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

Sunday Mass Study Notes for Sunday, 01-06-2019



Welcome back to the Sunday Mass notes**.** The gift-giving season of Christmas has just passed from our radar screens. However, 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. In addition, the Gospel reading recounts the story of the Wise Men who came from the East to give gifts to Jesus during His first advent.

Introduction to the Second Reading: (Not Normal Order This Week)

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.

Second Reading:

> *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.

Introduction to the First Reading:

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.

First Reading:

> *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!

Introduction to the Gospel Reading:

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.

Gospel Reading:

> *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.

Reflection Questions

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.

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Sunday Mass Study Notes for Sunday, 12-30-2018



Welcome back to the Sunday Mass notes. This week we look at readings from First Samuel, then Colossians, and finally the Gospel reading from Saint Luke.

Introduction to the First Reading:

The optional first reading is from the Apocrypha and won't be covered in Mass Notes today. The first reading is from the Book of 1 Samuel. In our day, gender reveal parties have become a popular way for expecting couples to reveal the gender of their baby to family and friends. It is a fun excuse for a party but the truth is, in our society, most people are thrilled and thankful no matter what the outcome of the medical test showing the gender of the expected baby.

In Old Testament times, If the medical technology had been available, perhaps a gender reveal party would have made more sense because of the great importance among the Hebrew people to have children. Barrenness was seen as a curse and children as a blessing from the Lord. It was an even greater blessing to have a boy because the family name, inheritance, and headship were passed down through the son.

Elkanah, a man who lived during the time of the Old Testament judges, had two wives—Peninnah and Hannah. There was a rivalry between the two, and Peninnah, who had several sons and daughters, would regularly provoke Hannah because she was barren. This caused Hannah great sorrow.

Yearly, Elkanah would go up to the temple in Shiloh to worship the Lord there. On one of these trips, Hannah poured out her sorrow in the form of a prayer and vow to God. She promised that if God would give her a son, she would in turn give him back to the Lord to serve Him all the days of his life. God heard her prayer and gave her a son whom she named Samuel.

In today's reading, we see Hannah fulfilling her vow to God. How hard it must have been for her to relinquish her only son to the Lord. Once the child was weaned, she took him to Eli, the priest at Shiloh, and presented him for service to God. What a great demonstration of faith this was. Sometime later, but while Samuel was still a young boy, God called him to be a prophet in Israel and used him in a powerful way to reveal God's direction and will to God's people. Samuel faithfully spoke the word of the Lord concerning Israel all the days of his life. At God's direction, he anointed David to rule as king over Israel. Eventually another king would come from the house and line of David who would save His people from their sins and reign in righteousness. This king is Jesus.

First Reading:

> *1 Samuel 1:20-28 NAS95 20 It came about in due time, after Hannah had conceived, that she gave birth to a son; and she named him Samuel, saying, "Because I have asked him of the LORD." 21 Then the man Elkanah went up with all his household to offer to the LORD the yearly sacrifice and pay his vow. 22 But Hannah did not go up, for she said to her husband, "I will not go up until the child is weaned; then I will bring him, that he may appear before the LORD and stay there forever." 23 Elkanah her husband said to her, "Do what seems best to you. Remain until you have weaned him; only may the LORD confirm His word." So the woman remained and*

> *nursed her son until she weaned him. 24 Now when she had weaned him, she took him up with her, with a three-year-old bull and one ephah of flour and a jug of wine, and brought him to the house of the LORD in Shiloh, although the child was young. 25 Then they slaughtered the bull, and brought the boy to Eli. 26 She said, "Oh, my lord! As your soul lives, my lord, I am the woman who stood here beside you, praying to the LORD. 27 "For this boy I prayed, and the LORD has given me my petition which I asked of Him. 28 "So I have also dedicated him to the LORD; as long as he lives he is dedicated to the LORD." And he worshiped the LORD there.*

Like Samuel, our children are a gift from God. We don't have to turn them over to full-time service in the church in order to dedicate them to Him. Teach them to serve God whole-heartedly no matter what profession they choose, knowing that God can do much with a man or woman whose heart is fully devoted to Him.

Introduction to the Second Reading

In many of the Apostle Paul's letters, he presents a tragic picture of us in our sinful, fallen state and contrasts us with Christ in his holiness and perfection. In addition, he recounts what God has done for us in His grace, when we deserved only wrath. Once we understand the depth of our sin and the riches of His grace toward us, only then does he ask us to live a life that properly honors God and reflects His glory.

In the book of Colossians, St. Paul tells us that we were enemies of God, alienated from Him and living in spiritual and moral darkness (Col.1:13,21). Jesus on the other hand, is the perfect image of the invisible God and supreme over all creation (1: 15-18). By His death He rescued us from the dominion of darkness and reconciled us to God, presenting us free from blemish and accusation (1:13, 22). Because of this, St. Paul says we are to live a life displaying His virtues and being thankful.

Second Reading:

> *Colossians 3:12-21 NAS95 12 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 Beyond all these things put on love, which is the perfect bond of unity. 15 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 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, so that they will not lose heart.*

To display these virtues, we must cooperate with God's work of transformation. If you read all of Ch. 3, you will notice how this passage is interspersed with action verbs that indicate there is something God wants us to do. Col. 3: 2 tells us to *set* our mind on things above—that is, to think about what we possess in the spiritual realm—salvation from our sin, peace with God, and eternal life, to name a few. Verse 5 tells us to *consider* ourselves dead to evil desires. Verse 9 tells us we are to *put aside* the old self and *put on* the new self. That means to actively put aside old habits and patterns of living associated with our old, sinful self and actively live out the virtues of our new life in Christ by the power of God's Spirit.

In the Second Reading, we are told to *put on* the virtues of compassion, forgiveness, peace, and love. We are to *let* the Word of Christ dwell in our hearts, living its wisdom and teaching its precepts to others. Wives are to *submit* to husbands, husbands are to *love t*heir wives, and children are to *obey* parents. God is transforming us into Christ's likeness and calling us to intentionally live out those virtues for the benefit of others and the glory of God.

Introduction to the Gospel Reading:

Today's reading is from the second chapter of Luke. The first 20 verses of this are some of the most well-known of the New Testament. This is the story of Jesus' birth in a humble stable and the angels' glorious announcement to the shepherds that a Savior has been born.

This Savior was God the Son who took on human flesh and was born as a baby—fully God and fully man. And just like other human babies, Jesus grew from an infant to a boy to a man, increasing in physical stature but also in wisdom and favor with God and men (Luke 2:40,52). While much of his growth was typical, Jesus also developed in ways that astounded those around Him. Today's reading recounts an occasion when Jesus, as a twelve-year-old boy, amazed the seasoned teachers in the temple with the depth of His understanding of the things of God.

The background is as follows. Jesus had come to Jerusalem in a caravan with his parents to celebrate the Feast of the Passover. A day into the return trip, Mary and Joseph discovered their son was not with them. They quickly returned to Jerusalem, and after an anxious three-day search, found Jesus in the temple, interacting with the Jewish teachers.

Gospel Reading:

> *Luke 2:41-52 NAS95 41 Now His parents went to Jerusalem every year at the Feast of the Passover. 42 And when He became twelve, they went up there according to the custom of the Feast; 43 and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. But His parents were unaware of it, 44 but supposed Him to be in the caravan, and went a day's journey; and they began looking for Him among their relatives*

> *and acquaintances. 45 When they did not find Him, they returned to Jerusalem looking for Him. 46 Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. 47 And all who heard Him were amazed at His understanding and His answers. 48 When they saw Him, they were astonished; and His mother said to Him, "Son, why have You treated us this way? Behold, Your father and I have been anxiously looking for You." 49 And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's house?" 50 But they did not understand the statement which He had made to them. 51 And He went down with them and came to Nazareth, and He continued in subjection to them; and His mother treasured all these things in her heart. 52 And Jesus kept increasing in wisdom and stature, and in favor with God and men.*

Mothers everywhere can identify with Mary's response to Jesus upon locating Him, which was likely a mixture of relief and consternation: *"Why have you treated us this way? Behold, your father and I have been anxiously looking for you."* Jesus' response must have sounded impudent to those who didn't fully understand who He was. He asked, *"Why is it that you were looking for Me? Did you not know I had to be in My Father's house?* No, Mary didn't know. It seems neither she nor Joseph fully understood the implications of the statement their son had made to them. They didn't understand that Jesus was under the authority of another Father, a Heavenly One, and Jesus would soon follow that Father's will all the way to the cross. All would be revealed in the fullness of time. Until then, Jesus continued to live in subjection to His earthly parents, and Mary treasured all these things in her heart.

Mary tried to make sense out of the events as they unfolded. We, on the other hand, have the whole written record of Jesus in the Bible. We know the rest of His story: He entered into ministry, performed miracles, claimed to be Son of God, and proclaimed that He was (and is) the way, the truth, and the life; no one comes to the Father but by Him (Gospel of St John 14:6). He purchased our salvation through His death and resurrection, and someday He is coming again to rule and reign in righteousness. This Christmas season we can celebrate our Savior's birth and share the rest of this glorious story with all who come to celebrate with us.

Reflection Questions

1. What can you do this week to actively put aside old habits and patterns of living associated with your old, sinful self and actively live out the virtues of your new life in Christ by the power of God's Spirit?
2. On Christmas a Savior was born. What can you do to help others around you know Jesus as their Savior?

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Sunday Mass Study Notes for Sunday, 12-23-2018



Welcome back to the Sunday Mass notes. This week we open with the first reading from the Prophet Micah where we learn about a prediction God gave concerning the Messiah. Then we learn about Jesus' high priestly ministry in the second reading from the Book of Hebrews. We close this week's study with the Gospel reading from Luke in which Mary visits Elizabeth.

Introduction to the First Reading:

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.

Today's reading opens with a summary of the former sieges possibly under the direction of either King Sennacherib (of the Syrian Empire) or Nebuchadnezzar (of Babylon), then provides an astounding prophecy about the coming ruler Jesus. Micah wrote during the reign of Kings Jotham, Ahaz and Hezekiah (Micah 1:1), some eight centuries before the birth of Jesus.

First Reading:

> *Micah 5:1-4 NAS95 1 "Now muster yourselves in troops, daughter of troops; They have laid siege against us; With a rod they will smite the judge of Israel on the cheek. 2 "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." 3 Therefore He will give them up until the time When she who is in labor has borne a child. Then the remainder of His brethren Will return to the sons of Israel. 4 And He will arise and shepherd His flock In the strength of the LORD, In the majesty of the name of the LORD His God. And they will remain, Because at that time He will be great To the ends of the earth.*

Micah said that their enemies would so disparage them that even their own king would be humiliated, or "With a rod they will smite the judge of Israel on the cheek" (v. 1c). Throughout their history Israel has frequently been the subject of attacks and invasions, and in this case Micah was likely referring either to an attack by the Assyrians or the Babylonians. While this prophecy came true in Micah's day they also pointed to the Messiah. Jesus was struck in the face in the time leading up to His crucifixion (John 18:22, Matthew 26:67). From there the prophet moved on to reveal more about the coming Messiah we now know as Jesus. He 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" (v. 2). Micah named the exact town in which the Messiah would be born. Though there were two towns named Bethlehem in Israel, he differentiated between the one in the north and the one near Jerusalem in which the new King would be born. One would assume that a powerful leader would come from the capital city, Jerusalem. However, Micah's prophecy revealed that this would not be case, instead the ruler would come from the tiny insignificant town of Bethlehem. (We sing the song, "O Little Town of Bethlehem," as a reminder of God's unusual way of exalting the lowliest of cities for His purposes). From this insignificant city God would bring forth a ruler who usher in spiritual deliverance from the ultimate enemy Satan. Micah brought forth the idea that the Messiah was from eternity (v. 2). This corresponds to what the Prophet Daniel said about the Messiah being the "Ancient of Days" (Daniel 7:22). He is not a created being, rather He existed in eternity past as part of the Godhead (John 1:1-2). It is difficult to understand what the prophet meant when he said, "He will give them up until the time when she who is in labor has borne a child" (v. 3). It is safe to say that the Israelites were subject to a 400-year period of prophetic silence where they might have felt abandoned by God and wondered if He would ever bring forth the promised Messiah. The prophet goes on to foretell the in-grafting of the Gentiles into the family of God by saying, "Then the remainder of His brethren Will return to the sons of Israel" (v. 3, see Romans 11:17). Like the other prophets, Micah also telescoped

near and far term events today when he saw the kingdom of Jesus. During Jesus' First Advent, He came as a shepherd leader where He declared Himself to be the Good Shepherd (verse 4, John 10:11). His true leadership is yet to be realized after He returns at the end of the age "Because at that time He will be great To the ends of the earth" (v. 4).

