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Sunday Mass Study Notes for Lectionary 103: 07/12/2026



Welcome back to the Sunday Mass notes. This week we open with the first reading from the Prophet Isaiah in which we will see a calling to respond to the Lord's message before it's too late. Then we will move on to the second reading from Paul's Letter to the Romans, and then close with an important Gospel lesson called the parable of the soils.

Introduction to the First Reading:

The first reading is from Isaiah 55. The chapter opens with an invitation for everyone, even the Gentiles (Isaiah 55:5), to partake of the benefits earned by the Suffering Servant in chapter 53, whom we know was the Lord Jesus. Isaiah said, "Ho! Every one who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk Without money and without cost" (v. 1). Isaiah then went on to say some of the most often quoted verses from the Old Testament. In the verses immediately preceding today's reading, Isaiah explained God's invitation to salvation to everyone, as well as an important insight into the nature of God.

> *6 Seek the LORD while He may be found; Call upon Him while He is near. 7 Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the LORD, And He will have compassion on him, And to our God, For He will abundantly pardon. 8 "For My thoughts are not your thoughts, Nor are your ways My ways," declares the LORD. 9 "For as the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts. (Isaiah 55:6-9)*

The Prophet emphasized the need for a person in the Old Testament to see the Lord before it was too late (v. 6), repent of their sin (v. 7a), trust in God's ability to forgive sin (v. 7), and recognize their insufficiency and the sovereignty of the Lord (vv. 8-9). Now, let us move on to the reading that begins at verse 10.

First Reading:

> *10 "For as the rain and the snow come down from heaven, And do not return there without watering the earth And making it bear and sprout, And furnishing seed to the sower and bread to the eater; 11 So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it. (Isaiah 55:10-11)*

Isaiah said that in the same way that the seasons are regular and reliable (v. 10), so it is that God's Word is regular and reliable (v. 11). The rain and snow water the seeds and make them fruitful. Therefore, God's Word operates in the hearts of His people through the enlightenment of the Holy Spirit (1 Corinthians 2:10-13) in order to make them fruitful. Later in the Gospel lesson, the importance of this principle will become evident in Jesus' parable of the soils.

Introduction to the Second Reading:

Before we move on to the Gospel lesson and continue to learn the importance of listening to the Word of God and operating upon what it says, we will move on to the second reading from Saint Paul's Letter to the Romans. In this section, Paul emphasized the fallen condition of God's creation in which both the creation itself and humanity are crying out for reversal of the curse brought on as a result of Adam's sin.

Second Reading:

> *18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. 19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope 21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. 22 For we know that the whole creation groans and suffers the pains of childbirth together until now. 23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. (Romans 8:18-23)*

Paul said that the "creation is groaning and [suffering]" (v. 22) in labor pains along with our groaning while awaiting redemption (v. 23). The reward for our faithfulness in bearing fruit in our response to the Gospel message won't be evident until our bodies are redeemed when we die and go to be with the Lord (v. 23). Until then our spirits groan (v. 23) and so does the fallen creation (v. 22).

Have you ever noticed how the sound of wind whistling through the trees is a way in which the creation groans as it awaits redemption? I remember one particular evening when I was deer hunting in the woods on my parents' farm back when I was a teenager. As the sun was getting ready to set, I crept along through the pine forest, being careful to move upwind in order to surprise any deer that may be wandering about in the woods that windy evening. As I continued to move through the woods, I stopped for a long time and just listened to the eerie sound of the wind moving through the trees. Although I had heard the wind moving through the trees before, for some reason that evening it took on a special significance. The sounds in the trees worked in an opposite way to a chord; they clashed in such a way as to leave a lasting impression upon me that evening. I was glad I was carrying a gun. "The whole creation groans and suffers the pains of childbirth together until now" (v. 22).

Introduction to the Gospel Reading:

As we move on to the Gospel lesson, pause for a moment and imagine what it would have been like to sit at the feet of Jesus and not only hear his teaching but also have it privately explained to you. That is what happened in the Gospel lesson from Matthew 13 in Jesus' famous parable of the soils. The context is just after the Pharisees scolded Jesus' because his disciples had picked and eaten

from standing grain on the Sabbath (Matthew 12:2). Jesus used this occasion to proclaim his Lordship, saying, "For the Son of Man is Lord of the Sabbath" (v. 8). He then went on to offend the Pharisees even more by healing a man with a withered hand, an action that caused them to "[conspire] against Him, as to how they might destroy Him" (v. 14).

The parable of the soils in the reading today from Saint Matthew is also found in a parallel account in chapter 8 of Luke. This parable is unique from many of the others because in both accounts Jesus went on to explain the meaning to his disciples privately away from the crowds.

Gospel Reading:

> *1 That day Jesus went out of the house and was sitting by the sea. 2 And large crowds gathered to Him, so He got into a boat and sat down, and the whole crowd was standing on the beach. 3 And He spoke many things to them in parables, saying, "Behold, the sower went out to sow; 4 and as he sowed, some seeds fell beside the road, and the birds came and ate them up. 5 Others fell on the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. 6 But when the sun had risen, they were scorched; and because they had no root, they withered away. 7 Others fell among the thorns, and the thorns came up and choked them out. 8 And others fell on the good soil and yielded a crop, some a hundredfold, some sixty, and some thirty. 9 He who has ears, let him hear." 10 And the disciples came and said to Him, "Why do You speak to them in parables?" 11 Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. 12 For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. 13 Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. 14 In their case the prophecy of Isaiah is being fulfilled, which says, 'YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; 15 FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES, OTHERWISE THEY WOULD SEE WITH THEIR EYES, HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.' 16 But blessed are your eyes, because they see; and your ears, because they hear. 17 For truly I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it. 18 Hear then the parable of the sower. 19 When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road. 20 The one on whom seed was sown on the rocky places, this is the man who hears the word and immediately receives it with joy; 21 yet he has no firm root in*

> *himself, but is only temporary, and when affliction or persecution arises because of the word, immediately he falls away. 22 And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful. 23 And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty." (Matthew 13:1-23)*

This parable focused on the Gospel and its impact on people's lives. Jesus explained the parable to His disciples and then told them how they were blessed because their eyes were open and their ears had heard (vv. 14, 16). They were blessed because they had heard things for which the prophets waited. Saint Peter said about them that they were, "seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow" (1Peter 1:11).

Some people may ask one of two questions. First, why did Jesus guard the truth by speaking in parables? Jesus answered this in verse 13, "Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand." Saint Peter shed additional light on this in his Epistle when he was teaching about the false teachers that he prophesied would come into the church and had been troubling the church:

> *For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them. It has happened to them according to the true proverb, 'A DOG RETURNS TO ITS OWN VOMIT," and, "A sow, after washing, returns to wallowing in the mire'" (2 Peter 2:21-22).*

Peter said, "It would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them" (v. 21). Jesus taught in parables as a means of grace by reducing the amount of light given to those who would **not** respond to His Gospel message. On the Day of Judgment, everyone will be accountable to God for how they responded to and used the information that they had. Paul said, "So then each one of us will give an account of himself to God" (Romans 14:12). A half dozen other verses in the Bible say that we are judged according to our deeds, meaning the fruit that we bore with the knowledge we were granted. [For further information, see the following: Job 34:11; Ps 62:12; Pr 24:12; Jer 17:10; Jer 32:19; Mt 16:27; 1Co 3:8; 2Co 5:10; Re 2:23; Rev 20:12; and Rev 22:12.] This is the meaning of the parable of the soils; we are accountable for what we have heard, although only one of the soils produced any fruit. Three of them are what Jesus called the "broad road" (Matthew 7:13). Only the seed that fell

on the good soil produced any fruit, and then the production was in different measures. Additionally, note that fruit bearing is **evidence** of salvation, not the cause of it (Ephesians 2:8-10).

Second, some have asked the question, what about the heathen in far-off places that have never heard the Gospel, how will they be judged? [Hint: See Romans 1:19.] In this case, we need to step back, reconsider the question, and ask a different one. The question we should ask is what about us, what we have heard, and what fruit we have borne in response to the testimony of God's Word in the Bible?

Saint John wrote about the differences between the unfruitful hearers and those whom responded to the Gospel by producing good works for the Lord Jesus:

> *9 If we receive the testimony of men, the testimony of God is greater; for the testimony of God is this, that He has testified concerning His Son. 10 The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son. 11 And the testimony is this, that God has given us eternal life, and this life is in His Son. 12 He who has the Son has the life; he who does not have the Son of God does not have the life. 13 These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life. (1 John 5:9-13)*

Even though we work alongside other types of soil, as believers in Jesus Christ, we can rest assured that God will accomplish the good works He began in us (Philippians 1:6). Our good works flow from our faith in Jesus Christ. Though some will produce more than others (as we saw in the parable), each believer **will** produce something precious in the eyes of the Lord. As we saw in the first reading, it's important to act upon the information that we have been provided before it's too late.

