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

Sunday Mass Study Notes for Sunday 11-20-2016



Welcome back to the Sunday Mass notes. This week we learn about the appointment of godly King David. In the second reading, we learn about our position in Christ as believers. In the Gospel lesson, we see how faith in Christ leads us to eternal life the moment we believe, even if we have committed horrible crimes.

Introduction to the First Reading:

The first reading is from the Book of Second Samuel. At this time in Israel's history, the nation was divided. David had become King only over Hebron, while a large portion of the country was still holding allegiance to Saul's lineage of rulership through his son Ish-bosheth. Upon Ish-bosheth's death, the leaders realized that they were like sheep without a shepherd and finally gave David their allegiance to be king over them as well. This passage tells how David became king over all of Israel.

First Reading:

2 Samuel 5:1-3 NASB 1 Then all the tribes of Israel came to David at Hebron and said, "Behold, we are your bone and your flesh. 2 Previously, when Saul was king over us, you were the one who led Israel out and in. And the LORD said to you, 'You will shepherd My people Israel, and you will be a ruler over Israel.'" 3 So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before the LORD at Hebron; then they anointed David king over Israel.

The leaders of the tribes of Israel made a public declaration of allegiance to David as King. It might have been a little uncomfortable to admit defeat and finally give allegiance to the rightful king that God had anointed, but they finally did. They relayed several reasons for being willing to give David their allegiance: 1) He was one of them, they are brothers; 2) David had proven his trustworthiness; 3) David was God's appointed ruler. These leaders had to come to terms with their misplaced allegiance in order to give their full support to David as King. With this public declaration, Israel was now united under one ruler and the civil war that had devastated the people for many years could now end.

This is a significant passage in the redemptive story of God's people, Israel, for God had predicted that David's kingdom would have no end. This passage verifies that God's will was accomplished, even though it took many years and many trials for David to finally be anointed King over all of Israel.

This passage also points to a future King who would be of our bone and flesh (Heb. 2:17), who would show His trustworthiness through His sacrificial leadership (Rev. 19:11), and who would be the good shepherd of people who would surrender their lives to His rulership (John 10:11). Jesus came from the line of David and "He will reign forever and ever" (Rev. 11:15). Putting our faith in Jesus is a worthy endeavor as we see the evidence of His competent leadership.

May we be like the elders of the tribes of Israel in this passage. They could no longer hold onto their vanity; instead, we see them surrendering to the king. This sort of scenario gets replayed over and over again as those who are guilty of spiritual treason finally let go of their allegiance to a false king and unconditionally surrender their lives to the rightful king, Jesus.

Introduction to the Second Reading:

Let's take a look at what Saint Paul had to say to the Colossians in the second reading today.

Second Reading:

12 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. 13 For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, 14 in whom we have redemption, the forgiveness of sins. 15 And He is the image of the invisible God, the first-born 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 by Him and for Him. 17 And 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 first-born from the dead; so that He Himself might 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. Colossians 1:12-20

Paul provided some deep truths about the nature of our relationship to God as believers in Jesus Christ. These truths are so profound that it's hard to comprehend all that Paul said in this short section. He said that "we have been delivered from the devil's kingdom" (v.13), which is Satan's empire (Matthew 4:9) into which we became citizens when were born. However, after we were born from above (John 3:3) through faith in Jesus (Ephesians 2:8-9) God forgave our sins and transferred us into His holy kingdom (Col 1:14). God created everything for His own purposes (v. 16) and He is the Head of the Church, the preeminent One (v.18, also John 3:16 "the only begotten Son"). It was through Jesus' death on the cross as the sin bearer that He made peace with us through His precious blood that was poured out for us (v.20). The peace that Jesus earned for us extends not only to the earth but to the entire universe including heaven (v. 20).

These truths about our new life in Christ are so deep that it reminds me of the words of the Christian hymn "How Great Though Art" of which verse three reads as follows.

And when I think that God, His Son not sparing,

Sent Him to die, I scarce can take it in;

That on the Cross, my burden gladly bearing,

He bled and died to take away my sin.

Jesus bore *our* burdens on the cross. He did it gladly knowing that through His finished work there He would take away our sin and disarm the powers of darkness (Col 2:15). With these truths in mind let us move into the Gospel lesson.

Introduction to the Gospel Reading:

In the Gospel this week in Luke Chapter 23, we jump forward to the Good Doctor's account of the crucifixion of Jesus. This is a sudden turn of events since last week in Chapter 21 Jesus gave a prediction of the destruction of the temple and looked forward to the time of His **second** coming. Read the lesson for today and pay particular attention to the insights that you picked up from Isaiah 53.

Gospel Reading:

32 And two others also, who were criminals, were being led away to be put to death with Him. 33 And when they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left. 34 But Jesus was saying, "Father, forgive them; for they do not know what they are doing." And they cast lots, dividing up His garments among themselves. 35 And the people stood by, looking on. And even the rulers were sneering at Him, saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen One." 36 And the soldiers also mocked Him, coming up to Him, offering Him sour wine, 37 and saying, "If You are the King of the Jews, save Yourself!" 38 Now there was also an inscription above Him, "THIS IS THE KING OF THE JEWS." 39

And one of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!" 40 But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation? 41 And we indeed justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong." 42 And he was saying, "Jesus, remember me when You come in Your kingdom!" 43 And He said to him, "Truly I say to you, today you shall be with Me in Paradise." Luke 23:32-43

It played out exactly as Isaiah said it would. Jesus had his possessions divided (v.34), was crucified with others (v.32), and proclaimed to be a King (v.38). Yet even at the hour of His death Jesus showed compassion for others. First, Jesus prayed to God the Father to forgive the people that were bringing about his crucifixion. He said, "Father, forgive them; for they do not know what they are doing" (v.34a).

Second, when one of the criminals on the cross expressed repentance and faith in Him (v.42) Jesus told him, "today you shall be with Me in Paradise." Isn't it amazing that this criminal's simple faith resulted in Jesus' promise of eternal life with Him in heaven in spite of the fact that he wasn't baptized and had never gone to church or synagogue?

What is the relevance and importance of Luke's teaching for us in our lives today? First, we can be reassured that like the repentant thief on the cross since we too have repented of our sin and trusted in Jesus' finished work on the cross that we will be and are saved. Second, we can trust that we won't receive what we deserve for our deeds but will instead receive rich blessings from God purely as a result of His grace and not as a result of anything that we have done to earn it (Ephesians 2:8-9). Since Jesus already entered His Kingdom these blessings will come to us in both the present time and also in the future when we meet Jesus face to face. "And when I think that God, His Son not sparing,

Sent Him to die, I scarce can take it in. How great Thou art!"

Reflection Questions

1. Reflect upon Jesus' words to the repentant thief on the cross. "Truly I say to you, today you shall be with Me in Paradise" (Luke 23:42).

A. In what ways is it hard for you to accept that someone who was never baptized, never attended church, or never participated in any sort of religious activities was granted eternal life with Jesus?

B. How long of a time period did Jesus promise would elapse between the present earthly time when the criminal was hanging on the cross and when he would be in paradise with Jesus?

2. Read this verse again from the second reading. "*13 For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, 14 in whom we have redemption, the forgiveness of sins.*" Taking both this verses and what we learned about salvation in the Gospel lesson, is Jesus making us a promise that we too will inherit eternal life the very day that we die?

3. In the second reading we read from the second chapter of Colossians in which were some very important truths concerning our position in Christ. This continues the theme Paul began in the opening chapter. In that previous chapter were more truths that are important concerning our position in Christ. Read and reflect upon Paul's Letter the Colossians, Chapter 1 verses 13-14:

"For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins."

What are the some practical implications of what these verses mean in your life as a believer in Jesus? Answer this question in light of the following contexts:

– When I am feeling afraid

– When I am feeling that evil people are encompassing me

– When I feel that I need to try harder to be a better person and not miss Mass

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For a listing of readings for the Roman Catholic Mass visit: http://www.usccb.org/bible/readings

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/__Scripture quotations taken from the NASB

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Sunday Mass Study Notes for Sunday, 9-11-2016

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Welcome back to the Sunday Mass notes for **9-11-2016**. This week in the first two readings we find some very important insights into the nature of God. This then helps us to come to a proper understanding of the Gospel lesson.

Last week we looked at the Gospel of Luke and I gave some insights into what it meant to carry our cross for Jesus. I mentioned that God says, "For my yoke is easy and my burden is light" (Matthew 11:30). One aspect of what Jesus meant when he said in this context to "keep his commandments" is related to the First Commandment. This can be found Exodus 20 which says, "You shall have no other gods before Me. You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them . . ." (Exodus 20:3-5a). God through his great love and foreknowledge cautions us regarding the risks in even creating an image of a spiritual nature because this could lead us to attribute special powers to that purely physical object. This is exactly what we will see in the first reading when during the time that Moses was up on the mountain receiving the Law from God the people built a golden calf idol to worship.

Introduction to the First Reading:

This reading is from Exodus and the context is during that 40 days that Moses spent on the mountain when God was giving him the Law. Since Moses was gone for such a long time the people returned to their former pagan worship practices that they had learned during their last four centuries in Egypt.

First Reading:

Exodus 32:7-14 NAS95 7 Then the LORD spoke to Moses, "Go down at once, for your people, whom

you brought up from the land of Egypt, have corrupted themselves. 8 They have quickly turned aside from the way which I commanded them. They have made for themselves a molten calf, and have worshiped it and have sacrificed to it and said, 'This is your god, O Israel, who brought you up from the land of Egypt!'" 9 The LORD said to Moses, "I have seen this people, and behold, they are an obstinate people. 10 Now then let Me alone, that My anger may burn against them and that I may destroy them; and I will make of you a great nation." 11 Then Moses entreated the LORD his God, and said, "O LORD, why does Your anger burn against Your people whom You have brought out from the land of Egypt with great power and with a mighty hand? 12 Why should the Egyptians speak, saying, 'With evil intent He brought them out to kill them in the mountains and to destroy them from the face of the earth'? Turn from Your burning anger and change Your mind about doing harm to Your people. 13 Remember Abraham, Isaac, and Israel, Your servants to whom You swore by Yourself, and said to them, 'I will multiply your descendants as the stars of the heavens, and all this land of which I have spoken I will give to your descendants, and they shall inherit it forever.'" 14 So the LORD changed His mind about the harm which He said He would do to His people.