It's amazing when you compare Micah's prophecy to the life of Jesus and recognize the precision of the fulfillment by Jesus. As we move towards Christmas may we be reminded of Jesus' birth in Bethlehem and His coming rulership over all the earth when He comes again so that our lives reflect this reality.

Introduction to the Second Reading:

Jesus fulfilled other prophecies besides what we just read in Micah. Our New Testament reading in Hebrews points out another important way that Jesus completed the requirements of the Old Testament sacrificial system. Through His perfect sacrifice, Jesus ushered in a new era of relating to God the Father. This passage helps us to see why it is necessary for us to place our faith in Jesus Who perfectly executed the will of the Father on our behalf.

Second Reading:

> *Hebrews 10:5-10 NAS95 5 Therefore, when He comes into the world, He says, "SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME; 6 IN WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE TAKEN NO PLEASURE. 7 "THEN I SAID, 'BEHOLD, I HAVE COME (IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO YOUR WILL, O GOD.'" 8 After saying above, "SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE in them" (which are offered according to the Law), 9 then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second. 10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.*

The author of Hebrews quoted from several Old Testament passages to show how Jesus fulfilled the requirements of the Law and brought an end to the need for the sacrificial system. The first Old Testament passage is from Psalm 40:6 that explains how God was fed up with their dead religion which involved ritualistic sacrifice. The Psalmist explains how the One that will come to fulfil these prophecies will perfectly obey the will of God, "I delight to do Your will, O my God; Your Law is within my heart" (Psalm 40:8). Because Jesus perfectly fulfilled the will of God, we can be counted righteous based upon His merit (2 Corinthians 5:21). The reading closes with an important point about how Jesus took away the first covenant of the Law and brought in the second one of grace. The author said, "By this will we have been sanctified through the offering of the body of Jesus Christ once for all" (v. 10). We are sanctified or made holy through a one-time sacrifice that can never be

repeated.

Introduction to the Gospel Reading:

The Gospel reading this week tells the story of Mary the mother of Jesus' visit to Elizabeth who was to be the mother of John the Baptist. The context of the reading is that Mary had just been visited by the Angel Gabriel and told how she would be the mother of God's Son Jesus, the Messiah. This reading is very important for Mary because she had just been told this incredible news about how God was going to bring the Messiah into the world through a supernatural, virgin birth. You can imagine that Mary's heart was both elated and confused. Her visit to Elizabeth would have been a comforting and confirming experience to establish her faith in God's unusual method of bringing the Messiah into the world.

Gospel Reading:

> *Luke 1:39-45 NAS95 39 Now at this time Mary arose and went in a hurry to the hill country, to a city of Judah, 40 and entered the house of Zacharias and greeted Elizabeth. 41 When Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. 42 And she cried out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb! 43 And how has it happened to me, that the mother of my Lord would come to me? 44 For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy. 45 And blessed is she who believed that there would be a fulfillment of what had been spoken to her by the Lord."*

When Mary arrived at her relatives' home, Elizabeth was six months pregnant even though she was advanced in age and barren up until that point (Luke 1:36). Elizabeth's greeting would have been confirmation to Mary that God was up to something and her appearance by the Angel Gabriel was not a figment of her imagination. We see a contrast in this passage regarding the response to the Angel Gabriel's messages. Zacharias had not believed Gabriel but instead had asked for a sign (Luke 1:18). Elizabeth said under the inspiration of the Holy Spirit that Mary had immediately believed, "And blessed is she who believed" (v. 45a). She was able to encourage Mary's tender heart of belief that God could do the impossible, especially in light of the fact that she herself was pregnant with her own miracle child.

Elizabeth used this opportunity through the power of the Holy Spirit, to pronounce blessing upon Mary. She said, "Blessed are you among women, and blessed is the fruit of your womb" (v. 42). She also blessed her for believing what God had spoken to her through Gabriel. You can imagine that these pronouncements of blessing would have been important to Mary as she endured much opposition and suspicion over her unusual pregnancy. Mary may have even questioned whether this was a blessing or a curse when she was almost divorced by Joseph and when they had to travel to Bethlehem when she was great with child. The Christmas story is full of difficulties but this passage

reminds us that being in the center of God's will is to be blessed. Circumstances do not determine our favor from the Lord.

Reflection Questions

1. As Christmas is very near take a moment to conduct an inventory of thankfulness. Write down five things for which you are thankful this Christmas holiday.
2. List two major challenges that came your way during the past year. How has God helped you through your challenges this year? What Scripture verses helped you during these difficult times?

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Sunday Mass Study Notes for Sunday, 12-16-2018

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Welcome back to the Sunday Mass notes. This week we open with a reading from Zephaniah, one of the so-called "Minor Prophets," largely because their 12 prophecies are shorter than the Major Prophets like Isaiah and Jeremiah. Then we move to one of the Epistles of St. Paul, Philippians, a letter likely written from a prison cell in Rome, making its theme of joy even more significant. Finally, we conclude with a reading from Luke's Gospel, which includes some interesting instructions for the people of Jesus' day.

Introduction to the First Reading:

Zephaniah has been called "the Royal Prophet," probably because he was the great-great-grandson of King Hezekiah of Judah. He was the last of the prophets before the captivity of Judah and ministered during the reign of Josiah who tried to restore proper worship practices which had been pretty much abandoned in Judah. His message centers on "the Day of the LORD," which is seen from two perspectives: 1) a time of judgment against sinners, and 2) a time of blessing for those who follow God.

First Reading:

> *Zephaniah 3:14-18 NAS95 14 Shout for joy, O daughter of Zion! Shout in triumph, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! 15 The LORD has taken away His judgments against you, He has cleared away your enemies. The King of Israel, the LORD, is in your midst; You will fear disaster no more. 16 In that day it will be said to Jerusalem: "Do not be afraid, O Zion; Do not let your hands fall limp. 17 "The LORD your God is in your midst, A victorious warrior. He will exult over you with joy, He will be quiet in His love, He will rejoice*

> *over you with shouts of joy. 18 "I will gather those who grieve about the appointed feasts–They came from you, O Zion; The reproach of exile is a burden on them.*

The first two-thirds of the prophecy deal with God's judgment of sin and apostasy. Someone has said that the book is an out-working of the text, "I, the Lord, thy God, am a jealous God" (Exodus 20:5; Deuteronomy 5:9). God's people must worship Him and Him alone. Otherwise, judgment will come, and in this case it is to be the captivity of the nation by Babylonia, which did occur in —.

Today's reading, however, is in a concluding portion of the book that looks forward—beyond the captivity—to a time, yet future, when Israel will rejoice in the promised Kingdom blessing, chapter 3:9-20). Such a blessed future will be occasion to "shout for joy … shout in triumph … rejoice and exult." Why? Because God has "taken away His judgments against you" and "He has cleared away your enemies." What causes for joy and rejoicing? But, even more astounding, the promise is that God Himself will be among them. The phrase is repeated: "The LORD is in your midst" (vv. 15, 17).

As in other Old Testament prophecies, Zephaniah warns his people that judgment is certain; it will come at the Day of the Lord's wrath. But he admonishes them in chapter 2:1-3 to "Seek the Lord … seek righteousness; seek humility." There will be a restoration, as we see in chapter 3; a remnant will be saved.

Introduction to the Second Reading:

Zephaniah had promised a time of future joy and rejoicing after severe judgment and captivity. In this epistle, Paul encourages Christians to find their joy and peace in God in the midst of trials and difficult circumstances. He himself had suffered to even get to Philippi some years before (see Acts 16), and he understands how stressful life can be. But, as in Zephaniah, it's the promised presence of God that enables the Christian to live above life's stresses and rejoice in God's goodness.

Second Reading:

> *Philippians 4:4-7 NAS95 4 Rejoice in the Lord always; again I will say, rejoice! 5 Let your gentle spirit be known to all men. The Lord is near. 6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.*

Chapter four of this power-packed letter emphasizes the power that Jesus provides for the Christian's life. There is strength in unity, vv. 1-3; strength from God's peace, vv. 4-7; strength from God's presence, vv. 8-9; and strength from God's provision, vv. 10-19. We look today at the significant words from verses 4-7.

Paul instructs the Philippians with emphasis, "rejoice." That joy is possible, of course, only because it is "in the Lord." Outside of one's personal trust in the all-sufficient grace and mercy of God, there is no lasting source of joy. He encourages the believer to be gentle. Though translated a variety of ways ("forbearing," "moderation"), its meaning in the original language if "sweet reasonableness." Wouldn't life be so much more pleasant if we lived in a continue environment of sweet reasonableness? How is that possible? Well, believers in Jesus must be constantly aware that "The Lord is near." Not merely that He is watching judgmentally but that He is near to help, to keep us sweet and reasonable. The indwelling Christ does that for us when we cannot by ourselves.

The next admonition is so difficult for many of us. He writes, "Be anxious for nothing." Didn't Paul realize the many anxieties those first-century Christians were facing? How could it tell them not to worry? He is likely saying that Christians should not be distracted by the affairs of life that they forget the real source of life, peace, and joy. It's good to remember that he was living in circumstances that may have been far more difficult than the Philippians at that time. But, more importantly, he provides the antidote for anxiety: prayer and thanksgiving. Nothing in life is beyond the realm of prayer. We may and should take everything to God in prayer; He should be our first resort, not the last. We should approach God with confidence that He is both able and willing to relieve our fears.

The result is the incomprehensible peace that only God can provide. Peace is not just the absence of fear or stress. It is, as the Hebrews say, "Shalom." The term implies wholeness, harmony, completeness. Those attributes can be found only in the God of Peace. Here are Paul's words from another of his epistles: "May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit" (Romans 15:13)

Introduction to the Gospel Reading:

The four Gospels all cover the life and ministry of Jesus, each from a different perspective with somewhat different purposes in mind—all, however, to reveal the purposes of His coming to the glory of God. Luke's telling emphasizes Jesus as Savior, a divine man. He stresses the humanity of Jesus Christ and his perfection as a human. His audience probably consisted mostly of Gentile Christians, but he wrote to show his readers that the Gospel is for both Jews and Gentles.

Luke's account is more chronological than the other Gospels. Today's reading is taken from Christ's teaching as He approaches Jerusalem for the climactic final days of his earthly life. In this passage, which could be titled "The Signs of the Times," He speaks of the coming of the Son of Man (the title

He frequently uses to speak of Himself).