Reflection Questions

1. We read in the Gospel lesson the subject of fruit bearing of the four different types of soils. What would you understand "fruit" to represent? What are some worries or other distractions that make you unfruitful in your Christian life?

2. What are some fields in which you have the opportunity to sow seed?

3. Some have taken the challenge of fruit bearing by instead going about their lives as "soil testers" or "fruit inspectors." Based upon what you have learned today why is such a "ministry" ungodly?

Sunday Mass Study Notes for Lectionary 105: 07-13-2025



Welcome back to the Sunday Mass notes. This week, we begin with a reading from the book of Deuteronomy, which means "second law" or "copy of the law." A whole new generation had grown up since Moses first gave the law, so the new generation was given a review of Israel's history from the Exodus and a modified, expanded review of the law. The second reading, from Paul's letter to the Colossians, contains an essential explanation of who Jesus is. The final excerpt for this week is the recording of Jesus telling the very familiar story of the Good Samaritan. The story itself is fantastic, but its application to the hearers (and today's readers) is most significant.

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Introduction to the First Reading:

To understand literature of any kind, it is always important to consider the context of the passage under consideration. This is especially true of the Bible, since it is the inerrant Word of God, is given in a historical setting, and is intended to be relevant to the lives of the current and subsequent hearers or readers. Verse 10 of today's reading begins in the middle of a sentence, so we should look back several verses to see the context. Moses has promised (v. 9) that God would make His people prosperous both in the produce of their work, in their progeny, and take delight in them.

First Reading:

> *Deuteronomy 30:10-14 NAS95 10 if you obey the LORD your God to keep His commandments and His statutes which are written in this book of the law, if you turn to the LORD your God with all your heart and soul. 11 For this commandment which I command you today is not too difficult for you, nor is it out of reach. 12 It is not in heaven, that you should say, 'Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?' 13 Nor is it beyond the sea, that you should say, 'Who will cross the sea for us to get it for us and make us hear it, that we may observe it?' 14 But the word is very near you, in your mouth and in your heart, that you may observe it.*

Two conditions are given for this promised blessing of God: "if you obey" and "if you turn to the Lord . . . with all your heart and soul." It has been suggested that "obedience" may be the key word in Deuteronomy, because "obey" and "obedient" are used at least ten times in some translations. Not only does God expect His people to obey His commands, but Moses says that God has made His command easy for them to grasp. Verse 14 suggests that when God's people obey, He enables them to understand His Word (His commands), because they are "near," "in your mouth and in your heart."

Many people are seeking God as if He were unreachable, so transcendent that human beings cannot find Him. Although sin will surely separate a person from God, He remains available to those who are genuinely seeking Him. Isaiah wrote, "Seek the Lord while he may be found; call on him while he is near" (Isaiah 55:6). One of the strongest lessons from Deuteronomy is that obedience is necessary to know God. Jesus Himself said, "Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them" (John 14.23).

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Introduction to the Second Reading:

Colossians is one of the so-called "Prison Epistles," because the Apostle Paul wrote them to various churches in Asia Minor while he was jailed in Rome. His writings usually include a succinct but rich theological passage, explaining doctrine for the benefit of young believers and their leaders. Those deep teaching passages are most often followed by very practical instruction about Christian living. Today's reading is a primary statement of who Jesus is. One New Testament scholar notes, "In Colossians we have the most thorough presentation of Christology in the New Testament." The substance of the epistle may be summed up in a key verse (3:11), "Christ is all and in all."

Second Reading:

> *Colossians 1:15-20 NAS95 15 He is the image of the invisible God, the firstborn of all creation. 16 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. 17 He is before all things, and in Him all things hold together. 18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. 19 For it was the Father's good pleasure for all the fullness to dwell in Him, 20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.*

Paul concludes with a very wonderful prayer for the Colossians with a reference to God's "beloved son, in whom we have redemption" (v. 14). Then, our reading for today begins, detailing who this "beloved son" is. First, "He is the image of the invisible God." We learn two essential ideas here. "Image" means an exact copy; in other words, there is no difference in essence between God and Jesus. Also, since God is invisible, He has made it possible for us to see Him in physical form through the incarnation of Jesus. John's Gospel is helpful here: "No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known (1:18).

The term "firstborn of all creation" has been confusing to many, who think that Jesus was a created being, not having existed as God before creation. However, what Paul has in mind here are the rights and privileges of a firstborn son, especially the son of a monarch. The expression was used of David in Psalm 89:27, "I will make him the firstborn, the highest of the kings of the earth." So, the

idea is of priority, not birth order.

Speaking of creation, Paul teaches that it is Jesus by whom everything has come into being: "All things have been created through Him." Not only that, they were created "for Him." He is supreme over creation. In fact, everything in the world is held together by Him. Jesus is the creator and upholder of the physical universe, and He is also the creator and head of the church, that body of believers who, by faith, have become a part of His body (a metaphor for the church) of which He is the head.

If we learn nothing else from this passage, it should be very clear to the reader that Jesus is to "have first place in everything." He created it all; He sustains it; He will bring it all to completion when God's gracious plan of redemption is fulfilled. And that plan is made possible because in God's "good pleasure," Jesus provided the means of reconciliation with God by the "blood of the cross."

Introduction to the Gospel Reading:

We sometimes read the story of the Good Samaritan, admiring his kindness and generosity in helping an unfortunate stranger who had been mugged (in today's parlance). To gain the most from the story, we must recognize the circumstances that prompted Jesus to tell it and understand both the question that prompted the interchange and the answer. It's far more than a gripping tale. Its lessons may require some tough introspection and application.

Gospel Reading:

> *Luke 10:25-37 NAS95 25 And a lawyer stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?" 26 And He said to him, "What is written in the Law? How does it read to you?" 27 And he answered, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF." 28 And He said to him, "You have answered correctly; DO THIS AND YOU WILL LIVE." 29 But wishing to justify himself, he said to Jesus, "And who is my neighbor?" 30 Jesus replied and said, "A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead. 31 And by chance a priest was going down on that*

> *road, and when he saw him, he passed by on the other side. 32 Likewise a Levite also, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, 34 and came to him and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn and took care of him. 35 On the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return I will repay you.' 36 Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?" 37 And he said, "The one who showed mercy toward him." Then Jesus said to him, "Go and do the same."*

A lawyer asks Jesus about eternal life. He asks, "What do I have to *do* to earn it?" Jesus reminds him of the fundamental law of God, which the lawyer acknowledges: to love God and your neighbor. When Jesus affirms his answer, He tells the inquirer to do it —to love God and one's neighbor. "Who is my neighbor? The lawyer asks, and Jesus then relates the parable that has become so familiar to us today.

In the story, four characters are easily identified. The injured man is a traveler on a busy road between two cities. Three other travelers are noted: a priest who passes by the victim, perhaps because he thought he was dead, and to touch a dead body would make the priest unclean until he went through certain required cleanings. The Levite was another religious person who undoubtedly served in the temple or synagogue. Very likely, he also wanted to avoid the uncleanness associated with a possibly dead man. Finally, a stranger came along who was from Samaria. Most likely, the injured man was Jewish, perhaps identified by his clothing. Although Samaritans and Jews did not associate, this traveling Samaritan took pity on the victim and offered his assistance at some personal cost.

As someone has said, Jesus' parables are earthly stories with heavenly meanings. So, as we hear the story, we wonder what can be learned. Who does each of the characters represent: the injured traveler, the priest, the Levite, and the Samaritan? Simply put, the first two represent people who, although religious, prioritize feelings and convenience over compassion and help. The Samaritan represents a person who, despite being of a different spiritual and/or ethnic background, shows compassion for someone in need and offers help freely. But the critical question is, how do we identify the neighbor?

In response to Jesus' question, the lawyer replies that the neighbor is "the one who showed mercy," referring to the Samaritan. Most of us misread the story. We seem to think Jesus is telling us to

identify the needy around us as the neighbors who need help. No, He is teaching that we who see someone in need are to be the neighbor who brings aid and compassion to the needy, even when they are not "our kind," and may be different from us in many ways.

We should also observe that the lawyer's initial question assumes that he—or we—can *do* something to inherit eternal life. The action of the Good Samaritan is evidence of a heart that is right before God. The heart that has a genuine love for God and serves Him comes to Him by faith and serves by His grace.

Reflection Questions

1. In the parable of the Good Samaritan, the roles of the characters are easy to identify. In real life, it is much harder to recognize the needs of strangers and take prompt action. In what ways do you see opportunities for you to be a compassionate neighbor to someone in need, even someone very different from you?

2. Whom among your neighbors and workplace could you consider as a "Samaritan" in that they are different from you in terms of beliefs and culture? What are some ways in which understanding this in advance may help you to accept help from others?

