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Sunday Mass Study Notes for Lectionary 46: 04-19-2026



Welcome back to the Sunday Mass notes. This week, as we did last week, we will open with the Gospel reading. Then we will move on to the first reading from the Book of Acts, and then close with the continuing study from First Peter.

Introduction to the Gospel Reading:

The Gospel reading is from Chapter 24 of Saint Luke, which recounts the story of two men who met the risen Lord Jesus on the road to Emmaus, a city located seven miles northwest of Jerusalem. The context of the reading is just hours after Mary Magdalene reported the news to the disciples that Jesus had risen from the dead. A lot happened in the early hours of that first Easter morning. Mark and Matthew tell us that Jesus first appeared to Mary Magdalene (Mark 16:9, Matthew 28:9). According to Saint Paul, Jesus appeared to Peter at some point after Mary (1 Corinthians 15:5), and before the meeting with the eleven disciples, the timing of this appearance to Peter isn't known. The next appearance was to the men we will read about in Luke's account below. Not much is known

about the two men's exact identities. One of them is named Cleopas, about whom there is a tradition that he was the brother of Joseph, the husband of Jesus' mother Mary. The other person wasn't named.

Gospel Reading:

> *13 And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem. 14 And they were talking with each other about all these things which had taken place. 15 While they were talking and discussing, Jesus Himself approached and began traveling with them. 16 But their eyes were prevented from recognizing Him. 17 And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad. 18 One of them, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?" 19 And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, 20 and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him. 21 But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened. 22 But also some women among us amazed us. When they were at the tomb early in the morning, 23 and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive. 24 Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see." 25 And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! 26 Was it not necessary for the Christ to suffer these things and to enter into His glory?" 27 Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. 28 And they approached the village where they were going, and He acted as though He were going farther. 29 But they urged Him, saying, "Stay with us, for it is getting toward evening, and the day is now nearly over." So He went in to stay with them. 30 When He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them. 31 Then their eyes were opened and they recognized Him; and He vanished from their sight. 32 They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?" 33 And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, 34 saying, "The Lord has really risen and has appeared to Simon." 35 They began to relate their experiences on the road and how He was recognized by them in the breaking of the bread. (Luke 24:13-35)*

The men testified that they knew about the report of the empty tomb (v. 24) and they had heard that

Jesus was alive (v. 23). Somehow, their eyes were blinded to the reality of Jesus walking with them (v. 16). It wasn't until Jesus ate with them that their eyes were opened to the reality of Jesus' identity (v. 31). Next, they immediately returned from Emmaus to Jerusalem in order to tell the disciples about their experience with their risen Lord (v. 33). By the time they made it back to Jerusalem it was Sunday evening. Luke said that the two men found "the eleven" gathered together, but we know that Thomas wasn't present and didn't see the risen Lord Jesus for eight more days (John 20:26). Possibly Thomas stepped away before the two men arrived, or Luke used the term "the eleven" in a general sense. Nevertheless, the two testified that Jesus had really risen from the dead and confirmed that Peter had also seen Jesus (v. 34, 1 Corinthians 15:5). The two men humbly recounted that it wasn't until Jesus broke the bread with them that they recognized Him (v. 35).

The big ideas behind the Gospel lesson are first, Jesus is alive, and His resurrection was affirmed not just by his disciples but by others. We can rest assured that the biblical account of Jesus' resurrection is true in part because it includes unflattering details about people's behavior. The men on the road to Emmaus didn't recognize Jesus even though He explained the things concerning Himself to them (v. 27). Second, Jesus fulfilled the Old Testament prophecies concerning His coming. The Prophets predicted Jesus' birth, life, death, and resurrection in amazing detail. As students of the Bible, we have to be willing to admit that prophecy is much easier to interpret after the predicted events have occurred. When we read the story of the two men on the road to Emmaus, we know the secret that they didn't understand until later. The Prophets themselves struggled with these same things. Peter said in 1 Peter, just before the section we will be reading later today, "As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow" (1 Peter 1:10-11).

Because of the complexities and nuances of the prophecies, I have oftentimes wanted to hear Jesus' explanation of the biblical prophecies to the two men. I have spent many hours pondering the Old Testament prophecies concerning Jesus with the significant advantage of hindsight of Jesus' death and resurrection. However, the men on the road to Emmaus didn't have the advantage of hindsight; their minds were buzzing with the events of the past several days (vv. 18-24). Finally, since the prophecies fulfilled concerning of the coming of the Lord Jesus are true, we can trust in the future fulfillment of the prophecies concerning Jesus' return. We can rest assured that Jesus will gather His elect when He comes to claim His Church. Paul said, "For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus" (1Thessalonians 4:14).

Before we move on to the first reading, let's briefly look at the conclusion to the story of the two men on the road to Emmaus. As amazing as the story was about how the two men didn't recognize Jesus while they walked all the way to Emmaus and began to have dinner with him, is what happened next

in the two verses beyond the end of today's reading. Luke continued the account of the events that occurred after the men returned to Jerusalem to testify to the disciples:

> *36 While they were telling these things, He Himself stood in their midst. 37 But they were startled and frightened and thought that they were seeing a spirit. 38 And He said to them, "Why are you troubled, and why do doubts arise in your hearts? 39 See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have." (Luke 24:35-39)*

The closing of this story reveals a fourth theological truth in the lesson. Jesus is alive in the flesh, not just in the Spirit. In the same way, one day we too will be alive in the flesh. Job said prophetically in the oldest Book in the Bible, "As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth. Even after my skin is destroyed, yet from my flesh I shall see God, whom I myself shall behold, and whom my eyes will see and not another. My heart faints within me!" (Job 19:25-27). We can rejoice that one day we will receive a glorified body similar to Jesus' (1 John 3:2). Beyond that, the whole world will pass away and be restored to a new, beautiful creation (Revelation 21:1).

