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Sunday Mass Study Notes for Lectionary 61: 06-01-2025



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

Introduction to the First Reading:

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

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

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

First Reading:

> *Acts 7:55-60 NAS95 55 But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; 56 and he said, "Behold, I see the heavens opened up and the Son of Man standing at the right hand of God." 57 But they cried out with a loud voice, and covered their ears and rushed at him with one impulse. 58 When they had driven him out of the city, they began stoning him; and the witnesses laid aside their robes at the feet of a young man named Saul. 59 They went on stoning Stephen as he called on the Lord and said, "Lord Jesus, receive my spirit!" 60 Then falling on his knees, he cried out with a loud voice, "Lord, do not hold this sin against them!" Having said this, he fell asleep.*

The main point of the reading was the great similarities between the way Stephen died and the death of the Lord Jesus Christ. In the same way that Jesus' death was filled with miracles (earthquake, darkening of the sky), Stephen's death was also miraculous in that he told how he saw a vision of the Lord Jesus exalted at the right hand of the Father in heaven and graciously prayed for the forgiveness of his murderers. In both cases, the Council heard false testimony and then rushed to execute the death sentence upon them. Just as Jesus did (Luke 23:34), Stephen prayed right before he died for God's forgiveness of their great sin of killing him (v. 54). As the saying goes, the apples don't fall far from the tree. As Jesus' devout apostle, Stephen followed closely the way of his

master, including forgiving his tormenters before his death. Ultimately, instead of having the Jews' desired effect of stopping the spread of the Christian message, the persecution of Stephen did quite the opposite. Stephen's example of bold testimony amid persecution emboldened those who went after him as the growing church spread across the globe.

Three other points emerge from the reading. The first is the introduction of Saul, who we know later as the Apostle Paul (v. 58). Here we see Saul assisting in the persecution of Stephen in guarding the cloaks of the people who were stoning Stephen to death. This was just a foretaste, because we know that Saul began raging a holy war against the Christians in the next chapter. There Luke records, "But Saul began ravaging the church, entering house after house, and dragging off men and women, he would put them in prison" (Acts 8:3). A second point in the reading that can be drawn is regarding the posture of the Lord Jesus in Stephen's vision. The author of Hebrews records about Jesus, "When He had made purification of sins, He sat down at the right hand of the Majesty on high" (Hebrews 1:3c). However, as Stephen was being killed, he saw a divine vision of Jesus "**standing** at the right hand of God" (v. 55c, emphasis added). Jesus' position "at the right hand of God" means He is exalted by God the Father in heaven. Jesus' standing position is, as one commentator stated, His "active interposition to help, as Mediator and King, or readiness to receive His persecuted servant" (Annotated Bible Notes). Hebrews says, "Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them" (Hebrews 7:25). In the same way that Stephen saw Jesus' interceding for him before the Father, when we die, we can expect to see Jesus standing and interceding for us with the Father God. Only through the righteousness of Jesus will we be able to enter the presence of God the Father. Finally, note that as the Jewish mob rushed to murder Stephen, they covered their ears (v. 57). This is indicative of their response to hearing the sin of blasphemy, which gives an indication of the crime of which they were accusing Stephen of committing since blasphemy carried with it the penalty of death (Leviticus 24:16). Jesus foretold of the coming of this day when He said, "They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God" (John 16:2).

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

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

Introduction to the Second Reading:

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

Second Reading:

> *Revelation 22:12-20 NAS95 12 Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done. 13 I am the Alpha and the Omega, the first and the last, the beginning and the end. 14 Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city. 15 Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying. 16 I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star. 17 The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost. 18 I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; 19 and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book. 20 He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus.*

Jesus provides His seal of authority to the message by clearly identifying Himself as the sender of it in verse 16 ("I Jesus"). This crucial closing message of Jesus to the world opens with the phrase "I

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

Jesus' closing message is full of critical scriptural truths:

- His return will happen quickly (v. 12) in the sense that the events will unfold quickly when it begins to happen. Jesus bookmarked today's reading by closing with this same admonition, "Yes, I am coming quickly" (v. 20). Jesus said about this in the Gospel of Matthew, "Truly I say to you, this generation will not pass away until all these things take place" (Matthew 24:34). When the end-times events begin to unfold, they will be concluded within a single generation.

- Jesus will reward those who served Him by bringing their rewards to them when He returns (v. 12). Justice will be provided by "render[ing] to every man according to what he has done." This means, at least in part, that He will bring punishment to those who don't serve Him when He returns. Verse 15 makes this clear: "Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying." In contrast, believers "take the water of life without cost" (v. 17) since they thirst for the ways of God and are the eternal recipients of His grace (unmerited favor).