Gospel Reading:

> *Luke 3:10-18 NAS95 10 And the crowds were questioning him, saying, "Then what shall we do?" 11 And he would answer and say to them, "The man who has two tunics is to share with him who has none; and he who has food is to do likewise." 12 And some tax collectors also came to be baptized, and they said to him, "Teacher, what shall we do?" 13 And he said to them, "Collect no more than what you have been ordered to." 14 Some soldiers were questioning him, saying, "And what about us, what shall we do?" And he said to them, "Do not take money from anyone by force, or accuse anyone falsely, and be content with your wages." 15 Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he was the Christ, 16 John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire. 17 "His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire." 18 So with many other exhortations he preached the gospel to the people.*

Today's reading reports on the ministry of John the Baptist, the prophesied forerunner of the Messiah. John's words just prior to this reading were rather scathing. "You brood of vipers! Who warned you to flee from the wrath to come?" (v. 7). He had been prophesying that that the Lord would come to straighten the crooked places and make level the rough ways. "All flesh," he said," shall see the salvation of God" (v. 6).

It is in response to that teaching that the crowd asked, "Then what shall we do?" John the Baptist lists a number of practices that his listeners could pursue that would demonstrate a genuine change of heart that he has been calling for. "Repent, for the kingdom of heaven is at hand" (Matthew 3:1). A man with two coats could show his heart change by giving one to someone who had not. Likewise, with someone who has enough food; he can share.

When the tax collectors (usually men who collected more than the tax due to enlarge their own pockets) indicated they wanted to enter the waters of baptism for repentance, John tells them to collect only what is the proper tax. Soldiers also asked about their responsibility, and John pointed out what, apparently, were the illegal practices of some: taking money by force, falsely accusing people, complaining about their wages. They are to discontinue such practices.

All of this had the people conjecturing about who this prophet really was. Could he be the Messiah? John responds to clarify his role by noting his inferiority to the One he is preparing the way for. John's baptism was with water, the Messiah would baptize with the Holy Spirit and fire (was was to be fulfilled in Acts 2). It's interesting to note the final words of this reading, "So with many other

exhortations he preached the gospel to the people." Yet, the preceding words are words of judgment ("winnowing fork," "burn up the chaff"). You see the gospel has two facets. It offers the free grace of God in response to faith in the work of Jesus, but it promised judgment to those who reject Jesus.

Reflection Questions

1. In light of the second reading, list the ways in which you daily lay down your anxieties to God. Do I have the unexplainable joy and peace of God because I pray with thanksgiving and give my anxieties to Him?
2. In the Gospel reading the crowd asked John, "Then what shall we do?" to which John responded with a list of practices believers in God exhibited as evidence of their change in heart. List two ways in which your life provides this evidence of turning away from sin (repentance) and a turning to living out your life for God.

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Sunday Mass Study Notes for Sunday, 12-09-2018

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Welcome back to the Sunday Mass notes. This week's reading begins with a passage from the Apocrypha. We begin our exposition with the second reading which is from Paul's letter to the church in Philippi then conclude with the Gospel reading from the third chapter of Luke. The Philippians passage allows us to see into the heart of the Apostle Paul and the mutual affection he shared with the believers in Philippi. The Gospel account introduces us to the ministry of John the Baptist, the forerunner of Jesus. The reading includes a quotation from the prophet Isaiah, which foretells something about both John's ministry and the work of the one whom he introduced.

Introduction to the First Reading:

The first reading is from the Apocrypha. This body of work provides some important historical insights into the 400-year silent period just prior to the birth of Jesus. We encourage our readers to become familiar with the cultural and historical context leading up to the publishing of the New Testament. Due to copyright and other restrictions we are not allowed to share a study of this text.

Introduction to the Second Reading:

The beginning of Paul's ministry in Philippi is described in the Book of Acts, chapter 16, beginning at verse 11. Philippi was a leading city in the Roman colony of Macedonia, and became the location of the first Christian church in Europe. While there, Paul and his companions were mistreated because of their preaching and were imprisoned. Paul and Silas were miraculously released during an earthquake and had the opportunity to bring about the conversion of the jailer and his family as a result. The missionary team departed the city and continued what is regarded as Paul's second missionary journey.

Paul wrote the letter to his converts in Philippi to express his gratitude for their financial support in his time of need. The letter was delivered by Epaphroditus, Paul's companion. This is a very personal letter that encourages the church to live with joy and in unity.

Second Reading:

Philippians 1:4-11 NAS95 4 always offering prayer with joy in my every prayer for you all, 5 in view of your participation in the gospel from the first day until now. 6 For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus. 7 For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me. 8 For God is my witness, how I long for you all with the affection of Christ Jesus. 9 And this I pray, that your love may abound still more and more in real knowledge and all discernment, 10 so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ; 11 having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.

Typical of his letters, Paul tells his readers about his prayers for them. He is joyful because of their involvement with him in the sharing of the gospel from the very beginning of their relationship with him. They can have great joy, he writes, because of his confidence that what God started in them at their conversion will be completed. They will be preserved and kept until the "day of Christ Jesus," no doubt a reference to the second coming of Christ to establish His eternal kingdom, about which Paul writes in many of His epistles. That confidence should encourage today's believers, also. If a person has placed his trust in the work of Christ to provide salvation, he can be assured that he will be saved until the very end.

Verses 7 and 8 assure the Philippians of Paul's great affection for them. He tells them, "I have you in my heart." That is true, in part, because he considers that they have been a significant part of his life through their gifts and prayers and during his imprisonment and the difficult times he has had in proclaiming the gospel. His feeling for them is so great that he describes it in strong terms of longing and affection.

The specific elements of Paul's prayer reveal his concern that these converts grow in their spiritual lives. He prays that their love may increase continually. It is not just a feeling, however; it is a love that is based on "knowledge" and "discernment." In the 20 centuries since Paul wrote those words, current society seems to have lost the real meaning of love. Today, it seems to be either a fleeting sentiment based on passing emotions or a purely physical attraction. But true love requires knowing the loved one well and the ability to discern qualities worthy of affection.

Such discernment enables one to choose what is truly best ("excellent" is Paul's term). He writes in a later chapter that Christians should "let [their] mind dwell on" things that are honorable, right,

pure, lovely, and of good report "if there is any excellence and if anything worthy of praise" (4:8). Why? So that until the end of life on earth they will be "sincere and blameless." It is only by filling our minds with those kinds of things that we can live a holy and righteous life. It must have been difficult for believers to live such godly lives in their godless society. What a challenge that is for 21st century Christians with the constant influences of evil through the ever-present media of our times.

Is it possible to live such holy lives? To be sure, it is difficult. But the final portion of today's reading reveals the secret. It is possible only because the believer, as Paul writes, has "been filled with the fruit of righteousness which comes through Jesus Christ." Apart from the indwelling Christ, it would be impossible to be blameless, but while we are still in our present bodies and are incapable of perfection, we do have the power within to increase in holiness and righteous behavior. And, Paul reminds us that all such spiritual progress will be "to the glory and praise of God."

Introduction to the Gospel Reading:

As we begin the next reading, we should remember that Luke's Gospel is the result of careful study so that he can present an accurate review of the life and ministry of Jesus. He introduces his story by assuring the readers of "having investigated everything carefully from the beginning." Luke's perspective, not in contrast with the other Gospels but as complementary to them, focuses on Jesus as Savior, a divine man. He stresses the humanity of Jesus Christ and his perfection as a human.

Although Luke seems to be writing mainly to Gentile Christians, he makes it clear that the gospel is for both Jews and Gentles. He seeks to add to the knowledge of those early Christians confirming that what they already believed was true and trustworthy. Today's reading follows the first two lengthy chapters which relate the stories of Christ's birth and surrounding events. As we approach the Christmas holiday, it might be good to re-read those familiar passages before looking at today's text more carefully.

Gospel Reading:

Luke 3:1-6 NAS95 1 Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, 2 in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. 3 And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins; 4 as it is written in the book of the words of Isaiah the prophet, "THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT. 5 'EVERY RAVINE WILL BE FILLED, AND EVERY MOUNTAIN AND HILL WILL BE BROUGHT LOW; THE CROOKED WILL BECOME STRAIGHT, AND THE ROUGH ROADS SMOOTH; 6 AND ALL FLESH WILL SEE THE SALVATION OF GOD.'"

Verse 1 of today's reading gives very specific details of the political and geographical environment into which John the Baptist was to come. Verse 2 introduces the religious leaders of the immediate area. Furthermore, it states that "the word of God came to John" as a simple fact without indicating how or under what circumstances except that it came "in the wilderness" where John seemed to live (Matthew 3:1-5). Zacharias is noted as John's father. The unique story of the announcement and birth of John is recorded earlier in Luke's Gospel (1:5-25).

John the Baptist's message was very clear. Luke says he came "preaching a baptism of repentance for the forgiveness of sins." We should be reminded that repentance means a lot more than just being sorry for your sin. The New Testament word actually means "changing your mind," and it's not just a mental attitude. Genuine repentance involves a change in behavior that results from the renewed mind. John must have been a powerful preacher (enabled by the Holy Spirit, of course), because many responded to his message, repented, and were baptized. Elsewhere, we read that John's message of repentance included his preaching that "the kingdom of heaven is at hand" (Matthew 3:2). This is the same message Jesus preached (Matthew 4:17).

All of this was predicted centuries before by the prophet Isaiah (ch. 40) as repeated by Luke in today's reading. The first prophesied statement is obviously fulfilled in John. Clearly, he was a voice "crying in the wilderness." In an apparent allusion to the preparations that were usually made for a dignitary's travel, John is to make the way clear for the promised Messiah by his teaching. The next several clauses are thought to be poetic ways of saying that the way for Messiah will be advanced, and obstacles will be removed. These clauses may also be metaphors suggesting that the proud and arrogant will be humbled.

Verse 6 quite clearly has reference to the ministry of Messiah, not John the Baptist. In the preceding chapter (2:30-32) Luke had quoted other Scriptures indicating that salvation ultimately would be for both Jews and Gentiles. This is a message that Luke particularly emphasized since he was writing primarily to a Gentile audience, and the Jewish population often mistakenly thought that salvation was for Israel alone.

Reflection Questions

1. What did you learn today about having confidence that God has begun a good work in you and will complete it? That is possible only if you have put your personal trust in Jesus' death, burial, and resurrection to atone for your sin.
2. In what ways are you filling your mind with the "excellent" things of life that will honor God and build your Christian character?
3. During the past year, what are some specific circumstances when you acknowledged your sin

before God, and change your mind and behavior so that you can live a life of holiness?

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Sunday Mass Study Notes for Sunday, 12-02-2018



Welcome back to the Sunday Mass notes. This week we open with teaching from the Old Testament prophet Jeremiah then move to one of the Apostle Paul's letters to a young church in the earliest years of Christianity. Finally, we look at a prophetic portion of the Gospel of Luke. These are not easy passages to understand, but we'll take a careful but brief look at each one.

Introduction to the First Reading:

It's helpful to remember that Jeremiah lived during the time of Judah's spiritual downfall and the beginning of her captivity about 500 B.C. Assyria had been the dominant nation of the time, but was tottering on the brink of ruin, while Babylon and Egypt were struggling to take over world control.

Jeremiah warned of Babylon's victory, but Judah failed to repent and ignored his warnings. As a result, Judah suffered destruction, but the prophet announced that she would one day be restored and come into worldwide blessing.