Introduction to the First Reading:

As we leave the Gospel lesson and move on to the first reading, we return to Acts Chapter Two and the era of the newborn Church. Peter, the uncontested leader of the Faith, set out boldly fulfilling Jesus' commandment to build His Church (Matthew 28:16-20). The passage takes place 40 days after Jesus' resurrection. He was with his disciples, now called "apostles," teaching them about the kingdom of God. At the end of 40 days, Jesus ascended to heaven, leaving them with the charge to wait in Jerusalem for the power of the Holy Spirit. When the apostles were gathered to celebrate the Jewish Feast of Pentecost, the Holy Spirit came from heaven and gave them the ability to speak in other known languages for the benefit of proclaiming the truth of the Good News of Jesus' death and resurrection. There were many Jews in Jerusalem for this festival, and, amazingly enough, they were able to understand the disciples speaking in their native language. It was a miracle, a sign from God that he was in their midst. But some mocked, saying the men were drunk. Amid the confusion, Peter got up and explained what was happening. As you read, take note of the words with capitalized letters, noting that these reflect quotations from the Old Testament Scriptures. Also, remember what you learned from the Gospel lesson in terms of how Jesus fulfilled so many biblical prophecies.

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First Reading:

14 But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words.

**See Note Below [Omitted verses: 15 "For these men are not drunk, as you suppose, for it is only the third hour of the day; 16 but this is what was spoken of through the prophet Joel: 17 'AND IT SHALL BE IN THE LAST DAYS,' God says, 'THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHESY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS; 18 EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT And they shall prophesy. 19 'AND I WILL GRANT WONDERS IN THE SKY ABOVE AND SIGNS ON THE EARTH BELOW, BLOOD, AND FIRE, AND VAPOR OF SMOKE. 20 'THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME. 21 'AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED.']*

22 "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know– 23 this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. 24 But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. 25 For David says of Him, 'I SAW THE LORD ALWAYS IN MY PRESENCE; FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN. 26 'THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED; MOREOVER MY FLESH ALSO WILL LIVE IN HOPE; 27 BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES, NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY. 28 'YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE; YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE.' 29 Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS ON HIS THRONE, 31 he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY. 32 This Jesus God raised up again, to which we are all witnesses. 33 Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. Acts 2:14-33

*The section that was omitted in the reading dealt with Peter's proclamation that the coming of the Holy Spirit was a *partial* fulfillment of the Prophet Joel's prophecy. Paul also quoted from Joel's prophecy when he said in Romans, "anyone who calls upon the Name of the Lord will be saved" (Romans 10:13).

Several points arise from the text. First, note that although Peter presented firsthand testimony of Jesus' resurrection (v. 32), he based most of his address on Jesus' fulfillment of Old Testament prophetic Scriptures. This makes sense, since Peter is addressing a primarily Jewish crowd. He reasoned with them based on their frame of reference for the expectations of the Messiah. Second, Peter compared the biblical patriarch David to Jesus, saying that King David was still buried in the famous tomb, but since Jesus rose from the dead, there was no such tomb for this King. To this very day, nobody celebrates the burial place of Jesus. Instead, people visit Jerusalem to view a grave that is very much empty! Third, Peter explained that Jesus was the fulfillment of the Davidic promises, the One whom God had exalted to His very right hand. This means that Jesus is exalted by God the Father to the highest possible favor, a place of extreme power and sovereignty. Fourth, Peter's address was yet another instance of the biblical phenomenon of "but God," which has vast significance, especially regarding God's only means of salvation through faith in Jesus Christ. Peter used this phrase (v. 24a) just before he explained the miraculous events that had happened over the past fifty days. The phrase occurs frequently throughout the Bible. In fact, a search through the Bible reveals that the phrase occurs at least 42 times. Here are some highlights:

- "But God remembered Noah and all the beasts and all the cattle that were with him in the ark" (Genesis 8:1)

- "But God said, 'No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him'" (Genesis 17:9)

- "But God will redeem my soul from the power of Sheol, For He will receive me" (Psalm 49:15)

- "Who can forgive sins, but God alone?" (Luke 5:21c)

Finally, the text from Saint Peter's address in the reading today:

- "But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power" (Acts 2:24).

Jesus is the Capstone of the "but God" statements in the Bible! But for God's plan of salvation through Jesus' sacrifice once and forever (Hebrews 10:12) all of us would be destined to an eternity apart from God because of the necessity of the payment of our sin debt to our Holy God (Romans 3:23, Romans 6:23, Matthew 7:19). Let's pause for a moment and reflect upon some of the "but God" moments that have occurred in our own lives.

In our context, this passage from the book of Acts carries an important implication of the truth of "but God" for our lives. One theological truth is that Jesus' death was not an accident, but was the definite plan of God. If God was able to use this ultimate injustice to bring about our salvation, isn't it possible that He could use unresolved and unjust circumstances in our own lives for his redemptive purposes? We have a hard time trusting that God can work all things together for good, but this is a shining example of God's great ability to turn evil on its head and gain the victory. Let us pray for God to do this in our own confusing circumstances and insert the mentality of "but God" into our perspective.

Introduction to the Second Reading:

We conclude today's study notes with the reading from 1 Peter. Peter addressed some of the same points that we discussed earlier in his address in the Book of Acts.