In the introduction we mentioned how the First Commandment comes into view with the people building a molten calf and worshiping it. From my study of archeology, it is very possible that this was what was known as a "pedestal god" which featured a platform on the top of the icon onto which the god supposedly alighted. Giving them the benefit of a doubt along this line of thinking it's at least possible that their motives were to worship the true God Yahweh. However, we learn from the reading that God knew otherwise for He said the people have "quickly turned aside from the way which I commanded them" (v. 8). Regardless of the people's motives their actions were a clear violation of the Commandment previously given to them. God's response was to ask Moses to move away so that "My anger may burn against them and that I may destroy them" (v. 10). But Moses pleaded with the Lord on the basis of His special covenantal relationship with them and He relented. The people were those "whom You have brought out from the land of Egypt" and the descendants of Abraham, Isaac, and Jacob to whom God "swore by [Him]self [saying], "I will multiply your descendants as the stars of the heavens, and all this land of which I have spoken I will give to your descendants, and they shall inherit it forever" (vv. 11b, 13).

Moses' plea for mercy, brought about because of the people's violation of the First Commandment, gives us some insight into the nature of God. Moses reminded God of what he did for the Hebrews by bringing them out of Egypt. He asked God to remember his faithful servants Abraham, Isaac, and Jacob, then recounted God's promise to make them a people as "numerous as the starts in the sky" and to give them the Promised Land. God's dialogue with Moses showed that the Father is longsuffering (patient), forgiving of sin, and will never forget his promises (mark this for later in the study). God cannot act against His nature.

The purpose of Moses' reminder wasn't of course for God, but for us! Moses' insights about the nature of God help us to understand our Father God and this understanding guides us in interpreting the rest of the Scripture. The Apostle Paul said in 1 Thessalonians 1:9-10 regarding the church there, "and how you turned to God from idols to serve the living and true God and to wait for his Son

from heaven, whom he raised from the dead, Jesus who delivers us from the **wrath** to come " (emphasis added). God forgives our sin and placates His wrath only through what Jesus did for us in dying for our trespasses. Our sins are many and include our worship of *contemporary* idols like money, sports, and etc. Perhaps we don't fall down before a golden calf but we do fall down when circumstances arise in our finances or our health.

Introduction to the Second Reading:

The second reading is from Paul's First Letter to Timothy. The context is just after Paul's mention of the dangerous teaching of the false teachers who had made inroads in the church. Paul said, "As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith" (1 Timothy 1:3-4).

Second Reading:

1 Timothy 1:12-17 NAS95 12 I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, 13 even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief; 14 and the grace of our Lord was more than abundant, with the faith and love which are found in Christ Jesus. 15 It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all. 16 Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life. 17 Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

Saint Paul said in the reading, "Christ Jesus came into the world to save sinners. Of these I was the foremost. But for that reason I was mercifully treated" (emphasis added). Then, "so that in me, as the foremost [of sinners], Christ Jesus might display all his patience as an example for those who would come to believe in Him for everlasting life" (emphasis added). We can see in the reading wo insights into the nature of God. God is merciful. God saves sinners, even the worst of them – as Paul expressed about himself. Why did Paul think that he was the worst of sinners? This was because he persecuted believers in the church to the point of death until his conversion. He understood God's mercy. Finally, God is patient. He goes to great lengths to deliver people from the consequences of their sin.

In the Gospel reading we will see these attributes of God beautifully illustrated, with His patience and mercy displayed through three parables.

Introduction to the Gospel Reading:

The Gospel for today consists of three parables, the parable of the lost sheep, the lost coin, and the lost son (prodigal son). Our emphasis today will be on the last one although one can easily see that

the three parables share a common theme. Remember that all three parables in this section were addressed to the Pharisees, the group that we saw this past two Sundays. The Pharisees were a group of Jews that held to a strict interpretation of the Law of Moses. They were legalistic, false teachers who more concerned with outside appearances than with having a heart for pleasing God through faith. They loved money more than they love people (Luke 16:4).

Gospel Reading:

Luke 15:1-32 NAS95 1 Now all the tax collectors and the sinners were coming near Him to listen to Him. 2 Both the Pharisees and the scribes began to grumble, saying, "This man receives sinners and eats with them." 3 So He told them this parable, saying, 4 "What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture and go after the one which is lost until he finds it? 5 When he has found it, he lays it on his shoulders, rejoicing. 6 And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' 7 I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance. 8 Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it? 9 When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost!' 10 In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents." 11 And He said, "A man had two sons. 12 The younger of them said to his father, 'Father, give me the share of the estate that falls to me.' So he divided his wealth between them. 13 And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living. 14 Now when he had spent everything, a severe famine occurred in that country, and he began to be impoverished. 15 So he went and hired himself out to one of the citizens of that country, and he sent him into his fields to feed swine. 16 And he would have gladly filled his stomach with the pods that the swine were eating, and no one was giving anything to him. 17 But when he came to his senses, he said, 'How many of my father's hired men have more than enough bread, but I am dying here with hunger! 18 'I will get up and go to my father, and will say to him, 'Father, I have sinned against heaven, and in your sight; 19 I am no longer worthy to be called your son; make me as one of your hired men.' 20 So he got up and came to his father. But while he was still a long way off, his father saw him and felt compassion for him, and ran and embraced him and kissed him. 21 And the son said to him, 'Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.' 22 But the father said to his slaves, 'Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet; 23 and bring the fattened calf, kill it, and let us eat and celebrate; 24 for this son of mine was dead and has come to life again; he was lost and has been found.' And they began to celebrate. 25 Now his older son was in the field, and when he came and approached the house, he heard music and dancing. 26 And he summoned one of the servants and began inquiring what these things could be. 27 And he said to him, 'Your brother has come, and your father has killed the fattened calf because he has received him back safe and sound.' 28 But he became angry and was not willing to go in; and his father came out and began pleading with him. 29 But he answered and said to his father, 'Look! For so many years I have been serving

you and I have never neglected a command of yours; and yet you have never given me a young goat, so that I might celebrate with my friends; 30 but when this son of yours came, who has devoured your wealth with prostitutes, you killed the fattened calf for him.' 31 And he said to him, 'Son, you have always been with me, and all that is mine is yours. 32 'But we had to celebrate and rejoice, for this brother of yours was dead and has begun to live, and was lost and has been found.'"

The first two parables concern the celebration that occurs when something that is lost is found. The meaning of these parables is the same and is revealed in verse 7. "[T]here will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance." Human souls are of tremendous value and all are born into a lost state of sinfulness at birth (Romans 3:23). It is only when souls are "found" by being "born from above" (John 3:3) that they are then transferred into the kingdom of God. Paul said about this, "For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins" (Colossians 1:13-14).

The third parable of the prodigal son begins with the younger son approaching his father and asking for his inheritance while his father was still alive. Though he was the younger son he could still could plan on receiving some inheritance but not as much as the firstborn son, and then only *after* his father died. So we could say that in some way when he asked his father for his inheritance he was wishing that he was already dead. The fact that his father went ahead and gave him the reward shows the father's great generosity. Then his father let his son go off and "find himself" through wild living in a strange nation, evidently not a Jewish nation because they raised pigs. The father's act of letting his son go shows that the father also allows freedom to his son. Soon enough the son had squandered all of his money and became a slave by "hiring himself out." In today's terms we would call this an indentured servant, but the New Testament would use the term "slave." After squandering his money as a slave to sin the prodigal son became a slave on a hog farm. Even the touching of a hog would have been forbidden back in his home city under Jewish Law. Then the son reached a turning point, something that is known by the theological term "repentance." Since he was already a slave and wasn't being treated even with the basic necessity of food he figured that he would return to his father and become a slave for him so that at least he would have enough to eat. Also he knew the character of his father and that he could trust him as he worked there in contrast to the swine farm owner who didn't even provide him with any food. So the son began his return to his father and this opened the next chapter of the story.

When the son returned his father saw him in the distance and embraced him. But the son evidently had been rehearsing what he was going to say and quickly offered his heartfelt confession. Certainly the father heard this but went on with the festivities of welcoming home his lost son. Just like in the other parable the lost sheep was found, the lost coin was located and this was cause for celebration! In the midst of the festivities a wrinkle developed when the older son heard the commotion. This elder one expressed deep resentment for his younger brother, and told his father that he had always done the right thing. It seemed unfair to him that his brother should receive a party for returning after blowing his inheritance while he had diligently sacrificed all of these years. The father's reply sheds light on the depth of God's love, mercy, and patience. "My son, you are

here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found."

The key players in the parable are obvious only to a person whose heart has been enlightened to the truths of God. The father is God the Father. Earlier in the study we found that the Father is longsuffering (patient), forgiving of sin, and will never forget his promises (to care for his family). The older son represents the Pharisees. The Pharisee like son didn't trust God's heart and instead saw God as miserly and not generous. The older son missed out on relationship with God yet he was living under the umbrella of His provision. This eldest son believed he was righteous through his good works and sacrifice. As a result of all of his false beliefs he built a heart of resentment and entitlement against his father as well as his younger brother. The youngest son represents a believer in Jesus Christ who trusts in the provision of his Father. He, like all true believers before and after him, express a heart of brokenness, desperation for God and humility.

The big idea in this parable is God is a lavishly forgiving God who goes to great lengths to save people. God gives people freedom to make mistakes but continues to reach out with his grace ready to bring repentant people back to his kingdom. In contrast the Pharisees have self-righteousness at the root of their beliefs. This leads to legalism in which they focus upon the letter of the law but not on the spirit of the law, thus missing relationship with the father. Legalism looks at outward standards of behavior without addressing the heart's motivation. Jesus warns that we can have all of the right religious terminology without the right heart attitude towards him when he said in Matthew 7:21, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven."

Which son are you more like? Where have you placed your faith? Have you stopped depending upon your own righteousness and confessed your need to the Father of His mercy? Or do you identify with the older brother, the Pharisee, who always did everything "right" in this life and yet distanced himself from needing the mercy of the Father? Saint John said in 1 John 5:13, "I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life." If you are in the former category praise God for what He has done for you. If you are not sure then reach out to God for He is a longsuffering God, patient, wishes that none would perish but all would come to the knowledge of the truth. "For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— not by works, so that no one can boast (Ephesians 2:8-9).

Bottom Line: Questions for Reflection

1. This week's readings from the Bible highlighted God's heart of mercy, patience and forgiveness. How have you experienced these attributes in your own relationship with God?

2. Do you have a prodigal son in your family or know of one among your friends or relatives? Is their story one of redemption or are they still working as a slave for a pig farmer as in the Gospel lesson today? What can you learn from this prodigal person?

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Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass, visit this web site:

http://www.usccb.org/bible/readings/091116.cfm

Twenty-fourth Sunday in Ordinary Time

Lectionary: 132

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

Keywords:

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Sunday Mass Study Notes for Sunday, 9-04-2016

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Welcome back to the Sunday Mass notes for **9-4-2016**. This week we learn about forgiveness from Paul's Letter to Philemon. Then we study Jesus' teaching on the cost of being His disciple. Have you ever acted like an idiot? We are going to talk about that today in the context of forgiveness.

The first reading is from the Apocrypha. This body of work provides some important historical insights into the 400-year silent period just prior to the birth of Jesus. We encourage our readers to become familiar with the cultural and historical context leading up to the publishing of the New Testament.

