Study Notes for the Sunday Mass Published by Christians for Christ Ministries. We are a non-denominational Christian ministry that seeks to encourage and facilitate Christians in studying the Holy Scriptures. **"For there is one God and one mediator between God and mankind, the man Christ Jesus."** 1 Timothy 2:5

Mass Study Notes for Sunday 1-12-2014



This week we will again look at Isaiah and a prophecy concerning Jesus. Then we will move onto a study of Jesus' baptism and discuss Jesus' nature as both God and Man along with his radical obedience to the Father's plan for His life.

The first reading is from the Prophet Isaiah Chapter 42. This is the first of what is known as Isaiah's "Servant Songs." This first song continues past the end of today's reading in verse 7 onward to verse 10. The Servant Songs prove in a powerful way that Jesus of Nazareth is God's Righteous Servant, the long awaited Messiah. The overall preceding context is the preparation of Judah's return from captivity at Babylon, something we know happened during the times of Nehemiah. As you read, take careful note of the characteristic of the Servant.

> *1 "Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations. 2 He will not cry out or raise His voice, Nor make His voice heard in the street. 3 A bruised reed He will not break, And a dimly burning wick He will not extinguish; He will faithfully bring forth justice. 4 He will not be disheartened or crushed, Until He has established justice in the earth; And the coastlands will wait expectantly for His law." 5 Thus says God the LORD, Who created the heavens and stretched them out, Who spread out the earth and its offspring, Who gives breath to the people on it, And spirit to those who walk in it, 6 "I am the LORD, I have called you in righteousness, I will also hold you by the hand and watch over you, And I will appoint you as a covenant to the people, As a light to the nations, 7 To open blind eyes, To bring out prisoners from the dungeon, And those who dwell in darkness from the prison." (Isaiah*

42:1-7)

Isaiah said in verse six that God's Servant would be a light to the nations, which means to the Gentiles. Last week we discussed the revealing of this marvelous mystery, that the Messiah would bring salvation not only to the Jews but also to the Gentiles. Here God reaffirms that message, and stated that the Messiah would be appointed "as a covenant to the people, As a light to the nations (Gentiles), To open blind eyes, To bring out prisoners from the dungeon, And those who dwell in darkness from the prison" (vv. 6e-7). God compared the spiritual darkness of the Gentiles with blind people (7a), and with those in prison living in darkness (v. 7b-ff). Note that the only person in that society that would have had the authority to free an entire people group from prison was the King. Also, remember that in those days the prisons were gruesome dark places. Isaiah said that the future Servant, whom we know as Jesus, would act with kingly authority to free the prisoners from darkness. Saint Paul confirms this by saying, "For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son" (Col 1:13).

You may wonder what Isaiah meant in verse 3 when he said, "A bruised reed He will not break, And a dimly burning wick He will not extinguish." A lack of social justice was one of the primary themes of Isaiah, with widows and orphans especially oppressed (Isaiah 1:17). The reed referred to the weak people in the world, those wounded souls that truly need and seek the Messiah to save them. The "dimly burning wick" was symbolic of something which would have to be nurtured to keep going, a tiny flame which required kindling in order to make enough of a fire for a person to use. The Messiah won't stamp out the flame, He will enliven it! In fact, Jesus quoted the Septuagint (the Greek translation of the Old Testament) version of this text to prove that His coming was the fulfillment of Isaiah's prophecy. Jesus said, "A BATTERED REED HE WILL NOT BREAK OFF, AND A SMOLDERING WICK HE WILL NOT PUT OUT, UNTIL HE LEADS JUSTICE TO VICTORY" (Matthew 12:20).

What does this Servant Song mean for us today? First we can be sure that Jesus fulfilled this prophecy and came as the servant Messiah. The delight of the Father was on Him and the Spirit of the Lord was in Him. This same Messiah, the Righteous One, is the One in whom we put our trust to bring us salvation. He is worthy of our worship, our faith and our surrender. Second, as we surrender, we can trust that He will not take advantage of our weakened condition. In fact, on the contrary, He will nurture us and bring us to a place of fuller relationship with the Father. He will enliven what little faith we have as we open our hearts up to Him to do His good work in us. Lastly, the message of salvation is not just a theoretical freedom from the strangle-hold of sin, but an experiential reality that Jesus wants us to grow up into. He has set us free from the tyranny of sin and we no longer need to live in the dark prison that Satan had us in. Unfortunately, many of us do not know of this freedom and continue to live in the dungeon of guilt, worry and fear. "If the Son sets you free, you will be free indeed" (John 8:36).

As we move onto the second reading and the Gospel message, I would like to share some background of the key figures in Church history to provide you with a better understanding of the occasion of Jesus' baptism by John the Baptist. One of my hobbies has been the study of Church

history and especially some of the main characters who played a role in shaping the doctrines held by Christian believers in what would be future times for them. In some cases, these characters postulated theological theories that, with adequate biblical support, became accepted by the early Church. Yet others proposed heretical ideas that during the process of being opposed by the Church led to the unexpected result of calcifying the *true* beliefs of the Church. In essence what happened was that when theological incorrect ideas came along, the church was forced to examine their presuppositions and beliefs more closely in order to state more clearly what they believed. For example, Marcion of Sinope, who was the son of an early bishop and in the early Second Century, proposed an early and incorrect canon of the Bible that ultimately led to the Church responding with one which was accepted by the early Church leaders. Another in this latter category was Nestorius Archbishop of Constantinople who, although later denied the teaching for which he was accused, proposed that the human Jesus and the divine Christ were two different persons. He was condemned at the Council of Ephesus in 431. This brings us to a fellow named Eutyches whose teachings are important for us in understanding the Gospel message for today.

Eutyches was a presbyter at Constantinople and opposed Nestorius at the Council of Ephesus. He founded the teaching known as Monophysitism which said that Jesus had only one nature, rather than maintaining His divine nature and adding a human nature after his birth through Blessed Mary (Luke 1:48). Eutyches said that Jesus' human and divine natures were combined into the single nature of Christ "without any alteration, absorption or confusion: that of the incarnate Word." While some may maintain that this is theological hair splitting similar to asking "How many angels can fit on the head of a pin" it is extremely important that we understand the nature of Jesus. If Jesus wasn't fully man then how could he have fulfilled the Law. He also wouldn't have understood what it was like to live in our fallen world. If Jesus wasn't fully divine He couldn't have atoned for the sin of the entire world. Jesus said, "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish them, but to fulfill" (Mt 5:17). And the author of Hebrews said, "For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin" (Heb 4:15). Somehow, Jesus was both fully man and fully God. The response of the Church to Eutyches was to formulate doctrine along the lines that Jesus was a unified whole being Who consisted fully of both human and divine nature without defining some magical quotient of the degree of mixing of the two. Jesus was 100% human and 100% divine! To say anything less would be a violation of the clear teaching of Scripture.

Jesus emptied Himself of the independent use of His divine attributes during His earthly ministry. We see this in Paul's Letter to the Philippians.

> *6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. (Philippians 2:6-8)*

Let's step back and summarize since we are juggling a lot of balls in the study today. We spoke about Isaiah's prophecy that Jesus would be God's Righteous Servant, acting as light to Gentiles and

all people, and One whom would free the poor and oppressed people from spiritual darkness. In our overview of some important historical figures of Church history, we discussed the controversy over the nature of Jesus brought about by Eutyches, which led the Church to formulate theology about Jesus' nature consisting of both human and divine as a unified whole Being without a formula to the degree of mixing between the two natures. As we move to the Gospel reading we will see that since Jesus was 100% human (and 100% divine, how can that be?), as God's Righteous Servant He would have to submit Himself to the full measure of the Law. This meant living in submission to the plan of salvation predicated by His Father, which included the program of John the Baptist as the forerunner in the spirit of Elijah. As we will see, Jesus submitted to John's baptism of repentance to demonstrate his full compliance with the divine plan of the Father.

> *13 Then Jesus arrived from Galilee at the Jordan coming to John, to be baptized by him. 14 But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?" 15 But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." Then he permitted Him. 16 And after being baptized, Jesus went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon Him, 17 and behold, a voice out of the heavens, saying, "This is My beloved Son, in whom I am well-pleased." (Matthew 3:13-17)*

Jesus had to fulfill all righteousness, and part of this was to submit to John's baptism of repentance. The Jews of that era were used to *repeated* ceremonial washings. However, John's baptism represented a person's *one-time* public confession of repentance, a willingness to turn from their sin and to the plan of God for their lives. Even though Jesus was sinless in His essence as God, He had to live a perfect, sinless life as a man, and this meant submitting to the Father's will through the ministry of John the Baptist. Otherwise, when King Herod came to kill all of the infants, as we saw last week, Jesus' death would have atoned for the sin of the world and that would have been the end of His ministry. "But God" had other ideas, and Jesus submitted to the Father's wishes. "For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin" (Hebrews 4:15). We can celebrate that Jesus was willing to submit to the Father's plan.

As we make the sign of the cross, we can remember Jesus' baptism and how it demonstrated the reality of the Holy Trinity. We saw during the baptism that the Holy Spirit descended on Jesus the Son like a dove (v.16e), and the Father announced, " This is My beloved Son, in whom I am well-pleased (v.17b). God said through Isaiah in the first reading, "Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him" (Isaiah 42:1). God is delighted in His Righteous Servant, and He delights in us as servants of the Lord Jesus.

As we finish with the New Testament reading, take note of what we said earlier about Isaiah's prophecy regarding freedom for the Gentiles living in darkness, as well as how Jesus was obedient to God as a Servant, even submitting to baptism by John the Baptist.

> *34 And opening his mouth, Peter said: "I most certainly understand now that God is not one*

> *to show partiality, 35 but in every nation the man who fears Him and does what is right, is welcome to Him. 36 The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)– 37 you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed. 38 You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good, and healing all who were oppressed by the devil; for God was with Him." (Acts 10:34-38)*

Peter said that God's offer of salvation through faith in Jesus was available to everyone, Jews and Gentiles alike. He said that God anointed Jesus with the Holy Spirit and with power (38b). Read verse one from the first reading in Isaiah again. "Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations" (Isaiah 42:1). Do you see how precisely the prophecy was fulfilled through Jesus? This is the One in whom we trust.

Bottom Line: Questions for Reflection

1. When Jesus went to John to be baptized he made a public statement about his willingness to submit to the Father's plan through whatever form it would take. Though the Scriptures didn't seem to foretell the event of Jesus' baptism, there was plenty of prophecy regarding the obedient nature that God's Servant Messiah would take. Reflect upon the following verses from Isaiah regarding our Suffering Servant the Lord Jesus.

> *1 Who has believed our message? And to whom has the arm of the LORD been revealed? 2 For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him. 3 He was despised and forsaken of men, A man of sorrows, and acquainted with grief; And like one from whom men hide their face, He was despised, and we did not esteem Him. 4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. 6 All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. 7 He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. 8 By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living, For the transgression of my people to whom the stroke was due? 9 His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. 10 But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. 11 As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous*

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One, My Servant, will justify the many, As He will bear their iniquities. (Isaiah 53:1-11)

How does understanding the radical obedience of Jesus empower you to answer the calling that God has placed upon your life?

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/011214.cfm

First Reading IS 42:1-4, 6-7 (plus skipped verses)

Isaiah 42:1-7 NASB 1 "Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations. 2 "He will not cry out or raise His voice, Nor make His voice heard in the street. 3 "A bruised reed He will not break, And a dimly burning wick He will not extinguish; He will faithfully bring forth justice. 4 "He will not be disheartened or crushed, Until He has established justice in the earth; And the coastlands will wait expectantly for His law." 5 Thus says God the LORD, Who created the heavens and stretched them out, Who spread out the earth and its offspring, Who gives breath to the people on it, And spirit to those who walk in it, 6 "I am the LORD, I have called you in righteousness, I will also hold you by the hand and watch over you, And I will appoint you as a covenant to the people, As a light to the nations, 7 To open blind eyes, To bring out prisoners from the dungeon, And those who dwell in darkness from the prison.

Second Reading ACTS 10:34-38

Acts 10:34-38 NASB 34 And opening his mouth, Peter said: "I most certainly understand now that God is not one to show partiality, 35 but in every nation the man who fears Him and does what is right, is welcome to Him. 36 "The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)– 37 you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed. 38 "You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good, and healing all who were oppressed by the devil; for God was with Him.

Gospel Reading MT 3:13-17

Matthew 3:13-17 NASB 13 Then Jesus *arrived from Galilee at the Jordan coming to John, to be baptized by him. 14 But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?" 15 But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." Then he *permitted Him. 16 And after being baptized, Jesus went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon Him, 17 and behold, a voice out of the heavens, saying, "This is My beloved Son, in whom I am well-pleased."

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Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

Mass Study Notes for Sunday January 5, 2014



The gift-giving season of Christmas has just passed from our radar screens. But the tradition of gift giving is found in each of the readings of the mass this week. In the Old Testament reading, we see that people will give gifts to Jesus, the King, who will reign on earth during His second advent. The New Testament reading shows us how St. Paul was God's gift to the Gentiles. And the Gospel reading recounts the story of the Wise Men who came from the East to give gifts to Jesus during His first advent.

This week we are first going to examine the second reading from Saint Paul because the first reading from Isaiah and Gospel lesson from Saint Matthew must be studied together in light of the insights from Paul. The second reading is Ephesians Chapter Three where Paul unveiled a mystery that had been hidden throughout the ages until after Jesus' First Advent, what we just celebrated at Christmas. As you read this section of Ephesians (without all of the skipped verses) try to select the single verse that Saint Paul provided which summarized this mystery.

> *1 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles– 2 if indeed you have heard of the stewardship of God's grace which was given to me for you; 3 that by revelation there was made known to me the mystery, as I wrote before in brief. 4 And by referring to this, when you read you can understand my insight into the mystery of Christ, 5 which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; 6 to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the Gospel, (Ephesians 3:1-6)*

Even though Saint Paul did minister to the Jews (see for example Acts 13:14) his *primary* ministry was to the Gentiles. In contrast, Peter's main ministry was to the Jews. Paul, through the providence of the Holy Spirit, said that God placed him into the position of stewardship over the Gentile believers in the Church (verses 1 – 2). He said elsewhere in Galatians, "But on the contrary, seeing that I had been entrusted with the Gospel to the uncircumcised, just as Peter had been to the circumcised" (Galatians 2:7). God determined that the *primary* focus of his ministry was to give the Gospel to the Gentiles, the same way that He sent Saint Peter to bring the message to the Jews. Though God set Paul apart to concentrate his ministry on the Gentile people, his background was that of a devout Jew (Philippians 3:5) and his heart was set upon winning the Jews to the Kingdom of God.