Second Reading:

> *17 If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth; 18 knowing that you were not*

> *redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. 20 For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you 21 who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God. (1 Peter 1:17-21)*

First, Peter emphasized the great and eternal value of Jesus' blood that He shed for us. He said that we ought to guard our behavior carefully (v. 17) because of the great price that Jesus paid for us through His blood. God paid a ransom for us (v. 17, "redeemed"), and that price was His Son Jesus. "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" (John 3:16). Second, Peter affirmed the "eternality" and glory of Jesus as the One "foreknown before the foundation of the world" (v. 20a) who made a brief, physical appearance on earth in order to bring us hope through His resurrection from the dead (v. 20). Finally, Peter emphasized the necessity of faith for salvation (v. 21). While the Jews exercised faith through the Old Testament sacrificial system, this verse points out the New Testament understanding of that system: faith is the basis for reconciliation and relationship with God. As we saw in today's Gospel reading with the 2 men on the road to Emmaus, even though glimpses of the way to God had been provided to the Jews through the prophetic Scriptures, it took Jesus to explain it to them for them to understand. The Jewish sacrificial system prefigured the ultimate sacrifice of Jesus on the cross at Calvary. Jesus was the Passover Lamb, the one slain since before the foundation of the world (Revelation 13:8). In the same way that the disciples of Jesus didn't understand salvation through His sacrifice, we, too, require the explanation found in the New Testament for us to discover the only means of eternal life through faith in Jesus Christ.

What does all of this mean to you as you walk with Jesus throughout your daily lives? First, but for God, we would still be in our sins, and the way to God would be closed. If we live with the truths of God in mind as we face challenges, we can find delight in them to know that God will work all things together for our good (Romans 8:28). Second, we must remember that even if men that spent several years with Jesus, or the Prophets themselves, didn't immediately understand God's plan of salvation through Jesus we too must not expect to become biblical scholars without study and leaning upon the wisdom of God through the inspired Scriptures. God calls us to study the Bible, for it is "precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little (Isaiah 28:10). It's okay if we don't instantaneously comprehend deep insights and chiastic structures in the Bible! It's not that we lack information, but that we need to rely upon the Holy Spirit for interpretation and application. Jesus said, "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come" (John 16:13). The Holy Spirit was the blessing that flowed out from God at Pentecost, a gift that puts us in a privileged position above the Prophets, and even the angels (1 Peter 1:12).

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Reflection Questions

1. We noted in the reading from the Book of Acts Peter's use of the phrase "but God" and followed up with a challenge to examine your life to recall some of your "but God" moments. We wish to extend this challenge to you by asking you to pray that God would bring one or two of these circumstances to mind. Share this testimony with someone whom you sense may need your testimony of how God worked in your life.

2. Spend some time thanking Jesus for being the Lamb of God, redeeming you with His precious blood. What do you think would be a proper personal response to St. Peter's challenge to "conduct yourselves in fear," with the word "fear" meaning sober reverence for what has been done on your behalf?

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Gospel Reading:

> *13 And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem. 14 And they were talking with each other about all these things which had taken place. 15 While they were talking and discussing, Jesus Himself approached and began traveling with them. 16 But their eyes were prevented from recognizing Him. 17 And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad. 18 One of them, named Cleopas,*

> *answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?" 19 And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, 20 and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him. 21 But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened. 22 But also some women among us amazed us. When they were at the tomb early in the morning, 23 and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive. 24 Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see." 25 And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! 26 Was it not necessary for the Christ to suffer these things and to enter into His glory?" 27 Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. 28 And they approached the village where they were going, and He acted as though He were going farther. 29 But they urged Him, saying, "Stay with us, for it is getting toward evening, and the day is now nearly over." So He went in to stay with them. 30 When He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them. 31 Then their eyes were opened and they recognized Him; and He vanished from their sight. 32 They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?" 33 And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, 34 saying, "The Lord has really risen and has appeared to Simon." 35 They began to relate their experiences on the road and how He was recognized by them in the breaking of the bread. (Luke 24:13-35)*

The men testified that they knew about the report of the empty tomb (v. 24) and they had heard that Jesus was alive (v. 23). Somehow, their eyes were blinded to the reality of Jesus walking with them (v.16). It wasn't until Jesus ate with them that their eyes were opened to the reality of Jesus' identity (v. 31). Next, they immediately returned from Emmaus to Jerusalem in order to tell the disciples about their experience with their risen Lord (v. 33). By the time they made it back to Jerusalem it was Sunday evening. Luke said that the two men found "the eleven" gathered together, but we know that Thomas wasn't present and didn't see the risen Lord Jesus for eight more days (John 20:26). Possibly Thomas stepped away before the two men arrived, or Luke used the term "the eleven" in a general sense. Nevertheless, the two testified that Jesus really had risen from the dead, and confirmed that Peter had also seen Jesus (v.34, 1 Corinthians 15:5). The two men humbly recounted that it wasn't until Jesus broke the bread with them that they recognized Him (v.35).

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resurrection is true in part because it includes unflattering details about the behavior of people. The men on the road to Emmaus didn't recognize Jesus even though He explained the things concerning Himself to them (v. 27). Second, Jesus fulfilled the Old Testament prophecies concerning His coming. The Prophets predicted Jesus birth, life, death and resurrection in amazing detail. As a student of the Bible we have to be willing to admit that prophecy is much easier to interpret after the predicted events have occurred. When we read the story of the two men on the road to Emmaus, we know the secret that they didn't understand until later. The Prophets themselves struggled with these same things. Peter said in 1 Peter, just before the section we will be reading later today, "As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow" (1 Peter 1:10-11).