- Believers are those who "who wash their robes, so that they may have the right to the tree of life and may enter by the gates into the city" (v. 14). They are those who "hears the words of the prophecy of this book" without adding to or taking away from them (v. 18) as the false teachers were doing (and are doing today). Countless theological cults engage in practices that either nullify the Word of God (take away from it) or add legalistic, religious practices that their followers must observe to be saved (add to it). Jesus provides a clear warning not to do either of these things because otherwise they shall be forced, along with all the other nonbelievers, to enter into the Great Tribulation. This is the Day of the Lord's judgement spoken of in Revelation and previously by the Old Testament Prophets such as Jeremiah.

- Jesus, in His grace, sent this message specifically to the churches (v. 16) so that they may

> receive and learn from Him the only way to the tree of life (v. 19). Those who resist His message of salvation through faith in Him alone (John 14:6) will find themselves eternally locked out of the holy city.

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

Introduction to the Gospel Reading:

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

Gospel Reading:

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

Jesus taught about the importance of a unified church in the reading. He said, "I do not ask on behalf of these alone, but for those also who believe in Me **through their word**; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me" (John 17:20-21 emphasis added). Unity does not come through coercion or oppression but through individuals who understand their true identity in Christ. When believers in Jesus focus on Jesus and His glory, the petty issues often dividing followers will fade away. Jesus helps us see that unity results from belief in Christ, who is one with the Father.

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

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

Reflection Questions

1. In what ways have you faced or are you facing persecution for your faith? How does Stephen's example, which mirrors Christ and knowing the warnings about persecution in Scripture, help you to face it more strongly?

2. Choose one of the ways that Jesus is described in the second reading in Revelation 22 and reflect

upon what this means and how this character quality can make a difference in your own life.

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

Sunday Mass Study Notes for 05-21-2023

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Welcome back to the Sunday Mass notes. This week we open with the first reading from the Book of Acts just after Jesus was taken up into heaven. Then we move to the continuing study on First Peter, and then close with the Gospel lesson from Saint John Chapter 7, which is Jesus' prayer for Christian unity.

Introduction to the First Reading:

The first reading is from the Book of Acts. The context is forty days after Jesus rose from the dead. Jesus had gathered the disciples together and they had just asked Him the question, "Lord, is it at this time You are restoring the kingdom to Israel?" (Acts 1:6c). This was an honest question and indicated what was evident on all of their minds. Would Jesus now usher in His reign on earth as both a religious King *and* supreme civil ruler as foretold in the Scriptures? They would have been familiar with what the Prophet Micah had predicted regarding His future rulership. "But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity" (Micah 5:2). Jesus answered their question with something that they probably did not want to hear. He said, "It is not for you to know times or epochs which the Father has fixed by His own authority" (Acts 1:7). However, Jesus went on, "but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest

part of the earth" (Acts 1:8). Afterwards, Jesus was taken up into heaven leaving the disciples waiting for the fulfillment of the promise of the coming of the Holy Spirit.

With this context in mind, read the text and keep in your mind the flurry of events that the disciples had just experienced, including seeing a fully alive Man ascend into heaven followed by the appearance of two angels (Acts 1:10).

First Reading:

12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. 13 When they had entered the city, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. 14 These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers. (Acts 1:12-14)

Several points can be drawn from the reading and especially ones that relate to the Gospel lesson later in this study. First, the disciples of the early church were united in continual prayer. The Scriptures call all believers to pray with the example set by Jesus' first believers. Prayer is one of the ways in which the church is united in their purpose. Some years ago in seminary I took a course in prayer. I wondered how anyone could study prayer for an entire semester. One of the things that I was concerned about before I began the course was that the syllabus said that I had to locate a prayer partner and agree to pray with them for one hour each week throughout the term. Soon after the class began I was able to locate a suitable classmate with whom to each week. As the semester progressed I noticed for the first time in my life the value of joining in prayer with another Christian. Although I am certain that I didn't pray with the same fervor as did Saint Peter, I did obtain strength through persisting in meeting with my prayer partner which has led me to much stronger prayer life since the conclusion of the class.

Second, the unity of the church included women, who were people with very low status in the culture, not much more than property. Women were the first ones to testify of Jesus' resurrection from the dead, even though in this culture the testimony of women in civil court was often disregarded. Jesus turned society morays on its proverbial ear, he turned the world upside down by valuing women equally with men and even affording them a position of prominence by seeing to it that they were the first witnesses of the resurrection!

Third, note that John said "These all with one mind" (v. 14a). When all of the believers in a group have the same mind, they are united not only in their purpose but also work to align their will with the revealed will of God through the mutual understanding of His Word in the Scriptures. One of the practices that I did with my own prayer partner was that when we ran out of things to say we just read the Bible aloud. Having just experienced Jesus' last 40 days of ministry and also being fresh from the Emmaus Road experience the disciples must have studied the Old Testament Scriptures (as we call them) with a renewed fervor and understanding. This unity of thinking and mission would help the early church to persevere during the subsequent persecution that early on descended upon the Church.

