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Sunday Mass Study Notes for 03-10-2024



Welcome back to the Sunday Mass notes. This week we examine the readings and discover many important truths about God. We learn about the nature of God and how He is faithful, just and forgiving. We see how we cannot earn our righteous standing before God and how this is a free gift to us through faith in His One and Only provision, Jesus Christ.

Introduction to the First Reading:

The first reading is from the Book of Second Chronicles. The context was a time of deep darkness in the Kingdom of Israel. Godly King Josiah, who was a key reformer for the Nation during the decline of the theocratic kingdom, had just been killed after going into battle against Neco King of Egypt (2 Chronicles 35:23). Following his death, the decline of the kingdom continued with the appointment of Josiah's son Joahaz as King of Judah who was promptly deposed by Neco (2 Chronicles 36:3). At this point, "The king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. But Neco took Joahaz his brother and brought him to Egypt" (2 Chronicles 36:4). This king "did evil in the sight of the LORD his God" (2 Chronicles 35:5) and after some 11 years was dragged captive to Egypt (2 Chronicles 35:5a, 6). In the short span of time before the

happenings in today's reading two more kings ruled in Judah, first King Jehoiachin (v. 9) and finally Zedekiah who is introduced in the opening verse of the reading.

Note: We included all the intervening verses between 11 and 23 in order to include the full context and lead to the full meaning.

First Reading:

> *2 Chronicles 36:11-23 NAS95 11 Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. 12 He did evil in the sight of the LORD his God; he did not humble himself before Jeremiah the prophet who spoke for the LORD. 13 He also rebelled against King Nebuchadnezzar who had made him swear allegiance by God. But he stiffened his neck and hardened his heart against turning to the LORD God of Israel. 14 Furthermore, all the officials of the priests and the people were very unfaithful following all the abominations of the nations; and they defiled the house of the LORD which He had sanctified in Jerusalem. 15 The LORD, the God of their fathers, sent word to them again and again by His messengers, because He had compassion on His people and on His dwelling place; 16 but they continually mocked the messengers of God, despised His words and scoffed at His prophets, until the wrath of the LORD arose against His people, until there was no remedy. 17 Therefore He brought up against them the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, old man or infirm; He gave them all into his hand. 18 All the articles of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his officers, he brought them all to Babylon. 19 Then they burned the house of God and broke down the wall of Jerusalem, and burned all its fortified buildings with fire and destroyed all its valuable articles. 20 Those who had escaped from the sword he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia, 21 to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept sabbath until seventy years were complete. 22 Now in the first year of Cyrus king of Persia–in order to fulfill the word of the LORD by the mouth of Jeremiah–the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his kingdom, and also put it in writing, saying, 23 "Thus says Cyrus king of Persia, 'The LORD, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the LORD his God be with him, and let him go up!'"*

We see in the reading that Zedekiah continued the wickedness of his forefathers and did not listen to the Lord who spoke through the contemporary Prophet Jeremiah (vv. 11-12). At that time, the

Kingdom of Babylon was now the reigning world power and Jeramiah had spoken to Zedekiah about the coming siege by their mighty ruler King Nebuchadnezzar. Jeremiah told him a message from the Lord saying, "I spoke words like all these to Zedekiah king of Judah, saying, "Bring your necks under the yoke of the king of Babylon and serve him and his people, and live!" (Jer 27:12). Zedekiah failed to heed God's advice given by Jeremiah and eventually "the wrath of the LORD arose against His people, until there was no remedy" (v. 16a). The event that occurred next has reverberated throughout Jewish history ever since and included the destruction, looting, and burning of the temple, the destruction of the walls around Jerusalem, and the deportation of the people (including Jeremiah). God wasn't finished with Israel though, and He kept His promise to restore the temple and the city after seventy years. God said through Jeremiah, "For thus says the LORD, 'When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place" (Jer 29:10). In the closing verses of the reading we see how the Medo-Persian king Cyrus made a decree concerning the rebuilding of the temple in Jerusalem along with the restoration of the people (vv. 22 – 23). Interestingly, the Prophet Isaiah predicted the coming of Cyrus over a hundred years before he was even born and stated that he would be God's shepherd to rebuild the temple, which hadn't even been destroyed yet. Isaiah said, "It is I who says of Cyrus, 'He is My shepherd! And he will perform all My desire.' And he declares of Jerusalem, 'She will be built,' And of the temple, 'Your foundation will be laid'" (Isa 44:28).

