as their Savior. Jesus said, "Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him" (John 3:36). Jesus instructed these ten men that anyone who believes in Him through the preaching of the Gospel will be saved, just as we saw in Romans Chapter 10. The interpretation of Scripture must always be consistent with the whole counsel of God's Word.

What do the three themes we discovered in the readings today mean in our lives? First, God sent the Holy Spirit to indwell His believers in order to accomplish His purposes. He sent a diversity of gifts to a diversity of people in such a way that it forces the Church to work together as the Body of Christ. Second, God commissioned all believers, not just the ten disciples that were gathered in the room at Pentecost, to fulfil His Great Commission. This means that everyone that believes is to work to spread the Gospel message and to disciple believers, recognizing that not everyone will be gifted in either of these two particular areas. Some will be called to teach, and some to evangelize. You can rest assured that if you truly commit your heart to the Lord that you won't automatically be called by Him as a missionary in Africa. However, you can be assured that God will call you to use whatever spiritual gift(s) that He has given you to your fullest ability.

As I am writing this week's study, I just returned from the funeral service of a friend back in our hometown. The man who passed away was quite young (his mid-50's) and was a lifelong believer in the Lord Jesus. As I have been reflecting upon his life, one of the things that stands out to me is his faithfulness. Although God gifted the man in various ways, he used these gifts in serving him faithfully up until he got sick and died quickly. Although he was a simple and uncomplicated man, he was always faithful in helping others. Although God doesn't call everyone to do the same things for Him, He does call us to be faithful in using the gifts that He has given us.

Reflection Questions

1. Although we looked at part of the list from First Corinthians today, the full list of spiritual gifts can be found in three passages: Romans 12:6-8, 1 Corinthians 12:8-10; 28-30, and Ephesians 4:11. Read each of the other passages and see if you can locate the full list of spiritual gifts:

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Administration, Knowledge, Apostleship, Leadership, Discernment, Mercy, Evangelism, Miracles, Exhortation, Pastor/Shepherd, Faith, Prophecy, Giving, Serving/Ministering, Healing, Teaching, Interpretation of Tongues, Tongues, and Wisdom.

Romans 12:6-8 NAS95 6 Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; 7 if service, in his serving; or he who teaches, in his teaching; 8 or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

1 Corinthians 12:28-30 NAS95 28 And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. 29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? 30 All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they?

Ephesians 4:11 NAS95 11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,

2. One of the best ways to understand your gifting is to ask other believers for sometimes we cannot clearly recognize our own gifting. This week, discuss this with another believer in Jesus who knows you well. What are your spiritual gifts, and in what ways are you using your particular gift to serve God?

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05-24-2020



Welcome back to the Sunday Mass notes. Today we celebrate the ascension of our Lord Jesus, remembering how He returned to heaven and God the Father before he commissioned His church to spread the good news of the Gospel throughout the world until the time that He returns.

Introduction to the First Reading:

The Book of Acts continues Doctor Luke's chronicle of the life and legacy of our Lord Jesus. This Book picks up after the closing of the Gospel of Luke in which right before Jesus ascended into heaven, He promised the eleven that they would be "clothed with power from on high" (Luke 24:49). The Gospel of Luke closed with Luke's telling of Jesus' ascension. "50 And He led them out as far as Bethany, and He lifted up His hands and blessed them. 51 While He was blessing them, He parted from them and was carried up into heaven. 52 And they, after worshiping Him, returned to Jerusalem with great joy, 53 and were continually in the temple praising God" (Luke 24:50-53). Interestingly, the eleven disciples obeyed Jesus by staying in Jerusalem and were "continually in the temple" in spite of the fact that the Jewish leaders there were the ones responsible for His crucifixion.

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First Reading:

Acts 1:1-11 NAS95 1 The first account I composed, Theophilus, about all that Jesus began to do and teach, 2 until the day when He was taken up to heaven, after He had by the Holy Spirit given orders to the apostles whom He had chosen. 3 To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God. 4 Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me; 5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now." 6 So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" 7 He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; 8 but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." 9 And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. 10 And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. 11 They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."

This opening section of Acts recounts how Jesus reaffirmed His commissioning of the church to be His witnesses not only to the Jews but to the entire world (v. 8). The question at hand for the disciples was whether Jesus would immediately bring in His kingdom on earth and overtake the oppressive Roman rule (v. 6). Jesus didn't deny that He would establish such a rule in the future but rather told them that the timing was not for them to know, but was a mystery reserved only to the Father God (v. 7). At the conclusion of His message Jesus was taken up in a cloud, meaning that the Skekinah Glory of God had appeared in contrast to some sort of rainstorm. The closing verse was a message presumably from two angels, not men, commanding them to get busy with the Jesus' business which He had just directed them.

Today's reading marks the unfolding of the mystery of the church, something that was not foreseen even by the Disciples. We will see that in the Gospel reading where it says that "some were doubtful" (Matthew 28:17). The mystery deepened as Jesus left the disciples to build His kingdom, but without His physical presence. Although His disciples certainly knew the Scriptures, they didn't yet understand many of the elements of how they related to this future kingdom ministry. Remember how Jesus had explained to some of them on the Road to Emmaus about how the Scriptures spoke of Him and how he had to be killed in order for the next phase of God's plan to unfold (Luke 24:25-27).

A key point to remember from this reading is that Jesus didn't leave his disciples powerless, rather he promised to send then God's Holy Spirit which would empower them. God's. God's "dynamite" power would enable the disciples to unveil this new mystery of the church through various miraculous gifts which set fire first to Jerusalem and then to the entire world. As Christians, we have the power of God the Holy Spirit living within us. He empowers us to accomplish God's work in His kingdom until the time that He returns.

Second, the two men in white robes (presumably angels), said how Jesus would return in the same way that He had left them (v. 11). In other words, when Jesus returned, He would come by descending in a cloud of God's glory in physical form downwards from heaven. The men asked the disciples whey they were staring up into the sky. Obviously, angels had much more information about Jesus' kingdom and had we been there we too would have been staring up into the sky wondering what had just happened!

One day my wife and I were walking along a nature trail and heard the rapid fluttering of a bird as it flew away. Had we been looking up instead of down at our feet in order to keep from tripping on the rocky trail we would have been able to spy a bald eagle as it roosted in the tree shortly ahead of us. Instead, we only got to see the white tail feathers of this beautiful bird flying away from us, we had missed the opportunity to have the much fuller experience of its presence. After several events like this we learned to be more careful and focus farther ahead and keep looking up in order to have a chance to see things ahead that we otherwise would not have seen. We had previously said something like, had I been looking up (or ahead) we would have seen it before it flew away. Now, our mantra is to look up so that we don't miss important things ahead. So it is in our spiritual lives. God calls us to "look up" and anticipate His imminent return. We are called to go about accomplishing His business and keep our eyes focused upon Jesus.

Introduction to the Second Reading:

In the reading from Saint Paul's Letter to the Ephesians we will see the unveiling of some details of Jesus' kingdom reign from heaven. Jesus rule during the church age is from His throne on the right hand of God the Father (Mark 16:19). Jesus rules from heaven where He "sat down at the right hand of God." We see this most clearly in the Book of Hebrews. *"11 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; 12 but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, 13 waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. 14 For by one offering He has perfected for all time those who are sanctified"* (Hebrews 10:11-14).

Second Reading:

Ephesians 1:17-23 NAS95 17 that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. 18 I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might 20 which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. 22 And He put all things in subjection under His feet, and gave Him as head over all things to the church, 23 which is His body, the fullness of Him who fills all in all.

Paul provided many insights into Jesus' kingdom, and asked the Ephesian believers to pray for wisdom so that they too may experience "the hope of His calling, what are the riches of the glory of His inheritance in the saints" (v. 18). Paul himself prayed they these believers' eyes would be opened to see and understand this treasure (v. 18a). He reminded them of how God through his mighty power raised Jesus from the dead and seated Jesus at the utmost highest throne in the universe (vv. 20-21). He closed with a marvelous statement about how God had given Jesus total rulership over all things through His rulership over the church (v. 23). Here the word translated "church" doesn't refer as much to the technical translation as a religious assembly, but rather something fuller, more spiritual and mysterious since we see how Paul equated it to Jesus' body (v. 23a).

The church on earth is God's body of believers set apart to do His will until the time that Jesus returns. As Jesus' body is the church, we are in essence part of Jesus' body. We are God's special agents commissioned on His behalf. Our ID card is that of the Holy Spirit living within us. The same power that raised Jesus from the dead is the great power that lives within us.

Introduction to the Gospel Reading:

This short reading from Matthew's Gospel records what is called the "Great Commission" in which Jesus commands his followers to do several things until His return.

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Gospel Reading:

Matthew 28:16-20 NAS95 16 But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. 17 When they saw Him, they worshiped Him; but some were doubtful. 18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

Jesus commanded His followers to do three things. 1. Make disciples of all nations, 2. Baptize them in the name of the Holy Trinity, and 3. To teach them to observe all that He had commanded them to do (vv. 19-20). These three things are the markings of the "Great Commission" given to all believers, not just the leaders of the churches. Jesus also affirmed His total power over everything, both in heaven and on earth (v. 18 b). Interestingly, God through Matthew recounted the secret thoughts of some of them in that "some were doubtful" V. 17c). Even after all they had seen some still had reservations about Jesus.

In light of all three readings we see Jesus' total sovereignty of everything both in heaven and earth. We see how God has both commanded us and empowered us to accomplish his plan through the mystery of the church. We learned how even those close to Jesus had doubts, but how Paul reminded us to pray for God's power which could delivers through this season of doubt. Finally, God calls us to keep looking up and anticipating His return.

Reflection Questions

1. When you reflect upon the Great Commission, in what ways are you accomplishing one of the three objectives?

2. How does living in anticipation of Jesus' imminent return (looking up), help you to accomplish the Great Commission? What are one or two things that you could change this week in our life in order to more fully accomplish one or more aspects of God's plan for you?

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Sunday Mass Study Notes for Sunday, 05-17-2020



Welcome back to the Sunday Mass notes. This week we open with the first reading from the Book of Acts and then move to the second reading where we continue to study 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. In order to understand the context we will back up to the beginning of the chapter. As we read from the section, remember that this picked up after the

stoning of Stephen whom we read about last week. Let's first read that very important context before we move onto 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 spread 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 in spite of Saul's persecution.