Introduction to the Second Reading:

As we move to the second reading and continue with the teaching in First Peter, keep the theme of unity of all believers in your mind. In this message, Saint Peter taught the early church the importance of rejoicing in spite of persecution, as well as what actions to take during these difficulties.

Second Reading:

13 but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation. 14 If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you. 15 Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler; 16 but if anyone suffers as a Christian, he is not to be ashamed, but is to glorify God in this name. (1 Peter 4:13-16)

Peter said that if you "are reviled for the name of Christ" (v. 14a) you are blessed. How can someone be blessed if they are persecuted for Christ? Peter said we are blessed during persecution because "the Spirit of glory rests on you" (v.14c-ff). Jesus promised that He would not leave us as orphans (John 14:18), that His Spirit would rest upon the believers. One of the ministries of the Holy Spirit is to help believers to persist in persecution for their faith. Peter called us to "glorify God in this name" and not to be ashamed because of persecution (v. 16). He contrasted this with someone who suffered for breaking a civil law, or even just being a "troublesome meddler," thing which the Spirit will not comfort us and for which we should expect persecution.

One of the common themes that frequently emerge from the testimony of Christians who experienced long periods of persecution for their faith is the comfort of the Holy Spirit that they found through the unity with other believers. We will see the importance of unity as revealed in Jesus' prayer to the Father as we move to the Gospel lesson.

Introduction to the Gospel Reading:

The Gospel lesson for today has to do with Jesus' call for unity in the Church. John opened the Gospel lesson today by saying, "Jesus spoke these things," and then he prayed to the Father. What were "these things" to which John was referring? If we look back to the previous two verses, we see what John was referring to. Jesus said, "Behold, an hour is coming, and has already come, for you to be **scattered**, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me. These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world" (John 16:32-33, emphasis added). Jesus knew that the disciples, with the exception of John, would scatter during his tribulation and death on the cross. He also knew that they would scatter because of the persecution that would come upon the young church after he went back to heaven.

Gospel Reading:

1 Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, that the Son may glorify You, 2 even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. 3 "This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. 4 "I glorified You on the earth, having accomplished the work which You have given Me to do. 5 "Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was. 6 "I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word. 7 "Now they have come to know that everything You have given Me is from You; 8 for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me. 9 "I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours; 10 and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them. 11 "I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are. (John 17:1-11)

Notice how Jesus made a variety of affirmation while He was praying, and then proceeded to present to the Father his petitions. Jesus affirmed that He had authority over the entire world, "all flesh" (v. 1) and that the Father had given the believers eternal life for the purpose of knowing the "one true God and Jesus Christ" (v. 2). He affirmed that He had manifested the Name of the Father to the believers whom the Father had given to Him (v. 6), Next, Jesus prayed that the believers would become "one even as We are one" (v. 11). Jesus call to unity with Himself represented the core of the Gospel message, that believers become one with God through faith in Jesus Christ and the living presence of the Holy Spirit in our lives.

What does all of this mean for our lives? First, Jesus' call for us to be united with Himself and the Father comes about through the things we have seen in the lesson today. We are to be united by gathering together in prayer, by praying continually, even when we are by ourselves. We are called to submit ourselves to the will of the Father, and to learn His will by understanding His revelation through the Scriptures. Second, we can find unity with God by accepting persecution for our faith with the understanding that this glorifies God. When we are led by God to take up countercultural positions on certain moral issues including affirming the rights of all unborn children we can have courage that God will glorify His name through our obedience.

Reflection Questions

1. Throughout the lesson today we have seen how the disciples were unified in their mind to accomplish Jesus' mission for them. One of the ways in which they both expressed and achieved this unity was through their constant prayer with the group.

I challenge you this week to pray with another believer at least once during the upcoming week. Even if it is before a meal or over the telephone, ask the person if they would be willing to pray together. Be prepared to answer the most common objections such as not having enough time, my faith is a personal thing, this makes me uncomfortable, etc.

2. A few years ago I spent two weeks in France with a group of college students. The cultural differences took me some getting used to. I rejoiced at the fact that those in France still had a certain reverence for the people of God although they regarded people who claimed to be Christians with a bit of suspicion.

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In light of your cultural experiences, how does your faith in Jesus Christ help you in overcoming the cultural differences that you experience in your own life and work? How does what you learned today help to inform you of some of the ways in which to attack these cultural challenges?

Sunday Mass Study Notes for 05-29-2022



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

Introduction to the First Reading:

This reading is from the Book of Acts. It shows the immense opposition the early church was under.