What can we learn about God from the reading? First, God works through any world leader, even idolatrous, pagan kings like Nebuchadnezzar and King Cyrus of Persia. We saw in the reading how God used Nebuchadnezzar to discipline His people during a seventy-year period under He raised up Cyrus to restore it. God called Cyrus His shepherd (Isa 44:28). Saint Paul told in the New Testament about how all rulers were established by God. He said, "Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God" (Romans 13:1).

A second thing we can learn about God from the reading is that He keeps his promises. Even when His patience is tested, His punishment also includes a plan for restoration even before the day of Judgment comes. As we saw in the introduction to the reading, King Zedekiah was the last in a long line of evil rulers that God allowed to serve in the Kingdom of Judah. Once the rules and the people continued in their unrepentant sin, God carried out His promised plan to discipline the people for 70 years. Then, he restored them according to His promise. In the same way, God is also faithful to us in that He only disciplines us because He loves us. The author of Hebrews said in quoting from Psalm 94:12, "FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES" Hebrews 12:6). He goes on to explain the meaning of the Lord's discipline. "For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of

righteousness" (Hebrews 12:10-11).

Finally, we can draw more attributes of God from the reading, here are a few:

- God is slow to anger: contrary to popular belief, God is not capricious in His display of anger, nor is He looking for people to burn up with His wrath. He is patient and wanting people to repent, not desiring that any should perish (1 Timothy 2:4).

- God is abounding in love and faithfulness. Abounding connotes the overflowing and abundant nature of God's love and faithfulness. He's not going to run out!

- God is also just. He will punish the sin of the guilty who have not brought themselves to Him in surrender. It would be unloving for God to allow injustice to prevail. So even in His punishment of wickedness, God is exercising His loving faithfulness.

Introduction to the Second Reading:

As we move on to the second reading, we will learn more about another important aspect of God: He is a forgiving God, the One who has provided the ultimate forgiveness for the sins of all humankind through the giving of His Son the Lord Jesus Christ. The second reading is from Saint Paul's Letter to the Ephesians. As you read, take careful note of how clearly God has provided us with the message of salvation through faith in Jesus Christ and how works flow from a believer's heart that has been changed by God.

Second Reading:

> *Ephesians 2:4-10 NAS95 4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in*

> *the heavenly places in Christ Jesus, 7 so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. 8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.*

Saint Paul provided what is quite likely the clearest explanation of Christian salvation in the entire Bible. He said that a believer was "dead in their transgressions" (Romans 3:23) but then was "made alive together with Christ" (v. 5). He states twice that a believer is saved by grace, not works (verses 5 and 8), not because of our works but because of God's great love for us (v. 4) and the grace of God (v. 8a) through our faith (v. 8). Finally, Paul says that the end result of our creation ("His workmanship") is the good works that God has prepared for us through His foreknowledge (v. 10). Salvation is a free gift from God (v. 8) that cannot be earned (Romans 6:23).

Introduction to the Gospel Reading:

The Gospel reading is from John Chapter 3 and includes verse 16, which is the famous one that is often seen printed on signs being waived by people at various sporting events. The context of this section is the conclusion of a meeting that happened at night between Jesus and Nicodemus, a ruler of the Jews (John 3:1), meaning that he was a member of the Sanhedrin (that is the Jewish ruling council). Evidently, Nicodemus feared the reaction of the Jews, so he met secretly with Jesus. Later in John's Gospel, Nicodemus came with Joseph or Arimathea to prepare Jesus' body for burial (John 19:39), an action which revealed his willingness to make a bold, public statement about his identification with Jesus.

Gospel Reading:

> *John 3:14-21 NAS95 14 "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; 15 so that whoever believes will in Him have eternal life. 16 For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. 17 For God did not send the Son into the world to judge the world, but that the world might be saved through Him. 18 He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. 19 This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. 20 For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds*

> *will be exposed. 21 But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God."*

The story from verse 14 was recorded in Numbers 21, during which Moses instructed the Hebrew people to construct a bronze image of a fiery serpent and place it on a stick. When the people looked in faith to the healing power provided by God through the symbol, they were saved from the danger inflicted by the snakes (Numbers 21:8). Jesus said about Himself, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John 3:14). People who looked at the bronze serpent with faith in God were healed. In a similar way, those who look to Jesus in faith are forgiven of their sins and given eternal life as a gift of God. This is the same thing that we saw in the second reading (Ephesians 2:8-9). In both cases, the people were (or are being) saved by God's grace through faith in God.