Jeremiah's prophecy reveals God in two aspects like the two sides of a single coin. The book demonstrates His demands and judgment, but it also shows the tenderness of His love. He had chosen this particular prophet to give His message, perhaps, because of Jeremiah's sensibilities and tenderness. One writer has suggested that in that way Jeremiah was "the true forerunner of our Lord."

The purpose of this Old Testament book is twofold: to reveal God's attitude toward sin (thus, the punishment of Israel who had sinned against Him) and to reveal the coming restoration of Israel under their coming king.

First Reading:

> *Jeremiah 33:14-16 NAS95 14 'Behold, days are coming,' declares the LORD, 'when I will fulfill the good word which I have spoken concerning the house of Israel and the house of Judah. 15 'In those days and at that time I will cause a righteous Branch of David to spring forth; and He shall execute justice and righteousness on the earth. 16 'In those days Judah will be saved and Jerusalem will dwell in safety; and this is the name by which she will be called: the LORD is our righteousness.'*

Jeremiah 33 is the final chapter in a section, beginning with chapter 30, that has to do with the restoration of Israel. The opening words in this passage are obviously prophetic; that is, they are referring to some events yet in the future. But there is no clear indication of when these events will occur—relatively soon or at some distant point in the future. There are a few inferences, however, that give us some understanding of God's plan for His people. It's evident, for example, that the writer is revealing God's program for "the house of Israel and the house of Judah." These terms identify the two segments of the nation of Israel that had been divided after the reign and death of King Solomon. God's "good word" about His chosen people will be fulfilled. What He has planned and now intimates will be completed in His chosen time.

At some future point in time ("in those days and at that time") a "Branch of David" will appear. This term takes us back to chapter 22, verses 2 and 4 where the writer makes reference to the "king of Judah, who sits on David's throne" and "kings will enter the gates of this house, sitting in David's place on his throne." Again, we are made to think of God's covenant spoken of in 2 Samuel 7:8-17 where God promised that David and his heirs would rule over Israel. God said, "Your house and your kingdom shall endure before Me forever; your throne shall be established forever" (2 Samuel 7:16).

The promises of verses 15 and 16 of today's reading should have been a great encouragement to Israel, who was to suffer certain captivity and removal from her land. In the future, the promised

king is to execute justice and righteousness on the earth." As a result, "In those days Judah will be saved and Jerusalem will dwell in safety." That will be a time unlike anything in Israel's previous history. She has always been attacked by godless nations, and, even in our day, persecution continues for today's Jewish people. Praise God, some day that will end!

The final statement of our reading suggests an unusual name for God's people. Jeremiah wrote, "And this is the name by which she will be called: the LORD is our righteousness.'" Perhaps the intention is to remind Jeremiah's audience that righteousness is not the result of anything one can do—offer sacrifices, observe the sacraments, serve others, etc.—but righteousness is found only in Jesus Christ. As the Christian identifies with Jesus and His finished work on the cross, it is the righteousness of Jesus that is conferred upon the believer. "He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him" (2 Corinthians 5:21). "Not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith (Philippians 3:9).

Introduction to the Second Reading:

Some scholars think that 1 Thessalonians may have been the earliest book written in the New Testament. The church in the city of Thessalonica (in modern day Greece) was launched on the second of the Apostle Paul's missionary journeys. He was there for about three weeks, teaching about the suffering and resurrection of Jesus, whom he identified as the Messiah (Christ). Some responded well to Paul, but others rejected his message (because of jealousy, Acts 17:5) and forced him to leave town.

Paul wrote this letter to encourage the Thessalonian Christians and to give them further teaching, especially about the return of Christ, which is a common topic in the book, referred to in all five chapters.

In many of his letters to the young churches in the first century Paul offers significant prayers on the readers' behalf, also asking them to pray for him. Today's reading begins with a part of one of those prayers (3:11-13) and concludes with a challenge to the people (4:1-2).

Second Reading:

> *1 Thessalonians 3:12 – 4:2 NAS95 12 and may the Lord cause you to increase and abound in love for one another, and for all people, just as we also do for you; 13 so that He may establish your hearts without blame in holiness before our God and Father at the coming of our Lord Jesus with all His saints. 1 Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you excel still more. 2 For you know what commandments we gave you by the authority of the Lord Jesus.*

Paul's great love and concern for his learners is evident in his frequent mention of wanting to visit with them and his continual prayers for them. Before his prayer, beginning in verse 11, Paul tells them that he prays "earnestly . . . night and day" that he might see them face-to-face. Why? Not only because he loves them, but he also wants to continue his ministry to them, completing "what is lacking in your faith," that is, giving them a full understanding of the truth they have adopted.

In his prayer, Paul makes four requests: 1) that God might clear the way so that he could see the Thessalonians again; 2) that he might be able to supply what was incomplete in their fledgling faith; 3) that their love for one another might increase; and 4) that they would be spiritually strengthened and be found blameless and holy.

Regarding their love, we should note that it begins with one another and then includes "all people." Jesus said that his disciples were to be known by their love for one another (John 13:35). It's truly unfortunate that Christians and churches are sometimes criticized by outsiders because of the divisions and animosity that seem to characterize some groups of professing believers. As the people of the church learn to love one another more fully, their testimony to the world will be enhanced. But, love is not to be limited to within the church family. As God "so loved the world" (John 3:16), so should His people love those who need the Savior. Paul uses himself as an example of love; he says he abounds in love for them. And, of course, the greatest example is Jesus himself, who gave his life for those He loved, the perfect fulfillment of John 15:13, "Greater love has no one than this, that one lay down his life for his friends."

Somehow Paul relates the fulfilling of the instruction to love with a proper standing before God as "blameless in holiness." It is the clear teaching of Scripture that no one can stand in the presence of God on his own behalf. A holy and perfect God cannot be approached by anyone tainted by sin—and we all are (Romans 3:23). Paul refers to the "coming of our Lord Jesus with all his saints," an event to occur when Jesus returns to establish His promised kingdom on earth. The saints who return with Him will have been saved by His grace and clothed in His righteousness (Revelation 19:8). At that point they will be blameless and holy. Perhaps Paul is suggesting that when the Christian demonstrates God-like love toward others, he is giving evidence of his genuine conversion, a born-again experience that, by the regenerating work of the Holy Spirit, presents him holy and blameless before God.

Paul then moves in chapter 4 to admonish the brethren. He does so "in the Lord Jesus," that is on the authority of Jesus. Paul was inspired by the Holy Spirit in the writing of the epistles (see 2 Timothy 3:16 and 2 Peter 1:21), so his exhortation can rightly be said to be the Word of God. He encourages them "to walk and please God" as they had been instructed by him (v. 1). He commends them for doing so, "just as you actually do." It's easy to accept someone's admonition and instruction, when he also commends you for how you are responding. Of course, while they had done well, they could still do better, so he challenges them "that you excel still more." Christians should always seek to excel—not to be better than others, but to improve for the glory of God.

Paul's final statement in this passage is a reminder that he is not speaking for himself or on his own authority. He is speaking "by the authority of the Lord Jesus." The Christian should never read God's Word without the full realization that, whoever the human author, these are the words and instructions that God has given, and they must be obeyed out of love and gratefulness for His having providing the way for us to have an intimate relationship with Him by faith.

Introduction to the Gospel Reading:

The New Testament begins with four Gospels, stories of the good news of Jesus' incarnation, life, ministry, death, resurrection, and return to heaven. Why four Gospels? you might ask. While they all generally cover the same story, they offer a variety of events, stories, and sayings of Jesus. They give them from different perspectives, and together we get a more complete picture of the truth. Luke acknowledges in his opening paragraph that there were many stories about Jesus, but he had a particular story to tell. While the others may present Jesus as king and Messiah (Matthew), or a servant to man (Mark), or as the Son of God (John), Luke emphasizes Jesus as Savior, a divine man. He stresses the humanity of Jesus Christ and his perfection as a human.

Luke's audience probably consisted mostly of Gentile Christians, but he wrote to show his readers that the gospel is for both Jews and Gentles. He affirmed that what those early Christians had been taught was indeed true and trustworthy. Like Matthew, Luke records significant teachings of Jesus regarding end times. He shows that Jesus did not teach that His return would be immediate; rather there was to be an indeterminate time between His resurrection and the second coming. But Jesus is to return in bodily form. The Apostle Paul writes later to clarify certain misunderstandings about end times, also. (See 1 & 2 Thessalonians.)

Luke's account is more chronological than the other Gospels. Today's reading is taken from Christ's teaching as He approaches Jerusalem for the climactic final days of his earthly life. In this passage, which could be titled "The Signs of the Times," He speaks of the coming of the Son of Man (the title He frequently uses to speak of himself).

Gospel Reading:

Note: Verses 29 – 33 which were omitted from the reading have been included below.

> *Luke 21:25-36 NAS95 25 "There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves, 26 men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken. 27 "Then they will see THE SON OF MAN COMING IN A CLOUD with power and great glory. 28 "But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near."*
>
> *29 Then He told them a parable: "Behold the fig tree and all the trees; 30 as soon as they put*

> *forth leaves, you see it and know for yourselves that summer is now near. 31 "So you also, when you see these things happening, recognize that the kingdom of God is near. 32 "Truly I say to you, this generation will not pass away until all things take place. 33 "Heaven and earth will pass away, but My words will not pass away.*
>
> *34 "Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap; 35 for it will come upon all those who dwell on the face of all the earth. 36 "But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man."*

Immediately preceding the return of Christ, there will be signs and wonders in the heavens. In a parallel passage (Matthew 24:29), quoting from the Old Testament prophets, it is said that "the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken." As might be expected, the text tells us that there will be dismay among the nations on the earth and men will faint from fear. That fear is the result not only of the fearsome celestial events but from the expectation of things that are yet to come. It is not difficult to image the rampant terror on the earth when "the powers of the heavens will be shaken."

It is then that the Lord Jesus will return to earth. "The Son of Man coming in a cloud" is a quotation from Daniel 7:13 in which the prophet also writes of the glory and dominion that is to be given Messiah at that time. The careful Bible student may recall that 40 days after His resurrection Jesus ascended to heaven "and a cloud received him" (Acts 1:9). Luke is also the writer of the Book of Acts, and he went on to record the words of the angels at the ascension. They said, "This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven" (Acts 1:11).

Jesus warns His hearers that they must be prepared for the day of His return, even though that date has not been revealed. When the signs begin to appear, it's a warning to the faithful to look beyond the frightful circumstances and anticipate their final redemption. Redemption is a significant term regarding the believer in Christ. He has been lost in his sin and, as a result, separated from God. But in God's grace and out of His unending love, He has provided a way for the sinner to be redeemed—to be bought with a price and restored to God. That price, of course, is the sacrifice of Jesus on the cross where He paid the infinite penalty of sin.

Jesus broke into the narrative to tell a story about trees. When trees sprout leaves in the spring, you can begin to anticipate the fruit they will produce in the fall. Parables are stories that use the common elements of life to illustrate spiritual truth in language anyone can understand. Jesus makes the application. As buds on trees anticipate a harvest, so the signs of the times anticipate the culmination of God's plan in the return of Jesus and the establishment of His eternal kingdom on earth. The last statement in the paragraph is the wonderful affirmation that God's Word is eternally

true. But the sentence preceding that has been difficult for Christians to understand. What did Jesus mean when He said, "This generation will not pass until all things take place"? Obviously, it cannot mean the generation to which Jesus was speaking. They're gone, and the predicted events have not yet occurred. It may be best to understand that Jesus was likely referring to the generation that would be alive when the predicted signs actually occur.

