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

Sunday Mass Study Notes for Sunday, 07-07-2019



Welcome back to the Sunday Mass notes. This week we learn something about how to find peace and comfort from God during hard times by resting upon His future promises of peace and prosperity in the closing chapter of Isaiah. We learn about the value of humility and how God calls us to reflect upon His works and not our own. In the Gospel reading we see God's early missionary force sent out before His crucifixion in order to spread the word of the kingdom being ushered in through the Messiah Jesus and about coming judgment for those who ignored His promises.

Introduction to the First Reading:

The context of the message from the last chapter of the Book of Isaiah is God's closing message to Judah concerning the ultimate future restoration of Jerusalem, the city of God's own choosing given to the people of his choosing – the Nation of Israel. Chapter 66 provides important insights to the contemporary audience who were facing threats from the Assyrian Empire who soon took over the Northern Kingdom and also the Babylonians who later took over Judah itself.

First Reading:

> *Isaiah 66:10-14 NAS95 10 "Be joyful with Jerusalem and rejoice for her, all you who love her; Be exceedingly glad with her, all you who mourn over her, 11 That you may nurse and be satisfied*

> *with her comforting breasts, That you may suck and be delighted with her bountiful bosom. 12 For thus says the LORD, "Behold, I extend peace to her like a river, And the glory of the nations like an overflowing stream; And you will be nursed, you will be carried on the hip and fondled on the knees. 13 As one whom his mother comforts, so I will comfort you; And you will be comforted in Jerusalem. 14 Then you will see this, and your heart will be glad, And your bones will flourish like the new grass; And the hand of the LORD will be made known to His servants, But He will be indignant toward His enemies.*

In the opening verses God taught Isaiah how Jerusalem was as a holy mother to God's people, a place of safe dwelling and nourishment full of bounty (vv. 10 – 11). Jerusalem, which was at that time still standing and had yet to face the utter destruction promised to it (Isaiah 22:1-14), had been since the conquering of the Jebusites and the placing of the temple there been a beacon of God's glory to the world. The city in which God dwelled served to reveal Himself to the Hebrew nation as well as the surrounding Gentiles. It is no coincidence that the name Jerusalem itself means "city of peace" since it was (and will be in some future age) the representation of God's presence and rule on earth. In verse 12 we see this aspect of the City of Peace extolled, where God says, "Behold, I extend peace to her like a river." The next part of this verse reveals the future, universal significance of the City of God not just to the Jews but also to the Gentiles. God says that He will bring the glory of the nations into Jerusalem, with the coming of the nations is shown by Him to be a good thing. These would have been strange words to Isaiah's contemporary audience since they would have viewed anything from the Gentiles as unclean and dangerous. This was especially in light of the fact that the Gentile Assyrian army was posed ready to strike down the Jewish Northern Kingdom very shortly. The reading concludes by continuing the expression of God's peace and comfort to His people (vv. 13 – 15). God said their hearts would be glad (14a), that they would flourish physically like "new grass" (14b), and that He would conquer their enemies (14c).

This message of hope given by Isaiah the Prophet of Judah would have been very comforting to the people who had only to look to God for their ultimate deliverance from their enemies and future peace. Little did they know that the ultimate peace would not come until after they had killed their promised Messiah and waited while God fulfilled His divine plan by bringing the Gentiles to faith in Him through the mystery of the church (Ephesians 5:32). In our day we can look to Isaiah's message and find a similar application. We can trust that in the end God will vanquish our enemies, bring eternal peace to us as spiritual prosperity and ultimately will fulfil all of the prophetic promises that He has made to us. When we read about the "nations" in the Old Testament passages such as we saw in Isiah, we can trust that God has a plan for us and that we are a people grafted into the nation of his choosing, Israel. As in-grafted believers we share not only in the responsibilities of God's people, but also in the current and promised blessings.

The Scriptures teach us about the importance of focusing upon God both in the good times and the

bad. I remember once a few years back while I was windsurfing on the eastern coast of Florida when the boom which held the sail to the mast suddenly broke in two and I was forced to swim a long distance back to the shore. My readers may recognize that many of the illustrations I include are often drawn from my experiences windsurfing! As I made my way back towards shore with a side-stroke while grasping onto my board and broken rig and kept my focus upon the distant shoreline. I found it helpful to focus upon my goal as I made progress towards it at a snail's pace. It is during these times when keeping the goal in sight is helpful and how promises never to leave us or forsake us. During the easy times it's easy to place our beliefs on a shelf and not retrieve them again until the next hard thing comes along. But during our difficult struggles God becomes paramount in our minds. This isn't necessarily a bad thing because we do indeed turn more closely to God when hard times come rather than to fall away and feel that God has left us during our challenges. As I continued my long swim that day as I got closer to the shore the lifeguard who earlier been blowing his whistle at me for being too close to the guarded area began watching me through binoculars to see if I needed any help. With the whistle blowing exercise fresh in my mind I happily scurried onto the grassy shoreline of the public park quickly rather than waiting around for him to question me. I thought, how dare I break down in the guarded area where windsurfing was prohibited, and there was nothing that the lifeguard could do about it! These lessons have taught me reliance upon God and the value of focusing upon Him during the good times and the bad.

Introduction to the Second Reading:

The second reading picks up where we left off last week in Galatians. Here Paul continues his explanation of salvation by faith alone and not through the works of the Law. Earlier, Paul had just finished explaining the danger of the believers falling into the trap of conforming to religious Jewish practices for the sake of preventing persecution for their faith. Paul said, "Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply so that they will not be persecuted for the cross of Christ" (Galatians 6:12). Some in the church were urging conformance to religious practices including circumcision and the boasting about it as though they were the religious police, judge, and jury (v. 13). Paul's opposition to their boasting is the subject of today's reading.

Second Reading:

> *Galatians 6:14-18 NAS95 14 But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. 15 For neither is circumcision anything, nor uncircumcision, but a new creation. 16 And those who will walk by this rule, peace and mercy be upon them, and upon the Israel of God. 17 From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus. 18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.*

In this short message, Saint Paul extolled the value of boasting only in the finished work of Jesus Christ who died on the cross for us rather than in anything that we do, even if it be of great religious or spiritual value. God promises the peace will fall upon those that walk humbly in light of this admonition although they may endure persecution for Him (v. 17, the "brand marks of Jesus"). Paul closes the reading and the entire Book of Galatians with a closing blessing in which he calls for God's blessing while affirming the brotherhood of those whom he had addressed so sternly throughout his message.

Paul's words from the reading reminds us of the Prophet Micah's message from God to the people of his era. Near the end of his Book he wrapped up the entirety of the calling God was placing upon the people in one short sentence: "He has told you, O man, what is good; And what does the LORD require of you But to do justice, to love kindness, And to walk humbly with your God?" (Micah 6:8). As we saw in the first reading God calls us to focus upon His works and promises and through this we find comfort through our difficult times. In today's second reading Paul added to this by reminding his readers the value of walking in humility and boasting only in what God has done for them rather in what they have done for Him.

Introduction to the Gospel Reading:

The context of the Gospel reading from Luke is Jesus' sending of the seventy, an early missionary group who went out across the land in pairs to present the message that "the kingdom of God [had] come near to [them" (v. 9). This group was given spiritual power for healing along with this message which also included an admonition for those who turned against God's provisions of the kingdom.

Gospel Reading:

> *Luke 10:1-12 NAS95 1 Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come. 2 And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. 3 Go; behold, I send you out as lambs in the midst of wolves. 4 Carry no money belt, no bag, no shoes; and greet no one on the way. 5 Whatever house you enter, first say, 'Peace be to this house.' 6 If a man of peace is there, your peace will rest on him; but if not, it will return to you. 7 Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house. 8 Whatever city you enter and they receive you, eat what is set before you; 9 and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.' 10 But whatever city you enter and they do not receive you, go out into its streets and say, 11 'Even the dust of your city which clings to our feet we wipe off in protest against you; yet be sure of this, that the kingdom of God has come near.' 12 I say to you, it will be more tolerable in that day for Sodom than for that city."*
>
> *Luke 10:17-20 NAS95 17 The seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name." 18 And He said to them, "I was watching Satan fall from heaven*

> *like lightning. 19 Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you. 20 Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven."*

God sent the seventy in pairs with very specific instructions, the first of which was to discern the receptiveness of the house in which they were preparing to enter. Jesus had earlier warned His disciples in the Sermon on the Mount about "not casting their pearls before swine" (Matthew 7:6), meaning not to attempt to preach godly things to those persisting in ungodliness and unwilling to listen. Jesus expanded upon this admonition by promising to His missionary force that those who don't listen will be subject to severe and eternal discipline. Jesus told them that the destruction of those who reject the message would be worse than the destruction experienced by the unrepentant sinners in Sodom which the Lord destroyed by divine fire from heaven (v. 12). This missionary force returned after the conclusion of their assignment with the astounding news of divine power over Satanic forces (v. 17). Jesus then told them about how He had already seen Satan fall from his exalted position and how He had given them this divine authority which they experienced during their journey (v. 19). In closing, Jesus pointed them to His higher purpose. They were not to boast about the power that He had given them for their missionary responsibilities but rather to rejoice in the fact that, unlike Satan and the nonbelievers, their names were written in Book of Life in heaven (v. 20).

By application, the power to which Jesus extended to His first ministry force of seventy people extends to us in a certain extent today. As missionaries of Jesus we are called to use discernment in gaging the receptiveness of our audience. We are also to recognize that like the seventy we too possess divine power that comes from God according to the spiritual gift which is given to us (Romans 12:6-8; 1 Corinthians 12:4-11; and 1 Corinthians 12:28). We are also reminded to keep in mind the urgency of this message because nonbelievers will be judged with a worse fate than those at Sodom. And like we saw in the second reading we need to walk humbly before the Lord and exalt in His works rather than our own. We are to "rejoice that [our] names are recorded in heaven" (v. 20) while using the example of the seventy as guidance in how we are to approach that that may be highly resistant to the Gospel.

A few things to keep in mind regarding the reading are:

- There is a great need for missionaries in our world today.
- God places a great intrinsic value upon each person where He wishes that none would perish (2 Peter 3:9).
- The consequences of rejecting Jesus are real and eternal.
- Jesus demonstrated the value of community in accomplishing His missionary work by sending the missionaries in pairs. We don't need to accomplish our "scary" ministry alone but rather

we can follow Jesus' example and work in teams to achieve the greater glory of God.
- There is a fantastic spiritual battle that is happening behind the scenes in the heavenly realm. As believers we enter the "second heaven" which is invisible domain but which is very real in terms of the spiritual battles being waged.
- Through all of these things we need to remember Jesus' 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).

Reflection Questions

1. In the Gospel reading we learned about Jesus' first missionary force of seventy people sent out as "lambs in the midst of wolves (v. 3). In what ways do you feel as a lamb among wolves in the work that God has called for you to do today?

2. In what ways to God's promises empower you to accomplish His work, including the Great Commission? How does gaining a better understanding of God's promises help you? What are some ways in which you could learn more about God's promises and create future reminders about what you have learned?

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Sunday Mass Study Notes for Sunday, 06-30-2019

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Welcome back to the Sunday Mass notes. A key verse this week that links all three readings together is in the second reading from Galatians, "For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please" (Galatians 5:17). We desire to accomplish great things for God, but our flesh works against us. When we cooperate with our carnal, fleshly desires we may not achieve the full potential that God has for us. We will see how these forces rage among the people in all three of today's readings.

Introduction to the First Reading:

The context of the first reading from First Kings is just before the appointment of Nimshi as the King of the Northern tribes of Israel and the replacement of Elijah the prophet by Elisha. Elijah, the great prophet of God, had just killed the prophets of Baal after the great contest at Mount Carmel. When King Ahab's evil wife Jezebel found out about the slaying of the prophets she set out to kill Elijah (1 Kings 19:2). This caused Elijah to flee and he came to believe that he was the only believer left in the entire kingdom. Elijah said, "I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away" (1 Kings 19:10). God replied as we see in today's reading and corrected his false assumption.

First Reading:

> *1 Kings 19:16-21 NAS95 16 and Jehu the son of Nimshi you shall anoint king over Israel; and Elisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place. 17 "It shall come about, the one who escapes from the sword of Hazael, Jehu shall put to death, and the one who escapes from the sword of Jehu, Elisha shall put to death. 18 "Yet I will leave 7,000 in*

> *Israel, all the knees that have not bowed to Baal and every mouth that has not kissed him." 19 So he departed from there and found Elisha the son of Shaphat, while he was plowing with twelve pairs of oxen before him, and he with the twelfth. And Elijah passed over to him and threw his mantle on him. 20 He left the oxen and ran after Elijah and said, "Please let me kiss my father and my mother, then I will follow you." And he said to him, "Go back again, for what have I done to you?" 21 So he returned from following him, and took the pair of oxen and sacrificed them and boiled their flesh with the implements of the oxen, and gave it to the people and they ate. Then he arose and followed Elijah and ministered to him.*

God gave Elijah specific guidance to appoint Jehu as the king of Israel and to anoint Elisha as his own successor (v. 16). God told Elijah that he wasn't the only believer left and that He had 7,000 true believers left in the kingdom (v. 18). Next, Elijah went and found Elisha out working and placed his prophet mantle (clothing) on him. When Elisha wavered about immediately accepting this responsibility Elijah told him in effect that to forsake this appointment would be an affront to God (v. 20). So Elisha accepted his new position and made a traditional sacrifice to confirm the "covenant" made between him and God to fulfill the prophecy given to Elijah.

The reading points out just how bad conditions had become in Israel such that Elijah believed that he was the only believer left alive. However, it is interesting that while 7,000 believers remained, even that was a very low number in view of the large size of the nation. Evidently most of the people had succumbed to the evil pagan worship practices memorialized in the Bible by King Jeroboam the son of Nabat who is recorded as a standard of evil. We see that standard mentioned earlier in First Kings. "For he walked in all the way of Jeroboam the son of Nebat and in his sins which he made Israel sin, provoking the LORD God of Israel with their idols" (1 Kings 16:26).

The big idea in the reading is regarding the supreme sovereignty of God. Even when the great prophet in the entire world felt that all hope was lost, God continued making plans for the future of the kingdom and reminding him of His omniscient and long-term view. In our age we can look to this passage to be reminded that God has our best interests in mind, is establishing future plans for us as well as all believers, and even when we feel totally spiritually alone our sovereign Father is superintending the circumstances for His glory and our best interests.

Introduction to the Second Reading:

The context of the reading from Galatians is Saint Paul's teaching on the freedom believers possess in Christ as contrasted to the bondage that the false teachers were imposing upon the people by instructing them that they must obey the Mosaic Law. Paul explains further in the reading the battle between a believer's spirit and their flesh.

Second Reading:

> *Galatians 5:1 NAS95 1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.*
>
> *Galatians 5:13-18 NAS95 13 For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. 14 For the whole Law is fulfilled in one word, in the statement, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." 15 But if you bite and devour one another, take care that you are not consumed by one another. 16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. 18 But if you are led by the Spirit, you are not under the Law.*

Paul reminded the believers in Galatia of their overarching purpose by quoting from the Mosaic Law in Leviticus 19:18: "You shall love your neighbor as yourself." He cautioned them not to use their freedom in Christ to take advantage of their "neighbors." The Jews by that time had come to understand their neighbor in a very narrow sense such that it only included their fellow countrymen. Jesus had earlier corrected this false teaching in Luke Chapter 10. There Jesus explained the meaning of "neighbor" by telling them the parable of the Good Samaritan. Jesus explained to His disciples that, of all the people who passed by the man who had fallen at the hands of robbers, the only one who acted as a true neighbor as intended by God in Leviticus 19:18 was "The one who showed mercy toward him" (Luke 10:37). This is extremely important in this context because the Epistle to the Galatians was directed at the false teachers who taught that in order for people to be saved they must obey the constraints of the Mosaic Law making them, in effect, proselyte Jews. Paul and Jesus taught something quite different, that the neighborhood of God included anyone who was in need. Our true family includes those who have come to the Father through faith in the Son (John 3:16). Therefore, instead of trying to follow all of the contours of the Mosaic law, one would fulfill the spirit of the law by being a loving person. The only way a person can be truly loving (self-sacrificing and honoring of others above self) is if their heart is surrendered to God and His Spirit is now in control of the individual. The difference between someone who tries really hard to be a good person and one who is a Christian, is the power of the Holy Spirit alive in one's heart. The Holy Spirit is God's evidence that His life is inside a believer. While a believer is a work in progress and will not be perfect in this life, a fundamental change has taken place when we surrender ourselves to God through Christ. A new relationship has begun, and we are under the influence of God's Spirit, which transforms us. We begin to walk in step with the values of God's Spirit. And since God is love, it makes sense that He teaches us how to be more loving. This is not a matter of self-effort, but a growth in the life of God who makes His home in our hearts. Paul was clear that "*if you are led by the Spirit, you are not under the Law*" (v. 18).

One wonders if at times Paul felt marginalized like Elijah as we discussed in the first reading where the prophet had fled from evil Jezebel's murderous plot. Paul, surrounded by false teachers that plotted to drag believers into the strictures of Jewish legalism, expressed God's prophetic word regarding the freedom that was to be found only through faith in Jesus Christ.

In our lives we must ask ourselves in what ways are we attempting to work out our own salvation through obedience to some form of religious law. It's hard not to notice those in our neighborhoods who never seem to leave their houses on Sunday morning to go to church. Do we hold to a false belief system that we are a pretty good person because we have faithfully attended Mass on Sundays and holy days that we are somehow going to be set apart from others who have not so zealously obeyed the commandments of the church? When we place our trust in the Lord Jesus Christ for the forgiveness of sins we have moved from darkness into light (1 Peter 2:9). The difference between a person that has truly trusted in Jesus versus the one that is relying upon their own works for salvation is subtle but very real as Jesus explained to Nicodemus. In John Chapter 3 Nicodemus, a legalistic Jew from the group known as the Pharisees, was a Rabbi who came to Jesus at night for fear of the Jews (John 3:2). Jesus explained to Nicodemus how he could only enter the kingdom of heaven through faith in Him. In one of the most important verses in the entire Bible Jesus told him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God" (John 3:3). Jesus went on to explain to him that in addition to the obvious necessity of physical birth, something much less obvious was necessary. In order to become a citizen of heaven one must be born spiritually through faith in God's Son. He told Nicodemus, "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. For God did not send the Son into the world to judge the world, but that the world might be saved through Him." (John 3:16-17).

If you are struggling with understanding the true motives of your heart, the Scripture says that you should call out to God in prayer. Paul said, "that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation" (Romans 10:9-10). As we move to the final reading this week, take a moment to affirm your trust in the Lord Jesus Christ.

Introduction to the Gospel Reading:

The context of the reading is Luke's recording of the beginning of the end of Jesus' earthly life just before he gave His life for us on the cross at Calvary. Earlier the disciples had been arguing over who among them was the greatest. Jesus then presented them with a child and told them, "Whoever receives this child in My name receives Me, and whoever receives Me receives Him who sent Me; for the one who is least among all of you, this is the one who is great" (Luke 9:48). He then corrected His disciples who had rebuked someone for casting out demons in the name of Jesus, saying "Do not hinder him; for he who is not against you is for you" (v. 50). This hints at some of the same tension that Paul was indicating in the second reading between the strict followers of the Law and those that followed it less closely or held to other religious traditions. Nowhere was this tension more evident

than in the region of Samaria where the people were held in contempt by the Jewish legalists. The Samaritans were considered a half breed people since they had been overtaken by the Assyrian Empire during the fall of the Northern Kingdom in 722 BC. Interestingly, Jesus turned to this despised group for help in making the preparations for the celebration of His last Passover feast. This was the Passover after which the true Lamb of God would be sacrificed for the sins of the world.

Gospel Reading:

> *Luke 9:51-62 NAS95 51 When the days were approaching for His ascension, He was determined to go to Jerusalem; 52 and He sent messengers on ahead of Him, and they went and entered a village of the Samaritans to make arrangements for Him. 53 But they did not receive Him, because He was traveling toward Jerusalem. 54 When His disciples James and John saw this, they said, "Lord, do You want us to command fire to come down from heaven and consume them?" 55 But He turned and rebuked them, and said, "You do not know what kind of spirit you are of; 56 for the Son of Man did not come to destroy men's lives, but to save them." And they went on to another village. 57 As they were going along the road, someone said to Him, "I will follow You wherever You go." 58 And Jesus said to him, "The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head." 59 And He said to another, "Follow Me." But he said, "Lord, permit me first to go and bury my father." 60 But He said to him, "Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God." 61 Another also said, "I will follow You, Lord; but first permit me to say good-bye to those at home." 62 But Jesus said to him, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God."*

We see in the reading that the Samaritans didn't welcome Jesus' disciple's efforts in making the arrangements for the Passover feast even though Jesus had sent messengers ahead of time to them (vv. 52-53). Instead, they were forced to travel onto another village, one which was very likely outside the constraints of Samaritan beliefs. When James and John, named by Jesus the "Sons of Thunder" (Mark 3:17), were confronted with the rejection of their efforts they showed their passion and love for Jesus by asking Him whether they should command fire to come down from the sky and destroy the Samaritans (v. 54). The disciples were familiar with how Elijah had commanded fire to come down from the sky to consume the sacrifice during the contest with the prophets of Baal, but now they were asking not to burn already dead cattle but rather living people! Jesus quickly corrected their false thinking and reminded them that He didn't come to "*destroy men's lives, but to save them*" (v. 56). This is reminiscent of what we read in our discussion of the second reading from John 3:17 where Jesus said, "For God did not send the Son into the world to judge the world, but that the world might be saved through Him." As the reading progressed, Jesus taught His disciples about true discipleship and answering the calling of God. A true disciple would have to be willing to not only forsake their comfortable home (v. 58) but also to forsake their family in order to follow Him (v.

59). Here we see a clear parallel with Elisha's initial response to God's call through Elijah that we read about in the first reading.

As believers in the Lord Jesus we are called to forsake the things which hold us back to true obedience of the Lord Jesus. As we saw in the first reading, when God places a calling upon our lives we are to respond in obedience. Our answer must be to forsake the things which may hold us back, whether they be family, as we saw in the Gospel reading, or religious practices as we saw in the second. Like Elisha, even if in our humanness we hesitate for a moment while we count the cost of our obedience, we are called to respond in faith by following the directives given to us by God. As a first step of belief we are called to forsake the false understanding that we are saved from our good works and rather seeing that our deeds flow from our relationship with God. As we enter into God's invisible spiritual kingdom, the "kingdom of heaven" that Jesus explained to Nicodemus in John 3:3, we participate through God's power, as Paul said in the reading from Galatians, being led by the Spirit. At times although we too may desire to command fire down from heaven to consume our adversaries, Jesus calls us to a higher standard by recognizing these people as our "neighbors." This battle will continue for the duration of our life here on earth, "For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please" (Galatians 5:17).

Reflection Questions

1. Most Christians are not known for their love. Instead, the world characterizes us as judgmental, harsh, and angry. Who are the "neighbors" that you regularly interact with? What would it look like for you to walk in the Spirit and change this characterization with your "neighbor?"
2. Jesus illustrated true discipleship as a relationship with Him that prioritized Him above all other priorities. In what ways have you made intentional decisions to orient your life around His Kingdom principles? What has been the cost of discipleship for you? Are there any new ways that He is asking you to follow Him?

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06-23-2019



Welcome back to the Sunday Mass notes. This week we spend a great deal of time discussing the mysterious person of Melchizedek mentioned in a reading from Genesis. We dedicate so much time to this man because of the way his ministry prefigures the eternal intercession and finished work of the Lord Jesus Christ on our behalf. In the second reading we learn from Saint Paul's teaching about the celebration of communion and conclude this week's study with the miracle of our Lord's feeding of the five thousand along the shores of the Sea of Galilee.

Introduction to the First Reading:

The context of the first reading is when Abraham was returning from battle with the forces that kidnapped his nephew Lot (Genesis 14:12). Earlier, Lot had separated himself from Abraham after he chose the well-watered, fertile Jordan River Valley towards the east. Not long afterwards, Lot found himself surrounded by war in the nations surrounding the Dead Sea (Genesis 14:3). Abraham mustered his troops and successfully rescued his nephew and all of his possessions (Genesis 14:14-16). Today's reading picks up during Abraham's return from this perilous rescue mission as he passed by the city of Salem, what we know by the modern name of Jerusalem (formerly Jebus, the land of the Jebusites).

First Reading:

> *Genesis 14:18-20 NAS95 18 And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. 19 He blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth; 20 And blessed be God Most High, Who has delivered your*

enemies into your hand." He gave him a tenth of all.

In the reading, we are introduced to the mysterious figure of Melchizedek, "priest of God Most High" (v. 18b). Melchizedek is perhaps one of the most important people in the entire Bible, second only to Jesus. In fact, some believe that Melchizedek was the preincarnate Christ Himself, a "Christophany" or appearance of Christ before His physical birth to Mary as recorded in the Gospels. Why is Melchizedek such an important person, and what application does his ministry have for our lives today? Before we answer this question, we will provide some background about him.

Who is this man Melchizedek, king of Salem? In today's reading we find Melchizedek bringing out bread and wine to greet Abraham who was returning from battle with the forces that kidnapped his nephew Lot. The New Testament provides more information about this mysterious person. In Hebrews chapter 7, in verse 1 the text reads, "Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him." Looking at the book of Hebrews as whole you can see that it's grounded in an explanation of Christ through the perspective of the Old Testament Levitical priesthood, thus the title given to the book "Hebrews" meaning Jews. In Genesis 14:3 Abram, later called Abraham, the father of the Jews, is called a Hebrew. We see back in Hebrews 7:1 that Melchizedek is three things: 1. the King of Salem, the area we now identify as Jerusalem, 2. A priest of the "Most High God," meaning a priest of the *only* true God, and 3. one to whom Abraham the father of the Jews gave tribute. The lesser person gives tribute to the greater. To summarize, Melchizedek was a king, and a priest worthy of tribute.

Going on in Hebrews 7 we find in verse 17, "You [Jesus Christ] are a priest forever according to the order of Melchizedek," quoted from the Old Testament Book of Psalms 110:4. According to the Book of Leviticus under what we call the Jewish Law, all of the Old Testament Priests had to come from the tribe of Levi, but Melchizedek was a priest before the separate tribes or Law even existed! Yet Abraham gave a tenth portion (or tithe) to Melchizedek (Hebrews 7:4) as required under the later Law for all priests (verse 5). What is being explained here is that Melchizedek was one of a class of priests that foreshadowed the coming final, eternal (and final) High Priest, Jesus. Melchizedek, whose name means King of righteousness, could not have come from the line of Aaron (Levi) or Judah, because these did not exist during his lifetime. Jesus is the fulfillment of the Old Testament sacrificial system, the final sacrifice was Jesus' own death on the cross which did away with the Levitical priesthood (Hebrews 10:11-14). Christ was from the "order of Melchizedek (Ps 110:4, Hebrews 7:17), not the line of Aaron. This new order is made even more clear by reading beyond the quoted section of Psalm 110 to verse 7, "Therefore He will lift up his [Jesus Christ's] head." This eternal priest Jesus of the non-priestly line of Judah is and will be exalted by God. As a side note, Melchizedek was the first biblical personality to picture the reality of a priest/king.

Now, with this wisdom in mind let's answer the question we posited in the opening, why is Melchizedek such an important person, and what application does his ministry has for our lives today? As Christians, we cannot underestimate the importance of what Melchizedek's priesthood teaches us. First, the "Melchizedekian" is eternal, in contrast to the Jewish sacrificial system that passed away after the destruction of the temple in AD 70. Truly, the Levitical priesthood died the moment that Jesus died and the veil was torn in two (Matthew 27:51) although the Jews nursed it along for another four decades. Second, the priesthood of Jesus is eternal and is not tied to the life of the priest. Hebrews says, "The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing," (Hebrews 7:23). This is a critically important point because the Scripture says regarding Jesus, "Therefore He is able also to save **forever** those who draw near to God through Him, since **He always lives to make intercession for them** (Hebrews 7:25, emphasis added). Bold text alone does not do provide this quote with enough emphasis, as the implications for the church and the Christian are enormous:

- Since Jesus lives eternally, He is always there for us. His intercession with the Father God is eternal on our behalf. In contrast, human priests died and their ministries ended with their passing.
- Regardless of whatever type of human priesthood was instituted after Jesus' death, the Scripture is clear that the sacrificial system and associated priesthood was eliminated by God forever. The sacrifice of lambs (Exodus 12:5, Numbers 28:7), wine (Numbers 28:7), or bread (Leviticus 7:13) was forever eliminated by Jesus willingly offering Himself and one perfect sacrifice forever, because "For by one offering He has perfected for all time those who are sanctified" (Hebrews 10:14). We can be thankful that Jesus' sacrifice cannot ever be repeated, and will never need to be.
- Jesus declared victor over sin, something whereas the Levitical priesthood left a memory of sin. We see this clearly in the Book of Hebrews.

  Hebrews 10:1-4 NAS95 1 "For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near. 2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? 3 But in those sacrifices there is a reminder of sins year by year. 4 For it is impossible for the blood of bulls and goats to take away sins."

- Jesus is the Victor of sin, and is nowhere in the Bible every portrayed as a victim but He chose to go the cross. Jesus is our Suffering Servant of Isaiah 53, the One Who suffered on our behalf. Jesus said, "No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father" (John 10:18). Because Jesus was victorious over sin, we can be victorious over sin as well. The Bible says, "but thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).
- Jesus instituted a new priesthood consisting of all believers, and the old, broken, bloody,

> corrupt (Matthew 21:13) sacrificial system of the Old Testament has passed away forever. The Scripture says, "But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light" (1 Peter 2:9). As believers in the risen Lord Jesus Christ, we offer continual **spiritual** sacrifices to God. "Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. And do not neglect doing good and sharing, for with such sacrifices God is pleased" (Hebrews 13:15-16).

In closing, was the man Melchizedek in the reading the preincarnate Christ? Hebrews 7:3 says about him that he was "Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually." However, later in verse 15 the author made the point quite clearly that Melchizedek is a type of Christ, something that points to the later Messiah Jesus. "And this is clearer still, if another priest arises according to the **likeness** of Melchizedek" (Hebrews 7:15, emphasis added). So, was Melchizedek Christ in the flesh? Maybe, though this isn't explicitly stated in the Scriptures. What we do know is that he points to Christ by representing an eternal priesthood that Jesus now carries for us.

As we move onto the second reading, hopefully each of us recognizes the principle of giving to God as demonstrated by Abram after his victory in rescuing Lot from the ungodly kings who surrounded him and took him captive. Our giving to the church, charities and those in need demonstrates that we understand the source of victory is God and He owns it all. We are to our time, talents, and treasures held loosely in our palms and let God take from them as He sees fit. As Christians we are not like the people of Pompeii who perished while grasping their possessions before trying to flee the volcano.

Introduction to the Second Reading:

The second reading from 1 Corinthians deals with Saint Paul's teaching on the celebration of communion.

Second Reading:

> *1 Corinthians 11:23-26 NAS95 23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." 25 In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.*

In the reading, Saint Paul spoke about the celebration of the communion meal. He said, "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, emphasis added). This teaching placed a clear time limit on the celebration of this important ordinance. As we look forward to the return of the Lord we, like the Jews on the evening of the Passover, walk in obedience to the Lord's commandment to celebrate communion *until* He returns.

The celebration of the Lord's Supper is a very important ordinance given to us by the Lord Jesus before He returned to heaven. Each time we celebrate communion we commemorate Jesus' death on the cross for us on which He gave his body and poured His blood for us. Jesus instituted the communion celebration during His Last Supper with the disciples on the eve of the Jewish holiday known as Passover. This important feast commemorated the Jews deliverance from the final plague brought against the Pharaoh as recorded in Exodus 12. On the solemn eve many millennia ago, the Hebrew people were instructed to slaughter a lamb and mark their doorway with its blood. On that evening, the Death Angel passed through the land and killed the firstborn of every living thing, both human beings and animals, except those whom had followed God's commandment in faith by marking their doorways with the symbol of the Lamb of God. The Feast of Unleavened Bread, in which the Jews eat bread without the yeast rising agent, follows Passover. The absence of leaven is symbolic of the Jew's rapid flight from Egypt immediately after that first Passover evening in which the lamb was slaughtered in obedience to God command for the salvation of each household. The absence of leaven also came to be associated in later Jewish thought with the purification from sin, i.e. leaven is sin, such as Jesus noted when He said to be on watch for the "leaven of the Pharisees" (Matthew 16:6). The symbolism is clear; Jesus is *our* Passover Lamb, the Lamb of God that takes away our sin. John the Baptist said about Jesus, "Behold, the Lamb of God who takes away the sin of the world" (John 1:29). Jesus is the "Lamb slain since before the foundation of the world" (Revelation 13:8).

What does this reading 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). This truly is a celebration, for though our sins are scarlet, we have been washed as white as snow through this sacrifice. We now live in response to this great and precious gift. May you not only celebrate communion, but each day, with a joyful and thankful heart.

Introduction to the Gospel Reading:

The Gospel reading from Luke 9 records Jesus' feeding of the five thousand. This is the only miracle

that appears in all four of the Gospels. The total number of people fed would have likely been over ten thousand as the crowd numbered five thousand men not counting women and children.

Jesus' feeding of the five thousand along the shores of the Sea of Galilee marked the beginning of a series of turning points in His ministry that we can identify by following the parallel accounts from the Gospel of John. One of these crucial points of decision for the crowds of followers is evident in the easy to remember verse 6:66 in John's Gospel, "As a result of this many of His disciples withdrew and were not walking with Him anymore." These turning points came about as the people began to determine in their hearts whether they are true followers of Jesus. Another of these is in the previous chapter of John where it says, "For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God" (John 5:18). This is where the rubber meets the road; the true followers of God are those that recognize Jesus as God in the flesh, the Messiah, rather than just a miracle doer who they thought would deliver them from their Roman oppressors.

Gospel Reading:

> *Luke 9:11-17 NAS95 11 But the crowds were aware of this and followed Him; and welcoming them, He began speaking to them about the kingdom of God and curing those who had need of healing. 12 Now the day was ending, and the twelve came and said to Him, "Send the crowd away, that they may go into the surrounding villages and countryside and find lodging and get something to eat; for here we are in a desolate place." 13 But He said to them, "You give them something to eat!" And they said, "We have no more than five loaves and two fish, unless perhaps we go and buy food for all these people." 14 (For there were about five thousand men.) And He said to His disciples, "Have them sit down to eat in groups of about fifty each." 15 They did so, and had them all sit down. 16 Then He took the five loaves and the two fish, and looking up to heaven, He blessed them, and broke them, and kept giving them to the disciples to set before the people. 17 And they all ate and were satisfied; and the broken pieces which they had left over were picked up, twelve baskets full.*

As the story progressed, we know from the parallel accounts that Jesus asked Philip (who was from this region) to provide for the crowd. We know from that account that Philip responded to Jesus stating that to buy that much food would require the amount of 200 days' wages. This was a significant amount but worthless that far away from the city and in light of the huge size of the crowd. Nevertheless, the people had followed Jesus some distance away from the city and saw Him as One Who would provide for them, so it was natural for Jesus to accommodate their needs through His disciples. In this case, the people found out that God was the true multiplier of things. Again, we know from the parallel account in John that the people did indeed recognize Jesus as a Prophet, seemingly the One prophesied about in Deuteronomy 18:15. However, they misunderstood the role

of the Messiah (John 6: 14 – 15). The people saw in Jesus a political ruler Who could free them from their poverty and Roman oppression. In the end, twelve baskets were left over corresponding exactly to the count of Jesus' disciples. Each disciple was left with one basket to highlight Jesus' ability to provide in the midst of impossible circumstances. God provided the food regardless of the people's faith and used this sign to point to the True Messiah Jesus.

We too may have misunderstandings about how Jesus' power should be used in the world. Though we should ask God to provide for our circumstances we have to recognize that like the people of the biblical era we often want God to use His power for our comfort, security, and advancement. We need to be careful to let God be God and not expect Him to be our personal "Genie in the bottle" performing miracles on demand. Nobody stands above Him for He is the King of Kings and Lord of Lords and His purposes are beyond understanding. Even though the people in this story wanted Jesus to become their civil King, Jesus ministered to them to meet their spiritual needs instead. One day Jesus will return to rule and reign on the earth and fulfil the expectations of a perfect ruler.

Reflection Questions

1. The Book of Hebrews opens as follows. "*In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe*" (Hebrews 1:1-2). With this passage in mind, move forward in the Book and study the context of Hebrews before and after chapter 7. What do you find regarding how Jesus really is the eternal priest/king that fulfilled the requirements of the Law and how He is our eternal High Priest that makes intercession for us (1 Timothy 2:5). What impact should / does Jesus' intercession make on your perspective and response the challenges, blessings, and your inadequacies?
2. In the Gospel lesson, Jesus called upon God's miraculous power to perform a miracle to provide for people's basic needs and at the same time to confirm Himself as the Messiah. It is evident from reading the synoptic Gospels that His disciples didn't understand the miracle until Jesus explained it to them some time later after feeding a second large crowd. What ways have you missed understanding the miracles of God in your own life? List two or three ways in which God has recently provided for you that you may have taken for granted. Tell God your thankfulness for His provision and ask Him to point out to you ways in which He continues to do so.

Going Deeper

Another figure that prefigured this ministry was Joseph in the Book of Genesis, then later on King David, also of the tribe of Judah. Do your own study on these people and see what amazing parallels you can draw between them and Jesus.

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Sunday Mass Study Notes for Sunday, 06-16-2019



Welcome back to the Sunday Mass notes. This week we examine a reading from Proverbs and learn something about the Person of Jesus Christ. In the second reading we see how God uses trials in the life of a believer to make them grow in their faith and trust in Him. In the Gospel reading we learn about how Jesus promised His disciples how He would send the Holy Spirit to empower them to accomplish His work and to persevere through the tribulations that He predicted would come upon them.

Introduction to the First Reading:

Proverbs is a Book that provides wisdom from God on a variety of matters. Most of the Proverbs were written by King Solomon. While reading this section of the Bible we have to remember that these biblical principles were delivered to a people bound to the Mosaic Law. Additionally, we must keep in mind that they are general proscriptive principles and not prescriptive in every case. For

example, Proverbs 22:6 says, "Train up a child in the way he should go, Even when he is old he will not depart from it." While this is a good and godly principle all of us are acquainted with circumstances of parents who closely followed this principle but yet had wayward children. Proverbs 8 begins with the personification of wisdom, a common theme in this Book. "Does not wisdom call, And understanding lift up her voice?"

First Reading:

> *Proverbs 8:22-31 NAS95 22 "The LORD possessed me at the beginning of His way, Before His works of old. 23 From everlasting I was established, From the beginning, from the earliest times of the earth. 24 When there were no depths I was brought forth, When there were no springs abounding with water. 25 Before the mountains were settled, Before the hills I was brought forth; 26 While He had not yet made the earth and the fields, Nor the first dust of the world. 27 When He established the heavens, I was there, When He inscribed a circle on the face of the deep, 28 When He made firm the skies above, When the springs of the deep became fixed, 29 When He set for the sea its boundary So that the water would not transgress His command, When He marked out the foundations of the earth; 30 Then I was beside Him, as a master workman; And I was daily His delight, Rejoicing always before Him, 31 Rejoicing in the world, His earth, And having my delight in the sons of men."*

The reading opens with the idea of the eternity of a certain person, "me" in verse 22. While we can say that God foreknew those whom He also "predestined to be conformed to the image of His Son" (Romans 8:29) and therefore knew us as believers in eternity past, the plain sense of these verses points to the eternality of the Person of Jesus Christ. The wording used by the author aligns with what John said about Jesus Christ in his Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). The proverb says about this Person that He was established from everlasting, "From the beginning, from the earliest times of the earth" (v. 23a). John said about Jesus, "We was in the beginning with God" (John 1:2). The proverb also speaks to the role of Jesus as the creator, while at the same time brings out the unity that exists between the Father God and the Son. Verse 30 says, "Then I was beside Him, as a master workman; And I was daily His delight, Rejoicing always before Him." Colossians 1:16 says, "For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities–all things have been created through Him and for Him." Yet Isaiah said, "Thus says the Lord, your Redeemer, and the one who formed you from the womb, "I, the Lord, am the maker of all things, stretching out the heavens by Myself, and spreading out the earth all alone." Finally, in Genesis 1:2 we see that "the Spirit of God was moving over the surface of the waters" during creation. Therefore, the Trinity of God was involved in the creation process, we see a sense of this in today's reading.

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Introduction to the Second Reading:

The context of the second reading from Romans follows Saint Paul's teaching on justification by faith alone. Today's reading opens with the word "therefore," and as always, we need to reflect upon what this word is "there for." In the reading that follows, the "therefore" provides the linkage to Paul's persuasive argument to the Christians in Rome regarding how God had justified them through faith in Jesus Christ alone. Paul looked back to how "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS" (Romans 4:3) Paul taught how Jesus "was delivered over because of our transgressions, and was raised because of our justification" (Romans 4:25). Paul's point was that as believers in the Lord Jesus Christ we inherit the righteousness of God through our faith in Him, "just as if" we had never sinned at all. Understanding the legal concept of justification is essential because otherwise it makes our salvation the result of our "good" works. Salvation is something which God has stated expressly we cannot earn. "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast" (Ephesians 2:8-9). Through our faith in the finished work of the Lord Jesus on the cross we have a new judicial standing before the throne of God, "just as if" we had never sinned. For once we believe God has "removed our sins as far as the east is from west" (Psalms 103:12). Our faith is extremely important in the eyes of God, for God sees us through the righteousness of Christ (Romans 13;14, Galatians 3:27, Job 29:14, Isaiah 61:10, Revelation 3:4).

[Note: Our online readers will benefit by being able to quickly peruse these verses by the verse lookup feature by hovering over each of them. We encourage everyone to study all of the quoted verses used each week in Mass Notes.]

Second Reading:

> *Romans 5:1-5 NAS95 1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. 3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; 4 and perseverance, proven character; and proven character, hope; 5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.*

Paul taught how through our faith we are justified and "we have peace with God through our Lord Jesus Christ" (v. 1). Paul taught in Colossians how as nonbelievers we were alienated from God (Colossians 1:21). Interestingly, in that same section of Colossians Paul continued with the concept of rejoicing in suffering (Colossians 1:24), which is exactly what Paul did in verse three of today's reading. Paul said, "we also exult in our tribulations" (v. 3a). He said that the reason we are called to

do this is because it builds perseverance which leads to godly character, then onwards to hope (v. 4).

In applying today's reading, we may ask how tribulation produces perseverance, character, and hope? Tribulation, a word which literally means "suffering," are any type of tests to your faith. This includes things like health problems, broken or strained relationships, persecution by nonbelievers, financial concerns, and the death of a loved one. If we turn to God during our trials, we can expect to experience growth in our faith as we see how God delivers us through them. God may deliver us from them, or sometimes He may. But regardless, the promise in today's reading is that if when we persist in faith God will use our trials to conform us more perfectly to the image of Jesus Christ, the Suffering Servant of God (Isaiah 53:1-12).

As I was reflecting upon the ways in which God has worked in my own life (see study question #2), I reviewed some of the thoughts that I had written in one of my prayer journals. In one journal entry dated 9/13/2011 me and my wife had been praying for a man we know to find a godly wife. I am pleased to report that he got married in the summer of 2015 to a very godly young woman whom he met at church. In another entry dated 12/4/2011 I had been praying for God to provide a means for me to pay off a $25,000 surgical bill. In that case God provided through a combination of insurance and provisions through bonuses and my salary at work. As I continued to review my prayer journal, I see how God has worked in so many different people's lives. Yet some of the people whom we have been praying continue to struggle. One in particular has had a half-down year long struggle in her life with chronic pain in her back. Perhaps God desires us to continue to pull together as believer to pray for her, and I am confident that He will continue to work in her life.

More recently however, God has been working in a miraculous way in my life. Men frequently don't share the struggles with their wives that they may have in their thought life. We should however share these both with God and when appropriate with a prayer partner of the same sex who would understand. Recently after watching a Christian movie that focused upon how God is able to produce miracles in the lives of people who pray boldly with faith, I sensed a calling from God to present to Him a particular struggle that I was having with my thought life. After I was all pumped up spiritually after watching that Christian film, I brought this matter boldly to the Lord in prayer. After a week went by in which I did not struggle with this particular thought pattern, the thought occurred to me that perhaps God was up to something in my life. After a month had gone by, I began to understand that God had indeed intervened in my life, and then began to focus upon ways to prevent myself from falling into this particular pattern again. What are some areas in which you are struggling? We encourage you to bring these to God and expect His answer as you persist in prayer to Him. If you feel your faith is weak, pray that God would first give you the faith that you need. Perhaps He will lead you to study a particular book, or meet with a particular person. But do expect God to show up when you come to Him boldly in prayer.

Introduction to the Gospel Reading:

The Gospel reading from John chapter 16 is Jesus' counsel to His disciples about how they will be able to prosper once He leaves the world through His sending of the Holy Spirit. They are to expect

great persecution and be "outcasts from the synagogue" (John 16:2). In fact, the deception of nonbelievers in world will be so bad that "everyone who kills you to think that he is offering service to God" (v. 2b). Jesus promised that after He had gone away He would send the "Helper," Who would "convict the world concerning sin and righteousness and judgment" (v. 8).

Gospel Reading:

> *John 16:12-15 NAS95 12 "I have many more things to say to you, but you cannot bear them now. 13 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. 14 He will glorify Me, for He will take of Mine and will disclose it to you. 15 All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you."*

Jesus taught His disciples how the Holy Spirit would "guide them into all the truth" (v. 13b). The prophecy of the Holy Spirit led to the inspiration of our Holy Bible. Peter spoke about this by saying, "for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God" (2 Peter 1:21). The Word of God is but one of many ministries of the Holy Spirit that we as believers possess. The Spirit also works to draw unbelievers to faith in the Lord Jesus, convict both believers and nonbelievers of their sin, regenerate our spirits making us "born from above" (John 3:3), sanctify us in the Lord, help us in prayer, guide us in understand Scripture, provide us with comfort through His divine power dwelling within us, and provides us with gifts and fruits of the Spirit. Although Jesus' disciples certainly couldn't understand the implications of His prophecy concerning the coming of the Spirit, they spent their lives living out the fullness of all that the Spirit had to offer them even though they endured unparalleled tribulation in their lives.

We too are called to partake of God's divine gift through the ministry offered to us in the Holy Spirit that lives within us. It is this Spirit that empowers us to live lives pleasing to God. In order to take advantage of the Spirit's guidance "into all the truth" mentioned in today's reading, we must endeavor to become students of God's Word in the Bible. Our prayer is that these weekly studies will prompt you to go further in your study of God's word, and "test all things, holding fast to that which is true" (1 Thessalonians 5:21).

Reflection Questions

1. What is something through which you either are suffering, or have suffered in recent years? In what ways have you seen how God produced in you the character qualities noted by Paul of increased faith, perseverance and character?

2. Perhaps one of the most useful ways in which you can learn from the tribulations allowed by God in your life is to journal about your experiences and then look back upon how God used these circumstances for His eternal purposes and your own good (Romans 8:28). If you have written down anything in past years, retrieve these journal entries and review the changes that have occurred since then. In what ways can you see how God actively used these trials to produce perseverance and character in your life?

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Sunday Mass Study Notes for Sunday, 06-09-2019



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).

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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: 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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Welcome back to the Sunday Mass notes. This week we will see in the first reading the murderous reaction of the Jews to Stephen's message in the Book of Acts. Then we continue the study from previous weeks from the Book of Revelation and conclude with the Gospel reading where we see Jesus' prayer on our behalf.

Introduction to the First Reading:

This reading is from the Book of Acts and it shows the immense opposition the early church was under. In Acts 7:1-53, Stephen gave a courageous speech that pointed out the inconsistency of the Jewish people's ability to follow God. Stephen was one of the seven men chosen from among the larger group of disciples to serve in the food service ministry because the twelve apostles felt that they "should not give up preaching the word of God to serve tables" (Acts 6:2). After Stephen's appointment, a group of Jews from the surrounding nations "rose up and disputed with [him]" (Acts 6:9) because "Stephen, full of grace and power, was doing great wonders and signs among the people" (v. 8). Evidently, Stephen had many other skills and spiritual gifts than just his food service ministry. Before we go to today's reading, let's read what happened after his convicting speech so that we better understand the context.

> *Acts 6:10-15 NAS95 10 But they were unable to cope with the wisdom and the Spirit with which he was speaking. 11 Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and against God." 12 And they stirred up the people, the elders and the scribes, and they came up to him and dragged him away and brought him before the Council. 13 They put forward false witnesses who said, "This man incessantly speaks against this holy place and the Law; 14 for we have heard him say that this Nazarene, Jesus, will destroy this place and alter the customs which Moses handed down to us." 15 And fixing their gaze on him, all who were sitting in the Council saw his face like the face of an angel.*

In verse 12, the "Council" to which Doctor Luke (the writer of Acts) is referring is the Sanhedrin, which is the supreme Jewish court of justice, the same one that falsely condemned the Lord Jesus (Matthew 26:59-66). The Council acted the same way they did during the "trial" (using the term loosely) of Jesus in that they rounded up false witnesses to testify against Stephen (v. 13a). During the hearing, the Council provided Stephen with the ability to make a very long and reasoned defense (Acts 7:1-53). "Now when they heard this, they were cut to the quick, and they began gnashing their teeth at him" (v. 54) which is where we pick up with today's reading. *Note: The complete text of Stephen's speech is included in the Going Deeper section at the end of today's study.*

First Reading:

> *Acts 7:55-60 NAS95 55 But being full of the Holy Spirit, he gazed intently into heaven and saw*

> *the glory of God, and Jesus standing at the right hand of God; 56 and he said, "Behold, I see the heavens opened up and the Son of Man standing at the right hand of God." 57 But they cried out with a loud voice, and covered their ears and rushed at him with one impulse. 58 When they had driven him out of the city, they began stoning him; and the witnesses laid aside their robes at the feet of a young man named Saul. 59 They went on stoning Stephen as he called on the Lord and said, "Lord Jesus, receive my spirit!" 60 Then falling on his knees, he cried out with a loud voice, "Lord, do not hold this sin against them!" Having said this, he fell asleep.*

The main point of the reading was the great similarities between the way Stephen died and the death of the Lord Jesus Christ. In the same way that Jesus' death was filled with miracles (earthquake, darkening of the sky) Stephen's death was also miraculous in that he told how he saw a vision of the Lord Jesus exalted at the right hand of the Father in heaven and graciously prayed for the forgiveness of his murderers. In both of these cases, the Council heard false testimony and then rushed to execute the death sentence upon them. Just as Jesus did (Luke 23:34), Stephen prayed right before his death for God's forgiveness of their great sin of killing him (v. 54). As the saying goes, the apples don't fall far from the tree. As Jesus' devout apostle, Stephen followed closely the way of his master including forgiving his tormenters before his death. Ultimately, instead of having the Jews' desired effect of stopping the spread of the Christian message, the persecution of Stephen did quite the opposite. Stephen's example of bold testimony in the midst of persecution emboldened those that went after him as the growing church spread out across the globe.

There are three other points that emerge from the reading. The first is the introduction of Saul, who we know later as the Apostle Paul (v. 58). Here we see Saul assisting in the persecution of Stephen in guarding the cloaks of the people who were stoning Stephen to death. This was just a foretaste because we know that in the next chapter Saul began raging a holy war against the Christians. There Luke records, "But Saul began ravaging the church, entering house after house, and dragging off men and women, he would put them in prison" (Acts 8:3). A second point in the reading that can be drawn is regarding the posture of the Lord Jesus in Stephen's vision. The author of Hebrews records about Jesus, "When He had made purification of sins, He sat down at the right hand of the Majesty on high" (Hebrews 1:3c). However, as Stephen was being killed he saw a divine vision of Jesus "**standing** at the right hand of God" (v. 55c, emphasis added). Jesus' position "at the right hand of God" means He is exalted with God the Father in heaven. Jesus' standing position is as one commentator stated His "active interposition to help, as Mediator and King, or readiness to receive His persecuted servant" (Annotated Bible Notes). Hebrews says, "Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them" (Hebrews 7:25). In the same way that Stephen saw Jesus interceding for him before the Father, when we die we can expect to see Jesus standing and interceding for us with the Father God. It is only through the righteousness of Jesus that we will be able to enter into the presence of God the Father. Finally, note that as the Jewish mob rushed to murder Stephen they covered their ears

(v. 57). This is indicative of their response to hearing the sin of blasphemy, which gives an indication of the crime of which they were accusing Stephen of committing since blasphemy carried with it the penalty of death (Leviticus 24:16). Jesus foretold of the coming of this day when He said, "They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God" (John 16:2).

An application of the reading is that as believers we can expect to face persecution. Saint Paul said, "Indeed, all who desire to live godly in Christ Jesus will be persecuted" (2 Timothy 3:12). As we do, we should remember that the church often grows the most during these times, as well as we may experience the most personal growth in these circumstances. We should endeavor in advance to develop a philosophy of suffering under persecution to the extent that when it comes upon us we are prepared to respond in ways that lead us closer to God. The North African apologist Tertullian (c. 160 – 225) wrote much about suffering and persecution. He said, "But go zealously on, good presidents, you will stand higher with the people if you sacrifice the Christians at their wish, kill us, torture us, condemn us, grind us to dust; your injustice is the proof that we are innocent" (Tertullian's *Apology*, Chapter 50).

Later in the Gospel lesson, we will see some insights that Jesus provided to us through the Holy Spirit's recording of Jesus' prayer to the Father on behalf of all believers. Interestingly, just prior to this prayer Jesus warned His disciples about the coming persecution. But first we will hear from Jesus through His closing warning to the world in the Book of Revelation.

Introduction to the Second Reading:

The second reading is a continuation of the study in Revelation that we have looked at for the past several weeks. The context of today's reading is Jesus' closing words to the world as delivered by the angel to John. When John saw the angel, his immediate response was to bow down and worship him (Revelation 22:8). Instead, the angel told John, "Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God" (Revelation 22:9). Regardless of who brought the message, as you read the words that John recorded from the angel you will see that the message is directly from Jesus Christ Himself. Although the text doesn't state this outright as happens in the Old Testament prophets when they say, "Thus says the Lord," verse 16 says that the message is from Jesus.

Second Reading:

> *Revelation 22:12-20 NAS95 12 Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done. 13 I am the Alpha and the Omega, the first and the last, the beginning and the end. 14 Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city. 15 Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying. 16 I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star. 17*

> *The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost. 18 I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; 19 and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book. 20 He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus.*

Jesus provides His seal of authority to the message by clearly identifying Himself as the sender of it in verse 16 ("I Jesus"). This crucial closing message of Jesus to the world opens with the phrase "I am" which also clearly identifies the speaker as God. This phrase is repeated no less than four times in this short section. This is indicative of the importance that readers should give to it because it reveals that the sender is explicitly identified as God, the "I am" of Exodus 3:14. The speaker uses many phrases in the reading to identify Himself as God including "the Alpha and Omega" (v. 13), "the root and descendant of David" (v. 16), and "the bright morning star" (v. 16), and most importantly the outright statement "I Jesus" (v. 16).

Jesus' closing message is full of important scriptural truths:

- His return will be quickly (v. 12) in the sense that when it begins to happen the events will unfold quickly. Jesus bookmarked today's reading by closing with this same admonition, "Yes, I am coming quickly" (v. 20). Jesus said about this in the Gospel of Matthew, "Truly I say to you, this generation will not pass away until all these things take place" (Matthew 24:34). When the end-times events begin to unfold they will be concluded within a single generation.
- Jesus will reward those who served Him by bringing their rewards to them when He returns (v. 12). Justice will be provided by "render[ing] to every man according to what he has done." This means at least in part that He will bring punishment to those who don't serve Him when He returns. Verse 15 makes this clear, "Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying." In contrast, believers "take the water of life without cost" (v. 17) since they thirst for the ways of God and are the eternal recipients of His grace (unmerited favor).
- Believers are those who "who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city" (v. 14). They are those who "hears the words of the prophecy of this book" without adding to or taking away from them (v. 18) as the false teachers were doing (and are doing today). Countless theological cults engage in practices that either nullify the Word of God (take away from it) or add legalistic, religious practices that their followers must observe in order to be saved (add to it). Jesus provides a clear warning not to do either of these things because otherwise they shall be forced along with all the other nonbelievers to enter into the Great Tribulation. This is the Day of the Lord's judgement

spoken of in Revelation and previously by the Old Testament Prophets such as Jeremiah.
- Jesus, in His grace, sent this message specifically to the churches (v. 16) in order that they may receive and learn from Him the only way to the tree of life (v. 19). Those who resist His message of salvation through faith in Him alone (John 14:6) will find themselves eternally locked out of the holy city.

We can learn a lot from this closing section of Revelation. Jesus is faithful to us in that He continues to tell the world the truth about the only way to find peace with God in spite of the fact that the majority of the world has and will continue to reject His message. As we move onto the Gospel lesson we will see Jesus' heart for His believers as we listen in on a prayer that He gave on our behalf to His disciples before He ascended back to heaven.

Introduction to the Gospel Reading:

The context of the Gospel reading from John 17 is Jesus' high priestly prayer that He offered to God the Father just before His arrest and crucifixion. He opened the prayer in verse one of this chapter by "lifting up His eyes to heaven" and saying, "Father, the hour has come; glorify Your Son, that the Son may glorify You. even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life" (John 17:1-2). This sets the tone as He continues the prayer on behalf of both His disciples and those that will come to believe in their testimony.

Gospel Reading:

> *John 17:20-26 NAS95 20 "I do not ask on behalf of these alone, but for those also who believe in Me through their word; 21 that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. 22 The glory which You have given Me I have given to them, that they may be one, just as We are one; 23 I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me. 24 Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world. 25 O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me; 26 and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them."*

Jesus taught about the importance of a unified church in the reading. He said, "I do not ask on behalf of these alone, but for those also who believe in Me **through their word**; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me" (John 17:20-21 emphasis added). Unity does not come by coercion or

oppression. It comes by individuals who understand their true identity in Christ. When believers in Jesus fix their attention upon Jesus and His glory, the petty issues that often divide followers will fade away. Jesus helps us to see that unity is the result of belief in Christ, who is one with the Father.

Jesus prayed on behalf of His disciples who had believed by firsthand knowledge ***and*** for those who believed through the *testimony* of His disciples (v.20b, "through their word"). Unity is important in the church because it's through this unified message that God's power is revealed. All of the believers after the era of the disciples have come to faith in Jesus through the testimony of "**the word"** and "**their word**." "The word" is the testimony of the disciples through the inspiration of the Holy Spirit written into what we call the New Testament Bible. "Their word" is both the testimony of the disciples, *and* the testimony of all believers. Jesus' purpose in this message was a calling for the church of God be unified in their proclamation of the Gospel so that the entire world may believe (John 17:21f). Jesus brought this out in verse 26, "I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them."

As we contemplate the three readings from today what stands out is the great value that we have in following Jesus regardless of what it may cost us. Knowing the Lord Jesus as our Savior empowers us to tell others about Him in spite of the fact that we may be ridiculed or even harmed because of our testimony. In the western world it is easy to take advantage of our religious freedom and forget the great sacrifices which Christians around the world are making for Jesus every day. As we live our lives we are called to pray for them that suffer for Jesus around the world, as well as to prepare for persecution in our own lives.

Reflection Questions

1. In what ways have you faced or are facing persecution for your faith? How does Stephen's example, which mirrors Christ and knowing the warnings about persecution in Scripture, help you to face it more strongly?
2. Choose one of the ways that Jesus is described in the second reading in Revelation 22 and reflect upon what this means and how this character quality can make a difference in your own life.

- Jesus is coming quickly
- Jesus is the rewarder
- Jesus is the Alpha and Omega, the first and the last, the beginning and the end
- Jesus is the Root and descendent of David
- Jesus is the bright morning Star

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Sunday Mass Study Notes for Sunday, 05-26-2019



Welcome back to the Sunday Mass notes. This week's study is long, but important. We challenge our readers to stick through it as we think that you will find great rewards in following the study.

The first reading from Acts we look at records the findings of an important meeting in the church called the Jerusalem Council. After this, we continue the study in Revelation in which we see how God presents a new, perfect Holy City that was made in heaven for the saints to dwell in forever. Then we close with the Gospel of John in which we see Jesus' foretelling of the promise to send the Holy Spirit to live in the hearts of all believers.

Introduction to the First Reading:

The first reading is from Acts and records the event known as the Jerusalem Council. Leading up to the reading Paul had endured some tremendous persecution to the extent that while in Lystra he was stoned and left for dead (Acts 14:19-20). It's possible that during this time Paul experienced his visions of heaven (2 Corinthians 12:1-6). After Paul's miraculous recovery, he traveled with Barnabus back to Lystra, Iconium, and Antioch and "appointed elders for them in every church" (Acts 14:23). Here Paul said, "Through many tribulations we must enter the kingdom of God" (v. 22c). Thus, Paul continued his leadership of the Gentile church and next journeyed to Jerusalem for

a very important ecumenical council, meaning a gathering of all of the church leaders from both the Gentile and Jewish realms.

First Reading:

> *Acts 15:1-2 NAS95 1 Some men came down from Judea and began teaching the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." 2 And when Paul and Barnabas had great dissension and debate with them, the brethren determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue.*
>
> *Acts 15:22-29 NAS95 22 Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them to send to Antioch with Paul and Barnabas–Judas called Barsabbas, and Silas, leading men among the brethren, 23 and they sent this letter by them, "The apostles and the brethren who are elders, to the brethren in Antioch and Syria and Cilicia who are from the Gentiles, greetings. 24 Since we have heard that some of our number to whom we gave no instruction have disturbed you with their words, unsettling your souls, 25 it seemed good to us, having become of one mind, to select men to send to you with our beloved Barnabas and Paul, 26 men who have risked their lives for the name of our Lord Jesus Christ. 27 Therefore we have sent Judas and Silas, who themselves will also report the same things by word of mouth. 28 For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials: 29 that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well. Farewell."*

As the reading opens, Doctor Luke records how some men from Judea began teaching that as Christians they must adhere to the practices of the Mosaic Law especially concerning the matter of circumcision (v. 1). This was the reason that Paul and Barnabas went down to Jerusalem, to discuss this extremely important issue. (The complete text of the ecumenical council meeting is included at the end of this study in the "Going Deeper" section). Evidently, James was the leader of the meeting; this is the James who wrote the biblical Book of the same name and a relative of Jesus. His leadership is implied since, at the conclusion of the council, he stood up unopposed and made the pronouncement that we see in verses 22 – 29. While this was an important finding of the council, we must remember the occasion that led to the initiation of the important gathering as well as the culture in which the events happened. Without saying it, James' bottom line gave believers confidence that they did not have to be circumcised according to the Mosaic Law. But they were to hold to other "essentials" including abstaining from food sacrificed to idols, from the eating of blood, eating of meat from animals that had been strangled, and from the sexual sin of fornication (v. 29). These things were so repulsive to Jewish Christians who had just come out of Judaism that the Gentile believers were asked to be considerate in these ways for the sake of unity. Obviously when

we read over this list, we understand the degree to which the Jewish and pagan cultures clashed and the context in which the early believers were immersed. This cultural context greatly influenced the findings of the leaders in the meeting. If converted Jews and pagans were going to get along in the family of God, these bare essentials would help them achieve unity. We know later, Saint Paul taught in 1 Corinthians 8 that eating food sacrificed to idols was acceptable only if it did not violate one's conscience and that of those around them (1 Corinthians 8:10-13). The principle elicited by Paul in First Corinthians would seemingly also apply to the practices of eating strangled food and blood. However, the prohibition of sexual sin stands out on the list as a universal principle for believers of all time (for Old Testament believers and New Testament believers).

One of the big ideas in the reading is how God entrusted the ministry of the church to frail, imperfect believers to safeguard the treasury of truth with great diligence. The leaders of the church back then in this very crucial era in which the New Testament Scriptures were recorded were tasked with many great responsibilities. They were responsible for both keeping the church pure from false teachings while at the same time balancing the important cultural factors of their day including the movement of the church away from a purely Jewish organization to one containing a large proportion of Gentiles. The findings of the Council were important because it showed how the church leaders were willing to subjugate the Mosaic Law through their acceptance of Jesus' fulfillment of it through His death and resurrection. Jesus said, "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill" (Matthew 5:17). To the extent that the Law served to safeguard the conscience of the Jewish believers, it was important to them for conscience sake, but they were not to foist these legalistic practices upon the Gentile church.

Some application points that you could consider are regarding how cultural "baggage" affects our Christian walk and how that influences other believers. In what ways do we foist a list of requirements upon other believers around us who don't come from exactly the same cultural context as ourselves? Perhaps a good case would be a Christian who worships in a way that is different than your style (maybe they raise their hands, maybe they pray a spontaneous prayer) or a believer who votes for a different political candidate than you do. Is it possible to still be united in Christ, but differ on some of the unique expressions of faith? A good principle to follow, coined by St. Augustine in this matter: "in essentials, unity; in non-essentials, liberty; in all things, charity."

Introduction to the Second Reading:

The second reading is from the continuing study of the Book of Revelation. The context of the reading is after the conclusion of Jesus' one thousand year (millennial) reign on earth, a period during which Satan will be bound. Just prior to Jesus beginning this reign on earth, some three and one half years before, He had returned to the earth in fulfillment of Acts 1:11 and gathered all of the believers both living and dead with him to heaven. Believers that were already dead were rejoined with their bodies and given new glorified ones. Believers alive at Jesus' coming were gathered to Jesus in their living bodies after which they received their glorified bodies as well. Jesus had told His disciples, "I go to prepare a place for you" (John 14:3). It's evident that the New Jerusalem is the place that Jesus went to prepare and this perfect city is now being presented to the believers of all

time as an eternal dwelling place. After the return of the Lord Jesus all believers now have real (but glorified), physical bodies so they require a real place to live. In contrast, when saints die in the current age they go to heaven without their physical bodies and without the need for physical lodging. Therefore, Scripture seems to indicate that God provides them the New Jerusalem as their dwelling place from the moment they receive their glorified bodies at the time of the return of the Lord Jesus to earth. In summary, people with only a spiritual body in heaven rest in that spiritual place, whereas when they rejoin their physical bodies they will again require a physical resting place. This is in spite of the fact that the New Jerusalem is somehow built in heaven!

After Jesus' thousand-year reign on earth, Satan was released from his bonds and allowed to lead one last rebellion against God. In this huge battle of Gog and Magog (Revelation 20:8), he allied himself with the non-believers who had secretly held out during the millennial reign of Christ on earth. As these demonic forces surround the great city (Jerusalem), fire came down from heaven and devoured them (v. 9). Afterwards, every non-believer in the universe from all time stood before the "great white throne judgment" (Revelation 20:11). First, the devil joined the beast and the false prophet who were already in the lake of fire. Then the Scripture makes a very sobering statement concerning the universal judgment of non-believers, "And if anyone's name was not found written in the book of life, he was thrown into the lake of fire" (Revelation 20:15). The lake of fire is called "the second death" (v. 14) about which Jesus said in the next chapter, "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). God describes everyone who fails to trust in the Lord Jesus for salvation by these characteristics, regardless of how "good" they may have perceived themselves to be before the judgment against God's standard of perfection. As believers we understand that our perfection comes only through our acceptance of Jesus' finished work on the cross for us.

As the cataclysmic events grind to a sudden halt John records how the earth as we know it will be destroyed and replaced by a new creation in which there will no longer be any sea (Revelation 21:1). At this point one of the angels that poured out the last seven plagues introduced the bride of Christ, the group that we know as the church (v. 9). Today's reading opens with the New Jerusalem descending from the sky down towards the new earth. How the New Jerusalem that descends from the sky and the new earth relate to one another is unknown. We don't know if the city "touches down" or remains a heavenly dwelling place but within sight of the new earth, a form of "satellite city" in the sky.

Second Reading:

> Note: Verses 24-27 which were omitted are included below.
>
> *Revelation 21:10-14 NAS95 10 And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, 11 having the glory of God. Her brilliance was like a very costly stone, as a stone of crystal-clear jasper. 12 It had a great and high wall, with twelve gates, and at the gates twelve angels; and*

> *names were written on them, which are the names of the twelve tribes of the sons of Israel. 13 There were three gates on the east and three gates on the north and three gates on the south and three gates on the west. 14 And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve apostles of the Lamb.*
>
> *Revelation 21:22-27 NAS95 22 I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. 23 And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb. 24 The nations will walk by its light, and the kings of the earth will bring their glory into it. 25 In the daytime (for there will be no night there) its gates will never be closed; 26 and they will bring the glory and the honor of the nations into it; 27 and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life.*

John described the New Jerusalem coming down out of the sky as a city with twelve gates marked by the names of the twelve tribes of Israel, signifying that the Old Testament pointed the way to this eternal city. The foundation of the city, though, was laid by the "twelve apostles of the Lamb" (v. 14) identifying that this beautiful city was built on the testimony of the New Testament disciples (learners), who later were called apostles (sent ones). In the intervening verses that were omitted from the reading (vv. 15-21) John provides greater details about the gates of the holy city, the walls as well as the size, some fifteen hundred miles square (v. 16). He described the street of the city as "pure gold, like transparent glass," (v. 21) something which is hard to understand. How can gold be like transparent glass? Suffice it to say that our categories of beauty can't contain the world that is to come.

Rejoining the reading in verse 22, John describes how there is no need for a temple in the New Jerusalem because, "the Lord God the Almighty and the Lamb are its temple." In verse 24 the Gentile nature of the church is specifically mentioned when John says, "The **nations** will walk by its light, and the **kings of the earth** will bring their glory into it," something about which we read in the first reading. The city is by definition a pure place in which "nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life" (v. 27). We saw a similar list of prohibited people in the introduction. The principle of repetition marks this as an important point. "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) The "holy city, Jerusalem" (v. 10) will be just that, holy, forever and nothing unholy will enter it forever.

We can find rest in the fact that in spite of the current difficult circumstances we may be experiencing, or the haunting memories of things that have happened to us in the past, we will find

eternal rest in a perfect place prepared by God for us. We will never again have to question whether someone is walking with the Lord, for everyone will be in perfect harmony with God. We won't be living in some ephemeral city consisting of wafting clouds as depicted in the media about heaven, but rather we will live in a perfect, physical city with a perfect, holy God forever. In this place we will find perfect fellowship with people from all walks of life, both Jews and Gentiles, and this will mark the perfect end of discrimination forever in ways that the civil laws could never do.

An important take away point is for us to remember that this world is not our home and it's not all there is. The world will tell us that the one with the most toys wins, but we are not playing their "game." We are live with an eternal perspective that is not satisfied with the finite and dead end satisfactions of this world. When these things are in their right place, we can enjoy them. What is eternal about this world is the human soul. That is why it is important to settle the question of our eternal destiny now. This passage tells us how we can know if we are permitted into the New Jerusalem, God's eternal city. "Only those whose names are written in the Lamb's book of life" will be allowed to enter. How do we know if our name is written there?

The Bible tells us that it is the Lamb's book, which is significant. Who is the Lamb? None other than Jesus Christ (John 1:29 tells us that Jesus is the Lamb of God, who takes away sins of the world). When sin entered the world through Adam, a blood sacrifice was required for the forgiveness of sin (Hebrews 9:22). All through the Old Testament, lambs were sacrificed in place of the person who deserved to die for the sins they committed. Jesus' death and shed blood, as the Lamb of God, was the final and complete sacrifice to provide forgiveness for sins (Hebrews 10:12). First Peter 1:3-5 and 1:18-21 explain the importance of Jesus' sacrificial death for the salvation of our souls:

1 Peter 1:3-5 NAS95 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.

1 Peter 1:18-21 NAS95 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.

Therefore, you can have assurance that your name is written in His book of life if you are trusting in the Lamb of God to take away the penalty for your sin and looking to Him to give you a new life that is eternal. If you have not consciously made this choice to trust in Jesus' sacrificial death to cover the payment for your sin, you can pray right now to tell Him that you would like this free gift, which provides forgiveness of the debt you owe God and assurance that your name is written in the Lamb's book of life.

The Gospel reading will teach us more about belief in Jesus, for Jesus told His disciples about how they could demonstrate their belief and love for Him.

Introduction to the Gospel Reading:

The Gospel reading is from John chapter 14. Jesus had just told His disciples that He was going away to prepare a place for them (John 14:3), which was mentioned in the discussion on the second reading. Jesus also told His disciples that He wouldn't leave them as orphans, that He would come to them through the promise of a Helper, "that He may be with you forever" (John 14:16). In today's reading, we learn about this Helper Jesus promised to the disciples and to all believers who trust in His name. This discussion was prompted by the question in 14:22: "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?"

Gospel Reading:

> *John 14:23-29 NAS95 23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. 24 He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me. 25 These things I have spoken to you while abiding with you. 26 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. 27 Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful. 28 You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I. 29 Now I have told you before it happens, so that when it happens, you may believe."*

The reading opened with Jesus clarifying why He is disclosing certain things to the disciples and not to others. Jesus explains that those who love Him will keep His commandments (v. 23a). He is telling those closest to Him, the twelve disciples, these things so that they might no longer be slaves, but instead, be intimate, like friends, knowing the will of God (John 15:15). He says, *IF* you love me, then you will keep my word (meaning obey Him from the heart and have His value system become your value system). Loving God naturally leads us to keeping the commandments of God; it is love in action: loving God leads to godly actions. It seems that one of God's love languages is following Him, instead of following our own inclinations and misguided desires.

Next, Jesus, who had just told His disciples that He was going away to prepare a place for them, told them how both the Father and the Son would "make Our abode with him"—him being the one who loves Jesus and keeps His word (v. 23d). So while Jesus was predicting His physical departure from this world, He reassured His disciples that He would still be with them, by making their hearts His new home.

He would make their hearts His home by sending the Holy Spirit to live inside of them. Jesus reminded them that this promise of the sending of the Holy Spirit weren't just His words, but the Word of the Father Who sent Him (v. 24), therefore all three Persons of the Godhead were involved. Jesus' promise was that He would send the Holy Spirit to them to "teach you all things, and bring to your remembrance all that I said to you" (v. 26). This was to comfort them and bring them peace (v. 27) because He had earlier told them that He was going to be leaving them (John 14:3). Looking back on what Jesus said, it is important to note that the Holy Spirit can't teach us all things or bring things to our remembrance if we are not putting His Word in our heart. We know that the Holy Spirit is the person who inspired the Bible, since Saint Peter said, "for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God" (2 Peter 1:21). We cooperate with God's work in our lives when we read, study and integrate the truth of God's Word in our daily lives.

Jesus told them all of this ahead of time so that when the Holy Spirit came, they would remember His promise of sending Him to them and be comforted. This is exactly what we find in the Book of Acts. After Jesus' death, resurrection, and ascension, many of His followers were confused and discouraged. But then, the promised Holy Spirit came, launching the Church in Jerusalem during the feast of Pentecost. The disciples, who had cowered in an upper room a few weeks earlier were now emboldened and spoke new and unlearned languages to preach the good news of salvation through Jesus. Such strange things were happening that Peter had to give an explanation to a large crowd who had gathered inquiring about the disciples. Peter's explanation was that Jesus had sent the promised Holy Spirit. Jesus, sending the Holy Spirit, was the "culprit" for these signs and wonders: "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 2:33). The 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) and that the Holy Spirit would teach them and bring to remembrance all things. He stands ready to do the same for us. The Holy Spirit is the Person of the Godhead who empowers believers for ministry.

The big idea in the reading is that Jesus promises not to leave any of us as orphans; but rather, He promises to give us peace through the presence of His Holy Spirit. We cannot overstate the importance of the ministry of the Holy Spirit in our lives as believers in Jesus Christ. The Spirit's ministry to the hearts 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. There are many Christians who are trying to live the Christian life on their own strength, living as an orphan. That is not God's intention. He specifically tells us that we are to rely on the Spirit to live the Christian life. If we don't know how to do this, we can ask Him to teach us. When we read Scripture, we can look for what it tells us about walking in step with the Spirit (Galatians 5:18) relying on the Spirit to produce the fruit of the Spirit (Galatians 5:22-23), being filled with the Spirit (Ephesians 5:18), and having our mind set on the things of the Spirit (Romans 8).

There are manifold ministries of the Holy Spirit in the life of a believer; here are just a few of the things the Holy Spirit gives us:

- A second birth, a spiritual birth, making us "born from above" or "born again" (John 3:3) with a regenerated soul (Titus 3:5).
- Confirmation that as a believer we are an heir of God and fellow heir with Christ (Romans 8:15-17).
- Membership in God's universal church, which is baptism with the Spirit (1 Corinthians 12:13).
- The ability to understand and apply the Scriptures to our lives (1 Corinthians 2:12).
- Intercession on our behalf in prayer (Romans 8:26–27).
- A seal or guarantee until the day that we are redeemed in heaven (Ephesians 1:13-14).

We encourage you to look up each of the verse references and ponder how the Holy Spirit empowers you to accomplish God's purposes in your life.

Reflection Questions

1. In the first reading we considered how one's cultural background impacted their Christian beliefs and how these beliefs affected the other believers around them. When was there a time in which you met another Christian from a much different cultural context than your own? In what ways did you need to reexamine your core beliefs in order to provide them with the grace or leeway to accept them as brothers or sisters in the Lord?
2. In what ways can you identify with Jesus' disciples who were discouraged when He said He was going to leave them? How have you felt like an orphan? Identify which characteristics of living as an orphan or living as a child of God in the **table below** resonate with you. Talk to God and other solid Christians about your desire to be shored up in the areas you are still living like an orphan. Praise God for the confidence He has given you as a child of God.

Orphan	**Child of God**
Anxious and worried about needs: no sense of God's infinite resources. It feels like I have to make life work on my own and who I am is not enough.	Content about God's provisions: Has a sense that my God shall supply all my needs according to His riches in glory (Phil. 4:11-19).
Infused with a sense of conditional love and acceptance; you're only as good as your last performance.	Infused with a sense of unconditional love and acceptance; failure is not fatal (1 John 3:1).
Highly defended from a sense of vulnerability; needs to be safe, secure and right. Criticism either demolishes me or propels me to show them wrong. Either way, I protect myself from the gnawing voices of criticism. Shrinks back in fear and resists taking God-directed risks.	Learns that feeling inadequate is a natural consequence of the Fall. Instead of turning to self-protection, I try to find my adequacy in Christ (2 Cor. 3:5). This allows me to be realistic about my weaknesses and honest about my vulnerabilities with God and others. It allows me to overcome fear and take God-directed risks.

Prays when "on" or in crisis.	Prays throughout the day, knowing that the Spirit dwells in me and wants to relate to me (1 Thess. 5:17).
Uses "Christian freedom" to indulge the flesh, such as biting and devouring each other, being conceited, provoking and envying others. Gal. 5: 19-21 says: "The acts of the flesh are obvious: sexual immorality, impurity and debauchery; [20] idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions [21] and envy; drunkenness, orgies, and the like."	Uses "Christian freedom" to "serve one another humbly in love" (Gal. 5:13). Starting to see the fruit of the Spirit (Gal. 5:22-23): [22] "But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness,[23] gentleness and self-control." These are coming from the inside of my being, not just being imposed from the outside or merely trying to conform to Christian standards.
Needs to be in control and persuade people to see things my way. I am controlled by a need to impress people.	Becoming Spirit-controlled, which frees me up to submit to God-given authority, to let other people be "right" and to care more about incarnating Christ than impressing people.

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Welcome back to the Sunday Mass notes. This week we begin with a reading from the book of Acts. The full title for the book is The Acts of the Apostles, relating the beginnings of the church that Christ established. Today's reading involves a portion of one of the Apostle Paul's missionary journeys. By contrast, the second reading is from the next-to-the-last chapter of the Bible, Revelation 21, which gives us exciting information about the new heaven and earth that God will bring into existence. The final reading, from John's Gospel, relates important words of Jesus on the night before His death, words that are intended to give us a means by which we can be known as His disciples.

Introduction to the First Reading:

Missions has always been at the heart of the ministry of the church. Just prior to His return to heaven, Jesus had told his disciples that they were to be his witnesses (Acts 1:8). He had commissioned them to make disciples, to baptize believers, and to teach new Christians to obey all that Jesus had taught (Matthew 28:19-20). The Apostle Paul and Barnabas had set out from Antioch to do exactly that, and they found a mixed reception wherever they went, first reaching out to the Jews.

In the previous chapter Paul and Barnabas had come to the city of Lystra in their journey. They healed a lame man, and the crowd thought they must be gods. But some troublemakers from out of town came and incited the people against the missionary team. As a result, Paul was stoned and left for dead. He was raised up, however, and the next day moved on to the city of Derbe. Our reading begins with the report that their preaching in that city had "made many disciples."

They then began a return journey to Antioch, their starting point, and along the way they "strengthened" and "encouraged" their converts to "continue in the faith." They made it clear,

however, that the spiritual journey is often through times of tribulation and difficulty. As the Lord's representatives, they appointed leaders in the various churches and entrusted them to the Lord to give them guidance. After stops in a few other cities, they arrived back in Antioch to the church that had commissioned them to missionary service (Acts 13:2-3).

Paul and Barnabas gave to their home church a full report of all that "God had done with them." They recognized, as all of God's servants must, that anything of eternal value that is accomplished through their ministry is ultimately the work of the Holy Spirit. It's what God does through his disciples that is critical, not what the disciples themselves may do. Their report included a new idea that later was to cause a great deal of disturbance among some of the Jewish-Christians. They reported that God "had opened a door of faith to the Gentiles." That was a new and troubling thought to many of their audience. They had thought that Jehovah was the God of the Jews exclusively. They were to learn, and Paul was the chief conveyor of this new truth, that God's redemptive plan is to include all nations and peoples on the basis of faith not ethnic or religious origin.

Although Paul was to continue in further missionary journeys, he remained in Antioch for "a long time," no doubt teaching and encouraging the saints in this new perspective of Jesus' church.

First Reading:

> *Acts 14:21-28 NAS95 21 After they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, 22 strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, "Through many tribulations we must enter the kingdom of God." 23 When they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed. 24 They passed through Pisidia and came into Pamphylia. 25 When they had spoken the word in Perga, they went down to Attalia. 26 From there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had accomplished. 27 When they had arrived and gathered the church together, they began to report all things that God had done with them and how He had opened a door of faith to the Gentiles. 28 And they spent a long time with the disciples.*

Introduction to the Second Reading:

The preceding chapters in this final revelation from God included word-pictures of cataclysmic events in the heavens and on earth. God's wrath against sin and rebellion is clearly evident in his judgments against evil empires and the devil himself along with his angels and those he has put in power. When we come to chapter 21, however, the final judgment has occurred and all those who

have rejected God's offer of salvation through faith in Jesus are cast into the Lake of Fire along with the devil and his angels for whom the lake was intended. What remains in this final book reveals more of God's gracious plan for His own redeemed people.

The use of symbols and figures of speech throughout the Revelation leave the reader enthralled with the splendor of God's future provision for the church. John, the human writer of this book, sees "the holy city, the new Jerusalem" coming down from heaven. He sees the city as "a bride adorned for her husband." This is clearly a reference to the church that is often described in the New Testament in terms that clearly define "the bride of Christ." (See, for example, Ephesians 5:22-32 and Revelations 19:6-9.)

John uses the term "tabernacle of God" to describe God's presence among men. Tabernacle basically means "dwelling." As God "dwelt" symbolically among His people in the Old Testament tabernacle in the Shekinah glory above the Ark of the Covenant in the Most Holy Place, so His presence will be known as He dwells among His people in a permanent relationship in eternity.

If all that is true, it is no wonder, then, that there will be no tears in heaven, no death, no mourning, crying, or pain. The ruler (Jesus, the promised Messiah or anointed one), sitting on His throne, says, "Behold, I am making all things new." And John indicates that he has been instructed to write these words because they are "faithful and true." We can count on them.

Second Reading:

> *Revelation 21:1-5 NAS95 1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, 4 and 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." 5 And He who sits on the throne said, "Behold, I am making all things new." And He *said, "Write, for these words are faithful and true."*

Introduction to the Gospel Reading:

The Gospel reading is from the John chapter 13. The context is the time just before Judas Iscariot left the Last Supper meal at the table with Jesus in order to betray Him.

Gospel Reading:

> *John 13:31-35 NAS95 31 Therefore when he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him; 32 if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately. 33 Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.' 34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35 By this all men will know that you are My disciples, if you have love for one another."*

What someone says just before he dies is most often regarded as extremely important. The night before Jesus was crucified, He had close, personal fellowship with His disciples at what we refer to as the Last Supper. In addition to having a meal with them, reminiscent of the original Passover in Egypt, and washing their feet in a new picture of His servant nature and the ministry of cleansing that He continues for His followers yet today, Jesus made three significant statements.

Jesus said first in the reading that the Son of Man (His most frequent reference to Himself) and God the Father are glorified in Him. Isaiah wrote of this feature of Christ, and, no doubt, it refers specifically to His death in which God's marvelous plan of redemption is made possible, ultimately to bring great glory to Jesus and the Father.

In the next chapter of John (14:1-3), Jesus makes it clear that He is to leave His disciples to return to heaven. Here, He seems to be speaking more directly of the experience of His death and separation from the Father, which is a path the disciples cannot follow. The Apostle Peter tells us that Jesus, during those three days His body lay in the tomb, actually visited where the devil's angels suffered, and He preached, revealing to them their doom as a result of His sufficient sacrifice on the cross (1 Peter 3:18-20).

Finally, Jesus offers what he calls a "new commandment": they are to love one another. The standard for such love is "as [Jesus] loved" them. Previously He had repeated the Old Testament commandment about loving God and your neighbor (Matthew 22:37-39; see Deuteronomy 6:5 and Leviticus 19:18). His final statement in this passage is significant, as well. He says that His followers will not be known by their doctrinal knowledge, astute learning, or their following of religious ceremonies and rites. Rather, they will be recognized as His disciples when they practice His kind of unselfish love to their brethren. Such a lifestyle will draw others to the One who can give that kind of love to His people.

Reflection Questions

1. These readings offer a call to self-examination. In what ways is your heart open to receiving fellow believers into your company regardless of ethnic origin, gender, or previous religious

background? When are several times which your heat was darkened?

2. List two ways in which you demonstrate that you love your fellow believers as Christ loves you, seeking to encourage and build them up in their faith?

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Sunday Mass Study Notes for Sunday, 05-12-2019



Welcome back to the Sunday Mass notes. This week we will study readings from the Book of Acts, Revelation and the Gospel of John. We will go into some great depth on the first two readings. We hope that you both enjoy and learn something this week from our study and that you are forever spoiled for the ordinary.

Introduction to the First Reading:

The first reading is from the Book of Acts. Paul and Barnabus were on their first missionary journey to share the Word of God in the Jewish synagogues (Acts 13:4). So much happened in Jerusalem that

they wanted others to know – Jesus Christ's death, resurrection and ascension had defined the Jewish faith in a whole new way. The Holy Spirit had been sent to the believers to empower them to be witnesses all over the world (Acts 1:8). Paul's and Barnabus were "set apart" to be witnesses to Who Jesus what and what He had taught them (Acts 13:1-3). They were also sent to help those who were lost in darkness such that they could see the light of the Good News that their sins could be forgiven and a new relationship with God could be established through faith in Jesus (Acts 13:38-39).

On their travels they often went to the Jewish synagogue to share how Jesus was the fulfillment of the promised long awaited Messiah (Acts 13:33-39). They gave convincing evidence to the Jews and God-fearing Gentiles that Jesus matched the description of the One from God Who would provide salvation. Jesus had risen from the grave, therefore, sealing the case that He was the Christ (Acts 13:32-33). In today's reading, we find Paul and Barnabus being invited back to the synagogue to continue sharing their insights about God's work through Christ.

First Reading:

Note: Paul's speech in Antioch was omitted from the reading. If you would like to read the speech it is included at the end of the study in the "Going Deeper" section.

> *Acts 13:14 NAS95 14 But going on from Perga, they arrived at Pisidian Antioch, and on the Sabbath day they went into the synagogue and sat down.*
>
> *Acts 13:43-52 NAS95 43 Now when the meeting of the synagogue had broken up, many of the Jews and of the God-fearing proselytes followed Paul and Barnabas, who, speaking to them, were urging them to continue in the grace of God. 44 The next Sabbath nearly the whole city assembled to hear the word of the Lord. 45 But when the Jews saw the crowds, they were filled with jealousy and began contradicting the things spoken by Paul, and were blaspheming. 46 Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. 47 "For so the Lord has commanded us, 'I HAVE PLACED YOU AS A LIGHT FOR THE GENTILES, THAT YOU MAY BRING SALVATION TO THE END OF THE EARTH.'" 48 When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed. 49 And the word of the Lord was being spread through the whole region. 50 But the Jews incited the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district. 51 But they shook off the dust of their feet in protest against them and went to Iconium. 52 And the disciples were continually filled with joy and with the Holy Spirit.*

As a result of Paul's speech the previous week, a large group from the city gathered such that they

didn't miss Paul's second address. The Jews received this second message of Paul very jealously which resulted in them instituting persecution of Paul and Barnabus by "incit[ing] the devout women of prominence and the leading men of the city" (v. 50) such that they were driven out of the city. However, many of the Gentiles in the mixed crowd heard Paul's speech and responded in faith (v. 48). Paul and Barnabus did as Jesus had commanded the disciples (Matthew 10:14) and shook the dust of the feet in protest while they left that city and went on to Iconium (v. 51).

The reading marks the transition point of Paul's ministry from the Jews to the Gentiles (v. 46) which then became his primary ministry (see Galatians 1:16, Romans 15:15-16). Paul said later about this in Romans, "But by their transgression salvation has come to the Gentiles, to make them jealous" (Romans 11:11b). The outpouring of God's Spirit on the Gentiles was something that the prophets predicted long ago. Isaiah said, "I will make you a light to the Gentiles, and you will bring my salvation to the ends of the earth" (Isaiah 49:6). This marks the dawn of a new and unseen era, the church age. Paul spoke about this later in his ministry:

> *25 Of this church I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might fully carry out the preaching of the word of God,*
>
> *26 that is, the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints,*
>
> *27 to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. (Colossians 1:25-27).*

The big idea in the reading is that in the midst of rejection and persecution, the Word of the Lord is still able to penetrate and transform hearts.

Next, we move onto the second reading in which we will see the eternal impact of Paul's ministry on the eternal lives of believers from around the world.

Introduction to the Second Reading:

The context of the reading from the Book of Revelation is a "parenthesis," or pause in John's revealing of the seven seal judgments being unveiled by Jesus. We cannot overstate the importance of understanding the context of any reading, but especially when we are dealing with the end-time events portrayed here in the Book of Revelation. When reading Revelation one has to understand that the story moves between visions of events happening on earth to things happening in heaven. Along the way there are frequent pauses in the action, or "parenthesis," where the vision shifts from earth to heaven or vice versa.

Looking back from today's reading in chapter 7, beginning in chapter 6 Jesus pours out a series of judgments on the earth (Revelation 6:1-17). With the unleashing of the sixth seal, great signs are seen in the sky (Revelation 6:12). This accords with what Jesus spoke about in Matthew 24:29-30. John said, "I looked when He broke the sixth seal, and there was a great earthquake; and the sun

became black as sackcloth made of hair, and the whole moon became like blood" (Revelation 6:12). Jesus said about this in Matthew, "But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken" (Matthew 24:29). The next verse in this section of Mathew provides is with strong clue as to the overall context of the signs as it relates to Jesus' promised return (Acts 1:11). Jesus said, "And **then** the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory" (Matthew 29:30, emphasis added). Jesus said that He would return after the display of the signs in the sky, which is just before the seventh seal judgment is poured out on the earth. This brings us to the parenthesis in the text from which we find today's reading, after the revelation of the six seal, but before the return of the Lord Jesus and the unveiling of the seventh seal.

The event that happens before the parenthesis of today's reading is another tangential pause in which John records the gathering of 12 groups of elect saints (meaning believers) from within Israel. John records the details of this event in the opening of chapter 7:

> *1 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind would blow on the earth or on the sea or on any tree. 2 And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea, 3 saying, "Do not harm the earth or the sea or the trees until we have sealed the bond-servants of our God on their foreheads." 4 And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Israel: (Revelation 7:1-4).*

The angels divinely mark 12 "tribes" of Israelites consisting of a large number of 12,000 from each group. The value of 12,000 is perhaps not a literal number but rather indicative of the fullness or total completion of the task. Regardless, this marking is such that these people are set apart in a way that they receive God's divine protection during the balance of the tribulation period, some three and half years. John makes this clear later in Chapter 12. "But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she was nourished for a time and times and half a time, from the presence of the serpent" (Revelation 12:14). This "sealing of the bondservants of our God" is also indicated in the parallel passage in Matthew. Jesus says in that Gospel about this event, "And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other" (Matthew 24:31). This divine sealing, marking or protecting occurs just before Jesus' return and the unleashing of the final judgements upon the earth including the seventh seal, seven trumpet judgements and seven bowl judgments. The bowl judgments conclude the wrath that God has stored out to pour out upon the unbelieving world at the end of the age. "Then I saw another sign in heaven, great and marvelous, seven angels who had seven plagues, which are the last, because in them the wrath of God is finished" (Revelation 15:1).

After the divine "sealing" is completed, the story moves to John's parenthetical vision of a large group of believers in heaven, which is where we pick up at today's reading.

Second Reading:

> Note: Verse 13, which was omitted from the reading, is included separately.
>
> *Revelation 7:9 NAS95 9 After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands;*
>
> *Omitted verse: Re 7:13 ¶ Then one of the elders answered, saying to me, "These who are clothed in the white robes, who are they, and where have they come from?"*
>
> *Revelation 7:14-17 NAS95 14 I said to him, "My lord, you know." And he said to me, "These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. 15 For this reason, they are before the throne of God; and they serve Him day and night in His temple; and He who sits on the throne will spread His tabernacle over them. 16 They will hunger no longer, nor thirst anymore; nor will the sun beat down on them, nor any heat; 17 for the Lamb in the center of the throne will be their shepherd, and will guide them to springs of the water of life; and God will wipe every tear from their eyes."*

In the reading John said, "After these things," meaning after the sealing of the "144,000" (Revelation 7:4) and the outpouring of the first six seal judgments upon the earth. The scene now shifts back from events happening on the earth to events happening in heaven. We must be cautious in our interpretation of the events in heaven because those occur outside of the space / time domain to which we are bound to on earth. However, John's juxtaposition of this parenthesis in this exact spot in Revelation is significant because it indicates the source of the great cloud of believers about which John is speaking in the reading. Verse 14 reveals that the source of the "great multitude" (v. 9a) are "the ones who come out of the great tribulation." These "tribulation saints" are the believers who are killed for their faith as the end of age grinds to a halt during the reign of the Antichrist on earth. Later John says about this wicked person, "It was also given to him to **make war with the saints and to overcome them**, and authority over every tribe and people and tongue and nation was given to him" (Revelation 13:7, emphasis added). During this terrible time, the reign of the Antichrist will be so strong as to almost fatalistically determine the outcome of each person alive on earth at the time. "If anyone is destined for captivity, to captivity he goes; if anyone kills with the sword, with the sword he must be killed. Here is the perseverance and the faith of the saints" (Revelation 13:10). The saints that are killed during this time will be divinely protected in heaven forever; in contrast to the "144,000," we saw who are divinely protected on earth during the tribulation period. This group in heaven will no longer hunger or thirst, or be too hot or too cold" (v.

16) "for the Lamb in the center of the throne will be their shepherd" (v. 17a). We will read more about Jesus' role as Shepherd in the Gospel lesson. Many of the Christian saints on earth during this time will be martyred for their faith, while the "144,000" will enter the Millennial Kingdom alive to repopulate the earth. When Jesus returns He will gather the saints (believers) that have survived up until that point as well as those saints that died in the Lord. Saint Paul said about this, "Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord" (1 Thessalonians 4:17). This is the return of the Lord promised in Acts 1:11 and the rapture (or catching up) of all believers both alive and dead as stated in this verse from 1 Thessalonians.

The big idea in the reading is that even though this world does not recognize and treat God's people (saints) well, these verses reassure us that there will be justice and provision in the life to come with a sense of eternal comfort. We see how Jesus acted as the divine Shepherd of His sheep in heaven. As we move onto the Gospel reading, we will see how Jesus portrays Himself as the Shepherd of His sheep on earth.

Introduction to the Gospel Reading:

The Gospel reading is from Saint John. The Book of John casts Jesus as the Son of God and speaks of eternal life in terms of knowing Him. The context of today's reading is Jesus' teaching on His role as the Shepherd of the true sheep in contrast to the false sheep and false shepherds that abounded in Israel during this time of extreme satanic activity surrounding Jesus' ministry.

Gospel Reading:

John 10:27-30 NAS95 27 "My sheep hear My voice, and I know them, and they follow Me; 28 and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. 29 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. 30 I and the Father are one."

The big idea in the reading is that God offers security to believers through the Great Shepherd Jesus Christ. Throughout the Scripture, the Lord God pictures Himself as the "Shepherd of the Sheep," and this occurs early in the Bible. The first time this concept appears is back in the Book of Genesis when Jacob was prophesizing about the twelve sons (and tribes) of Israel, this time about Joseph. "Joseph is a fruitful bough, A fruitful bough by a spring; Its branches run over a wall. The archers bitterly attacked him, And shot at him and harassed him; But his bow remained firm, And his arms were agile, From the hands of the Mighty One of Jacob (From there is the Shepherd, the Stone of Israel)" (Genesis 49:22-24). The shepherd theme is reminiscent of the opening of Psalm 23, "The LORD is my Shepherd, I shall not want" v. 1). As we examine today's reading we find additional insight into the identity of this Shepherd of Israel. He emerges as a Shepherd-King figure Who has a special relationship with the LORD. This is none other than the Lord Jesus Himself, the about whom Jesus says of Himself, "I and the Father are one" (v. 30).

As believers in Jesus, we can find great comfort from John's writing. First, God will never lose any of

His sheep, meaning that God Himself places a calling upon our lives to come to faith in His Son Jesus Christ (v. 28). Jesus said, "No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day" (John 6:44). Second, we can trust that God will take care of us in the same way that a Good Shepherd takes care of His sheep. Finally, although we may feel judged by worldly people in this age, the only real judgment that counts is our True Judge the Lord Jesus Himself. We can trust that God's judgment will be correct in that as we enter eternity He will judge between the lost sheep and evil shepherds in our land and differentiate between the ones that do good in serving Him.

Reflection Questions

1. How does the reading from the Gospel of John give you assurance that you are one of God's sheep? Some characteristics of His sheep are:

- His sheep hear His voice,
- Jesus assures us that He knows us, and
- His sheep follow him.

How can you use this Scripture to help you know that you are in the sheepfold and to counteract the doubts that the enemy uses against you to make you question your faith?

2. Looking at the first reading, how does the fact that Paul and Barnabus were met with rejection and violence while at the same time experiencing a degree of welcome give you an interpretative framework for your own experiences of sharing the Word of God with others?

Going Deeper

The following is Paul's speech to the Jews and Jewish converts (proselytes, Acts 13:43) in Antioch:

> *Acts 13:15-42 NAS95 15 After the reading of the Law and the Prophets the synagogue officials sent to them, saying, "Brethren, if you have any word of exhortation for the people, say it." 16 Paul stood up, and motioning with his hand said, "Men of Israel, and you who fear God, listen: 17 "The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with an uplifted arm He led them out from it. 18 "For a period of about forty years He put up with them in the wilderness. 19 "When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance–all of which took about four hundred and fifty years. 20 "After these things He gave them judges until Samuel the prophet. 21 "Then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. 22 "After He had removed him, He raised up David to be their king, concerning whom He also testified and said, 'I HAVE FOUND DAVID the son of Jesse, A MAN AFTER MY HEART, who will do all My will.' 23 "From the descendants of this man, according to*

promise, God has brought to Israel a Savior, Jesus, 24 after John had proclaimed before His coming a baptism of repentance to all the people of Israel. 25 "And while John was completing his course, he kept saying, 'What do you suppose that I am? I am not He. But behold, one is coming after me the sandals of whose feet I am not worthy to untie.' 26 "Brethren, sons of Abraham's family, and those among you who fear God, to us the message of this salvation has been sent. 27 "For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled these by condemning Him. 28 "And though they found no ground for putting Him to death, they asked Pilate that He be executed. 29 "When they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb. 30 "But God raised Him from the dead; 31 and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. 32 "And we preach to you the good news of the promise made to the fathers, 33 that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.' 34 "As for the fact that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: 'I WILL GIVE YOU THE HOLY and SURE blessings OF DAVID.' 35 "Therefore He also says in another Psalm, 'YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY.' 36 "For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay; 37 but He whom God raised did not undergo decay. 38 "Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, 39 and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses. 40 "Therefore take heed, so that the thing spoken of in the Prophets may not come upon you: 41 'BEHOLD, YOU SCOFFERS, AND MARVEL, AND PERISH; FOR I AM ACCOMPLISHING A WORK IN YOUR DAYS, A WORK WHICH YOU WILL NEVER BELIEVE, THOUGH SOMEONE SHOULD DESCRIBE IT TO YOU.'" 42 As Paul and Barnabas were going out, the people kept begging that these things might be spoken to them the next Sabbath.

Study Questions for Going Deeper:

1. Briefly trace the history of God's work in the world to bring people to reconcile people to Himself. For example:

- God chose the Jews and made them great in a foreign land (v. 17)
- . . .

2. List all of the evidence given by Paul in this passage to prove Jesus' Messiahship.

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Sunday Mass Study Notes for Sunday, 05-05-2019



Welcome back to the Sunday Mass. This week we will examine the readings first looking at how the apostles were energized through God's power in the Book of Acts. We will see in the Gospel reading how Jesus restored Peter's position after his denial of Him during his trial. We will also examine a reading from the Book of Revelation and give some good context to help frame the reading.

Introduction to the First Reading:

The first reading is from the Book of Acts. The context is just after the story of Ananias and Sapphira both of whom attempted to lie to the Holy Spirit of God and were struck dead. God used this event to reveal the necessity of purity in the early, vibrant and growing church during a time when "many signs and wonders were regularly done among the people by the hands of the apostles" (Acts 5:12). These events revealed how the church was both pure and powerful, like God. Just before today's reading the apostles were gathered in an area of the Jerusalem temple called Solomon's Portico (v. 12). All of the commotion going on eventually brought the attention of the high priest, who arrested the apostles and put them into prison (vv. 17 – 18). Next, "during the night an angel of the Lord opened the prison doors and brought them out" (v. 19). At daybreak the apostles reentered the temple portico and began teaching again (v. 21). Then the high priest convened "the counsel and all the senate of Israel" (v. 21b) meaning the Sanhedrin. At this point, the officers found the apostles

missing from the prison while its doors remained secured (vv. 21c – 24). During this same time the apostles remained teaching in the temple (v. 25). Next, the officers brought the apostles voluntarily to appear before the council (vv. 26 – 27) where today's reading begins.

First Reading:

Note: Verses 33 – 39 which were omitted from the reading were included below.

Acts 5:27-41 NAS95 27 When they had brought them, they stood them before the Council. The high priest questioned them, 28 saying, "We gave you strict orders not to continue teaching in this name, and yet, you have filled Jerusalem with your teaching and intend to bring this man's blood upon us." 29 But Peter and the apostles answered, "We must obey God rather than men. 30 "The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross. 31 "He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins. 32 "And we are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey Him." 33 But when they heard this, they were cut to the quick and intended to kill them. 34 But a Pharisee named Gamaliel, a teacher of the Law, respected by all the people, stood up in the Council and gave orders to put the men outside for a short time. 35 And he said to them, "Men of Israel, take care what you propose to do with these men. 36 "For some time ago Theudas rose up, claiming to be somebody, and a group of about four hundred men joined up with him. But he was killed, and all who followed him were dispersed and came to nothing. 37 "After this man, Judas of Galilee rose up in the days of the census and drew away some people after him; he too perished, and all those who followed him were scattered. 38 "So in the present case, I say to you, stay away from these men and let them alone, for if this plan or action is of men, it will be overthrown; 39 but if it is of God, you will not be able to overthrow them; or else you may even be found fighting against God." 40 They took his advice; and after calling the apostles in, they flogged them and ordered them not to speak in the name of Jesus, and then released them. 41 So they went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer shame for His name.

An import point that comes out in the reading is about Peter, who during Christ's arrest denied Him three times, was willing to die rather than to forsake his Lord again. This is indicative of the power of the Holy Spirit working to energize him in his role in leading the emerging church. Later in the Gospel reading, we will see how Jesus forgave and restored Peter to his position. Peter was energized by the power given to him by God. After the coming of the Holy Spirit at Pentecost (Acts 2), the apostles ministered boldly and powerfully to all who would listen. Their ministry emphasized "teaching," notice that this word appears twice in verse 28. This gives evidence to the importance of the teaching going on in the church, exactly what the Jews had earlier warned them not to do. The apostles were confronted by Rabbi Gamaliel, "a teacher of the law" (v. 34a), who was none other

than the Rabbi who taught Saint Paul (Acts 22:3). This teacher possessed great wisdom, to such extent that the council accepted his profound advice (v. 40). Perhaps Gamaliel recognized the miracle that occurred when the apostles were delivered from with the locked prison. Whatever happened, after the Council accepted the Rabbi's advice even though the apostles were not charged with a crime they were still flogged in clear violation of the Jews own law. This was done because they had disobeyed the previous order from the high priest not to teach (v. 28).

What are some ways that we can apply this reading to our lives? We cannot and should not expect miracles in the same way that they happened in the early church. We should not expect to be delivered from conflicts arising either with civil or religious authorities. We can however expect to experience miracles in other ways. We can expect to see God working in miraculous ways in our lives and in the lives of those to whom we are ministering around us. We can expect miraculous answers to our prayers in ways that we may not expect. We can expect miraculous delays in God answering our prayers. How among us hasn't proclaimed, I am glad that God didn't answer that prayer right away or in the way I expected? Second, Just because a religious group grows and succeed doesn't mean that it is a movement of God. Gamaliel mentioned the cults of Theudas and Judas of Galilee from his time. There are many examples in our era including the Mormons, Jehovah Witnesses, and Islam. Any movement of God will survive at least to the extent this His purposes are accomplish through the particular movement. God's purpose through the church will not be thwarted, and He will continue building movements of His Spirit until the Lord Jesus returns. Third, we are called to obey God rather than humans. We can expect to experience cases in our life when we will need to follow the commandments of God and not the commandments of man. This may mean that we will bump up against the civil authorities when they establish laws that are clearly against both biblical absolutes and biblical principles. Finally, we must remember the urgent call of evangelism as elicited in these passages and in the closing words of our Lord to His apostles in the Great Commission. Our primary ministry should be to, "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" (Mt 28:19-20, emphasis added).

Introduction to the Second Reading:

The second reading is from the Book of Revelation. The context is after the message given in chapters 2 and 3 to the literal seven churches of Asia Minor in existence at that time. In these messages, we find many similarities to the various churches that exist in our era. The conclusion of the messages to the churches marks the beginning of the revelation to John regarding the things which "what must take place after these things" Revelation 4e), meaning after the conclusion of the church age. John receives these messages "in the spirit" while appearing before the throne of God in heaven (Revelation 4:2). These messages continue until the end of the Book. Chapter 5 opens with the gradual unsealing of a divine "scroll," something that we can regard as being the title deed of all the earth. This title deed is gradually unfurled, and as this is done a series of judgements are revealed including seals judgements, trumpet judgements, and bowl judgements. The scroll marked with the seven seals can be thought of as the overall container for all the judgements. The

"unfurling" of the scroll by the sequential breaking of the seals reveal the seal judgments that thereafter release the trumpet and finally the bowl judgements. This symbolic expression is a handy metaphor that God used to display the pouring out of the judgements upon the world in a way that early and especially Jewish Christians immersed in the Roman society would understand. People in this society would understand how an important document like a deed would be sealed by a person in authority concerning that document and how each seal would have to be broken in order for the full content of the document to be revealed. In the case the title deed scroll is marked on both sides (Revelation 5:1) which indicates perhaps that not all of the content is secret except for the material contained behind the portion obscured by the rolled-up area held in place by the seals. John was sad that nobody was worthy to open the seals on the scroll, but the "elder" revealed to him that the Lord Jesus alone was worthy, "the Lion that is from the tribe of Judah, the Root of David" (v. 5). Next four spiritual creatures, seemingly types of angels, along with 24 elders (likely 12 from Israel and 12 representing the church) exclaimed a victory song about Jesus and the priestly power of His believers. "And they sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. You have made them to be a kingdom and priests to our God; and they will reign upon the earth" (Revelation 5:9 – 10). This leads us to verse 11 with which we open today's reading.

Second Reading:

> *Revelation 5:11-14 NAS95 11 Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, 12 saying with a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing." 13 And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever." 14 And the four living creatures kept saying, "Amen." And the elders fell down and worshiped.*

The big idea in the reading is that the Lord Jesus, the "Lamb that was slain" (v. 11) is worthy of worship, whether it comes from angelic beings (four living creatures), or people, or every created thing (v. 13). The Scripture is clear that "EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD" (Romans 14:11, Isaiah 45:23). In the reading the text uses the term "myriads of myriads, and thousands of thousands" (v. 11) was meant to portray the largest number that could possibly be expressed in the Greek language. The fact that God has so many creatures worshiping Him should remind us of the fact that He is worthy of our worship! The reading said about Jesus that He is worthy "to receive power and riches and wisdom and might and honor and glory and blessing" (v. 12). As a divine human, Jesus is worthy of our worship, and not just ours but all of creation. We need to keep Jesus' rightful position as the only One worthy to open the seals in

the forefront of our minds as we remember our own weaknesses as well as those of the servants of the Lord throughout the Bible. Jesus came the first time as a sacrificial Lamb, which is the good news of the Gospel. However, when He returns He will be the bearer of bad news for those that don't believe. Jesus is the only One that can unveil the judgments of the seals, trumpets and bowls. Saint Paul said, "I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom" (2 Timothy 4:1).

John's vision of the exalted Lord Jesus leads us to the Gospel reading in which we will see Jesus while He was still on earth just after His resurrection.

Introduction to the Gospel Reading:

The Gospel reading is from John. After Jesus' resurrection, Thomas had missed the first meeting of the apostles when they gathered in a locked room only to be surprised by Jesus' entrance. However, eight days later Jesus appeared again, at which time Thomas saw and believed. Jesus told Thomas, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed" (John 21:29). Today's reading opens with another appearance of the Lord to the apostles this time along the Sea of Galilee.

Gospel Reading:

> *John 21:1-19 NAS95 1 After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias, and He manifested Himself in this way. 2 Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of His disciples were together. 3 Simon Peter said to them, "I am going fishing." They said to him, "We will also come with you." They went out and got into the boat; and that night they caught nothing. 4 But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. 5 So Jesus said to them, "Children, you do not have any fish, do you?" They answered Him, "No." 6 And He said to them, "Cast the net on the right-hand side of the boat and you will find a catch." So they cast, and then they were not able to haul it in because of the great number of fish. 7 Therefore that disciple whom Jesus loved said to Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea. 8 But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net full of fish. 9 So when they got out on the land, they saw a charcoal fire already laid and fish placed on it, and bread. 10 Jesus said to them, "Bring some of the fish which you have now caught." 11 Simon Peter went up and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn. 12 Jesus said to them, "Come and have breakfast." None of the disciples ventured to question Him, "Who are You?" knowing that it was the Lord. 13 Jesus came and took the bread and gave it to them, and the fish likewise. 14 This is now the third time that Jesus was manifested to the disciples, after He was raised from the dead. 15 So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You."*

> *He said to him, "Tend My lambs." 16 He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep." 17 He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep. 18 "Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go." 19 Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!"*

There are two main reasons why John includes this story in the Gospel. The smaller story is about Peter's three statements, the larger one is about John's description of who Jesus is after His resurrection from the dead. Let's unpack the smaller story about Peter first.

As you may recall, one of Peter's last encounters with Jesus before His dead was when he denied Jesus three times. Jesus had warned Peter that this was going to happen (Luke 22:34) but in spite of this Peter still failed to stand up for his friend. You can imagine that Peter felt pretty awful letting Jesus down during His time of need (Luke 22:62). Although Peter had an encounter with Jesus in the upper room in Jerusalem, the issue of his betrayal had not specifically been addressed which is why today's story is so important. In the reading, we see how Jesus asked Peter three times, "if he loved him." This corresponded to the three times in which Peter denied the Lord Jesus on the night of His betrayal by Judas Iscariot. In Jesus' kindness, He gave Peter the opportunity to publicly express his loyalty to Him thereby reinstating their relationship. Interestingly, Peter and some of the other disciples had returned to their fishing career, which was then interrupted by Jesus' appearance along the shore with the purpose of appointing them to career ministry. Similarly, when Jesus first encountered Peter, He called them out of the fishing industry into becoming a fisher of men. Jesus was now reinforcing Peter's primary calling. Peter was now being called to "shepherd" (or lead) the early church. Jesus used this occasion to publicly reinstate Peter back into right relationship with Him and to reestablish his leadership in ministry.

The larger reason why this Gospel story is important for the early church is that John wanted believers to know that Jesus manifested Himself as a real person multiple times after His resurrection. He did so in ways that showed both His humanity and His divinity. We see Jesus' humanity in that He was a real person that they could see (not a ghost), and He ate food with the disciples. Even after Jesus' resurrection, we see Jesus still serving His disciples by preparing them breakfast beside the Sea of Galilee. We see His divinity is the way in which He directed the disciples to cast their net on the other side of the boat and obtain a miraculous catch. On top of that, another miracle was that the net didn't break even with such a large number of fish (v. 11). We see a sign of Peter's reverence for Jesus in that he dressed himself before he jumped into the water to be with the Lord. Another expression of Jesus' divinity was His prophecy of how Peter would eventually die a

martyr's death (v. 18). You can imagine that this gave Peter some comfort and boldness in later years because he knew that Jesus had placed this mark upon his life. We saw this very clearly in the first reading in which he appeared before the council (Acts 5:27). Peter could have thought in later years something like, if I am going to die a martyr's death why be timid in my ministry? Additionally, since Peter knew that Jesus had predicted his martyrdom there is a certain amount of comfort that comes from "knowing that Jesus knows." We see in this a very intentional sense of God's sovereignty over Peter's eventual death. We too can find comfort in difficult circumstances through knowing that God is sovereign over everything that comes along.

Reflection Questions

1. Jesus offers this same reinstatement to everyone who has denied the Lord. His death was the payment for the penalty that we all deserve to pay for the times in our lives in which we have denied God's ownership over our lives. What do you see in Jesus' treatment of Peter that you can apply in your own relationship with Him? List a few ways in which you tend to be like Peter and how you can receive Jesus' forgiveness as well.
2. Of what importance does the humanity and divinity of Jesus hold for believers today? Consider this in light of the following verses.

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