We see in this passage that God's love is the foundation for life that is eternal. It is God's love that moved Him to give His one and only Son. "Begotten" is a translation of a Greek word that has the connotation of being unique. So, to clarify, John is saying that there is no one else like God's Son Jesus. He is the only one of His kind and He was given to us to provide the one and only way to eternal life. As we said earlier, God does not want people to perish (1 Tim. 2:4). His love compelled Him to send His Son into the world to be our Savior. So what separates those who have eternal life and those who are perishing? Belief in Jesus Christ. Belief is a robust word that connotes trust, relationship, and knowledge that is applied to one's life. While we grow in our belief in Jesus, we must clarify whether we truly believe or not. We must have a place of entry into the life of Christ. Do we want Him or not? If we reject Him, then we stand condemned already. Our unforgiven sin leaves no other option than to be judged by God at the end of our lives. However, if we turn to Jesus in faith and rest our hope for salvation in Him, then we are saved. That is why He came to this world, to save.

We have covered a very lot of important ground this week. As we prepare for Easter Sunday on which we celebrate the resurrection of our Lord Jesus Christ from the dead, let's contemplate how great is the mystery of salvation. How are you feeling, do you feel guilty because you sense that you haven't done enough for God? If you have repented of your sin and trusted in the Lord Jesus for forgiveness, you can rest in God's graceful provision for you. Spend some time in prayer right now to talk to God and tell Him about your feelings. We pray that you have benefited from the readings this week.

Reflection Questions

1. We saw in the second reading how Paul explained the source and outcome of salvation for a believer in Jesus Christ. Explain the relationship between faith and works for the believer based upon Ephesians 2:4-10.

2. A common theme that exists in the lives of many who do not believe in Jesus as their only source of forgiveness of sin before God is the extent to which they do good works in their lives to justify the bad things they may have done. Read both the second and the Gospel readings again, and then the following verses:

Joh 14:6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.

Ac 4:12 "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."

1John 5:12 – 13 He who has the Son has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.

In light of these readings, explain the relationship between works and salvation for the non-believing person. Without faith in Jesus, do their "good" works ever provide a means for them to earn their way into heaven?

Sunday Mass Study Notes for 03-14-2021



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Sunday Mass Study Notes for Sunday, 03-11-2018



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Introduction to the First Reading:

The first reading is from the Book of Second Chronicles. The context was a time of deep darkness in the Kingdom of Israel. Godly King Josiah, who was a key reformer for the Nation during the decline of the theocratic kingdom, had just been killed after going into battle against Neco King of Egypt (2 Chronicles 35:23). Following his death the decline of the kingdom continued with the appointment of Josiah's son Joahaz as King of Judah who was promptly deposed by Neco (2 Chronicles 36:3). At this point, "The king of Egypt made Eliakim his brother king over Judah and Jerusalem and changed his name to Jehoiakim. But Neco took Joahaz his brother and brought him to Egypt" (2 Chronicles 36:4). This king "did evil in the sight of the LORD his God" (2 Chronicles 35:5) and after some 11 years was dragged captive to Egypt (2 Chronicles 35:5a, 6). In the short span of time before the happenings in today's reading two more kings ruled in Judah, first King Jehoiachin (v. 9) and finally Zedekiah who is introduced in the opening verse of the reading.

Note: We included all the intervening verses between 11 and 23 in order to include the full context and lead to the full meaning.

First Reading:

> *2 Chronicles 36:11-23 NAS95 11 Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. 12 He did evil in the sight of the LORD his God; he did not humble himself before Jeremiah the prophet who spoke for the LORD. 13 He also rebelled against King Nebuchadnezzar who had made him swear allegiance by God. But he stiffened his neck and hardened his heart against turning to the LORD God of Israel. 14 Furthermore, all the officials of the priests and the people were very unfaithful following all the abominations of the nations; and they defiled the house of the LORD which He had sanctified in Jerusalem. 15 The LORD, the God of their fathers, sent word to them again and again by His messengers, because He had compassion on His people and on His dwelling place; 16 but they continually mocked the messengers of God, despised His words and scoffed at His prophets, until the wrath of the LORD arose against His people, until there was no remedy. 17 Therefore He brought up against them the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, old man or infirm; He gave them all into his hand. 18 All the articles of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his officers, he brought them all to Babylon. 19 Then they burned the house of God and broke down the wall of Jerusalem, and burned all its fortified buildings with fire and destroyed all its valuable articles. 20 Those who had escaped from the sword he carried away to Babylon; and they were servants to him and to*

> *his sons until the rule of the kingdom of Persia, 21 to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept sabbath until seventy years were complete. 22 Now in the first year of Cyrus king of Persia–in order to fulfill the word of the LORD by the mouth of Jeremiah–the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his kingdom, and also put it in writing, saying, 23 "Thus says Cyrus king of Persia, 'The LORD, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the LORD his God be with him, and let him go up!'"*

We see in the reading that Zedekiah continued the wickedness of his forefathers, and did not listen to the Lord who spoke through the contemporary Prophet Jeremiah (vv. 11-12). At that time, the Kingdom of Babylon was now the reigning world power and Jeramiah had spoken to Zedekiah about the coming siege by their mighty ruler King Nebuchadnezzar. Jeremiah told him a message from the Lord saying, "I spoke words like all these to Zedekiah king of Judah, saying, "Bring your necks under the yoke of the king of Babylon and serve him and his people, and live!" (Jer 27:12). Zedekiah failed to heed God's advice given by Jeremiah and eventually "the wrath of the LORD arose against His people, until there was no remedy" (v. 16a). The event that occurred next has reverberated throughout Jewish history ever since and included the destruction, looting, and burning of the temple, the destruction of the walls around Jerusalem, and the deportation of the people (including Jeremiah). God wasn't finished with Israel though, and He kept His promise to restore the temple and the city after seventy years. God said through Jeremiah, "For thus says the LORD, 'When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place" (Jer 29:10). In the closing verses of the reading we see how the Medo-Persian king Cyrus made a decree concerning the rebuilding of the temple in Jerusalem along with the restoration of the people (vv. 22 – 23). Interestingly, the Prophet Isaiah predicted the coming of Cyrus over a hundred years before he was even born, and stated that he would be God's shepherd to rebuild the temple, which hadn't even been destroyed yet. Isaiah said, "It is I who says of Cyrus, 'He is My shepherd! And he will perform all My desire.' And he declares of Jerusalem, 'She will be built,' And of the temple, 'Your foundation will be laid.'" (Isa 44:28).

What can we learn about God from the reading? First, God works through any world leader, even idolatrous, pagan kings like Nebuchadnezzar and King Cyrus of Persia. We saw in the reading how God used Nebuchadnezzar to discipline His people during a seventy-year period under He raised up Cyrus to restore it. God called Cyrus His shepherd (Isa 44:28). Saint Paul told in the New Testament about how all rulers were established by God. He said, "Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God" (Romans 13:1).

A second thing we can learn about God from the reading is that He keeps his promises. Even when His patience is tested, His punishment also includes a plan for restoration even before the day of Judgment comes. As we saw in the introduction to the reading, King Zedekiah was the last in a long line of evil rulers that God allowed to serve in the Kingdom of Judah. Once the rules and the people

continued in their unrepentant sin, God carried out His promised plan to discipline the people for 70 years. Then, he restored them according to His promise. In the same way, God is also faithful to us in that He only disciplines us because He loves us. The author of Hebrews said in quoting from Psalm 94:12, "FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES" Hebrews 12:6). He goes on to explain the meaning of the Lord's discipline. "For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness" (Hebrews 12:10-11).

Finally, we can draw more attributes of God from the reading, here are a few:

- God is slow to anger: contrary to popular belief, God is not capricious in His display of anger, nor is He looking for people to burn up with His wrath. He is patient and wanting people to repent, not desiring that any should perish (1 Timothy 2:4).
- God is abounding in love and faithfulness. Abounding connotes the overflowing and abundant nature of God's love and faithfulness. He's not going to run out!
- God is also just. He will punish the sin of the guilty who have not brought themselves to Him in surrender. It would be unloving for God to allow injustice to prevail. So even in His punishment of wickedness, God is exercising His loving faithfulness.

Introduction to the Second Reading:

As we move onto the second reading, we will learn more about another important aspect of God: He is a forgiving God, One who has provided the ultimate forgiveness for the sins of all humankind through the giving of His Son the Lord Jesus Christ. The second reading is from Saint Paul's Letter to the Ephesians. As you read, take careful note of how clearly God has provided us with the message of salvation through faith in Jesus Christ and how works flow from a believer's heart that has been changed by God.

Second Reading:

> *Ephesians 2:4-10 NAS95 4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, 7 so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. 8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.*

Saint Paul provided what is quite likely the clearest explanation of Christian salvation in the entire Bible. He said that a believer was "dead in their transgressions" (Romans 3:23) but then was "made alive together with Christ" (v. 5). He states twice that a believer is saved by grace, not works (verses

5 and 8), not because of our works but because of God's great love for us (v. 4) and the grace of God (v. 8a) through our faith (v. 8). Finally, Paul says that the end result of our creation ("His workmanship") is the good works that God has prepared for us through His foreknowledge (v. 10). Salvation is a free gift from God (v. 8) that cannot be earned (Romans 6:23).

Introduction to the Gospel Reading:

The Gospel reading is from John Chapter 3 and includes verse 16, which is the famous one that is often seen printed on signs being waived by people at various sporting events. The context of this section is the conclusion of a meeting that happened at night between Jesus and Nicodemus, a ruler of the Jews (John 3:1), meaning that he was a member of the Sanhedrin (that is the Jewish ruling council). Evidently, Nicodemus feared the reaction of the Jews so he met secretly with Jesus. Later in John's Gospel, Nicodemus came with Joseph or Arimathea to prepare Jesus' body for burial (John 19:39), an action which revealed his willingness to make a bold, public statement about his identification with Jesus.

Gospel Reading:

> *John 3:14-21 NAS95 14 "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; 15 so that whoever believes will in Him have eternal life. 16 For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. 17 For God did not send the Son into the world to judge the world, but that the world might be saved through Him. 18 He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. 19 This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. 20 For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. 21 But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God."*

The story including in verse 14 was recorded in Numbers 21 during which Moses instructed the Hebrew people to construct a bronze image of a fiery serpent and place it on a stick. When the people looked in faith to the healing power provided by God through the symbol, they were saved from the danger inflicted by the snakes (Numbers 21:8). Jesus said about Himself, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John 3:14). People who looked at the bronze serpent with faith in God were healed. In a similar way, those who look to Jesus in faith are forgiven of their sin and given eternal life as a gift of God. This is the same thing that we saw in the second reading (Ephesians 2:8-9). In both cases the people were (or are being) saved by God's grace through faith in God.

We see in this passage that God's love is the foundation for life that is eternal. It is God's love that moved Him to give His one and only Son. "Begotten" is a translation of a Greek word that has the connation of being unique. So to clarify, John is saying that there is no one else like God's Son Jesus.

He is the only one of His kind and He was given to us to provide the one and only way to eternal life. As we said earlier, God does not want people to perish (1 Tim. 2:4). His love compelled Him to send His Son into the world to be our Savior. So what separates those who have eternal life and those who are perishing? Belief in Jesus Christ. Belief is a robust word that connotes trust, relationship, and knowledge that is applied to one's life. While we grow in our belief in Jesus, we must clarify whether we truly believe or not. We must have a place of entry into the life of Christ. Do we want Him or not? If we reject Him, then we stand condemned already. Our unforgiven sin leaves no other option than to be judged by God at the end of our lives. However, if we turn to Jesus in faith and rest our hope for salvation in Him, then we are saved. That is why He came to this world, to save.

We have covered a very lot of important ground this week. As we prepare for Easter Sunday on which we celebrate the resurrection of our Lord Jesus Christ from the dead, let's contemplate how great is the mystery of salvation. How are you feeling, do you feel guilty because you sense that you haven't done enough for God? If you have repented of your sin and trusted in the Lord Jesus for forgiveness you can rest in God's graceful provision for you. Spend some time in prayer right now to talk to God and tell Him about your feelings. We pray that you have benefited from the readings this week.

Reflection Questions

1. We saw in the second reading how Paul explained the source and outcome of salvation for a believer in Jesus Christ. Explain the relationship between faith and works for the believer based upon Ephesians 2:4-10.

2. A common theme that exists in the lives of many who do not believe in Jesus as their only source of forgiveness of sin before God is the extent to which they do good works in their lives to justify the bad things they may have done. Read both the second and the Gospel reading again, and then the following verses:

Joh 14:6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.

Ac 4:12 "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."

1John 5:12 – 13 He who has the Son has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.

In light of these readings, explain the relationship between works and salvation for the non-believing

person. Without faith in Jesus, do their "good" works ever provide a means for them to earn their way into heaven?