The passage concludes with additional warnings to the believers who will be alive when the signs of the end times appear. They are to be prepared so the events don't fall on them like an unexpected "trap." These events, Jesus says, will come upon every living person at that time; none can escape. He is specific in his warnings. They must "be on guard," and he names the dangers to avoid: "dissipation" (harmful self-indulgence) and its frequent companion "drunkenness." A third is more subtle, "the worries of life." Elsewhere Jesus had taught that His followers need not be concerned about such things: clothing, food, and so forth. God is faithful to provide for His own when their trust is in Him (Matthew 6:25-34). In those last days, Christ-followers must be giving their attention to spiritual and eternal matters rather than mere physical and temporal concerns.

The final admonition for those living in the end times is to be "on the alert at all times." That includes praying for the strength that only God can give in perilous times. Only He can enable His children to escape all the terrible events of those last days. In doing so, they will one day stand before "the Son of Man," to worship Him and to receive the crown of life that He has promised (James 1:12).

Reflection Questions

1. In what ways are you trusting in your own efforts to please God or in the sacrifice of Jesus and His resurrection for your righteousness?
2. Describe how your life reflects the love of God in the way you act toward other Christians and to the people of the world?
3. In what ways are you heeding the warnings of Jesus so that you are "on guard" and "on the alert," as you anticipate the return of Jesus? List two ways in which you are doing this.

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Sunday Mass Study Notes for Sunday, 11-25-2018



Welcome back to Mass Notes. This week we will see the rulership of Jesus from three different angles in the readings from the Mass. The first reading is an Old Testament prophecy about His dominion and kingdom being an everlasting establishment. The second reading, from the book of Revelation in the New Testament, confirms the eternal dominion and power that Jesus has, but also adds a sense of personal tenderness towards us who believe in Him. The last reading, from the Gospel of John, chronicles the self-revelation of Jesus as King, recognizing that His kingdom was not of this world. Although his kingship was misunderstood and missed by many in His first advent, it will not be misunderstood at His second advent.

Introduction to the First Reading:

The first reading is from the Book of Daniel Chapter 7. The first six chapters of the Book record mostly historical events with some prophecy. However, as we move into chapter seven, Daniel records visions given to him from God concerning future events. These prophetic messages were given to Daniel by God during various times during his life. The context of Chapter 7 was a message given to Daniel "In the first year of Belshazzar king of Babylon" (Daniel 7:1), meaning it was before the overthrow of the Babylonian Empire by the Medo Persian forces under Cyrus the Great. There is some debate as to the identity of Belshazzar, who was most likely an overlord that reigned under the

authority of the King. In examining historical sources it is also likely that Belshazzar was either the son or grandson of the famous King Nebuchadnezzar. Daniel's visions in the first 12 verses of chapter 7 are of four successive empires beginning with Babylon depicted by a lion (v 4). The second is Medo / Persia depicted by a bear. The third is the Greek Empire pictured by a leopard, King Alexander, with four wings picturing his four generals to whom his kingdom was divided after his fast and furious life. Finally, the last empire is a "dreadful and terrible beast" depicting both the Roman Empire in the shorter term and in the long term a restored Roman-like empire corresponding to Babylon the Great in the Book of Revelation. Daniel said about this one, "After this I kept looking in the night visions, and behold, a fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had ten horns" (Daniel 7:7). Another ruler called the "little horn" (v. 8) will arise from among the last empire with a "mouth uttering great boasts" (v. 8f). This "little horn" was prefigured by King Antiochus IV Epiphanes who tormented the Jews in the third century BC as recorded in the book of 1 Maccabees. This "antichrist of the Old Testament" is a type of the person that will exist during the end times. This is the person spoken of in Revelation 13:2 – 10 with language very similar to that of the Prophet Daniel.

This introduction brings us to today's reading in which we see a vision in heaven that pictures the kingdom of Jesus being presented to Him by God the Father. At the end of the age after four world empires have controlled the world with the last one devouring the ones that came before it, God will finally claim the kingdom that is rightfully His after putting down the evil rulers that had come before.

First Reading:

> *Daniel 7:13-14 NAS95 13 "I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. 14 And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed."*

Daniel clearly saw a revelation of the Lord Jesus Who was to come, as Jesus used this same terminology in referring to Himself in Matthew 24:30, "And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory." Jesus also called Himself the Son of Man in John 5:27. When Jesus returns to set up His kingdom on earth, "His dominion [will be] everlasting . . . [and] one which will not be destroyed."

From this passage in Daniel we find out a few very important details about the future that should inform us for our lives today. The first detail is the description of Jesus as the Son of Man. This was Jesus' most common way of referring to himself as recorded in the Gospels. Why would He describe

Himself as such (and not choose Son of God as His preferred self-reference)? It may be that He knew we would be able to revere Him as the divine Son of God, but realized that we may have trouble picturing Him as a man. Jesus' identity as fully God and fully man is a mystery to us, but is nonetheless important. As the second Adam, He fulfilled (as a man) the righteous requirements of the law (Romans 8:3-4), what the first Adam could not do. And in that, He provides salvation for us if we unite ourselves with Him. A second key point, is that Jesus is given dominion, glory and a kingdom for all people to serve Him. If this is the case for eternity (and this is good for us in the future), then our servanthood to Jesus the King should be good for us today. Some people agonize over the "sacrifice" it is to be a Christian. Well, really, the sacrifice is only toward the self-ruled life, which is destructive to our soul anyways. In reality, Jesus' is a good King, so when we let Him rule in our life each day, we are living the life we were designed to live. Jesus said that He came to bring life and that more abundantly (John 10:10). Can we trust Him to do this in us even now?

In these days of chaos before Jesus returns, we can look with confident hope that one day Jesus will return to set up His perfect kingdom on earth in fulfillment of this promise in Daniel. Jesus will take the dominion and kingdom back from Satan that was given to him for a short time (2 Corinthians 4:4), in light of eternity. As we encounter disturbing events in our world today, we can live with an eternal perspective which banks on the fact that God wins.

Introduction to the Second Reading:

The reading is from the Book of Revelation. The context of the reading is the beginning of the Book, in which John introduces Jesus as the rightful Ruler of the earth in very similar language to what we just read from Daniel.

Second Reading:

> *Revelation 1:5-8 NAS95 5 and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood– 6 and He has made us to be a kingdom, priests to His God and Father–to Him be the glory and the dominion forever and ever. Amen. 7 BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen. 8 "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."*

In the reading we see John's testimony about the identity of Jesus as "the faithful witness" (one who tells the truth and who's words are reliable, John 18:37); "firstborn of the dead" (the first and preeminent of all those who will rise from the dead, Romans 8:29); "ruler of the kings of the earth" (the highest power); the One "who loves us and released us from our sins by His blood" (He created a way for us to be made free from the slavery of sin and death by His great love, Romans 6:1-23); and Who "made us to be a kingdom, priests to His God and Father" (His goal is to make His

followers into a united people group who serves God the Father with our lives) (vv. 5 – 6). In verse 7 we see the return of the Lord Jesus as we read in Daniel, the One Who will come in the clouds to fulfill the prophecy given by the angels in Acts 1:11 regarding how Jesus would return where they said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven." Furthermore, John quoted from an important prophecy of Zechariah which predicted the ultimate acceptance of Jesus by His people the Jews. Zechariah predicted the events regarding Jesus return: "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn" (Zechariah 12:10). Finally, John describes Jesus as the first and last, the "Alpha and Omega," a statement which forms a bookend in the Book of Revelation where it is repeated in the closing section in Revelation 21:6 and 22:13. This is a way of saying that Jesus is A to Z and everything in between. He is everything we need.

We can be confident that one day Jesus will return to establish His rightful place on earth as the Ruler of the universe. He released us from our sins by His blood—a great sacrifice on His part. What a wonderful Savior. May we live in the freedom He has granted us, giving our lives back to Him as a living sacrifice (Romans 12:1-2).

Introduction to the Gospel Reading:

The Gospel reading is from Saint John chapter 18. The context is just after Jesus was betrayed by Judas and arrested in the garden across from the Kidron Valley (John 13:1). Jesus was bound and led first to Annas, the father-in-law of Caiaphas the high priest that year (John 18:13). Annas was the one who had prophesied that it would be better for one man to die than for the rest of the nation to perish (John 18:14). Jesus was interrogated by Annas, with Peter following at a distance (vv. 15-17). Next, Jesus was led to Caiaphas the high priest (v. 24), then finally into the Praetorium where He appeared before Pontius Pilate. While Annas and Caiaphas were the Jewish rulers, Pilate was the Roman ruler, who could sentence a prisoner to death.

Gospel Reading:

> *John 18:33-37 NAS95 33 Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, "Are You the King of the Jews?" 34 Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?" 35 Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?" 36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm." 37 Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to*

testify to the truth. Everyone who is of the truth hears My voice."

In the reading Jesus affirmed His rightful rulership of the world, although He had not yet established His kingdom on earth as it already was so in heaven. Jesus' kingdom was at this time a kingdom not on earth, but rather one in the hearts of the people who believed. Jesus said, "Everyone who is of the truth hears My voice" (v. 37). The subjects of His kingdom are those who come to Him in faith who follow His truth. As we see in 1 John, "We will know by this that we are of the truth, and will assure our heart before Him" (1 John 3:19). Just as Jesus' rulership and kingdom were mocked and discarded, we as His followers face similar persecution because of our belief in Him. Jesus said, "In this world you will have tribulation, but take heart, for I have overcome the world" (John 16:33). We must learn how to live in the tension of the now as we wait for the "not yet"—our future with Him. The fact that He endured the mistreatment of those in power gives us hope and strength to endure the mistreatment of the world as it mocks and marginalizes the Gospel message. These are opportunities to walk by faith not by sight (2 Cor. 5:7) and be a citizen of heaven (Phil. 3:20), thus showing the veracity of Christ's rulership in our lives.

What does this mean for us today? The readings today have shown us that Jesus truly is the Alpha and Omega, the rightful ruler of the universe. One day He will return to His rightful place to rule and reign on the earth. Until then we can trust in the promise of His return and look forward to the salvation of our souls. Second, we can trust that once we believe in the Lord Jesus for our salvation and not in any "good" works that we do (Ephesians 2:8-9) we can have assurance that we have eternal life. God tells us that if we believe, then we can presume that we have eternal life. "These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life" (1 John 5:13). Finally, we as we continue to study and understand the prophecies about Jesus' return, we can begin to see the events of the world taking shape as Jesus' coming becomes more imminent. These events should not cause us alarm but rather give motivation to expand our ministry efforts to reach lost people with the saving message of the Gospel.

Reflection Questions

1. There were several descriptions of Jesus that were shared in the Mass passages this week. Take some time and reflect on one or two from the list below and make a connection between the description and how that can impact your perspective:

    - Ruler of an everlasting Kingdom
    - Son of Man
    - Faithful witness
    - First born of the dead

- Ruler of the kings of the earth
- The one who loves us and released us from sin by his blood
- The one who made us to be a kingdom
- The one who made us to be priests, to serve God
- The one who was pierced
- The Alpha and Omega
- The one who is and was and is to come
- The King of the Jews
- The one who's kingdom is not of this world, but of another realm

2. If Jesus is King, how is His kingship displayed in your life? Are there ways that you are intentionally surrendering your self-rule in order to be ruled by Him? What areas does His kingship make sense in your life and motivate you to order your life around His values and priorities? Take time to reaffirm your desire to see Jesus' will override your self-will. What areas of your life need to be surrendered to His kingship? Take time to confess these areas of resistance to His rightful reign and ask Him to help you surrender, even in these war zones.