Introduction to the Second Reading:

The Book of Philemon is a story about a servant named Onesimus who having stolen from his master Philemon met up with Paul during his imprisonment in Rome. Upon meeting with Paul, Onesimus' heart was changed by God and he repented of his former sins. The Book opens with Paul's address to Onesimus who was obviously a fellow believer and church leader and whom he called "our beloved brother and fellow worker" (Philemon 1). Today's reading is a portion of Paul's appeal to Philemon to forgive and accept Onesimus back.

Second Reading:

Note: Includes verses 11-12 that were omitted from the reading.

Philemon 1:9-17 NAS95 9 yet for love's sake I rather appeal to you –since I am such a person as Paul, the aged, and now also a prisoner of Christ Jesus– 10 I appeal to you for my child Onesimus, whom I have begotten in my imprisonment, 11 who formerly was useless to you, but now is useful both to you and to me. 12 I have sent him back to you in person, that is, sending my very heart, 13

whom I wished to keep with me, so that on your behalf he might minister to me in my imprisonment for the gospel; 14 but without your consent I did not want to do anything, so that your goodness would not be, in effect, by compulsion but of your own free will. 15 For perhaps he was for this reason separated from you for a while, that you would have him back forever, 16 no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord. 17 If then you regard me a partner, accept him as you would me.

Paul made a heartfelt appeal to Philemon to receive Onesimus back not as a slave but as a "beloved brother" (v. 16) for the sake of love (v. 9). Paul told of how useful Onesimus' ministry had been to him in prison and appealed to Philemon to accept his former servant back because during the time Onesimus had been gone he had become a brother in the Lord. Paul asked Philemon to do so willingly if he "regard[ed] [him] as a partner" and to "accept him as you would me" (v. 17). We know that as a function of Paul's leadership position in the church he could have commanded Philemon to forgive his servant, but rather he asked him to do so without compulsion. We also know from looking past today's reading that Paul promised to pay back anything that Onesimus owed (Philemon 18-19).

Each week in mass when the Lord's prayer is recited you say these very important words from the Lord Jesus' model prayer in Matthew 6:12, "And forgive us our debts, as we also have forgiven our debtors." With this in mind, the big idea in the reading is God's calling to forgive people of their trespasses against them, and especially their Christian brothers and sisters because of their positions relative to the Lord. Paul's appeal to Philemon provided an excellent illustration of forgiveness in action. Although he appealed to Philemon on the basis of grace (unmerited favor), he also recognized the physical debts incurred by Onesimus and offered to pay for these expenses. Sin has consequences, and although they can be forgiven there still may be consequences that have to be taken care of.

I remember one after when I was visiting a friend in Florida to escape the cold up north I took advantage of a windy day to load up my windsurfing equipment in my friend's very large van to go sailing on the ocean. After we pulled into a parking spot next to a nice retired couple parked there in a nice but older four door sedan. As I began to open the door the wind was much stronger than I anticipated and as it was coming from directly behind the van the door became a giant sail which then propelled itself into this nice couple's very clean looking car. As I got out to survey the damage by friend called me something like an idiot and I got control of the door and spoke to the man about the damage. The door from our van had placed a small dent in his door. I told him how sorry I was and explained after a short while to please give me his name and address so I could pay for the repairs. I also left him with my name and address and tried not to let this occasion ruin both of our days. He was very gracious and although he did give me his address seemed quite pleasant about the whole thing. The moment I got home I sat down and wrote an apology to him and asked him to send me the repair bill. Some weeks later I got a nice note back from him thanking me and saying that he did not want me to cover any of the repair costs. I was deeply moved by his compassion and have always remembered what happened and how gracious he was to me even though I acted as my friend said, "as an idiot."!

As I have reflected upon the parking lot incident over the years, it has caused me to be more compassionate with other people's mistakes. Jesus said, "forgive, and you will be forgiven" (Luke 6:37e), foreshadowing the ultimate forgiveness that would come through His offering of Himself on the cross for the forgiveness of our sins. The is one of the main "take aways" that we can walk away with from Paul's message. The more we grow as Christians the more that we learn to forgive others in the same way that our Father in heaven as forgiven us.

Introduction to the Gospel Reading:

This week we continue in the Gospel of Luke and come to some more difficult passages. Often times we may assume that Jesus' teaching are good moral messages. But again this week we move into teachings by God which demand a response in how we live out our daily lives. The title above this section in my Bible is "The Cost of Discipleship."

Gospel Reading:

Luke 14:25-33 NAS95 25 Now large crowds were going along with Him; and He turned and said to them, 26 "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. 27 Whoever does not carry his own cross and come after Me cannot be My disciple. 28 For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it? 29 Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, 30 saying, 'This man began to build and was not able to finish.' 31 Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand? 32 Or else, while the other is still far away, he sends a delegation and asks for terms of peace. 33 So then, none of you can be My disciple who does not give up all his own possessions."

It's obvious from examining the whole of Scripture that we should not literally hate our father, mother, wife, children, brothers, sisters, and even ourselves as this says if taken literally. What Jesus means is that we are called to love him above everyone else, even ourselves. Love plays out through our thoughts and also our actions. Our love for Jesus plays out in a myriad of ways through our daily making of decisions grounded in scriptural principles. The most basic of all scriptural principles which God calls us to keep are the Ten Commandments, even the hard ones from that short list. We can find the entire list of commandments in Exodus chapter 20 in the Old Testament. Turn there yourself and read them as a refresher. Verses 3-5 read, "You shall have no other gods before me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the Lord God am a jealous God." How many times are we tempted to rely upon some physical representation of God to help us feel His presence? But we are commanded not to even make such an object. God in His wisdom knows that we are weak and to create such a thing would quickly become a stumbling stone to us. How far any of us can push this commandment is unknown at least until we begin to go past a point of no return. Yes, we reflect

upon the cross in our churches, but we don't worship the cross.

In the next section of Jesus' teaching he brings up the concept of carrying our own cross. The Scripture is clear in Matthew 11:30 that "My yoke is easy and my burden is light." Jesus said outright that the burden of being a disciple wasn't a heavy one, so is he contradicting Himself? Clearly not. What Jesus is saying is explained in the subsequent section where He tells of the wisdom of a builder to make a plan before he builds a tower and a king planning a battle. Jesus disciples didn't understand that he would be crucified on a cross, even if He had already told them about this prophesy. When we read this section and hear the word "cross" our mind jumps to Jesus on dying on the cross. But in context Jesus was referring to what the disciples would have understood about the cross. They would have understood that the cross beam was something which was carried on the way to a person's own execution. The cost of the cross for that person was their own death, and Jesus was foreshadowing the fact that for many of His disciples the cost of their cross would be their lives. This remains true in many parts of the world, and especially in the Middle East. In light of the recent unrest in Syria and Egypt many Christians are proving Jesus' prophesy to be true. It's likely that for most of us we won't have to give our lives for our faith in Jesus. Carrying the cross for Jesus in our lives is a bit more complicated as to what God calls us to do for Him through our daily thoughts and actions.

Here is the bottom line, what Jesus is saying is this. **Consider the cost of being a disciple in various circumstances in advance of them happening so that when these conditions do arise you will be ready with a well-reasoned response especially in terms when you will have to answer in an instant.** You may wonder how it could be possible to consider every possible circumstance that might happen. It's not, and the Scripture says in 1 Timothy 3:15, "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have." The message again is to be prepared in advance so when it happens we are ready. Consider the most common situations that **could** arise. In today's age that means confronting the issue of homosexuality, same sex marriage, gay rights, single moms, and divorce – such issues as we should expect to find around us on a given day.

I was managing a computer consulting company and one of my clients was a multi-national telephone company. The manager of a certain department with whom we did about a half a million dollars of business a year came to me and asked if I would make a donation to a certain charity called the Triangle Foundation. This organization is an advocate for the gay, lesbian and transgender community. He never implied that by not making this donation our business relationship would be harmed, but there was of course a strong chance that this would happen. What did I do? I searched the Bible and found that it treated homosexuality as a sin, but not necessarily as any greater sin than the other ones listed including drunkenness, lust, and pride. I liked this particular customer and he had always been fair with me, but making a donation to a group which advocated a certain sin greatly troubled me. In a sense I could have been asked to send a donation to a group which supported rights for men who chose to view pornography. I prayed about the situation for a long time and after much discussion with one of the other managers decided that we would not make the donation. I decided to tell our customer that we were choosing not to make the donation but did not

give a reason for our decision. To his credit the customer did not push the point and dropped the whole matter. A few months later the employee left the company and that was the end of the matter. Was this some sort of test that God allowed for me?

As Christians, there will undoubtedly be times during which God will require us to count the cost. Sometimes it may be obvious to us, like if confronted by an Islamic terrorist asking us to deny the Lord Jesus. At other times it may be less obvious, like paying the repair costs to a car you hit because the wind caught your door even though it wasn't explicitly your fault. Perhaps you will run into an ethical situation at work. To use an illustration from one of our readers (we are praying for you sir), maybe you would receive inside information about the price of your competitors bid before you making your own. Or, using an illustration from my world of pay per click advertising, using a competitors trademarked name in your online ad in order to draw them away from that competitive product to your own.

Jesus said in the Beatitudes, "Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man. Be glad in that day and leap for joy, for behold, your reward is great in heaven. For in the same way their fathers used to treat the prophets" (Luke 6:22-23). Jesus went before us as the extreme example of divine forgiveness. Jesus not only sinned those who sinned against Him but also bore the penalty for our sins. Through His example, we can persevere in our Christian lives to forgive those who sin against us.

Bottom Line: Questions for Reflection

1. Can you think of a time when you graciously and boldly forgave an "idiot" in your life? In what ways does knowing how God forgave you of your sins (past, present, and future) help you to forgive others?

2. When was a time that you encountered a situation in which you had to count the cost of being a Christian? How does what you learned from Jesus today help to inform you about your past choice? In light of what you learned, what would you have done differently?

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass, visit this web site:

http://www.usccb.org/bible/readings/090416.cfm

Twenty-third Sunday in Ordinary Time

Lectionary: 129

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

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

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Sunday Mass Study Notes for Sunday, 6-12-2016



Welcome back to the Sunday Mass notes for **6-12-2016**. This week we will read about the confrontation and consequences that King David experienced after his sin of adultery with Bathsheba, killing Bathsheba's husband, Uriah, and then taking Bathsheba as his own wife. The second reading is from the letter to the Galatians, which reminds us that faith in Christ is what saves us, not works. The Gospel reading illustrates this truth by recounting the story of the unrighteous woman who showed great love for Jesus, for she had been forgiven much. All three readings weave together the redemptive story line of the gravity of sin, the inability of humans to fix themselves, and the beauty of the Gospel, which is embodied in Christ's righteousness that has been given for our salvation.

