Study Notes for the Sunday Mass

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"For there is one God and one mediator between God and mankind, the man Christ Jesus." 1 Timothy 2:5

Welcome back to the Sunday Mass notes. This week we open with the first reading from Acts 4 in which we see Jesus as the Chief Cornerstone, the One whom the builders rejected. Then we cover the second reading from First John in which we learn more about the nature of a believer whose heart has been changed by God. We conclude with the Gospel lesson from John 10 where we see an illustration that Jesus gave of Himself as our Good Shepherd.

Introduction to the First Reading:

The first reading is from the Book of Acts. The context is just after Peter's sermon given to the people gathered at the portico of Solomon (Acts 3:11-26) and following the miraculous healing of the man lame from birth (Acts 3:2-11). These events greatly disturbed "the priests and the captain of the temple guard and the Sadducees" (Acts 4:1) "because they were teaching the people and proclaiming in Jesus the resurrection from the dead" (4:2). At this point, Peter and some of the disciples were taken into custody, most likely protective custody (4:3). The church continued to grow as a result of the preaching and reached a total size of four thousand people (4:4). The next morning Peter and the disciples were presented to a group including the high priest and two others of priestly descent (4:4-6) at which point they asked them, "By what power, or in what name, have you done this?" (4:7). This led to Peter's response which is covered in the first reading.

First Reading:

> *Acts 4:8-12 NAS95 8 Then Peter, filled with the Holy Spirit, said to them, "Rulers and elders of the people, 9 if we are on trial today for a benefit done to a sick man, as to how this man has been made well, 10 let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead--by this name this man stands here before you in good health. 11 He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, but WHICH BECAME THE CHIEF CORNER stone. 12 And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved."*

Peter explained to the Jewish rulers that the lame man was healed by the miraculous power of Jesus Christ whom they crucified (v. 9). He went on to explain that this Jesus is the Messiah, then quoted from the Bible evidence showing that their rejection of Him was prophesied to occur. Peter quoted from Psalm 118:22 which said, "The stone which the builders rejected has become the chief corner stone." In the context of the audience, the builders who rejected the cornerstone can be seen as the unbelieving Jewish leaders. Finally, Peter combined the teaching from Isaiah 28:16 that said something similar about the cornerstone but added the element of belief in Jesus for salvation. Isaiah, speaking on behalf of God said, "Behold, I am laying in Zion a stone, a tested stone, a costly cornerstone for the foundation, firmly placed. He who **believes in it** will not be disturbed" (Isaiah 28:16b, emphasis added). Peter's teaching wasn't new to the disciples because Jesus had Himself taught that the belief in Him was the only way to get to heaven. Jesus said, "I am the way, and the truth, and the life; no one comes to the Father but through Me" (John 14:6). Jesus used the expression "I am" in this passage as a strong statement of His divinity. We will see Jesus' use of this term again in the Gospel lesson.

Peter's bold speech contains some crucially important truths. Faith in Jesus as the Messiah, which fulfilled the Old Testament prophecy of the Chief Cornerstone, is the only way to get to heaven. There is no other Person through whom we can gain forgiveness of our sin; this can come through faith in Jesus Christ alone. These truths are just as applicable to the "rulers and elders of the people" (v. 8) as they are to "all the people of Israel" (v. 10) and by application to everyone in the universe.

Introduction to the Second Reading:

The free gift of salvation through faith in Jesus Christ (Ephesians 2:8-9) comes about, as we will see in the second reading, as a result of God's great love for us. The context of this reading from First John is the apostle's teaching on the evidences and nature of true salvation of a believer. John opened Chapter 2 by saying, "By this we know that we have come to know Him, if we keep His commandments. The one who says, 'I have come to know Him,' and does not keep His commandments, is a liar, and the truth is not in him" (1 John 2:3-4). Keeping the commandments of God is evidence of a heart that has been changed by God. Today's reading opens in Chapter 3 by expanding this teaching to include the special relationship that exists between God and the believer.

Second Reading:

> *1 John 3:1-2 NAS95 1 See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. 2 Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.*

John said that believers in Jesus Christ are bestowed with a special relationship with God, that of "children of God" (v. 1). This was in contrast to those who don't know God, whom Jesus called children of their father the devil (John 8:44), something that he said to the very religious Pharisees. Faith in Christ bestows a special relationship on the believer with God, that of sonship (John 1:12; Romans 8:14-17). The person whose heart has been changed by God stands in contrast to the values of the worldly people around us (v. 1d). This was John's point in the previous chapter and one of the main ideas that he continues to bring out in the entirety of this letter.

Besides our present status as children of God, John tells of an additional blessing from God in how as a believer in some future time we will become like Jesus because we will see Jesus with eyes opened and will be freed from our sinful flesh (v. 2). Perhaps we will have some of the same powers that Jesus had, Who was able to walk through walls (John 20:19). Whatever the case, we will possess supernatural powers and freedom in our glorified bodies (Romans 8:18). Paul describes our current bodies as perishable, dishonorable, and weak, all due to sin (1 Corinthians 15:42-53). However, our imperishable bodies will be perfect, like Jesus, and unhindered by sin. For this we have only God to thank. "See how great a love the Father has bestowed on us, that we would be called children of God; and such we are" (v. 1).

John's teaching here brings out the reality of our redeemed standing in God. We do not have to perform to get Him to love us. Instead, because we belong to Him as a child of God, we learn how to walk in a way that is consistent with our new identity. The world will not know what to do with us, for we will exhibit the fruit of God's Spirit within us: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22-23). Opposition, persecution, and being looked down on for

our faith is just an opportunity for God to display His nature in us. If these things do not fully characterize our daily lives, we can pray for God to continue His work in us as His children to help us to live in light of our true identity.

Introduction to the Gospel Reading:

As we transition to the Gospel reading, we must remember the raucous caused by Peter as he healed the man lame from birth that we learned about in the first reading. In the Gospel, we see Jesus teaching just after He healed a blind man and afterwards confronted the Pharisees (John 9). The message today alludes to Ezekiel 34, where God condemned the shepherds of Israel, meaning the spiritual leaders (Ezekiel 34:1-10). Ezekiel announced God's strong judgment on the kings, priests, and prophets who ruled before the exile of the Jews to Babylon. God said, "Behold, I am against the shepherds, and I will demand My sheep from them and make them cease from feeding sheep. So, the shepherds will not feed themselves anymore, but I will deliver My flock from their mouth, so that they will not be food for them" (Ezekiel 34:10). It's not coincidental that Jesus' message came just after He told a group of Pharisees that they were spiritually blind (John 9:41).

This section of Scripture is profound in that throughout the Chapter Jesus uses a metaphor of Himself as the Shepherd and the Door, with us (the children of God) as the sheep. Other characters come into play in the lesson including a hired hand, owner, and wolf. As you read, think about the contemporary application of these characters as Jesus' illustration unfolds. In the world today, who are the hired hands and wolves to whom Jesus was pointing?

Gospel Reading:

> *John 10:11-18 NAS95 11 "I am the good shepherd; the good shepherd lays down His life for the sheep. 12 He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them. 13 He flees because he is a hired hand and is not concerned about the sheep. 14 I am the good shepherd, and I know My own and My own know Me, 15 even as the Father knows Me and I know the Father; and I lay down My life for the sheep. 16 I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd. 17 For this reason the Father loves Me, because I lay down My life so that I may take it again. 18 No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."*

It's evident that Jesus' message was pointed squarely at the Pharisees, a group of selfishly motivated "lay ministers" (shepherds) of Israel identified as the wolves and hired hands in this story (v. 12). Clearly, the owner of the sheep is God the Father, and Jesus stated outright that He is the Good Shepherd. He even added extra emphasis by using the Greek term transliterated "ego eimi," translated "I Am" (v. 11), a term which Jesus had repeated multiple times about Himself beginning in John 6:35. This phrase was something that the First Century Jews would have recognized as a strong statement of divinity. In Jesus' earlier use of this phrase in this Gospel He said, "I am the bread of life" (John 6:35), and "I am the light of the world" (John 8:35). In today's reading Jesus said, "I am the good shepherd" (v. 11a). Jesus is our protector, the one who provides us with spiritual sustenance, and protects us from our enemies. He is the Light of truth from God, the Light that leads us to the single door to obtain eternal life, the only way to God.

Jesus went on to explain, with the context of the Pharisees in mind, that the plan of salvation would be extended to the "other sheep" (v. 16), meaning the Gentiles, and they would join with the flock of the believing Jews. He foreshadowed His death by telling how the shepherd would lay down His life for the combined Jewish and Gentile flock. Finally, Jesus made a very important point that He was not a victim. He said that He was given the power by His Father to lay down His life for His sheep. Nowhere in the Bible is Jesus ever portrayed as a victim. On the night He was betrayed Jesus said, "Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?" (Matthew 26:53). Jesus gave up His life in voluntary submission to the Father. This teaching has important implications for our daily walk as believers. As we contemplate Jesus' voluntary sacrifice for us, would we not want to voluntarily reciprocate and sacrifice our misguided desires for Him? The call of the Gospel is one of invitation, not coercion and manipulation. Jesus' voluntary death on the cross built a bridge of trust to us in our desperate situation. May we cross the bridge of trust and learn to walk with Him on a daily basis.

Finally, Jesus is our protector from the wolves. Though Jesus directed His message to the Pharisees, these ungodly forces are alive and well in the present day. All one has to do is click through the television dial on any given day to find spiritual charlatans peddling their wares all across the airwaves. False spiritual cults and belief systems abound, as do global religious movements that enthrone the false god of the moon and objects in temples. Peter said about the false teachers, "But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed" (2 Peter 2:12). Though we live in a fallen age where spiritual darkness is present across the world, we are called as the ones that God knows by name to continue to plead with the lost and dying generation to repent of their sins and be baptized, trusting only in the Lord Jesus for spiritual life.

Reflection Questions

1. Jesus is referred to as our Good Shepherd and the Guardian of our soul. In what areas are you struggling on your own and need to let Him into your life to shepherd you? How does this guardianship of your soul change how you view life and your decisions?

2. In all three passages, we see a variety of angles to identify the greatness of Jesus:
    He is the Chief Cornerstone of the faith
    He is the One who will appear and make us like Him when He returns for believers
    He is the Good Shepherd

Write out your response to these descriptions of Jesus and what difference this should make in your life. Pray this back to the Lord and ask Him to help you to internalize these realities in your soul.

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