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Sunday Mass Study Notes for Sunday, 11-18-2018

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Welcome back to the Sunday Mass notes. This week we open with a reading from Daniel 12 in which we study the combined event known as the rapture of the church, the return of the Lord, and the resurrection of the dead. Then we examine in the second reading how Jesus died for our sins once and for all, which is so much superior than the sacrificial system described in the Old Testament that had to be repeated twice a day and never took away the people's sins. Finally, we close with another view of the same event described in the first reading from Jesus' message known as the Olivet Discourse.

Introduction to the First Reading:

The first reading is from the Prophet Daniel, chapter 12. The context of the message is a prophecy about the end of the world as we know it when the man of sin, known as the Antichrist, rules the world. The Antichrist will be in power when God pours out His final judgments on the earth and Jesus returns to reign on earth. The reading today describes the resurrection of the dead, some of whom go to eternal life with God and others go to eternal damnation. Jesus said, "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS'" (Matthew 7:22-23).

The reading from Daniel promises that the people of God will be "rescued" from this time of unprecedented distress. In the New Testament, we have further corroboration of this, which Saint Paul calls the "rapture," where the Lord Jesus comes to take His church to heaven before God pours the judgments chronicled in the Book of Revelation (see especially Revelation 16:1, the "seven bowls

of the wrath of God"). We will read more about this later in the Gospel lesson regarding the "Day of the Lord's judgment" (1 Thessalonians 5:2), a very dark time for those left on the earth after Jesus' return for His church. The "catching up" of the church to heaven was predicted by Saint Paul in response to someone in Thessalonica who had been teaching the false doctrine that the Lord had already returned (2 Thessalonians 2:2). Here Paul introduced the concept that the church would be taken up into the air along with church saints who had already died (1 Thessalonians 4:15-17) as follows. "*15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. 17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.*" Paul reassured the believers that the Lord's return will be very obvious and recognizable. No one will "miss it." This corresponds to the teaching in Daniel 12, which is the focus of the first reading.

First Reading:

> *Daniel 12:1-3 NAS95 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 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. 3 Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever."*

The reading opens with the phrase, "Now at that time" (v. 1a). The previous verses in Daniel 11, chronicle a time of wars and violence that will consume the earth. This will bring in a "time of distress" that is referred to later in the verse. Michael, one of only two angels mentioned by name in the Bible who follow God, will somehow superintend the activity during this time. As we said in previous studies, the time leading up to this event will be a time of increasing and terrible persecution of God's people. Although a small remnant of Jews will be divinely sealed for God's protection throughout this time (Revelation 7:4-8), the Antichrist will pursue Christians with great vengeance just before the Lord returns 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" (v. 2). Saint John said in Revelation, "So the dragon was enraged with the woman (Israel), and went off to make war with the rest of her children, who keep the commandments of God and hold to the testimony of Jesus (Christians)" (Revelation 12:17 with parenthetical explanations added). Verse two says that "many" will rise, meaning not everyone, but many people have yet to die on the earth. The exception to this is that the believers who are alive at that time will be taken up to be with the Lord. "*For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be*

with the Lord" (1Th 4:16-17).

During this time "everyone who is found written in the book, will be rescued." What is this book? The book that Daniel refers to is mentioned elsewhere in the Bible. Philippians 4:3 says that people who labored by Paul's side had their names written in the book of life. Revelation 3:5 shares a promise to those who overcome, that their names will not be blotted out of the book of life. Revelation 20:12 describes two books, one that has all the deeds of every person (implying judgment for misdeeds) and another book, the book of life, which if one's name is written there, will cancel out the judgment recorded in the other book. Revelation 20:15 says: "And if anyone's name was not found in the book of life, he was thrown into the lake of fire." Revelation 21:27 describes it as the Lamb's book of life and says that only those whose names are written in the Lamb's book of life will enter the New Jerusalem, God's eternal heaven. The Bible makes it very clear that the book of life is a place that records those who are going to be saved from the eternal lake of fire, the just consequences for those who live contrary to God and apart from His life. How does one know if his or her name is written in the book of life? Another way to ask the same question based on the passage in Daniel: how can we know which group we are in, the ones who will rise to everlasting life or those who rise to disgrace and everlasting contempt? Once we recognize that we are a sinner, "for all have sinned and fallen short of the glory of God" (Romans 3:23), we can turn our hearts to the Lord Jesus as the only remedy. The Bible tells us that "Whoever believes that Jesus is the Christ is born of God" (1 John 5:1a), and later John said, "He who has the Son has the life; he who does not have the Son of God does not have the life" (1 John 5:12). Further it says, "These things I have written to you who believe in the name of the Son of God, so that you may **know** that you have eternal life" (1 John 5:13, emphasis added). Salvation is a free gift that comes about **only** by belief in Jesus Christ, it can never be earned. "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast" (Ephesians 2:8-9). If you have put your faith in Jesus to save you, then you can have assurance that you will be "rescued" from eternal disgrace and contempt.

Daniel also explains that the people "who have insight" and who "lead the many to righteousness" will be prominent in the eternal kingdom of God, shining brightly "like the stars forever and ever" (v. 3c). Being involved in gaining wisdom and pointing others to deeper faith in Christ is a valuable focus for our lives. You may have a ministry of evangelism, introducing people to a relationship with Jesus. Or you may have a ministry of discipleship, helping those who have put their faith in Jesus grow in their new life in Christ. Either way, it is important to continue growing in your own faith to have insight and to be equipped to lead others to righteousness.

Interestingly, God gave us a glimpse into a precursor to the resurrection of the dead which happened at the time of the crucifixion of Jesus in the Gospel of Saint Matthew. He is the only one of the four writers that recorded this event. Matthew said that after Jesus had given up His life on the cross, "The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection, they entered the holy city and appeared to

many" (Matthew 27:52-53). This is one example of how powerful God is and is evidence of the deity of Christ.

What does this reading mean for us today? First, if anyone is sitting on the fence regarding Jesus as Lord, today is the day to trust in Him. Saint Paul said, "*AT THE ACCEPTABLE TIME I LISTENED TO YOU, AND ON THE DAY OF SALVATION I HELPED YOU." Behold, now is "THE ACCEPTABLE TIME," behold, now is "THE DAY OF SALVATION*" (2 Corinthians 6:2). As Peter told the people in Jerusalem about Jesus, "*He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, but WHICH BECAME THE CHIEF CORNER stone. And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved*" (Acts 4:12). Second, although we as Christians should expect increasing persecution leading up to Jesus' return, we can take hope that Jesus will fulfill His promise to return "in the same way in which [they] saw Him go into heaven" (Acts 1:11). Finally, we can have confidence in the fact that God's mighty angelic beings are fighting the spiritual battle against the demonic forces allied against us.

Introduction to the Second Reading:

This reading is from Hebrews chapter 10, a treatise on how Jesus died one time for sins forever, which means this sacrifice can never be repeated. At this time, the Hebrew people were still conducting the Old Testament sacrifices required by the Law. Throughout the book of Hebrews, the writer provides a running contrast to the old manner of things compared to Jesus. The verdict is that Jesus is greater than angels, greater than Moses, and greater than the sacrificial system. In this reading, we see a culminating point of the author's conclusion that Jesus is greater than the priestly system of the Old Testament.

Second Reading:

> *Note: Verses 15 – 16 which were omitted from the reading were included below.*
>
> *Hebrews 10:11-18 NAS95 11 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; 12 but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, 13 waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. 14 For by one offering He has perfected for all time those who are sanctified. 15 And the Holy Spirit also testifies to us; for after saying, 16 "THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR HEART, AND ON THEIR MIND I WILL WRITE THEM," He then says, 17 "AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE." 18 Now where there is forgiveness of these things, there is no longer any offering for sin.*

The author said that by "one offering He has perfected [forever] those who are sanctified" (v. 14). The word once follows a string of uses of this same word that first appears in this context in chapter

7: "For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He died once for all when He offered up Himself" (Hebrews 7:26-27). To make his point that Jesus died once for sins forever, in contrast to the sacrifices offered repeatedly by the Levitical priests, the author continued repeating this word four more times before today's reading, and twice more in the actual reading. The author presented extremely compelling evidence as to the importance of understanding the concept of Jesus' single sacrifice for sins forever. He said, "[H]aving offered one sacrifice for sins for all time," (v. 12) then again he said in verse 14, "For by one offering." Interestingly the phrase indicating Jesus' single sacrifice is repeated seven times between the end of chapter seven and today's reading in chapter 10. Anytime the Bible repeats something we need to pay special attention to it, and especially if the concept is repeated seven times! The reading clearly tells us, "Now where there is forgiveness of these things, there is no longer any offering for sin" (v. 18). The only thing that can take away our sin is Jesus willingly sacrificing His life as a Victor on the cross for our sins (see John 10:18).

What does this mean for our life? The value of Jesus' sacrifice for our sins is of inestimable value. Compared with the sacrificial system of the Jews about which God said "it is impossible for the blood of bulls and goats to take away sin" (Hebrews 10:4), Jesus' single sacrificial giving of Himself as a Victor on the cross provided the means for believers in Him to be reconciled to God forever. Jesus will never have to offer Himself as a sacrifice again, ever. When we celebrate communion we look back at His finished work on the cross. This was always God's plan, as Jesus was the "Lamb slain since before the foundation of the world" (Revelation 13:8). When we break the bread of communion and drink from the cup, we remember the body that he allowed to be broken for us and His blood poured out as the final offering for sin forever (1 Corinthians 11:26). We do not need to work for our salvation, for Jesus' work on the cross is finished (John 19:30). I'll end this with one last exclamation point, for Jesus has "appeared once for all at the end of the ages to put away sin by the sacrifice of Himself"(Hebrews 9:26)! What a wonderful savior!

As we move onto the Gospel lesson, we will return to eschatology (pronounced es·ka·tol·a·gee), a word that means the study of the last things. The events in the reading will sound very familiar from your study in the first reading.

Introduction to the Gospel Reading:

The Gospel lesson from Mark 13 is from Jesus' message known as the Olivet Discourse. The parallel passage in Matthew 24 goes into some greater details than that of Mark's account. The context of the message is after Jesus' triumphal entry into Jerusalem and His cleansing of the temple from the money changers during the preparation for the Passover. Upon the disciples telling Jesus about the "wonderful stones and what wonderful buildings" (Mark 13:1) of the temple complex, Jesus told them, "Do you see these great buildings? Not one stone will be left upon another which will not be

torn down" (verse 2). Afterwards Peter, James, John and Andrew approached Jesus privately and asked Him, "when will these things be, and what will be the sign when all these things are going to be fulfilled" (v. 4). Jesus then explained to them what was to come, including many deceivers (Matthew 13:6), "wars and rumors of wars" (Matthew 13:7), famines and earthquakes (Matthew 13:8), yet these were just the beginning of the times of the end (v. 8). Then would come persecution (Matthew 13:9, 11), including death (v. 12), and the spread of the Gospel to the extent of the known world (v. 10, with final fulfillment in Revelation 14:6). After the "beginning of the birth pains" (v. 8e), the Antichrist will be revealed and bring an end to the restored sacrificial system in Jerusalem (Matthew 13:14). Although this prophecy was partially fulfilled by the Roman general Titus during the siege of Jerusalem during AD 70, the text is clear that another siege is in sight since Jesus warning is a global one, not just a local one concerning the city of Jerusalem. He said, "if the Lord had not cut short the days no human being would be saved" (v. 20). This and the corresponding testimony in the Book of Revelation make it clear that these events are yet future. This brings us up to today's reading which details events which begin after or during the unveiling of the first six seals in the Book of Revelation. The "gathering of the elect" (v. 27) about which we will read is the same event that we studied in the first reading from Daniel 12.