Introduction to the First Reading:

King David, the second king of Israel, is famous for a few things. One of his most shining moments was his miraculous defeat of the giant, Goliath (1 Samuel 17). One of his darkest moments was his adultery with Bathsheba, the wife of Uriah (2 Samuel 11). To cover up her pregnancy, David brought Uriah home from battle, so that her pregnancy would look legitimate. However, because Uriah was an honorable man, he would not sleep with his wife while his men were still on the battlefield making sacrifices for the nation of Israel. Instead of confessing his sin, David dug himself in deeper, and instructed the army leader to put Uriah in the fiercest part of the battle and to pull back on him, so that Uriah would be killed in battle. The once shepherd boy, turned King, had hit one of the lowest points of his life. Instead of coming clean, turning to God, and confessing, King David continued to try to deal with his sin on his own terms. This all came to a climax when the prophet Nathan came to tell the king a story as a way to help David come to terms with his sin (2 Samuel 12:1-6). The story was about a man who was extremely wealthy, who had livestock in abundance. One day a traveler came to him, and instead of killing one of his many animals for the meal, the wealthy man took the one and only ewe lamb of his neighbor to make this man's meal. David's response to this story was one of complete outrage and disgust for the insensitivity and injustice of the wealthy man. In fact, David said "this man" should be put to death. Little did he know that "this man" was him!

First Reading:

Note: This includes verses 11-12 that were omitted from the reading.

2 Samuel 12:7-13 NAS95 7 Nathan then said to David, "You are the man! Thus says the LORD God of Israel, 'It is I who anointed you king over Israel and it is I who delivered you from the hand of Saul. 8 'I also gave you your master's house and your master's wives into your care, and I gave you the house of Israel and Judah; and if that had been too little, I would have added to you many more things like these! 9 'Why have you despised the word of the LORD by doing evil in His sight? You have struck down Uriah the Hittite with the sword, have taken his wife to be your wife, and have killed him with the sword of the sons of Ammon. 10 'Now therefore, the sword shall never depart from your house, because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.' 11 "Thus says the LORD, 'Behold, I will raise up evil against you from your own household; I will even take your wives before your eyes and give them to your companion, and he will lie with your wives in broad daylight. 12 'Indeed you did it secretly, but I will do this thing before all Israel, and under the sun.'" 13 Then David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has taken away your sin; you shall not die.

It can be difficult for us to read passages like this, which recount God's just consequences for sin. But it is necessary to be exposed to the gravity and weight of sin or else we will try to brush it off, marginalizing its destructive effects. Our key character, David, tried to do this, but it didn't work. We have Psalm 32 that recounts David's internal suffering over his sin which had a crushing effect on him. He states, "When I kept silent about my sin, my body wasted away . . . for Your hand was

heavy upon me" (Psalm 32:3-4).

In addition to the internal weight of sin, Nathan told of the external consequences that would be experienced as a result of his sin. Nathan's predictions came to fruition in a variety of ways. David not only had conflict with Israel's enemies, but conflict plagued his own household. For example, Amnon, one of his sons, raped David's daughter, Tamar (2 Samuel 13). Then, Absalom, David's son killed Amnon. This severe conflict culminated in an overthrow of David's rulership, where Absalom pitched a tent in the sight of all Israel and had sexual relations with David's concubines, thus fulfilling Nathan's prediction that David's companion would lie with his wives in broad daylight (2 Samuel 16:21-22). The gravity of sin and its destructive consequences are seen in an unfolding and snowballing way in David's life. There was no way for David to fix the problem of sin in his own life. His only hope was to cry out to the Lord for help.

After Nathan's confrontation with David, we have insight from Psalm 51 into what it looks like to be a man after God's own heart, which is the New Testament's description of King David (Acts 13:22). Here are some key thoughts from Psalm 51, David's response to the Lord after Nathan confronted him that can guide our understanding of sin, confession, and forgiveness:

- He confessed his sin and grieved over the way he had betrayed God.
- He recognized that sacrifices and burnt offerings would never "make up" for his sin and that God was not looking for him to do heroic deeds to off-set the guilt.
- The sacrifice that David brought was a broken spirit. He knew that a broken and contrite heart would not be despised by the Lord.
- He turned to the Lord for forgiveness and trusted in God to take away his guilt. He rested in God's character, not his own righteousness.
- He asked God to "create in me a clean heart" so that his righteousness would come from the innermost being and would reflect the character of God. He basically told the Lord to do whatever it takes to make him clean from the inside out.

David's life is an example to us about the gravity and destructive force of sin. We learn from him that sin is a part of even the most promising and stellar people. Even if we have not committed adultery and tried to cover it up by having someone killed, Jesus said that lust and anger in our heart are equivalent to adultery and murder (Matthew 6:21-48). We all have sinned and fall short of God's glorious standards for the life He has given to us (Romans 3:23). Like David, we cannot fix ourselves with our own moral deeds. It is only God's mercy that provides a way of escape from the destructive force of sin in our lives. The next reading elaborates on this point and provides the clear antidote to our sin problem.

Introduction to the Second Reading:

In the letter to the Galatians, Saint Paul clarified that a sinner's right standing before God is only achieved through faith in Christ. This passage is one of many in the New Testament that point those who are guilty of sin to the only One who can assuage guilt, namely Christ Jesus. We pick up the

passage right in the middle of Paul's defense of his practice not to make the Gentile Christians fulfill the Mosaic Law. The fact that this was a controversial question that needed to be answered in writing allows us, as current day Christians, to have insight into the dimensions of our standing in Christ.

Second Reading:

Note: This includes verses 17-18 that were omitted from the reading.

Galatians 2:16-21 NAS95 16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified. 17 "But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be! 18 "For if I rebuild what I have once destroyed, I prove myself to be a transgressor. 19 "For through the Law I died to the Law, so that I might live to God. 20 "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. 21 "I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly."

This passage starts out by saying that man is not justified by following the Law, but through faith in Christ Jesus. In the early days of Christianity, there was some confusion over whether Gentiles who became Christians needed to follow the Jewish laws or whether faith in Christ alone was sufficient for salvation. Paul alludes to this controversy in the opening of this chapter and throughout these verses in the reading. At the Jerusalem council, which is recorded in Acts 15, the question about whether Gentiles have to live like Jews was definitively answered with a resounding "no."

This controversy allowed the key doctrine of justification by faith to be introduced into the record books of the Bible. The word "justified" is a term used in a court of law that is pronounced over one who is declared not guilty. As we saw in the previous reading and explanation of David's life, all have been pronounced guilty, for sin is part of the human condition. Paul shared that having right standing before God is not achieved by working really hard to please God ("works of the Law"—16), but by surrendering to Christ by faith ("I have been crucified with Christ; and it is no longer I who live, but Christ lives in me"—20).

In verse 16, Paul pointed out that even he, a Jew, was justified by faith in Christ, not in fulfilling the requirements of the Mosaic Law. In verses 17-18, Paul counteracted the implied argument that if Gentiles are not required to fulfill the Mosaic Law, then they will persist in sin and nullify the work of Christ and not achieve the righteous life that God desires for them. In response to this line of thought, Paul stated that the only thing that the Law does is to point out one's sin; it cannot save the law breaker. If he were to go back and build his faith on fulfilling the Mosaic Law, this would only result in being declared "guilty." He explained that he had to die to the Law so that he might live to God, which meant that the Law no longer hounded him to compliance. His compliance to God's

standards was now generated from a new place in his heart—a place of surrender, devotion, and union with Christ. Because of Christ's love, he was now free to love God back and be in right relationship with Him. This freedom from the Mosaic Law did not negate God's grace, it actually celebrated it and relied upon it. For if one can fulfill the Mosaic Law from the heart, Christ's atoning death would be meaningless.

Paul realized the gravity and weight of his own sin and encouraged others to do likewise. He found forgiveness and grace by confessing His need for the Savior, Jesus Christ. Paul's new outlook can be ours as well, as we die to the old way of life that is structured according to handling sin on our own; and instead, live out of the new life that God has placed in every believer in Christ, the life of relational dependence on our wonderful Savior.

Introduction to the Gospel Reading:

The Gospel reading paints a vivid picture of what it looks like when one encounters the forgiveness of Jesus in a very personal way. The story of the sinful woman who wets Jesus' feet with her tears, wipes his feet with her hair, and pours perfume on his feet provides a display of tender-hearted devotion that should characterize all believers.

Gospel Reading:

Luke 7:36 – 8:3 NAS95 36 Now one of the Pharisees was requesting Him to dine with him, and He entered the Pharisee's house and reclined at the table. 37 And there was a woman in the city who was a sinner; and when she learned that He was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume, 38 and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet and anointing them with the perfume. 39 Now when the Pharisee who had invited Him saw this, he said to himself, "If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner." 40 And Jesus answered him, "Simon, I have something to say to you." And he replied, "Say it, Teacher." 41 "A moneylender had two debtors: one owed five hundred denarii, and the other fifty. 42 When they were unable to repay, he graciously forgave them both. So which of them will love him more?" 43 Simon answered and said, "I suppose the one whom he forgave more." And He said to him, "You have judged correctly." 44 Turning toward the woman, He said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears and wiped them with her hair. 45"You gave Me no kiss; but she, since the time I came in, has not ceased to kiss My feet. 46 You did not anoint My head with oil, but she anointed My feet with perfume. 47 For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little." 48 Then He said to her, "Your sins have been forgiven." 49 Those who were reclining at the table with Him began to say to themselves, "Who is this man who even forgives sins?" 50 And He said to the woman, "Your faith has saved you; go in peace." 1 Soon afterwards, He began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him, 2 and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from

whom seven demons had gone out, 3 and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means.

Right before this encounter in Luke, Jesus' authority had been questioned by the Pharisees. The common people were being convinced that Jesus was a prophet from God, but the religious leaders "rejected God's purposes for themselves" (Luke 7:20). Therefore, this story of the sinful woman and Simon, the Pharisee serve Luke's purpose in illustrating a sharp contrast between a receptive heart and a hard heart toward God.

Luke sets up the sharp contrast right at the opening of the story. A Pharisee, who had means, invited Jesus to a pleasant evening of eating and reclining at a table of equals. In this culture, the table would be set down low to the ground and diners would lay on their side, propped up on one elbow at the table and their feet behind them, away from the table. Hospitality was a high value and varying degrees of fanfare would have been shown in accordance with the status of the guest of honor. It would have been customary to have a bowl of water at the front entrance, where a servant would wash the guest's feet after walking dusty roads to arrive at the home. Obviously, this did not happen. Simon's passive display of honor is contrasted with the sinful woman's active pursuit of Jesus.