The reading for today skipped verses 9 to 13. We included those verses in order to provide a clearer picture of what was happening after Philip began preaching the Gospel to the half-breed people known as the Samaritans, ones that 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 on Jerusalem the church began spreading to the Gentile world. This began first with the mixed-breed people known as the Samaritans. This was a group of people that 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 as the Jews, they were excluded from the ministry of the temple in Jerusalem. What happened in the reading was that many from this group of people believed in Jesus. As a result, Peter and John came to Samaria in order to confer on them the Holy Spirit. 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 testimony to the fact that anyone cane believe and be saved, even someone that was formerly practicing magic By application, anyone can believe in Jesus today and be saved through belief on 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 to 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 is once again Jesus' parting words to His disciples during 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 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 sin. 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" exists twice, once at the beginning and another time at the end. This "bounding" can be a clue to a central mean

that exists between the two mentions of a concept of word. In the 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 He is also one 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 did rise 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 through living inside of believers and through the inspiration of the Bible (2 Timothy 3:16). The Spirit also helps us to 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.

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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 what 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?

Keywords: Sixth Sunday of Easter, Lectionary 55

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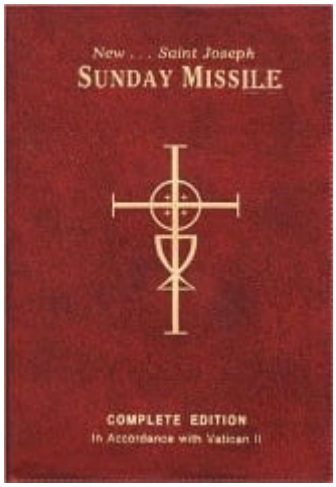
Sunday Mass Study Notes for Sunday, 05-10-2020



Mass study notes for May 10, 2020

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Sunday Mass Study Notes for Sunday 05-03-2020



Welcome back to the Sunday Mass notes. This week we open with the first reading from Peter's speech on the Day of Pentecost when God sent the Holy Spirit to the rapidly growing Church. Then we move to the second reading and continue our study in the Book of First Peter. Finally, we close with the Gospel lesson from the tenth chapter of the Gospel of Saint John.

Introduction to the First Reading:

The first reading is from Chapter 2 of the Book of Acts. The context is Peter's speech to a crowd of about 120 followers of Christ (Acts 1:15) on the Day of Pentecost, 50 days after that first Easter Sunday. Just before Peter's speech, God poured out His Holy Spirit upon the followers which empowered them to speak in many known languages. Since this was unusual, some in the crowd that were gathered for the feast accused them of being drunk (Acts 2:13). In response to this allegation, Peter addressed the crowd to explain the reason for this unusual occurrence. Today's reading then jumps to verse 36 because these intermediate verses were covered last week. The opening word in verse 36 is the adverb "therefore." Without considering the context of the intermediate verses, a

significant amount of information is left out that is relevant to this last section. Since we always need to understand what the "therefore" is there for, we will summarize the important points from the intermediate verses (15 – 35). First, read the opening of Peter's address in verse 14.

14 But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words."

Peter said in other words, "listen up." Next, he immediately corrected some of the people's false assumptions that the followers of Christ were drunk (v. 15). He said that what was happening was the fulfillment of the Prophet Joel's message (v.16) regarding God's pouring out of His Spirit on all mankind in the end times (Joel 2:28 – 32). In retrospect, we understand that what Peter meant was that this was a partial fulfillment of Joel's prophecy. After Peter quoted from this section of Joel, he presented testimony about how the people crucified "Jesus the Nazarene" and God raised Him from the dead (vv. 22 – 24). Next, Peter quoted from the Psalms to show how Jesus also fulfilled those prophetic writings by King David (vv.25 – 28). He noted that David died and his tomb is "with us to this day" (v.29), but Jesus fulfilled the prophecy that Someone would sit on David's throne (vv. 30 – 31). Saint Matthew went to great lengths to show that Jesus was of the line of David (Matthew 1:1-17). Additionally, the Prophet Isaiah stated explicitly that the Messiah would be of the line of David (Isaiah 9:6-7). Next Peter said, "This Jesus, God raised up again, to which we are all witnesses. Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear" (vv. 32-33). Peter closed this section of his address by again quoting from a Psalm, this time one that contained a conversation between God the Father and God the Son. "THE LORD SAID TO MY LORD, 'SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET'" (vv. 34a – 35). To summarize, the sending of the Holy Spirit was a partial fulfillment of Joel's prophecy that signaled the start of the end times, after the Messiah came. Second, Jesus fulfilled the prophecies that He would be of the line of David. Finally, in the future Jesus the Lord will overcome all of His enemies, and be exalted above all of creation (1 Corinthians 15:27).

Now let's proceed with the reading.

First Reading:

36 "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ–this Jesus whom you crucified." 37 Now when they heard this, they were pierced to the heart,

and said to Peter and the rest of the apostles, "Brethren, what shall we do?" 38 Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. 39 "For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself." 40 And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!" 41 So then, those who had received his word were baptized; and that day there were added about three thousand souls. (Acts 2:14, 36-41)

To paraphrase, Pete said some something like, "Therefore," take into account the authority of the prophetic Scriptures from which I previously quoted and how Jesus perfectly fulfilled them. God made Jesus both the Supreme Master ("Lord") and Messiah ("Christ," or "Anointed One," meaning Deliverer) (v. 36).

Peter's speech had a profound impact upon the crowd. "Now when they heard this, they were pierced to the heart" and then asked Peter what they should do (v. 37). Peter told them to repent and be baptized, and then they too would receive the Holy Spirit (v. 38). Why do you think this happened, why were they "pierced to the heart"? Did Peter's speech have a profound impact upon **you** after you read it?

Here are some insights into possible reasons why Peter's speech had such a profound impact upon the Jewish audience who were gathered in Jerusalem for the Feast of Weeks (Pentecost). First, the Jews were "people of the Book." These were the ones to whom God first revealed His plan of salvation. God, through His sovereign plan, had gathered the Jews together in Jerusalem to celebrate the Feast of Weeks to coincide with His outpouring of the Holy Spirit upon the group of 120 followers of Jesus. To the Jews, the authority of God was vested in the Holy Books, the Law, the Prophets, and the Writings. Once Peter explained with compelling evidence that Jesus was the fulfillment of the Holy Books, the Jews evidently recognized the overwhelming evidence in support of Jesus as God's Promised Messiah. A second possible reason why Peter's speech had a profound impact upon the Jews gathered for the Feast was the sheer magnanimity of what happened after the Holy Spirit of God had settled upon the group of believers. "And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language" (Acts 2:4, 6). Imagine the scene. Pilgrims from the various language groups all around the Roman Empire were gathered in Jerusalem for the Feast of Weeks. Next, the pilgrims heard this group of Galileans speaking, but each one of them heard and understood in their own language! This great miracle would have had a profound impact upon the people.

Because of this cascading series of events the pilgrims who heard Peter's message were convicted of their sin, they were "pierced to the heart" (v.37). A total of 3,000 Jews who heard Peter's speech repented and were baptized in one day.

We cannot underestimate the power that God unveiled that day in Jerusalem. The Holy Spirit of God is the Person of God that lives inside of us, the One that empowers the Church. He is the Power (Dunamis in Greek, similar to Dynamite in English) spoken of Jesus when He said that "the disciples would receive power when the Holy Spirit has come upon you" (Acts 1:8). He is the One who started the Church that day in Jerusalem. He is God With Us, living in us, the Immanuel of Christ Whom God said "would never leave us nor forsake us (Deuteronomy 31:6), the One that Jesus said would be in us (John 14:17).

As we leave the first reading and the events of that magical day in Jerusalem, let us endeavor to focus upon how God the Holy Spirit empowers and emboldens **us** to accomplish God's work in our lives. Let's also recognize how the Holy Spirit worked through Peter as he testified about how Jesus suffered and died for our sins, which will be revealed in the next reading.

Introduction to the Second Reading:

The second reading is another portion of Peter's experience of Jesus. Let's see how Peter used the authority of the Old Testament to affirm his argument about how Jesus Christ suffered as a perfect Man for us.

Second Reading:

20 For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God. 21 For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, 22 WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; 23 and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; 24 and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. 25 For you were continually straying like sheep, but now you have returned to the

Shepherd and Guardian of your souls. (1 Peter 2:20-25)

The people were struggling with various forms of persecution for their faith, as well as finding their identity in Jesus Christ. They may have asked something like, "Why, if I am a Christian, do I have to suffer persecution, when all I have done is to believe the truth of God and follow His commandments?" The answer, according to the Holy Spirit, as recorded by Peter, is that we as believers are called by God to suffer (v.21) with Jesus as our example on how we are to go about it. "[W]hile being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously" (v.23). Peter said that Jesus died for our sins, "so that we might die to sin and live to righteousness; for by His wounds you were healed" (v. 24). It was through Jesus death on the cross that He freed us from the power of sin (Romans 8:2). We suffer for a wide variety of reasons, one of which is to accomplish the purposes of God (v.20d).

Have you developed your own personal "theology of suffering?" Have you rationalized, in light of the Scriptures, why bad things happen to "good" (Romans 3:23) people? These are good things to wrestle with even before hard times fall upon us. One way that suffering benefits us is that it helps us to identify ourselves with Christ Who suffered for us. There is a fellowship or bond that comes from suffering with someone. God invites us into a bond with Christ as we go through hard times and persecution.

I became friends with a man named Ron Christy several years ago just before he was diagnosed with ALS (Lou Gehrig's disease). Ron provided a powerful story about how a Christian can suffer while still providing a strong testimony for the Lord. You can read Ron's testimony online at the following link: https://www.christiansforchrist.org/articles/testimonies/ron-christy-my-walk-of-faith-with-als

Introduction to the Gospel Reading:

Peter's words about returning to the "Shepherd and Guardian of our souls" sets the perfect stage for the Gospel lesson from John Chapter 10. The context of His message is just after He healed a blind man and afterwards confronted the Pharisees (John 9). This section of Scripture is profound in that throughout the Chapter Jesus uses a metaphor of Himself as the Shepherd and the Door, with us as the sheep. Other characters come into play in the lesson including a gatekeeper, robbers, thieves, and strangers. As you read, think about the contemporary application of these characters as Jesus' illustration unfolds. In the world today, who are the robbers, thieves, and strangers to whom Jesus was pointing?

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Gospel Reading:

1 "Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber. 2 But he who enters by the door is a shepherd of the sheep. 3 To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out. 4 When he puts forth all his own, he goes ahead of them, and the sheep follow him because they know his voice. 5 A stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers." 6 This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them. 7 So Jesus said to them again, "Truly, truly, I say to you, I am the door of the sheep. 8 All who came before Me are thieves and robbers, but the sheep did not hear them. 9 I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture. 10 The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly." (John 10:1-10)

Jesus' story alluded to Ezekiel 34, where God condemned the shepherds of Israel, meaning the spiritual leaders (Ezekiel 34:1-10). Ezekiel announced God's strong judgment on the kings, priests, and prophets who ruled before the exile of the Jews to Babylon. God said, "Behold, I am against the shepherds, and I will demand My sheep from them and make them cease from feeding sheep. So the shepherds will not feed themselves anymore, but I will deliver My flock from their mouth, so that they will not be food for them" (Ezekiel 34:10). It's not coincidental that Jesus' message came just after He told a group of Pharisees that they were spiritually blind (John 9:41). It's evident that Jesus message was pointed squarely at the Pharisees, a group of spiritual "lay ministers" (shepherds) of Israel.

