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



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

Introduction to the First Reading:

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

trying to make a living in Judah during the divided kingdom.

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

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

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

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

First Reading:

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

> *a grower of sycamore figs. 15 "But the LORD took me from following the flock and the LORD said to me, 'Go prophesy to My people Israel."*

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

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

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

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

Second Reading:

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

Can you fathom the blessings we have in Christ?

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

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

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

Introduction to the Gospel Reading:

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

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> *Mark 6:7-13 NAS95 7 And He summoned the twelve and began to send them out in pairs, and*

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

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

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

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

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

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

Gospel Reading:

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

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

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

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

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

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

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

Reflection Questions

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

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

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