The woman who had a bad reputation came in (uninvited and unwelcomed by Simon) and wept at Jesus' feet. Why would someone weep in Jesus' presence? Why would this woman actively seek Jesus out and come unwelcomed into a powerful and judgmental person's home, breaking all social norms and lavishing a display of devotion that was unprecedented? The clue is in Luke's descriptive term for her. She was a sinner. In Jewish society back then, there were different categories of people. The highest castes were reserved for people of good moral repute and coming from honorable families. The people in the lowest caste of society were those who were ethnically not Jewish and those who had dishonored themselves as Jews by sinning in a public way. This woman was a Jew, but had been relegated to the lowest cast of "sinner" by dismantling her reputation in the eyes of respectable people. The shame she would have endured is probably something that would be hard for us as Westerners to comprehend. Her sinful reputation made her part of an untouchable caste, as if her uncleanness would make anyone she touched unclean by association. Somehow, she had enough understanding and possibly even an earlier encounter with Jesus where she had felt loved and forgiven by him, despite her sinner status.

Put in this context, her boldness in approaching Jesus and touching him shows a level of devotion that is beyond being a fair-weathered "fan" of Jesus. This woman overcame a lot of social obstacles to display this level of gratitude to Jesus. Her heart was on trial before the respectable people, for Simon's revealed thoughts show the judgement and scorn that she endured. In some sense, then, Jesus' heart was on trial too, for Simon's expectation is that a prophet would not let an unclean and sinful woman touch him. Respectable people distance themselves from unrespectable people.

But Jesus did not follow this cultural norm. He broke the social rule and praised this woman for her display of love. He defended her tenderness with a clever story that allowed Simon to see that his sense of respectability caused him to be a self-righteous man, blocking him from having a realistic

evaluation of his own sinfulness. The short story that Jesus told had 3 characters and a question. Two men owed the same man money. One man owed a little (about 50 days of work) and the other owed a lot (about 500 days of work). Neither of them could pay the moneylender back. Both of them had their debt cancelled. Which one of them loved the moneylender more? The point was made. Jesus had corrected Simon's misevaluation of his own sinfulness and this woman's sinfulness. Both debts of sin were beyond human fixing. Simon sheepishly responded to the question with the right answer, softening the blow of conviction by saying "I suppose." The moral of the story is summed up by Jesus' words: "*For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little*" (Luke 7:47).

Have you ever wept in a "holy" moment? Have you ever lovingly "wiped Jesus feet with your hair," so to speak? Have you ever poured out something valuable to show your love to Christ? Maybe you were gripped with the gravity of your own sin and rebellious heart, convicted that you were not able to fix yourself. Maybe you were overwhelmed with the truth of God's love for you, deeply impressed with His desire to risk His reputation to restore you to Himself. Maybe you were struck with the fact that you are just a small dot on the face of the earth and you are amazed that God cares about you. If you have responded to these prompts of conviction by the Holy Spirit, then you are like the sinful woman, who received Jesus' love and actively pursued him to show him her love. If you tend to brush these promptings away, reminding yourself what a good person you are and priding yourself that you are not as bad of a sinner as most people, then you are hardening your heart and you are in a dangerous place, like Simon the Pharisee. This story can be a turning point for all of us as we allow God to show us places in our hearts that are tender or hard towards him.

The last part of this reading recounts the lives of others who had been touched by Jesus and were devoted to him in various ways. It's almost as if the camera pans out from the focused tender moment of the sinful woman's devotion and flashes a wide-angled lens to plethora of ways others responded to Jesus' lavish love for them. For example, The Twelve (disciples) and the women who traveled with Jesus were giving their lives on a daily basis to share the good news of the kingdom of God. Some of these followers had dramatic experiences of rescue from demons and others were considered more respectable by society. But each of them was denying their old way of life, counting the cost and following Jesus. This is the way of true discipleship.

Bottom Line: Questions for Reflection

1. Jesus said that when we serve people in need, it's as if we are doing it to him. You may have never physically poured perfume on Jesus' feet, but if you have served those around you by listening, caring, meeting needs, sacrificing your own reputation and time, etc., then you have shown your love for Jesus in these tangible ways. How does linking your service to others with your devotion to Christ affect your attitude and motives for service? How can this picture of the woman pouring perfume on Jesus' feet provide you with a renewed focus for the moments of obedience that you are being called to in your pursuit of Jesus?

2. All three readings reinforce key truths to which our lives need to respond if we are to be wise.

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Review the readings and write out what you learned about each of the following themes and how this impacts your life:

- The gravity of sin
- The inability of humans to fix their sin problem
- Various responses to conviction of sin
- The gift of God's grace, which offers forgiveness for sin
- Various responses to God's grace and forgiveness

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass, visit this web site:

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Eleventh Sunday in Ordinary Time Lectionary: 93

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Sunday Mass Study Notes for Sunday, 4-10-2016

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Welcome back to the Sunday Mass notes for **4-10-2016**. This week we will examine the readings first looking at how the apostles were energized through God's power in the Book of Acts. We will see in the Gospel reading how Jesus restored Peter's position after his denial of Him during his trial. We will also examine a reading from the Book of Revelation and give some good context to help frame the reading.

Introduction to the First Reading:

The first reading is from the Book of Acts. The context is just after the story of Ananias and Sapphira both of whom attempted to lie to the Holy Spirit of God and were struck dead. God used this event to reveal the necessity of purity in the early, vibrant and growing church during a time when "many signs and wonders were regularly done among the people by the hands of the apostles" (Acts 5:12). These events revealed how the church was both pure and powerful, like God. Just before today's reading the apostles were gathered in an area of the Jerusalem temple called Solomon's Portico (v. 12). All of the commotion going on eventually brought the attention of the high priest, who arrested the apostles and put them into prison (vv. 17 – 18). Next, "during the night an angel of the Lord opened the prison doors and brought them out" (v. 19). At daybreak the apostles reentered the temple portico and began teaching again (v. 21). Then the high priest convened "the counsel and all the senate of Israel" (v. 21b) meaning the Sanhedrin. At this point, the officers found the apostles missing from the prison while its doors remained secured (vv. 21c – 24). During this same time the apostles remained teaching in the temple (v. 25). Next, the officers brought the apostles voluntarily to appear before the council (vv. 26 – 27) where today's reading begins.

First Reading:

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

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

An import point that comes out in the reading is about Peter, who during Christ's arrest denied Him three times, was willing to die rather than to forsake his Lord again. This is indicative of the power of the Holy Spirit working to energize him in his role in leading the emerging church. Later in the Gospel reading, we will see how Jesus forgave and restored Peter to his position. Peter was energized by the power given to him by God. After the coming of the Holy Spirit at Pentecost (Acts 2), the apostles ministered boldly and powerfully to all who would listen. Their ministry emphasized "teaching," notice that this word appears twice in verse 28. This gives evidence to the importance of the teaching going on in the church, exactly what the Jews had earlier warned them not to do. The apostles were confronted by Rabbi Gamaliel, "a teacher of the law" (v. 34a), who was none other than the Rabbi who taught Saint Paul (Acts 22:3). This teacher possessed great wisdom, to such extent that the council accepted his profound advice (v. 40). Perhaps Gamaliel recognized the miracle that occurred when the apostles were delivered from with the locked prison. Whatever happened, after the Council accepted the Rabbi's advice even though the apostles were not charged with a crime they were still flogged in clear violation of the Jews own law. This was done because they had disobeyed the previous order from the high priest not to teach (v. 28).

What are some ways that we can apply this reading to our lives? We cannot and should not expect miracles in the same way that they happened in the early church. We should not expect to be delivered from conflicts arising either with civil or religious authorities. We can however expect to experience miracles in other ways. We can expect to see God working in miraculous ways in our

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

Introduction to the Second Reading:

The second reading is from the Book of Revelation. The context is after the message given in chapters 2 and 3 to the literal seven churches of Asia Minor in existence at that time. In these messages, we find many similarities to the various churches that exist in our era. The conclusion of the messages to the churches marks the beginning of the revelation to John regarding the things which "what must take place after these things" Revelation 4e), meaning after the conclusion of the church age. John receives these messages "in the spirit" while appearing before the throne of God in heaven (Revelation 4:2). These messages continue until the end of the Book. Chapter 5 opens with the gradual unsealing of a divine "scroll," something that we can regard as being the title deed of all the earth. This title deed is gradually unfurled, and as this is done a series of judgements are revealed including seals judgements, trumpet judgements, and bowl judgements. The scroll marked with the seven seals can be thought of as the overall container for all of the judgements. The "unfurling" of the scroll by the sequential breaking of the seals reveal the seal judgments that thereafter release the trumpet and finally the bowl judgements. This symbolic expression is a handy metaphor that God used to display the pouring out of the judgements upon the world in a way that early and especially Jewish Christians immersed in the Roman society would understand. People in this society would understand how an important document like a deed would be sealed by a person in authority concerning that document and how each seal would have to be broken in order for the full content of the document to be revealed. In the case the title deed scroll is marked on both sides (Revelation 5:1) which indicates perhaps that not all of the content is secret except for the material contained behind the portion obscured by the rolled up area held in place by the seals. John was sad that nobody was worthy to open the seals on the scroll, but the "elder" revealed to him that the Lord Jesus alone was worthy, "the Lion that is from the tribe of Judah, the Root of David" (v. 5). Next four

spiritual creatures, seemingly types of angels, along with 24 elders (likely 12 from Israel and 12 representing the church) exclaimed a victory song about Jesus and the priestly power of His believers. "And they sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. You have made them to be a kingdom and priests to our God; and they will reign upon the earth" (Revelation 5:9 – 10). This leads us to verse 11 with which we open today's reading.

Second Reading:

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

The big idea in the reading is that the Lord Jesus, the "Lamb that was slain" (v. 11) is worthy of worship, whether it comes from angelic beings (four living creatures), or people, or every created thing (v. 13). The Scripture is clear that "EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD" (Romans 14:11, Isaiah 45:23). In the reading the text uses the term "myriads of myriads, and thousands of thousands" (v. 11) was meant to portray the largest number that could possibly be expressed in the Greek language. The fact that God has so many creatures worshiping Him should remind us of the fact that He is worthy of our worship! The reading said about Jesus that He is worthy "to receive power and riches and wisdom and might and honor and glory and blessing" (v. 12). As a divine human, Jesus is worthy of our worship, and not just ours but all of creation. We need to keep Jesus' rightful position as the only One worthy to open the seals in the forefront of our minds as we remember our own weaknesses as well as those of the servants of the Lord throughout the Bible. Jesus came the first time as a sacrificial Lamb, which is the good news of the Gospel. However, when He returns He will be the bearer of bad news for those that don't believe. Jesus is the only One that can unveil the judgments of the seals, trumpets and bowls. Saint Paul said, "I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom" (2 Timothy 4:1).