A wealth of rich points can be drawn from the reading. First, notice how as the story unfolded that Jesus was the Shepherd (v. 2), then in verse 7 he became the "door of the sheep" which led to the pasture (v. 9d). In the first century, the shepherds sometimes slept in the gate in order to protect their sheep. Anyone or anything that wanted to come into the sheepfold would have to enter through the gate and thereby come past the shepherd. By application, Jesus is saying that the only way to God is through Him. Jesus said, "I am the way, and the truth, and the life; no one comes to the Father but through Me" (John 14:6). Faith in Jesus is the only means provided by God for a person to cross into Jesus' fold and be saved (v. 9).

Second, if you have ever visited the areas around Jerusalem you will notice that the shepherds in the region stand at various positions around the sheepfold and summon the animals with their own unique calls. The application of this principle is that Jesus calls His people to God's Kingdom. Jesus

went even further than a communal call to His sheep, He said, "he calls his own sheep by name and leads them out" (v. 3c). Jesus knows each one of us, his precious sheep. Later, beyond the range of today's reading, Jesus said, "I am the good shepherd, and I know My own and My own know Me" (John 10:14). This means that Jesus desires a personal relationship with each of us.

Third, notice Jesus' "I am" statement in verse 7, which is the third of this type of statement in John's Gospel (in the English translation, in the Greek text this is the 13'th). This phrase was something that the First Century Jews would have recognized as a strong statement of divinity. In Jesus' earlier use of this phrase in John's Gospel He said, "I am the bread of life" (John 6:35), and "I am the light of the world" (John 8:35). In today's reading Jesus said, "I am the door" (v. 9a). Jesus is our source of life, our spiritual sustenance. He is the Light of truth from God, the Light that leads us to the single door to obtain eternal life, the only way to God.

Fourth, Jesus is our protector from the spiritual thieves, strangers, and wild animals. Though Jesus directed His message to the Pharisees, these ungodly forces are alive and well in the present day. All one has to do is click through the television dial on any given day to find spiritual charlatans peddling their wares all across the airwaves. False spiritual cults abound, as do global religious movements that enthrone the false god of the moon and objects in temples. Peter said about the false teachers, "But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed" (2 Peter 2:12). Though we live in a fallen age where spiritual darkness is present across the world, we are called as the ones that God knows by name to continue to plead with the lost and dying generation to repent of their sins and be baptized, trusting only in the Lord Jesus for spiritual life.

Some years ago, I completed a study of the Book of Genesis and made an interesting observation about God's gathering of the animals into the ark. The Bible says, "So they went into the ark to Noah, by twos of all flesh in which was the breath of life" (Genesis 7:15). The insight that I had was that many of the people in that region that had either watched, or possibly even been involved in the building of the ark, had to have seen the animals entering two by two into the ark. Perhaps the people on the outside were saying something like, "There they go, two by two into the ark, just like Preacher Noah had said they would." Noah, a preacher of righteousness (2 Peter 2:5) must have suffered terribly knowing all the people that he ministered to perished, except for his small family. The story went on, "Those that entered, male and female of all flesh, entered as God had commanded him; and the LORD closed it behind him" (v. 16). In retrospect, it was easy for them to be convinced of Noah's prophecy regarding the Great Flood once the door of the ark was sealed shut by God and the deluge began. Noah would have allowed anyone entrance to the ark, right up until the time the flood began. Instead of just eight people being saved (1 Peter 3:20), the Scripture **could**

have read something like this:

"On the very same day Noah and Shem and Ham and Japheth, the sons of Noah, and Noah's wife and the three wives of his sons with them, entered the ark" (Genesis 7:13).

Then, as just before God sealed the door of the ark shut, a man named John came running up the ramp into the ark (my words added).

"[W]hen the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water" (1 Peter 3:20).

And a man named John (my words added).

The animals are walking two by two into the proverbial ark right now. God is gathering His people through their faith in the Jesus, who was foreshadowed in the ark. In the Gospel lesson today, Jesus gathered and called His people by name into the pen where He protected them and fed them. Jesus is the ark, He is our only means of escaping the flood of judgment that will come upon the unsaved world because of their sin. Someday God will once again seal up the "ark," forbidding anyone else to cross from death into life. In the parable of the ten virgins Jesus said, "And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut" (Matthew 25:10). John said in 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).

Our first response is to make sure that we have put our trust in Jesus for salvation. Have you resolve this in your own heart, that when you give an account for your life you can honestly say you trusted in Jesus, not your own good works? Our next response is to warn the world of the coming judgment and point them to the only possible means of salvation, repentance of their sin and faith in Jesus Christ. Jesus said, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age" (Matthew 28:19-20). Amen.

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Reflection Questions

1. What does it look like in your life to shine your light in a dark world to those "outside the ark"? What is one concrete step that you could begin praying about and take in the upcoming weeks to reach one person for Jesus?

2. Although we asked you to identify the contemporary roles of the various bad actors in the Gospel lesson the focus wasn't upon the evil actors but upon Jesus as the only means to reach God. In light of what you learned, what, or who, are the evil actors that are influencing your life in terms of walking with God, and how does Jesus protect and deliver you from them?

Keywords: Fourth Sunday of Easter, Lectionary 49

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Sunday Mass Study Notes for Sunday 04-26-2020

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Welcome back to the Sunday Mass notes. This week, as we did last week, we will open with the Gospel reading. Then we will move onto the first reading from the Book of Acts and then close with the continuing study from First Peter.

Introduction to the Gospel Reading:

The Gospel reading is from Chapter 24 of Saint Luke, which recounts the story of two men who met the risen Lord Jesus on the road to Emmaus, a city located seven miles northwest of Jerusalem. The context of the reading is just hours after Mary Magdalene reported the news to the disciples that Jesus had risen from the dead. A lot happened in the early hours of that first Easter morning. Mark and Matthew tell us that Jesus first appeared to Mary Magdalene (Mark 16:9, Matthew 28:9). According to Saint Paul, Jesus appeared to Peter at some point after Mary (1 Corinthians 15:5), and before the meeting with the eleven disciples, the timing of this appearance to Peter isn't known. The next appearance was to the men we will read about in Luke's account below. Not much is known about the exact identity of the two men. One of them is named Cleopas, about whom there is a tradition that he was the brother of Joseph, the husband of Jesus' mother Mary. The other person wasn't named.

Gospel Reading:

> *13 And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem. 14 And they were talking with each other about all these things which had taken place. 15 While they were talking and discussing, Jesus Himself approached and began traveling with them. 16 But their eyes were prevented from recognizing Him. 17 And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad. 18 One of them, named Cleopas,*

> *answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?" 19 And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, 20 and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him. 21 But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened. 22 But also some women among us amazed us. When they were at the tomb early in the morning, 23 and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive. 24 Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see." 25 And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! 26 Was it not necessary for the Christ to suffer these things and to enter into His glory?" 27 Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. 28 And they approached the village where they were going, and He acted as though He were going farther. 29 But they urged Him, saying, "Stay with us, for it is getting toward evening, and the day is now nearly over." So He went in to stay with them. 30 When He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them. 31 Then their eyes were opened and they recognized Him; and He vanished from their sight. 32 They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?" 33 And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, 34 saying, "The Lord has really risen and has appeared to Simon." 35 They began to relate their experiences on the road and how He was recognized by them in the breaking of the bread. (Luke 24:13-35)*

The men testified that they knew about the report of the empty tomb (v. 24) and they had heard that Jesus was alive (v. 23). Somehow, their eyes were blinded to the reality of Jesus walking with them (v.16). It wasn't until Jesus ate with them that their eyes were opened to the reality of Jesus' identity (v. 31). Next, they immediately returned from Emmaus to Jerusalem in order to tell the disciples about their experience with their risen Lord (v. 33). By the time they made it back to Jerusalem it was Sunday evening. Luke said that the two men found "the eleven" gathered together, but we know that Thomas wasn't present and didn't see the risen Lord Jesus for eight more days (John 20:26). Possibly Thomas stepped away before the two men arrived, or Luke used the term "the eleven" in a general sense. Nevertheless, the two testified that Jesus really had risen from the dead, and confirmed that Peter had also seen Jesus (v.34, 1 Corinthians 15:5). The two men humbly recounted that it wasn't until Jesus broke the bread with them that they recognized Him (v.35).

The big ideas behind the Gospel lesson are first, Jesus is alive, and His resurrection was affirmed not just by his disciples but by others. We can rest in the fact that the biblical account of Jesus'

resurrection is true in part because it includes unflattering details about the behavior of people. The men on the road to Emmaus didn't recognize Jesus even though He explained the things concerning Himself to them (v. 27). Second, Jesus fulfilled the Old Testament prophecies concerning His coming. The Prophets predicted Jesus birth, life, death and resurrection in amazing detail. As a student of the Bible we have to be willing to admit that prophecy is much easier to interpret after the predicted events have occurred. When we read the story of the two men on the road to Emmaus, we know the secret that they didn't understand until later. The Prophets themselves struggled with these same things. Peter said in 1 Peter, just before the section we will be reading later today, "As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow" (1 Peter 1:10-11).

Because of the complexities and nuances of the prophecies, I have oftentimes wanted to hear Jesus' explanation of the biblical prophecies to the two men. I have spent many hours pondering the Old Testament prophecies concerning Jesus with the significant advantage of hindsight of Jesus' death and resurrection. However, the men on the road to Emmaus didn't have the advantage of hindsight, their minds were buzzing with the events of the past several days (vv. 18-24). Finally, since the prophecies fulfilled concerning of the coming of the Lord Jesus are true, we can trust in the future fulfillment of the prophecies concerning Jesus' return. We can rest assured that Jesus will gather His elect when He comes to claim His Church. Paul said, "For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus" (1Thessalonians 4:14).