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Before we move onto the first reading, let's briefly look at the conclusion to the story of the two men on the road to Emmaus. As amazing as the story was about how the two men didn't recognize Jesus while they walked all the way to Emmaus and began to have dinner with him is what happened next in the two verses beyond the end of today's reading. Luke continued the account of the events that occurred after the men returned to Jerusalem to testify to the disciples:

> *36 While they were telling these things, He Himself stood in their midst. 37 But they were startled and frightened and thought that they were seeing a spirit. 38 And He said to them, "Why are you troubled, and why do doubts arise in your hearts? 39 See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have." (Luke 24:35-39)*

The closing of this story brings out a fourth theological truth from the lesson. Jesus is alive in the flesh, not just in the Spirit. In the same way, one day we too will be alive in the flesh. Job said prophetically in the oldest Book in the Bible, "As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth. Even after my skin is destroyed, Yet from my flesh I shall see God; Whom I myself shall behold, And whom my eyes will see and not another. My heart faints

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>
> *22 "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know– 23 this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. 24 But God raised*

> *Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. 25 For David says of Him, 'I SAW THE LORD ALWAYS IN MY PRESENCE; FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN. 26 'THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED; MOREOVER MY FLESH ALSO WILL LIVE IN HOPE; 27 BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES, NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY. 28 'YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE; YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE.' 29 Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS ON HIS THRONE, 31 he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY. 32 This Jesus God raised up again, to which we are all witnesses. 33 Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. Acts 2:14-33*

> *The section that was omitted in the reading dealt with Peter's proclamation that the coming of the Holy Spirit was a *partial* fulfillment of the Prophet Joel's prophecy. Paul also quoted from Joel's prophecy when he said in Romans, "anyone who calls upon the Name of the Lord will be saved" (Romans 10:13).

Several points arise from the text. First, note that although Peter did present firsthand testimony about Jesus resurrection (v.32) he based most of his address on Jesus' fulfillment of the Old Testament prophetic Scriptures. This makes sense, since Peter is addressing a primarily Jewish crowd. He reasoned with them based on their frame of reference for the expectations of the Messiah. Second, Peter compared the biblical patriarch David with Jesus, saying that King David was still buried in the famous tomb, but since Jesus rose from the dead there was no such tomb for this King. To this very day nobody celebrates the burial place of Jesus. Instead, people visit Jerusalem to view a grave that is very much empty! Third, Peter explained that Jesus was the fulfillment of the Davidic promises, the One whom God had exalted to His very right hand. This means that Jesus is exalted by God the Father to a position of the highest possible favor with God, a place of extreme power and sovereignty. Fourth, Peter's address was yet another occurrence of the biblical phenomenon "but God," something which has vast significance, but especially so in regards to God's only means of salvation through faith in Jesus Christ. Peter used this phrase (v.24a) just before he explained the miraculous events that had happened over the course of the past fifty days. The phrase occurs frequently throughout the Bible. In fact, a search through the Bible reveals that the phrase occurs at least 42 times, here are some highlights:

- "But God remembered Noah and all the beasts and all the cattle that were with him in the ark"

(Genesis 8:1)
- "But God said, 'No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him'" (Genesis 17:9)
- "But God will redeem my soul from the power of Sheol, For He will receive me" (Psalm 49:15)
- "Who can forgive sins, but God alone?" (Luke 5:21c)

Finally, the text from Saint Peter's address in the reading today:

- "But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power" (Acts 2:24).

Jesus is the Capstone of the "but God" statements in the Bible! But for God's plan of salvation through Jesus' sacrifice once and forever (Hebrews 10:12) all of us would be destined to an eternity apart from God because of the necessity of the payment of our sin debt to our Holy God (Romans 3:23, Romans 6:23, Matthew 7:19). Let's pause for a moment and reflect upon some of the "but God" moments that have occurred in our own lives.

For our context, this passage in the book of Acts brings an important implication of the truth of "but God" to our lives. One theological truth is that Jesus' death was not an accident, but was the definite plan of God. If God was able to use this ultimate injustice to bring about our salvation, isn't it possible that He could use unresolved and unjust circumstances in our own lives for his redemptive purposes? We have a hard time trusting that God can work all things together for good, but this is a shining example of God's great ability to turn evil on its head and gain the victory. Let us pray for God to do this in our own confusing circumstances and insert the mentality of "but God" into our perspective.

Introduction to the Second Reading:

We conclude the study notes for today with the reading from 1 Peter. Peter addressed some of the same points that we discussed earlier in his address in the Book of Acts.

Second Reading:

> *17 If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth; 18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. 20 For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you 21 who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God. (1 Peter 1:17-21)*

First, Peter emphasized the great and eternal value of Jesus' blood that He shed for us. He said that we ought to guard our behavior carefully (v. 17) because of the great price that Jesus paid for us through His blood. God paid a ransom for us (v. 17, "redeemed"), and that price was His Son Jesus. "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" (John 3:16). Second, Peter affirmed the eternality and glory of Jesus as the One "foreknown before the foundation of the world" (v. 20a) who made a brief, physical appearance on earth in order to bring us hope through His resurrection from the dead (v. 20). Finally, Peter emphasized the necessity of faith for salvation (v. 21). While the Jews exercised faith through the Old Testament sacrificial system, this verse points out the New Testament understanding of that system: faith is the basis for reconciliation and relationship with God. As we saw in the Gospel reading today with the 2 men on the road to Emmaus, even though glimpses of the way to God had been provided to the Jews through the prophetic Scriptures, it took Jesus to explain it to them for them to be able to understand. The Jewish sacrificial system prefigured the ultimate sacrifice of Jesus on the cross at Calvary. Jesus was the Passover Lamb, the one slain since before the foundation of the world (Revelation 13:8). In the same way that the disciples of Jesus didn't understand salvation through His sacrifice, we too require the explanation found in the New Testament for us to discover the only means of eternal life through faith in Jesus Christ.