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

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

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

First Reading:

Acts 7:55-60 NAS95 55 But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; 56 and he said, "Behold, I see the heavens opened up and the Son of Man standing at the right hand of God." 57 But they cried out with a loud voice, and covered their ears and rushed at him with one impulse. 58 When they had driven him out of the city, they began stoning him; and the witnesses laid aside their robes at the feet of a young man named Saul. 59 They went on stoning Stephen as he called on the Lord and said, "Lord Jesus,

receive my spirit!" 60 Then falling on his knees, he cried out with a loud voice, "Lord, do not hold this sin against them!" Having said this, he fell asleep.

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

There are three other points that emerge from the reading. The first is the introduction of Saul, who we know later as the Apostle Paul (v. 58). Here we see Saul assisting in the persecution of Stephen in guarding the cloaks of the people who were stoning Stephen to death. This was just a foretaste, because we know that in the next chapter, Saul began raging a holy war against the Christians. There Luke records, "But Saul began ravaging the church, entering house after house, and dragging off men and women, he would put them in prison" (Acts 8:3). A second point in the reading that can be drawn is regarding the posture of the Lord Jesus in Stephen's vision. The author of Hebrews records about Jesus, "When He had made purification of sins, He sat down at the right hand of the Majesty on high" (Hebrews 1:3c). However, as Stephen was being killed, he saw a divine vision of Jesus "**standing** at the right hand of God" (v. 55c, emphasis added). Jesus' position "at the right hand of God" means He is exalted by God the Father in heaven. Jesus' standing position is as one commentator stated His "active interposition to help, as Mediator and King, or readiness to receive His persecuted servant" (Annotated Bible Notes). Hebrews says, "Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them" (Hebrews 7:25). In the same way that Stephen saw Jesus interceding for him before the Father, when we die we can expect to see Jesus standing and interceding for us with the Father God. It is only through the righteousness of Jesus that we will be able to enter into the presence of God the Father. Finally, note that as the Jewish mob rushed to murder Stephen, they covered their ears (v. 57). This is indicative of their response to hearing the sin of blasphemy, which gives an indication of the crime of which they were accusing Stephen of committing since blasphemy carried with it the penalty of death (Leviticus 24:16). Jesus foretold of the coming of this day when He said, "They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God" (John 16:2).

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

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

Introduction to the Second Reading:

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

Second Reading:

Revelation 22:12-20 NAS95 12 Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done. 13 I am the Alpha and the Omega, the first and the last, the beginning and the end. 14 Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city. 15 Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and

practices lying. 16 I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star. 17 The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost. 18 I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; 19 and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book. 20 He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus.

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

Jesus' closing message is full of important scriptural truths:

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

not to do either of these things because otherwise they shall be forced along with all the other nonbelievers to enter into the Great Tribulation. This is the Day of the Lord's judgement spoken of in Revelation and previously by the Old Testament Prophets such as Jeremiah.
- Jesus, in His grace, sent this message specifically to the churches (v. 16) in order that they may receive and learn from Him the only way to the tree of life (v. 19). Those who resist His message of salvation through faith in Him alone (John 14:6) will find themselves eternally locked out of the holy city.

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

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

Gospel Reading:

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

Jesus taught about the importance of a unified church in the reading. He said, "I do not ask on behalf of these alone, but for those also who believe in Me **through their word**; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me" (John 17:20-21 emphasis added). Unity does not come by coercion or oppression, rather it comes through individuals who understand their true identity in Christ. When believers in Jesus fix their attention upon Jesus and His glory, the petty issues that often divide followers will fade away. Jesus helps us to see that unity is the result of belief in Christ, who is one with the Father.

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

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

Reflection Questions

1. In what ways have you faced or are facing persecution for your faith? How does Stephen's example, which mirrors Christ and knowing the warnings about persecution in Scripture, help you to face it more strongly?

2. Choose one of the ways that Jesus is described in the second reading in Revelation 22 and reflect upon what this means and how this character quality can make a difference in your own life.

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

Sunday Mass Study Notes for Sunday, 06-02-2019



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

Introduction to the First Reading:

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

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

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

First Reading:

> *Acts 7:55-60 NAS95 55 But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; 56 and he said, "Behold, I see the heavens opened up and the Son of Man standing at the right hand of God." 57 But they cried out with a loud voice, and covered their ears and rushed at him with one impulse. 58 When they had driven him out of the city, they began stoning him; and the witnesses laid aside their robes at the feet of a young man named Saul. 59 They went on stoning Stephen as he called on the Lord*

> *and said, "Lord Jesus, receive my spirit!" 60 Then falling on his knees, he cried out with a loud voice, "Lord, do not hold this sin against them!" Having said this, he fell asleep.*

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

There are three other points that emerge from the reading. The first is the introduction of Saul, who we know later as the Apostle Paul (v. 58). Here we see Saul assisting in the persecution of Stephen in guarding the cloaks of the people who were stoning Stephen to death. This was just a foretaste because we know that in the next chapter Saul began raging a holy war against the Christians. There Luke records, "But Saul began ravaging the church, entering house after house, and dragging off men and women, he would put them in prison" (Acts 8:3). A second point in the reading that can be drawn is regarding the posture of the Lord Jesus in Stephen's vision. The author of Hebrews records about Jesus, "When He had made purification of sins, He sat down at the right hand of the Majesty on high" (Hebrews 1:3c). However, as Stephen was being killed he saw a divine vision of Jesus "**standing** at the right hand of God" (v. 55c, emphasis added). Jesus' position "at the right hand of God" means He is exalted with God the Father in heaven. Jesus' standing position is as one commentator stated His "active interposition to help, as Mediator and King, or readiness to receive His persecuted servant" (Annotated Bible Notes). Hebrews says, "Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them" (Hebrews 7:25). In the same way that Stephen saw Jesus interceding for him before the Father, when we die we can expect to see Jesus standing and interceding for us with the Father God. It is only through the righteousness of Jesus that we will be able to enter into the presence of God the Father. Finally, note that as the Jewish mob rushed to murder Stephen they covered their ears (v. 57). This is indicative of their response to hearing the sin of blasphemy, which gives an indication of the crime of which they were accusing Stephen of committing since blasphemy carried with it the penalty of death (Leviticus 24:16). Jesus foretold of the coming of this day when He said, "They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God" (John 16:2).

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

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Jesus taught about the importance of a unified church in the reading. He said, "I do not ask on behalf of these alone, but for those also who believe in Me **through their word**; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me" (John 17:20-21 emphasis added). Unity does not come by coercion or oppression. It comes by individuals who understand their true identity in Christ. When believers in Jesus fix their attention upon Jesus and His glory, the petty issues that often divide followers will fade away. Jesus helps us to see that unity is the result of belief in Christ, who is one with the Father.

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Sunday Mass Study Notes for Sunday, 05-13-2018



Welcome back to the Sunday Mass notes. This week Marla shares the study of the readings beginning with Acts 1 where Peter explains how God's plan unfolds just as the Scriptures said. Next, we move to 1 John 4, where the apostle John tells us that those who abide in God, love as He loved. Finally, we conclude with John 17:11-19 where St. John records Jesus' prayer for His disciples just before He sends them out to minister in His name.

Introduction to the First Reading:

If you were a fan of the 80s show *The A-Team,* you will remember the iconic phrase spoken at the end of nearly every episode, "I love it when a plan comes together." In a make-believe story the plan always comes together—the writers make it so. Real-life human plans are not so reliable and can be thwarted. God's plan, however, always comes together exactly as God says. No one is strong enough to thwart His plan.

Before Jesus was taken up into heaven, He told His apostles to wait in Jerusalem until they received the baptism of the Holy Spirit which would give them power to be Christ's witnesses to the world. (The baptism of the Holy Spirit is the Holy Spirit indwelling believers, enabling them to understand the truth and empowering them to do the work God has for them.) It was during this period of waiting that Peter spoke to the apostles and over 100 believers gathered with them. Here Peter reminds them that God's plan was being fulfilled just as the Scriptures said.

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First Reading:

> ***Acts 1:15-26 NAS95 15 At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together), and said, 16 "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. 17 For he was counted among us and received his share in this ministry." 18 (Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out. 19 And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.) 20 "For it is written in the book of Psalms, 'LET HIS HOMESTEAD BE MADE DESOLATE, AND LET NO ONE DWELL IN IT'; and, 'LET ANOTHER MAN TAKE HIS OFFICE.' 21 Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us– 22 beginning with the baptism of John until the day that He was taken up from us–one of these must become a witness with us of His resurrection." 23 So they put forward two men, Joseph called Barsabbas (who was also called Justus), and Matthias. 24 And they prayed and said, "You, Lord, who know the hearts of all men, show which one of these two You have chosen 25 to occupy this ministry and apostleship from which Judas turned aside to go to his own place." 26 And they drew lots for them, and the lot fell to Matthias; and he was added to the eleven apostles.***

Judas, one of the original twelve apostles, walked intimately with Jesus during the three years of His ministry. He heard Jesus' powerful words, witnessed His healing touch, and participated in His miraculous acts. Yet by a decision of his own evil heart, Judas betrayed his Lord and turned Him over to the Roman authorities to be crucified. It did not catch Jesus by surprise but was, with all its tragic detail, just as the Scriptures foretold. Judas' betrayal, as sinful as it was, did not thwart God's ultimate plan for man's salvation but rather was a step in its fulfillment.