In this week's reading, the mystery was that the Gentiles would be gloriously grafted (Romans 11:17) into the people of God through the Church. It is important to understand, at least from a high level, Paul's background while we discuss this mystery which was revealed to him. He was formerly a member of the Jewish group known as the Pharisees, a cult which we have discussed extensively in the context of Jesus' interactions with them. The Pharisees were a group of devout Jews who from all accounts would have abhorred the concept of unconverted Gentiles joining their strictly Jewish sect. A modern analogy would be to think of the children's game where the goal is to hammer round and square wooden pegs into their respectively shaped holes. One could never hammer a square peg into a round hole regardless of how forcefully a person went about it or how talented they were, and regardless of their background. In the same way, the Pharisees could never have in their wildest imaginations envisioned a time when large populations of Gentiles would be invited and subsequently accepted into the family of God. They should have envisioned this as the Old Testament Scriptures predicted that this would happen. Isaiah said, "Then it will come about in that day That the **nations** will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious" (Isaiah 11:10, emphasis added). The concept of the Gentiles coming to God appeared throughout the Old Testament. We see this again in Isaiah in the section being covered today in the first reading, which with the benefit of history we find that this was in the context of Jesus' Second Advent. "And **nations** will come to your light, And **kings** to the brightness of your rising" (Isaiah 60:3, emphasis added). The square pegs of the Gentiles will then fit nicely into round holes through God's mysterious unveiling of His divine plan of the Church. If you are not of Jewish heritage, but consider yourself a part of God's family through faith in Jesus Christ, then you can thank God for using the life of St. Paul to bring about this paradigm shift. Yes, even the Gentiles are fellow heirs, fellow members and fellow partakers of the promise in Christ Jesus through the

Gospel.

The quotation above from Isaiah brings us to the first reading, found in Chapter 60. As we said before, with the benefit of history and hindsight we understand that this section of Isaiah refers to the Second Advent of Jesus Christ, namely when He returns in glory. With this context in mind, study the reading and take special note of the gifts that the Gentile believers will bring to the LORD.

> *1 "Arise, shine; for your light has come, And the glory of the LORD has risen upon you. 2 For behold, darkness will cover the earth, And deep darkness the peoples; But the LORD will rise upon you, And His glory will appear upon you. 3 And nations will come to your light, And kings to the brightness of your rising. 4 Lift up your eyes round about, and see; They all gather together, they come to you. Your sons will come from afar, And your daughters will be carried in the arms. 5 Then you will see and be radiant, And your heart will thrill and rejoice; Because the abundance of the sea will be turned to you, The wealth of the nations will come to you. 6 A multitude of camels will cover you, The young camels of Midian and Ephah; All those from Sheba will come; They will bring gold and frankincense, And will bear good news of the praises of the LORD. (Isaiah 60:1-6)*

Isaiah said that God would use "deep darkness" (v.2a) to bring Gentiles (the nations, v.3a) to Him. The Old Testament Prophets referred to this time of deep darkness as the "Day of the Lord," something which we discussed at length in the study for November 2, 2013. The timing of the Day of the Lord was hidden from the Prophets, but what we know is that it occurs just before Jesus' Second Coming and in the context of the Great Tribulation spoken of in the Book of Revelation Chapters 6 – 18. During this period God will accomplish two objectives. First, He will complete His disciplining of the Nation of Israel, bringing them to return to Him, and second He will judge the godless, unbelieving Gentiles remaining on the earth. After this time, Jerusalem will become the capital city of the universe. The Prophet Ezekiel said, "Thus says the Lord GOD, 'This is Jerusalem; I have set her at the center of the nations, with lands around her'" (Ezekiel 5:5) and about the Jews "who live at the center of the world" (Ezekiel 38:12e). God will use the tribulation of the end-time period to bring believers from all nations to Him, while the unbelievers will be permanently excluded from God's eternal Kingdom (Revelation 22:15).

Note the types of gifts that the future Gentile leaders will bring to King Jesus. "They will bring gold and frankincense, And will bear good news of the praises of the LORD" (Isaiah 60:6d). Throughout history, gold has been the most valuable of all metals. It's a rare and valuable treasure, and the perfect commodity that never degrades – making it an excellent gift to bring to Jesus, who is reigning as LORD. Frankincense is something very familiar to any Catholic, as this material produces a most pleasant aroma when burned and has the smell of perfume in its native form. I was an altar boy for most of my younger years and was frequently in close proximity to the priest burning this sweet swelling material. The burning of incense is symbolic of the prayers of the faithful rising to heaven (Revelation 5:8). The future world leaders will present their gifts of gold and incense directly to the Source of their salvation, the Lord Himself! What a joyous occasion this will be!

This brings us to the Gospel lesson from Matthew Chapter Two in which we find the Magi presenting their gifts to the King of the Universe. Read the text and take particular note of their **three** gifts.

> *1 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem, saying, 2 "Where is He who has been born King of the Jews? For we saw His star in the east, and have come to worship Him." 3 And when Herod the king heard it, he was troubled, and all Jerusalem with him. 4 And gathering together all the chief priests and scribes of the people, he began to inquire of them where the Christ was to be born. 5 And they said to him, "In Bethlehem of Judea, for so it has been written by the prophet, 6 'AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER, WHO WILL SHEPHERD MY PEOPLE ISRAEL.'" 7 Then Herod secretly called the magi, and ascertained from them the time the star appeared. 8 And he sent them to Bethlehem, and said, "Go and make careful search for the Child; and when you have found Him, report to me, that I too may come and worship Him." 9 And having heard the king, they went their way; and lo, the star, which they had seen in the east, went on before them, until it came and stood over where the Child was. 10 And when they saw the star, they rejoiced exceedingly with great joy. 11 And they came into the house and saw the Child with Mary His mother; and they fell down and worshiped Him; and opening their treasures they presented to Him gifts of gold and frankincense and myrrh. 12 And having been warned by God in a dream not to return to Herod, they departed for their own country by another way. (Matthew 2:1-12)*

The context of this section is that Jesus had already been born in Bethlehem and his parents had moved him out of the stable into a house. He was an infant, probably less than two years old as we see from Herod who later in Matthew made a plan to kill all infants two years old or younger. The Magi were likely people from the Babylonian region along the Euphrates River in present day Iraq south of Baghdad. These mysterious scholars were highly educated people that were part pagan priest, part magician, and part scribe. They were also interested in astrology and this was woven into their mystical religious beliefs. Nowhere in the text does it say that there were three of them, as in the famous song about the three wise men. This designation comes from the three gifts they brought with them to present to the King. There were likely a small group of them but they would have been accompanied by a large number of guards and servants. Thus this would have made their arrival that much more disturbing to King Herod.

The Jewish priests and scribes told the Magi the prophecy from the Prophet Micah, which they evidently weren't aware of, that the Messiah would be born in Bethlehem (Micah 5:2). This must be the case or they would have gone directly to Bethlehem in the first place and avoided King Herod. Verse 9 said, "And having heard the king, they went their way; and lo, the star, which they **had seen** in the east, went on before them, until it came and stood over where the Child was" (emphasis added). Then, the star reappeared! So what did they do? Did they stop and ask for further directions? No, followed it and went to Bethlehem! Now they had both the prophetic prophesy from the Jews, and the star to guide them. Therefore, they kept going on the journey, but had to BELIEVE God's revelation and follow it.

Finally, when they arrived in Bethlehem and located Jesus, they presented their *three* gifts to him. The Magi's gift of gold would have been very useful to the holy family during their subsequent flight to Egypt necessary to flee King Herod. Notice the similarity of their gifts mentioned in the first reading from Isaiah 60 but with one glaring addition: myrrh. Myrrh was something used throughout the eastern world as an embalming agent. These kings of the east presented Mary and Joseph with a precious gift that could be used for the future burial of their Son. Look at it this way. One day you attended the baptism of an infant in the church, and afterwards one of the guests presented the happy couple with a beautiful new coffin for the child. Yes, the coffin could be sold and the money used to raise the child, but what kind of a message would the presentation of such a gift make to the parents? The magi, unbeknownst to themselves, predicted the death of the Messiah. Little did they know that His death was a necessary part of the redemptive story so that you and I might have eternal life. In a future age Gentile believers will present gifts of gold and incense to Jesus, the need for myrrh has been done away with because Jesus rose from the dead and conquered death for you and me.

The chain of ideas that emerged from the text is as follows. First, God gives revelation in order to find Jesus. Second, God calls us to believe his revelation and follow it. Finally, when we truly meet with God our response is joy, worship and giving! The bottom line is this. God calls us to believe and follow His revelation about Jesus and when we do our response is joy, worship and giving.

Bottom Line: Questions for Reflection

1. Think about the message that you send implicitly when you send someone a gift. A child gives his father a pair of gloves for Christmas. Another child gives his mother a box of candy. In light of the New Year and the idea of making resolutions for the next twelve months, what single gift could you present to Jesus this year?

2. It is easy to criticize the Pharisees for judging the Gentiles and for considering them "unworthy" of being saved. The definition of grace is that no one is worthy of it. It is God's unmerited favor. Think about your own attitude towards those who seem unlikely to become Christians. Is there someone who you can identify as unlikely to be a fellow heir, a fellow member of the body and a fellow partaker in the promise of Christ Jesus through the Gospel? Commit to pray for this person and look for ways to be like St. Paul by loving them and speaking the truth of the Gospel to them.

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/010514.cfm Third Sunday of Advent

First Reading Isaiah 60:1-6

Isaiah 60:1-6 NASB 1 "Arise, shine; for your light has come, And the glory of the LORD has risen upon you. 2 "For behold, darkness will cover the earth, And deep darkness the peoples; But the LORD will rise upon you, And His glory will appear upon you. 3 "And nations will come to your light, And kings to the brightness of your rising. 4 "Lift up your eyes round about, and see; They all gather together, they come to you. Your sons will come from afar, And your daughters will be carried in the arms. 5 "Then you will see and be radiant, And your heart will thrill and rejoice; Because the abundance of the sea will be turned to you, The wealth of the nations will come to you. 6 "A multitude of camels will cover you, The young camels of Midian and Ephah; All those from Sheba will come; They will bring gold and frankincense, And will bear good news of the praises of the LORD.

Second Reading Ephesians 3:2-3A, 5-6

Ephesians 3:1-6 NASB 1 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles– 2 if indeed you have heard of the stewardship of God's grace which was given to me for you; 3 that by revelation there was made known to me the mystery, as I wrote before in brief. 4 And by referring to this, when you read you can understand my insight into the mystery of Christ, 5 which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; 6 to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the Gospel,

Gospel Reading MT 2:1-12

Matthew 2:1-12 NASB 1 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem, saying, 2 "Where is He who has been born King of the Jews? For we saw His star in the east, and have come to worship Him." 3 And when Herod the king heard it, he was troubled, and all Jerusalem with him. 4 And gathering together all the chief priests and scribes of the people, he began to inquire of them where the Christ was to be born. 5 And they said to him, "In Bethlehem of Judea, for so it has been written by the prophet, 6 'AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER, WHO WILL SHEPHERD MY PEOPLE ISRAEL.'" 7 Then Herod secretly called the magi, and ascertained from them the time the star appeared. 8 And he sent them to Bethlehem, and said, "Go and make careful search for the Child; and when you have found Him, report to me, that I too may come and worship Him." 9 And having heard the king, they went their way; and lo, the star, which they had seen in the east, went on before them, until it came and stood over where the Child was. 10 And when they saw the star, they rejoiced exceedingly with great joy. 11 And they came into the house and saw the Child with Mary His mother; and they fell down and worshiped Him; and opening their treasures they presented to Him gifts of gold and frankincense and myrrh. 12 And having been warned by God in a dream not to return to Herod, they departed for their own country by another way.

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

Study Notes for the Sunday Mass Published by Christians for Christ Ministries. We are a non-denominational Christian ministry that seeks to encourage and facilitate Christians in studying the Holy Scriptures. **"For there is one God and one mediator between God and mankind, the man Christ Jesus."** 1 Timothy 2:5

Mass Study Notes for Sunday 12-29-2013



This week after the celebration of the birth of our Lord Jesus Christ on Christmas, we will look at the events that occurred immediately after the birth of Jesus. We will also investigate teaching by Saint Paul about Christian character.

The first reading is from the Apocrypha, which you will need to look up on your own. The second reading is from Paul's Letter to the Colossians. The purpose of his message was to contradict false teaching that was happening among some in the church at Colossae regarding strict rules about the observance of religious festivals, eating and drinking, and the idolatrous practice of worshipping angels.

The context of the whole of Chapter 3 has the idea of "taking off" the things that are contrary to God's ways and "putting on" the ways of God. Paul opened this section by saying, "Set your mind on the things above, not on the things that are on earth" (Colossians 3:2). Next, he provided a list of behaviors to "take off," because such things were not in keeping with the character of the Lord Jesus and His call to holiness in the church. Paul said, "Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry" (v.5). He continued, "But now you also, put them all aside: anger, wrath, malice, slander, [and] abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its [evil] practices" (vv.8-9). Paul admonished the Colossians to put aside these ungodly behaviors because as believers we "have put on the new self who is being renewed to a true knowledge

according to the image of the One who created him" (v.10).

As you study the reading, which picks up at verse 12 create a list of the things that you are to "put on."

> *12 And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; 13 bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. 14 And beyond all these things put on love, which is the perfect bond of unity. 15 And let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. 16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. 17 And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father. 18 Wives, be subject to your husbands, as is fitting in the Lord. 19 Husbands, love your wives, and do not be embittered against them. 20 Children, be obedient to your parents in all things, for this is well-pleasing to the Lord. 21 Fathers, do not exasperate your children, that they may not lose heart. (Colossians 3:12-21)*

How many godly characteristics did you count? Paul said to "put on" the following behaviors:

1. A heart of compassion (v.12b).
2. Kindness (v.12b).
3. Humility (v.12b).
4. Gentleness and patience (v.12b).
5. Forgiveness (v.13b).
6. Love (v.14).
7. The peace of God (v.15).
8. The Word of Christ (v.16a)
9. Admonish one another with psalms, hymns, and spiritual songs (v.16b)
10. A heart of thankfulness to God (v.16)
11. Wives' submissiveness to husbands (v.18a).
12. Husband's love of their wives and not being bitter against them (v.19)
13. Children's obedience to their parents (v.20).
14. Fathers not exasperating their children (v.21)

Paul also called the people to thankfulness in addition to the admonition to "take off and put on." Paul said to be thankful in verses 15b, 17c, and further down in 4:2. The call to put on a thankful heart runs throughout the Letter. Paul said in the opening of the Letter, "We give thanks to God, the Father of our Lord Jesus Christ, praying always for you" (1:3). He closed with a call to "Devote yourselves to prayer, keeping alert in it with [an attitude of] thanksgiving" (Colossians 4:1).

However, how can Paul be thankful while he is in prison? How can we be thankful while we go

through the troubles of life? The key to the secret of thankfulness is in verse 12: "And so, as those who have been chosen of God, holy and beloved . . ." It is only when we recognize that God has chosen us (He wants us), we are holy (the blood of Christ cleanses us from all sin), and we are beloved (we have entered into the most deeply bonded relationship with God through His great love) that we can put off the old ways of doing life on our own and put on the new way of life. Without the truth of our new identity in Christ, our self-empowered efforts to "be good" are not enough.

An illustration from my life may help to provide some insight into how we as believers in Jesus Christ can be thankful in spite of difficult circumstances. This past week I was blessed to do some snowboarding in Northern Michigan. The snow was fantastic as they had received daily dumps of snow, and our last day was no exception. On what was to be the last run of the day, I slipped while getting off the ski lift, which resulted in badly twisting my hip. I kept asking myself what I could have done differently to avoid this catastrophe. I began recounting the promise of God: "I will never leave you or forsake you" (Hebrews 13:5c, Deut 31:6). Since I was barely able to walk, I found that the only way I could get around was by leaning on my wife. I was very thankful to have a wife who cared for me and who I could lean upon to help me to get back home. In a similar way, Saint Paul was able to be thankful during his time in prison by leaning upon the promises of God and on other believers. In his final greetings, Paul mentioned many of the people who he was working with in ministry including Tychicus, Onesimus, Aristarchus, Mark, Justus, Epaphras, Luke, Demas, Nympha, and the brothers at Laodicea. Paul leaned upon the people of God. Paul put off the ungodly practices of the world and put on the things of God. Through this he was able to "rejoice in the sufferings of your sake" because he was "filling up what (was) lacking in Christ's afflictions for the sake of the body, that is the church" (Colossians 1:24).