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

Introduction to the Gospel Reading:

The Gospel reading is from John. After Jesus' resurrection, Thomas had missed the first meeting of the apostles when they gathered in a locked room only to be surprised by Jesus' entrance. However,

eight days later Jesus appeared again, at which time Thomas saw and believed. Jesus told Thomas, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed" (John 21:29). Today's reading opens with another appearance of the Lord to the apostles this time along the Sea of Galilee.

Gospel Reading:

John 21:1-19 NAS95 1 After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias, and He manifested Himself in this way. 2 Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of His disciples were together. 3 Simon Peter said to them, "I am going fishing." They said to him, "We will also come with you." They went out and got into the boat; and that night they caught nothing. 4 But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. 5 So Jesus said to them, "Children, you do not have any fish, do you?" They answered Him, "No." 6 And He said to them, "Cast the net on the right-hand side of the boat and you will find a catch." So they cast, and then they were not able to haul it in because of the great number of fish. 7 Therefore that disciple whom Jesus loved said to Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea. 8 But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net full of fish. 9 So when they got out on the land, they saw a charcoal fire already laid and fish placed on it, and bread. 10 Jesus said to them, "Bring some of the fish which you have now caught." 11 Simon Peter went up and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn. 12 Jesus said to them, "Come and have breakfast." None of the disciples ventured to question Him, "Who are You?" knowing that it was the Lord. 13 Jesus came and took the bread and gave it to them, and the fish likewise. 14 This is now the third time that Jesus was manifested to the disciples, after He was raised from the dead. 15 So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs." 16 He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep." 17 He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep. 18 "Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go." 19 Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!"

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

As you may recall, one of Peter's last encounters with Jesus before His dead was when he denied

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

The larger reason why this Gospel story is important for the early church is that John wanted believers to know that Jesus manifested Himself as a real person multiple times after His resurrection. He did so in ways that showed both His humanity and His divinity. We see Jesus' humanity in that He was a real person that they could see (not a ghost), and He ate food with the disciples. Even after Jesus' resurrection, we see Jesus still serving His disciples by preparing them breakfast beside the Sea of Galilee. We see His divinity is the way in which He directed the disciples to cast their net on the other side of the boat and obtain a miraculous catch. On top of that, another miracle was that the net didn't break even with such a large number of fish (v. 11). We see a sign of Peter's reverence for Jesus in that he dressed himself before he jumped into the water to be with the Lord. Another expression of Jesus' divinity was His prophecy of how Peter would eventually die a martyr's death (v. 18). You can imagine that this gave Peter some comfort and boldness in later years because he knew that Jesus had placed this mark upon his life. We saw this very clearly in the first reading in which he appeared before the council (Acts 5:27). Peter could have thought in later years something like, if I am going to die a martyrs death why be timid in my ministry? Additionally, since Peter knew that Jesus had predicted his martyrdom there is a certain amount of comfort that comes from "knowing that Jesus knows." We see in this a very intentional sense of God's sovereignty over Peter's eventual death. We too can find comfort in difficult circumstances through knowing that God is sovereign over everything that comes along.

Bottom Line: Questions for Reflection

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

2. Of what importance does the humanity and divinity of Jesus hold for believers today? Consider

this in light of the following verses.

Heb 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

Romans 8:32-34 NAS95 32 He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? 33 Who will bring a charge against God's elect? God is the one who justifies; 34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

Readings for the Week

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Mass Study Notes for Sunday, 3-13-2016

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Welcome back to the Sunday Mass notes for **3-13-2016**. This week we open with the Old Testament reading from Isaiah in which we see his foretelling of an aspect of the New Covenant. In the second reading, we learn about Paul's passion in running the race for Jesus in opposing the false teachers of his era. We close with the story of the woman caught in adultery from the Gospel of John.

Introduction to the First Reading:

Let's review the background of the Prophet Isaiah from which the first reading was taken. Isaiah was a prophet to the Southern Kingdom of Judah shortly after the Northern Kingdom (called Israel) was conquered by Assyria in 722 BC. Isaiah brought a dire message to Judah that God was going to use a foreign nation to judge them, like what had just happened to Israel. He also proclaimed a message of hope and restoration including a promise that a Messiah would come to restore all that would be taken from God's chosen people. He is one of the most important prophets because of all of the information he provided regarding the coming Messiah. He said regarding this future Ruler, "Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel" (7:14). He continued, "For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace" (9:6). His writings then moved onto the near term prediction about the coming invasion by Babylon and closed with a series of messages with a very long range view including the time during which Jesus will reign on earth during the Millennial Kingdom.

Today's reading is from a section in which we see how God reminds the people of Judah about God's greatness as well as His sovereignty. Chapter 43 opens with, "But now, thus says the LORD, your Creator, O Jacob, And He who formed you, O Israel, Do not fear, for I have redeemed you; I have

called you by name; you are Mine!" (Isaiah 43:1). God reminds the people of His unique covenantal relationship with them. He shows how He is with them during their hardships that He allowed to overtake them in order to accomplish His purposes. The second verse in the chapter says, "When you pass through the waters, I will be with you; And through the rivers, they will not overflow you. When you walk through the fire, you will not be scorched, Nor will the flame burn you." We see similar wording in today's reading.

First Reading:

Isaiah 43:16-21 NAS95 16 Thus says the LORD, Who makes a way through the sea And a path through the mighty waters, 17 Who brings forth the chariot and the horse, The army and the mighty man (They will lie down together and not rise again; They have been quenched and extinguished like a wick): 18 "Do not call to mind the former things, Or ponder things of the past. 19 Behold, I will do something new, Now it will spring forth; Will you not be aware of it? I will even make a roadway in the wilderness, Rivers in the desert. 20 The beasts of the field will glorify Me, The jackals and the ostriches, Because I have given waters in the wilderness And rivers in the desert, To give drink to My chosen people. 21 The people whom I formed for Myself Will declare My praise.

Isaiah is providing comfort to those in the future who will return from the Babylonian Captivity some 150 years in the future. He reminds them of who God is because it will be hard for them to understand God in the midst of their discipline that came about through the exile. God reminds them of He acted powerfully during the first Exodus under the direction of Moses (vv. 16 – 17). Moses was the one to whom the Law was given (Mosaic Covenant). The Mosaic Covenant included the Ten Commandments and the other requirements, which the Jewish people had to fulfil in order to show their covenant relationship with God. Isaiah brings out a contrast in the next verses. In other words, he is saying something like, "if you through the Exodus was amazing just wait until you see what I do in the future." To which future event is Isaiah be referring, has it already happened or is it yet to transpire? Here are some characteristics of this future event.

- It comes on suddenly (v. 19b).
- It is undetected (v. 19b), the Jewish people will miss it.
- It is something supernatural because it defies the natural order of things (streams in the desert, v. 19c).
- Everything and everyone will praise the Lord, right down to the wild animals, jackals and owls (v. 20).
- It will completely satisfy people's spiritual thirst (v. 20, see also Isaiah 55:1-3).

Based on what Isaiah predicted, it becomes clear that he was referring to the New Covenant inaugurated by Jesus. This is a new and better deliverance (and "exodus") which outshines the original Exodus from Egypt and the Mosaic Covenant. It started at Jesus' First Advent (His death and resurrection), but it will be fully realized at His Second Advent when everything will be made right.

In the New Testament, the author of Hebrews made the superiority of Jesus very clear as we see in

the following verses.

Hebrews 10:12-18 NAS95 12 but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, 13 waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. 14 For by one offering He has perfected for all time those who are sanctified. 15 And the Holy Spirit also testifies to us; for after saying, 16 "THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR HEART, AND ON THEIR MIND I WILL WRITE THEM," He then says, 17 "AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE." 18 Now where there is forgiveness of these things, there is no longer any offering for sin.

What does this mean for our lives? Since God has been powerful and trustworthy in the past, we can trust Him to be powerful and trustworthy in the future. Even if our circumstances seem to be a desert experience, He will sustain us and eventually make all things right but it may not happen during our natural lifetime. As part of God's family through which we have been in-grafted (Romans 11:17) we can bring praise to God (v. 21) as we trust Him and sense Him working in our lives.

Introduction to the Second Reading:

The second reading is from Philippians, one of the "Prison Epistles" since it was written while Paul was under house arrest (Philippians 1:13) in Rome (Acts 28:16). Paul viewed this time of captivity as a special ministry of service to Jesus Christ as we see especially in Philippians 1:12-14. Paul said there, "Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel" (v. 12). Today's reading is from chapter three in which Paul discusses the great value of following his leader Jesus through the use of an athletic metaphor.

Second Reading:

Philippians 3:8-14 NAS95 8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, 9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, 10 that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; 11 in order that I may attain to the resurrection from the dead. 12 Not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus. 13 Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, 14 I press on toward the goal for the prize of the upward call of God in Christ Jesus.

Paul surrendered everything that he had on earth in order to serve Jesus Christ (v. 8). Paul was clear that even his most admirable achievements fell far short of earning his way into the kingdom of heaven, this came only through faith in the Lord Jesus (v. 9). This revealed Paul's heart for the people to find their true righteousness through faith in Jesus Christ alone which comes not by

striving but through God's power (v. 9). This was in contrast to the false teachers plaguing the church (see Philippians 2:21, and Philippians 3:2). These "dogs" as he called them in 3:2 just before today's reading, were those who interfere with spiritual matters about which they didn't have true knowledge. These "Judaizers" sought to impose the Old Testament Law upon the Gentile church, something which Paul wrote an entire epistle against in the Book of Galatians. The bottom line is that it is a distortion of the true gospel of grace given by Jesus Christ when anyone attempts to impose requirements for salvation outside of faith in Christ alone. In contrast to the false teachers who hoped in obtaining power and success in this life, Paul looked toward the eternal future. His hope was in gaining perfection through his personal resurrection from the dead (vv. 11-12), the first fruits of which we see in Jesus' resurrection from dead.

Beginning in verse 12, Paul used an athletic metaphor in saying that while running towards the future he was striving to forget what was behind him while racing ahead towards this future hope of resurrection "for the prize of the upward call of God in Christ Jesus" (v. 14). Paul frequently used such terminology in his letters as a means of connecting with his readers with symbolism with which they would have been familiar. He liked the Christian life as a race towards the finish, rather than a walk in the park in which we slouch our way towards the finish that is coming upon us whether we want it to or not. As an athlete, we take an active role in running the race, and are not just spectators on the sidelines as the others run by us.

What does this mean for us today? We are not to look to things like what the New Testament Jews desired like political power. We are also not to think that we can find righteousness through good works in obedience to an elevated (and false) interpretation of the Scriptures, as did the Pharisees. Believers are called to shift their focus not upon the things of this world but to "press on" in order to accomplish God's purposes. All the while we have to remember that the righteousness that we do finally obtain is from God, not our works. Paul said clearly in Ephesians, "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast" (Ephesians 2:8-9). We are to take our Christian lives seriously in the same ways that an athlete competes in a race. Although we can cheer others as they run, we too are called to compete in the event of the Christian life. During the race we can remember that Christ is the One from Whom comes our power, as Paul said "I can do all things through Christ who strengthens me" (Philippians 4:13).