Before we move onto the first reading, let's briefly look at the conclusion to the story of the two men on the road to Emmaus. As amazing as the story was about how the two men didn't recognize Jesus while they walked all the way to Emmaus and began to have dinner with him is what happened next in the two verses beyond the end of today's reading. Luke continued the account of the events that occurred after the men returned to Jerusalem to testify to the disciples:

> *36 While they were telling these things, He Himself stood in their midst. 37 But they were startled and frightened and thought that they were seeing a spirit. 38 And He said to them, "Why are you troubled, and why do doubts arise in your hearts? 39 See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have." (Luke 24:35-39)*

The closing of this story brings out a fourth theological truth from the lesson. Jesus is alive in the flesh, not just in the Spirit. In the same way, one day we too will be alive in the flesh. Job said prophetically in the oldest Book in the Bible, "As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth. Even after my skin is destroyed, Yet from my flesh I shall see God; Whom I myself shall behold, And whom my eyes will see and not another. My heart faints

within me!" (Job 19:25-27). We can rejoice in the fact that one day we will receive a glorified body similar to Jesus (1 John 3:2). Beyond that, the whole world will pass away and be restored to a new, beautiful creation (Revelation 21:1).

Introduction to the First Reading:

As we leave the Gospel lesson and move onto the first reading, we return to Acts Chapter Two and the era of the newborn Church. Peter, the uncontested leader of the Faith, set up boldly fulfilling Jesus' commandment to build His Church (Matthew 28:16-20). The context of the passage occurs 40 days after Jesus' resurrection. He was with his disciples, now called "apostles" teaching them about the kingdom of God. At the end of 40 days, Jesus ascended to heaven, leaving them with the charge to wait in Jerusalem for the power of the Holy Spirit. When the apostles were gathered to celebrate the Jewish Feast of Pentecost, the Holy Spirit came from heaven and gave them the ability to speak in other known languages for the benefit of proclaiming the truth of the Good news of Jesus' death and resurrection. There were many Jews who were in Jerusalem for this festival, and, amazingly enough; they were able to understand the disciples who were speaking in their native language. It was a miracle, a sign from God that he was in their midst. But some mocked and said that the men were drunk. In the confusion of all of this, Peter got up and explained what was happening. As you read, take note of the words with capitalized letters, noting that these reflect quotations from the Old Testament Scriptures. Also remember what you learned from the Gospel lesson in terms of how Jesus fulfilled so many biblical prophecies.

First Reading:

> *14 But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words.*
>
> **See Note Below [Omitted verses: 15 "For these men are not drunk, as you suppose, for it is only the third hour of the day; 16 but this is what was spoken of through the prophet Joel: 17 'AND IT SHALL BE IN THE LAST DAYS,' God says, 'THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHESY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS; 18 EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT And they shall prophesy. 19 'AND I WILL GRANT WONDERS IN THE SKY ABOVE AND SIGNS ON THE EARTH BELOW, BLOOD, AND FIRE, AND VAPOR OF SMOKE. 20 'THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME. 21 'AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED.']*
>
> *22 "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know– 23 this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. 24 But God raised*

> *Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. 25 For David says of Him, 'I SAW THE LORD ALWAYS IN MY PRESENCE; FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN. 26 'THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED; MOREOVER MY FLESH ALSO WILL LIVE IN HOPE; 27 BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES, NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY. 28 'YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE; YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE.' 29 Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS ON HIS THRONE, 31 he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY. 32 This Jesus God raised up again, to which we are all witnesses. 33 Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. Acts 2:14-33*

> *The section that was omitted in the reading dealt with Peter's proclamation that the coming of the Holy Spirit was a *partial* fulfillment of the Prophet Joel's prophecy. Paul also quoted from Joel's prophecy when he said in Romans, "anyone who calls upon the Name of the Lord will be saved" (Romans 10:13).

Several points arise from the text. First, note that although Peter did present firsthand testimony about Jesus resurrection (v.32) he based most of his address on Jesus' fulfillment of the Old Testament prophetic Scriptures. This makes sense, since Peter is addressing a primarily Jewish crowd. He reasoned with them based on their frame of reference for the expectations of the Messiah. Second, Peter compared the biblical patriarch David with Jesus, saying that King David was still buried in the famous tomb, but since Jesus rose from the dead there was no such tomb for this King. To this very day nobody celebrates the burial place of Jesus. Instead, people visit Jerusalem to view a grave that is very much empty! Third, Peter explained that Jesus was the fulfillment of the Davidic promises, the One whom God had exalted to His very right hand. This means that Jesus is exalted by God the Father to a position of the highest possible favor with God, a place of extreme power and sovereignty. Fourth, Peter's address was yet another occurrence of the biblical phenomenon "but God," something which has vast significance, but especially so in regards to God's only means of salvation through faith in Jesus Christ. Peter used this phrase (v.24a) just before he explained the miraculous events that had happened over the course of the past fifty days. The phrase occurs frequently throughout the Bible. In fact, a search through the Bible reveals that the phrase occurs at least 42 times, here are some highlights:

- "But God remembered Noah and all the beasts and all the cattle that were with him in the ark"

(Genesis 8:1)
- "But God said, 'No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him'" (Genesis 17:9)
- "But God will redeem my soul from the power of Sheol, For He will receive me" (Psalm 49:15)
- "Who can forgive sins, but God alone?" (Luke 5:21c)

Finally, the text from Saint Peter's address in the reading today:

- "But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power" (Acts 2:24).

Jesus is the Capstone of the "but God" statements in the Bible! But for God's plan of salvation through Jesus' sacrifice once and forever (Hebrews 10:12) all of us would be destined to an eternity apart from God because of the necessity of the payment of our sin debt to our Holy God (Romans 3:23, Romans 6:23, Matthew 7:19). Let's pause for a moment and reflect upon some of the "but God" moments that have occurred in our own lives.

For our context, this passage in the book of Acts brings an important implication of the truth of "but God" to our lives. One theological truth is that Jesus' death was not an accident, but was the definite plan of God. If God was able to use this ultimate injustice to bring about our salvation, isn't it possible that He could use unresolved and unjust circumstances in our own lives for his redemptive purposes? We have a hard time trusting that God can work all things together for good, but this is a shining example of God's great ability to turn evil on its head and gain the victory. Let us pray for God to do this in our own confusing circumstances and insert the mentality of "but God" into our perspective.

Introduction to the Second Reading:

We conclude the study notes for today with the reading from 1 Peter. Peter addressed some of the same points that we discussed earlier in his address in the Book of Acts.

Second Reading:

> *17 If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth; 18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. 20 For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you 21 who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God. (1 Peter 1:17-21)*

First, Peter emphasized the great and eternal value of Jesus' blood that He shed for us. He said that we ought to guard our behavior carefully (v. 17) because of the great price that Jesus paid for us through His blood. God paid a ransom for us (v. 17, "redeemed"), and that price was His Son Jesus. "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life" (John 3:16). Second, Peter affirmed the eternality and glory of Jesus as the One "foreknown before the foundation of the world" (v. 20a) who made a brief, physical appearance on earth in order to bring us hope through His resurrection from the dead (v. 20). Finally, Peter emphasized the necessity of faith for salvation (v. 21). While the Jews exercised faith through the Old Testament sacrificial system, this verse points out the New Testament understanding of that system: faith is the basis for reconciliation and relationship with God. As we saw in the Gospel reading today with the 2 men on the road to Emmaus, even though glimpses of the way to God had been provided to the Jews through the prophetic Scriptures, it took Jesus to explain it to them for them to be able to understand. The Jewish sacrificial system prefigured the ultimate sacrifice of Jesus on the cross at Calvary. Jesus was the Passover Lamb, the one slain since before the foundation of the world (Revelation 13:8). In the same way that the disciples of Jesus didn't understand salvation through His sacrifice, we too require the explanation found in the New Testament for us to discover the only means of eternal life through faith in Jesus Christ.

What does all of this mean to you as you walk with Jesus throughout your daily lives? First, but for God we would still be in our sins and the way to God would be closed. If we live with the truths of God in mind as we face challenges, we can find delight in them to know that God will work all things together for our good (Romans 8:28). Second, we must remember that even if men that spent several years with Jesus, or the Prophets themselves, didn't immediately understand God's plan of salvation through Jesus we too must not expect to become biblical scholars without study and leaning upon the wisdom of God through the inspired Scriptures. God calls us to study the Bible, for it is "precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little (Isaiah 28:10). It's okay if we don't instantaneously comprehend deep insights and chiastic structures in the Bible! It's not that we lack information, but that we need to rely upon the Holy Spirit for interpretation and application. 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). The Holy Spirit was the blessing that flowed out from God at Pentecost, a gift that put us in a privileged position above the Prophets, and even the angels (1 Peter 1:12).

Reflection Questions

1. We noted in the reading from the Book of Acts Peter's use of the phrase "but God" and followed up with a challenge to examine your life to recall some of your "but God" moments. We wish to extend this challenge to you by asking you to pray that God would bring one or two of these circumstances back to your memory. Share this testimony with someone who you sense may need your testimony of how God worked in your life.

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2. Spend some time thanking Jesus for being the Lamb of God, redeeming you with His precious blood. What do you think would be a proper personal response to St. Peter's challenge to "conduct yourselves in fear" ("fear" meaning sober reverence for what has been done on your behalf)?

For Further Study

For those that are on Facebook, consider posting a paragraph on the Christians for Christ Facebook page regarding one of your "but God" moments. You can find this site online at:

https://www.facebook.com/ChristiansForChristMinistries

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Sunday Mass Study Notes for Sunday 04-19-2020



Welcome back to the Sunday Mass. Since this Sunday marks the first week after the celebration of Easter, the readings for today are focused upon the activities that occurred immediately after Jesus' resurrection from the dead. Since the grave could not hold Jesus, if we have faith in Him we can

trust that someday we too will rise from the dead with an incorruptible body. This week we are beginning with the Gospel lesson in order to accentuate some of the themes that emerged from the Saint John's message. Then we will move onto the first reading from the Book of Acts and conclude with the second from First Peter, a study that will continue for the next several weeks.

Introduction to the Gospel Reading:

The Gospel lesson is from the Gospel of Saint John. The context is just the evening of the day we call Resurrection Sunday, or Easter. Mary Magdalene had just told the disciples that Jesus had risen from the dead.

Gospel Reading:

> *19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and *said to them, "Peace be with you." 20 And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord. 21 So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you." 22 And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit. 23 "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained." 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." 26 After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, "Peace be with you." 27 Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing." 28 Thomas answered and said to Him, "My Lord and my God!" 29 Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed." 30 Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; 31 but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name. (John 20:19-31)*

The focus of the reading was Thomas' doubt and then his subsequent faith upon physically experiencing the resurrected Christ. As we saw in the second reading, Jesus proclaimed a blessing upon those that have not seen but yet have believed "v. 27d-e." The key point of the passage though was stated in the last two verses. "Therefore many other signs Jesus also performed in the presence

of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name" vv. 30-31).

Several other points can be drawn from the text, First, notice that Jesus entered the room without knocking, without even opening the door; He just walked right through the wall! Talk about a grand entrance, and it's no wonder the disciples were scared. The point is that Jesus had supernatural powers in His new, resurrected and glorified body. Second, although Jesus' resurrection body was different in it's capabilities, there was a one to one correspondence between Jesus' body that was crucified and laid in the grave and His resurrected body. Jesus' appearance to the disciples in His resurrection body served as a foretaste of the body that all believers will receive one day when Jesus returns. Jesus will be forever recognizable by the scars given to Him during His earthly lifetime. Though we will never be God, we will become **like** Him. Saint John said, "We know that when He appears, we will be like Him, because we will see Him just as He is" (1 John 3:2b). Third, since it was before the sending of the Holy Spirit the disciples were "in fear of the Jews" (v.19c). This contrasted greatly with what we read about the disciples and first believers in the first reading. Though we may fear those that persecute us, we, like the early Church, have the Holy Spirit of God living in us to give us boldness and hope through the resurrection of Jesus Christ from the dead (1 Peter 1:3). Finally, Jesus was gentle with Thomas even though he expressed doubt among circumstances that we may consider compelling for him to believe. Since Jesus treated Thomas with such concern even though he doubted Him, we can be sure that Jesus walks with us through seasons of our own doubt.

Jesus bore the scars of His torture and crucifixion even after His resurrection. Although we don't know to what degree **we** will bear the scars of our own humiliation from men upon the earth, we can be certain that God will use our scars as an eternal testimony of our deliverance from the powers of darkness. We can rest assured that "He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away" (Revelation 21:4).

Introduction to the First Reading:

The first reading is from Chapter 2 of the Book of Acts. This Book was written by Luke, a physician and close companion of Saint Paul, sort of as a continuation of the Gospel by his name. Luke said in the opening chapter of Acts, "The first account I composed, Theophilus, about all that Jesus began to do and teach, until the day when He was taken up to heaven, after He had by the Holy Spirit given orders to the apostles whom He had chosen" (Acts 1:1-2). When Doctor Luke said, "the first account," he was referring to the Gospel of Luke that he addressed to a certain man named Theophilus. Luke's "orderly account" (Luke 1:3) presented in his Gospel record included exact details concerning the birth and life of Jesus and continued all the way to Jesus' ascension to heaven (Luke 24:51). The Book of Acts retraces just a bit back to the point where Jesus promised He would soon send the gift of the Holy Spirit (Acts 1:8). The overall timeframe of the events recorded in Acts was from the beginning of the disciples' apostolic ministry to the world and concluding with Paul's arrest and subsequent journey to Rome for his trial.

A lot had happened by the time we reach the end of chapter 2 where we pick up with today's reading. Jesus had already been taken up to heaven in a cloud (Acts 1:9). Afterwards, Peter addressed a gathering of about 120 believers (Acts 1:15) with the purpose of telling how Judas' betrayal of Jesus fulfilled the Old Testament prophecies and then appointing the traitor's replacement. Lots were cast and Matthias was chosen to hold the twelfth seat (v. 26). The Day of Pentecost had come and the promised gift of the person of the Holy Spirit had been sent (2:1-3). This event launched the full-scale ministry of the apostles to the Jews, which later extended to the Gentiles and the whole world. As you read the text try to imagine the whirlwind of events that had just happened.

First Reading:

> *42 They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. 43 Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. 44 And all those who had believed were together and had all things in common; 45 and they began selling their property and possessions and were sharing them with all, as anyone might have need. 46 Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, 47 praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved. (Acts 2:42-47)*

The Church at this point was largely communal, and marked by the lavish outworking of God through spiritual gifts and miracles. Though the disciples (except for John) had previously fled from Jesus during his arrest now they ministered with magnificent boldness and power through the Spirit of Jesus that lived inside of them (1 Peter 1:11). First, note that their worship continued in the temple, which was the former site of persecution by the same people that had put Jesus to death on the cross. Peter said that they "had favor with all the people" (v. 47a). Second, the number of believers began to expand exponentially, from just 11 to 3,000 in a very short time. "And the Lord was adding to their number day by day those who were being saved" (v.47b). Third, the Church began the regular celebration of communion to remember Jesus (v. 46b). Each time we take communion we join into the same celebration held by this first group of Jesus' believers. Finally, there was a special emphasis placed upon the ministries of preaching (prophecy), fellowship, communion, prayer and giving. Peter said, "They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer" (v. 42).

Introduction to the Second Reading:

As we transition to the second reading, review in your mind the ministries that marked the Early

Church: Preaching, fellowship, communion, prayer, and giving. Can you see how the Church has incorporated all of these foundational elements into each worship service?

The second reading is from the Epistle of First Peter where Saint Peter addressed groups of believers that were dispersed throughout Asia Minor who were undergoing persecution and losing hope in the promises of Christ. Peter addressed the book to "those who [were] elect exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia" (First Peter 1:1). Peter told them, "Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you" (4:12). Peter told them that they were sharing in the sufferings of Jesus Christ so that when Jesus returned they may "rejoice with exultation" (v. 13).

At the time of this writing, many in the world are suffering for their testimony of Jesus Christ. In fact, many report that there is currently more persecution happening to Christians around the world than has existed at any time since Jesus began the Church. Saint Paul warned, "evil men and impostors will proceed from bad to worse, deceiving and being deceived" (2 Timothy 3:13). This reality was being lived out in the church at Asia Minor and is not much different from what is being experienced by Christians all around the world today. This reading marks the beginning of a study of 1 Peter that will continue for the next several weeks.

Second Reading:

> *3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time. 6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, 7 so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; 8 and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, 9 obtaining as the outcome of your faith the salvation of your souls. (1 Peter 1:3-9)*

Peter said that God had caused believers to be "**born again** to a living hope through the resurrection of Jesus Christ from the dead" (v. 3b, emphasis added). The word "again" in the original is a different word than what Jesus used in His discussion with Nicodemus in John 3:3 when He said, "You must be born again (or from above, depending upon your Bible version)." In John's Gospel Jesus' used a different word to create a word play providing a dual meaning of both "again" and

"from above." Peter on the other hand used a word that specifically meant "again." Peter said in effect that a believer is born spiritually (a second type of birth) through God's great mercy to "a living hope through the resurrection of Jesus Christ from the dead" (v. 3b).

Why all the fuss about the meaning of a particular word? Peter's point was that through the evidence of a person's spiritual birth a person has hope through the reality of Jesus' resurrection from the dead. By this time (~ mid-60's AD), the Church had reached the point that many were not direct witnesses to the life, death, and resurrection of Jesus Christ. Peter said, "though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith the salvation of your souls" (vv. 8-9). Peter said that although the people whom he addressed weren't eyewitnesses of Jesus, they still had the hope that Jesus' resurrection provided to all believers. Just because they experiencing persecution and weren't of the class of super apostles (see 2 Corinthians 11:5), they weren't inferior Christians (v. 6).

An important contrast exists between the Gospel lesson and the first reading from the Book of Acts. Did you notice that before the Holy Spirit was given that the disciples were fearful, then after the Holy Spirit came (Acts 2) they were ministering with a new sense of fervor? The presence of the Holy Spirit in one's life is what makes the difference between the cowering disciples and the bold disciples. Same people, different power source. Before, all they had was their will power – and as we know, it wasn't enough to keep them faithful to Jesus as He went to Calvary. However, now they had the presence of God's Spirit Himself living inside of them and giving them a new strength that went beyond their own strength.

I experienced something similar in terms of this contrast through an event that happened to me some years ago. Before I had truly placed my faith in Jesus Christ, I was striving to be a good, moral person. I knew right from wrong and tried hard to live up to the biblical standards that I heard about in Sunday Mass each week. However, I found that I did not have the strength to say no to the world's ways, even when I knew it was wrong. I remember a turning point occurred when God gave me the power to say not in a certain situation when a friend was attempting to use me to participate in some shady dealings. While I technically wasn't doing anything wrong, he was – and wanted me to join in with him. Each time I had joined him in the past I had felt horrible about it, but I didn't have the power to tell him no. That was until I gave my life to Jesus Christ, and God's power came into my life through the Holy Spirit living inside of me. On a particular evening God orchestrated a series of events through which I finally found the power to tell my friend no.

How about you? Meditate for a moment about a time when you felt torn between choosing to do something for God versus something that the world called you to do. How did you deal with the tension? Regardless of what you chose, can you look back on this particular event in your life and see how God could have orchestrated these circumstances in order to reveal His glory to you?

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Reflection Questions

1. Mother Teresa, when confronted with the suffering of millions of people in Calcutta expressed doubts during certain seasons of her life. Have you ever experienced a season of doubt during your Christian life? How did you deal with it? In light of what you studied in the Book of Acts, how can you tap into God's power source to deal with such events during the future?
2. We challenge you during the upcoming week to make a commitment to pray. Pray specifically that God would reveal to you one way in which you can testify to or pray for a person whom you sense is experiencing doubts in their faith. Write their name on a card and commit to pray for them at a certain time at least once this week. Second, if you are so bold, reach out to this person and let them know that you have been praying for them.

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Sunday Mass Study Notes for Sunday 04-12-2020



Welcome back to the Sunday Mass notes for Easter Sunday. This week you will hear a story about a

death-defying airplane trip that prompted me to ponder ultimate questions of life. This week's readings answer some of the most important questions that humans have ever asked about eternal life. The first reading is a message from Saint Peter that explains the good news of Jesus' death and resurrection that has been provided for all humankind. The second reading from Saint Paul's Letter to the Colossians provides the implications of what believing in Jesus looks like in the life of the believer. Then we conclude with the glorious story of Jesus' resurrection from the Gospel of Saint John.

Before we move to the readings, my wife asked me this week as I was studying the readings for the Easter Sunday Mass, what does Jesus' resurrection mean to me? I thought for a moment, and was about to give her an answer in "Christianese" like "because Jesus atoned for my sins." However, I stopped myself and found that I could not answer her question. Instead, I told her that I would think about it and get back to her with the answer. I thought about her question over a period of several days, and spent time reading the conclusion of all four of the Gospels that chronicled Jesus' resurrection from the dead. After much study, I came up with the answer. The resurrection means to me that I don't have to be afraid of dying. I might not be thrilled with it, but I don't have to live in constant fear of dying. (Hebrews 2:14-15 says: "he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, [15] and deliver all those who through fear of death were subject to lifelong slavery).

When I was younger, I didn't really think much about dying. That changed one day when I was flying with my twin brother into an airport southwest of Indianapolis to make a fuel stop on our way to Houston. This was during a time in my life when I did not sense any sort of close communion with God even though I attended Mass each week. The weather this particular day was challenging and we had delayed our departure from my home airport in Pontiac, Michigan because of thunderstorms. After we left Pontiac, we were in an out of the clouds all the way down to Terre Haute. The stress of determining whether to fly, when to leave, and then flying under instrument flight procedures in the clouds without an autopilot on my first airplane left me feeling very frazzled as I approached the navigational fix at which I would commence the landing procedure. Complicating the matter was that the only instrument approach procedure that made sense that day because of the wind conditions was something known as a "back course" approach, meaning that the indicator needles in the navigation instruments had to be interpreted backwards from their normal readings. In other words, left was right and right was left. As we descended during the approach I was reaching the point of mental exhaustion when my brother suddenly screamed, "We seem to be awfully low Jim!" As I looked up from my instruments I realized that after I crossed the final approach fix I had continued to descend to a level which put us only about a hundred feet above the sequenced flashing landing lights (known as rabbits). I quickly realized my mistake, added power and climbed up to avoid descending further into the lights and terrain below. After this happened it hit me, we could have died! From that day forward, I began to think about dying and what was beyond my time on earth. Would I go to heaven or hell? How good did I have to be to get into heaven? How does a person get to heaven? We will answer those questions later in the study today.

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Introduction to the First Reading:

The first reading this week is from Acts of the Apostles Chapter 10. The context of this section is Saint Peter's address to Cornelius, the gentile Centurion from Caesarea. This happened a few days after Peter had seen a vision of a huge sheet lowered to the ground containing a variety of animals including ones that the Jews were forbidden from eating according to the Old Testament Law. God revealed to Peter that he was no longer bound by these dietary food laws, and by extrapolation, that the proclamation of the Gospel was being opened to the Gentiles. God told Peter, "What God has cleansed, no longer consider unholy" (Acts 10:15b-ff). After Cornelius, a God-fearing Gentile, had a vision in which an angel of God spoke to him, he sent messengers to Peter in Joppa with orders to bring him to his home in Caesarea. Afterwards, Peter agreed to travel to Cornelius' home. When Peter arrived Cornelius fell at his feet and worshiped him, but Peter stopped him. Peter then said, "Stand up; I too am a man" (v. 26). He addressed the crowd that Cornelius had gathered by saying, "You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man unholy or unclean" (v. 28). Then Cornelius explained that he had seen a vision of an angel who told him to send for Simon Peter at the home of one Simon the tanner who lived by the sea (v. 32). It was at this point that we join Peter's address to Cornelius along with his relatives and close friends (Acts 10:24).

Read the text, noting that some of the omitted verses were included in order to provide the full context (as our readers know that we are prone to do).

First Reading:

> *34 Opening his mouth, Peter said: "I most certainly understand now that God is not one to show partiality, 35 but in every nation the man who fears Him and does what is right is welcome to Him. 36 The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all) — 37 you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed. 38 You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him. 39 We are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a cross. 40 God raised Him up on the third day and granted that He become visible, 41 not to all the people, but to witnesses who were chosen beforehand by God, that is, to us who ate and drank with Him after He arose from the dead. 42 And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead. 43 Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins." (Acts 10:34-43)*

Peter said quite an earful; his message encapsulated almost the entirety of the Gospel. He told the gentile Cornelius and his family the Good News regarding the forgiveness of sins offered to anyone who believes, Jew or Gentile alike (v. 34), through faith in Jesus Christ (v. 43). Peter, fresh from his vision of the animals coming down in the large sheet, affirmed that God was no respecter of persons; this salvation was available to everyone (vv.34 – 35). Peter provided a high-level narrative to Cornelius of his personal, eyewitness testimony concerning the events about Jesus Christ. He said Jesus was anointed by God with power (v.38), ministered to the people by healing and opposing the devil (v.39), was crucified by the Jews in Jerusalem (v.39b), was raised by God on the third day (v.40), was made visible to select witnesses after His resurrection (v.41), and provided the disciples with specific instructions regarding preaching the truth about Jesus being the divinely appointed Judge of the living and the dead (v.42). Peter confirmed that Jesus was the fulfillment of the testimony given by all of the Old Testament prophets. Finally, Peter announced the best news of all, that **anyone** who believes in Jesus receives forgiveness of their sins (v.43).

Introduction to the Second Reading:

Understanding Peter's testimony in the first reading that anyone who believes in Jesus receives the forgiveness of their sins provides a convenient gateway to the second reading where we see that humans cannot attain to God through their own efforts. This reading is from Saint Paul's Letter to the Colossians, chapter 3. This Book is one of the biblical books known as the "Prison Epistles" named because Paul wrote them while he was in prison in Rome. The reading today opens with the word "therefore" in verse one. Any time we see that word (as you may have noted in previous editions of Mass Notes) we have to ask, "What is it the "therefore" there for?" The "therefore" in 3:1 refers to what Paul said in the previous chapters. In order to give the passage more context, we will explore this is much further detail below.

Stepping back to look at the big picture, Paul's overall purpose in the Epistle was to correct some heresy that was being taught in the church. The heresy had four elements that Paul addressed in chapter 2. These false beliefs included the denial of the sufficiency and preeminence of Jesus Christ (2:8), the exaltation of Jewish ritualism (2:11, 16-17), the teaching of the extreme denial of the flesh as a way of getting closer to God (known as "asceticism," 2:20-23), and the ungodly practice of worshiping angels (2:18). All four teaching are clearly contradicted by the Scriptures. Paul corrected their misunderstandings early in the second chapter by making some clear didactic statements. Paul said, "See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. For in Him all the fullness of Deity dwells in bodily form" (Colossians 2:8-9). This statement addressed elements of all four of the heresies that were being taught and practiced by certain members of the church.

With this context in mind, let's read from Saint Paul's Letter, keeping in mind the sufficiency that we as believers have through faith in Jesus Christ.

Second Reading:

> *1 Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. 2 Set your mind on the things above, not on the things that are on earth. 3 For you have died and your life is hidden with Christ in God. 4 When Christ, who is our life, is revealed, then you also will be revealed with Him in glory. (Colossians 3:1-4)*

Paul said, "if you have been raised up with Christ. This has a threefold meaning. First, he meant this in the sense that **if** we have believed in Jesus' death and resurrection, then we are in a sense crucified with Him and therefore "raised up" on the cross with Him. Paul said in Galatians, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me" (Galatians 2:20). Second, we have been "raised up" in the sense that, if we believe, we have been "born from above." This is something that Jesus tried to explain to Nicodemus (John 3:3), the man who evidently did later come to believe in Jesus since he came to help prepare Jesus' body for burial after He was crucified (John 19:39). Jesus used a Greek word "anothen" which had a dual meaning, above and again. Jesus taught Nicodemus that he had to born from above spiritually, and that he had to be born a second time spiritually in a process distinct from his physical birth. The instant a person believes they are "born from above," meaning that they received the gift of the Holy Spirit of God. The third meaning that Paul had in mind regarding being "raised up" with Christ is that in a spiritual sense after we die we will be "raised up" to a much greater authority in order to reign with Jesus Christ. Paul said, "If we endure, we will also reign with Him; If we deny Him, He also will deny us" (2 Timothy 2:12).

Here is another important insight from the reading. Paul said in verse 4, "When Christ, who is our life, is revealed, then you also will be revealed with Him in glory." Notice the repetition of the word "revealed." We spoke about one aspect of Christ's revelation last week in the Palm Sunday readings when we discussed His triumphal entry to Jerusalem. However, in this reading Paul wasn't referring to Christ's exaltation as King when he road into Jerusalem on a donkey. Rather, he was referring to Jesus' Second Coming at which time He will return in glory to judge the world. As we said last week, Jesus came the first time as a humble, unblemished Lamb (Revelation 13:8). However, Jesus will return the second time as the glorious Lion of the Tribe of Judah (Revelation 5:5). He will return as the Almighty Warrior on a white horse, not a donkey (Revelation 19:11). Jesus **was revealed** as the King of the Jews when he entered Jerusalem on a donkey. He **was revealed** as the King of the universe when he rose from the dead, this is what we are celebrating today. Finally, Jesus will be revealed when He comes again in glory with all of His believers in tow, that is us, His saints (Revelation 19:14, 1 Corinthians 1:2, Acts 9:13, Acts 9:32, Acts 26:10, Romans 16:2).

As we conclude the New Testament reading and discussion, it may be helpful to rephrase the flow of thought before the first few verses (in one very long, grammatically incorrect sentence). After the three verses of the reading, a capstone statement provides my personal summary of the reason why

we must set our minds on things above:

THEREFORE, keeping in mind the correction given to us regarding the four theological heresies, since we **have been** crucified with Christ, **have been** born from above, **will be** exalted to participate in reigning with Jesus Christ, and since God **has** granted us all of these incalculable gifts from God, **THEN** let us "*Set [our] minds on the things above, not on the things that are on earth. 3 For [we] have died and [our lives are] hidden with Christ in God. 4 When Christ, who is our life, is revealed, then [we] also will be revealed with Him in glory*" (vv. 2-4). We are called by God to do the latter (vv. 2-4) because the teachers of the theological heresies were attempting to bring Jesus down to their level by falsely thinking they could reach up to heaven by practicing manmade religion.

How is that for a long sentence?! However, did you understand the importance of reading the context into the study of the verses from the reading? The big idea is that humans cannot attain fellowship with God in heaven through religious rituals, ascetic practices (like starving the body), or the worship of angels (see Luke 4:8, Matthew 4:10, and especially Revelation 22:8-9 where the practice is expressly forbidden). The only way that humans can attain eternal life and fellowship with God is through faith in the resurrection of Jesus Christ, believing that Jesus atoned for our sin (Romans 10:9-13).

Introduction to the Gospel Reading:

As we move onto the Gospel reading from Saint John Chapter 20 we will see the "reason for the season" of Easter. Throughout the Lenten period we have looked forward to the celebration of this glorious day. Before you read, say a short prayer asking God to show you what the resurrection means to you.

Gospel Reading:

> *1 Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb. 2 So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him." 3 So Peter and the other disciple went forth, and they were going to the tomb. 4 The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; 5 and stooping and looking in, he saw the linen wrappings lying there; but he did not go in. 6 And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying there, 7 and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. 8 So the other disciple who had first come to the tomb then also entered, and he saw and believed. 9 For as yet they did not understand the Scripture, that He must rise again from the dead. (John 20:1-9)*

The narrative continued beyond what was covered in the reading:

> *10 So the disciples went away again to their own homes. 11 But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; 12 and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. 13 And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." 14 When she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus. 15 Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." 16 Jesus said to her, "Mary!" She turned and said to Him in Hebrew, "Rabboni!" (which means, Teacher). (John 20:10-16)*

Mary Magdalene believed and was the first person to see the risen Lord alive. She received confirmation that since God raised Jesus from the dead, she would one day be raised herself. We can also have assurance of salvation which leads to eternal life by trusting in what the Scripture says about how a person does make it to heaven when they die. First, God says that all of us have sinned and fallen short of the glory of God (Romans 3:23). God says that because of our sin the payment we will receive without some outside intervention is death, meaning eternal separation from God (Romans 6:23). In that same verse, God says that the outside intervention has been given as a free gift: Jesus' died on the cross for the payment of our sins. This good news can also be found in the famous verse that is often seen printed on cardboard signs held up at sporting events. "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life" (John 3:16). Saint Paul said, "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" (Romans 10:9). Does this sound like something that is simple to achieve? It is simple, but if it's not necessarily easy. If it were easy then everyone in the world that ever heard the Gospel would become a believer. Peter said in Acts 2:38 that we must repent of (or turn away from) our sins. This means that we have to come to an agreement with God about our sins, and recognize them for what they are, deadly (Romans 6:21). The Bible says that even one single sin would keep us from entering heaven – forever (James 2:10). So repentance of sin, turning away from the destructive forces that once ruled our lives, is an on-going part of exercising faith in Jesus. One preacher said, "If your faith hasn't changed you, it probably hasn't saved you." This is not to imply that works are necessary for salvation. But it is to say that true faith is manifested in our lives being oriented around the values that Christ had, because He is our life (Colossians 3:4). Jesus' death and resurrection were given as a gift to all, to cover our sin and provide us with the right to be accepted into heaven. As we celebrate the resurrection of Jesus on Easter Sunday, keep in mind the simplicity of this Gospel message that

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Jesus gave to the world.

What about you? Have you acknowledged the forgiveness of your sins through the only method possible: faith in Jesus' sacrificial death and resurrection from the dead? Let's pray to affirm our faith.

> *Dear God, I believe that I am a sinner, and that because of my sin I deserve death and eternal separation from You. I believe that Jesus died for my sins as payment of the penalty I owed. I believe that You raised Him from the dead and that He will come again in glory. I repent of my sins and ask You, in the name of Jesus, to empower me to set my sights on spiritual things above, not on my carnal desires that have separated me from You. I pray this in Jesus' Holy name, Amen.*

We pray that you have a very happy Easter celebration!

Reflection Questions

1. What difference does the resurrection of Jesus Christ make in **your** life?
2. Take a few quiet moments and ponder how you truly feel about dying. Are you afraid of death? Have you had a narrow escape with dying that changed you opinion about the eventuality of dying? In light of your response, write down some of the verses that we covered today which provide you with hope of eternal life when you die.

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Sunday Mass Study Notes for Sunday 04-05-2020

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Welcome back to the Sunday Mass notes for Palm Sunday. This week we open with the first reading, which is the procession of the palms. Then we move to the Old Testament reading that gives us a glimpse of the Suffering Servant, the Messiah. The New Testament reading shows the humility of Jesus, who came to fulfill the Old Testament prophecy of the Messiah having to suffer. Finally, we conclude with the Gospel account of Jesus' passion, our Messiah, Who paid the penalty for our sin.

Procession of the Palms:

The Gospel reading of the procession of the palms is from Matthew 21. This is Saint Matthew's telling of the preparation and Jesus' triumphal entry into Jerusalem. As you read, imagine that you were a believing Jew among the crowd and spread your own palm branches on the road for the King.

> *1 When they had approached Jerusalem and had come to Bethphage, at the Mount of Olives, then Jesus sent two disciples, 2 saying to them, "Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me. 3 If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them." 4 This took place to fulfill what was spoken through the prophet: 5 "SAY TO THE DAUGHTER OF ZION, 'BEHOLD YOUR KING IS COMING TO YOU, GENTLE, AND MOUNTED ON A DONKEY, EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN.'" 6 The disciples went and did just as Jesus had instructed them, 7 and brought the donkey and the colt, and laid their coats on them; and He sat on the coats. 8 Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road. 9 The crowds going ahead of Him, and those who followed, were shouting, "Hosanna to the Son of David; BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; Hosanna in the highest!" 10 When He had entered Jerusalem, all the city was stirred, saying,*

> *"Who is this?" 11 And the crowds were saying, "This is the prophet Jesus, from Nazareth in Galilee." (Matthew 21:1-11)*

The time around Passover was a season of messianic expectancy, and there were many pilgrims in the city for the celebration. Certainly, Jesus' raising of Lazarus from the dead that we read last week would have played into His sudden popularity and for the people's desire to see Him. In messianic form, Jesus directed His disciples with exact precision, and when they followed His orders, everything worked out exactly as Jesus had said. Jesus asserted His authority over Jerusalem by riding into the city on a donkey, not a might stallion as would have been done by kings. Notice how precisely Jesus fulfilled the Prophet Zechariah's prophesy, that called for both a donkey and the colt of a donkey (Zechariah 9:9). Evidently, according to Saint Matthew's narrative, Jesus rode on the colt and the donkey (it's mother) walked alongside.

The procession of the palms dealt with Jesus' first coming. As we look forward to the celebration of Jesus' resurrection on Easter Sunday, let's study Jesus' second coming. The Book of Revelation revealed some of the details about Jesus' physical return to the earth at the end of the Great Tribulation period. Jesus entered Jerusalem during His First Advent on a donkey. Read what the Scripture says about how He will return the second time.

> *11 And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. 12 His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. 13 He is clothed with a robe dipped in blood, and His name is called The Word of God. 14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. 15 From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. 16 And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS." (Revelation 19:11-16).*

Jesus came the first time as a humble, unblemished Lamb (Revelation 13:8). However, Jesus will return the second time as the glorious Lion of the Tribe of Judah (Revelation 5:5). He will return as the Almighty Warrior on a white horse, not a donkey as happened the first time. At His First Coming, many people missed His appearance. According to John, at His Second Coming He will not be missed. John said, "BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen" (Rev 1:7). When the "King of Kings and Lord of Lords" (v.16b) returns, He will come in judgment to a people living "as in the days of Noah" (Matthew 24:37) expecting things to continue as they always have in the past. Since God has given us this warning, we must ask ourselves "How now shall we live?" While ignorance seems to be bliss, it does not lead to eternal life.

This Sunday as we celebrate Jesus' triumphal entrance in Jerusalem at His First Advent, we can celebrate that we are among those that did, in a sense, welcome Jesus to Jerusalem as King of Kings and Lord of Lords. We can celebrate that we are not among those who missed His first coming. As we hold our palms, we can proudly celebrate our belief that King Jesus will one day return to the earth he created. In our waving of the palms, we can lift them up as white flags of surrender to the King who deserves our whole lives.

Introduction to the First Reading:

The Old Testament reading at the Mass is from Isaiah 50. We see that God judged Israel's sinfulness, but then also provided a way for salvation in this prediction of the Messiah.

First Reading:

> *1 Thus says the LORD, "Where is the certificate of divorce By which I have sent your mother away? Or to whom of My creditors did I sell you? Behold, you were sold for your iniquities, And for your transgressions your mother was sent away. 2 Why was there no man when I came? When I called, why was there none to answer? Is My hand so short that it cannot ransom? Or have I no power to deliver? Behold, I dry up the sea with My rebuke, I make the rivers a wilderness; Their fish stink for lack of water And die of thirst. 3 I clothe the heavens with blackness And make sackcloth their covering." 4 The Lord GOD has given Me the tongue of disciples, That I may know how to sustain the weary one with a word. He awakens Me morning by morning, He awakens My ear to listen as a disciple. 5 The Lord GOD has opened My ear; And I was not disobedient Nor did I turn back. 6 I gave My back to those who strike Me, And My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting. 7 For the Lord GOD helps Me, Therefore, I am not disgraced; Therefore, I have set My face like flint, And I know that I will not be ashamed. 8 He who vindicates Me is near; Who will contend with Me? Let us stand up to each other; Who has a case against Me? Let him draw near to Me. 9 Behold, the Lord GOD helps Me; Who is he who condemns Me? Behold, they will all wear out like a garment; The moth will eat them. 10 Who is among you that fears the LORD, That obeys the voice of His servant, That walks in darkness and has no light? Let him trust in the name of the LORD and rely on his God. 11 Behold, all you who kindle a fire, Who encircle yourselves with firebrands, Walk in the light of your fire And among the brands you have set ablaze. This you will have from My hand: you will lie down in torment. (Isaiah 50:1-11)*

The first section talks about God's discipline on the northern tribes of Israel (verses1-3). The picture that these verse paint is one of temporarily setting aside this group of God's chosen people until they come to believe in God's sending of the Messiah. The prophecy shifts to the personalization of the Messiah's suffering, which is known as Good Friday (verses 4-9). The proper response is seen in

verse 10: "Who is among you that fears the LORD, That obeys the voice of His servant, That walks in darkness and has no light? **Let him trust in the name of the LORD and rely on his God**." This is the crux of the matter that all people will have to resolve. In what or in whom do we trust? Our own fires that we ourselves kindle or the fire that God sets in our heart to believe in Jesus the Messiah?

Later in the Gospel lesson, we will read about the fulfillment of the suffering of God's servant (Is. 50:6 "scourged" and "spat upon") in great detail. The predicted suffering from Isaiah is also the backdrop for the New Testament reading, which was probably sung as a hymn in the early Church about the great lengths that Jesus went to in order to fulfill the Father's plan for our salvation.

Introduction to the Second Reading:

The second reading is from Saint Paul's Letter to the Philippians 2:6-11 where we learn about how Jesus came the first time as a humble Servant.

Second Reading:

> *6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. 9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:6-11)*

This passage continues the sharp contrast that the Bible portrays between Jesus' first Advent and His second coming. The first advent He came as a humble servant. In this act of the incarnation and His death, He not only served His Father, but he served us. Humankind was in desperate need of a Savior, owing a sin debt beyond the ability to repay. So He became the suffering Servant "for the joy set before Him" (Hebrews 12:2), paying our debt on the cross. By being obedient to the Father, He will come again in exaltation and power (as we saw in Revelation earlier). The second coming will be very different from the first Advent. In addition to every eye seeing his second coming, this passage informs us that every knee will bow, voluntarily or involuntarily. The choice is ours to make. We can voluntarily bow our knee to the Messiah now, or we can harden our hearts against Him, only to involuntarily bow when He returns.

Introduction to the Gospel Reading:

The Gospel Reading is Matthew's account of the passion, which includes the betrayal, arrest, trial,

torture, humiliation, crucifixion and burial of Jesus.

Gospel Reading:

14 Then one of the twelve, named Judas Iscariot, went to the chief priests 15 and said, "What are you willing to give me to betray Him to you?" And they weighed out thirty pieces of silver to him. 16 From then on he began looking for a good opportunity to betray Jesus. 17 Now on the first day of Unleavened Bread the disciples came to Jesus and asked, "Where do You want us to prepare for You to eat the Passover?" 18 And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is near; I am to keep the Passover at your house with My disciples."'" 19 The disciples did as Jesus had directed them; and they prepared the Passover. 20 Now when evening came, Jesus was reclining at the table with the twelve disciples. 21 As they were eating, He said, "Truly I say to you that one of you will betray Me." 22 Being deeply grieved, they each one began to say to Him, "Surely not I, Lord?" 23 And He answered, "He who dipped his hand with Me in the bowl is the one who will betray Me. 24 "The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." 25 And Judas, who was betraying Him, said, "Surely it is not I, Rabbi?" Jesus said to him, "You have said it yourself." 26 While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." 27 And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; 28 for this is My blood of the covenant, which is poured out for many for forgiveness of sins. 29 "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." 30 After singing a hymn, they went out to the Mount of Olives. 31 Then Jesus said to them, "You will all fall away because of Me this night, for it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED.' 32 "But after I have been raised, I will go ahead of you to Galilee." 33 But Peter said to Him, "Even though all may fall away because of You, I will never fall away." 34 Jesus said to him, "Truly I say to you that this very night, before a rooster crows, you will deny Me three times." 35 Peter said to Him, "Even if I have to die with You, I will not deny You." All the disciples said the same thing too. 36 Then Jesus came with them to a place called Gethsemane, and said to His disciples, "Sit here while I go over there and pray." 37 And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed. 38 Then He said to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me." 39 And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will." 40 And He came to the disciples and found them sleeping, and said to Peter, "So, you men could not keep watch with Me for one hour? 41 "Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak." 42 He went away again a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, Your will be done." 43 Again He came and found them sleeping, for their eyes were heavy. 44 And He left them again, and went away and prayed a third time, saying the same thing once more. 45 Then He came to the disciples and said to them, "Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being

betrayed into the hands of sinners. 46 "Get up, let us be going; behold, the one who betrays Me is at hand!" 47 While He was still speaking, behold, Judas, one of the twelve, came up accompanied by a large crowd with swords and clubs, who came from the chief priests and elders of the people. 48 Now he who was betraying Him gave them a sign, saying, "Whomever I kiss, He is the one; seize Him." 49 Immediately Judas went to Jesus and said, "Hail, Rabbi!" and kissed Him. 50 And Jesus said to him, "Friend, do what you have come for." Then they came and laid hands on Jesus and seized Him. 51 And behold, one of those who were with Jesus reached and drew out his sword, and struck the slave of the high priest and cut off his ear. 52 Then Jesus said to him, "Put your sword back into its place; for all those who take up the sword shall perish by the sword. 53 "Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels? 54 "How then will the Scriptures be fulfilled, which say that it must happen this way?" 55 At that time Jesus said to the crowds, "Have you come out with swords and clubs to arrest Me as you would against a robber? Every day I used to sit in the temple teaching and you did not seize Me. 56 "But all this has taken place to fulfill the Scriptures of the prophets." Then all the disciples left Him and fled. 57 Those who had seized Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together. 58 But Peter was following Him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the officers to see the outcome. 59 Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, so that they might put Him to death. 60 They did not find any, even though many false witnesses came forward. But later on two came forward, 61 and said, "This man stated, 'I am able to destroy the temple of God and to rebuild it in three days.'" 62 The high priest stood up and said to Him, "Do You not answer? What is it that these men are testifying against You?" 63 But Jesus kept silent. And the high priest said to Him, "I adjure You by the living God, that You tell us whether You are the Christ, the Son of God." 64 Jesus said to him, "You have said it yourself; nevertheless I tell you, hereafter you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING ON THE CLOUDS OF HEAVEN." 65 Then the high priest tore his robes and said, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy; 66 what do you think?" They answered, "He deserves death!" 67 Then they spat in His face and beat Him with their fists; and others slapped Him, 68 and said, "Prophesy to us, You Christ; who is the one who hit You?" 69 Now Peter was sitting outside in the courtyard, and a servant-girl came to him and said, "You too were with Jesus the Galilean." 70 But he denied it before them all, saying, "I do not know what you are talking about." 71 When he had gone out to the gateway, another servant-girl saw him and said to those who were there, "This man was with Jesus of Nazareth." 72 And again he denied it with an oath, "I do not know the man." 73 A little later the bystanders came up and said to Peter, "Surely you too are one of them; for even the way you talk gives you away." 74 Then he began to curse and swear, "I do not know the man!" And immediately a rooster crowed. 75 And Peter remembered the word which Jesus had said, "Before a rooster crows, you will deny Me three times." And he went out and wept bitterly. 1 Now when morning came, all the chief priests and the elders of the people conferred together against Jesus to put Him to death; 2 and they bound Him, and led Him away and delivered Him to Pilate the governor. 3 Then when Judas, who had betrayed Him, saw that He had been

condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, 4 saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!" 5 And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself. 6 The chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood." 7 And they conferred together and with the money bought the Potter's Field as a burial place for strangers. 8 For this reason that field has been called the Field of Blood to this day. 9 Then that which was spoken through Jeremiah the prophet was fulfilled: "AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel; 10 AND THEY GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME." 11 Now Jesus stood before the governor, and the governor questioned Him, saying, "Are You the King of the Jews?" And Jesus said to him, "It is as you say." 12 And while He was being accused by the chief priests and elders, He did not answer. 13 Then Pilate said to Him, "Do You not hear how many things they testify against You?" 14 And He did not answer him with regard to even a single charge, so the governor was quite amazed. 15 Now at the feast the governor was accustomed to release for the people any one prisoner whom they wanted. 16 At that time they were holding a notorious prisoner, called Barabbas. 17 So when the people gathered together, Pilate said to them, "Whom do you want me to release for you? Barabbas, or Jesus who is called Christ?" 18 For he knew that because of envy they had handed Him over. 19 While he was sitting on the judgment seat, his wife sent him a message, saying, "Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him." 20 But the chief priests and the elders persuaded the crowds to ask for Barabbas and to put Jesus to death. 21 But the governor said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." 22 Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Crucify Him!" 23 And he said, "Why, what evil has He done?" But they kept shouting all the more, saying, "Crucify Him!" 24 When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, "I am innocent of this Man's blood; see to that yourselves." 25 And all the people said, "His blood shall be on us and on our children!" 26 Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified. 27 Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole Roman cohort around Him. 28 They stripped Him and put a scarlet robe on Him. 29 And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, "Hail, King of the Jews!" 30 They spat on Him, and took the reed and began to beat Him on the head. 31 After they had mocked Him, they took the scarlet robe off Him and put His own garments back on Him, and led Him away to crucify Him. 32 As they were coming out, they found a man of Cyrene named Simon, whom they pressed into service to bear His cross. 33 And when they came to a place called Golgotha, which means Place of a Skull, 34 they gave Him wine to drink mixed with gall; and after tasting it, He was unwilling to drink. 35 And when they had crucified Him, they divided up His garments among themselves by casting lots. 36 And sitting down, they began to keep watch over Him there. 37 And above His head they put up the charge against Him which read, "THIS IS JESUS THE KING OF THE JEWS." 38

At that time two robbers were crucified with Him, one on the right and one on the left. 39 And those passing by were hurling abuse at Him, wagging their heads 40 and saying, "You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross." 41 In the same way the chief priests also, along with the scribes and elders, were mocking Him and saying, 42 "He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we will believe in Him. 43 "HE TRUSTS IN GOD; LET GOD RESCUE Him now, IF HE DELIGHTS IN HIM; for He said, 'I am the Son of God.'" 44 The robbers who had been crucified with Him were also insulting Him with the same words. 45 Now from the sixth hour darkness fell upon all the land until the ninth hour. 46 About the ninth hour Jesus cried out with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?" 47 And some of those who were standing there, when they heard it, began saying, "This man is calling for Elijah." 48 Immediately one of them ran, and taking a sponge, he filled it with sour wine and put it on a reed, and gave Him a drink. 49 But the rest of them said, "Let us see whether Elijah will come to save Him." 50 And Jesus cried out again with a loud voice, and yielded up His spirit. 51 And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. 52 The tombs were opened, and many bodies of the saints who had fallen asleep were raised; 53 and coming out of the tombs after His resurrection they entered the holy city and appeared to many. 54 Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, "Truly this was the Son of God!" 55 Many women were there looking on from a distance, who had followed Jesus from Galilee while ministering to Him. 56 Among them was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. 57 When it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. 58 This man went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. 59 And Joseph took the body and wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went away. 61 And Mary Magdalene was there, and the other Mary, sitting opposite the grave. 62 Now on the next day, the day after the preparation, the chief priests and the Pharisees gathered together with Pilate, 63 and said, "Sir, we remember that when He was still alive that deceiver said, 'After three days I am to rise again.' 64 "Therefore, give orders for the grave to be made secure until the third day, otherwise His disciples may come and steal Him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first." 65 Pilate said to them, "You have a guard; go, make it as secure as you know how." 66 And they went and made the grave secure, and along with the guard they set a seal on the stone. (Matthew 26:14 – 27:66)

Let us pray. Dear God, as we move forward to the Holy Week, please pray that many would hear the

message of the good news of the Gospel. Please pray that their hearts would be opened for them to be able to receive the gift of Jesus' sacrifice He made for them. In Jesus' Name, Amen.

Reflection Questions

1. The week before Jesus' crucifixion, the people applauded Him as their Messiah. They probably thought that Jesus was going to overthrow the Romans and set up His earthly Kingdom. When He was arrested and tried, the people rejected the concept of a Suffering Servant (Is. 53). They had no idea the importance of His death as the payment for their sin. Instead, they wanted a Messiah who would give them political deliverance. We need to learn from their mistake, and ponder whether we want the real Messiah that God sent (the One who acts for our spiritual deliverance) or do we want a Messiah of our own making (a powerful ruler who makes our circumstances more comfortable)? He will one day set the record straight and deliver us from physical oppressors, but now He is working on our hearts to deliver us from spiritual oppressors.

The question is, will we let Him do this good work in us, or will we reject Him, as the people did before Pilate, not recognizing His rightful place in our lives?

2. What is one thing from these readings that helps you to trust in how Jesus is working in your life?

3. All of the readings from this week portray a running contrast between Jesus' first coming and His second coming. His first Advent already came, but His second coming is yet to happen. How can bowing your knee to King Jesus now prepare you for the Second coming?

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