As we move onto the Gospel lesson for today, we remind you that the birth of Jesus was the fulfillment of a large number of Old Testament prophesies. We looked at some of those last week. This week we will address the fulfillment of three prophesies regarding the early life of Jesus. As you read, take note of these three prophetic fulfillments.

> *13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the Child and His mother, and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him." 14 And he arose and took the Child and His mother by night, and departed for Egypt; 15 and was there until the death of Herod, that what was spoken by the Lord through the prophet might be fulfilled, saying, "OUT OF EGYPT DID I CALL MY SON." 16 Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and in all its environs, from two years old and under, according to the time which he had ascertained from the magi. 17 Then that which was spoken through Jeremiah the prophet was fulfilled, saying, 18 "A VOICE WAS HEARD IN RAMAH, WEEPING AND GREAT MOURNING, RACHEL WEEPING FOR HER CHILDREN; AND SHE REFUSED TO BE COMFORTED, BECAUSE THEY WERE NO MORE." 19 But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, 20 "Arise and take the Child and His mother, and go into the land of Israel; for those who sought the Child's life are*

> *dead." 21 And he arose and took the Child and His mother, and came into the land of Israel. 22 But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. And being warned by God in a dream, he departed for the regions of Galilee, 23 and came and resided in a city called Nazareth, that what was spoken through the prophets might be fulfilled, "He shall be called a Nazarene." (Matthew 2:13-23)*

Three specific prophecies were fulfilled from this Gospel reading during Jesus' early life. First, like Moses, Jesus was to be called out of Egypt (v.15). Joseph carried Jesus to Egypt because an angel of the Lord appeared to him in a dream and told him to flee from the persecution of King Herod. In the Jewish mind, Egypt represented all that was bad about society including idolatry and a whole host of ungodly practices. However, Jesus was to be "called out of Egypt" in both the moral *and* physical sense, just like Moses. The prophecy that was addressed was from Hosea 11:1. "When Israel [was] a youth I loved him, And out of Egypt I called My son."

Second, King Herod fulfilled the prophecy of a slaughter of children spoken of in Jeremiah 31:15. Jeremiah's prophecy appeared with a set of verses that promised future blessings for Israel and all nations (Jeremiah 31:10). Jeremiah said, "And they shall come and shout for joy on the height of Zion, And they shall be radiant over the bounty of the LORD–Over the grain, and the new wine, and the oil, And over the young of the flock and the herd; And their life shall be like a watered garden, And they shall never languish again" (31:12). The prophecy regarding the slaughter of the innocent children was placed after these verses of blessing. Saint Matthew's quote regarding this event was taken directly from the Greek version of the Old Testament, called the Septuagint. Since Jeremiah's prophecy of this future event was not thematically intuitive, we can see how God supernaturally fulfilled his prediction through Herod's execution of the infants throughout the region of Bethlehem.

Third, Jesus fulfilled the prophecy that He was to be called a "Nazarene," but in a different way than the Jews would have expected. A Nazarite in the Old Testament was someone that took a certain vow for religious purposes (Numbers 6:1-27). This included refraining from drinking wine or other alcoholic beverages, from cutting their hair, and a list of other behaviors. The purpose of the Nazarite vow was to focus upon the things of God during a particular period. Many people, including Paul (Acts 18:18) took the vow of the Nazarite for certain periods in their life. Some, like John the Baptist, took the vow for their entire life (Luke 1:15, Luke 7:33). Jesus evidently didn't take the vow of a Nazarite, at least during the period of His public ministry, because he drank wine (Luke 7:34). Instead, Jesus fulfilled the prophecy of being called a Nazarite by living in the City of Nazareth. Joseph, along with Mary and Jesus, "came and resided in a city called Nazareth, that what was spoken through the prophets might be fulfilled, 'He shall be called a Nazarene'" (Matthew 2:23). Jesus fulfilled the prophecy but in a different way than could have been imagined.

We can trust in God because we can see how exactly He carried out the Old Testament prophecies concerning Jesus down to the exact detail. These predictions weren't fulfilled in a manner in which anyone could predict. Who would have thought that Jesus would have been called a Nazarite because of the fact that he lived in Nazareth instead of being called that for taking the vow of the Nazarite, something with which the Jews were very familiar? Who could imagine the ghastly

circumstances surrounding Herod's slaughter of the innocent children in Bethlehem? In addition, what could ever cause Jesus to be known as One that was called out of Egypt? We can trust in God because we see that He does what He says He will do, and does so through miraculous means that we would never be able to predict. This should stand as a caution to us that although we think we understand many of the details of Jesus' return, this will most likely not play out exactly as we think. We can rest in the fact that after we see the fulfillment of Christ's return we will be able to look back and understand the prophecies, just as we did in the Gospel study today.

Knowing that God protected Jesus during His early years is a testimony to God's love for us. While we may not be protected from every painful circumstance, God has provided for our ultimate deliverance by preserving the life of His anointed One, the Messiah. He came to do more than save us from temporary bad circumstances, He came so that we might be saved from the eternal consequences of our sin. This is the good news of the birth, life, death and resurrection of Jesus for us today.

Bottom Line: Questions for Reflection

1. Looking at the reading from Colossians, which characteristics of putting on the new self that is in Christ most resonated with you? Spend some time talking to the Lord about how you would like Him to change you.

2. As you think about God's fulfillment of prophecy after the birth of Jesus, how does His attention to detail encourage you in your day to day life?

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/122913.cfm

First Reading SIR 3:2-6, 12-14

See http://www.usccb.org/bible/readings/122913.cfm

Second Reading COL 3:12-21

Colossians 3:12-21 NASB 12 And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; 13 bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. 14 And beyond all these things put on love, which is the perfect bond of unity. 15 And let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. 16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual

songs, singing with thankfulness in your hearts to God. 17 And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father. 18 Wives, be subject to your husbands, as is fitting in the Lord. 19 Husbands, love your wives, and do not be embittered against them. 20 Children, be obedient to your parents in all things, for this is well-pleasing to the Lord. 21 Fathers, do not exasperate your children, that they may not lose heart.

Gospel Reading MT 2:13-15, 19-23 (plus skipped verses)

Matthew 2:13-23 NASB 13 Now when they had departed, behold, an angel of the Lord *appeared to Joseph in a dream, saying, "Arise and take the Child and His mother, and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him." 14 And he arose and took the Child and His mother by night, and departed for Egypt; 15 and was there until the death of Herod, that what was spoken by the Lord through the prophet might be fulfilled, saying, "OUT OF EGYPT DID I CALL MY SON." 16 Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and in all its environs, from two years old and under, according to the time which he had ascertained from the magi. 17 Then that which was spoken through Jeremiah the prophet was fulfilled, saying, 18 "A VOICE WAS HEARD IN RAMAH, WEEPING AND GREAT MOURNING, RACHEL WEEPING FOR HER CHILDREN; AND SHE REFUSED TO BE COMFORTED, BECAUSE THEY WERE NO MORE." 19 But when Herod was dead, behold, an angel of the Lord *appeared in a dream to Joseph in Egypt, saying, 20 "Arise and take the Child and His mother, and go into the land of Israel; for those who sought the Child's life are dead." 21 And he arose and took the Child and His mother, and came into the land of Israel. 22 But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. And being warned by God in a dream, he departed for the regions of Galilee, 23 and came and resided in a city called Nazareth, that what was spoken through the prophets might be fulfilled, "He shall be called a Nazarene."

Source(s):

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Scripture quotations taken from the NASB

Study Notes for the Sunday Mass: Sunday, December 22, 2013 Fourth Sunday of Advent

Study Notes for the Sunday Mass Published by Christians for Christ Ministries. We are a non-denominational Christian ministry that seeks to encourage and facilitate Christians in studying the Holy Scriptures. **"For there is one God and one mediator between God and mankind, the man Christ Jesus."** 1 Timothy 2:5



This week as we prepare to celebrate the birth of our Savior Jesus Christ like last week we will be studying some important prophetic voices from the Old Testament. We will also be reading from the Gospel of Saint Matthew to hear how he confirmed that the coming birth of Jesus would fulfil these predictions made centuries earlier.

Before we turn to the first reading from Chapter 7 in Isaiah it's important for us to explain the personality of King Ahaz, the King of the Southern Tribe of Judah, about whom Isaiah will be speaking. Ahaz was son of King Jotham, the latter whom was a godly ruler of Judah. King Ahaz came into power when he was 20 years of age and he went bad immediately at the beginning of his reign. Second Chronicles provides an important insight into the personality of the King. "But he walked in the ways of the kings of Israel; he also made molten images for the Baals" (2 Chronicles 28:2). Not only was Ahaz an idolater who caused the circulation of idols to the god Baal, but he even burned his own children as sacrifices to false gods. The Scripture said, "But he walked in the way of the kings of Israel, and even made his son pass through the fire, according to the abominations of the nations whom the LORD had driven out from before the sons of Israel" (2 Kings 16:3). He went from bad to worse after the attack of the King of Assyria who had already overtaken the Northern Tribes.

> *20 So Tilgath-pilneser king of Assyria came against him and afflicted him instead of strengthening him. 21 Although Ahaz took a portion out of the house of the LORD and out of the palace of the king and of the princes, and gave it to the king of Assyria, it did not help him. 22 Now in the time of his distress this same King Ahaz became yet more unfaithful to the LORD. 23 For he sacrificed to the gods of Damascus which had defeated him, and said, "Because the gods of the kings of Aram helped them, I will sacrifice to them that they may help me." But they became the downfall of him and all Israel. (2 Chronicles 28:20-23)*

As if that wasn't bad enough, Ahaz then went on to block the entrance to the temple in order to prevent the true worship of God (2 Chronicles 28:25). King Ahaz started out bad and continued in his ungodly rule until the very end of his life without ever having a change of heart and repenting of his sin. It's with this understanding of the king that we turn to the text of the first reading from Isaiah.

> *10 Then the LORD spoke again to Ahaz, saying, 11 "Ask a sign for yourself from the LORD your God; make it deep as Sheol or high as heaven." 12 But Ahaz said, "I will not ask, nor will I test the LORD!" 13 Then he said, "Listen now, O house of David! Is it too slight a thing for you to try the patience of men, that you will try the patience of my God as well? 14 "Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel. Isaiah 7:10-14*

The Lord gave King Ahaz the opportunity to trust in Him by asking for a sign. Instead of asking for a sign, King Ahaz spoke out of the pride and self-reliance of his heart, which displeased the Lord. God had given him an invitation and he refused to accept it. This "tried" the patience of the Lord because he persisted in his independence and refused to trust in God's provision of a sign to assure him. God used this event of obstinate disobedience to foretell of Messiah. This prophecy was ultimately fulfilled through the birth of Jesus by the Virgin Mary.

Because the Gospel reading relates to the prophecy of Isaiah from the first reading we will consider that passage next. This reading is from the first chapter of the Gospel of Saint Matthew.

> *18 Now the birth of Jesus Christ was as follows. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. 19 And Joseph her husband, being a righteous man, and not wanting to disgrace her, desired to put her away secretly. 20 But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit. 21 "And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins." 22 Now all this took place that what was spoken by the Lord through the prophet might be fulfilled, saying, 23 "BEHOLD, THE VIRGIN SHALL BE WITH CHILD, AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which translated means, "GOD WITH US." 24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took her as his wife, 25 and kept her a virgin until she gave birth to a Son; and he called His name Jesus. (Matthew 1:18-25)*

While many of us are already familiar with the narrative concerning the birth of Jesus, this passage highlights important truths for our lives. First, Saint Matthew brought out the fact that Jesus was born not through natural human relations but through the supernatural working of the Holy Spirit. This is important because since God is without sin this was the only means by which the sinless God-Man could come into the world. Second, since the virgin birth was a fulfillment of biblical prophecy we can trust other prophecies that speak to areas of our life and ministry. This includes things like

how the second coming of the Lord will play out, how the world will be eventually unified under Jesus' earthly reign. Third, Jesus was sent to save His people from their sins. This is God's special invitation to counteract the destructive nature of sin in order to stand before a Holy God and not be rejected at the judgment. This is not only "a" plan for salvation, it is "the" plan. Jesus said, "I am the Way, the Truth, and the Life, no man comes to the Father except through me" (John 14:6).

Matthew's Gospel also brings out an important prophetic fulfillment regarding the title of Jesus as Immanuel. This title means "God with us" which is an important relationship aspect of the Messiah's advent. The Messiah reveals the heart of God as One who lives among us. The implications of Jesus being called Immanuel are twofold. First, Jesus came so that we might come to the Father through Him. Second Jesus moved into the neighborhood to stay in order to show us God's love so that we might live eternally with Him. Christianity is the only belief system that purports that God became a man and died for our sins. That is the powerful implication of Immanuel, God with us.

In the second reading from Romans, Saint Paul also confirmed the fulfillment of the Old Testament prophecies regarding Jesus. While these are introductory remarks and salutations, there are many meaningful truths contained here.

> *1 Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God, 2 which He promised beforehand through His prophets in the holy Scriptures, 3 concerning His Son, who was born of a descendant of David according to the flesh, 4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord, 5 through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles, for His name's sake, 6 among whom you also are the called of Jesus Christ; 7 to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ. (Romans 1:1-7)*

It would be easy to read this passage casually and gloss over the deep insights, but Paul confirmed the following truths about Jesus and His people.

1. Jesus birth and ministry was predicted by Old Testament Scriptures (v.2).
2. Jesus would be born in the line of King David as to his earthly genealogy (v.3).
3. He would be the Son of God and as God would have the power to be resurrected from the dead (v.4a), and be filled with the Holy Spirit (v.4a).
4. He would be perfectly holy (v.4b).
5. He would be the Lord of the Church.
6. All grace would flow through Jesus (v.5)
7. Jesus would establish the apostles of the church, including Paul (v.5).
8. His Church would bring about obedience and faith (v.5).
9. Paul's ministry would extend to the Gentiles (v.5).
10. All believerswould be called "saints" and, like the apostles, called out to ministry (v.7).

Saint Paul knew Jesus in a multi-faceted way, which should be a model for us as followers of Him

today. Most importantly, we need to recognize Jesus as the Son of God who was raised from the dead and lived a holy life through the power of the Holy Spirit so that we can receive His grace. Receiving His grace means that I am now in good favor with the Father and I am declared righteous.

Bottom Line: Questions for Reflection

1. Review the list above from the second reading in Romans 1 about Jesus. Choose one point and think about how this truth affects your life.

2. What difference does it make to you to know that Jesus is Immanuel, "God with us"?

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/122213.cfm Fourth Sunday of Advent

First Reading Isaiah 7:10-14

Isaiah 7:10-14 NASB 10 Then the LORD spoke again to Ahaz, saying, 11 "Ask a sign for yourself from the LORD your God; make it deep as Sheol or high as heaven." 12 But Ahaz said, "I will not ask, nor will I test the LORD!" 13 Then he said, "Listen now, O house of David! Is it too slight a thing for you to try the patience of men, that you will try the patience of my God as well? 14 "Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.

Second Reading Romans 1:1-7

Romans 1:1-7 NASB 1 Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God, 2 which He promised beforehand through His prophets in the holy Scriptures, 3 concerning His Son, who was born of a descendant of David according to the flesh, 4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord, 5 through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles, for His name's sake, 6 among whom you also are the called of Jesus Christ; 7 to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

Gospel Reading Matthew 1:18-24 plus skipped verse 25

Matthew 1:18-25 NASB 18 Now the birth of Jesus Christ was as follows. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. 19 And Joseph her husband, being a righteous man, and not wanting to disgrace her, desired to put her away secretly. 20 But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit. 21 "And she will bear a Son; and you shall call His name Jesus, for it is He who will save His

people from their sins." 22 Now all this took place that what was spoken by the Lord through the prophet might be fulfilled, saying, 23 "BEHOLD, THE VIRGIN SHALL BE WITH CHILD, AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which translated means, "GOD WITH US." 24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took her as his wife, 25 and kept her a virgin until she gave birth to a Son; and he called His name Jesus.

Source(s):

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Scripture quotations taken from the NASB

Mass Study Notes for Sunday 12-15-2013



Did you know that even as firm believers in Jesus Christ that it's natural to have doubts about our faith? There may be days when we feel like we can walk on water, but other days we feel like we are slipping down into a deep, dark, sea. Throughout history, even some of the most famous Christians have experienced moments of doubt regarding their faith. We will see in the Gospel lesson today that one of those people who experienced doubts was none other than John the Baptist. In the Old Testament passage, we will also see that the people of Israel were struggling to believe in the promises of God. Isaiah was sent as a messenger to encourage God's people to keep covenant (or

relationship) with God. The passage we looked at last week sets the stage for the unfolding good news that God has not abandoned His people.

The first reading today is from Isaiah Chapter 35. Before we read the text, it's important to take note of the context, the audience to whom Isaiah was speaking, and information that we can glean from other prophetic voices in the Bible. This prophet ministered to the people of the Southern Tribes of Israel including Benjamin and Judah during the time that the Northern Kingdom was taken into captivity by Assyria. Micah and Hosea were prophets speaking on behalf of God at the same time as Isaiah. His message was one of repentance and subsequent hope for the future. Isaiah was a forerunner, one that announced the coming Messiah and his future kingdom, much like John the Baptist in the New Testament. Like the other prophets, Isaiah often saw near and far term events "telescoped" together, but even more so because of the greater range of his visions. When we look back in hindsight, it's easy for us to differentiate between the near term events and those in the distant future that have yet to be fulfilled. However, when we look at the events which haven't been fulfilled yet, such as the future era known by biblical scholars as the Millennial Kingdom, it's more difficult to determine the order and timing of the events. This portion of Chapter 35 concerns the coming Kingdom which would be brought in by the Messiah. Looking back we understand that this would be fulfilled at Jesus' Second Coming. But Isaiah did not have the advantage of knowing the difference between what would happen when Jesus came the first time and what is yet to take place at His second coming. This is why it's important to understand the whole of Scripture when we read isolated portions of the prophetic Books.

As you study the first reading, pay attention to Isaiah's proclamation of the future hope for Israel and the whole world of believers, in the context of the future Millennial Kingdom.

> *1 The wilderness and the desert will be glad, And the Arabah will rejoice and blossom; Like the crocus 2 It will blossom profusely And rejoice with rejoicing and shout of joy. The glory of Lebanon will be given to it, The majesty of Carmel and Sharon. They will see the glory of the LORD, The majesty of our God. 3 Encourage the exhausted, and strengthen the feeble. 4 Say to those with anxious heart, "Take courage, fear not. Behold, your God will come with vengeance; The recompense of God will come, But He will save you." 5 Then the eyes of the blind will be opened, And the ears of the deaf will be unstopped. 6 Then the lame will leap like a deer, And the tongue of the dumb will shout for joy. For waters will break forth in the wilderness And streams in the Arabah. 7 And the scorched land will become a pool, And the thirsty ground springs of water; In the haunt of jackals, its resting place, Grass becomes reeds and rushes. 8 And a highway will be there, a roadway, And it will be called the Highway of Holiness. The unclean will not travel on it, But it will be for him who walks that way, And fools will not wander on it. 9 No lion will be there, Nor will any vicious beast go up on it; These will not be found there. But the redeemed will walk there, 10 And the ransomed of the LORD will return, And come with joyful shouting to Zion, With everlasting joy upon their*

heads. They will find gladness and joy, And sorrow and sighing will flee away. (Isaiah 35:1-10)

One of the things that Isaiah looks forward to in the Millenial Kingdom reign of Jesus is that the broken parts of this earth will be restored; that includes nature and people. If we pause to assess our world, it seems that every part of it is broken at some level. Families are torn apart, lives are exhausted, fear and anxiety seem to be rampant. Although Isaiah prophesied long ago, his words are very relevant today. Isaiah's prophecy is meant to remind God's people that one day all will be well—He will set the record straight. He will save us. Those who trust in God to save them are those who are called the "redeemed" and the "ransomed" of the LORD. To be redeemed is to be bought back or restored to one's original intent. To be ransomed is to be set free from being in the grip of an enemy with a payment. Both of these descriptions can be treasured terms of endearment for those who walk on the "Highway of Holiness" by trusting in Christ's holiness to save them.

As a Christian, it's important to be patient and wait upon God, even when we see great injustices going on around us. Impatience was one of the issues that got into the way of the Jews properly interpreting the passages concerning the coming Messiah. One may think that if the First Century Jews had a good grasp on the Scriptures so many of them wouldn't have missed the First Coming of Jesus. The Jews had endured centuries of persecution from the various world powers including the Assyrians, Babylonians, Greeks, and finally the Romans. From all appearances the Prophet Micah made it very clear what would happen, even if this forerunner didn't explain the exact timing of the events. Micah said, "But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity" (Micah 5:2). Micah named the exact town in which the Messiah would be born. Though there were two towns named Bethlehem, he differentiated between the one in the North and the one near Jerusalem in which the new King would be born. Like the other prophets, Micah also telescoped near and far term events today when he saw the kingdom of Jesus.

1 And it will come about in the last days That the mountain of the house of the LORD Will be established as the chief of the mountains. It will be raised above the hills, And the peoples will stream to it. 2 And many nations will come and say, "Come and let us go up to the mountain of the LORD And to the house of the God of Jacob, That He may teach us about His ways And that we may walk in His paths." For from Zion will go forth the law, Even the word of the LORD from Jerusalem. 3 And He will judge between many peoples And render decisions for mighty, distant nations. Then they will hammer their swords into plowshares And their spears into pruning hooks; Nation will not lift up sword against nation, And never again will they train for war. (Micah 4:1-3)

Micah said that the kingdom of the Messiah would be a time of peace, when weapons of war would be turned into peaceful use (v.3). In this age the city of Jerusalem would be the capital city of the universe (v.1) and the King would serve as the perfect judge over the entire world (v.3). The Jews misinterpreted this to mean that the Messiah would immediately usher in His Kingdom when he came, and who can blame them? It was only after Jesus was crucified, raised from the dead, and explained the Scriptures (Luke 24:27) to them that **some of them** understood. Even then, some

doubted (Matthew 28:17).

Malachi was another prophet who called the people of God to be patient. He provided clear details about the events concerning the coming of the Messiah. In fact, Malachi announced that a forerunner, who we know as John the Baptist, would precede Jesus. He said, "Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the LORD of hosts" (Malachi 3:1). This New Testament Prophet would come in the spirit of the Prophet Elijah (John 19:21), and that Elijah would return during the coming tribulation period. Malachi said, "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord" (Malachi 4:5).

Exercising patience is very important especially when we expect God to come rushing in and fix the events in the fallen world. This is even more important when, like the Jews, we experience injustice at the hands of our civil rulers. In the second reading today from Saint James, we see this important leader of the Jerusalem Church (Acts 15:13) cautioning the young Church about the need to be patient concerning the return of the Lord Jesus.

> *7 Be patient, therefore, brethren, until the coming of the Lord. Behold, the farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. 8 You too be patient; strengthen your hearts, for the coming of the Lord is at hand. 9 Do not complain, brethren, against one another, that you yourselves may not be judged; behold, the Judge is standing right at the door. 10 As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord. (James 5:7-10)*

James reminded us that the Prophets were an example of those who were patient and persisted through suffering and quoted from them as scriptural authority. He admonished us not to complain against one another, because living in the spirit of "unthankfulness" would bring about judgment (v.8). This hearkens back to Jesus' words: "For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you" (Matthew 7:2). James exercised authority over the believers gathered during the Jerusalem council (refer to Acts 15) and exhibited great patience towards those with whom he disagreed. One of the ways in which he did this is to claim the authority of the prophets. James said, "And with this the words of the Prophets agree, just as it is written" (Acts 15:15), and then he went on to quote from the prophets. James, inspired by the Holy Spirit, was supremely wise because he rested his authority on the weight of the supremacy of Scripture by relying upon the writings of the Prophets.

As we move onto the Gospel lesson about a New Testament Prophet, I wish to have you ponder this question. Some time ago, someone asked me who I thought was the greatest man that ever lived. I responded with a question. "Do you mean the greatest man that ever 'lived' in the past tense?" "Yes in the past tense," they said. My answer was easy. I said, "John the Baptist, and the greatest Man that ever 'lives' is Jesus." Who do you think was the greatest man that ever *lived*? Study the text from the Gospel lesson and as you read, try to ascertain why the greatest man that ever lived would

ask Jesus the question that he did.

> *2 Now when John in prison heard of the works of Christ, he sent word by his disciples, 3 and said to Him, "Are You the Expected One, or shall we look for someone else?" 4 And Jesus answered and said to them, "Go and report to John what you hear and see: 5 the BLIND RECEIVE SIGHT and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the POOR HAVE THE GOSPEL PREACHED TO THEM. 6 And blessed is he who keeps from stumbling over Me." 7 And as these were going away, Jesus began to speak to the multitudes about John, "What did you go out into the wilderness to look at? A reed shaken by the wind? 8 But what did you go out to see? A man dressed in soft clothing? Behold, those who wear soft clothing are in kings' palaces. 9 But why did you go out? To see a prophet? Yes, I say to you, and one who is more than a prophet. 10 This is the one about whom it is written, 'BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY BEFORE YOU.' 11 Truly, I say to you, among those born of women there has not arisen anyone greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he. (Matthew 11:2-11)*

Why would John the Baptist, the greatest man that ever lived (v.11), send someone to ask Jesus whether he was the Messiah? Well, if you were in prison for speaking the truth and you expected the Messiah to deliver you, you might have trouble discerning whether Jesus was the promised one just like John the Baptist. The question for all of us, is whether we want the real Messiah or whether we want our own version of the Messiah (someone who doesn't leave us in prison). Saint Paul said, "For all have sinned and fallen short of the glory of God" (Romans 3:23). Even though John was the greatest man that ever *lived*, John the Baptist was a fallible, imperfect man. But he was commended by Jesus for his faithfulness in fulfilling the role of the forerunner or messenger. In response to John the Baptist's question about whether Jesus was the Messiah, Jesus said, in so many words, YES! Since He was in the process of fulfilling the Old Testament prophecies (the blind see . . . the deaf hear and the dead are raised to life), He was reassuring John that his faith was well-placed in Jesus being the Messiah of God. As we saw before, Malachi said, "And the Lord, whom you seek, will suddenly come to His temple" (Malachi 3:1b). Jesus clearly fulfilled the prophecies about the Messiah, including Malachi, and quoted it as proof of His divinity. (Matthew 11:10).

John the Baptist's shortcomings stand to give Christians hope, especially during the upcoming Christmas season, which is such a difficult time for so many people. Since even the greatest man that ever lived experienced periods of doubt in his life, we too shouldn't be surprised when it happens to us. Saint Peter said, "Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you" (1 Peter 4:12).

Bottom Line: Questions for Reflection

1. What about you, have you come to the place where you are doubting your faith? Read the advice from Jesus, the Greatest Man that Ever **Lives** and see what He has to say about coming to a place

where you either confirm your faith in Him or find faith in Him for the first time.

> *16 For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. 17 For God did not send the Son into the world to judge the world, but that the world should be saved through Him. 18 He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. 19 And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their deeds were evil. 20 For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed. 21 But he who practices the truth comes to the light, that his deeds may be manifested as having been wrought in God. (John 3:16-21)*

Saint Paul explained, "if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; 10 for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation" (Romans 10:9-10).

How do these Scriptures provide you with hope, especially during the Christmas season? Perhaps you would be willing to leave a comment on this web page or Facebook.

2. When you think of the terms "redeemed" and "ransomed" in regards to your relationship to God through Christ, how does this give you hope and patience for God to "work all things together for good" as He continues to conform you to the image of Jesus (Romans 8:28-29)?

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/121513.cfm Third Sunday of Advent

First Reading Isaiah 35:1-6A, 10 (plus skipped verses 6B-9)

Isaiah 35:1-10 NASB 1 The wilderness and the desert will be glad, And the Arabah will rejoice and blossom; Like the crocus 2 It will blossom profusely And rejoice with rejoicing and shout of joy. The glory of Lebanon will be given to it, The majesty of Carmel and Sharon. They will see the glory of the LORD, The majesty of our God. 3 Encourage the exhausted, and strengthen the feeble. 4 Say to those with anxious heart, "Take courage, fear not. Behold, your God will come with vengeance; The recompense of God will come, But He will save you." 5 Then the eyes of the blind will be opened, And the ears of the deaf will be unstopped. 6 Then the lame will leap like a deer, And the tongue of the dumb will shout for joy. For waters will break forth in the wilderness And streams in the Arabah. 7 And the scorched land will become a pool, And the thirsty ground springs of water; In the haunt of jackals, its resting place, Grass becomes reeds and rushes. 8 And a highway will be there, a roadway, And it will be called the Highway of Holiness. The unclean will not travel on it, But it will be for him who walks that way, And fools will not wander on it. 9 No lion will be there, Nor will any vicious beast

go up on it; These will not be found there. But the redeemed will walk there, 10 And the ransomed of the LORD will return, And come with joyful shouting to Zion, With everlasting joy upon their heads. They will find gladness and joy, And sorrow and sighing will flee away.

Second Reading James 5:7-10

James 5:7-10 NASB 7 Be patient, therefore, brethren, until the coming of the Lord. Behold, the farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. 8 You too be patient; strengthen your hearts, for the coming of the Lord is at hand. 9 Do not complain, brethren, against one another, that you yourselves may not be judged; behold, the Judge is standing right at the door. 10 As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord.

Gospel Reading Matthew 11:2-11

Matthew 11:2-11 NASB 2 Now when John in prison heard of the works of Christ, he sent word by his disciples, 3 and said to Him, "Are You the Expected One, or shall we look for someone else?" 4 And Jesus answered and said to them, "Go and report to John what you hear and see: 5 the BLIND RECEIVE SIGHT and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the POOR HAVE THE GOSPEL PREACHED TO THEM. 6 "And blessed is he who keeps from stumbling over Me." 7 And as these were going away, Jesus began to speak to the multitudes about John, "What did you go out into the wilderness to look at? A reed shaken by the wind? 8 "But what did you go out to see? A man dressed in soft clothing? Behold, those who wear soft clothing are in kings' palaces. 9 "But why did you go out? To see a prophet? Yes, I say to you, and one who is more than a prophet. 10 "This is the one about whom it is written, 'BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY BEFORE YOU.' 11 "Truly, I say to you, among those born of women there has not arisen anyone greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he.