Sunday Mass Study Notes for Lectionary 104: 07/14/2024

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Welcome back to the Sunday Mass notes. This week, we open with Amos 7:12-15, where God calls Amos, a simple farmer, to prophesy in Israel. Then we move to Ephesians 1:3-14, where Paul explains the blessings available to those in Christ. Finally, we conclude with Mark 6: 7-13. Here, Jesus sends out His disciples to minister and instructs them to trust God for their daily needs as they call people to repentance.

Introduction to the First Reading:

Imagine you are an ordinary farmer, minding your own business, tending your sheep and your crops. Suddenly, God commands you to go to a neighboring land and pronounce judgment on its rebellious people. No one wants to be the bearer of bad news. Yet sometimes God calls men to be prophets, foretelling His plan and delivering His words of warning and judgment. God never intended to simply punish people. His ultimate desire was to restore His wayward children back to Himself. Amos, however, was not a prophet, nor even the son of a prophet. He was simply a farmer trying to make a living in Judah during the divided kingdom.

You may remember that the twelve tribes of Israel were divided into two kingdoms due to the sin of King Solomon. Ten tribes became the Northern Kingdom, collectively called Israel. The remaining

two tribes made up the Southern Kingdom, known as Judah. In a strange twist, God called this farmer from Judah to go to Israel and prophesy against them.

At first, Amos pronounced God's judgment on Israel's enemies. No one objected to that. But then he began to recite Israel's sins. Amos first reminded them of all God had done for them. He had released them from bondage in Egypt, defeated their enemies, given them land, and raised up prophets among them. Yet Israel rebelled. They hadn't completely forgotten God. They still performed their religious rituals. But while claiming to belong to God, Israel oppressed the righteous, deprived the poor of justice, worshipped idols, and commanded the prophets not to prophesy.

Religious ritual unaccompanied by love for God and concern for the oppressed does not impress God. He despised Israel's religious hypocrisy. When He used His plumb line (a standard of holiness) to evaluate Israel, He revealed her crookedness. Amos warned them that God's judgment would surely come. Their king Jeroboam would die by the sword, and Israel would be taken captive by its enemy.

In the First Reading, Amaziah, a priest of Israel who should have been open to the Lord's message, instead commanded Amos to stop prophesying and go home. Though Amos admitted he was a farmer, not a prophet, he knew God had called him to prophesy. He would prove faithful to that call despite opposition.

First Reading:

> *Amos 7:12-15 NAS95 12 Then Amaziah said to Amos, "Go, you seer, flee away to the land of Judah and there eat bread and there do your prophesying! 13 "But no longer prophesy at Bethel, for it is a sanctuary of the king and a royal residence." 14 Then Amos replied to Amaziah, "I am not a prophet, nor am I the son of a prophet; for I am a herdsman and a grower of sycamore figs. 15 "But the LORD took me from following the flock and the LORD said to me, 'Go prophesy to My people Israel."*

We are prophets in a sense, bringing God's message of salvation to those around us. This message is a mixture of bad news and good news. The wages of our sin is death, St. Paul tells us in Romans 6:23, and if we continue in our rebellion against God, we will surely die. That is very bad news. But the good news is in that same verse: "*…the gift of God is eternal life through Christ Jesus our Lord*." God has called each one of us to bear this news to the whole world. Will we be faithful to the call?

Introduction to the Second Reading:

Some time ago I (Marla) enjoyed visiting Moody Bible Institute in Chicago when my daughter Emily was a student there. Because Moody is located near the center of one of the largest cities in America, campus security is tight, especially in the areas where students live and hang out. Students carry a pass card that allows them access to all the restricted areas. I was an outsider there, but as long as I was with Emily, I could enjoy free access to all the college offered: I could visit the dorms, go to chapel, attend classes, eat in the cafeteria, and have coffee at Joe's Coffee Shop. Nothing was kept from me as long as I was with Emily. Without her, I would be on the outside, separated from the rich experience Moody offers. I could claim no right to these blessings. But as long as I was with her, all her blessings were mine, too.

Abundant blessings and privileges exist in the spiritual realm, but in ourselves, we have no right to them. Without Christ, we are on the outside and without hope. In the Second Reading, Paul tells the church in Ephesus that God's plan from the foundation of the world was to include them (and us) in these great blessings.

As you read the Second Reading, notice the richness of these spiritual blessings which can be ours in abundance. Note the words *every, all, riches, lavished, fullness.* Observe the words that show how intentional God was in blessing us—*He chose us, He predestined us, He purposed, according to the kind intention of His will.* Notice how many times the words in Christ are used, for only through Christ do we have access to His abundant blessings.

Second Reading:

Ephesians 1:3-14 NAS95 3 Blessed be the God and Father of our Lord Jesus Christ, who

> *has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love 5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, 6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. 7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace 8 which He lavished on us. In all wisdom and insight 9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him 10 with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth. In Him 11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, 12 to the end that we who were the first to hope in Christ would be to the praise of His glory. 13 In Him, you also, after listening to the message of truth, the gospel of your salvation–having also believed, you were sealed in Him with the Holy Spirit of promise, 14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.*

Can you fathom the blessings we have in Christ?

v. 5 adoption as sons – When we trust in Christ and His death on the cross for us, we become members of God's family with all the rights and privileges of adult sons.

v. 7 *redemption through His blood* – Redemption has the idea of buying someone from the slave market and setting them free. We were slaves to sin, but God paid the price for us by sending Jesus to die in our place. He has purchased us with His blood and set us free to serve Him.

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St. Paul explains the *pass card* that gives us access to God's abundant blessings:

> *"…after listening to the message of truth, the gospel of your salvation–having also believed, you were sealed in Him with the Holy Spirit of promise, 14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory." (Ephesians 1:13-14)*

We hear the message of salvation, we believe it, and are saved and sealed in Christ by the Holy Spirit. Christ's standing before God is our standing, His inheritance is our inheritance, and His riches are our riches. God lavished them on us, because we are in Christ.

Introduction to the Gospel Reading:

In today's reading from Matthew, Jesus sent out the 12 disciples two by two as His representatives and under His authority. Their mission was a spiritual one. They would be taking the good news of Jesus to the lost. Naturally, Satan and his demons would be opposing them at every turn, but Jesus gave his disciples power over these dark spiritual forces.

Gospel Reading:

> *Mark 6:7-13 NAS95 7 And He summoned the twelve and began to send them out in pairs, and gave them authority over the unclean spirits; 8 and He instructed them that they should take nothing for their journey, except a mere staff–no bread, no bag, no money in their belt– 9 but to wear sandals; and He added, "Do not put on two tunics." 10 And He said to them, "Wherever you enter a house, stay there until you leave town. 11 Any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet*

> *for a testimony against them." 12 They went out and preached that men should repent. 13 And they were casting out many demons and were anointing with oil many sick people and healing them.*

The disciples were to take nothing for their journey—no food, money, or extra clothing. Commentators have posed three reasons for what seems to us a strange command. First, extra possessions are an encumbrance. We have probably all experienced times when, instead of owning our possessions, they owned us. Our possessions require care and maintenance, consuming time and money and distracting us from more important matters of life. Are my possessions serving God, or are they distracting me from ministry? The disciples were to take nothing extra that could encumber them.

Second, the disciples were to go out in complete dependence on God's power and provision. One hallmark of Jesus' life on earth was that He lived in complete dependence on the Father (John 5:19, 5:30, 7:16). The disciples were to do likewise, depending on God for their daily provisions.

Third, Jesus established the principle that the people to whom a minister ministers should support him. It was appropriate for the disciples to enjoy the hospitality and provision of those receiving the blessings of their ministry.

If a city or household rejected the disciples and their message, the disciples were to shake the dust off the soles of their feet as they left. *Jews sometimes shook the dust off their clothing when returning from Gentile lands as a sign of contempt.** When the disciples did it, it was a sign of judgment. The disciples' message of salvation was often accompanied by miracles. Rejecting the message in the face of supernatural authentication indicated an intractable heart. Those who rejected the disciples were ultimately rejecting the One who sent them. And when people reject Jesus, they are rejecting the only provision for their sin. By shaking the dust off their feet, the disciples were communicating a warning: *We offered you what you needed for salvation, but you turned it down. The responsibility for your sins remains on your shoulders. Judgment is coming. We have nothing more to offer you.*

It is a moment none of us would want to face. And we don't have to if we repent and believe.

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Reflection Questions

1. Which of the blessings listed in Ephesians 1 are you most thankful for and why?

2. If God were to send you out to minister, which of your possessions would be most difficult to leave behind? What could you do this week to decrease your attachment to things and increase your dependence upon God?