What does all of this mean to you as you walk with Jesus throughout your daily lives? First, but for God we would still be in our sins and the way to God would be closed. If we live with the truths of God in mind as we face challenges, we can find delight in them to know that God will work all things together for our good (Romans 8:28). Second, we must remember that even if men that spent several years with Jesus, or the Prophets themselves, didn't immediately understand God's plan of salvation through Jesus we too must not expect to become biblical scholars without study and leaning upon the wisdom of God through the inspired Scriptures. God calls us to study the Bible, for it is "precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little (Isaiah 28:10). It's okay if we don't instantaneously comprehend deep insights and chiastic structures in the Bible! It's not that we lack information, but that we need to rely upon the Holy Spirit for interpretation and application. Jesus said, "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come" (John 16:13). The Holy Spirit was the blessing that flowed out from God at Pentecost, a gift that put us in a privileged position above the Prophets, and even the angels (1 Peter 1:12).

Reflection Questions

1. We noted in the reading from the Book of Acts Peter's use of the phrase "but God" and followed up with a challenge to examine your life to recall some of your "but God" moments. We wish to extend this challenge to you by asking you to pray that God would bring one or two of these circumstances back to your memory. Share this testimony with someone who you sense may need your testimony of how God worked in your life.

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2. Spend some time thanking Jesus for being the Lamb of God, redeeming you with His precious blood. What do you think would be a proper personal response to St. Peter's challenge to "conduct yourselves in fear" ("fear" meaning sober reverence for what has been done on your behalf)?

For Further Study

For those that are on Facebook, consider posting a paragraph on the Christians for Christ Facebook page regarding one of your "but God" moments. You can find this site online at:

https://www.facebook.com/ChristiansForChristMinistries

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Sunday Mass Study Notes for Sunday, 05-05-2019



Welcome back to the Sunday Mass. This week we will examine the readings first looking at how the apostles were energized through God's power in the Book of Acts. We will see in the Gospel reading how Jesus restored Peter's position after his denial of Him during his trial. We will also examine a

reading from the Book of Revelation and give some good context to help frame the reading.

Introduction to the First Reading:

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

First Reading:

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

> *them not to speak in the name of Jesus, and then released them. 41 So they went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer shame for His name.*

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

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

observe all that I commanded you; and lo, I am with you always, even to the end of the age" (Mt 28:19-20, emphasis added).

Introduction to the Second Reading:

The second reading is from the Book of Revelation. The context is after the message given in chapters 2 and 3 to the literal seven churches of Asia Minor in existence at that time. In these messages, we find many similarities to the various churches that exist in our era. The conclusion of the messages to the churches marks the beginning of the revelation to John regarding the things which "what must take place after these things" Revelation 4e), meaning after the conclusion of the church age. John receives these messages "in the spirit" while appearing before the throne of God in heaven (Revelation 4:2). These messages continue until the end of the Book. Chapter 5 opens with the gradual unsealing of a divine "scroll," something that we can regard as being the title deed of all the earth. This title deed is gradually unfurled, and as this is done a series of judgements are revealed including seals judgements, trumpet judgements, and bowl judgements. The scroll marked with the seven seals can be thought of as the overall container for all the judgements. The "unfurling" of the scroll by the sequential breaking of the seals reveal the seal judgments that thereafter release the trumpet and finally the bowl judgements. This symbolic expression is a handy metaphor that God used to display the pouring out of the judgements upon the world in a way that early and especially Jewish Christians immersed in the Roman society would understand. People in this society would understand how an important document like a deed would be sealed by a person in authority concerning that document and how each seal would have to be broken in order for the full content of the document to be revealed. In the case the title deed scroll is marked on both sides (Revelation 5:1) which indicates perhaps that not all of the content is secret except for the material contained behind the portion obscured by the rolled-up area held in place by the seals. John was sad that nobody was worthy to open the seals on the scroll, but the "elder" revealed to him that the Lord Jesus alone was worthy, "the Lion that is from the tribe of Judah, the Root of David" (v. 5). Next four spiritual creatures, seemingly types of angels, along with 24 elders (likely 12 from Israel and 12 representing the church) exclaimed a victory song about Jesus and the priestly power of His believers. "And they sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. You have made them to be a kingdom and priests to our God; and they will reign upon the earth" (Revelation 5:9 – 10). This leads us to verse 11 with which we open today's reading.

Second Reading:

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

> *and honor and glory and dominion forever and ever." 14 And the four living creatures kept saying, "Amen." And the elders fell down and worshiped.*

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

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

Introduction to the Gospel Reading:

The Gospel reading is from John. After Jesus' resurrection, Thomas had missed the first meeting of the apostles when they gathered in a locked room only to be surprised by Jesus' entrance. However, eight days later Jesus appeared again, at which time Thomas saw and believed. Jesus told Thomas, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed" (John 21:29). Today's reading opens with another appearance of the Lord to the apostles this time along the Sea of Galilee.