Gospel Reading:

> *Mark 13:24-32 NAS95 24 "But in those days, after that tribulation, THE SUN WILL BE DARKENED AND THE MOON WILL NOT GIVE ITS LIGHT, 25 AND THE STARS WILL BE FALLING from heaven, and the powers that are in the heavens will be shaken. 26 Then they will see THE SON OF MAN COMING IN CLOUDS with great power and glory. 27 And then He will send forth the angels, and will gather together His elect from the four winds, from the farthest end of the earth to the farthest end of heaven. 28 Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near. 29 Even so, you too, when you see these things happening, recognize that He is near, right at the door. 30 Truly I say to you, this generation will not pass away until all these things take place. 31 Heaven and earth will pass away, but My words will not pass away. 32 But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone."*

The opening verse of the reading is nearly the same as what John described with the opening of the sixth seal in the Book of Revelation. "*12 I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood; 13 and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. 14 The sky was split apart like a scroll when it is rolled up, and every mountain and island were moved out of their places*" (Revelation 6:12-14). In the time just prior to the return of the Lord Jesus, the world will experience miraculous cosmic signs revealing God's power (vv. 24 – 25). At some point during the mid-point of a seven year period counting from a peace treaty made with Jerusalem to settle the worldwide chaos surrounding control over that tiny but religiously important region, Jesus Christ "will send forth the angels, and will gather together His elect from the four

winds" (v. 27). While there is much speculation about the sequence of events, this is the event we discussed in the first reading that, in my opinion, includes the rapture of the church (1 Thessalonians 4:13–18 and 1 Corinthians 15:50–54), the return of the Lord Jesus (Acts 1:11), and the resurrection of the dead up until that time (Daniel 12:2, John 5:28-29). Beyond this point the period known as the Great Tribulation or the Day of the Lord will commence during which God will bring an end to the Antichrist's religious and commercial systems of mystery Babylon and Babylon the Great (Revelation 18). Although we don't yet understand what form this Babylon will take, we know that it will exalt itself against God much in the same way as the people did with the building of the Tower of Babel (Genesis 11:1-9).

As the reading continued, Jesus explained to His disciples how to discern the signs of the times by telling them the parable of the fig tree. In the same way that they could discern the ripeness of the fig tree and that the summer was near they would also be able to discern that the end times were at their doorstep when the signs He gave them were at hand. He told them that once people (not necessarily them) saw these signs that the current generation would see the whole process completed during their lifetime (v. 30). Finally, through the mystery of the functions of the Three Persons of the Godhead, Jesus explained that the timing of the events was known only to God the Father (v. 32).

What does all of this talk about the horrible events of the end times mean to us today? Jesus calls us to live with an expectation of His imminent return. We are to be good stewards of the gifts that He has given to us. He said in Matthew's retelling of the Olivet Discourse, "*For this reason you also must be ready; for the Son of Man is coming at an hour when you do not think He will. Who then is the faithful and sensible slave whom his master put in charge of his household to give them their food at the proper time? Blessed is that slave whom his master finds so doing when he comes*" (Matthew 24:44-46). We too must learn to discern the times by studying the imminent signs that will precede the return of the Lord, as you did today. Although the study of the end times may seem daunting, the Bible lays out a clear pattern of events that people alive during that time should expect to see. As time marches closer and closer to the fulfillment of these events, we should expect to see the "beginning of birth pains" described in Mark 13:8. We must expect to be persecuted on an increasing level for our faith, even to the point of death. The point of Jesus' teaching about His imminent return was to provide us with comfort that He is not far away, and He will return soon in fulfillment of His promises to us and to Israel. Saint Paul said, "Therefore comfort one another with these words" (1 Thessalonians 4:18) regarding the catching up of the church to heaven.

Reflection Questions

1. What do you find comforting about the words from the first and third readings? How can you encourage and challenge others with your faith in Jesus' imminent return?

2. When you think about the fact that Jesus has paid fully for your sin debt, what inner response does this evoke? What outer response seems fitting for you to reflect this reality in your life this week? How can you live in light of this reality?

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Sunday Mass Study Notes for Sunday, 11-11-2018



Welcome back to the Sunday Mass notes. This week we open with a story from 1 Kings that tells how God provided food in a time of drought for a faithful prophet through a poor widow who trusted God and gave all she had. Then we move to the book of Hebrews and learn how Jesus has provided a superior and final sacrifice for our sin. We conclude with a reading from the Gospel of St. Mark where Jesus condemns religious hypocrisy and commends humble, sacrificial faith.

Introduction to the First Reading:

In First Kings 17, the lives of a wicked king, a faithful prophet, and a poor widow converge when God sends a punishing drought upon the land. As God judges the evil, He simultaneously and miraculous preserves the faithful.

A little review of Israel's history is a necessary backdrop to this passage. The people of God were composed of twelve tribes descended from Abraham's grandson Jacob (renamed Israel in Genesis 35:10). These descendants and the land God gave them for a home were called Israel. From them, the Messiah Jesus would come, and through His salvation all the nations of the world would be blessed.

Despite their privileged position in God's plan for the nations, the people of Israel rebelled against God and went after the false gods of the surrounding nations. They forgot the Lord's commands and worshiped idols. This was the fate of King Solomon when he ruled in Israel after his father David's reign. At first he followed God, and God gave him great wisdom to rule justly. But when Solomon married foreign women, he began to follow after their gods. Because of his idolatry, God said He would take ten of the tribes from Solomon's rule and leave only the tribes of Benjamin and Judah under the authority of his descendants. The ten tribes became known as the Northern Kingdom and were called Israel. The remaining two tribes formed the Southern Kingdom and were called Judah.

A series of kings reigned in Judah. Some followed the Lord and some did not. In Israel a different series of kings reigned, each one more evil than the previous one. Eventually King Ahab came to power, and he "*did more to provoke the Lord God of Israel than all the kings of Israel who were before him* (1 Kings 16:33)." He married Jezebel, a foreign woman, and created places of worship for her gods—Baal and Asherah. It was to this idolatrous, evil king that Elijah came as a prophet of God to proclaim judgment on Israel.

Elijah prophesied, "*As the Lord, the God of Israel lives, before whom I stand, surely there shall be neither dew nor rain these years, except by my word*." In the ensuing drought, God miraculously provided food for Elijah. One of the ways He did this was through an unlikely source–a poor widow woman.

When Elijah's source of drinking water dried up, God sent him to a widow in Zarephath. Elijah arrived just as the widow was gathering wood to cook a final meal for her and her son. She had only enough flour and oil to make a little bread, and after that she believed she and her son would die. When Elijah requested bread from her, the widow explained her plight. Elijah promised her that God would not let the flour and oil run out until the day God sent rain upon the earth. Why the widow believed Elijah we do not know. But placing her trust in Elijah and Elijah's God, she did as he requested. God kept His promise, and the widow, her son, and Elijah were miraculously spared.

The story begins in 1 Kings 17:8. You will want to begin reading there and continue through the

First Reading (v. 10-16).

First Reading:

> *1 Kings 17:10-16 NAS95 10 So he arose and went to Zarephath, and when he came to the gate of the city, behold, a widow was there gathering sticks; and he called to her and said, "Please get me a little water in a jar, that I may drink." 11 As she was going to get it, he called to her and said, "Please bring me a piece of bread in your hand." 12 But she said, "As the LORD your God lives, I have no bread, only a handful of flour in the bowl and a little oil in the jar; and behold, I am gathering a few sticks that I may go in and prepare for me and my son, that we may eat it and die." 13 Then Elijah said to her, "Do not fear; go, do as you have said, but make me a little bread cake from it first and bring it out to me, and afterward you may make one for yourself and for your son. 14 "For thus says the LORD God of Israel, 'The bowl of flour shall not be exhausted, nor shall the jar of oil be empty, until the day that the LORD sends rain on the face of the earth.'" 15 So she went and did according to the word of Elijah, and she and he and her household ate for many days. 16 The bowl of flour was not exhausted nor did the jar of oil become empty, according to the word of the LORD which He spoke through Elijah.*

Elijah and the widow trusted God, and God kept His promise. We will likely never go through a drought but we might experience a job loss or setback that greatly affects our ability to provide for ourselves and our family. The same God who took care of Elijah and the widow knows our needs, too. Philippians 4: 13 says, "*And my God will supply all your needs according to His riches in glory in Christ Jesus.*" He is a faithful God who never changes. Like the widow of Zarephath, we can trust Him to provide.

It is rare, though, for God to provide through a direct miracle as He did when the flour and oil did not run out. More often He lays the need on the hearts of His people and moves us to give. After all, everything we have belongs to God. We are merely stewards or managers of it. Every time we pray for God to provide for someone's need, we should ask God if He wants any of our stuff (money, food, belongings) to be the provision for that need. The widow did not fear to give all she had. We don't need to fear either.

Introduction to the Second Reading:

The book of Hebrews was written to Jewish believers who were experiencing persecution and, as a result, were contemplating returning to Judaism. The writer of Hebrews explains how Jesus is superior to all things under Judaism. He is greater than Moses, the Old Covenant, the Old Testament priesthood, and the earthly tabernacle with its animal sacrifices.

A reminder of the Old Testament sacrificial system would be helpful here. When an Israelite sinned,

he would bring an animal (often an unblemished lamb) to the priest in the tabernacle. The priest would sacrifice the animal and shed its blood on the altar for the remission of sin. Behind a heavy curtain was the Holy of Holies where God would appear in a pillar of cloud or fire. No one could go in there except the high priest, and he could go in only once a year on the Day of Atonement. On that day the high priest would make a sacrifice for himself (for he is a sinner, too) and for the sins of all the people and carry the blood inside the curtain, presenting it to God. The sacrifices had to be repeated year after year since they were never able to perfect the worshipper. They were only a foreshadowing of the ultimate sacrifice of the Lamb of God (Jesus) who takes away the sin of the world (Gospel of St. John 1: 29).

The Second Reading shows us that Jesus, as the mediator of a new covenant, is superior in every way.

Second Reading:

> *Hebrews 9:24-28 NAS95 24 For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us; 25 nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own. 26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. 27 And inasmuch as it is appointed for men to die once and after this comes judgment, 28 so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.*

Jesus Himself is the high priest who entered into the holy place, not an earthly one made by human hands, but into heaven itself. There He presented to God, not the blood of animals as a sacrifice for sin, but His own blood. Because Jesus was perfect, God accepted His sacrifice as final. There is no need for any other.

He is coming a second time to receive all believers to Himself, and we eagerly await that day! Will you be ready to meet Him when He comes?

Introduction to the Gospel Reading:

Many people in our parishes follow the practices of the church because they love God. Some however follow the rituals because they want to be thought of as "religious." Their concern is not so much how God sees them but how others see them. They are not so much interested in pleasing God

as they are in impressing others. Some of the religious leaders of Jesus day were like that, too.

In the immediate setting of the Gospel Reading, religious leaders were pretending to be interested in Jesus, but they were actually trying to trick Him with difficult questions in order to discredit Him. Knowing their motives, Jesus confounded them with His superior wisdom until they had nothing left to say.

Jesus warned the crowd to beware of religious leaders who flaunt their religion for self-serving reasons— for personal gain or to be seen and respected by men. Instead, Jesus pointed out a poor widow and her small gift as an example of sincere faith, for she gave it quietly and sacrificially. Others gave out of their surplus, but she gave out of her poverty.

Gospel Reading:

> *Mark 12:38-44 NAS95 38 In His teaching He was saying: "Beware of the scribes who like to walk around in long robes, and like respectful greetings in the market places, 39 and chief seats in the synagogues and places of honor at banquets, 40 who devour widows' houses, and for appearance's sake offer long prayers; these will receive greater condemnation." 41 And He sat down opposite the treasury, and began observing how the people were putting money into the treasury; and many rich people were putting in large sums. 42 A poor widow came and put in two small copper coins, which amount to a cent. 43 Calling His disciples to Him, He said to them, "Truly I say to you, this poor widow put in more than all the contributors to the treasury; 44 for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on."*

Our religious acts of service are to be done humbly and quietly out of love for God not as a means to impress men and earn favor with God. God already looks favorably on us not because of what we have or what we do but because of what Jesus has done for us on the cross. God is not looking for impressive external religion but sincere and sacrificial devotion from the heart.

Reflection Questions

1. Jesus was the perfect and final sacrifice for sin. God looks on us with favor not because of what we have or what we do but because of what Jesus has done for us on the cross. How does this truth affect your day-to-day relationship with God?
2. Do a heart check this week. Are you practicing your religion to impress people or as an expression of sincere devotion from the heart?

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Sunday Mass Study Notes for Sunday, 11-04-2018



Welcome back to the Sunday Mass notes. This week we learn from the Book of Deuteronomy about the nature of God as One and the greatest commandment. We also discover the crucially important truths about God's one time sacrifice He made on our behalf and learn something about the shadowy priest figure known Melchizedek. Finally, in the Gospel we learn more about God's greatest commandment.

Introduction to the First Reading:

The first reading from Deuteronomy, a word meaning "second law," is from chapter 6. This section opens with words fitting for a title of the entire book. "Now this is the commandment, the statutes and the judgments which the LORD your God has commanded me to teach you, that you might do them in the land where you are going over to possess it" (Deut 6:1). Notice the use of the singular in

the first phrase, "the commandment." The Book of the Law, the Pentateuch, contained in the first five Books of the Bible is "the Law" or the commandment together as a whole. However, as we will see in the reading that follows there is one commandment given by God to His people that is the capstone of them all, the calling for God's covenant people to make Him the center of their lives. We will see how this plays out in today's reading.

First Reading:

> *Deuteronomy 6:2-6 NAS95 2 so that you and your son and your grandson might fear the LORD your God, to keep all His statutes and His commandments which I command you, all the days of your life, and that your days may be prolonged. 3 "O Israel, you should listen and be careful to do it, that it may be well with you and that you may multiply greatly, just as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey. 4 "Hear, O Israel! The LORD is our God, the LORD is one! 5 "You shall love the LORD your God with all your heart and with all your soul and with all your might. 6 "These words, which I am commanding you today, shall be on your heart.*

As we saw in the introduction, God called the people to follow His commandments in the land to which they were going, meaning the Promised Land in Israel into which they were preparing to cross after a forty year wait (Joshua 5:6). God called the people to keep His commandments (v. 2a) so that their days would "be prolonged" (v. 2d). The Mosaic Covenant was conditional in nature, and in order to reap the benefits of it the people had to be obedient to the Law as given by Moses through the intercession of angels on the Mountain of God (Galatians 3:19, Exodus 19:3). If they people kept the commandments, they would blessed by God. One of the blessings of God is the honor (and responsibility) granted to Israel to understand the nature of God in order to get to know Him better. Verse 4 contains what is known as the "Shema Yisrael." This is a statement about the nature of God Who is one in contrast to the polytheism that existing in the worship of many gods during that era. The reading closes with perhaps the greatest single commandment, to "love the LORD your God with all [their hearts] and with all [their] soul and might" (v 5).

What does it mean for **us** to follow God's commandments and love Him with all of our heart, mind and soul? Following God means to put God at the center of our lives, to put and keep God in everything that we do. We are enabled in achieving this high calling by God's Holy Spirit Who was given to us the moment we truly understand and trusted in God through faith in the Lord Jesus Christ (Ephesians 2:8-9). Jesus said, "Come to Me, all who are weary and heavy-laden, and I will give you rest" (Mt 11:28). As Christians we can proclaim that although we are freed from the heavy constraints of the Mosaic Law covered in Deuteronomy, we are free to worship the Lord God in His Oneness through the empowerment that He has given to us through faith in his Son and His indwelling Holy Spirit.

Introduction to the Second Reading:

Today's reading from Hebrews 7 is very important because it describes how Jesus fulfilled and set aside the Old Testament Law including the bloody sacrificial system. The first part of chapter 7 records the ministry of a mysterious priestly figure known as Melchizedek. Understanding the person of Melchizedek is of crucial importance to us as believers in Jesus Christ. This is because he came not from the line of Aaron which was completed after the cross but instead of a priestly line of Jesus that continues forever (Hebrews 7:3).

Second Reading:

> *Hebrews 7:23-28 NAS95 23 The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, 24 but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. 25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them. 26 For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; 27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. 28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.*

Unlike the Levitical priests whose death prevented them from continuing forever, the Melchizedekian line, consisting only of Melchizedek and Jesus, continues forever since the resurrected Jesus lives forever. Today's reading also reveals the one-time nature of Jesus' sacrifice in contrast to the repeated sacrificed offered by the priest which could never erase the sins of the people. Instead, these sacrifices pointed forward to the ultimate, one-time, willing sacrifice of Jesus Christ Himself for our sins. Jesus gave His life not as a victim, but as a victor, as our High Priest Who lives forever.

As Christians living in the era after the resurrection of Jesus Christ from the dead, we are freed from obedience to the long line of Levitical priests which never took away the remembrance of sins from the people. Instead, we see later in Hebrews what this new, permanent, one and only successor to Priest Melchizedek means for us. "Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD" (Hebrews 10:11-12). We now have only one Priest, and that Priest is Jesus Christ Himself who bore the penalty for our sins on the cross for us once and for all.

In closing, let's read what the author of Hebrews said as a summary statement in this section.

> *Hebrews 10:15-18 NAS95 15 And the Holy Spirit also testifies to us; for after saying, 16 "THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I*

> *WILL PUT MY LAWS UPON THEIR HEART, AND ON THEIR MIND I WILL WRITE THEM," He then says, 17 "AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE." 18 Now where there is forgiveness of these things, there is no longer any offering for sin.*

The moment we believed, God placed His law in our hearts through the indwelling of His Holy Spirit. At that same moment He forgave us of past sins, present sins, and future sins. Finally, He did away with the sacrificial system which required priests to make offerings on our behalf.

Introduction to the Gospel Reading:

Today's reading provides a fitting close to what we read in the first reading from Deuteronomy about the greatest commandment.

Gospel Reading:

> *Mark 12:28-34 NAS95 28 One of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, "What commandment is the foremost of all?" 29 Jesus answered, "The foremost is, 'HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; 30 AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.' 31 "The second is this, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' There is no other commandment greater than these." 32 The scribe said to Him, "Right, Teacher; You have truly stated that HE IS ONE, AND THERE IS NO ONE ELSE BESIDES HIM; 33 AND TO LOVE HIM WITH ALL THE HEART AND WITH ALL THE UNDERSTANDING AND WITH ALL THE STRENGTH, AND TO LOVE ONE'S NEIGHBOR AS HIMSELF, is much more than all burnt offerings and sacrifices." 34 When Jesus saw that he had answered intelligently, He said to him, "You are not far from the kingdom of God." After that, no one would venture to ask Him any more questions.*

A scribe, someone whom we could equate to as a lawyer or legal scholar in our day, approached Jesus with a most important question. "*What commandment is the foremost of all?*" Jesus' answer left this scribe speechless. Jesus repeated the Shema, and then added, "Love one's neighbor as Himself" (v. 33b). Loving one's neighbor was indeed a very high calling in an era when neighbors may include Roman soldiers or even Samaritans since Jerusalem from which Jesus was speaking was such a crossroads of trade and culture. Interestingly, Jesus commended the scribe by telling him that he was "not far from the kingdom of God" (v. 34). This was, it seems, because this particular scribe properly understood that the heavy matters of the Law and it's sacrificial system were greatly outweighed by the spiritual component: loving the Lord God with all of his heart, mind, and soul (Deuteronomy 6:5). The scribes, as representatives of the Law, pointed the people to how they were to observe the Law and through the presentation of various sacrifices through the Levitical Priesthood. We saw in the second reading how the priesthood could never take away the people's

sins. Instead, it only pointed the way to the one time, forever sacrifice that Jesus would make to take away people's sins forever. The scribe rightly understood the fuller meaning of the Law, the way in which it pointed people to love God, and not only God but also his neighbor.

The whole of today's readings provides substantial implication for us as Christians living with the knowledge of Jesus' fulfillment and completion of the Old Testament Law. Consider the following points in light of all of today's readings.

- Jesus is our High Priest and the Priest for all, including both Jews and Gentiles, in contrast to the Old Testament sacrificial system which required conversion to Judaism in order to take part in the sacrificial system. However, the old sacrificial system always pointed towards its fulfillment through Jesus Christ which then terminate the sacrifices forever.
- We no longer require priests to stand as a mediator between us and God. "For there is one God, and one mediator also between God and men, the man Christ Jesus" (1 Timothy 2:5).
- The Old Testament sacrificial system repeatedly cost the worshipers money to provide the necessary sacrifices. In contrast, Jesus paid the price for our sins and redeemed us from the curse of the Law (Galatians 3:13). The cost that we pay is in the giving of our lives to Him for our service (Ephesians 2:10).
- In contrast to the repeated offerings of sacrifices in the old system, Jesus died once for our sins forever. Students of the Bible know that the biblical authors use repetition to draw particular focus to a given concept. The author of Hebrews used repetition to show us how Jesus died once for sins and that His sacrifice could never be repeated:
    - *Heb 7:27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did **once** for all when He offered up Himself.*
    - *Heb 9:12 and not through the blood of goats and calves, but through His own blood, He entered the holy place **once** for all, having obtained eternal redemption.*
    - *Heb 9:26-27 Otherwise, He would have needed to suffer often since the foundation of the world; but now **once** at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.*
    - *Heb 9:27-28 And inasmuch as it is appointed for men to die once and after this comes judgment, 28 so Christ also, having been offered **once** to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.*
    - *Heb 10:10 By this will we have been sanctified through the offering of the body of Jesus Christ **once** for all.*
    - *Heb 10:12 but He, having offered **one sacrifice** for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD,*
    - *Heb 10:14 For by **one** offering He has perfected for all time those who are sanctified.*

For us, loving God with all of our heart, mind, and soul, and loving our neighbor as ourselves is

indeed a high calling. In the Gospel reading Jesus commended the scribe in his recognition of this grandest aspect of the Law, to love God with all our mind, heart, and soul. This is in contrast to the prevailing religious system in that Jewish culture which was predicated upon the works of the people in paying for and offering sacrifices through the priestly system. We can rest in the fact that Jesus set aside the old system and now calls us to a new, fuller understanding of what it means to love God.

Reflection Questions

1. In light of the increasing secularism of the culture in America and the world, what does it mean for YOU to follow God's commandments and love Him with all of your heart, mind and soul?
2. What is the significance of the single, one-time, forever offering of the Lord Jesus Christ willingly (not as a victim) for our sins in contrast to ongoing, repeated ministry of the Old Testament Priests? In what ways does knowing this change the way you view your worship of God?

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