Introduction to the Gospel Reading:

The Gospel reading is from John chapter 8 in which we see Jesus' interaction with the woman caught in adultery. The event happened in the temple court after Jesus began to teach there early in the morning (John 8:2-3). As you will see in the reading we are not told about that other half, the man involved in the adulterous affair. In the early New Testament culture, the society tolerated a larger degree of sexual sin among men. In our day we might say something like, that is what men do. In that day we would expect more scrutiny upon the sexual sin of woman, especially one in Jerusalem that was outside of the sexual activities considered normal in the cults of the Roman pagan culture. So it is in the reading that the sin of the woman is brought front and center to Jesus who is placed in

a kind of judge position, something for which Jesus was appointed before the creation of time.

Gospel Reading:

Note: This particular section of the Gospel of John is not found in the earliest manuscripts of the New Testament and was first added to by Jerome in the year 382. If you are interested, we encourage you to research the findings on this matter.

John 8:1-11 NAS95 1 But Jesus went to the Mount of Olives. 2 Early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and began to teach them. 3 The scribes and the Pharisees brought a woman caught in adultery, and having set her in the center of the court, 4 they said to Him, "Teacher, this woman has been caught in adultery, in the very act. 5 "Now in the Law Moses commanded us to stone such women; what then do You say?" 6 They were saying this, testing Him, so that they might have grounds for accusing Him. But Jesus stooped down and with His finger wrote on the ground. 7 But when they persisted in asking Him, He straightened up, and said to them, "He who is without sin among you, let him be the first to throw a stone at her." 8 Again He stooped down and wrote on the ground. 9 When they heard it, they began to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the center of the court. 10 Straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?" 11 She said, "No one, Lord." And Jesus said, "I do not condemn you, either. Go. From now on sin no more."

The two opposing groups known as the scribes (the scholars and lawyers) and Pharisees (legalistic lay people) had strong evidence against the woman, the evidence revealing that she was "caught in the very act" (v. 4). Jesus doesn't question the weight of evidence that they have against the woman. However, rather than responding to their legal question which was nothing more than an attempt to trap Him, Jesus simply stoops downs again begins writing on the ground "v. 6). Evidently He had changed his risen from His earlier seated position, since it says in verse 2 that "He sat down and began to teach them." One can imagine Jesus in a submissive, kneeling position with His head held low such that he could reach the ground on which to write. We are not told what He wrote on the ground, but it seems evident from the reaction of His listeners that it affected them deeply. The scribes and Pharisees expected an answer, and evidently grew impatient when Jesus failed to answer. After the lawyers questioned Him a second time, He responded by straightening up and saying, "He who is without sin among you, let him be the first to throw a stone at her" (v. 7), after which He went back to His writing. This was the answer to their question regarding what should be done with the woman caught in adultery. The oldest in the crowd responded first by leaving, until one by one Jesus was left alone with the "convict." Jesus then admonished her to leave and "sin no more" (v. 11). The completely vulnerable woman who had previously surrounded by a covey of rapt prosecutors bearing overwhelming evidence which would certainly have convicted her was set free by the supreme judge of all the universe (2 Timothy 4:1).

The reading makes it clear that when we examine our lives we understand that we too are sinners in need of Jesus' forgiveness. We have committed adultery of the heart by going after things other than

God in which we find our pleasures. Saint Paul said, "For all have sinned and fallen short of the glory of God" (Romans 3:23). Sin is a serious matter, and God teaches us that the natural end of a non-believer living out their life of sin is death. Paul said, "for the wages of sin is death" (Romans 6:23a).We can identify with the woman caught in adultery; a person who in that society stood condemned and squarely caught in her sin. We can heed Jesus' warning to her in which he says, "From now on sin no more" (v. 11c). We don't naively think that the woman left the interaction with Jesus and become the most saintly figure in Jerusalem. However, we can imagine that after being set from the consequences of her sin that she was deeply affected by the "Word of God." During those times in which the Spirit of God indict us for our sin, we too can find healing from the eternal consequences of sin even if God doesn't deliver us from the temporal ones. In each incident in which we find ourselves confessing the depth of our sinfulness we can celebrate that as believers in the Lord Jesus we will be delivered from the eternal consequences of our sin.

Bottom Line: Questions for Reflection

1. When was there a time in which you were caught in the very act of sin? Based upon what you learned in the Gospel lesson, how can you imagine that Jesus would have addressed you?

2. In what ways does the story of the woman caught in adultery help you to avoid your own sin? What about certain besetting sins that you keep committing, a cycle of sin / repent / sin?

3. How does the following verse speak to you about your own sin?

"If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" (1 John 1:9).

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass, visit this web site:

http://www.usccb.org/bible/readings/031316-fifth-sunday-lent.cfm

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

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Mass Study Notes for Sunday, 12-27-2015



Welcome back to the Sunday Mass notes for **12-27-2015**. This week we open with 1 Samuel 1 where God gives a barren woman a son, whom she dedicates back to the Lord and His service. Then we move to Colossians 3 where we are told to live out the virtues of Christ in response to all He has done in and for us. Finally, we conclude with the Gospel of St. Luke 2 where Jesus begins to reveal His deity and many around him are amazed.

Introduction to the First Reading:

Gender reveal parties have become a popular way for expecting couples to reveal the gender of their baby to family and friends. It is a fun excuse for a party but the truth is, in our society, most people are thrilled and thankful no matter what the gender is.

If the technology had been available, a gender reveal party would have made more sense in Old Testament times. It was important among the Hebrew people to have children. Barrenness was seen as a curse and children as a blessing from the Lord. It was an even greater blessing to have a boy because the family name, inheritance, and headship were passed down through the son.

Elkanah, a man who lived during the time of the Old Testament judges, had two wives—Peninnah and Hannah. There was a rivalry between the two, and Peninnah, who had several sons and daughters, would regularly provoke Hannah because she was barren. This caused Hannah great sorrow.

Yearly, Elkanah would go up to the temple in Shiloh to worship the Lord there. On one of these trips,

Hannah poured out her sorrow in the form of a prayer and vow to God. She promised that if God would give her a son, she would in turn give him back to the Lord to serve Him all the days of his life. God heard her prayer and gave her a son whom she named Samuel.

In the First Reading, we see Hannah fulfilling her vow to God. How hard it must have been for her to relinquish her only son to the Lord. Once the child was weaned, she took him to Eli, the priest at Shiloh, and presented him for service to God. What a great demonstration of faith this was.

Sometime later, but while Samuel was still a young boy, God called him to be a prophet in Israel and used him in a powerful way to reveal God's direction and will to God's people. Samuel faithfully spoke the word of the Lord concerning Israel all the days of his life. At God's direction, he anointed David to rule as king over Israel. Eventually another king would come from the house and line of David who would save His people from their sins and reign in righteousness. This king is Jesus.

First Reading:

1 Samuel 1:20-28 NAS95 20 It came about in due time, after Hannah had conceived, that she gave birth to a son; and she named him Samuel, saying, "Because I have asked him of the LORD." 21 Then the man Elkanah went up with all his household to offer to the LORD the yearly sacrifice and pay his vow. 22 But Hannah did not go up, for she said to her husband, "I will not go up until the child is weaned; then I will bring him, that he may appear before the LORD and stay there forever." 23 Elkanah her husband said to her, "Do what seems best to you. Remain until you have weaned him; only may the LORD confirm His word." So the woman remained and nursed her son until she weaned him. 24 Now when she had weaned him, she took him up with her, with a three-year-old bull and one ephah of flour and a jug of wine, and brought him to the house of the LORD in Shiloh, although the child was young. 25 Then they slaughtered the bull, and brought the boy to Eli. 26 She said, "Oh, my lord! As your soul lives, my lord, I am the woman who stood here beside you, praying to the LORD. 27 "For this boy I prayed, and the LORD has given me my petition which I asked of Him. 28 "So I have also dedicated him to the LORD; as long as he lives he is dedicated to the LORD." And he worshiped the LORD there.

Like Samuel, our children are a gift from God. We don't have to turn them over to full-time service in the church in order to dedicate them to Him. Teach them to serve God whole-heartedly no matter what profession they choose, knowing that God can do much with a man or woman whose heart is fully devoted to Him.

Introduction to the Second Reading:

In many of the Apostle Paul's letters, he presents a tragic picture of us in our sinful, fallen state and contrasts us with Christ in his holiness and perfection. In addition, he recounts what God has done for us in His grace, when we deserved only wrath. Once we understand the depth of our sin and the

riches of His grace toward us, only then does he ask us to live a life that properly honors God and reflects His glory.

In the book of Colossians, St. Paul tells us that we were enemies of God, alienated from Him and living in spiritual and moral darkness (Col.1:13,21). Jesus on the other hand, is the perfect image of the invisible God and supreme over all creation (1: 15-18). By His death He rescued us from the dominion of darkness and reconciled us to God, presenting us free from blemish and accusation (1:13, 22). Because of this, St. Paul says we are to live a life displaying His virtues and being thankful.

Second Reading:

Colossians 3:12-21 NAS95 12 So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; 13 bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. 14 Beyond all these things put on love, which is the perfect bond of unity. 15 Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. 16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. 17 Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father. 18 Wives, be subject to your husbands, as is fitting in the Lord. 19 Husbands, love your wives and do not be embittered against them. 20 Children, be obedient to your parents in all things, for this is well-pleasing to the Lord. 21 Fathers, do not exasperate your children, so that they will not lose heart.

To display these virtues, we must cooperate with God's work of transformation. If you read all of Ch. 3, you will notice how this passage is interspersed with action verbs that indicate there is something God wants us to do. Col. 3: 2 tells us to *set* our mind on things above—that is, to think about what we possess in the spiritual realm—salvation from our sin, peace with God, and eternal life, to name a few. Verse 5 tells us to *consider* ourselves dead to evil desires. Verse 9 tells us we are to *put aside* the old self and *put on* the new self. That means to actively put aside old habits and patterns of living associated with our old, sinful self and actively live out the virtues of our new life in Christ by the power of God's Spirit.

In the Second Reading, we are told to *put on* the virtues of compassion, forgiveness, peace, and love. We are to *let* the Word of Christ dwell in our hearts, living its wisdom and teaching its precepts to others. Wives are to *submit* to husbands, husbands are to *love t*heir wives, and children are to *obey* parents. God is transforming us into Christ's likeness and calling us to intentionally live out those virtues for the benefit of others and the glory of God.

Introduction to the Gospel Reading:

The first 20 verses of the second chapter of the Gospel of St. Luke are some of the most well known of the whole New Testament. This is the story of Jesus' birth in a humble stable and the angels'

glorious announcement to the shepherds that a Savior has been born.