When Judas, consumed by guilt, took his own life, a new apostle had to be chosen from the men who had been with Jesus from the beginning. Only two men qualified, Joseph and Matthias. The apostles prayed for God guidance and cast lots to discover God's choice. In that day, lots were cast by writing each eligible person's name on a piece of stone or wood, putting the pieces in an urn, and drawing out a name. * God's plan was fulfilled when Matthias' name was chosen.

We can be confident that God has a plan for us, too, and He will make it come together for our ultimate good and His glory. I love it when His plan comes together!

Introduction to the Second Reading:

The second reading is from First John. A theme of the overall Book could be suggested as something like "tests for salvation" since so many times throughout John uses phrases which follow a pattern of if / then. In the context of today's reading, chapter 4 opens with his admonition, "Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world" (1 John 4:1). He then provides a test by which believers may know whether a spirit is of God or of the enemy. "By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God" (v. 2). Since God is love (v. 8) we share in the love of God as believers that the Lord Jesus has indeed come in the flesh. The reading expands upon this common love that we share as believers.

Second Reading:

> ***1 John 4:11-16 NAS95 11 Beloved, if God so loved us, we also ought to love one another. 12 No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us. 13 By this we know that we abide in Him and He in us, because He has given us of His Spirit. 14 We have seen and testify that the Father has sent the Son to be the Savior of the world. 15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. 16 We have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.***

In the six verses of our reading, the word *love* and its derivatives are used eight times. God is the author and source of true love. If God did not exist, love would not exist for God is love. He powerfully demonstrated it by sending Jesus to fulfill the greatest act of love known to mankind—a substitutionary death on a cross. Romans 5:8 says, *"God demonstrated his own love toward us in that while we were yet sinners, Christ died for us."* Jesus didn't die for a good cause or a good man. He died for you and me, not after we cleaned up our life, but while we were still lost in our sin. His death for us was the Innocent dying for the guilty, the Perfect dying for the broken, the Holy dying for the sinful. Can there be any greater demonstration of love?

Is it any wonder then, that love is a hallmark of one who abides in God? *Abide* is a word that means "to stay in a given place, continue, dwell, remain" (Strong's Exhaustive Concordance, # 3306). St. John tells us we come to abide in God by confessing Jesus is the Son of God and believing the love God has for us as demonstrated through Christ's death. And when we abide in Him we will love as He loved. It is important to understand, however, that we don't love *in order* to abide. We love *because* we abide in Him. When we receive God's love and extend it to others, we prove that we abide in the One who is love.

Introduction to the Gospel Reading:

When I left my son at college for the first time, I knew I would not see him again for six months. On the 12-hour ride, his father and I reminded him of the important precepts we had taught him about God and living the Christian life. We were hoping he would continue to walk the path of faith and not

stray from the truth of the Scriptures. After settling him into his dorm and expressing our love through hugs and tears, we prayed and released him into the Father's care.

For three years, Jesus had lived and ministered with the ones he chose to be his disciples. He loved them, revealed himself to them, and taught them what was to come. Though they heard him and were witnesses of His miraculous works, they didn't fully understand that He would die for sin, rise from the dead, and return to God the Father. It was now time for Jesus to fulfill His Father's will and to set in motion all the prophesies spoken about Him in the Old Testament. And it was time to say goodbye. The disciples would have to face a world of opposition and persecution without him, and they were understandably bewildered and sad.

In Ch. 13 of the Gospel of St. John, Jesus begins an extended, heart-felt goodbye. He would shortly send them out to serve others so He gave them a powerful demonstration of servanthood by washing the disciples' feet, an act typically done by the servants of the household. Jesus said, *"… I gave you an example that you also should do as I did to you* (John 13: 15). In Ch. 14, He comforts them by explaining that He is building a home for them in heaven and someday will come again to take them there. In the meantime, they are to get their nourishment and power by abiding (remaining) in Him as branches get their life by remaining in the vine (Ch. 15). In Ch. 16, He promises the Holy Spirit will empower them (and every believer) to carry on His ministry and to lead them into all truth. Now in Ch. 17, on the night He was betrayed, Jesus prays for the disciples as he sends them out to minister in His name.

Gospel Reading:

> ***John 17:11-19 NAS95 11 "I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are. 12 "While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled. 13 "But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves. 14 "I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world. 15 "I do not ask You to take them out of the world, but to keep them from the evil one. 16 "They are not of the world, even as I am not of the world. 17 "Sanctify them in the truth; Your word is truth. 18 "As You sent Me into the world, I also have sent them into the world. 19 "For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.***

In the Gospel Reading, Jesus makes three requests of the Father:

1). Jesus prays that the Father would keep the disciples in His name.

What is Jesus asking for when He says to the Father, *keep them in your name*? His *name* refers to all

that God is and all that Jesus revealed Him to be. Jesus and the Father are one. As Christians, we are united to them and carry the same name. To live in God's name is to live in a way that reflects his character. While Jesus was with His disciples, He kept them in God's name and none of them were lost except Judas. Did Jesus fail to keep Judas in God's name? D.A. Carson in his commentary on The Gospel of John explains, "The defection of Judas is foreseen in Scripture [Ps. 41:10], and therefore no evidence of failure on Jesus' part." Jesus had kept His disciples and now that He was leaving, He asks the Father to keep His disciples faithful to His name.

2). Jesus prays that the Father would keep them from the evil one.

The forces of evil are real and oppose all God wants to accomplish in the world. Satan himself prowls around like a roaring lion seeking someone to devour (1 Peter 5:8). God could have taken His disciples out of the world, but left them here as ministers of the good news of Jesus Christ. It is also why we are here. Jesus doesn't ask for them to be removed from the world but that they might be protected from the evil one while they do His work.

3). Jesus prays that the Father would sanctify them by truth.

Sanctify means *to make holy* and has the idea of being set apart for holy use or a holy purpose. (Strong's Exhaustive Concordance, # 37, 40). Jesus, the second person of the Trinity, is holy in his being but was also set apart for a holy purpose—to be the sacrifice for sin. As God the Son, He is separate from the evil world system, but He willingly entered into the world to save it through His death on a cross. As the disciples came to believe in Jesus, they also were sanctified for a holy work—to take the truth of the gospel to a lost world. Everyone who believed the disciples message would also be sanctified in truth for the words they bring are God's words. And we also are sanctified when we believe the Bible, God's written word of truth.

Reflection Questions

1. If we abide in God we will love others as God loved us. What can you do this week to demonstrate God's love to those around you?

2. Like the disciples, you have been sanctified (set apart) by God for a holy purpose—to take the truth of the gospel to a lost world. What can you do this week to begin fulfilling God's purpose for your life?

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Sunday Mass Study Notes for Sunday, 5-28-2017



Welcome back to the Sunday Mass notes. This week we open with the first reading from the Book of Acts just after Jesus was taken up into heaven. Then we move to the continuing study in First Peter, and then close with the Gospel lesson from Saint John Chapter 7, which is Jesus' prayer for Christian unity.

Introduction to the First Reading:

The first reading is from the Book of Acts. The context is forty days after Jesus rose from the dead. Jesus had gathered the disciples together and they had just asked Him the question, "Lord, is it at this time You are restoring the kingdom to Israel?" (Acts 1:6c). This was an honest question and indicated what was evidently on all of their minds. Would Jesus now usher in His reign on earth as both a religious King *and* supreme civil ruler as foretold in the Scriptures? They would have been familiar with what the Prophet Micah had predicted regarding His future rulership. "But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity" (Micah 5:2). Jesus answered their question with something that they probably did not want to hear. He said, "It is not for you to know times or epochs which the Father has fixed by His own authority" (Acts 1:7). However, Jesus went on, "but you will receive power when the Holy Spirit has come upon you; and

you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8). Afterwards, Jesus was taken up into heaven leaving the disciples waiting for the fulfillment of the promise of the coming of the Holy Spirit.

With this context in mind read the text and keep in your mind the flurry of events that the disciples had just experienced including seeing a fully alive Man ascend into heaven followed by the appearance of two angels (Acts 1:10).

First Reading:

12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. 13 When they had entered the city, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. 14 These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers. (Acts 1:12-14)

Several points can be drawn from the reading and especially ones that relate to the Gospel lesson later in this study. First, the disciples of the early church were united in continual prayer. The Scriptures call all believers to pray with the example set by Jesus' first believers. Prayer is one of the ways in which the church is united in their purpose. Some years ago in seminary I took a course in prayer. I wondered how anyone could study prayer for an entire semester. One of the things that I was concerned about before I began the course was that the syllabus said that I had to locate a prayer partner and agree to pray with them for one hour each week throughout the term. Soon after the class began I was able to locate a suitable classmate with which to pray each week. As the semester progressed I noticed for the first time in my life the value of joining in prayer with another Christian. Although I am certain that I didn't pray with the same fervor as did Saint Peter, I did obtain strength through persisting in meeting with my prayer partner which has led me to much stronger prayer life since the conclusion of the class.

Second, the unity of the church included women, who were people with very low status in the culture, not much more than property. Women were the first ones to testify of Jesus' resurrection from the dead, even though in this culture the testimony of women in civil court was often disregarded. Jesus turned society morays on its proverbial ear, he turned the world upside down by valuing women equally with men and even affording them a position of prominence by seeing to it that they were the first witnesses of the resurrection!

Third, note that John said "These all with one mind" (v. 14a). When all of the believers in a group have the same mind, they are united not only in their purpose but also work to align their will with the revealed will of God through the mutual understanding of His Word in the Scriptures. One of the practices that I did with my own prayer partner was that when we ran out of things to say we just read the Bible aloud. Having just experienced Jesus' last 40 days of ministry and also being fresh from the Emmaus Road experience the disciples must have studied the Old Testament Scriptures (as

we call them) with a renewed fervor and understanding. This unity of thinking and mission would help the early church to persevere during the subsequent persecution that early on descended upon the Church.

Introduction to the Second Reading:

As we move to the second reading and continue with the teaching in First Peter, keep the theme of unity of all believers in your mind. In this message, Saint Peter taught the early church the importance of rejoicing in spite of persecution, as well as what actions to take during these difficulties.

Second Reading:

13 but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation. 14 If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you. 15 Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler; 16 but if anyone suffers as a Christian, he is not to be ashamed, but is to glorify God in this name. (1 Peter 4:13-16)

Peter said that if you "are reviled for the name of Christ" (v.14a) you are blessed. How can someone be blessed if they are persecuted for Christ? Peter said we are blessed during persecution because "the Spirit of glory rests on you" (v.14c-ff). Jesus promised that He would not leave us as orphans (John 14:18), that His Spirit would rest upon the believers. One of the ministries of the Holy Spirit is to help believers to persist in persecution for their faith. Peter called us to "glorify God in this name" and not to be ashamed because of persecution (v. 16). He contrasted this with someone who suffered for breaking a civil law, or even just being a "troublesome meddler," thing which the Spirit will not comfort us and for which we should expect persecution.

One of the common themes that frequently emerges from the testimony of Christians who experienced long periods of persecution for their faith is the comfort of the Holy Spirit that they found through the unity with other believers. We will see the importance of unity as revealed in Jesus' prayer to the Father as we move to the Gospel lesson.

Introduction to the Gospel Reading:

The Gospel lesson for today has to do with Jesus' call for unity in the Church. John opened the Gospel lesson today by saying, "Jesus spoke these things," and then he prayed to the Father. What were "these things" to which John was referring? If we look back to the previous two verses, we see what John was referring to. Jesus said, "Behold, an hour is coming, and has already come, for you to be **scattered**, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me. These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world" (John 16:32-33, emphasis added). Jesus knew that the disciples, with the exception of John, would scatter during his tribulation and death on the cross. He also knew that they would scatter because of the persecution that would

come upon the young church after he went back to heaven.

Gospel Reading:

1 Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, that the Son may glorify You, 2 even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. 3 "This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. 4 "I glorified You on the earth, having accomplished the work which You have given Me to do. 5 "Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was. 6 "I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word. 7 "Now they have come to know that everything You have given Me is from You; 8 for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me. 9 "I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours; 10 and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them. 11 "I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are. (John 17:1-11)

Notice how Jesus made a variety of affirmation while He was praying, and then proceeded to present to the Father his petitions. Jesus affirmed that He had authority over the entire world, "all flesh" (v. 1) and that the Father had given the believers eternal life for the purpose of knowing the "one true God and Jesus Christ" (v. 2). He affirmed that He had manifested the Name of the Father to the believers whom the Father had given to Him (v. 6), Next, Jesus prayed that the believers would become "one even as We are one" (v.11). Jesus call to unity with Himself represented the core of the Gospel message, that believers become one with God through faith in Jesus Christ and the living presence of the Holy Spirit in our lives.

What does all of this mean for our lives? First, Jesus' call for us to be united with Himself and the Father comes about through the things we have seen in the lesson today. We are to be united by gathering together in prayer, by praying continually, even when we are by ourselves. We are called to submit ourselves to the will of the Father, and to learn His will by understanding His revelation through the Scriptures. Second, we can find unity with God by accepting persecution for our faith with the understanding that this glorifies God. When we are led by God to take up countercultural positions on certain moral issues including affirming the rights of all unborn children we can have courage that God will glorify His name through our obedience.

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Reflection Questions

1. Throughout the lesson today we have seen how the disciples were unified in their mind to accomplish Jesus' mission for them. One of the ways in which they both expressed and achieved this unity was through their constant prayer with the group.

I challenge you this week to pray with another believer at least once during the upcoming week. Even if it is before a meal or over the telephone, ask the person if they would be willing to pray together. Be prepared to answer the most common objections such as not having enough time, my faith is a personal thing, this makes me uncomfortable, etc.

2. A few years ago I spent two week in France with a group of college students. The cultural differences took me some getting used to. I rejoiced at the fact that those in France still had a certain reverence for the people of God although they regarded people who claimed to be Christians with a bit of suspicion.

In light of your cultural experiences, how does your faith in Jesus Christ help you in overcoming the cultural differences that you experience in your own life and work? How does what you learned today help to inform you on some of the ways in which to attack these cultural challenges?

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