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

Study Notes for the Sunday Mass: Sunday, December 8, 2013 Second Sunday ofAdvent

Study Notes for the Sunday Mass Published by Christians for Christ Ministries. We are a non-denominational Christian ministry that seeks to encourage and facilitate Christians in studying the Holy Scriptures. **"For there is one God and one mediator between God and mankind, the man Christ Jesus."** 1 Timothy 2:5



What are you looking forward to? This question may have a myriad of answers: Christmas, time with family, a new year, a raise . . . But after all of this comes and goes, what else are you looking forward to? At the end of your life, what do you have to look forward to? When nothing seems to be going right, is there something outside of the rollercoaster of this life to look forward to?

The Bible speaks much about expectation, hope and things to come. Because it is divinely inspired, it has the unique voice to speak to us from an eternal perspective about real hope and what we can look forward to. This week we will begin with Isaiah's prophecy to the Jews in the Old Testament concerning the Messiah, the Jewish hope of a Deliverer. Next, we will study what Saint Paul had to say about Jesus as the hope of the Gentiles, and conclude with a Gospel lesson from Matthew about John the Baptist's pronouncement of the beginning of Jesus' ministry.

Today, both the first and second readings as well as the Gospel lesson were either directly from Isaiah or drawn from this Old Testament prophet. As a review, Isaiah was a prophet to the Southern Kingdom of Judah during the period from about 740 to 700 BC. He spoke words of both condemnation and hope to the tribes of Benjamin and Judah concerning their impending capture by the Babylonian empire. This was during the same time in which the Northern Kingdom was taken into captivity by Assyria in 722 BC.

The first reading is from Isaiah Chapter 11. Isaiah writes in a form called "prophetic foreshortening" in which two events (one near and one far away) are written in such a way that seems to convey that they happen at the same time. Study the text and see if you can locate the transition point where

the prophecy regarding Jesus shifts from the First Coming to His Second Coming.

> *1 Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. 2 And the Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD. 3 And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear; 4 But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked. 5 Also righteousness will be the belt about His loins, And faithfulness the belt about His waist. 6 And the wolf will dwell with the lamb, And the leopard will lie down with the kid, And the calf and the young lion and the fatling together; And a little boy will lead them. 7 Also the cow and the bear will graze; Their young will lie down together; And the lion will eat straw like the ox. 8 And the nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den. 9 They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD As the waters cover the sea. 10 Then it will come about in that day That the nations will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious. (Isaiah 11:1-10)*

Isaiah revealed some important truths about the source of the Messiah, the nature of the Messiah, and the nature of his future "millennial" kingdom on earth. Isaiah said that Jesus would come from the line of Jesse (v.1), who was King David's father. He said that He would possess the "Spirit of the LORD", wisdom and understanding, and the "spirit of knowledge and the fear of the Lord" (v.2). Next, in verses 3-4 a transition occurred which pointed to the future reign of Jesus initiated at His Second Coming. Isaiah said, "He will not judge by what His eyes see, Nor make a decision by what His ears hear; But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked." This means that justice will finally reign on the earth because Jesus will be physically ruling and reigning. Right now in this era of human history, evil is not always immediately punished and many times the wicked prosper by their cunning schemes. Not so in the millennial reign of King Jesus. The first time Jesus came to the earth as a Servant and like a Lamb (Isaiah 53:7). But when Jesus returns a second time He will rule the earth with a rod of iron (Revelation 2:27) and as a Lion (Revelation 5:5). Jesus' reign will occur during the future Millennial Kingdom when Jesus will reign over the earth for a thousand years beginning immediately after the end of the Great Tribulation period. If this sounds terrifying to you, it doesn't have to be. When you place your faith in Christ's righteousness, you do not have to fear His rule and reign, because you are united with Him forever. "There is therefore, now, no condemnation for those who are in Christ Jesus" (Romans 8:1). If you are not in Christ Jesus, then your fear should be a wake-up call to consider your eternal destiny.

As we move onto the second reading from Romans 15:4-9 (plus the skipped verses 10-12), again we find a writing from Isaiah, one of the most frequently quoted of the prophets. The text opens with an important admonition about the value of the Old Testament Scriptures. As you read, note the

importance of this admonition as well as the connection to the first reading from Isaiah 11.

> *4 For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope. 5 Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus; 6 that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ. 7 Wherefore, accept one another, just as Christ also accepted us to the glory of God. 8 For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises given to the fathers, 9 and for the Gentiles to glorify God for His mercy; as it is written, "THEREFORE I WILL GIVE PRAISE TO THEE AMONG THE GENTILES, AND I WILL SING TO THY NAME." 10 And again he says, "REJOICE, O GENTILES, WITH HIS PEOPLE." 11 And again, "PRAISE THE LORD ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM." 12 And again Isaiah says, "THERE SHALL COME THE ROOT OF JESSE, AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES HOPE." (Romans 15:4-12)*

The opening admonition was that "whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope" (v.4). Saint Paul went on to quote from several Psalms and then Isaiah. In verse 12 Paul quoted directly from the same section of text that we read in the first reading, Isaiah 11 verses 1 and 10. Paul did so to show that this portion of Isaiah's prophecy was fulfilled by Jesus at His First Coming, and to give hope to the Gentile Roman believers. He said, "Let all the peoples praise Him" (v.11a), not just the Jewish believers but believers from every tribe and nation. We can encourage one another through these words since we see that the Scriptures are true, and that this prophecy is fulfilled through Jesus. We can trust that the since the prophesies concerning Jesus' First Coming were proven to be true we can trust that the prediction of the things that will happen at His Second Coming are also true.

Before we move onto the Gospel lesson, I want to share a section in the Gospel of Saint Luke Chapter 4 because it helps to illustrate the importance of Isaiah's prophetic writings. When Isaiah wrote his Book all of the events concerning Jesus were yet future. Yet in this section in Saint Luke Jesus quoted from Isaiah and said that a portion of it was being fulfilled at that very instant. But Jesus stopped his quote exactly at that point at which the prophetic timetable turned to events concerning His Second Coming. In Luke Chapter 4, Jesus is just beginning His ministry and he had returned to his home town of Nazareth. The context of this section is just after Jesus' baptism, which is the same time period as the Gospel lesson today in Matthew that we will look at later in this study. Read the text from Saint Luke and carefully note Jesus' quotation from Isaiah that is marked in all CAPITAL LETTERS.

> *16 And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. 17 And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written, 18 "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO*

> *PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE DOWNTRODDEN, 19 TO PROCLAIM THE FAVORABLE YEAR OF THE LORD." 20 And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him. 21 And He began to say to them, "Today this Scripture has been fulfilled in your hearing." (Luke 4:16-21)*

In this section of Luke, Jesus quoted from Isaiah 61:1-2a but stopped short of the concluding portion of Isaiah 61:2. Verse two, with the section highlighted that Jesus omitted from Isaiah, said "To proclaim the favorable year of the LORD, **And the day of vengeance of our God; To comfort all who mourn**." Jesus said in verse 21b of Luke 4, "Today this Scripture has been fulfilled in your hearing" (v.21b). It's very significant that Jesus stopped where he did when he was quoting from Isaiah because it is important to understand the distinction between the purpose of His First Coming and of His second coming. We live in the "pause" between the First and Second Coming of Christ. This era allows us time to choose to embrace the favor of the Lord (grace) through faith. The next era, though, will usher in the day of "vengeance of our God." Who can stand in the midst of Him setting the record straight? None of us has a chance outside of God's wonderful provision through the death of His Son, Jesus at His first coming. Understanding this distinction will make it possible to properly understand the prophetic writings of the Old Testament. It also helps to interpret the future events in the Book of Revelation including the purpose of the Great Tribulation period that we discussed last week.

The Gospel lesson today was from Matthew Chapter 3. Again, the text contained a quotation from the Prophet Isaiah.

> *1 Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, 2 "Repent, for the kingdom of heaven is at hand." 3 For this is the one referred to by Isaiah the prophet, saying, "THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT!'" 4 Now John himself had a garment of camel's hair, and a leather belt about his waist; and his food was locusts and wild honey. 5 Then Jerusalem was going out to him, and all Judea, and all the district around the Jordan; 6 and they were being baptized by him in the Jordan River, as they confessed their sins. 7 But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers, who warned you to flee from the wrath to come? 8 Therefore bring forth fruit in keeping with repentance; 9 and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you, that God is able from these stones to raise up children to Abraham. 10 And the axe is already laid at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire. 11 As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire. 12 And His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire." (Matthew 3:1-12)*

In this Gospel reading, John the Baptist announced the beginning of Jesus' public ministry. He quoted from Isaiah 40:3 showing that he was the one about whom the Prophet Isaiah was speaking when he said, "THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT." Next, Matthew described the ministry and nature of John the Baptist including his opposition from the two prominent groups that later also opposed Jesus, the Pharisees and Sadducees. John the Baptist warned that Jesus would eventually judge these oppressors (v.12). In retrospect we understand now that Jesus' judgment of them will not occur until His Second Coming, something which was unexpected – likely even to John the Baptist. The apostles expected Jesus to set up His Kingdom at any moment (John 6:15). The text today was just before Jesus was baptized by John the Baptist (Matthew 3:16). After Jesus was baptized another portion of Isaiah 11 was fulfilled when the Spirit of God descended like a dove and came to rest on Jesus (Matthew 3:16). Looking back to the first reading we see, "the Spirit of the LORD will rest on Him (Isaiah 11:2a).

What's the importance of the Gospel reading for your life as a believer in Jesus Christ? First, we can trust the Old Testament prophecies concerning Jesus' First Coming because we can read about the facts of their fulfillment in the New Testament. Second, since we can trust the prophecies about Jesus' First Advent we can trust those about His Second Coming. Jesus' Second coming is when the believing world will realize the wonderful promises from God including restoration of the world to its pre-fallen, sinless condition. Isaiah said in the first reading, "And the wolf will dwell with the lamb, And the leopard will lie down with the kid, And the calf and the young lion and the fatling together; And a little boy will lead them" (Isaiah 11:6). We have hope that Jesus' Millennial Kingdom will be a world of universal peace. This promise should motivate us to reach out to those in our community who don't know Jesus Christ personally. Thirdly, the Gospel reading warns us to not be deceived about our standing before God. The Pharisees and Sadducees were putting their trust in the wrong place (being children of Abraham). John the Baptist confronted this false belief and pointed them to put their trust in the only One who could truly save them, Jesus, the Promised Messiah.

Bottom Line: Questions for Reflection

1. Even though prophecy constitutes about one third of the Bible the importance of this genre is frequently downplayed and the interpretation spiritualized. Yet we know that living with a proper anticipation of the Lord's return encourages holy living as well as dedication in loving Jesus with our whole heart. Read the following Scripture. How does this cause you to live a more holy life as well as to reach out to others that don't know Jesus?

> *7 The end of all things is at hand; therefore, be of sound judgment and sober spirit for the purpose of prayer. 8 Above all, keep fervent in your love for one another, because love covers a multitude of sins. 9 Be hospitable to one another without complaint. 10 As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God. 11 Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever.*

Amen. (1 Peter 4:7-11)

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/120813.cfm

First Reading

Isaiah 11:1-10 NASB 1 Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. 2 And the Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD. 3 And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear; 4 But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked. 5 Also righteousness will be the belt about His loins, And faithfulness the belt about His waist. 6 And the wolf will dwell with the lamb, And the leopard will lie down with the kid, And the calf and the young lion and the fatling together; And a little boy will lead them. 7 Also the cow and the bear will graze; Their young will lie down together; And the lion will eat straw like the ox. 8 And the nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den. 9 They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD As the waters cover the sea. 10 Then it will come about in that day That the nations will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious.

Second Reading Romans 15:4-9 plus skipped verses 10-12

Romans 15:4-12 NASB 4 For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope. 5 Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus; 6 that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ. 7 Wherefore, accept one another, just as Christ also accepted us to the glory of God. 8 For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises given to the fathers, 9 and for the Gentiles to glorify God for His mercy; as it is written, "THEREFORE I WILL GIVE PRAISE TO THEE AMONG THE GENTILES, AND I WILL SING TO THY NAME." 10 And again he says, "REJOICE, O GENTILES, WITH HIS PEOPLE." 11 And again, "PRAISE THE LORD ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM." 12 And again Isaiah says, "THERE SHALL COME THE ROOT OF JESSE, AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES HOPE."

Gospel Reading

Matthew 3:1-12 NASB 1 Now in those days John the Baptist *came, preaching in the wilderness of Judea, saying, 2 "Repent, for the kingdom of heaven is at hand." 3 For this is the one referred to by Isaiah the prophet, saying, "THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE

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LORD, MAKE HIS PATHS STRAIGHT!'" 4 Now John himself had a garment of camel's hair, and a leather belt about his waist; and his food was locusts and wild honey. 5 Then Jerusalem was going out to him, and all Judea, and all the district around the Jordan; 6 and they were being baptized by him in the Jordan River, as they confessed their sins. 7 But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers, who warned you to flee from the wrath to come? 8 "Therefore bring forth fruit in keeping with repentance; 9 and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you, that God is able from these stones to raise up children to Abraham. 10 "And the axe is already laid at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire. 11 "As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire. 12 "And His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire."

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

Sunday Mass Study Notes for 12-01-2013



In the lesson today, we will study the importance of being prepared and the dangers of not doing this in spite of having adequate warnings. We will look at an illustration from history as well as the Old Testament Books of Genesis and Isaiah. Finally, we will turn to the Gospel of Matthew and conclude with teaching about the End Times from what is known as the Olivet Discourse.

On June 25, 1876, the Indian scout named Goes-Ahead warned General George Custer not to attack the Indian encampment at Little Bighorn, South Dakota. Goes-Ahead was so certain about the negative outcome that he removed his US Army uniform and changed into traditional Native American Indian clothing, which was supposed to ease the entry of his soul to the afterlife. Custer considered these actions as "defeatist" and was so angry at this and the other scout's behavior that the General dismissed them on the spot, an action which saved the Indian's lives. Custer continued with the attack that in retrospect had very predictable results. Not a single Army soldier in Custer's brigade survived the attack and as a result, little was known about what actually happened during the battle. It wasn't until General Terry arrived two days later on June 27 that anyone even knew that the brigade had perished. "Custer's Last Stand," as it came to be known, was a disaster for Custer and his men because he was ill-prepared for the battle. The well-skilled and qualified General was alert, yet he ultimately wasn't equipped with the resources necessary to win the battle. Even though he was forewarned, he wasn't prepared enough to win the Battle, though those after him learned from his mistakes and went on to be victorious.

What can we learn about General Custer's Last Stand? Although this military leader was forewarned, he and his troops were not well enough prepared to win the battle. Likewise, people are warned about the return of the Lord and the coming tribulation for those who haven't trusted in Him through faith, yet many still persist in their sin and unbelief. The Bible is full of admonition for people to believe while they still have the chance. The Prophet Isaiah said, "Seek the LORD while He may be found; Call upon Him while He is near." In the Old Testament Book of Genesis, God instructed Noah to build an ark to save his family from the coming global flood (Genesis 6:13). Although the people didn't have the Bible, Noah, who was called a "preacher of righteousness" (2 Peter 2:5), warned the people about their coming destruction. In spite of the fact that they were cautioned for 120 years (Genesis 6:3) the entire world perished except for Noah and his family (7:21-22). Though only Noah's family believed, it's certain that anyone would have been allowed to enter and be saved.

The Holy Scriptures play a very important role in warning the people in the modern era about the need to repent and trust in the finished work of Jesus for forgiveness of their sin and deliverance from the tribulation that is prophesied to come upon the earth. People in the western world today have even less of an excuse to say that they haven't been warned since the Bible is readily available to them. In past eras this wasn't always the case. Not everyone has had access to the Bible in order to receive proper instruction about how to become a believer in God and His plan of salvation. Many years after Noah's flood in the Old Testament, there was an era when the Bible became lost to the Jewish people and was rediscovered during the reign of godly King Josiah. This discovery led to a vigorous revival among the Jews. If you desire to read more, this history is found in Second Kings

Chapter 22. The moral of the story from Custer's Last Stand and the teachings of the Bible is to "repent for the kingdom of heaven is at hand" (Matthew 3:2).

A prominent theme in the Bible is the prophecy concerning the eventual restoration and spiritual awakening of the Jewish people. In the first reading, we see the Prophet Isaiah making a prediction about the future restoration of the Nation of Israel. The reading is from Isaiah Chapter 2. Read about God's plan for Israel and the prominent place that Jerusalem will play in the future. As you read, underline the word "will" each time it appears in the text.

> *1 The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 Now it will come about that in the last days, The mountain of the house of the LORD will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it. 3 And many peoples will come and say, "Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; That He may teach us concerning His ways, And that we may walk in His paths." For the law will go forth from Zion, And the word of the LORD from Jerusalem. 4 And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares, and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war. 5 Come, house of Jacob, and let us walk in the light of the LORD. (Isaiah 2:1-5)*

In the introduction today, we saw that the prophetic message of the Bible was to listen to God's warnings and to be prepared in order to avoid future judgment. In Isaiah's message, the point wasn't to tell the Jewish people about the need to be prepared, but rather to tell all the people in the world what God will do regarding His People Israel. Isaiah said that in the "last days" God will establish Jerusalem as the true religious capital of the world (v.2). Jerusalem will be where God will live and judge the nations, and the location of His teaching that will go throughout the world (vv. 3-4). God will bring worldwide peace and weapons will be eliminated and converted into devices for peaceful use (v.4). The entire nation of Israel will then walk in the light of the Lord (v.5). Though Isaiah's message wasn't something that we can act upon by being prepared it can bring us hope that God's plan for His people will ultimately prevail and bring worldwide peace. As in-grafted believers in Israel (Romans 11:17) this should provide us with comfort that God can and will work in our lives as well.

In the second reading today (unlike what we saw in the first) we **do** find a calling from God for us to be prepared, as we saw in the opening illustration about Noah. As you read the second reading from Romans, be thinking about some specific actions to which God may be calling you take in your life.

> *11 And this do, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed. 12 The night is almost gone, and the day is at hand. Let us therefore lay aside the deeds of darkness and put on the armor of light. 13 Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. 14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts. (Romans 13:11-14)*

God told us in verse 12 to "put on the Lord Jesus Christ" but then went on to tell us to take off other things. In verse 13 Paul said to "put on the armor of light" and take off drunkenness, sexual promiscuity, sensuality, strife, and envy (v.13) and lust (v.14). Paul said in Colossians 3, "But now you also, put them all aside: anger, wrath, malice, slander, [and] abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its [evil] practices" (vv.8-9). God offers us empowerment to be able to take things off through the putting on of the mind of Jesus Christ. There isn't a magical formula about how we can put on the mind of Jesus Christ, but some ways are through the study of His Word, prayer, and fellowship with other believers. By studying God's Word, seeking the Lord in prayer and fellowshipping with other believers, we start to recognize the patterns of the darkness and begin to make no provision for the flesh (the old way of life apart from Christ) so that we can walk in newness of life. It is a battle, and unless we surrender daily to God's Spirit who gives us the power to resist the Enemy, we will have as much success as Custer in his last stand.

In the Gospel reading today, we leave the Gospel of Luke we studied last week and turn to Matthew and the subject of eschatology, the study of the final events in the history of the world. This section of Scripture is known as the Olivet Discourse because Jesus gave it on the Mount of Olives in Jerusalem across the Kidron Valley from the Temple. As was the case in the second reading from today, God made a call for people to be prepared. He used an illustration from Noah, whom we discussed today in the introduction.

> *36 But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone. 37 For the coming of the Son of Man will be just like the days of Noah. 38 For as in those days which were before the flood they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark, 39 and they did not understand until the flood came and took them all away; so shall the coming of the Son of Man be. 40 Then there shall be two men in the field; one will be taken, and one will be left. 41 Two women will be grinding at the mill; one will be taken, and one will be left. 42 Therefore be on the alert, for you do not know which day your Lord is coming. 43 But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. 44 For this reason you be ready too; for the Son of Man is coming at an hour when you do not think He will. (Matthew 24:36-44)*

The timeline of these future events is near the end of what is known as the tribulation period. The purpose of this seven year span is to restore the Jewish Nation and cause them to follow God (Ezekiel 39:22b). We saw an insight from Isaiah regarding this future restoration in the first reading today. The first event on the prophetic horizon is the return of the Lord for His Church described in 1 Thessalonians 4:17. "Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord." After the Church is removed and after some unknown period of time the tribulation will commence. Just before this

section of the text in Matthew we see the introduction of the tribulation period. "[F]or then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall" (Matthew 24:21). What Jesus is explaining in this section is how unbelievers who have survived the seven years of tribulation will be judged and not allowed to enter in God's eternal kingdom in earth, the first thousand years of which is referred to as the millennial reign of Christ. Just as in the days of Noah, God warned the people to repent of their sin and turn to Him for rescue from the coming judgment. In this case God warned the people during the entire seven year period to repent of their sins and to turn to God for salvation (Revelation 16:11). To be certain that everyone heard the message of salvation God even sent an angel that preached from the sky! "And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people; and he said with a loud voice, "Fear God, and give Him glory, because the hour of His judgment has come; and worship Him who made the heaven and the earth and sea and springs of waters." (Revelation 14:6-7). Even though everyone heard the warning, not everyone responded. One of the "two men in the field" (v.40) and one of the two women at the mill (v.41) will be taken in judgment (as non-believers) and not allowed to enter into Jesus' kingdom reign on earth. This judgment is known as the "Harvest of the earth" and is described in Revelation 14:19 as "the great winepress of the wrath of God." The other woman and man are those that came to believe during the tribulation period. They will be allowed to enter into this eternity of peace with God because they responded to the message of salvation offered to them.[1]

What does the teaching in the Olivet Discourse mean to us today? First, we must believe in the finished work of Jesus Christ in order to escape God's coming judgment. Even though we have been warned we must also be prepared by seeking God while it's still possible. Second, God calls us to instruct others so that they also find salvation through the only means possible, faith in Jesus Christ. Jesus said, "I am the way, the truth, and the life, no man comes to the Father except through me" (John 14:6). If we accept God's offer of eternal life through faith in Christ Jesus we can have comfort that God will spare us from the tribulation period coming upon the earth (Luke 21:36, 1 Thessalonians 5:9). In addition, we become people of eternity, living for another world and we find that this world is not our home. This changes our daily life because it redefines our value system and priorities. Finally, we must allow God to place us into situations that require us to trust more in God. Saint Paul said, "For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake" (Philippians 1:29).

Bottom Line: Questions for Reflection

1. In the second reading we asked you to jot down at least two specific actions to which God is specially calling you take in your life. Pray as follows then read this Scripture again (below).

> *Dear God, You are Kings of Kings and Lord of Lords. I praise you for preserving Your Word in the Bible and making it available to me to read. Please show me what you would have me do regarding the reading from Romans today. I pray this in Jesus' Holy Name, Amen.*

> 11 And this do, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed. 12 The night is almost gone, and the day is at hand. Let us therefore lay aside the deeds of darkness and put on the armor of light. 13 Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. 14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts. (Romans 13:11-14)

A. Write down the actions that you feel God is calling you to do.

B. Tell at least one other person one of the insights that you gained from your study and answer to your prayer for insight.

2. In the first reading we saw a list of the things that God will do regarding the nation of Israel. Read the following Scripture and write down at least three things that God has promised in His word that He will do for you.

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

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/120113.cfm First Sunday of Advent

First Reading

Isaiah 2:1-5 NASB 1 The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 Now it will come about that In the last days, The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it. 3 And many peoples will come and say, "Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; That He may teach us concerning His ways, And that we may walk in His paths." For the law will go forth from Zion, And the word of the LORD from Jerusalem. 4 And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares, and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war. 5 Come, house of Jacob, and let us walk in the light of the LORD.

Second Reading

Romans 13:11-14 NASB 11 And this do, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed. 12 The night is almost gone, and the day is at hand. Let us therefore lay aside the deeds of darkness and put on the armor of light. 13 Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. 14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

Gospel Reading (plus skipped verse 36)

Matthew 24:36-44 NASB 36 "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone. 37 "For the coming of the Son of Man will be just like the days of Noah. 38 "For as in those days which were before the flood they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark, 39 and they did not understand until the flood came and took them all away; so shall the coming of the Son of Man be. 40 "Then there shall be two men in the field; one will be taken, and one will be left. 41 "Two women will be grinding at the mill; one will be taken, and one will be left. 42 "Therefore be on the alert, for you do not know which day your Lord is coming. 43 "But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. 44 "For this reason you be ready too; for the Son of Man is coming at an hour when you do not think He will.

Other Scriptures Used this Week:

2 Kings 22

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

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[1] ***Note: There are many different eschatological views and every biblical scholar approaches the text with a certain degree of pre-understanding. We are no different and have arrived at our eschatological view after many years of Bible study. Our position falls into what is known as the futurist, premillenial, and pretribulational view. We believe that there are correct and incorrect views on this subject but strive to hold our position loosely enough that we are open to alternative interpretations and show grace to those who hold these views that God may receive all the glory.***

Study Notes for the Sunday Mass, November 24, 2013



Isaiah was a prophet to the Southern Kingdom of Judah shortly after the Northern Kingdom (called Israel) was conquered by Assyria in 722 BC. Isaiah brought a dire message to Judah that God was going to use a foreign nation to judge them, like what had just happened to Israel.

He also proclaimed a message of hope and restoration including a promise that a Messiah would come to restore all that would be taken from God's chosen people. He said regarding this future Ruler, "Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel" (7:14). He continued, "For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace" (9:6). Isaiah's Book then moved onto the near term prediction about the coming invasion by Babylon.

Isaiah is one of the most important prophets because of all of the information he provided regarding the coming Messiah. Chapter 53 is one of the books that present day Jews are prohibited from

reading. After you read this section, you will understand why because it provides some profound insights into the nature of Jesus.

> 1 *Who has believed our message? And to whom has the arm of the LORD been revealed? 2 For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him. 3 He was despised and forsaken of men, A man of sorrows, and acquainted with grief; And like one from whom men hide their face, He was despised, and we did not esteem Him. 4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. 6 All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. (Isaiah 53:1-6)*

Jesus, Isaiah said, would be a man of plain appearance (v. 2), a person well acquainted with the trials of life (v. 3). He said that the Messiah would bear the sorrows of the people (v.4) and be "pierced for their transgressions" (v. 5a) and the Lord would cause Him to atone for all of our sin (v. 6c). Later in this same chapter Isaiah gave more intimate details about how Jesus would die. He said, "Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors" (v.12). Looking back with the benefit of hindsight, we can see that Isaiah said that 1. Jesus would be proclaimed "great" on that day (a sign was hung over His head stating that He was the King of the Jews), 2. His possessions would be divided, and 3. He would be killed alongside of others. How remarkable is it that Isaiah's prophecy was fulfilled to the exact detail, as we will see in the Gospel reading today.

Moving from Isaiah's predication about the events at Calvary let's take a look at what Saint Paul had to say to the Colossians in the second reading today.

> *12 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. 13 For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, 14 in whom we have redemption, the forgiveness of sins. 15 And He is the image of the invisible God, the first-born of all creation. 16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities–all things have been created by Him and for Him. 17 And He is before all things, and in Him all things hold together. 18 He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything. 19 For it was the Father's good pleasure for all the fullness to dwell in Him, 20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven. Colossians 1:12-20*

Paul provided some deep truths about the nature of our relationship to God as believers in Jesus Christ. These truths are so profound that it's hard to comprehend all that Paul said in this short section. He said that "we have been delivered from the devil's kingdom" (v.13), which is Satan's empire (Matthew 4:9) into which we became citizens when were born. However, after we were born from above (John 3:3) through faith in Jesus (Ephesians 2:8-9) God forgave our sins and transferred us into His holy kingdom (Col 1:14). God created everything for His own purposes (v. 16) and He is the Head of the Church, the preeminent One (v.18, also John 3:16 "the only begotten Son"). It was through Jesus' death on the cross as the sin bearer that He made peace with us through His precious blood that was poured out for us (v.20). The peace that Jesus earned for us extends not only to the earth but to the entire universe including heaven (v. 20).

These truths about our new life in Christ are so deep that it reminds me of the words of the Christian hymn "How Great Though Art" of which verse three reads as follows.

> *And when I think that God, His Son not sparing,*
>
> *Sent Him to die, I scarce can take it in;*
>
> *That on the Cross, my burden gladly bearing,*
>
> *He bled and died to take away my sin.*

Jesus bore *our* burdens on the cross. He did it gladly knowing that through His finished work there He would take away our sin and disarm the powers of darkness (Col 2:15). With these truths in mind let us move into the Gospel lesson.

In the Gospel this week in Luke Chapter 23, we jump forward to the Good Doctor's account of the crucifixion of Jesus. This is a sudden turn of events since last week in Chapter 21 Jesus gave a prediction of the destruction of the temple and looked forward to the time of His **second** coming. Read the lesson for today and pay particular attention to the insights that you picked up from Isaiah 53.

> *32 And two others also, who were criminals, were being led away to be put to death with Him. 33 And when they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left. 34 But Jesus was saying, "Father, forgive them; for they do not know what they are doing." And they cast lots, dividing up His garments among themselves. 35 And the people stood by, looking on. And even the rulers were sneering at Him, saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen One." 36 And the soldiers also mocked Him, coming up to Him, offering Him sour wine, 37 and saying, "If You are the King of the Jews, save Yourself!" 38 Now there was also an inscription above Him, "THIS IS THE KING OF THE JEWS." 39 And one of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!" 40 But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation? 41 And we indeed justly,*

> *for we are receiving what we deserve for our deeds; but this man has done nothing wrong." 42 And he was saying, "Jesus, remember me when You come in Your kingdom!" 43 And He said to him, "Truly I say to you, today you shall be with Me in Paradise." Luke 23:32-43*

It played out exactly as Isaiah said it would. Jesus had his possessions divided (v.34), was crucified with others (v.32), and proclaimed to be a King (v.38). Yet even at the hour of His death Jesus showed compassion for others. First, Jesus prayed to God the Father to forgive the people that were bringing about his crucifixion. He said, "Father, forgive them; for they do not know what they are doing" (v.34a).

Second, when one of the criminals on the cross expressed repentance and faith in Him (v.42) Jesus told him, "today you shall be with Me in Paradise." Isn't it amazing that this criminal's simple faith resulted in Jesus' promise of eternal life with Him in heaven in spite of the fact that he wasn't baptized and had never gone to church or synagogue?

What is the relevance and importance of Luke's teaching for us in our lives today? First, we can be reassured that like the repentant thief on the cross since we too have repented of our sin and trusted in Jesus' finished work on the cross that we will be and are saved. Second, we can trust that we won't receive what we deserve for our deeds but will instead receive rich blessings from God purely as a result of His grace and not as a result of anything that we have done to earn it (Ephesians 2:8-9). Since Jesus already entered His Kingdom these blessings will come to us in both the present time and also in the future when we meet Jesus face to face. "And when I think that God, His Son not sparing,

Sent Him to die, I scarce can take it in. How great Thou art!"

Bottom Line: Questions for Reflection

1. Read and reflect upon Paul's Letter the Colossians, Chapter 1 verses 13-14:

> "For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins."

What are the some practical implications of what these verses mean in your life as a believer in Jesus? Answer this question in light of the following contexts:

– When I am feeling afraid

– When I am feeling that evil people are encompassing me

– When I feel that I need to try harder to be a better person and not miss Mass

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Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/112413.cfm Thirtieth Sunday in Ordinary Time

First Reading 2 Samuel 5:1-3 (plus skipped verses 4-5)

2 Samuel 5:1-5 NASB 1 Then all the tribes of Israel came to David at Hebron and said, "Behold, we are your bone and your flesh. 2 "Previously, when Saul was king over us, you were the one who led Israel out and in. And the LORD said to you, 'You will shepherd My people Israel, and you will be a ruler over Israel.'" 3 So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before the LORD at Hebron; then they anointed David king over Israel. 4 David was thirty years old when he became king, and he reigned forty years. 5 At Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

Second Reading Colossians 1:12-20

Colossians 1:12-20 NASB 12 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. 13 For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, 14 in whom we have redemption, the forgiveness of sins. 15 And He is the image of the invisible God, the first-born of all creation. 16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities–all things have been created by Him and for Him. 17 And He is before all things, and in Him all things hold together. 18 He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything. 19 For it was the Father's good pleasure for all the fullness to dwell in Him, 20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.

Gospel Reading Luke 23:35-43 plus skipped verses 32-33

Luke 23:32-43 NASB 32 And two others also, who were criminals, were being led away to be put to death with Him. 33 And when they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left. 34 But Jesus was saying, "Father, forgive them; for they do not know what they are doing." And they cast lots, dividing up His garments among themselves. 35 And the people stood by, looking on. And even the rulers were sneering at Him, saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen One." 36 And the soldiers also mocked Him, coming up to Him, offering Him sour wine, 37 and saying, "If You are the King of the Jews, save Yourself!" 38 Now there was also an inscription above Him, "THIS IS THE KING OF THE JEWS." 39 And one of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!" 40 But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation? 41 "And we indeed justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong." 42 And he was saying, "Jesus, remember me when You come in Your kingdom!" 43 And He said to him, "Truly I say to you, today you shall be with Me in Paradise."

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

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Scripture quotations taken from the NASB

Sunday Mass Study Notes for 11-13-2013 Thirty Third Sunday in Ordinary Time



Inside this week: Hear by story about windsurfing at Kettle Point. *"Meanwhile that same large wave crashed on top of me with my sail! I let loose of the sail and soon realized that I was drowning."* Read how this played out.

The Bible teaches throughout both the Old and New Testaments the importance or recognizing the immanency of the coming of the Lord Jesus and His eventual return. Later in this lesson we will look at readings from the Old Testament Book of Malachi and in the New Testament the Gospel of Luke that address these topics. In spite of these frequent teachings it's easy to get caught up in our daily lives and overlook the possibility of meeting the Lord ourselves at any given instant. That was the case for me one Sunday afternoon back in the late spring of 2000. The story is as follows.

It was a breezy afternoon when after church I decided to travel from Metro Detroit to a place called Kettle point in Canada to do some windsurfing. This spot on the southern end of Lake Huron was famous for having very large waves on windy days. This day was no exception and the waves were forecasted to be ten feet tall! Even though it was not normal for him, my brother decided to ride along to watch. I had an excellent afternoon riding the large, smooth waves in the bay. Just before I was going to stop for the day, I came in for a brief rest, and then decided to go out for just one more run. I had a very uneasy feeling as I was carrying the windsurf board back to the water and was compelled to pray very hard for God to keep me safe on this final run.

As I proceeded out into the bay where the largest waves were crashing into a bowl-shaped area to the east of the beach, I made a turn on the face of a very large wave. This was like heaven! Suddenly, my sail separated from the mast base on the board which sent it flying one direction while my sail remained in my hands. Meanwhile that same large wave crashed on top of me with my sail! I let loose of the sail and soon realized that I was drowning. I quickly noticed that I was unable to float in the bubbly water caused by the constant crashing of the waves and soon got very tired in my attempts to grab small amounts of air in between the waves. I knew that I was going to die right there, with my precious brother only a half a mile away on the shore. Once again, I began to pray. As I continued fighting I had a strange realization and began to visualize my dead body washing up on the beach. This was very real, and is difficult to put into words. I visualized my body from a viewpoint some distance away, above me. Yet I continued to fight and pray.

As I was fighting for my life in Lake Huron that day, two things came immediately into my mind. First, I made the vivid realization that I wasn't in control of the timing of when I would meet the Lord, it was up to God! It had been easy for me to think that I was the master of every element of my life. However, when my close call to death happened God used the opportunity to show me that **He** was the King of Kings and Lord of Lords. He was in control of my life and he had already set the exact day I would meet Him. Who was I to say that I would be alive when he returned as the Bible taught? Second, life-threatening times like this were not a very good time to search out a new relationship with God. You either have one, with Jesus as the Lord of your life and your only hope for salvation, or you don't. The Bible says, "Seek the LORD while He may be found; Call upon Him while He is near" (Isaiah 55:6).

Before I finish the story about what happened to me at Kettle Point, let's look at some of the Scriptures that will be covered in Mass this Sunday and learn about the importance of understanding the prophecies regarding the coming of the Lord Jesus. For this further solidifies that point that we are not in control of the future, God is.

The first reading is from the Book of Malachi. Malachi was a prophet who wrote around the time of the closing of the Old Testament Canon. He is one of the Minor Prophets, meaning their Books are shorter than the Major Prophets. This Minor Prophet who wrote one of what I call the "index books," because you shouldn't feel bad if you need to use the index at the front of your Bible to locate them. Malachi is a bit easier to find because it is the very last Book in the Old Testament just before the New Testament Book of Matthew. Malachi's message to Israel was a call to repentance concerning

the corrupt priesthood, rampant divorce among the people, their lack of tithing, and poor social justice. The reading for today is from the first two verses in Chapter 4 (some versions mark the verses differently). If we look back to Chapter 3 we see that Malachi predicted both the coming of John the Baptist and Jesus. "'Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,' says the LORD of hosts" (Malachi 3:1). In verse 5 we see the promise of God's future judgment of His people, but in an interesting way. "Then I will draw near to you for judgment" (v.5a). God says that He will be near to the people of Israel but it's for the purpose of judgment. This verse is helpful because it should remind us that as God judges His people He is still near to them, and His judgment is ultimately for their good. Let's read the text from the first reading in Chapter 4 but continue until the end of the chapter.

> *1 "For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze," says the LORD of hosts, "so that it will leave them neither root nor branch. 2 But for you who fear My name, the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall. 3 You will tread down the wicked, for they will be ashes under the soles of your feet on the day which I am preparing," says the LORD of hosts. 4 "Remember the law of Moses My servant, even the statutes and ordinances which I commanded him in Horeb for all Israel. 5 Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. 6 He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse." Malachi 4:1-6*

Some insights from this text are as follows. When Malachi said "the Day" he was referring to the Day of the Lord (abbreviated DOL) which we spoke about in the notes for November 3, 2013. The DOL is the future period of judgment which commences at the midpoint of the time known as Tribulation Period and marks the beginning of the Great Tribulation (Rev 13:5). The purpose of the Great Tribulation is to bring the Jewish people back to communion with God. Malachi conditioned his prophecy of this terrible time period with a blessing to those who turned to the Lord and repented of their fallen condition. "But for you who fear My name, the sun of righteousness will rise with healing in its wings; and you will go forth . . . "(v2a,b). Malachi also told another remarkable prophecy when he quoted God stating, "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD" (v5). One of the marks of the tribulation period will be the return of the Prophet Elijah. John said in the Book of Revelation, "And I will grant authority to my two witnesses, and they will prophecy for twelve hundred and sixty days, clothed in sackcloth" (Rev 11:3). Although it's not explicitly stated in Revelation that one of these witnesses is Elijah, his return is predicted by Malachi and this does seem to align with the text in Revelation.

What is the relevance of Malachi's teaching for us in the Church today? As we discussed in that previous lesson dated 11/3/2013, we find in the teachings of Saint Paul that God has granted an escape to all believers alive at His second coming. "According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those

who have fallen asleep. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever" (1Th 4:15-17). Malachi's call was for the people to repent of their sin and turn the Lord. This is precisely the call for everyone alive on the earth today, from every tribe and nation. Malachi's message serves as both a warning for people to heed the call to turn to the One True God but also to let believers know that God hasn't forsaken His people Israel. God will work actively to redeem His people and show them the need to turn their hearts to Him, even if it means subjecting them to terrible judgment. He will leave the 99 sheep and go after the one that is missing (Luke 15:4). If God loves his people Israel so much to go to this length to save them, how much more does He desire that everyone alive today turn to him through faith in Jesus? Saint Paul said, "But what does it say? 'THE WORD IS NEAR YOU, in your mouth and in your heart' –that is, the word of faith which we are preaching, that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved" Romans 10:8-10).

In the Gospel lesson today God provided a message which continued the theme of the coming great and terrible Day of the Lord. Let's read the Gospel text from Luke Chapter 21.

> *5 And while some were talking about the temple, that it was adorned with beautiful stones and votive gifts, He said, 6 "As for these things which you are looking at, the days will come in which there will not be left one stone upon another which will not be torn down." 7 They questioned Him, saying, "Teacher, when therefore will these things happen? And what will be the sign when these things are about to take place?" 8 And He said, "See to it that you are not misled; for many will come in My name, saying, 'I am He,' and, 'The time is near'. Do not go after them. 9 When you hear of wars and disturbances, do not be terrified; for these things must take place first, but the end does not follow immediately." 10 Then He continued by saying to them, "Nation will rise against nation and kingdom against kingdom, 11 and there will be great earthquakes, and in various places plagues and famines; and there will be terrors and great signs from heaven. 12 But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake. 13 It will lead to an opportunity for your testimony. 14 So make up your minds not to prepare beforehand to defend yourselves; 15 for I will give you utterance and wisdom which none of your opponents will be able to resist or refute. 16 But you will be betrayed even by parents and brothers and relatives and friends, and they will put some of you to death, 17 and you will be hated by all because of My name. 18 Yet not a hair of your head will perish. 19 By your endurance you will gain your lives." Luke 21:5-19*

In this text, as was also the case with many of the Old Testament prophets, when Jesus told the story he used a theological construct known as "prophetic foreshortening." This means that when he spoke of events which were in the near term (as we look back in history) he combined them with events in the distant future such that the two events appear stacked together in the Gospel

narrative. This was also the case in the first reading from Malachi today when he said, "the sun of righteousness will rise with healing in its wings" (4:2) just one chapter after he predicted the first coming of Jesus in 3:1. What Jesus was predicting was actually two events, though they may appear from first glance to be just one period of time. First, the temple would be destroyed. We know that this was fulfilled with the destruction of Jerusalem in 70 AD. Second, He was predicting the coming of the Great Tribulation period. In between these two events Jesus said certain other events would happen, and it's this in-between period in which we find ourselves today. The events typifying this period, according to Jesus, will include, 1. The appearance of false Christs (v.8), 2. Wars, earthquakes, and famines all over the earth(vv. 9-11), and 3. Persecution of believers for Jesus' name (vv. 13-19.

What's the importance of Saint Luke's teaching for us as we live our lives as believers in the Lord Jesus Christ? First, we should expect to see the types of events that Jesus spoke of as happening during this period. We should be surprised to be persecuted for our faith. Second, we must not be surprised to hear about false messiahs such as cult leaders who claim to be Jesus or start whole religious movements through new ways of interpreting the Bible. Many false religious movements have arisen such as the interpretation of secret "Bible codes." Jesus said not to be surprised by these events. Third, we should expect to see terrible natural disasters on an unprecedented scale. As I'm writing this the news is coming in about the awful destruction brought about by Typhoon Haiyan in the Philippines.

Another implication of this text for our lives is to provide comfort and trust in God that He knows what He is doing. When life is chaotic (inside and out) it is helpful to remember that nothing is out of His control. We must turn often to Him for help and hope.

Yet, there is hope. As we saw in the first reading from Malachi, "He will restore the hearts of the fathers to their children and the hearts of the children to their fathers (v6a). Jesus said in the reading today, "Yet not a hair of your head will perish. By your endurance you will gain your lives (vv. 18-19). . If He were offering physical protection then the Apostles wouldn't have had to give their lives for the defense of the Gospel. No, He wasn't saying that we might not be harmed in the physical sense, but that spiritually we will be protected.

Have you placed your trust in the Lord Jesus for the promise of eternal life through faith in Him? Hearing about all of the bad things going on in the world doesn't provide us for much hope in this life, but there is much hope for the life to come.

Let me tell you the conclusion to what happened to me at Kettle Point. Somehow I came to realize that if I pulled on my wet suit I could create a small air bubble in my chest area that slightly increased my buoyancy. Also, I saw a white flag on a small floating buoy a few yards away. And there were some jet skiers in the area. So somehow I managed to swim over to the buoy and break the fiberglass rod attaching the flag. This left me with a two-foot long mast with a flag attached. Between the huge waves I was able to wave the flag. After about five minutes of waving, I had still not moved any distance towards the shore, although my board and sail had long ago washed away. I

continued to pray, and eventually someone riding a jet ski spotted me and came over and yanked me out of the water. As I walked back up the beach I praised God and someone offered me a ride in their truck so I could hurry back to tell my brother the amazing story. My equipment washed up on the beach a few minutes later in perfect condition. Later that evening at a restaurant in Sarnia, Ontario I had my first meal as a truly "born again" man. Although I am much more careful while windsurfing, I recognize that I don't have the choice to know when I will meet the Lord Jesus. It's up to Him and could happen at any time. We must be prepared for we never know the day or the hour.

Have a great week.

Bottom Line: Questions for Reflection

1. Has there ever been a time in your life in which you almost faced the Lord? Were you a believer in the Lord Jesus when this happened? If you were did the event lead you to a closer walk with Jesus? Is it possible that this event was a means of God's judgment in such a way as to draw you closer to Him?

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/111713.cfm Thirty-Third Sunday in Ordinary Time

First Reading

Malachi 4:1-2a (plus skipped verses –ff)

1 "For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze," says the LORD of hosts, "so that it will leave them neither root nor branch." 2 "But for you who fear My name, the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall. 3 "You will tread down the wicked, for they will be ashes under the soles of your feet on the day which I am preparing," says the LORD of hosts. 4 "Remember the law of Moses My servant, even the statutes and ordinances which I commanded him in Horeb for all Israel. 5 "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. 6 "He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse." Malachi 4:1-6

Second Reading

2 Thessalonians 3:7-12 (plus skipped verse 6)

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us. 7 For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you, 8 nor did we eat anyone's bread without paying for it, but with labor and hardship we kept working night and day so that we would not be a burden to any of you; 9 not because we do not have the right to this, but in order to offer ourselves as a model for you, so that you would follow our example. 10 For even

when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either. 11 For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. 12 Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread.