Gospel Reading:

> *John 21:1-19 NAS95 1 After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias, and He manifested Himself in this way. 2 Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of His disciples were together. 3 Simon Peter said to them, "I am going fishing." They said to him, "We will also come with you." They went out and got into the boat; and that night they caught nothing. 4 But when the day was now breaking, Jesus stood on the beach; yet the disciples did*

not know that it was Jesus. 5 So Jesus said to them, "Children, you do not have any fish, do you?" They answered Him, "No." 6 And He said to them, "Cast the net on the right-hand side of the boat and you will find a catch." So they cast, and then they were not able to haul it in because of the great number of fish. 7 Therefore that disciple whom Jesus loved said to Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea. 8 But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net full of fish. 9 So when they got out on the land, they saw a charcoal fire already laid and fish placed on it, and bread. 10 Jesus said to them, "Bring some of the fish which you have now caught." 11 Simon Peter went up and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn. 12 Jesus said to them, "Come and have breakfast." None of the disciples ventured to question Him, "Who are You?" knowing that it was the Lord. 13 Jesus came and took the bread and gave it to them, and the fish likewise. 14 This is now the third time that Jesus was manifested to the disciples, after He was raised from the dead. 15 So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs." 16 He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep." 17 He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep. 18 "Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go." 19 Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!"

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

As you may recall, one of Peter's last encounters with Jesus before His dead was when he denied Jesus three times. Jesus had warned Peter that this was going to happen (Luke 22:34) but in spite of this Peter still failed to stand up for his friend. You can imagine that Peter felt pretty awful letting Jesus down during His time of need (Luke 22:62). Although Peter had an encounter with Jesus in the upper room in Jerusalem, the issue of his betrayal had not specifically been addressed which is why today's story is so important. In the reading, we see how Jesus asked Peter three times, "if he loved him." This corresponded to the three times in which Peter denied the Lord Jesus on the night of His betrayal by Judas Iscariot. In Jesus' kindness, He gave Peter the opportunity to publicly express his loyalty to Him thereby reinstating their relationship. Interestingly, Peter and some of the other disciples had returned to their fishing career, which was then interrupted by Jesus' appearance

along the shore with the purpose of appointing them to career ministry. Similarly, when Jesus first encountered Peter, He called them out of the fishing industry into becoming a fisher of men. Jesus was now reinforcing Peter's primary calling. Peter was now being called to "shepherd" (or lead) the early church. Jesus used this occasion to publicly reinstate Peter back into right relationship with Him and to reestablish his leadership in ministry.

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

Reflection Questions

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

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Sunday Mass Study Notes for Sunday, 4-30-2017



Welcome back to the Sunday Mass notes. This week, as we did last week, we will open with the Gospel reading. Then we will move onto the first reading from the Book of Acts and then close with the continuing study from First Peter.

Introduction to the Gospel Reading:

The Gospel reading is from Chapter 24 of Saint Luke, which recounts the story of two men who met the risen Lord Jesus on the road to Emmaus, a city located seven miles northwest of Jerusalem. The context of the reading is just hours after Mary Magdalene reported the news to the disciples that Jesus had risen from the dead. A lot happened in the early hours of that first Easter morning. Mark and Matthew tell us that Jesus first appeared to Mary Magdalene (Mark 16:9, Matthew 28:9). According to Saint Paul, Jesus appeared to Peter at some point after Mary (1 Corinthians 15:5), and before the meeting with the eleven disciples, the timing of this appearance to Peter isn't known. The next appearance was to the men we will read about in Luke's account below. Not much is known about the exact identity of the two men. One of them is named Cleopas, about whom there is a tradition that he was the brother of Joseph, the husband of Jesus' mother Mary. The other person wasn't named.

Gospel Reading:

13 And behold, two of them were going that very day to a village named Emmaus, which was about

seven miles from Jerusalem. 14 And they were talking with each other about all these things which had taken place. 15 While they were talking and discussing, Jesus Himself approached and began traveling with them. 16 But their eyes were prevented from recognizing Him. 17 And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad. 18 One of them, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?" 19 And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, 20 and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him. 21 But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened. 22 But also some women among us amazed us. When they were at the tomb early in the morning, 23 and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive. 24 Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see." 25 And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! 26 Was it not necessary for the Christ to suffer these things and to enter into His glory?" 27 Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. 28 And they approached the village where they were going, and He acted as though He were going farther. 29 But they urged Him, saying, "Stay with us, for it is getting toward evening, and the day is now nearly over." So He went in to stay with them. 30 When He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them. 31 Then their eyes were opened and they recognized Him; and He vanished from their sight. 32 They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?" 33 And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, 34 saying, "The Lord has really risen and has appeared to Simon." 35 They began to relate their experiences on the road and how He was recognized by them in the breaking of the bread. (Luke 24:13-35)

The men testified that they knew about the report of the empty tomb (v. 24) and they had heard that Jesus was alive (v. 23). Somehow, their eyes were blinded to the reality of Jesus walking with them (v.16). It wasn't until Jesus ate with them that their eyes were opened to the reality of Jesus' identity (v. 31). Next, they immediately returned from Emmaus to Jerusalem in order to tell the disciples about their experience with their risen Lord (v. 33). By the time they made it back to Jerusalem it was Sunday evening. Luke said that the two men found "the eleven" gathered together, but we know that Thomas wasn't present and didn't see the risen Lord Jesus for eight more days (John 20:26). Possibly Thomas stepped away before the two men arrived, or Luke used the term "the eleven" in a general sense. Nevertheless, the two testified that Jesus really had risen from the dead, and confirmed that Peter had also seen Jesus (v.34, 1 Corinthians 15:5). The two men humbly recounted that it wasn't until Jesus broke the bread with them that they recognized Him (v.35).

The big ideas behind the Gospel lesson are first, Jesus is alive, and His resurrection was affirmed not just by his disciples but by others. We can rest in the fact that the biblical account of Jesus' resurrection is true in part because it includes unflattering details about the behavior of people. The

men on the road to Emmaus didn't recognize Jesus even though He explained the things concerning Himself to them (v. 27). Second, Jesus fulfilled the Old Testament prophecies concerning His coming. The Prophets predicted Jesus birth, life, death and resurrection in amazing detail. As a student of the Bible we have to be willing to admit that prophecy is much easier to interpret after the predicted events have occurred. When we read the story of the two men on the road to Emmaus, we know the secret that they didn't understand until later. The Prophets themselves struggled with these same things. Peter said in 1 Peter, just before the section we will be reading later today, "As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow" (1 Peter 1:10-11).

Because of the complexities and nuances of the prophecies, I have oftentimes wanted to hear Jesus' explanation of the biblical prophecies to the two men. I have spent many hours pondering the Old Testament prophecies concerning Jesus with the significant advantage of hindsight of Jesus' death and resurrection. However, the men on the road to Emmaus didn't have the advantage of hindsight, their minds were buzzing with the events of the past several days (vv. 18-24). Finally, since the prophecies fulfilled concerning of the coming of the Lord Jesus are true, we can trust in the future fulfillment of the prophecies concerning Jesus' return. We can rest assured that Jesus will gather His elect when He comes to claim His Church. Paul said, "For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus" (1Thessalonians 4:14).

Before we move onto the first reading, let's briefly look at the conclusion to the story of the two men on the road to Emmaus. As amazing as the story was about how the two men didn't recognize Jesus while they walked all the way to Emmaus and began to have dinner with him is what happened next in the two verses beyond the end of today's reading. Luke continued the account of the events that occurred after the men returned to Jerusalem to testify to the disciples:

36 While they were telling these things, He Himself stood in their midst. 37 But they were startled and frightened and thought that they were seeing a spirit. 38 And He said to them, "Why are you troubled, and why do doubts arise in your hearts? 39 See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have." (Luke 24:35-39)

The closing of this story brings out a fourth theological truth from the lesson. Jesus is alive in the flesh, not just in the Spirit. In the same way, one day we too will be alive in the flesh. Job said prophetically in the oldest Book in the Bible, "As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth. Even after my skin is destroyed, Yet from my flesh I shall see God; Whom I myself shall behold, And whom my eyes will see and not another. My heart faints within me!" (Job 19:25-27). We can rejoice in the fact that one day we will receive a glorified body similar to Jesus (1 John 3:2). Beyond that, the whole world will pass away and be restored to a new, beautiful creation (Revelation 21:1).

Introduction to the First Reading:

As we leave the Gospel lesson and move onto the first reading, we return to Acts Chapter Two and the era of the newborn Church. Peter, the uncontested leader of the Faith, set up boldly fulfilling Jesus' commandment to build His Church (Matthew 28:16-20). The context of the passage occurs 40 days after Jesus' resurrection. He was with his disciples, now called "apostles" teaching them about the kingdom of God. At the end of 40 days, Jesus ascended to heaven, leaving them with the charge to wait in Jerusalem for the power of the Holy Spirit. When the apostles were gathered to celebrate the Jewish Feast of Pentecost, the Holy Spirit came from heaven and gave them the ability to speak in other known languages for the benefit of proclaiming the truth of the Good news of Jesus' death and resurrection. There were many Jews who were in Jerusalem for this festival, and, amazingly enough; they were able to understand the disciples who were speaking in their native language. It was a miracle, a sign from God that he was in their midst. But some mocked and said that the men were drunk. In the confusion of all of this, Peter got up and explained what was happening. As you read, take note of the words with capitalized letters, noting that these reflect quotations from the Old Testament Scriptures. Also remember what you learned from the Gospel lesson in terms of how Jesus fulfilled so many biblical prophecies.

First Reading:

14 But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words.

**See Note Below [Omitted verses: 15 "For these men are not drunk, as you suppose, for it is only the third hour of the day; 16 but this is what was spoken of through the prophet Joel: 17 'AND IT SHALL BE IN THE LAST DAYS,' God says, 'THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHESY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS; 18 EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT And they shall prophesy. 19 'AND I WILL GRANT WONDERS IN THE SKY ABOVE AND SIGNS ON THE EARTH BELOW, BLOOD, AND FIRE, AND VAPOR OF SMOKE. 20 'THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME. 21 'AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED.']*

22 "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know– 23 this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. 24 But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. 25 For David says of Him, 'I SAW THE LORD ALWAYS IN MY PRESENCE; FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN. 26 'THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED; MOREOVER MY FLESH ALSO WILL LIVE IN HOPE; 27 BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES, NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY. 28 'YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE; YOU WILL MAKE ME FULL OF

GLADNESS WITH YOUR PRESENCE.' 29 Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS ON HIS THRONE, 31 he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY. 32 This Jesus God raised up again, to which we are all witnesses. 33 Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. Acts 2:14-33

*The section that was omitted in the reading dealt with Peter's proclamation that the coming of the Holy Spirit was a *partial* fulfillment of the Prophet Joel's prophecy. Paul also quoted from Joel's prophecy when he said in Romans, "anyone who calls upon the Name of the Lord will be saved" (Romans 10:13).

Several points arise from the text. First, note that although Peter did present firsthand testimony about Jesus resurrection (v.32) he based most of his address on Jesus' fulfillment of the Old Testament prophetic Scriptures. This makes sense, since Peter is addressing a primarily Jewish crowd. He reasoned with them based on their frame of reference for the expectations of the Messiah. Second, Peter compared the biblical patriarch David with Jesus, saying that King David was still buried in the famous tomb, but since Jesus rose from the dead there was no such tomb for this King. To this very day nobody celebrates the burial place of Jesus. Instead, people visit Jerusalem to view a grave that is very much empty! Third, Peter explained that Jesus was the fulfillment of the Davidic promises, the One whom God had exalted to His very right hand. This means that Jesus is exalted by God the Father to a position of the highest possible favor with God, a place of extreme power and sovereignty. Fourth, Peter's address was yet another occurrence of the biblical phenomenon "but God," something which has vast significance, but especially so in regards to God's only means of salvation through faith in Jesus Christ. Peter used this phrase (v.24a) just before he explained the miraculous events that had happened over the course of the past fifty days. The phrase occurs frequently throughout the Bible. In fact, a search through the Bible reveals that the phrase occurs at least 42 times, here are some highlights:

- "But God remembered Noah and all the beasts and all the cattle that were with him in the ark" (Genesis 8:1)
- "But God said, 'No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him'" (Genesis 17:9)
- "But God will redeem my soul from the power of Sheol, For He will receive me" (Psalm 49:15)
- "Who can forgive sins, but God alone?" (Luke 5:21c)

Finally, the text from Saint Peter's address in the reading today:

- "But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power" (Acts 2:24).

Jesus is the Capstone of the "but God" statements in the Bible! But for God's plan of salvation through Jesus' sacrifice once and forever (Hebrews 10:12) all of us would be destined to an eternity apart from God because of the necessity of the payment of our sin debt to our Holy God (Romans 3:23, Romans 6:23, Matthew 7:19). Let's pause for a moment and reflect upon some of the "but God" moments that have occurred in our own lives.

For our context, this passage in the book of Acts brings an important implication of the truth of "but God" to our lives. One theological truth is that Jesus' death was not an accident, but was the definite plan of God. If God was able to use this ultimate injustice to bring about our salvation, isn't it possible that He could use unresolved and unjust circumstances in our own lives for his redemptive purposes? We have a hard time trusting that God can work all things together for good, but this is a shining example of God's great ability to turn evil on its head and gain the victory. Let us pray for God to do this in our own confusing circumstances and insert the mentality of "but God" into our perspective.

Introduction to the Second Reading:

We conclude the study notes for today with the reading from 1 Peter. Peter addressed some of the same points that we discussed earlier in his address in the Book of Acts.

Second Reading:

17 If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth; 18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. 20 For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you 21 who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God. (1 Peter 1:17-21)

First, Peter emphasized the great and eternal value of Jesus' blood that He shed for us. He said that we ought to guard our behavior carefully (v. 17) because of the great price that Jesus paid for us through His blood. God paid a ransom for us (v. 17, "redeemed"), and that price was His Son Jesus. "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" (John 3:16). Second, Peter affirmed the eternality and glory of Jesus as the One "foreknown before the foundation of the world" (v. 20a) who made a brief, physical appearance on earth in order to bring us hope through His resurrection from the dead (v. 20). Finally, Peter emphasized the necessity of faith for salvation (v. 21). While the Jews exercised faith through the Old Testament sacrificial system, this verse points out the New Testament understanding of that system: faith is the basis for reconciliation and relationship with God. As we saw in the Gospel reading today with the 2 men on the road to Emmaus, even though glimpses of the

way to God had been provided to the Jews through the prophetic Scriptures, it took Jesus to explain it to them for them to be able to understand. The Jewish sacrificial system prefigured the ultimate sacrifice of Jesus on the cross at Calvary. Jesus was the Passover Lamb, the one slain since before the foundation of the world (Revelation 13:8). In the same way that the disciples of Jesus didn't understand salvation through His sacrifice, we too require the explanation found in the New Testament for us to discover the only means of eternal life through faith in Jesus Christ.

What does all of this mean to you as you walk with Jesus throughout your daily lives? First, but for God we would still be in our sins and the way to God would be closed. If we live with the truths of God in mind as we face challenges, we can find delight in them to know that God will work all things together for our good (Romans 8:28). Second, we must remember that even if men that spent several years with Jesus, or the Prophets themselves, didn't immediately understand God's plan of salvation through Jesus we too must not expect to become biblical scholars without study and leaning upon the wisdom of God through the inspired Scriptures. God calls us to study the Bible, for it is "precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little (Isaiah 28:10). It's okay if we don't instantaneously comprehend deep insights and chiastic structures in the Bible! It's not that we lack information, but that we need to rely upon the Holy Spirit for interpretation and application. Jesus said, "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come" (John 16:13). The Holy Spirit was the blessing that flowed out from God at Pentecost, a gift that put us in a privileged position above the Prophets, and even the angels (1 Peter 1:12).

Reflection Questions

1. We noted in the reading from the Book of Acts Peter's use of the phrase "but God" and followed up with a challenge to examine your life to recall some of your "but God" moments. We wish to extend this challenge to you by asking you to pray that God would bring one or two of these circumstances back to your memory. Share this testimony with someone who you sense may need your testimony of how God worked in your life.

2. Spend some time thanking Jesus for being the Lamb of God, redeeming you with His precious blood. What do you think would be a proper personal response to St. Peter's challenge to "conduct yourselves in fear" ("fear" meaning sober reverence for what has been done on your behalf)?

For Further Study

For those that are on Facebook, consider posting a paragraph on the Christians for Christ Facebook page regarding one of your "but God" moments. You can find this site online at:

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