Sunday Mass Study Notes for 07-11-2021



Welcome back to the Sunday Mass notes. This week we open with Amos 7: 12-15 as Amos, a simple farmer, is called by God to prophesy in Israel. Then we move to Ephesians 1:3-14 where Paul explains all the blessings that are available to those who are in Christ. Finally, we conclude with Mark 6: 7-13. Here Jesus sends out His disciples to minister and instructs them to trust God for their daily needs as they call people to repentance.

Introduction to the First Reading:

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Imagine you are an ordinary farmer, minding your own business, tending your sheep and your crops. Suddenly God commands you to go to a neighboring land and pronounce judgment on its rebellious people. No one wants to be the bearer of bad news. Yet sometimes God called men to be prophets, foretelling God's plan and delivering God's words of warning and judgment. God's intention was never to simply punish people. His ultimate desire was to restore His wayward children back to Himself. Amos, however, was not a prophet, nor even the son of a prophet. He was simply a farmer trying to make a living in Judah during the time of the divided kingdom.

You may remember that the twelve tribes of Israel were divided into two kingdoms due to the sin of King Solomon. Ten tribes became the Northern Kingdom and were collectively called Israel. The remaining two tribes made up the Southern Kingdom and were known as Judah. In a strange twist, God called this farmer from Judah to go to Israel and prophesy against them.

At first, Amos pronounced God's judgment on Israel's enemies. No one objected to that. But then he began to recite the sins of Israel. Amos first reminded them of all God had done for them. He had released them from bondage in Egypt, defeated their enemies, given them land, and raised up prophets among them. Yet Israel rebelled. It wasn't that they had completely forgotten God. They still performed their religious rituals. But while claiming to belong to God, Israel oppressed the righteous, deprived the poor of justice, worshipped idols, and commanded the prophets not to prophesy.

Religious ritual unaccompanied by love for God and concern for the oppressed does not impress God. He despised Israel's religious hypocrisy. When He used His plumb line (standard of holiness) to evaluate Israel, her crookedness was revealed. Amos warned them that God's judgment would surely come. Their king Jeroboam would die by the sword, and Israel would be taken captive by its enemy.

In the First Reading, Amaziah, a priest of Israel who should have been open to the message of the Lord, instead commanded Amos to cease prophesying and go home. Though Amos conceded he was a farmer and not a prophet, he knew God had called him to prophesy. He would prove faithful to that call despite opposition.

First Reading:

Amos 7:12-15 NAS95 12 Then Amaziah said to Amos, "Go, you seer, flee away to the land of Judah and there eat bread and there do your prophesying! 13 "But no longer prophesy at Bethel, for it is a sanctuary of the king and a royal residence." 14 Then Amos replied to Amaziah, "I am not a prophet, nor am I the son of a prophet; for I am a herdsman and a grower of sycamore figs. 15 "But the LORD took me from following the flock and the LORD said to me, 'Go prophesy to My people Israel.'"

We are prophets in a sense, bringing God's message of salvation to those around us. This message is a mixture of bad news and good news. The wages of our sin is death, St. Paul tells us in Romans 6:23, and if we continue in our rebellion against God, we will surely die. That is very bad news. But the good news is in that same verse: "*…the gift of God is eternal life through Christ Jesus our Lord*." God has called each one of us to bear this news to the whole world. Will we be faithful to the call?

Introduction to the Second Reading:

Some time ago I enjoyed visiting Moody Bible Institute in Chicago when my daughter Emily was a student there. Because Moody is located near the center of one of the largest cities in America, the security on campus is tight, especially in the areas where students live and hang out. Students carry a pass card that allows them access to all the restricted areas. I was an outsider there, but as long as I was with Emily I could enjoy free access to all the college offered: I could visit the dorms, go to chapel, attend classes, eat in the cafeteria, and have coffee at Joe's Coffee Shop. Nothing was kept from me as long as I was with Emily. Without her, I would be on the outside separated from the rich experience Moody offers. I could claim no right to these blessings. But as long as I was with her, all the blessings that were hers were mine, too.

Abundant blessing and privilege exists in the spiritual realm, but in ourselves, we have no right to it. Without Christ, we are on the outside and without hope. In the Second Reading Paul tells the church in Ephesus that God's plan from the foundation of the world was to include them (and us) in these great blessings.

As you read the Second Reading, notice the richness of these spiritual blessings which can be ours in abundance. Note the words *every, all, riches, lavished, fullness.* Observe the words that indicate how intentional God was to bless us—*He chose us, He predestined us, He purposed, according to the kind intention of His will*. And notice how many times the words *in Christ* are used for it is only through Christ that we have access to His abundant blessings.

Second Reading:

Ephesians 1:3-14 NAS95 3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love 5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, 6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. 7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace 8 which He lavished on us. In all wisdom and insight 9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him 10 with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth. In Him 11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, 12 to the end that we who were the first to hope in Christ would be to the praise of His glory. 13 In Him, you also, after listening to the message of truth, the gospel of your salvation–having also believed, you were sealed in Him with the Holy Spirit of promise, 14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

Can you fathom the blessings that are ours in Christ?

v. 5 adoption as sons – When we trust in Christ and His death on the cross for us, we become members of God's family with all the rights and privileges of adult sons.

v. 7 *redemption through His blood* – Redemption has the idea of buying someone from the slave market and setting them free. We were slaves to sin, but God paid the price for us by sending Jesus to die in our place. He has purchased us with His blood and set us free to serve Him.

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We hear the message of salvation, we believe it, and are saved and sealed in Christ by the Holy Spirit. Christ's standing before God is our standing, His inheritance is our inheritance, and His riches are our riches. God lavished them on us, because we are in Christ.

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In today's reading from Matthew, Jesus sent out the 12 disciples two by two as His representatives and under His authority. Their mission was a spiritual one. They would be taking the good news of Jesus to the lost. Naturally Satan and his demons would be opposing them at every turn, but Jesus gave his disciples power over these dark spiritual forces.

Gospel Reading:

Mark 6:7-13 NAS95 7 And He summoned the twelve and began to send them out in pairs, and gave them authority over the unclean spirits; 8 and He instructed them that they should take nothing for their journey, except a mere staff–no bread, no bag, no money in their belt– 9 but to wear sandals; and He added, "Do not put on two tunics." 10 And He said to them, "Wherever you enter a house, stay there until you leave town. 11 Any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet for a testimony against them." 12 They went out and preached that men should repent. 13 And they were casting out many demons and were anointing with oil many sick people and healing them.

The disciples were to take nothing for their journey—no food, money, or extra clothing. Commentators have posed three reasons for what seems to us a strange command. First, extra possessions are an encumbrance. We have probably all experienced times when, instead of owning our possessions, they owned us. Our possessions require care and maintenance, consuming time and money and distracting us from more important matters of life. Are my possessions being used to serve God or are they distracting me from ministry? The disciples were to take nothing extra that could encumber them.

Second, the disciples were to go out in complete dependence on God's power and provision. One of the hallmarks of Jesus' life on earth was that He lived in complete dependence upon the Father (John 5:19, 5:30, 7:16). The disciples were to do likewise, depending on God for their daily provisions.

And third, Jesus established the principle that the minister of God is to be supported by the people to whom he ministers. It was appropriate for the disciples to enjoy the hospitality and provision of the ones who were receiving the blessings of their ministry.

If a city or household rejected the disciples and their message, the disciples were to shake the dust off the soles of their feet as they left. *Jews sometimes shook the dust off their clothing when returning from Gentile lands as a sign of contempt.** When the disciples did it, it was a sign of judgment. The disciples' message of salvation was often accompanied by miracles. Rejecting the message in the face of supernatural authentication indicated an intractable heart. Those who rejected the disciples were ultimately rejecting the One who sent them. And when people reject Jesus, they are rejecting the only provision for their sin. By shaking the dust off their feet, the disciples were communicating a warning: *We offered you what you needed for salvation, but you turned it down. The responsibility for your sins remains on your shoulders. Judgment is coming. We have nothing more to offer you.*

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Sunday Mass Study Notes for 07-12-2020



Welcome back to the Sunday Mass notes. This week we open with the first reading from the Prophet Isaiah in which we will see a calling to respond to the Lord message before it's too late. Then we will move onto the second reading from Paul's Letter to the Romans and then close with an important Gospel lesson called the parable of the soils.

Introduction to the First Reading:

The first reading is from Isaiah 55. The chapter opens with an invitation for everyone, even Gentiles (Isaiah 55:5) to partake of the benefits earned by the Suffering Servant in chapter 53 whom we know was the Lord Jesus. Isaiah said, "Ho! Every one who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk Without money and without cost" (v. 1). Isaiah then went on to say some of the most often quoted verses from the Old Testament. In the verses immediately preceding today's reading, Isaiah explained God's invitation to salvation to everyone as well as an important insight into the nature of God.

6 Seek the LORD while He may be found; Call upon Him while He is near. 7 Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the LORD, And He will have compassion on him, And to our God, For He will abundantly pardon. 8 "For My thoughts are not your thoughts, Nor are your ways My ways," declares the LORD. 9 "For as the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts. (Isaiah 55:6-9)

The Prophet emphasized the need for a person in the Old Testament to see the Lord before it was too late (v. 6), repent of their sin (v. 7a), trust in God's ability to forgive sin (v. 7), and recognize their insufficiency and sovereignty of the Lord (vv. 8-9). Now let us move onto the reading that begins at verse 10.

First Reading:

10 "For as the rain and the snow come down from heaven, And do not return there without watering the earth And making it bear and sprout, And furnishing seed to the sower and bread to the eater; 11 So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it. (Isaiah 55:10-11)

Isaiah said that in the same way that the seasons are regular and reliable (v. 10) so it is that God's Word is regular and reliable (v. 11). The rain and snow water the seeds and make them fruitful. Therefore, God's Word operates in the hearts of His people through the enlightenment of the Holy

Spirit (1 Corinthians 2:10-13) in order to make them fruitful. Later in the Gospel lesson, the importance of this principle will become evident in Jesus' parable of the soils.

Introduction to the Second Reading:

Before we move onto the Gospel lesson and continue to learn the importance of listening to the Word of God and the operating upon what is says, we will move onto the second reading from Saint Paul's Letter to the Romans. In this section, Paul emphasized the fallen condition of God's creation in which both the creation itself and humanity are crying out for reversal of the curse brought on as a result of Adam's sin.

Second Reading:

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. 19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope 21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. 22 For we know that the whole creation groans and suffers the pains of childbirth together until now. 23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. (Romans 8:18-23)

Paul said that the "creation is groaning and [suffering]" (v.22) in labor pains along with our groaning while awaiting redemption (v. 23). The reward for our faithfulness in bearing fruit in our response to the Gospel message won't be evident until our bodies are redeemed when we die and go to be with the Lord (v. 23). Until then our spirits groan (v. 23) and so does the fallen creation (v. 22).

Have you ever noticed how the sound of wind whistling through the trees is a way in which the creation groans as it awaits redemption? I remember one particular evening when I was deer hunting in the woods on my parent's farm back when I was a teenager. As the sun was getting ready to set, I crept along through the pine forest being careful to move upwind in order to surprise any deer that may be wandering about in the woods that windy evening. As I continued to move through the woods, I stopped for a long time and just listened to the eerie sound of the wind moving through

the trees. Although I had heard the wind moving through the trees before for some reason that evening it took on a special significance. The sounds in the trees worked in an opposite way of a chord, they clashed in such a way as to leave a lasting impression upon me that evening. I was glad I was carrying a gun. "The whole creation groans and suffers the pains of childbirth together until now" (v.22).

Introduction to the Gospel Reading:

As we move onto the Gospel lesson, pause for a moment and imagine what it would have been like to sit at the feet of Jesus and not only hear his teaching but also have it privately explained to you. That is what happened in the Gospel lesson from Matthew 13 in Jesus' famous parable of the soils. The context is just after the Pharisees scolded Jesus' because his disciples had picked and eaten from standing grain on the Sabbath (Matthew 12:2). Jesus used this occasion to proclaim his Lordship, saying, "For the Son of Man is Lord of the Sabbath" (v. 8). He then went on to offend the Pharisees even more by healing a man with a withered hand, an action that caused them to "[conspire] against Him, as to how they might destroy Him" (v. 14).

The parable of the soils in the reading today from Saint Matthew is also found in a parallel account in chapter 8 of Luke. This parable is unique from many of the others because in both accounts Jesus went on to explain the meaning to his disciples privately away from the crowds.

Gospel Reading:

1 That day Jesus went out of the house and was sitting by the sea. 2 And large crowds gathered to Him, so He got into a boat and sat down, and the whole crowd was standing on the beach. 3 And He spoke many things to them in parables, saying, "Behold, the sower went out to sow; 4 and as he sowed, some seeds fell beside the road, and the birds came and ate them up. 5 Others fell on the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. 6 But when the sun had risen, they were scorched; and because they had no root, they withered away. 7 Others fell among the thorns, and the thorns came up and choked them out. 8 And others fell on the good soil and yielded a crop, some a hundredfold, some sixty, and some thirty. 9 He who has ears, let him hear." 10 And the disciples came and said to Him, "Why do You speak to them in parables?" 11 Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. 12 For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be

taken away from him. 13 Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. 14 In their case the prophecy of Isaiah is being fulfilled, which says, 'YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; 15 FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES, OTHERWISE THEY WOULD SEE WITH THEIR EYES, HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.' 16 But blessed are your eyes, because they see; and your ears, because they hear. 17 For truly I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it. 18 Hear then the parable of the sower. 19 When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road. 20 The one on whom seed was sown on the rocky places, this is the man who hears the word and immediately receives it with joy; 21 yet he has no firm root in himself, but is only temporary, and when affliction or persecution arises because of the word, immediately he falls away. 22 And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful. 23 And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty." (Matthew 13:1-23)

This parable focused upon the Gospel and the impact of it upon people's lives. Jesus explained the parable to His disciples and then told them how they were blessed because their eyes were open and their ears have heard (vv. 14, 16). They were blessed because they had heard things for which the prophets waited. Saint Peter said about them that they were, "seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow" (1Peter 1:11).

Some people may ask one of two questions. First, why did Jesus guard the truth by speaking in parables? Jesus answered this in verse 13, "Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand." Saint Peter shed additional light on this in his Epistle when he was teaching about the false teachers that he prophesied would come into the church and had been troubling the church:

For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them. It has happened to them according to the true proverb, 'A DOG RETURNS TO ITS OWN VOMIT," and, "A sow, after washing, returns to wallowing in the mire'" (2 Peter 2:21-22).

Peter said that that it "would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them" (v. 21). Jesus taught in parables as a means of grace by reducing the amount of light given to those that would **not** respond to His Gospel message. On the Day of Judgment, everyone will be accountable to God for how they responded to and used the information that they had. Paul said, "So then each one of us will give an account of himself to God" (Romans 14:12). A half dozen other verses in the Bible say that we are judged according to our deeds, meaning the fruit which we bore with the knowledge we were granted. [For further information see the following: Job 34:11; Ps 62:12; Pr 24:12; Jer 17:10; Jer 32:19; Mt 16:27; 1Co 3:8; 2Co 5:10; Re 2:23; Rev 20:12; and Rev 22:12.] This is the meaning of the parable of the soils; we are accountable to what we have heard although only one of the soils produced any fruit. Three of them are what Jesus called the "broad road" (Matthew 7:13). Only the seed that fell on the good soil produced any fruit, and then the production was in different measures. Additionally, note that fruit bearing is **evidence** of salvation, not the cause of it (Ephesians 2:8-10).

Second, some have asked the question, what about the heathen in far off places that have never heard the Gospel, how will they be judged? [Hint: See Romans 1:19.] In this case, we need to set back, reconsider the question, and ask a different one. The question we should ask is what about us, what have we heard and what fruit have we born in response to the testimony of God's Word in the Bible?

Saint John wrote about the differences between the unfruitful hearers and those whom responded to the Gospel by producing good works for the Lord Jesus:

9 If we receive the testimony of men, the testimony of God is greater; for the testimony of God is this, that He has testified concerning His Son. 10 The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son. 11 And the testimony is this, that God has given us eternal life, and this life is in His Son. 12 He who has the Son has the life; he who does not have the Son of God does not have the life. 13 These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life. (1 John 5:9-13)

Even though we work alongside the other types of soil, as believers in Jesus Christ we can rest assured that God will accomplish the good works that He began within us (Philippians 1:6). Our good works flow out of our faith in Jesus Christ. Though some will produce more than others (as we saw in the parable), each believer **will** produce something precious in the eyes of the Lord. As we

saw in the first reading it's important to act upon the information that we have been provided before it's too late.

Reflection Questions

1. We read in the Gospel lesson the subject of fruit bearing of the four different types of soils. What would you understand "fruit" to represent? What are some worries or other distractions that make you unfruitful in your Christian life?

2. What are some fields in which you have the opportunity to sow seed?

3. Some have taken the challenge of fruit bearing by instead going about their lives as "soil testers" or "fruit inspectors." Based upon what you have learned today why is such a "ministry" ungodly?

Mass-Study-Notes-for-Sunday_07-12-2020Download

Sunday Mass Study Notes for Sunday, 07-14-2019

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Welcome back to the Sunday Mass notes. This week we begin with a reading from the book of Deuteronomy, which means "second law" or "copy of the law." A whole new generation had grown up since Moses first gave the law, so the new generation is given a review of the history of Israel since the Exodus and a modified and expanded review of the law. The second reading, from Paul's letter to the Colossians contains an essential explanation of who Jesus is. The final excerpt for this week is the recording of Jesus telling the very familiar story of the Good Samaritan. The story itself is amazing, but its application to the hearers (and today's readers) is most significant.

Introduction to the First Reading:

To understand literature of any kind, it is always important to consider the context of the passage under consideration. This is especially true of the Bible, since it is the inerrant Word of God, is given in a historical setting, and is intended to be relevant to the lives of the current and subsequent hearers or readers. Verse 10 of today's reading actually begins in the middle of a sentence, so we should look back several verses to see the context. Moses has promised (v. 9) that God would make His people prosperous both in the produce of their work and in their progeny. He will take delight in them . . . (now see today's reading).

First Reading:

> *Deuteronomy 30:10-14 NAS95 10 if you obey the LORD your God to keep His commandments and His statutes which are written in this book of the law, if you turn to the LORD your God with all your heart and soul. 11 For this commandment which I command you today is not too difficult for you, nor is it out of reach. 12 It is not in heaven, that you should say, 'Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?' 13 Nor is it beyond the sea, that you should say, 'Who will cross the sea for us to get it for us and make us hear it,*

> *that we may observe it?' 14 But the word is very near you, in your mouth and in your heart, that you may observe it.*

Two conditions are given for this promised blessing of God: "if you obey" and "if you turn to the Lord … with all your heart and soul." It has been suggested that "obedience" may be the key word in Deuteronomy, because "obey" and "obedient" are used at least ten times in some translations. Not only does God expect His people to obey His commands, but Moses says that God has made His command easy for them to grasp. Verse 14 suggests that when God's people obey, He enables them to understand His Word (His commands), because they are "near," "in your mouth and in your heart."

Many people are seeking God as if He were unreachable, so transcendent that human beings cannot find Him. Although sin will surely separate a person from God, He remains available to the true seeker. Isaiah wrote, "Seek the Lord while he may be found; call on him while he is near" (Isaiah 55:6). One of the strong lessons from Deuteronomy is that obedience is necessary in order to know God. Jesus Himself said, "Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them" (John 14.23).

Introduction to the Second Reading:

Colossians is one of the so-called "Prison Epistles," because the Apostle Paul wrote them to various churches in Asia Minor while he was jailed in Rome. His writings usually include a succinct but rich theological passage, explaining doctrine for the benefit of young believers and their leaders. Those deep teaching passages are most often followed by very practical instruction about Christian living. Today's reading is a primary statement of who Jesus is. One New Testament scholar notes, "In Colossians we have the most thorough presentation of Christology in the New Testament." The substance of the epistle may be summed up in a key verse (3:11), "Christ is all and in all."

Second Reading:

> *Colossians 1:15-20 NAS95 15 He is the image of the invisible God, the firstborn of all creation. 16 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. 17 He is before all things, and in Him all things hold together. 18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. 19 For it was the Father's good pleasure for all the fullness to dwell in Him, 20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.*

Paul concludes a very wonderful prayer for the Colossians with a reference to God's "beloved son, in whom we have redemption" (v. 14). Then, our reading for today begins, detailing who this "beloved son" is. First, "He is the image of the invisible God." We learn two very important ideas here. "Image" means an exact copy; in other words, there is no difference in essence between God and Jesus. Also, since God is invisible, He has made it possible for us to see Him in physical form through the incarnation of Jesus. John's Gospel is helpful here: "No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known (1:18).

The term "firstborn of all creation" has been confusing to many, thinking that Jesus was a created being, not having existed as God before creation. However, what Paul has in mind here are the rights and privileges of a firstborn son, especially the son of a monarch. The expression was used of David in Psalm 89:27, "I will make him the firstborn, the highest of the kings of the earth." So, the idea is of priority, not birth order.

Speaking of creation, Paul teaches that it is Jesus by whom everything has come into being: "All things have been created through Him." Not only that, they were created "for Him." He is supreme over creation. In fact, everything in the world is held together by Him. Jesus is the creator and upholder of the physical universe, and He is also the creator and head of the church, that body of believers who, by faith, have become a part of His body (a metaphor for the church) of which He is the head.

If we learn nothing else from this passage, it should be very clear to the reader that Jesus is to "have first place in everything." He created it all; He sustains it; He will bring it all to completion when God's gracious plan of redemption is fulfilled. And that plan is made possible because in God's "good pleasure" Jesus provided the means of reconciliation with God by the "blood of the cross."

Introduction to the Gospel Reading:

We sometimes read the story of the Good Samaritan, admiring his kindness and generosity in helping an unfortunate stranger who had been mugged (in today's parlance). To profit most from the story, we must recognize the circumstances that prompted Jesus to tell the story and understand both the the question that prompted the interchange and the answer. It's far more than an interesting tale. Its lessons may require some tough introspection and application.

Gospel Reading:

> *Luke 10:25-37 NAS95 25 And a lawyer stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?" 26 And He said to him, "What is written in the Law? How does it read to you?" 27 And he answered, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL*

> *YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF." 28 And He said to him, "You have answered correctly; DO THIS AND YOU WILL LIVE." 29 But wishing to justify himself, he said to Jesus, "And who is my neighbor?" 30 Jesus replied and said, "A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead. 31 And by chance a priest was going down on that road, and when he saw him, he passed by on the other side. 32 Likewise a Levite also, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, 34 and came to him and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn and took care of him. 35 On the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return I will repay you.' 36 Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?" 37 And he said, "The one who showed mercy toward him." Then Jesus said to him, "Go and do the same."*

A lawyer asks Jesus about eternal life. He asks, "What do I have to *do* to earn it?" Jesus reminds him of the basic law of God, which the lawyer acknowledges: to love God and your neighbor. When Jesus affirms his answer, He tells the inquirer to do it, to love God and his neighbor. "Who is my neighbor? the lawyer asks, and Jesus then relates the parable that has become so familiar to us today.

In the story there are four characters that are easily identified. The injured man is a traveler on a busy road between two cities. Three other travelers are noted: a priest who passes by the victim, perhaps because he thought he was dead and to touch a dead body would make the priest unclean until he went through certain required cleanings. The Levite was another religious person, who undoubtedly served in the temple or synagogue. Very likely, he also wanted to avoid the uncleanness associated with a possibly dead man. Finally, a stranger came along who was from Samaria. Most likely, the injured man was Jewish, perhaps identified by his clothing. Although Samaritans and Jews did not associate, this traveling Samaritan took pity on the victim and offered him assistance at some personal cost.

As someone has said, Jesus' parables are earthly stories with heavenly meanings. So, as we hear the story, we wonder what is the basic lesson to be learned. Who does each of the characters represent: the injured traveler, the priest, the Levite, and the Samaritan? Simply put, the first two represent people who, though religious, put feelings and convenience ahead of compassion and help. The Samaritan pictures the person who, though of a different religious and/or ethnic background, has compassion for someone in need and freely offers help. But the critical question is how do we identify the neighbor?

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In answer to the Jesus' question, the lawyer replies that the neighbor is "the one who showed mercy," the Samaritan. Most of us misread the story. We seem to think Jesus is telling us to identify the needy around us as the neighbors who need help? No, He is teaching that we who see someone in need are to be the neighbor who brings aid and compassion to the needy even when they are not "our kind," and may be different from us in many ways.

We should also observe that the lawyer's initial question assumes that he—or we—can *do* something to inherit eternal life. The action of the Good Samaritan is evidence of a heart that is right before God. The heart that has a genuine love for God and serves Him comes to Him by faith and serves by His grace.

Reflection Questions

1. In the parable of the Good Samaritan, the roles of the characters are easy to identify. In real life it is much harder to recognize the needs of the strangers and then to do something about it in a timely manner. In what ways do you see opportunities for you to be a compassionate neighbor to someone in need, even someone very different from you?
2. Whom among your neighbors and workplace could you consider as a "Samaritan" in that they are different from you in terms of beliefs and culture? What are some ways in which understanding this in advance may help you to accept help from others?

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Sunday Mass Study Notes for Sunday, 07-15-2018

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Welcome back to the Sunday Mass notes. This week we open with Amos 7: 12-15 as Amos, a simple farmer, is called by God to prophesy in Israel. Then we move to Ephesians 1:3-14 where Paul explains all the blessings that are available to those who are in Christ. Finally, we conclude with Mark 6: 7-13. Here Jesus sends out His disciples to minister and instructs them to trust God for their daily needs as they call people to repentance.

Introduction to the First Reading:

Imagine you are an ordinary farmer, minding your own business, tending your sheep and your crops. Suddenly God commands you to go to a neighboring land and pronounce judgment on its rebellious people. No one wants to be the bearer of bad news. Yet sometimes God called men to be prophets, foretelling God's plan and delivering God's words of warning and judgment. God's intention was never to simply punish people. His ultimate desire was to restore His wayward children back to Himself. Amos, however, was not a prophet, nor even the son of a prophet. He was simply a farmer trying to make a living in Judah during the time of the divided kingdom.

You may remember that the twelve tribes of Israel were divided into two kingdoms due to the sin of King Solomon. Ten tribes became the Northern Kingdom and were collectively called Israel. The remaining two tribes made up the Southern Kingdom and were known as Judah. In a strange twist, God called this farmer from Judah to go to Israel and prophesy against them.

At first, Amos pronounced God's judgment on Israel's enemies. No one objected to that. But then he began to recite the sins of Israel. Amos first reminded them of all God had done for them. He had released them from bondage in Egypt, defeated their enemies, given them land, and raised up prophets among them. Yet Israel rebelled. It wasn't that they had completely forgotten God. They still performed their religious rituals. But while claiming to belong to God, Israel oppressed the

righteous, deprived the poor of justice, worshipped idols, and commanded the prophets not to prophesy.

Religious ritual unaccompanied by love for God and concern for the oppressed does not impress God. He despised Israel's religious hypocrisy. When He used His plumb line (standard of holiness) to evaluate Israel, her crookedness was revealed. Amos warned them that God's judgment would surely come. Their king Jeroboam would die by the sword, and Israel would be taken captive by its enemy.

In the First Reading, Amaziah, a priest of Israel who should have been open to the message of the Lord, instead commanded Amos to cease prophesying and go home. Though Amos conceded he was a farmer and not a prophet, he knew God had called him to prophesy. He would prove faithful to that call despite opposition.

First Reading:

> *Amos 7:12-15 NAS95 12 Then Amaziah said to Amos, "Go, you seer, flee away to the land of Judah and there eat bread and there do your prophesying! 13 "But no longer prophesy at Bethel, for it is a sanctuary of the king and a royal residence." 14 Then Amos replied to Amaziah, "I am not a prophet, nor am I the son of a prophet; for I am a herdsman and a grower of sycamore figs. 15 "But the LORD took me from following the flock and the LORD said to me, 'Go prophesy to My people Israel.'"*

We are prophets in a sense, bringing God's message of salvation to those around us. This message is a mixture of bad news and good news. The wages of our sin is death, St. Paul tells us in Romans 6:23, and if we continue in our rebellion against God, we will surely die. That is very bad news. But the good news is in that same verse: "*…the gift of God is eternal life through Christ Jesus our Lord*." God has called each one of us to bear this news to the whole world. Will we be faithful to the call?

Introduction to the Second Reading:

Some time ago I enjoyed visiting Moody Bible Institute in Chicago when my daughter Emily was a student there. Because Moody is located near the center of one of the largest cities in America, the security on campus is tight, especially in the areas where students live and hang out. Students carry a pass card that allows them access to all the restricted areas. I was an outsider there, but as long as I was with Emily I could enjoy free access to all the college offered: I could visit the dorms, go to chapel, attend classes, eat in the cafeteria, and have coffee at Joe's Coffee Shop. Nothing was kept from me as long as I was with Emily. Without her, I would be on the outside separated from the rich experience Moody offers. I could claim no right to these blessings. But as long as I was with her, all the blessings that were hers were mine, too.

Abundant blessing and privilege exists in the spiritual realm, but in ourselves, we have no right to it. Without Christ, we are on the outside and without hope. In the Second Reading Paul tells the church in Ephesus that God's plan from the foundation of the world was to include them (and us) in these

great blessings.

As you read the Second Reading, notice the richness of these spiritual blessings which can be ours in abundance. Note the words *every, all, riches, lavished, fullness.* Observe the words that indicate how intentional God was to bless us—*He chose us, He predestined us, He purposed, according to the kind intention of His will.* And notice how many times the words *in Christ* are used for it is only through Christ that we have access to His abundant blessings.

Second Reading:

> *Ephesians 1:3-14 NAS95 3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love 5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, 6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. 7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace 8 which He lavished on us. In all wisdom and insight 9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him 10 with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth. In Him 11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, 12 to the end that we who were the first to hope in Christ would be to the praise of His glory. 13 In Him, you also, after listening to the message of truth, the gospel of your salvation–having also believed, you were sealed in Him with the Holy Spirit of promise, 14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.*

Can you fathom the blessings that are ours in Christ?

v. 5 adoption as sons – When we trust in Christ and His death on the cross for us, we become members of God's family with all the rights and privileges of adult sons.

v. 7 *redemption through His blood* – Redemption has the idea of buying someone from the slave market and setting them free. We were slaves to sin, but God paid the price for us by sending Jesus to die in our place. He has purchased us with His blood and set us free to serve Him.

v. 7 *the forgiveness of our trespasses* – We don't deserve forgiveness, but this is evidence of His abundant grace which He lavishes upon us.

v. 11 *an inheritance* – This is ours because in Christ we have been made a child of God. This inheritance, St. Peter explains in 1 Peter 1:4, "is imperishable and undefiled and will not fade away, reserved in heaven for you."

v. 13 *sealed with the Holy Spirit* –We are sealed in Christ by the Holy Spirit who comes to live in every believer. Our position in Christ is secure.

St. Paul explains the *pass card* that gives us access to God's abundant blessings:

"…after listening to the message of truth, the gospel of your salvation–having also believed, you were sealed in Him with the Holy Spirit of promise, 14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory." (Ephesians 1:13-14)

We hear the message of salvation, we believe it, and are saved and sealed in Christ by the Holy Spirit. Christ's standing before God is our standing, His inheritance is our inheritance, and His riches are our riches. God lavished them on us, because we are in Christ.

Introduction to the Gospel Reading:

In today's reading from Matthew, Jesus sent out the 12 disciples two by two as His representatives and under His authority. Their mission was a spiritual one. They would be taking the good news of Jesus to the lost. Naturally Satan and his demons would be opposing them at every turn, but Jesus gave his disciples power over these dark spiritual forces.

Gospel Reading:

> *Mark 6:7-13 NAS95 7 And He summoned the twelve and began to send them out in pairs, and gave them authority over the unclean spirits; 8 and He instructed them that they should take nothing for their journey, except a mere staff–no bread, no bag, no money in their belt– 9 but to wear sandals; and He added, "Do not put on two tunics." 10 And He said to them, "Wherever you enter a house, stay there until you leave town. 11 Any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet for a testimony against them." 12 They went out and preached that men should repent. 13 And they were casting out many demons and were anointing with oil many sick people and healing them.*

The disciples were to take nothing for their journey—no food, money, or extra clothing. Commentators have posed three reasons for what seems to us a strange command. First, extra possessions are an encumbrance. We have probably all experienced times when, instead of owning our possessions, they owned us. Our possessions require care and maintenance, consuming time and money and distracting us from more important matters of life. Are my possessions being used to serve God or are they distracting me from ministry? The disciples were to take nothing extra that could encumber them.

Second, the disciples were to go out in complete dependence on God's power and provision. One of the hallmarks of Jesus' life on earth was that He lived in complete dependence upon the Father (John 5:19, 5:30, 7:16). The disciples were to do likewise, depending on God for their daily provisions.

And third, Jesus established the principle that the minister of God is to be supported by the people to whom he ministers. It was appropriate for the disciples to enjoy the hospitality and provision of the ones who were receiving the blessings of their ministry.

If a city or household rejected the disciples and their message, the disciples were to shake the dust off the soles of their feet as they left. *Jews sometimes shook the dust off their clothing when returning from Gentile lands as a sign of contempt.** When the disciples did it, it was a sign of judgment. The disciples' message of salvation was often accompanied by miracles. Rejecting the message in the face of supernatural authentication indicated an intractable heart. Those who rejected the disciples were ultimately rejecting the One who sent them. And when people reject Jesus, they are rejecting the only provision for their sin. By shaking the dust off their feet, the disciples were communicating a warning: *We offered you what you needed for salvation, but you turned it down. The responsibility for your sins remains on your shoulders. Judgment is coming. We have nothing more to offer you.*

It is a moment none of us would want to face. And we don't have to if we repent and believe.

*https://www.biblegateway.com/resources/reformation-study-bible/Matt.10.14-Matt.10.15

Reflection Questions

1. Which of the blessings listed in Ephesians 1 are you most thankful for and why?

2. If God were to send you out to minister, which of your possessions would be most difficult to leave behind? What could you do this week to decrease your attachment to things and increase your dependence upon God?

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7-16-2017



Welcome back to the Sunday Mass notes. This week we open with the first reading from the Prophet Isaiah in which we will see a calling to respond to the Lord message before it's too late. Then we will move onto the second reading from Paul's Letter to the Romans and then close with an important Gospel lesson called the parable of the soils.