Gospel Reading

Luke 21:5-19

5 And while some were talking about the temple, that it was adorned with beautiful stones and votive gifts, He said, 6 "As for these things which you are looking at, the days will come in which there will not be left one stone upon another which will not be torn down." 7 They questioned Him, saying, "Teacher, when therefore will these things happen? And what will be the sign when these things are about to take place?" 8 And He said, "See to it that you are not misled; for many will come in My name, saying, 'I am He,' and, 'The time is near'. Do not go after them. 9 "When you hear of wars and disturbances, do not be terrified; for these things must take place first, but the end does not follow immediately." 10 Then He continued by saying to them, "Nation will rise against nation and kingdom against kingdom, 11 and there will be great earthquakes, and in various places plagues and famines; and there will be terrors and great signs from heaven. 12 "But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake. 13 "It will lead to an opportunity for your testimony. 14 "So make up your minds not to prepare beforehand to defend yourselves; 15 for I will give you utterance and wisdom which none of your opponents will be able to resist or refute. 16 "But you will be betrayed even by parents and brothers and relatives and friends, and they will put some of you to death, 17 and you will be hated by all because of My name. 18 "Yet not a hair of your head will perish. 19 "By your endurance you will gain your lives.

Source(s):

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Scripture quotations taken from the NASB

Study Notes for the Sunday Mass November 10 2013 – 32nd Sunday in Ordinary Time

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How can believers cope with difficult events in their lives? Sometimes a helpful insight from the Bible has presented itself with sudden clarity. This was the case recently while I was reading from the Book of Job (pronounced "jobe"), Chapter 19.

This Book was written about a man that God allowed to be afflicted by Satan. It is one of the earliest Books in the Old Testament with most scholars agreeing that the events in the book date to the era of the Patriarchs. This battle between God's man, Job, and the enemy of God, Satan, happened outside of Job's knowledge or understanding. Through it all Job lost his ten children, most of his possessions, and then finally his health. Though Job was the victim of Satan's attack, in the end God restored many of the things that Job had lost. However, through it all Job held steadfastly to his faith in God and the belief that there was abundant life beyond this physical world.

In this section of Chapter 19, Job had just finished a long lament about all of the bad things that God had allowed to occur in his life. "My breath is offensive to my wife, and I am loathsome to my own brothers. Even young children despise me; I rise up and they speak against me. All my associates abhor me, And those I love have turned against me" (Job 19:17-19 NASB). Next, read the particular section of that chapter about which I said almost jumped off the page at me.

> *Oh that my words were written! Oh that they were inscribed in a book! 24 That with an iron stylus and lead they were engraved in the rock forever! 25 And as for me, I know that my Redeemer lives, And at the last He will take His stand on the earth. 26 Even after my skin is destroyed, Yet from my flesh I shall see God; 27 Whom I myself shall behold, And whom my*

eyes shall see and not another. My heart faints within me. (Job 19:23-27 NASB)

The key point of this section was that Job's hope of physical resurrection provided comfort for him throughout the affliction that occurred during his physical life. Somehow Job will stand in his flesh after it's destroyed and see his Redeemer with his own eyes! Job's hope wasn't for some sort of ethereal, heavenly body with which he would move about the clouds. His belief was that he would one day stand face to face and meet God while in a new physical body. His new body would be purified in such a way that he could stand before a Holy God. It's no wonder Job said, "My heart faints within me." How ironic it was that Job hoped his words would be written in a book, the very book from which we just read!

Job wasn't the only Old Testament believer who believed in a physical resurrection, though the stories don't quite leap off the page as the former one. Godly King David, who as a result of being judged for his sin of adultery with Bathsheba endured the passing of his infant son. Nathan the Prophet brought David the bad news. "Then David said to Nathan, 'I have sinned against the LORD.' And Nathan said to David, 'The LORD also has taken away your sin; you shall not die. However, because by this deed you have given occasion to the enemies of the LORD to blaspheme, the child also that is born to you shall surely die'" (2 Samuel 12:13-14). After his son died, David said, "While the child was still alive, I fasted and wept; for I said, 'Who knows, the LORD may be gracious to me, that the child may live.' But now he has died; why should I fast? Can I bring him back again? I shall go to him, but he will not return to me" (vv. 22-23). David expressed belief that he would see his son again, in the next life, but his son would not be with him in this life.

The Prophet Daniel also taught about the resurrection of believers to life. In Chapter 12, he opened with a warning about the coming tribulation period that would overcome the earth about which we spoke last week. Next, he provided hope to believers (and terror to unbelievers) about the resurrection of the dead.

1 Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. 2 "And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. (Daniel 12:1-2 NASB)

Daniel's message provided hope to those in his immediate audience, those taken captive to Babylon during their deportation in 605 BC. As we turn to the Gospel reading for today, let's discover how God's teaching about the resurrection helps to provide us with hope during our times of tribulation. As you study the Gospel lesson for today see if, as happened to me while I read the Book of Job, anything jumps off the page at you.

27 Now there came to Him some of the Sadducees (who say that there is no resurrection), 28 and they questioned Him, saying, "Teacher, Moses wrote for us that IF A MAN'S BROTHER DIES, having a wife, AND HE IS CHILDLESS, HIS BROTHER SHOULD TAKE THE WIFE AND

> *RAISE UP OFFSPRING TO HIS BROTHER. 29 "Now there were seven brothers; and the first took a wife, and died childless; 30 and the second 31 and the third took her; and in the same way all seven died, leaving no children. 32 "Finally the woman died also. 33 "In the resurrection therefore, which one's wife will she be? For all seven had her as wife." 34 And Jesus said to them, "The sons of this age marry and are given in marriage, 35 but those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage; 36 for neither can they die anymore, for they are like angels, and are sons of God, being sons of the resurrection. 37 "But that the dead are raised, even Moses showed, in the passage about the burning bush, where he calls the Lord THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB. 38 "Now He is not the God of the dead, but of the living; for all live to Him." (Luke 20:27-38 NASB)*

Let me provide some historical background to help you to understand Luke's message. First, although the concept may seem strange to us today, the Sadducees argument related to the Jewish legal concept known as Levirate Marriage found in Deuteronomy 25:5. "When brothers live together and one of them dies and has no son, the wife of the deceased shall not be married outside the family to a strange man. Her husband's brother shall go in to her and take her to himself as wife and perform the duty of a husband's brother to her." The usefulness of Levirate Marriage in that society was something that we saw wonderfully displayed in the life of Ruth found in the Old Testament Book of the same name. Boaz, said, "Moreover, I have acquired Ruth the Moabitess, the widow of Mahlon, to be my wife in order to raise up the name of the deceased on his inheritance, so that the name of the deceased will not be cut off from his brothers or from the court of his birth place; you are witnesses today" (Ru 4:10). Levirate Marriage provided an important means of insuring the continuance of a family line. Ruth's marriage to Boaz was ***extremely*** important to God because it was through Ruth that Jesus was born! "Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse" (Mt 1:5).

Second, The Sadducees were an interesting bunch of legalistic Jewish believers who held the majority power in the religious court authority called the Sanhedrin in First Century Israel. They held different beliefs than the other group called the Pharisees. The Sadducees didn't believe in the afterlife, and only held the first five Books of the Bible to be authoritative. This last thing led them to hold some unusual beliefs since they didn't have the benefit of the vast array of historical or prophetic Books in the Old Testament Bible through which to properly interpret the Jewish Law. With this background in mind let's take a deeper look at the Gospel text.

The Sadducees approached Jesus with false motives. They were not truly seeking truth from Jesus, but instead were trying to stump him. They wanted to trip Him up in this theological chess game. Looking back to the previous section Luke said about the scribes and Pharisees, "So they watched Him, and sent spies who pretended to be righteous, in order that they might catch Him in some statement, so that they could deliver Him to the rule and the authority of the governor" (Luke 20:20). This previous verse was directed at the other group known as the Pharisees, ones who *did* believe in the resurrection. In the Gospel text today Jesus addressed the particular beliefs of the other group, the Sadducees. Jesus, seeing the Sadducees motives and the faultiness of their

presuppositions, treated them with dignity and grace. Yet they set up an impossible scenario for Jesus to answer based upon their belief system. Jesus explained where they were off base in their reasoning, and His points were as follows.

- Marriage is a valid paradigm for this age but not in the one to come.
- In order to receive eternal life, one must be considered worthy. How does one become worthy of life after death? He states they must be "sons of God" (v.36). How does one become a son on God? Jesus said in the Gospel of John, Chapter 20:31-32, "Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this Book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name" (John 20:30-31). Also, "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God" (John 1:12-13). Jesus said, "I am the resurrection and the life. He who believes in Me will live even if he dies" (John 11:25).
- We will not experience death in the life to come. There we will be like angels in that we no longer will have the capacity to die. We will be eternal and in that regard will be like God. "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" (1John 3:2).
- Sons of God are the sons of the resurrection. God's resurrection life lives in us, making us like Him. The Apostle Peter said, "For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust" (2 Peter 1:4).
- Jesus pointed to the Old Testament Pentateuch, which was the only piece of the Bible in which the Sadducees believed, to prove His point about the resurrection. Jesus said that since Moses used the present tense in describing the Lord God of Abraham, Isaac, and Jacob, this proved from the Sadducees own Holy Scriptures that there is life after death on earth. Checkmate, game over!

The main point of this passage was Jesus' teaching of the truth of the resurrection, which is the central hope for Christian believers. Jesus taught His disciples that he would be resurrected, and later all of His believers have the hope that they too will one day rise from the dead with an eternal, perfect body. The Apostle Paul taught a great deal about the importance of the resurrection of Jesus. Let's take time to read what he said.

> *But if there is no resurrection of the dead, not even Christ has been raised; and if Christ has not been raised, then our preaching is vain, your faith also is vain. Moreover we are even found to be false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. For if the dead are not raised, not even Christ has been raised; and if Christ has not been raised, your faith is worthless; you are still in your sins. Then those also who have fallen asleep in Christ have perished. If we have hoped in Christ in this life only, we are of all men most to be pitied. (1 Corinthians 15:13-19)*

Even though the Sadducees only believed that they would go around once in life, they believed in the biblical truths from the Old Testament Pentateuch. Jesus showed them that they were responsible for their actions in this life. Jesus graciously taught them through their own Scriptures that their eternal destiny was a direct result of their choices made during their lives. They were responsible for paying careful attention to the walk with God. Jesus said, "God is spirit, and those who worship Him must worship in spirit and truth" (John 4:24). Believers are transformed through the resurrection into a "world" that is also transformed, a place where sin no longer exists and God will walk among us. Like Job, we can look forward to eternal life with God through the promises made by Jesus that "we are saved by grace through faith and that not of ourselves, it is the gift of God, not of works, so that no one may boast" (Ephesians 2:8-9).

Now let's look at the second reading from Second Thessalonians Chapter 2.

> *16 Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace, 17 comfort and strengthen your hearts in every good work and word. 1 Finally, brethren, pray for us that the word of the Lord may spread rapidly and be glorified, just as it did also with you; 2 and that we may be delivered from perverse and evil men; for not all have faith. 3 But the Lord is faithful, and He will strengthen and protect you from the evil one. 4 And we have confidence in the Lord concerning you, that you are doing and will continue to do what we command. 5 And may the Lord direct your hearts into the love of God and into the steadfastness of Christ. (2 Thessalonians 2:16 – 3:5)*

In this we see that Paul experienced suffering and prayed for the Thessalonian believers to be comforted in their affliction. I t is important to note that a biblical perspective never assumes that Christians will not suffer. The difference is that we have hope beyond this world, as Paul says, "eternal comfort" (v.16). It is God's love that provides comfort, hope and strength to keep walking in the good works that He has prepared in advance for us to do (Ephesians 2:10). Instead of being sidetracked by suffering and opposition, Paul asked his fellow believers to pray for them that God would cause His Word to spread and be honored among the people who have not yet heard. Paul recognized the reality of suffering, but did not see the situation as hopeless. He turned to God for help and hope.

The question for us to consider is, "What do *we* turn to for help and hope? Some turn to alcohol to deaden the pain, or prescription drugs. Others to turn people like their spouse, children, or parents. While not all of these sources are bad they are all finite. God is the only One big enough to take care of us. May we learn to turn to God for help and hope. And may we learn to share or need for prayer with others like Paul did so that we are not alone.

Bottom Line: Questions for Reflection

1. What is the importance of the resurrection for you? What difference does knowing the truth of the resurrection make in your day to day life as a Christian?

2. Describe the importance of sharing your faith with nonbelievers. How does the promise of God to

give you a new eternally perfect body free from pain and one in which you will be free from sin and able to stand with God in your flesh – just as Job described, motivate you to share with others this good news?

3. Job endured some very difficult trials during his life which led him to question his beliefs but yet he held firm to his hope in the resurrection. We may ask, "If God is good, why do bad things happen, even if we are believers in Jesus Christ?" Perhaps you haven't given much thought to developing a theology of suffering. What are some key points that you have learned from your study today regarding how God uses suffering to accomplish His purposes in your life?

For Further Study

Mike was one of the fastest runners on his track team until he was injured during a terrible motorcycle accident. Hear how he found hope through this time of tribulation through God's Word and his identification with the Book of Job (25 minutes, Words to Live By radio program, RBC Ministries, Grand Rapids, Michigan): http://www.christiansforchrist.org/96a

Listen to Os Guinness's video message about, "If God is God then why do bad things happen?" (24 minutes, Day of Discovery TV program, RBC Ministries, Grand Rapids, Michigan):

http://www.christiansforchrist.org/96x

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/111013.cfm Thirty-Second Sunday in Ordinary Time

First Reading

2 MC 7:1-2, 9-14

Second Reading

2 Thessalonians 2:16 – 3:5 NASB 16 Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace, 17 comfort and strengthen your hearts in every good work and word. 1 Finally, brethren, pray for us that the word of the Lord may spread rapidly and be glorified, just as it did also with you; 2 and that we may be delivered from perverse and evil men; for not all have faith. 3 But the Lord is faithful, and He will strengthen and protect you from the evil one. 4 And we have confidence in the Lord concerning you, that you are doing and will continue to do what we command. 5 And

may the Lord direct your hearts into the love of God and into the steadfastness of Christ.

Gospel Reading

Luke 20:27-38 NASB 27 Now there came to Him some of the Sadducees (who say that there is no resurrection), 28 and they questioned Him, saying, "Teacher, Moses wrote for us that IF A MAN'S BROTHER DIES, having a wife, AND HE IS CHILDLESS, HIS BROTHER SHOULD TAKE THE WIFE AND RAISE UP OFFSPRING TO HIS BROTHER. 29 "Now there were seven brothers; and the first took a wife, and died childless; 30 and the second 31 and the third took her; and in the same way all seven died, leaving no children. 32 "Finally the woman died also. 33 "In the resurrection therefore, which one's wife will she be? For all seven had her as wife." 34 And Jesus said to them, "The sons of this age marry and are given in marriage, 35 but those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage; 36 for neither can they die anymore, for they are like angels, and are sons of God, being sons of the resurrection. 37 "But that the dead are raised, even Moses showed, in the passage about the burning bush, where he calls the Lord THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB. 38 "Now He is not the God of the dead, but of the living; for all live to Him."

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB