

Mass Mar 22nd Lent

1 SAMUEL 16:1b, 6-7, 10-13a

The LORD said to Samuel:
“Fill your horn with oil, and be on your way.
I am sending you to Jesse of Bethlehem,
for I have chosen my king from among his sons.”

Again God chooses the LEAST likely.
Not the seven older sons, but the YOUNGEST who has t

As Jesse and his sons came to the sacrifice, Samuel looked at Eliab and thought,
“Surely the LORD’s anointed is here before him.”

But the LORD said to Samuel: “Do not judge from his appearance or from his lofty stature, because I have rejected him. **Not as man sees does God see**, because man sees the appearance but the LORD looks **into the heart**.” [Keep in mind that later David SINNED!]

In the same way Jesse presented seven sons before Samuel, but Samuel said to Jesse, “The LORD has not chosen any one of these.” Then Samuel asked Jesse, “Are these all the sons you have?” Jesse replied, “There is still the youngest, who is tending the sheep.”

[Probably thinking to himself: David can’t be the one.]

Samuel said to Jesse, “Send for him; we will not begin the sacrificial banquet until he arrives here.”

Jesse sent and had the young man brought to them. [DAVID]

He was ruddy, a youth handsome to behold and making a splendid appearance.

The LORD said, “There—anoint him, for this is the one!” Even Samuel couldn’t figure it out. He ju

Then Samuel, with the horn of oil in hand, what the Lord told him.

anointed David in the presence of his brothers;

and from that day on, the spirit of the LORD rushed upon David.

PSALM 23: 1-3a, 3b-4, 5, 6.

R. The Lord is my shepherd; there is nothing I shall want.

The LORD is my shepherd; I shall not want.

In verdant pastures he **gives me repose**;
beside restful waters he leads me;
he **refreshes** my soul.

The Lord is my shepherd; there is nothing I shall want.

He **guides me** in right paths
for his name’s sake.

Even though I walk in the dark valley
I fear no evil; for you are at my side

With your **rod and your staff**
that **give me courage**.

The Lord is my shepherd; there is nothing I shall want.

You **spread the table** before me
in the sight of my foes;
you **anoint my head with oil**; {**special celebrations**.}
my cup overflows.

The Lord is my shepherd; there is nothing I shall want.

Only goodness and kindness follow me
all the **days of my life**;
and I shall dwell in the house of the LORD
for **years to come**.

The Lord is my shepherd; there is nothing I shall want.

EPHESIANS 5:8-14 Ephesus was one of the largest cities in the Roman Empire.
Today it is a massive ruins in modern Turkey.

Brothers and sisters:

You were once **darkness**, but now you are **light** in the Lord.

Live as children of light, for **light** produces every kind of goodness and righteousness and truth.

Try to learn what is pleasing to the Lord.

Take no part in the fruitless works of **darkness**;
rather expose them, for it is shameful even to mention
the things done by them in secret;

but everything exposed by the **light** becomes **visible**,
for everything that becomes **visible** is **light**.

Therefore, it says:

“Awake, O sleeper,
and arise from the **dead**,
and Christ will give you **light**.”

The themes of
Light and **Darkness**
were important
in the Dead Sea Scrolls at Qumran.
also
Paul and
John’s Gospel.

Verse Before the Gospel from John 8:12

I am the **light** of the world, says the Lord;
whoever follows me will have the **light** of **life**.

GOSPEL John 9:1-41

As Jesus passed by he saw a man blind from birth.

His disciples asked him,

“Rabbi, who sinned, this man or his parents,
that he was born blind?”

Jesus answered,

“Neither he nor his parents sinned;
it is so that the works of God might be made visible through him.
We have to do the works of the one who sent me while it is day.
Night is coming when no one can work.
While I am in the world, I am the light of the world.”

Again John contrasts:

Seeing –being *Blind*

LIGHT—*Darkness*

People thought ILLNESS was a
punishment for sin.

XT the LIGHT of the World
will overcome the **DARKNESS**.

When he had said this, he spat on the ground

and made ***clay** with the saliva,
and smeared the clay on his eyes,
and said to him,

***clay** *Think Adam and Genesis,
re-forming his eyes, and him.*

“Go wash in the **^Pool of Silóam**” —which means Sent—. **^ Silóam** see intro
So he went and washed, and came back able to see.

His neighbors and those who had seen him earlier as a beggar said, “Isn’t this the one who used to sit and beg?” Some said, “It is, “but others said, “No, he just looks like him.”

He said, “I am.”

So they said to him, “How were your eyes opened?”

He replied, “The man called Jesus made **clay** and anointed my eyes and told me, ‘Go to Siloam and wash.’ So I went there and washed and was able to see.”

And they said to him, “Where is he?”

The nameless ‘blindman’
—that is all-of-us—
doesn’t know Jesus, but he **KNOWS**
he can see.

He said, "I don't know."

They brought the one who was once blind to the Pharisees. Now Jesus had made clay and opened his eyes on a sabbath. So then the Pharisees also asked him how he was able to see.

He said to them, "He put clay on my eyes, and I washed, and now I can see."

So some of the Pharisees said, "This man is not from God, because he does not keep the sabbath."

But others said, "How can a sinful man do such signs?"

And there was a division among them.

So they said to the blind man again,

"What do you have to say about him, since he opened your eyes?"

He said, "He is a prophet."

*There are always those who try to put God
The blind man, doesn't care about arguing;
which means Jesus is a A Prophet.*

*in th
he k*

Now the Jews did not believe that he had been blind and gained his sight until they summoned the parents of the one who had gained his sight.

They asked them, "Is this your son, who you say was born blind? How does he now see?"

His parents answered and said, "We know that this is our son and that he was born blind. We do not know how he sees now, nor do we know who opened his eyes.

Ask him, he is of age; he can speak for himself."

His parents said this because they were afraid of the **Jews**, *{This incident, of course, occurred when XT was still alive, before 70 AD}*

for the **Jews** had already agreed that if anyone acknowledged him as the Christ,

he would be expelled from the synagogue.

For this reason his parents said,

"He is of age; question him."

John uses Jews because John wrote his Gospel after 70 AD when Xtians were excluded from the Synagogue at Jerusalem.

So a second time they called the man who had been blind

and said to him, "Give God the praise! We know that this man is a sinner."

He replied,

"If he is a sinner, I do not know. One thing I do know is that I was blind and now I see."

So they said to him, "What did he do to you? How did he open your eyes?"

He answered them, "I told you already and you did not listen. Why do you want to hear it again?"

Do you want to become his disciples, too?"

{note John's IRONY!}

They ridiculed him and said, "You are that man's disciple;

we are disciples of Moses! We know that God spoke to Moses,

but **we do not know where this one is from.**"

{irony, they surely do not know Jesus is from Yahweh the Father.}

The man answered and said to them,

"This is what is so amazing,

that **you do not know where he is from, yet he opened my eyes.**

We know that God does not listen to sinners,

but if one is devout and does his will, he listens to him.

It is unheard of that anyone ever opened the eyes of a person born blind.

If this man were not from God,

he would not be able to do anything." They answered and said to him,

"You were **born totally in sin,**

and are you trying to teach us?"

Then they threw him out.

**you do not know?
Then the blind man, who SEES, gives
that Jesus is the XT!**

**... Born in sin.
How can you teach us!
PRIDE is TRUE Blindness,**

When Jesus heard that they had thrown him out,

he found him and said, "Do you believe in the Son of Man?"

{God will always find us!}

He answered and said,

"Who is he, sir, that I may believe in him?"

Jesus said to him,
“You have seen him, the one speaking with you is he.”
He said,
“I do believe, Lord,” and he worshiped him.
Then Jesus said,
“I came into this world for judgment,
so that those who do not see might **see**,
and those who do see might become **blind**.”

Like us, the blind man believes
before he really understands it all.
Again the contrasting theme:
Those **who see**; those who are **blind**.

Some of the Pharisees who were with him heard this and said to him,
“Surely we are not also blind, are we?”
Jesus said to them, “If you were blind, you would have no sin;
but now you are saying, ‘We see,’ so your sin remains.

John's Gospel is filled with **SYMBOLISM**,
With **IRONY**. Those saying what they never intend to say about Xt.
Many of these Themes were seen over and over again at Qumran,
in the Dead Sea Scrolls,
and among the *ESSENES*, a group of pious Jews
eagerly waiting for the soon-to-come Messiah.

When the Dead Sea Scrolls were discovered between 1945 and 1955, skeptics said: Hah! Now we'll see what a hoax Jesus and Xtianity all are! They rejoiced too soon. The Scrolls and the Qumran community of *ESSENES*, who copied and preserved them, prove just the opposite. Like the **GOSPELS**, they paint a picture of the Jewish Mind at the time of Xt. A nation eagerly waiting for a Messiah, who will bring Light to overcome Darkness.

The following site, which is from the DeadSeaScrolls organization ITSELF, so it is reliable, gives you more info.

https://www.deadseascrolls.org.il/learn-about-the-scrolls/introduction?locale=en_US