Introduction to the First Reading:

The first reading is from Isaiah 55. The chapter opens with an invitation for everyone, even Gentiles (Isaiah 55:5) to partake of the benefits earned by the Suffering Servant in chapter 53 whom we know was the Lord Jesus. Isaiah said, "Ho! Every one who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk Without money and without cost" (v. 1). Isaiah then went on to say some of the most often quoted verses from the Old Testament. In the verses immediately preceding today's reading, Isaiah explained God's invitation to salvation to everyone as well as an important insight into the nature of God.

6 Seek the LORD while He may be found; Call upon Him while He is near. 7 Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the LORD, And He will have compassion on him, And to our God, For He will abundantly pardon. 8 "For My thoughts are not your thoughts, Nor are your ways My ways," declares the LORD. 9 "For as the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts. (Isaiah 55:6-9)

The Prophet emphasized the need for a person in the Old Testament to see the Lord before it was

too late (v. 6), repent of their sin (v. 7a), trust in God's ability to forgive sin (v. 7), and recognize their insufficiency and sovereignty of the Lord (vv. 8-9). Now let us move onto the reading that begins at verse 10.

First Reading:

10 "For as the rain and the snow come down from heaven, And do not return there without watering the earth And making it bear and sprout, And furnishing seed to the sower and bread to the eater; 11 So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it. (Isaiah 55:10-11)

Isaiah said that in the same way that the seasons are regular and reliable (v. 10) so it is that God's Word is regular and reliable (v. 11). The rain and snow water the seeds and make them fruitful. Therefore, God's Word operates in the hearts of His people through the enlightenment of the Holy Spirit (1 Corinthians 2:10-13) in order to make them fruitful. Later in the Gospel lesson, the importance of this principle will become evident in Jesus' parable of the soils.

Introduction to the Second Reading:

Before we move onto the Gospel lesson and continue to learn the importance of listening to the Word of God and the operating upon what is says, we will move onto the second reading from Saint Paul's Letter to the Romans. In this section, Paul emphasized the fallen condition of God's creation in which both the creation itself and humanity are crying out for reversal of the curse brought on as a result of Adam's sin.

Second Reading:

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. 19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope 21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. 22 For we know that the whole creation groans and suffers the pains of childbirth together until now. 23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. (Romans 8:18-23)

Paul said that the "creation is groaning and [suffering]" (v.22) in labor pains along with our groaning while awaiting redemption (v. 23). The reward for our faithfulness in bearing fruit in our response to the Gospel message won't be evident until our bodies are redeemed when we die and go to be with the Lord (v. 23). Until then our spirits groan (v. 23) and so does the fallen creation (v. 22).

Have you ever noticed how the sound of wind whistling through the trees is a way in which the creation groans as it awaits redemption? I remember one particular evening when I was deer

hunting in the woods on my parents farm back when I was a teenager. As the sun was getting ready to set I crept along through the pine forest being careful to move upwind in order to surprise any deer that may be wandering about in the woods that windy evening. As I continued to move through the woods, I stopped for a long time and just listened to the eerie sound of the wind moving through the trees. Although I had heard the wind moving through the trees before for some reason that evening it took on a special significance. The sounds in the trees worked in an opposite way of a chord, they clashed in such a way as to leave a lasting impression upon me that evening. I was glad I was carrying a gun. "The whole creation groans and suffers the pains of childbirth together until now" (v.22).

Introduction to the Gospel Reading:

As we move onto the Gospel lesson, pause for a moment and imagine what it would have been like to sit at the feet of Jesus and not only hear his teaching but also have it privately explained to you. That is what happened in the Gospel lesson from Matthew 13 in Jesus' famous parable of the soils. The context is just after the Pharisees scolded Jesus' because his disciples had picked and eaten from standing grain on the Sabbath (Matthew 12:2). Jesus used this occasion to proclaim his Lordship, saying, "For the Son of Man is Lord of the Sabbath" (v. 8). He then went on to offend the Pharisees even more by healing a man with a withered hand, an action that caused them to "[conspire] against Him, as to how they might destroy Him" (v. 14).

The parable of the soils in the reading today from Saint Matthew is also found in a parallel account in chapter 8 of Luke. This parable is unique from many of the others because in both accounts Jesus went on to explain the meaning to his disciples privately away from the crowds.

Gospel Reading:

1 That day Jesus went out of the house and was sitting by the sea. 2 And large crowds gathered to Him, so He got into a boat and sat down, and the whole crowd was standing on the beach. 3 And He spoke many things to them in parables, saying, "Behold, the sower went out to sow; 4 and as he sowed, some seeds fell beside the road, and the birds came and ate them up. 5 Others fell on the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. 6 But when the sun had risen, they were scorched; and because they had no root, they withered away. 7 Others fell among the thorns, and the thorns came up and choked them out. 8 And others fell on the good soil and yielded a crop, some a hundredfold, some sixty, and some thirty. 9 He who has ears, let him hear." 10 And the disciples came and said to Him, "Why do You speak to them in parables?" 11 Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. 12 For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. 13 Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. 14 In their case the prophecy of Isaiah is being fulfilled, which says, 'YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; 15 FOR THE HEART OF

THIS PEOPLE HAS BECOME DULL, WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES, OTHERWISE THEY WOULD SEE WITH THEIR EYES, HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.' 16 But blessed are your eyes, because they see; and your ears, because they hear. 17 For truly I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it. 18 Hear then the parable of the sower. 19 When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road. 20 The one on whom seed was sown on the rocky places, this is the man who hears the word and immediately receives it with joy; 21 yet he has no firm root in himself, but is only temporary, and when affliction or persecution arises because of the word, immediately he falls away. 22 And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful. 23 And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty." (Matthew 13:1-23)

This parable focused upon the Gospel and the impact of it upon people's lives. Jesus explained the parable to His disciples and then told them how they were blessed because their eyes were open and their ears have heard (vv. 14, 16). They were blessed because they had heard things for which the prophets waited. Saint Peter said about them that they were, "seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow" (1Peter 1:11).

Some people may ask one of two questions. First, why did Jesus guard the truth by speaking in parables? Jesus answered this in verse 13, "Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand." Saint Peter shed additional light on this in his Epistle when he was teaching about the false teachers that he prophesied would come into the church and had been troubling the church:

For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them. It has happened to them according to the true proverb, 'A DOG RETURNS TO ITS OWN VOMIT," and, "A sow, after washing, returns to wallowing in the mire'" (2 Peter 2:21-22).

Peter said that that it "would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them" (v. 21). Jesus taught in parables as a means of grace by reducing the amount of light given to those that would **not** respond to His Gospel message. On the Day of Judgment, everyone will be accountable to God for how they responded to and used the information that they had. Paul said, "So then each one of us will give an account of himself to God" (Romans 14:12). A half dozen other verses in the Bible say that we are judged according to our deeds, meaning the fruit which we bore with the knowledge we were granted. [For further information see the following: Job 34:11; Ps 62:12; Pr 24:12; Jer 17:10;

Jer 32:19; Mt 16:27; 1Co 3:8; 2Co 5:10; Re 2:23; Rev 20:12; and Rev 22:12.] This is the meaning of the parable of the soils; we are accountable to what we have heard although only one of the soils produced any fruit. Three of them are what Jesus called the "broad road" (Matthew 7:13). Only the seed that fell on the good soil produced any fruit, and then the production was in different measures. Additionally, note that fruit bearing is **evidence** of salvation, not the cause of it (Ephesians 2:8-10).

Second, some have asked the question, What about the heathen in far off places that have never heard the Gospel, how will they be judged? [Hint: See Romans 1:19.] In this case, we need to set back, reconsider the question, and ask a different one. The question we should ask is what about us, what have we heard and what fruit have we born in response to the testimony of God's Word in the Bible?

Saint John wrote about the differences between the unfruitful hearers and those whom responded to the Gospel by producing good works for the Lord Jesus:

9 If we receive the testimony of men, the testimony of God is greater; for the testimony of God is this, that He has testified concerning His Son. 10 The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son. 11 And the testimony is this, that God has given us eternal life, and this life is in His Son. 12 He who has the Son has the life; he who does not have the Son of God does not have the life. 13 These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life. (1 John 5:9-13)

Even though we work alongside the other types of soil, as believers in Jesus Christ we can rest assured that God will accomplish the good works that He began within us (Philippians 1:6). Our good works flow out of our faith in Jesus Christ. Though some will produce more than others (as we saw in the parable), each believer **will** produce something precious in the eyes of the Lord. As we saw in the first reading it's important to act upon the information that we have been provided before it's too late.

Reflection Questions

1. We read in the Gospel lesson the subject of fruit bearing of the four different types of soils. What would you understand "fruit" to represent? What are some worries or other distractions that make you unfruitful in your Christian life?

2. What are some fields in which you have the opportunity to sow seed?

3. Some have untaken the challenge of going about their lives as "soil testers" or "fruit inspectors."

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Based upon what you have learned today why is such a "ministry" ungodly?

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