This Savior was God the Son who took on human flesh and was born as a baby—fully God and fully man. And just like other human babies, Jesus grew from an infant to a boy to a man, increasing in physical stature but also in wisdom and favor with God and men (Luke 2:40,52).

While much of his growth was typical, Jesus also developed in ways that astounded those around Him. This Gospel Reading recounts an occasion when Jesus, as a twelve-year-old boy, amazed the seasoned teachers in the temple with the depth of His understanding of the things of God.

Jesus had come to Jerusalem in a caravan with his parents to celebrate the Feast of the Passover. A day into the return trip, Mary and Joseph discovered their son was not with them. They quickly returned to Jerusalem, and after an anxious three-day search, found Jesus in the temple, interacting with the Jewish teachers.

Mothers everywhere can identify with Mary's response which was likely a mixture of relief and consternation: *"Why have you treated us this way? Behold, your father and I have been anxiously looking for you."* Jesus' response must have sounded impudent to those who didn't fully understand who He was. He asked, *"Why is it that you were looking for Me? Did you not know I had to be in My Father's house?*

No, Mary didn't know. It seems neither she nor Joseph fully understood the implications of the statement their son had made to them. They didn't understand that Jesus was under the authority of another Father, a Heavenly One, and Jesus would soon follow that Father's will all the way to the cross. All would be revealed in the fullness of time. Until then, Jesus continued to live in subjection to His earthly parents, and Mary treasured all these things in her heart.

Gospel Reading:

Luke 2:41-52 NAS95 41 Now His parents went to Jerusalem every year at the Feast of the Passover. 42 And when He became twelve, they went up there according to the custom of the Feast; 43 and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. But His parents were unaware of it, 44 but supposed Him to be in the caravan, and went a day's journey; and they began looking for Him among their relatives and acquaintances. 45 When they did not find Him, they returned to Jerusalem looking for Him. 46 Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. 47 And all who heard Him were amazed at His understanding and His answers. 48 When they saw Him, they were astonished; and His mother said to Him, "Son, why have You treated us this way? Behold, Your father and I have been anxiously looking for You." 49 And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's house?" 50 But they did not understand the statement which He had made to them. 51 And He went down with them and came to Nazareth, and He continued in subjection to them; and His mother treasured all these things in her heart. 52 And Jesus kept increasing in wisdom and stature, and in favor with God and men.

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Mary tried to make sense out of the events as they unfolded. We, on the other hand, have the whole written record of Jesus in the Bible. We know the rest of His story: He entered into ministry, performed miracles, claimed to be Son of God, and proclaimed that He was (and is) the way, the truth, and the life; no one comes to the Father but by Him (Gospel of St John 14:6). He purchased our salvation through His death and resurrection, and someday He is coming again to rule and reign in righteousness. This Christmas season we can celebrate our Savior's birth and share the rest of this glorious story with all who come to celebrate with us.

Bottom Line: Questions for Reflection

1. What can you do this week to actively put aside old habits and patterns of living associated with your old, sinful self and actively live out the virtues of your new life in Christ by the power of God's Spirit?

2. On Christmas a Savior was born. What can you do to help others around you know Jesus as their Savior?

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass, visit this web site:

http://www.usccb.org/bible/readings/122715.cfm

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

Mass Study Notes for Sunday 7-12-2015

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Welcome back to the Sunday Mass notes for **7-12-2015**. 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:

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:

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.

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

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.

Bottom Line: Questions for Reflection

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?

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site:

http://www.usccb.org/bible/readings/071215.cfm

First Reading AM 7:12-15

Second Reading EPH 1:3-14

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Gospel Reading MK 6:7-13

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

Mass Study Notes for Sunday 6-8-2014



Welcome back to the Sunday Mass notes for 6-8-2014, Pentecost Sunday. We open with the first reading from Acts that chronicled the Day of Pentecost when God sent the Holy Spirit to indwell the believers in the early church. Then we move onto the second reading from Saint Paul's First Letter to the Corinthians and discuss the gifts of the Spirit. We conclude with the Gospel lesson from Saint John where we will examine what it means when Jesus said, "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained" (John 20:23).

The theme of the readings this week goes like this: In the first reading, we see God's sending of the Holy Spirit to the church. In the second reading, we see the revelation of the gifts of the Holy Spirit. Finally, in the Gospel lesson we find the commissioning by the Holy Spirit for all believers to spread the Gospel message. Let's begin with the first reading from the Book of Acts. This is the record of the momentous day on which God sent the Holy Spirit to indwell the believers in fulfillment of Jesus'

promise (John 14:17). This event occurred fifty days after Jesus had risen from the dead and ten days after Jesus returned to heaven.

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

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

We cannot overstate the importance of the ministry of the Holy Spirit in the lives of believers. His ministry through the believers in whom He dwells is important not only for spreading the Gospel around the world but also for empowering us to accomplish all of the purposes of God in our lives. As we move to the second reading from Paul's first letter to the Corinthians we see some of the gifts sent to us by the Holy Spirit. Note that the reading this week skipped verses 8 -11, these are included in order to provide the proper clarity of Saint Paul's instruction.

> *3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit. 4 Now there are varieties of gifts, but the same Spirit. 5 And there are varieties of ministries, and the same Lord. 6 There are varieties of effects, but the same God who works all things in all persons. 7 But to each one is given the manifestation of the Spirit for the common good. 8 For to one is*

> *given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; 9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit, 10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. 11 But one and the same Spirit works all these things, distributing to each one individually just as He wills. 12 For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. 13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit. (1 Corinthians 12:3-13)*

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

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

Before we read the text, since the central focus of the lesson will be on the concept of the forgiveness of sin let's review what God's Holy Word says about this crucially important subject. First, God says that everyone, except for Jesus, is a sinner. Paul said in Romans, "for all have sinned and fall short of the glory of God" (Romans 3:23). Second, God says that because of our sin, we deserve the penalty of death; having sinned against a Holy God Who is completely separate from sin. Paul said, "for the wages of sin is death" (Romans 6:23a). We can never enter into the presence of our Holy God because we are sinful. The only way that we can enter into a relationship with God and

be in His presence when we die is to have our sin forgiven by God. Third, there is good news. Paul continued in Romans 6:23, "but the free gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23b-ff). Finally, only God can forgive sin. In Luke's Gospel Jesus was confronted by the Pharisees after he proclaimed the forgiveness of a paralyzed man's sins and they challenged Jesus authority to forgive sin. In response Jesus said, "Which is easier, to say, 'Your sins have been forgiven you,' or to say, 'Get up and walk'? But, so that you may know that the Son of Man has authority on earth to forgive sins, –He said to the paralytic—'I say to you, get up, and pick up your stretcher and go home'" (Luke 5:23-24). Though Scripture tells us to "confess our sins one to another" (James 5:16), only God can forgive sin. Jesus came to the earth as God in the flesh for the express purpose of dying on the cross for our sin (Romans 4:25). "And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved" (Acts 4:12).

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

> *that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. 11 For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED." 12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; 13 for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED." Romans 10:9-13*

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

Now, with these things in mind let's read what happened that Sunday evening when Jesus made a surprise visit to the disciples gathered in the upper room.

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

What did Jesus mean when he said in verse 23, "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained"? The key to understanding Jesus' teaching in verse 23 is found in the previous two verses. Jesus said "as the Father has sent Me, I also send you" (v.21b). Next in verse 22 He promised that God would send the Holy Spirit. This "sending" or "commissioning" of the disciples (and all believers) is one of the main purposes of the church as expounded in the Great Commission. "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age" (Matthew 28:19-20). The binding and unbinding of sin is found in the gift of faith (Ephesians 2:8-9) when a person comes to the knowledge of Jesus Christ as their Savior. Jesus said, "Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him" (John 3:36). Jesus instructed these ten men that anyone who believes in Him through the preaching of the Gospel will be saved, just as we saw in Romans Chapter 10. The interpretation of Scripture must always be consistent with the whole counsel of God's Word.

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

Earlier this week I was driving home from the local lake after spending three hours windsurfing, which is one of my favorite pastimes. As I turned the corner on the road leading up to our house at around 7:00 pm, I recognized my neighbor as he drove by me on the way back to work at our local Christian college. Although he goes into work at 8:00 in the morning with his wife and returns with her sometime after 5:00 pm, he usually returns after dinner. Although God has gifted this man in a variety of ways, through it all is one of his preeminent qualities: faithfulness. This really inspired me to be faithful as well. Although God doesn't call everyone to work 10 plus hours each day on a fixed salary as my neighbor does, He does call us to be faithful in using the gifts that He has given us.

Bottom Line: Questions for Reflection

1. The full list of spiritual gifts can be found in three passages: Romans 12:6-8, 1 Corinthians 12:8-10; 28-30, and Ephesians 4:11. We looked at part of the list from First Corinthians today. Read each of the other passages and see if you can locate the full list of spiritual gifts: Administration, Knowledge, Apostleship, Leadership, Discernment, Mercy, Evangelism, Miracles, Exhortation, Pastor/Shepherd, Faith, Prophecy, Giving, Serving/Ministering, Healing, Teaching, Interpretation of Tongues, Tongues, Wisdom

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

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

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

2. What is your spiritual gift? One of the best ways to understand your gifting is to ask other believers. Another way it to use one of the variety of spiritual gift tests available online. See for example:

http://www.churchgrowth.org/cgi-cg/gifts.cgi?intro=1

In what ways are you using your particular gift to serve God?

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/060814-day-mass.cfm

First Reading ACTS 2:1-11

Acts 2:1-11 NAS95 1 When the day of Pentecost had come, they were all together in one place. 2 And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. 3 And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit

was giving them utterance. 5 Now there were Jews living in Jerusalem, devout men from every nation under heaven. 6 And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. 7 They were amazed and astonished, saying, "Why, are not all these who are speaking Galileans? 8 "And how is it that we each hear them in our own language to which we were born? 9 "Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs–we hear them in our own tongues speaking of the mighty deeds of God."

Second Reading 1 COR 12:3B-7, 12-13 (plus skipped verses)

1 Corinthians 12:3-13 NAS95 3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit. 4 Now there are varieties of gifts, but the same Spirit. 5 And there are varieties of ministries, and the same Lord. 6 There are varieties of effects, but the same God who works all things in all persons. 7 But to each one is given the manifestation of the Spirit for the common good. 8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; 9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit, 10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. 11 But one and the same Spirit works all these things, distributing to each one individually just as He wills. 12 For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. 13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

Gospel Reading JN 20:19-23

John 20:19-23 NAS95 19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and *said to them, "Peace be with you." 20 And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord. 21 So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you." 22 And when He had said this, He breathed on them and *said to them, "Receive the Holy Spirit. 23 "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained."

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB