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Mass Study Notes for Sunday 12-28-2014



Welcome back to the Sunday Mass notes for 12-28-2014. This week we open with the first reading from Genesis 21. Next we look at two readings for the second reading, one from Hebrews and the second from Colossians. Finally we conclude with the Gospel lesson from Luke.

There are two first readings, either from the Apocrypha or the Book of Genesis, we will cover the one from Genesis. The reading is from Genesis chapters 15 and 21.

> *1 After these things the word of the LORD came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great." 2 Abram said, "O Lord GOD, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?" 3 And Abram said, "Since You have given no offspring to me, one born in my house is my heir." 4 Then behold, the word of the LORD came to him, saying, "This man will not be your heir; but one who will come forth from your own body, he shall be your heir." 5 And He took him outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And He said to him, "So shall your descendants be." 6 Then he believed in the LORD; and He reckoned it to him as righteousness. (Genesis 15:1-6)*

> *1 Then the LORD took note of Sarah as He had said, and the LORD did for Sarah as He had promised. 2 So Sarah conceived and bore a son to Abraham in his old age, at the appointed time*

of which God had spoken to him. 3 Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac. (Genesis 21:1-3)

In the first passage, we see that Abram was concerned that he did not have an heir. However, God comforted him by telling him that he would not remain childless. God promised to give him a son that would eventually start the line of descendants that would outnumber the stars (v. 5). They key verse is "Abraham believed in the Lord, and He reckoned it to him as righteousness" (v. 6). This is an important point that Paul brings out in the Book of Romans that salvation is by faith and not by works (Romans 4:3). This story is important to us because it clarifies the foundation of a people saved by faith in God. We are part of the offspring of Abraham when we walk by faith, as Abraham is the father of all who believe (Romans 4:16).

In the second passage, we see the fulfillment of God's promise made to Abram, now called Abraham. Sarah bore Isaac in her old age, something that was impossible but was not too difficult for God. You can imagine how hard it would be to believe in God's promises when it seems so impossible. But now they experienced the reality of God's blessing through the birth of Isaac, the child of promise. Likewise, God calls us to live by faith and His promises even when the feels the odds are against us.

There were two passages given this week for the second reading, we will cover each of them. The second of the readings was from Hebrews chapter 11. *Note: We included the intermediate verses that were skipped in the reading.*

8 By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. 9 By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; 10 for he was looking for the city which has foundations, whose architect and builder is God. 11 By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised. 12 Therefore there was born even of one man, and him as good as dead at that, as many descendants AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE. 13 All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. 14 For those who say such things make it clear that they are seeking a country of their own. 15 And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. 16 But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them. 17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son; 18 it was he to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED." 19 He considered that God is able to raise people even from the dead, from which he also received him back as a type. (Hebrews 11:8-19)

We see in this passage of God has commended Abraham and Sarah for their faith. In the beginning of this chapter we find that "without faith it is impossible to please God" (Hebrews 11:6). With all of these examples including Abraham who is the father of faith, we find inspiration for our own journey of faith in God. Abraham was called out of his own land to go to a place that God would show him. He didn't have a map of God's plan but walked in faith day by day of what he did know. Then God promised him a son after Sarah was beyond the age of childbearing. By faith Abraham believed that God could perform this miracle. As we read earlier, Sarah conceived and gave birth to Isaac. When we walk by faith in God we are living as Abraham's children.

The other of the first readings was from Saint Paul's Letter to the Colossians.

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. (Colossians 3:12-21)

Looking at the full context of this reading, we must understand that we first "put off" the old man because of who we are in Christ. Paul said in the opening of this chapter, "Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God" (Colossians 3:1). That is a big "if." This passage is conditional upon a having a heart that has been changed by God (John 3:3, born from above). Paul continued, "For you have died and your life is hidden with Christ in God" (Colossians 3:3). After putting off the "old man" with its practices (v. 9), we are to put on the new man as explained by Paul in the reading. Paul culminates the list of things to "put on" by describing how love is the anchor for all of these good character qualities that we see in this passage. He said, "Beyond all these things put on love, which is the perfect bond of unity" (v. 14).

The Gospel reading is from the second chapter of Luke.

22 And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord 23 (as it is written in the Law of the Lord, "EVERY firstborn MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD"), 24 and to offer a sacrifice according to what was said in the Law of the Lord, "A PAIR OF

TURTLEDOVES OR TWO YOUNG PIGEONS." 25 And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. 26 And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. 27 And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law, 28 then he took Him into his arms, and blessed God, and said, 29 "Now Lord, You are releasing Your bond-servant to depart in peace, According to Your word; 30 For my eyes have seen Your salvation, 31 Which You have prepared in the presence of all peoples, 32 A LIGHT OF REVELATION TO THE GENTILES, And the glory of Your people Israel." 33 And His father and mother were amazed at the things which were being said about Him. 34 And Simeon blessed them and said to Mary His mother, "Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed– 35 and a sword will pierce even your own soul–to the end that thoughts from many hearts may be revealed." 36 And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years and had lived with her husband seven years after her marriage, 37 and then as a widow to the age of eighty-four. She never left the temple, serving night and day with fastings and prayers. 38 At that very moment she came up and began giving thanks to God, and continued to speak of Him to all those who were looking for the redemption of Jerusalem. 39 When they had performed everything according to the Law of the Lord, they returned to Galilee, to their own city of Nazareth. 40 The Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him. (Luke 2:22-40)

In the opening verses, Mary and Joseph were fulfilling the requirements of the Law that called them to provide a sin offering in the temple 41 days after the birth of Jesus. Next, Simeon comes into the story as man of faith of faith that patiently waited for the fulfillment of God's promise through the birth of the Messiah. Four hundred years had passed from the time of God's last revelation during which the Jews waited for the fulfillment of the promises. This time of silence was suddenly broken with the various miraculous events surrounding the birth of Jesus. This story tells of yet another miraculous outpouring of God's spirit of prophecy through Simeon and Anna. Simeon's prophecy focused upon Jesus being God's salvation prepared for all people, both Jews and Gentiles. He also prophesied to Mary about the grief she would bear over the Child's destiny. Anna, who was a prophetess, also verified that Jesus was the promised Messiah.

What do all of these things mean for us during this Christmas season? First, we can be confident that Jesus is the fulfillment of God's prophecies concerning the coming Messiah. He is the One who provides salvation to all people. Like Simeon, Anna, Abraham, and Sarah who waited almost their entire lives to see the fulfillment of God's promises we too need to remember to be patient and wait for God's fulfillment of His plan in our own lives. This means that even when we encounter extremely difficult circumstances we can still trust that God is working behind the scenes and will finish the good work that He has begun in is (Philippians 1:6). In this Christmas season if you are having a difficult time finding joy amongst the celebration, you can turn to Jesus who is the "consolation of Israel" (Luke 2:25).

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Bottom Line: Questions for Reflection

1. In the first reading, we read how Abraham patiently waited for the fulfillment of God's promises. In what ways do you identify with Abraham and Sarah who waited for the fulfillment of an impossible promise? How does their story of faith give you direction and hope for your own journey of faith?

2. In the second reading, Paul provides a list of qualities that flow out of being set apart and loved by God that should affect how we live our lives. How does being "holy and beloved" (Colossians 3:12) change how you approach relating to God, yourself, and others? Re-read the list of character qualities (Colossians 3:12-21) and consider how each of them are expressed relationally in your own life.

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/122814.cfm

First Reading SIR 3:2-6, 12-14 or GN 15:1-6; 21:1-3

Second Reading COL 3:12-21 or HEB 11:8, 11-12, 17-19

Gospel Reading LK 2:22-40

Source(s):

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

Scripture quotations taken from the NASB

Keywords:

Abraham, Sarah, Simeon, Anna

Mass Study Notes for Sunday 12-21-2014



Welcome back to the Sunday Mass notes for 12-21-2014. This week we open with the first reading from the Book of Second Samuel chapter 7. Then we move to the second reading from Paul's Letter to the Romans and conclude with the Gospel lesson from the Gospel of Saint Luke. Christmas is only four days from this Sunday's lesson so we pray that all of you have a very Merry Christmas.

The first reading is from the Book of Second Samuel. This is the second Book following First Samuel, and was originally one Book until the separation made by the translators of the Greek Old Testament known as the Septuagint. First and Second Samuel were written by an unknown author and chronicled the events from the birth of the Prophet Samuel (1 Samuel 1:1-28) until the last words of King David (2 Samuel 23:1-7). First Samuel opens with a description of the corruption of the Levitical priesthood (1 Samuel 2:12-17) and the threats from Israel's main enemy the Philistines who captured the Ark of the Covenant (1 Samuel 4). One of the main things that happened in these two Books was the pronouncement by God of the Davidic Covenant. This is the Covenant which is God's promises to David made through Nathan and found in 2 Samuel 7, the text of today's reading.

Note: The intervening verses that were skipped in the reading were included below in order to provide the full context and meaning.

> *1 Now it came about when the king lived in his house, and the LORD had given him rest on every side from all his enemies, 2 that the king said to Nathan the prophet, "See now, I dwell*

> *in a house of cedar, but the ark of God dwells within tent curtains." 3 Nathan said to the king, "Go, do all that is in your mind, for the LORD is with you." 4 But in the same night the word of the LORD came to Nathan, saying, 5 "Go and say to My servant David, 'Thus says the LORD, "Are you the one who should build Me a house to dwell in? 6 For I have not dwelt in a house since the day I brought up the sons of Israel from Egypt, even to this day; but I have been moving about in a tent, even in a tabernacle. 7 Wherever I have gone with all the sons of Israel, did I speak a word with one of the tribes of Israel, which I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?'"' 8 "Now therefore, thus you shall say to My servant David, 'Thus says the LORD of hosts, "I took you from the pasture, from following the sheep, to be ruler over My people Israel. 9 I have been with you wherever you have gone and have cut off all your enemies from before you; and I will make you a great name, like the names of the great men who are on the earth. 10 I will also appoint a place for My people Israel and will plant them, that they may live in their own place and not be disturbed again, nor will the wicked afflict them any more as formerly, 11 even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies. The LORD also declares to you that the LORD will make a house for you. 12 When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. 13 He shall build a house for My name, and I will establish the throne of his kingdom forever. 14 I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, 15 but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. 16 Your house and your kingdom shall endure before Me forever; your throne shall be established forever."'" (2 Samuel 7:1-16).*

According the rules given the Moses the Lord's dwelling place was in the tabernacle, but King David desired to build a temple for God (v. 2). Nathan the Prophet told David instead that the Lord would make a house for him (v. 11) and that his descendent (whom we know was his son Solomon) would be the one to build the temple of God (vv. 12-13). The promises from God to David as relayed by the Prophet Nathan included first, that David would have rest from his enemies (v. 11), that his descendent would build a temple of God (vv. 12-13), and finally that the "throne of David" would be established forever (v. 13 b). We understand that after God later revealed the mystery (as we will see in the second reading), the One who would sit upon the throne wasn't King David's son Solomon, but the Lord Jesus Himself. Verse 14 is a description of Jesus' Second Advent, the coming rulership of Jesus during his coming earthly reign as we see confirmed by Revelation 12:5, "And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne." Israel is the one who gave birth to Jesus, and at His First Advent He was taken up into heaven (Acts 1:9). Jesus is the One that will sit on the Throne of David. Although Mary was the earthly host of Jesus, He was born as a child of the Nation of Israel, "a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars" (Revelation 12:1). Jesus is the Messiah of the Jews, and through the mystery of the church the Messiah of the

Gentiles as well.

As you were reading the verses from 2 Samuel, it can be confusing as to whether the author was speaking about King David or the coming Messiah, the Son of David. The people in King David's era hearing about Samuel's prophecies may have desired to see David's greater son and believed that somehow Solomon would reign forever. However, Jesus is the One called the Son of David. In the opening of Matthew's Gospel Jesus is called the Son of David (Matthew 1:1). Later in Matthew Chapter 9 two blind men called out, "Have mercy on us Son of David" (Matthew 9:27). Even those that doubted knew Jesus' identity. At one point after Jesus had performed great miracles the crowd called out, "this man cannot be the Son of David, can he?" (Matthew 12:23b). When Jesus entered Jerusalem on Palm Sunday the crowd cried out, "Hosanna to the Son of David; BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; Hosanna in the highest!" (Matthew 21:9). Jesus had a messianic title, and was the One to whom was promised His reign would endure forever (2 Samuel 7:13).

As we celebrate Christmas just four days from today, this is the Royal Person that we commemorate being born in the manger, where all ceremonial lambs are born. After Jesus' resurrection, He "sat down at the right hand of the Father" (Hebrews 10:12), "having offered one sacrifice for sins for all time" (ibid). He is "waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET" (Hebrews 10:13). "For by one offering He has perfected for all time those who are sanctified" (Hebrews 10:13). Paul said that salvation is a free gift that comes through faith. "8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast" (Ephesians 2:8-9). No matter how hard we try, Jesus' work is still finished for us. We walk in the strength of God's power for His purposes as we see in the very next verse of Ephesians. "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them" (Ephesians 2:10). As believers we have been sealed by the Holy Spirit, as Paul said in Chapter 1 of Ephesians. "In Him, you also, after listening to the message of truth, the gospel of your salvation–having also believed, you were sealed in Him with the Holy Spirit of promise" (Ephesians 1:13). These are the spiritual truths that we are celebrating during Christmas.

As we move onto the second reading from the closing version of the Paul's Letter to the Romans, we see that the birth, life, death and resurrection of Jesus was the fulfillment of a great mystery that wasn't understood until after He came. The Gospel of Jesus Christ was something that was hidden in the former times, but is now understood, a mystery revealed by God through Jesus Christ.

> *25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, 26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to*

> *obedience of faith; 27 to the only wise God, through Jesus Christ, be the glory forever. Amen. (Romans 16:25-27)*

The Good News (or Gospel) is appointed as a light to all the nations (v. 26d) which leads to the obedience of faith (v. 26e). Although this was a mystery in the ages past (v. 25b) it was manifested both by the many prophetic verses in the Scriptures and through the voice of the Prophets as we saw in the first reading. Paul said more about this mystery Ephesians:

> *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 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; (Ephesians 3:2-5)*

The salvation of the Gentiles through Jesus' sacrifice and the church age was a mystery that wasn't revealed until after Jesus came. Although the prophecies were there concerning the in-grafting of the Gentiles into God's kingdom (see for example Isaiah 56:6-8 "foreigners," the salvation of the Gentile Rahab in Joshua 2:9-11, the salvation of the Ninevites in the Book of Jonah). Isaiah was more explicit about this coming salvation for the Gentiles. He said about Jesus, the Root of Jesse, "And in that day there shall be a Root of Jesse, Who shall stand as a banner to the people; For the Gentiles shall seek Him, And His resting place shall be glorious" (Isaiah 11:10). Again, these are the spiritual truths that we celebrate during Christmas

The Gospel lesson is from Saint Luke and records the miraculous event of the birth of Jesus to the Virgin Mary.

> *26 Now in the sixth month the angel Gabriel was sent from God to a city in Galilee called Nazareth, 27 to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary. 28 And coming in, he said to her, "Greetings, favored one! The Lord is with you." 29 But she was very perplexed at this statement, and kept pondering what kind of salutation this was. 30 The angel said to her, "Do not be afraid, Mary; for you have found favor with God. 31 And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. 32 He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; 33 and He will reign over the house of Jacob forever, and His kingdom will have no end." 34 Mary said to the angel, "How can this be, since I am a virgin?" 35 The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God. 36 And behold, even your relative Elizabeth has also conceived a son in her old age; and she who was called barren is now in her sixth month. 37 For nothing will be impossible with God." 38 And Mary said, "Behold, the bondslave of the Lord; may it be done to me according to your word." And the angel departed*

from her. (Luke 1:26-38)

Many points arise from the reading. First, Mary is called the "favored one" in verse 28. She said about herself later in this chapter, "For He has had regard for the humble state of His bondslave; For behold, from this time on all generations will count me blessed" (Luke 1:48). One can hardly imaging the calling which God placed her to be the bearer of the Son of God. In the reading, God called Mary who found favor with God who was to be the bearer of God's Son Jesus who would through the "ark" (see below) of His bodily sacrifice save the world from their sin. Jesus was conceived not through normal human means but through the virgin Mary by the power of the Holy Spirit (v. 34). Mary, was obviously very perplexed at all that was happening and called out to the Angel to explain these things (v. 34), who was more than glad to do so. Second, Mary's Son would be called "the Son of God" (v. 35) and the Lord would give to him the throne of David (v. 32), the fulfillment of the prophecy that we saw in the first reading. Finally, Mary (and Joseph) were obedient to God in naming their Son Jesus, and Mary promised her obedience to God by calling herself "bondslave of the Lord" (v. 37). By the way, Jesus is from the Hebrew name "Jeshua," which means "the Lord is Salvation." Jesus is the salvation of the entire world, which is why we are so pleased to celebrate His birth on Christmas.

Noah, who came centuries before, was also called "blessed", and it was through the righteous and faithful acts of Noah that the world was saved from the flood. God said, "But Noah found favor in the eyes of the LORD" (Genesis 6:8). Noah built an ark to save the people of the world from the wrath of God that was to literally be poured out through the Flood. The Blessed Mary on the other hand, bore the Son of God to be the ark of salvation for all who would believe. These similarities between Noah and Mary are important because they show how these two people were obedient to the difficult callings that God placed upon their lives. Although it's okay to ask questions when we discern the calling that God places upon **our** lives, it's also crucially important as believers to carry out His instructions.

While many of us are already familiar with the narrative concerning the birth of Jesus, this passage highlights important truths for our lives. First, Saint Luke brought out the fact that Jesus was born not through natural human relations but through the supernatural working of the Holy Spirit. This is important because since God is without sin this was the only means by which the sinless God-Man could come into the world. Second, since the virgin birth was a fulfillment of biblical prophecy we can trust other prophecies that speak to areas of our life and ministry. This includes things like how the second coming of the Lord will play out, how the world will be eventually unified under Jesus' earthly reign. Third, Jesus was sent to save His people from their sins. This is God's special invitation to counteract the destructive nature of sin in order to stand before a Holy God and not be rejected at the judgment. This is not only "a" plan for salvation, it is "the" plan. Jesus said, "I am the Way, the Truth, and the Life, no man comes to the Father except through me" (John 14:6).

May you and your family have a very Merry Christmas.

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Bottom Line: Questions for Reflection

1. In the first reading, what began as a promise that David's son (we know as Solomon) would build a temple for God (v. 13a) expanded into a throne that would endure forever (v. 13b). The temple is a place where people gather to worship God, and in the Old Testament was a place inside of which God's Spirit dwelled. We know the ruler of the temple is Jesus forever, but how can the throne of the temple endure forever, when we know that it was destroyed in 586 BC and again in AD70?

2. In light of your answer to the first question, read what Saint Paul had to say in the Letters to the Corinthians. "Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?" (1Corinthians 6:19). "Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (1 Corinthians 3:16). "And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: 'I will dwell in them And walk among them. I will be their God, And they shall be My people'" (2 Corinthians 6:16).

How would you change your answer in light of the spiritual truth that your body is the temple of the Holy Spirit on which Jesus is (and will) reign forever?

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/122114.cfm

First Reading 2 SM 7:1-5, 8B-12, 14A, 16

Second Reading ROM 16:25-27

Gospel Reading LK 1:26-38

Source(s):

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

Scripture quotations taken from the NASB

Mass Study Notes for Sunday 12-14-2014



Welcome back to the Sunday Mass notes for 12-14-2014. This week we open with the first reading from Isaiah and then move to the second reading from Saint Paul's Letter to the Thessalonians. Finally, we close with the Gospel lesson that is a continuation of the study from John's Gospel that we began last week.

The first reading is from Isaiah 61. The first verse and a portion of the second were the ones that Jesus read from while He was teaching in the temple as is recorded in Luke 4:18. It is important to note that Jesus stopped reading halfway through verse two because the subsequent verses dealt with His Second Advent. With the benefit of hindsight it is easy to see this, although His listeners would not have been able to catch this important detail (see for example John 12:16). The verses in question (2b – 9) were omitted from the text of the reading covered in the Mass, although we have included them below in the section that is separated by the blank line. These intermediate verses (2b – 9) won't be fulfilled until after the church age when God pours out His judgment upon the earth during the tribulation period of the end times. As you read this Old Testament prophecy from the Prophet Isaiah you can almost imagine Jesus standing in the temple proclaiming His Word.

> *1 The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; 2 To proclaim the favorable year of the LORD*

> *And the day of vengeance of our God; To comfort all who mourn, 3 To grant those who mourn in Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, The planting of the LORD, that He may be glorified. 4 Then they will rebuild the ancient ruins, They will raise up the former devastations; And they will repair the ruined cities, The desolations of many generations. 5 Strangers will stand and pasture your flocks, And foreigners will be your farmers and your vinedressers. 6 But you will be called the priests of the LORD; You will be spoken of as ministers of our God. You will eat the wealth of nations, And in their riches you will boast. 7 Instead of your shame you will have a double portion, And instead of humiliation they will shout for joy over their portion. Therefore they will possess a double portion in their land, Everlasting joy will be theirs. 8 For I, the LORD, love justice, I hate robbery in the burnt offering; And I will faithfully give them their recompense And make an everlasting covenant with them. 9 Then their offspring will be known among the nations, And their descendants in the midst of the peoples. All who see them will recognize them Because they are the offspring whom the LORD has blessed.*

> *10 I will rejoice greatly in the LORD, My soul will exult in my God; For He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness, As a bridegroom decks himself with a garland, And as a bride adorns herself with her jewels. 11 For as the earth brings forth its sprouts, And as a garden causes the things sown in it to spring up, So the Lord GOD will cause righteousness and praise To spring up before all the nations. (Isaiah 61:1-11)*

God revealed to Isaiah some important truths about the ministry of the Messiah Jesus. First, the Spirit of the Lord would dwell upon Him (v. 1). This truth is corroborated in the New Testament by eye witnesses to Jesus' baptism during His time on earth. The baptism of Jesus was recorded in three of the four Gospels. In the Gospel of John, John the Baptist said this about Jesus' baptism: "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him" (John 1:32). Jesus, as God in the flesh, was in union with both the Spirit of God and God the Father as we find in the chronicle of Jesus' baptism. Saint Matthew detailed the event as follows. "After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him, and behold, a voice out of the heavens said, 'This is My beloved Son, in whom I am well-pleased'" (Matthew 3;16-17). Here the entire Trinity of God is present. Jesus is being baptized, the Spirit descends upon Him, and the Father announces His pleasure in the Son.

Isaiah announced a second truth from God about the Messiah (that was of course yet future in his day), and provided some details about His ministry. The Messiah would be appointed by the LORD to do the following:

- "To bring good news to the afflicted" (v. 1b). Jesus brought the "Gospel," a word which means "good news." The Gospel was the good news for those who (and are) being afflicted, or poor in spirit (Matthew 5:3).
- "He has sent me to bind up the brokenhearted" (v. 1c). Jesus was the spiritual healer. When someone heals an injured person's wounds they "bind them up." Jesus did this to the injured world's heart. "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name" (John 1:12, we will read this in context during the Gospel lesson).
- "To proclaim liberty to captives And freedom to prisoners" (v. 1e-ff). The world has been held captive by sin, Jesus came to redeem the world and to free everyone held captive by it.
- "To proclaim the favorable year of the LORD" (v. 2a). The coming of the Messiah Jesus was the most "favorable year of the LORD" since the creation of the universe. Had the people accepted Jesus as their Messiah, Jesus' eternal reign would have begun. Jesus' coming would fulfill an untold number of Old Testament prophecies and open the way to the future renewal of the world through worldwide peace in the Millennial and eternal kingdoms.

Finally, if we move to the closing verses 10-11, we see some additional detail about the future ministries of Jesus as follows:

- The Messiah will give those who trust in Him a reason to rejoice: They will exalt the Name of the Lord in whose righteousness they will be adorned. "I will rejoice greatly in the LORD, My soul will exult in my God; For He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness, As a bridegroom decks himself with a garland, And as a bride adorns herself with her jewels" (v. 10).
- In the future, the world will be a place of universal righteousness and the earth's curse will be reversed. "For as the earth brings forth its sprouts, And as a garden causes the things sown in it to spring up, So the Lord GOD will cause righteousness and praise To spring up before all the nations" (v. 11).

The intermediate verses that were omitted in the Mass reading explain more about Jesus' ministry, but these details are concerning things that will happen after His Second Coming.

- After the Day of the Lord, referred as "the day of vengeance of our God" (v. 2), Jesus will comfort all those who mourn as a result of the terrible series of events that unfolded on the earth (v. 3). Part of what will happen during that time is terrible persecution of believers alive during that time. We see in the Book of Revelation how God comforts those who were martyred for their faith during this Great Tribulation period. "When the Lamb broke the fifth

seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained; and they cried out with a loud voice, saying, "How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?" (Revelation 6:9-10).

- The war torn world will be rebuilt after the devastation brought about by the AntiChrist and God's vengeance of his evil rulership of the global commercial empire and false religious empire known as "Mystery Babylon" (v. 4).
- Gentiles will be in-grafted in the kingdom ("strangers," v. 5), as foretold by Paul in Romans 11:11-17. God will use the Jews' rejection of their Messiah during the unforeseen "church age" in order to bring the Gentiles into His eternal kingdom.
- The rightful priesthood will be restored to Israel with their honor restored with a double blessing (vv. 6-7). God said, "For I, the LORD, love justice, I hate robbery in the burnt offering; And I will faithfully give them their recompense And make an everlasting covenant with them. Then their offspring will be known among the nations, And their descendants in the midst of the peoples. All who see them will recognize them Because they are the offspring whom the LORD has blessed" (vv. 8-9).

That's a lot to digest. The key point of all of this is that the coming of the Messiah was a crucially important mystery that was fulfilled by the miraculous birth of Jesus that we will celebrate in just two short weeks from the date of these Sunday Mass study notes. We cannot underemphasize the importance of Jesus and as we transition to the second reading let's pause for a moment and ask God to help us to celebrate the upcoming holiday season with Jesus foremost in our minds.

The second reading is from the First Letter of Paul to the Thessalonians. The context is Paul's teaching on the upcoming calamity we mentioned in the first reading, the "Day of the Lord's judgment" (1 Thessalonians 5:2). Someone in Thessalonica 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). Chapter 5 opens with Paul's teaching on the **real** return of the Lord, for those alive during that generation when God will outpour His wrath upon the unbelieving earth. During that time many will come to faith in the Lord Jesus during perhaps the greatest turning of people's hearts to God since the creation of the world. Paul addressed these future believers and told them that "God had not destined them to wrath" (1 Thessalonians 5:9) and provided a list of instructions to them (vv. 11-15) including, "See that no one repays another with evil for evil, but always seek after that which is good for one another and for all people" (v. 15). It is in this context that Paul provided the following instructions that are applicable to believers of all ages, and especially to those undergoing terrible persecution in the last days.

> *16 Rejoice always; 17 pray without ceasing; 18 in everything give thanks; for this is God's will for you in Christ Jesus. 19 Do not quench the Spirit; 20 do not despise prophetic utterances. 21 But examine everything carefully; hold fast to that which is good; 22 abstain from every*

> *form of evil. 23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. 24 Faithful is He who calls you, and He also will bring it to pass. (1 Thessalonians 5:16-24)*

Paul directed the believers to live in a state of unceasing joy and thankfulness (vv. 16-18) while holding to the truths of the Gospel message (v. 20, "do not despise prophetic utterances"). Because of all the false teaching that will happen in that era (and is already happening now, 1 John 2:18), they are to "examine everything very carefully" and only adhere to those things that are actually true (v. 21b, "that which is good"). Finally, Paul pronounced a blessing upon them, wishing that God would find them blameless upon His return, and noted that the written prophecy regarding what would happen in these last days would indeed prove to be true (v. 24). Paul's instructions to the Thessalonians give guidance to us who would also live in light of truth. We do not do these things in order to be saved, we live this way because we are saved. It is God who sanctifies us—literally, sets us apart—so that our lives reflect His value system when we do not quench the Spirit of God who lives inside us. God is faithful.

Paul's message is important to us as we move towards the celebration of the birth of Jesus by the blessed virgin Mary. God calls us as believers to remember the work that He has done through sending Jesus to die on the cross for our sins. During the Christmas season we are to "set our sights upon Jesus." Although many in the world have set their sights upon Jesus in the manner of directing their weapons of unbelief against Him, Paul said that regardless of the circumstance and even in times of terrible persecution we are to "abstain from **every** form of evil" (v. 22, emphasis added).

The Gospel lesson focuses on what John the Baptist did to prepare people for the coming of the Messiah. John was a few months older than Jesus. They were cousins, so they very well could have spent time together as they were growing up and beginning to understand their unique place in God's redemptive plan. We read about the prediction of John the Baptist's ministry in last week's reading.

> *6 There came a man sent from God, whose name was John. 7 He came as a witness, to testify about the Light, so that all might believe through him. 8 He was not the Light, but he came to testify about the Light.*

> *19 This is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, "Who are you?" 20 And he confessed and did not deny, but confessed, "I am not the Christ." 21 They asked him, "What then? Are you Elijah?" And he said, "I am not." "Are you the Prophet?" And he answered, "No." 22 Then they said to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?" 23 He*

> *said, "I am A VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE STRAIGHT THE WAY OF THE LORD,' as Isaiah the prophet said." 24 Now they had been sent from the Pharisees. 25 They asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?" 26 John answered them saying, "I baptize in water, but among you stands One whom you do not know. 27 It is He who comes after me, the thong of whose sandal I am not worthy to untie." 28 These things took place in Bethany beyond the Jordan, where John was baptizing. (John 1:6-8, 19-28)*

John the Baptist wasn't the Light but came as a forerunner of Jesus, the Light (v. 6-8). John the Baptist's purpose was to testify about Jesus so that people may believe (v. 7b). When the Jewish leaders asked John who he was, they inquired about whether he was Elijah or the prophet spoken of by Moses in Deuteronomy. The Jews were aware of these two prophecies, first that Elijah would return (Malachi 4:5) as well as the coming of a great prophet as predicted by Moses in Deuteronomy 18:15. John answered them clearly by saying that he was neither the Christ (v. 20), Elijah (v. 21), or the prophet of Deuteronomy 18 (v. 22). Instead, he quoted from Isaiah 40, with which they would have been familiar, "I am A VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE STRAIGHT THE WAY OF THE LORD'" (v. 23). Isaiah's description of John the Baptist was very accurate, as he was the one proclaiming Jesus in the wilderness "beyond the Jordan" (v. 28). John told them that the Messiah was among them but they did not know Him (v. 26) and that he was unworthy of even untying His sandal (v. 27).

The reading skipped a large section of text including verses 9 – 18. We are covering these verses because they are not being covered during the Mass during any soon upcoming Sundays.

> *9 There was the true Light which, coming into the world, enlightens every man. 10 He was in the world, and the world was made through Him, and the world did not know Him. 11 He came to His own, and those who were His own did not receive Him. 12 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. 14 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. 15 John testified about Him and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'" 16 For of His fullness we have all received, and grace upon grace. 17 For the Law was given through Moses; grace and truth were realized through Jesus Christ. 18 No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him. (John 1:9-18)*

Even though Jesus created the world, many of His own people rejected Him as the promised Messiah (v. 10 – 11). However, this didn't stop the plan of God to grant salvation to all who believe (v. 12). Jesus was the "Word that became flesh" that "dwelt among [the disciples]" (v. 14). He is the one about whom John the Baptist testified, "This was He of whom I said, 'He who comes after me has a

higher rank than I, for He existed before me'" (v. 15). Jesus was the fulfillment of the Old Testament Law (v. 17), and was the fleshly manifestation of God, because God the Father exists in the form of a Spirit that cannot be seen by man (v. 18). Jesus is eternal, because He existed before John the Baptist although He was born physically some months after this greatest of men (Matthew 11:11). These are some profound truths that we can ponder as our lives move towards the celebration of the birth of Jesus Christ on Christmas Day.

Bottom Line: Questions for Reflection

1. In the Gospel lesson we learned about John the Baptist who came as the fulfillment of the prophecy concerning the coming of a forerunner announcing the ministry of Jesus. Later in the Gospel, we learn that John's life was cut short by King Herod in an outright persecution for the content of John's message to repent and as Paul said in the second reading "abstain from every form of evil." Jesus took over where John left off and continued the calling to repent (Matthew 4:17), then His life was also cut short. What difference does knowing that **you** will be persecuted for your faith make in your life as you carry on this same message?

2. How does your understanding of the context of the second reading from Paul's First Letter to Thessalonians help you to place Christian persecution into a different context?

3. Review the list of what the Messiah was appointed for in the Old Testament passage of Isaiah. Pick one of the bullet points that resonates with you and talk to God about how this truth impacts you. Let God know that you want Jesus to be that kind of Messiah for you.

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/121414.cfm

First Reading IS 61:1-2A, 10-11

Second Reading 1 THES 5:16-24

Gospel Reading JN 1:6-8, 19-28

Source(s):

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

Scripture quotations taken from the NASB

Mass Study Notes for Sunday 12-7-2014



Welcome back to the Sunday Mass notes for 12-7-2014. This week we open with the first reading from Isaiah in which we see a prophecy about the coming of the forerunner who would announce the Messiah. Then we move to the second reading from Second Peter and close with the Gospel lesson from the first chapter of Mark.

The first reading is from Isaiah chapter 40. This section of Isaiah focuses upon the preaching of the Gospel as well as prophecy concerning the coming of the Messiah (Jesus). In the first verse, "Jerusalem" refers to the Nation as a whole. *Note: Verses 6-8 that were skipped in the reading were included below.*

> *1 "Comfort, O comfort My people," says your God. 2 "Speak kindly to Jerusalem; And call out to her, that her warfare has ended, That her iniquity has been removed, That she has received of the LORD'S hand Double for all her sins." 3 A voice is calling, "Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God. 4 Let every valley be lifted up, And every mountain and hill be made low; And let the rough ground*

> *become a plain, And the rugged terrain a broad valley; 5 Then the glory of the LORD will be revealed, And all flesh will see it together; For the mouth of the LORD has spoken." 6 A voice says, "Call out." Then he answered, "What shall I call out?" All flesh is grass, and all its loveliness is like the flower of the field. 7 The grass withers, the flower fades, When the breath of the LORD blows upon it; Surely the people are grass. 8 The grass withers, the flower fades, But the word of our God stands forever. 9 Get yourself up on a high mountain, O Zion, bearer of good news, Lift up your voice mightily, O Jerusalem, bearer of good news; Lift it up, do not fear. Say to the cities of Judah, "Here is your God!" 10 Behold, the Lord GOD will come with might, With His arm ruling for Him. Behold, His reward is with Him And His recompense before Him. 11 Like a shepherd He will tend His flock, In His arm He will gather the lambs And carry them in His bosom; He will gently lead the nursing ewes. (Isaiah 40:1-11)*

In this passage, some timeless principles emerge for our lives today. A key point is that while humans are finite, God and His Word stand forever. If this is the case, then it is wise for us to study God's Word and to orient our lives around its truth. This passage also shares the two-sided nature of the Messiah's coming: "The Lord GOD will come with might, with His arm ruling for Him" and "Like a shepherd He will tend His flock . . .He will gently lead the nursing ewes" (v. 10-11). We see that God is gentle with those who need and accept His care, but He is also authoritative with those who are not willing to bend to His ways.

Another main theme in the reading is the prophecy of the future redemption of the Nation of Israel through the coming of the Messiah that will be announced by a forerunner. Although God disciplined Israel "double for her sins (v. 2), He began the restoration process first by sending John the Baptist as the forerunner of the Messiah Jesus as predicted in verse 3. Isaiah's message was a picture of the manner in which the Messiah Jesus would be revealed to the world through a spokesperson as a forerunner who sends a clear message:

> *Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God. 4 Let every valley be lifted up, And every mountain and hill be made low; And let the rough ground become a plain, And the rugged terrain a broad valley; 5 Then the glory of the LORD will be revealed, And all flesh will see it together; For the mouth of the LORD has spoken. (vv. 3b – 5)*

The forerunner, who in retrospect we know was John the Baptist, prepared the way for the coming of the King Jesus. John "cleared the way" by **preaching** the good news (the Gospel) telling the people that they needed to repent of their sins. John was removing the obstacles that lay in people's paths in order to receive the subsequent message from Jesus that He was the only way to God (John 3:3, John 3:16, John 14:6). John was "leveling the mountains and smoothing the ground" so the world could receive Jesus' Gospel. Like many prophetic writings, verse 5 has an "already not yet" sense in that although Jesus did come and His glory was revealed, in some future day He will return and all

flesh will see the glory of the Lord.

Isaiah's message was also a picture of the literal, eschatological (end times) restoration of the Nation of Israel. In the last days, God will make Jerusalem the capital city of the universe and remove both the physical and spiritual obstacles standing in the way for people to come to the Lord in Jerusalem. Verse 3 says, "Make smooth in the desert a highway for our God." We see something similar to this in Revelation 16:12 where God says that He will make a way for the "kings of the east." Although the interpretation of this passage is difficult, it seems to mean that national leaders from regions to the east of Jerusalem will be converted to the true faith of God in the end times. Like many prophecies in the Bible, a day will come when we will be able to look back and understand the fulfillment of the prophecy in hindsight. Until then the best we can do is to "study to show ourselves approved" (2 Timothy 2:15). We must endeavor to utilize the prophecies to the best of our ability in a way that calls the world to repent of their sin and place their faith in the one and only means of finding an eternal relationship with God, faith in Jesus Christ our Lord. Through Isaiah's message, we see the kindness of God who granted us salvation by His free grace (Ephesians 2:8-9). A caveat is that we must be willing to repent of our sins and turn from our former sinful behavior. This means to turn from, or agree with what God says about the seriousness of our sin.

The second reading is from the Second Epistle of Peter. The context is Paul's teaching on the return of the Lord which will occur at the conclusion of the period known in the biblical text as the "Day of the Lord." In this Epistle, Saint Peter described how the people in the future would say that since their daily lives were continuing as had been happening throughout all the previous generations that the Lord wasn't going to return. They would say, "Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation" (2 Peter 3:4). Paul informed his readers that Jesus would indeed return and reminded them of the flood that God unleashed upon the ungodly world during the days of Noah (2 Peter 3:4-7). What he was saying was that the coming Day of the Lord's judgment would unfold in a similar way as it did during the days of Noah. Our Lord had previously said, "For the coming of the Son of Man will be just like the days of Noah" (Matthew 24:37). The reading for today picks up in verse 8.

> *8 But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. 9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. 10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. 11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! 13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells. 14 Therefore,*

> *beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless (2 Peter 3:8-14)*

As we said in the introduction to the reading, Peter said that in the future, scoffers would come saying that the Lord was delaying His return (2 Peter 3:4). Peter corrected this false teaching by explaining that God, Who exists in eternity, does not count time the same way people do on earth (v. 8). Since with God "a thousand years is like one day," the return of the Lord will come in an instant in the mind of God, quickly, "like a thief" (v. 10a). The reason that God has delayed isn't because He is not returning, but because He is longsuffering ("patient" v. 9c) and "not wishing for any to perish but for all to come to repentance" (v.9d). This is the message that was preached by John the Baptist, the message that we will hear later in the Gospel lesson from Saint Mark. Peter went on to reveal some as yet untold prophecy about events that would happen in the universe sometime after Jesus returned. He said that the earth would be destroyed (or renewed) by fire (vv. 10b-11), and a new heaven and earth would be created "in which righteousness dwells" (v. 13b). Peter concluded the reading with the crux of the matter. "**Therefore**, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless" (v. 14, emphasis added). He told them that since the Lord **was** going to be returning soon along with terrible events on the earth, and the earth would then undergo a purification process in which all unrighteousness would be removed, they needed to be behaving in a manner befitting of this knowledge. Jesus said, "But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into" (Matthew 24:43). The reality of Jesus' soon return should encourage us to live in a manner that is consistent with His character and ways.

As we move to the Gospel lesson, let's summarize what we have covered so far. We saw in the first reading how God in His grace would send a forerunner whom we know as John the Baptist to prepare the hearts of the people to receive the message of Jesus Christ. In the second reading, we saw that Peter warned the people that scoffers would come in the future saying that the Lord Jesus had delayed His return, and they would go on about their ungodly business as if the Lord was never going to return. Peter corrected this false theology and said the Lord was going to return and that we we should not mark time the way that it is done on earth, for God exists outside of time and with Him "a thousand years is as a day." No, Peter said, the Lord would return in an instant "as a thief in the night." Since He was coming quickly people needed to act in godly ways befitting of the imminent return of the King of Kings and Lord of Lords (Revelation 19:16).

The Gospel reading is from the opening section of the Gospel of Saint Mark. Mark, known as John Mark (Acts 12:25) had a bit of a checkered past because he was the man that deserted Paul and Barnabas during Paul's first missionary journey (Acts 13:13). During Paul's second missionary journey Barnabas wanted to take John Mark along, but this caused a strong disagreement with Paul (Acts 15:38-40). In spite of these events, John Mark went on to prove himself to be an extremely valuable co-worker in the Lord, and was even vindicated by Paul (Colossians 4:10). Mark was

evidently a close disciple of Saint Peter because the latter described him as his son (1 Peter 5:13). Mark's Gospel was written for Roman believers, primarily Gentiles because of some nuances he used in translating certain words from the Aramaic and his use of Latin instead of Greek in some places. The main theme of Mark is the presentation of Jesus as the suffering servant of God as portrayed in Isaiah 53. He emphasized Jesus' humanity much more than the other Gospel writers including his emotions (for example Mark 8:12) and human limitations (for example Mark 11:12). Mark, unlike the other Gospel writers such as Luke, did not include lengthy genealogies of Jesus likely because these are not as significant to his intended Gentile audience.

> *1 The beginning of the gospel of Jesus Christ, the Son of God. 2 As it is written in Isaiah the prophet: "BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY; 3 THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.'" 4 John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins. 5 And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins. 6 John was clothed with camel's hair and wore a leather belt around his waist, and his diet was locusts and wild honey. 7 And he was preaching, and saying, "After me One is coming who is mightier than I, and I am not fit to stoop down and untie the thong of His sandals. 8 I baptized you with water; but He will baptize you with the Holy Spirit." (Mark 1:1-8)*

Mark, obviously very familiar with Isaiah, quoted from his Book in the very first verse of his Gospel. The coming of John the Baptist marks the fulfillment of verse 3 from Isaiah 40 that we studied in the first reading. John was described as a most unusual man "clothed with camel's hair and wore a leather belt around his waist" (v. 6). The key point of this verse is now that John the Baptist had come, he would point the way for the coming of Jesus Christ (v. 7). John the Baptist said, "After me One is coming who is mightier than I" (v. 7a), then humbly said, "and I am not fit to stoop down and untie the thong of His sandals" (v. 7b). John the Baptist then foretold how Jesus would not only baptize with water, such as he was doing, but would send God's Holy Spirit (v. 8). John the Baptist was Jesus' cousin, having been born to Elizabeth (Luke 1:34-37, Jesus' disciple John, the one whom Jesus loved, was also Jesus' cousin). Note that John's diet was indicative of his reliance upon God, the same way that Elijah relied upon God when he fed him by the ravens as told in 1 Kings 17:6. John the Baptist was the fulfillment of the Old Testament prophecy about the coming of a "forerunner" that was saw in the first reading. His coming was also the fulfillment of the prophecy regarding the return of the Prophet Elijah given in the Book of Malachi. God said in that Book, "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse." (Malachi 4:5-6). The future fulfillment will be when Jesus returns with His church at the end of the age as we studied last week.

What does all of this mean for us as we live out our lives as Christians? First, like John, we also are

called to "prepare the way of the Lord" by preaching the Good News to the world that if they repent of their sin and place their faith in Jesus Christ they will have eternal forgiveness in eternity with God. God is "patient and not willing that any should perish" to the extent that He uses unusual people like John the Baptist and even more unusual people like you and me to do His work! Finally, since the return of the Lord Jesus is imminent we need to accelerate our proclamation of this message, as well as live in a way befitting of His soon return.

Bottom Line: Questions for Reflection

1. The Gospel reading said that "all of the country of Judea was going to [John the Baptist] . . . and they were being baptized by him in the Jordan River, confessing their sins" (Mark 1:5). What do you think motivated the people to confess their sins to him? As a clue, what word is repeated in verses 4 and 7?

2. As we look towards Christmas coming up in just two and half weeks, pray and ask God if there is anything standing in the way between you and the relationship with Him that He desires with you.

> *Dear God, is there anything that you would have me to do during this Christmas season? What mountains needs to be made flat, and hills need to be leveled in order for me to accomplish your will this Christmas season?*

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/120714.cfm

First Reading IS 40:1-5, 9-11

Second Reading 2 PT 3:8-14

Gospel Reading MK 1:1-8

Source(s):

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

Scripture quotations taken from the NASB

Mass Study Notes for Sunday 11-30-2014



Welcome back to the Sunday Mass notes for 11-30-2014. This week we open with the first reading from Isaiah 63 in which we include a great deal of the surrounding context and learn about God's frustration with the Jewish people during this era. Then we move to the second reading which is the opening verses of Paul's First Letter to the Corinthians. Finally we conclude with a lengthy analysis from Mark's Gospel on the section known as the Olivet Discourse.

The first reading is in Isaiah 63-64. Israel was experiencing the consequences of turning away from God. Isaiah, who was God's spokesperson, cried out to God on behalf of the people. The people were suffering as a result of keeping God out of their lives. But this was a necessary part of the training process, for how else would they know that surrendering to God was actually for their good unless they experienced the harsh reality of living apart from God? (The bold text is what will be read in the mass, the normal text is the biblical verses that provide the context).

> *16 For You are our Father, though Abraham does not know us And Israel does not recognize us.* ***You, O LORD, are our Father, Our Redeemer from of old is Your name. 17 Why, O LORD, do You cause us to stray from Your ways And harden our heart from fearing You? Return for the sake of Your servants, the tribes of Your heritage. 18 Your holy people possessed Your sanctuary for a little while, Our adversaries have trodden it down.*** *19 We have become like those over whom You have never ruled, Like those who were not called by Your name. (Isaiah 63:16-19)*

As a prophet, Isaiah was in a tough position. He desired to see God move in the hearts of the people, but he knew that the Israelites were unwilling. God is a "gentleman" and does not barge in where He is not wanted. And so the people's hearts grew harder and harder, to the point where God's protective presence was no longer felt in Israel. Isaiah's complaint was that they had become just like the surrounding nations that did not have a covenantal relationship with God. He said, "We have become like those over whom You have never ruled, Like those who were not called by Your name" (v. 19). Again, the reading continues below.

> ***1 Oh, that You would rend the heavens and come down, That the mountains might quake at Your presence– 2 As fire kindles the brushwood, as fire causes water to boil–To make Your name known to Your adversaries, That the nations may tremble at Your presence! 3 When You did awesome things which we did not expect, You came down, the mountains quaked at Your presence. 4 For from days of old they have not heard or perceived by ear, Nor has the eye seen a God besides You, Who acts in behalf of the one who waits for Him. 5 You meet him who rejoices in doing righteousness, Who remembers You in Your ways. Behold, You were angry, for we sinned, We continued in them a long time; And shall we be saved? 6 For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away. 7 There is no one who calls on Your name, Who arouses himself to take hold of You; For You have hidden Your face from us And have delivered us into the power of our iniquities. 8 But now, O LORD, You are our Father, We are the clay, and You our potter; And all of us are the work of Your hand.*** *(Isaiah 63:16 – 64:8)*

Isaiah's response to their predicament was to call God to hurl down His judgment upon the nations that were attacking them (vv. 1-3). He looked back and remembered God's power when He did "awesome things [they] did not expect" (v. 3) and finally admitted their great sin. Isaiah said, "For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away" (v. 6). The connotation of the "filthy garments" here is that of a woman's menstrual rags. This is a strong word picture of how God views our "good deeds" done in our own power. This theme is echoed in the words of King David who said in Psalm 14, "They have all turned aside, together they have become corrupt; There is no one who does good, not even one" (Psalm 14:3). Seven hundred years later Saint Paul quoted these verses to explain how every person stands condemned before God because of the stain of sin. He said, "for all have sinned and fallen short of the glory of God" (Romans 3:23). He further explained that as result of our sin the penalty is death (Romans 6:23). This passage teaches that we cannot save ourselves. There is no such thing as a cosmic scale that weighs our good deeds versus our bad deeds. All of our deeds, even the so-called "good deeds" are as filthy garments, good only for the trash heap. If this is the case, we must analyze what we are trusting in

for salvation. If we are trusting in ourselves, we are going to be sorely lacking.

Isaiah points to a redemptive solution in this passage by showing the need of trusting in God's righteousness. He described God's character: "Who acts in behalf of the one who waits for Him. You meet him who rejoices in doing righteousness, who remembers You in Your ways" (vv. 4-5). There is an implied sense of relational dependence to which Isaiah is pointing. He continues this theme of relational dependence at the end of the section saying: "But now, O LORD, You are our Father, we are the clay, and You are our potter; and all of us are the work of Your hand" (v. 8). The redemptive solution to the dire situation we find ourselves in as sinners is to throw ourselves on God's mercy and to trust in Him to save us. In the New Testament, we see even more clearly God's redemption in Jesus. He bore the wrath of God and forgives us of our sin and cleanses us from all unrighteousness" (1 John 1:9). As believers in the finished work of Jesus we are forgiven of our sin and have a special relationship with God, Who at the moment we believed sent His Holy Spirit to live within us (Ephesians 1:13).

What does this means for us today? We must consider carefully in what/whom we are trusting for salvation. Isaiah is very clear, that we cannot be good enough to be saved on our own merit. Becoming a Christian means to lean your full weight on Jesus and trust His righteousness to save you. As believers we have a special relationship with God, in a way that is similar but yet unique from God's chosen people Israel. There will be untold blessings for all believers when they pass into eternity with God the moment they die. Saint Paul quoted from the first reading and said about believers in the Lord Jesus, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Corinthians 2:9). God allowed judgment to come upon the people of Israel for the purpose of bringing them back to the Lord. As we transition to the second reading, which is also from 1 Corinthians, Paul celebrates with the believers in that region the forgiveness they received through Jesus Who "died for their sins according the Scriptures" (1 Corinthians 15:3). We can celebrate that we have come to believe even without having to endure a military invasion and being carried captive into a foreign land as happened with the Jews. Although the Jewish people about whom Isaiah wrote in the reading had turned away from the Lord, one day all of Israel will repent of their sin and be saved (Romans 11:26).

The second reading is the first six verses from Saint Paul's Letter to the Corinthians. Paul founded this church on his second missionary journey as recorded in Acts 18. The Corinthian church was in a major cosmopolitan city in southern Greece, immersed in the surrounding godless culture of a worldly crossroads city. This was actually Paul's second letter to the Corinthians, he mentioned the first letter in 1 Corinthians 5:9 that was subsequently lost.

> *1 Paul, called as an apostle of Jesus Christ by the will of God, and Sosthenes our brother, 2 To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their*

> *Lord and ours: 3 Grace to you and peace from God our Father and the Lord Jesus Christ. 4 I thank my God always concerning you for the grace of God which was given you in Christ Jesus, 5 that in everything you were enriched in Him, in all speech and all knowledge, 6 even as the testimony concerning Christ was confirmed in you, 7 so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ, 8 who will also confirm you to the end, blameless in the day of our Lord Jesus Christ. 9 God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord. (1 Corinthians 1:1-9)*

Paul began by affirming his apostleship, meaning that he was someone who saw the resurrected Lord Jesus and was personally called by the Lord to his ministry. This happened to him while he journeyed on the road to Damascus as was recorded in the Book of Acts (Acts 9:3-5). Second, Paul provided the name of Sosthenes who was most likely his secretary. This man had suffered for the Lord when he was beaten for taking Paul in front of a Corinthian civil court (Acts 18:12-17). The mention of Sosthenes is significant because it reveals that this important Jewish leader of the synagogue in that region (Acts 18:17) came to faith in the Lord Jesus. Third, Paul affirmed the holiness of anyone who believes in the Lord Jesus. He said, "To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours (v. 2). Sanctification is the concept of being set apart for the purposes of God. This word comes from the Greek "hagios" meaning "separation," and is the same Greek word that is translated "holiness."

This is a one-time, forever event, but also has an ongoing, growing element, in that as the author of Hebrews stated, "For by one offering He has perfected for all time those who are being sanctified" (Hebrews 10:14). Finally, Paul says that in the end, believers in the Lord will be "blameless in the day of our Lord Jesus Christ" (v. 8). This is a common theme for Paul, we also see it in 1 Thessalonians 5:23-24 as well as in Philippians 1:6 and 2:15. Paul said in Colossians, "yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach–if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister" (Colossians 1:22-23). Believers are blameless in their positon before the Lord, meaning they are justified as if they had never sinned. However, the ungodly behavior that Paul noted later in 1 Corinthians was not indicative of true believers, for only true believers are blameless before the Lord. Paul said in the closing verse of the reading, "God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord" (v. 9). Although as we saw in the first reading, "all have sinned and fallen short of the glory of God" (Romans 3:23), continuing in the faith is a sign of a true believer.

We can celebrate that as believers we have been set apart from the world for the purpose of serving God. Most of us do not get too excited about holiness, because holiness has the connation of being no fun. But that is the deception of the Enemy who makes us think that holiness is a drag. The idea of holiness is to be set apart for special use, and which one of us doesn't want to be "special". That is

a longing that everyone has. We see a world full of people trying to be special based on the world's value system, using their looks, their personality, their wit, their charm, their money, and their talents to try to stand out from the rest of the crowd. Wanting to feel special is a legitimate longing, but unless it's met in Christ, we will try to meet it in some illegitimate way, which is sinful (even if it is not immoral). So the moral of the story is to recognize that God's imparted holiness to us is what meets this deep longing to be set apart for special use.

Something Paul said in the second reading provides an entry point to transition to the Gospel lesson. Paul said that the Corinthian believers were "awaiting eagerly the revelation of our Lord Jesus Christ" (1 Corinthians 1:7). In the Gospel lesson from Mark Chapter 13, Jesus provides some important insight into just how that event will come about. This reading is from the portion of Scripture known as the Olivet Discourse because Jesus told it while on the Mount of Olives just across the Kidron Valley from the Jerusalem temple. In this passage, the Lord predicts the future destruction of the Jerusalem Temple and looks far beyond to the time when God will pour out His judgment upon the world just before He returns to usher in His Millennial reign. *Note: In order to provide the full context the entire first portion of the chapter that was skipped in the lectionary was included since it was so important in order to understand the entire context and the meaning that flows from it.*

> *1 As He was going out of the temple, one of His disciples said to Him, "Teacher, behold what wonderful stones and what wonderful buildings!" 2 And Jesus said to him, "Do you see these great buildings? Not one stone will be left upon another which will not be torn down." 3 As He was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were questioning Him privately, 4 "Tell us, when will these things be, and what will be the sign when all these things are going to be fulfilled?" 5 And Jesus began to say to them, "See to it that no one misleads you. 6 Many will come in My name, saying, 'I am He!' and will mislead many. 7 When you hear of wars and rumors of wars, do not be frightened; those things must take place; but that is not yet the end. 8 For nation will rise up against nation, and kingdom against kingdom; there will be earthquakes in various places; there will also be famines. These things are merely the beginning of birth pangs. 9 But be on your guard; for they will deliver you to the courts, and you will be flogged in the synagogues, and you will stand before governors and kings for My sake, as a testimony to them. 10 The gospel must first be preached to all the nations. 11 When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but it is the Holy Spirit. 12 Brother will betray brother to death, and a father his child; and children will rise up against parents and have them put to death. 13 You will be hated by all because of My name, but the one who endures to the end, he will be saved. 14 But when you see the ABOMINATION OF DESOLATION standing where it should not be (let the reader understand), then those who are in Judea must flee to the mountains. 15 the one who is on the housetop must not go down, or go in to get anything out of his house; 16 and the one who is in the field must not turn back to get his coat. 17 But woe to those who are*

> *pregnant and to those who are nursing babies in those days! 18 But pray that it may not happen in the winter. 19 For those days will be a time of tribulation such as has not occurred since the beginning of the creation which God created until now, and never will. 20 Unless the Lord had shortened those days, no life would have been saved; but for the sake of the elect, whom He chose, He shortened the days. 21 And then if anyone says to you, 'Behold, here is the Christ'; or, 'Behold, He is there'; do not believe him; 22 for false Christs and false prophets will arise, and will show signs and wonders, in order to lead astray, if possible, the elect. 23 But take heed; behold, I have told you everything in advance. 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. 33 Take heed, keep on the alert; for you do not know when the appointed time will come. 34 It is like a man away on a journey, who upon leaving his house and putting his slaves in charge, assigning to each one his task, also commanded the doorkeeper to stay on the alert. 35 Therefore, be on the alert–for you do not know when the master of the house is coming, whether in the evening, at midnight, or when the rooster crows, or in the morning– 36 in case he should come suddenly and find you asleep. 37 What I say to you I say to all, 'Be on the alert!'" (Mark 13:1-37)*

In order to understand the meaning of Jesus' message we must provide a brief overall grid of the end time (eschatological) events. First, although this prophecy was partially fulfilled with the destruction of the Jerusalem Temple in AD 70, the final fulfillment will be in the future when the Old Testament prophecies regarding the "Day of the Lord" will be poured out upon the unbelieving world. During this time, the events of the end times will be marked with signs on earth, signs in the sky, and signs in heaven. It is important to understand that some events run in parallel throughout our current age up until the return of the Lord; other events run sequentially, such as those that play out during the tribulation period.

Parallel Events: Some of the events that run in parallel are as follows.

- The persecution of believers (verse 9)
- The overall decline of morality and godly living (2 Timothy 3:13). Both of these conditions will grow worse and the persecution of believers will intensify until the close of this age and the return of the Lord Jesus.

- An overall increase in natural and manmade disasters. Beginning in verse 6 Jesus moved to an overall description of the age preceding his return. This period was to marked by "wars and rumors of wars" (v. 6), earthquakes and famines (v. 8), world wars (v. 8) and by many false Messiahs (christs, v. 6) coming and saying that they are the Christ. Jesus said that the Gospel must first go out to the entire world (v. 10), which we see will be fulfilled by an angel in the Book of Revelation (Revelation 14:6), in spite of the best efforts of Christian missionaries to achieve this goal.
- The coming of many antichrists (v. 22). Many antichrists have arisen in our age including figures like David Koresh, Joseph Smith (Mormons), and Charles Taze Russell (JW's). An interesting one is the case of a man named Rabbi Menachem Mendel Schneerson. This rabbi from New York was a very influential Jewish leader in the world. When he died in 1994 his followers expected him to rise from the dead in you guessed it, three days. As of this writing, he is still in the grave.

Sequential Events: Other events follow sequentially, some of which are as follows.

- Jesus' prediction in verses 1-3 of the destruction of the temple, which was fulfilled in AD 70.
- A future "catching up" to meet Jesus in the air, first of the believers that have already died, then those living of the church to heaven as predicted by Saint Paul in 1 Thessalonians 4:13-18.

  "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" (1 Thessalonians 4:16-17)

  Once the church is removed from the world because "God has not appointed us to wrath" (1 Thessalonians 5:9) the cascading series of events known as the tribulation period will commence. The last half of the closing chapter of the tribulation period is known as the "Day of the Lord," and this is the emergency scenario that begins when Jesus warns the people in verse 15.

- Signs in the sky (vv. 24-25).
- The coming of the ultimate Antichrist spoken of by the Prophet Daniel and in the Book of Revelation. Saint John said in his day that many antichrists had already come (1 John 2:18), but the Bible predicts the coming of one known as the Man of Sin (2 Thessalonians 2:3). This is the one that will bring about the "abomination of desolation" described by Jesus in verse 14. This will mark the establishment of a global ruler known as the Antichrist (1 John 2:18, Daniel 7:8 "the little horn," Revelation 6:2 –the rider on the white horse), and the false holy spirit figure known as the false prophet (Revelation 13:11-15).
- The unveiling of God's judgments described in the Book of Revelation including the seven

seals, trumpets, and bowls (Revelation 6, 8, 11, 15, 16). These are judgments of God as declared in Revelation: "You are just in these judgments, you who are and who were, the Holy One, because you have so judged; for they have shed the blood of your saints and prophets, and you have given them blood to drink as they deserve. … Yes, Lord God Almighty, true and just are your judgments" (Revelation 16:5-7).

- The unveiling of a powerful missionary force from God known as the "144,000 thousand witnesses" (Revelation 7:4).
- Supernatural protection of the Nation of Israel in a special place prepared by God (Revelation 12:6). This is the place to which Jesus is telling the people to flee in verse 14 when they see the Abomination of Desolation (refer to the next point below).
- The "abomination of desolation" (v. 14). This is when the Antichrist figure will establish himself as God and set up his own image in the temple to be worshiped. Paul said this about the Antichrist: "who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God" (2Thessalonians 2:4). The Jews were familiar with something like this happening before when Antiochus IV Epiphanes sacked the temple and rededicated it to the god Zeus in 167 BC, and sacrificed a pig in the temple to his god. This "abomination of desolation" was a type of the one to come, a prefiguring of the time that the Antichrist would establish himself as god in the temple to be worshiped by everyone in the world, not just Jerusalem as happened in the earlier time.
- The destruction of the Antichrist's religious and civil empire known as "Mystery Babylon" (Revelation 18:2).
- Marriage Supper of the Lamb with all believers in heaven (Revelation 19:7)
- Return of the Lord Jesus to earth with his victorious church (Revelation 19:11-19).
- Antichrist and False Prophet thrown into the Lake of Fire (Revelation 19:20)
- Satan bound for 1,000 years (Revelation 20:3) then released for a final battle (Revelation 20:7)
- Satan thrown into the Lake of Fire (Revelation 20:10).

What does all of this mean for us today? First, Jesus cautioned His disciples to be aware of their future destiny so that they were living rightly today. By using the parable of the fig tree (v. 28), something with which the people in the Mediterranean region were very familiar, they could see the signs of the times and live in a watchful and purposeful way. In the same way that Jesus cautioned His disciples to beware of by watching for the signs, we can know that Jesus' return in imminent by watching the signs ourselves. This means that we should not delay in accomplishing the work that God has placed in our hearts to accomplish. For, "we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them" (Ephesians 2:10). Second, because God's prophets so accurately predicted events that have already occurred, including Jesus' (the greatest prophet of all) prediction of the destruction of the temple, we can trust that the events will play out exactly as God as described in the Scriptures. Because God has so accurately predicted the future, we can trust Him when He tells us how to enter into an eternal relationship with Him through faith in His Son, the risen the Lord Jesus Christ. Finally, we can rest

in the fact that everything is going to turn out fine for anyone who trusts in the Lord Jesus for salvation. Those with faith in the Lord can trust that even if they find themselves thrown into tribulation, be it the "Great Tribulation" or any tribulation, they can trust that no matter what happens it will turn out well.

Bottom Line: Questions for Reflection

1. How does knowing how the Grand Story ends influence how you live today? What values do you have as a result of knowing that God wins in the end? What values do you want God to develop in you based on this knowledge of the end times?

2. The first two readings dealt with humankind's lack of righteousness (Isaiah) and the Corinthian's being called saints. Think about this contrast that is spoken about throughout the Bible. The worse the bad news is, the better the good news is. Explain why the coming of Christ to die on the cross for our sins is called "the good news." How has this become good news for your life?

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/113014.cfm

First Reading IS 63:16B-17, 19B; 64:2-7

Second Reading 1 COR 1:3-9

Gospel Reading MK 13:33-37

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Mass Study Notes for Sunday 11-23-2014

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



Welcome back to the Sunday Mass notes for 11-23-2014. This week we open with the first reading from Ezekiel in which we see the contrast between the ungodly shepherds and God the Good Shepherd. We include a great deal of the surrounding verses in order to help us to understand the meaning of the reading based upon its context. Then we move onto the second reading from 1 Corinthians in which we study the truth of the resurrection of believers and how this provides us with great hope. Finally, we conclude with the Gospel lesson from Matthew 25 in which we study the coming judgment of everyone who lives in the world at the end of the tribulation period. We pray that this study gives you much more insight as you attend Mass this coming Sunday.

The first reading is from the Prophet Ezekiel. The context is just after God told Ezekiel that although the people recognized him as a prophet and came to listen to him (Ezekiel 33:30-31c) they did not take his words into account and change their lives (Ezekiel 33:31d-ff). Instead, God told them that it would be afterwards that they would look back and "know that a prophet has been among them" (v. 33). In Ezekiel's time, and also in the present age God is not pleased with people going through the motions of dead religion, especially when they don't listen to God's word and let Him operate on their hearts and minds to change their behavior. Chapter 34, the section from which today's reading is taken, opens with God's scathing critique of the "shepherds of Israel," meaning the ungodly leaders of the nation including kings, priests, and prophets (except for Ezekiel, Daniel and Jeremiah his contemporaries). We get our word "pastor" from the Latin word for "shepherd." These passages are messianic, meaning that they prefigure the revelation of the True Shepherd Jesus Christ. In those days the people were as "sheep without a shepherd," something eerily reminiscent of what Jesus said some six hundred years later. "Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of

disease and every kind of sickness. Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd" (Matthew 9:36-37). As usual in these study notes it is crucially important to understand the context as the reading provides a **contrast** between the ungodly "shepherds" of Ezekiel's time and the Godly Shepherd God and His ultimate fulfillment in the Person of Jesus Christ. This contrast is important enough to understand that we have provided the first ten verses of the chapter leading up to today's reading.

> *1 Then the word of the LORD came to me saying, 2 "Son of man, prophesy against the shepherds of Israel. Prophesy and say to those shepherds, 'Thus says the Lord GOD, 'Woe, shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock? 3 You eat the fat and clothe yourselves with the wool, you slaughter the fat sheep without feeding the flock. 4 Those who are sickly you have not strengthened, the diseased you have not healed, the broken you have not bound up, the scattered you have not brought back, nor have you sought for the lost; but with force and with severity you have dominated them. 5 They were scattered for lack of a shepherd, and they became food for every beast of the field and were scattered. 6 My flock wandered through all the mountains and on every high hill; My flock was scattered over all the surface of the earth, and there was no one to search or seek for them.' 7 Therefore, you shepherds, hear the word of the LORD: 8 'As I live,' declares the Lord GOD, 'surely because My flock has become a prey, My flock has even become food for all the beasts of the field for lack of a shepherd, and My shepherds did not search for My flock, but rather the shepherds fed themselves and did not feed My flock;' 9 therefore, you shepherds, hear the word of the LORD: 10 Thus says the Lord GOD, 'Behold, I am against the shepherds, and I will demand My sheep from them and make them cease from feeding sheep. So the shepherds will not feed themselves anymore, but I will deliver My flock from their mouth, so that they will not be food for them.'"(Ezekiel 34:1-10)*

This is the text of the reading for today that follows the opening of chapter 34. *Note: Verses 13-14 which were skipped in the reading were added in order to provide the full context.*

> 11 For thus says the Lord GOD, "Behold, I Myself will search for My sheep and seek them out. 12 "As a shepherd cares for his herd in the day when he is among his scattered sheep, so I will care for My sheep and will deliver them from all the places to which they were scattered on a cloudy and gloomy day. 13 I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will feed them on the mountains of Israel, by the streams, and in all the inhabited places of the land. 14 I will feed them in a good pasture, and their grazing ground will be on the mountain heights of Israel. There they will lie down on good grazing ground and feed in rich pasture on the mountains of Israel. 15 I will feed My flock and I will lead them to rest," declares the Lord GOD. 16 "I will seek the lost, bring back the scattered, bind up the broken and strengthen the sick; but the

> fat and the strong I will destroy. I will feed them with judgment. 17 As for you, My flock, thus says the Lord GOD, "Behold, I will judge between one sheep and another, between the rams and the male goats." (Ezekiel 34:11-17).

Throughout the Scripture, the Lord God pictures Himself as the "Shepherd of the Sheep," and this occurs early in the Bible. This theme in the reading from Ezekiel occurs frequently in Ezekiel's Book, occurring some 15 times in chapter 34 alone. The first time this concept appears is back in the Book of Genesis when Jacob was prophesizing about the twelve sons (and tribes) of Israel, this time about Joseph. "Joseph is a fruitful bough, A fruitful bough by a spring; Its branches run over a wall. The archers bitterly attacked him, And shot at him and harassed him; But his bow remained firm, And his arms were agile, From the hands of the Mighty One of Jacob (From there is the Shepherd, the Stone of Israel)" (Genesis 49:22-24). The shepherd theme is reminiscent of the opening of Psalm 23, "The LORD is my Shepherd, I shall not want" v. 1). We see this clearly in today's reading. "I will feed them in a good pasture, and their grazing ground will be on the mountain heights of Israel. There they will lie down on good grazing ground and feed in rich pasture on the mountains of Israel. I will feed My flock and I will lead them to rest," declares the Lord God" (vv. 14-16). As we examine today's reading we find additional insight into the identity of this Shepherd of Israel. He emerges as a Shepherd-King figure Who has a special relationship with the LORD. This is none other than the Lord Jesus Himself. If we look beyond today's reading to verse 34, we see a continuation of this contrast between the evil shepherds and the One True Shepherd. "Then I will set over them one shepherd, My servant David, and he will feed them; he will feed them himself and be their shepherd" (Ezekiel 34:23). "David" in this verse prefigures the One True Shepherd that was yet to come at the time Ezekiel wrote this passage, the Person of Jesus Christ. It is also evident throughout Scripture that the resurrected King David will also play a role in governing Israel in the future Millennial reign of the Lord Jesus on earth.

As believers in Jesus, we can find great comfort from Ezekiel's writing. First, God will seek His sheep that are lost, meaning that God Himself places a calling upon our lives to come to faith in His Son Jesus Christ (v. 11). Jesus said, "No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day" (John 6:44). Second, since God keeps His promises that He made to Israel, He will keep all of the promises that He has made to us. One of those promises made to Israel is that He will re-gather this nation Israel at some future time. "I will bring them out from the peoples and gather them from the countries and bring them to their own land" (v. 13a). Third, we can trust that God will take care of us in the same way that a Good Shepherd takes care of His sheep. Finally, although we may feel judged by worldly people in this age, the only real judgment that counts is our True Judge the Lord Jesus Himself (v. 17). We can trust that God's judgment will be correct in that as we enter eternity He will judge between the evil shepherds in our land and the ones that do good in serving Him.

As we move onto the second reading, we will see more about the Person Jesus Christ, since He was made alive at the resurrection, we too will be made alive when our bodies are resurrected from the

dead. The reading is from Saint Paul's First Letter to the Corinthians. The context is Paul's vigorous explanation of the bodily resurrection of believers, first the Lord Jesus and then all people who put their faith in Him. Paul opens this section with a caution to his readers for them to "hold fast the word which I preached to you, unless you believed in vain" (1 Corinthians 15:2b,c). The main theme that runs throughout the chapter is that the risen Lord Jesus is the hope of all believers, in spite of the fact that some in the church had denied the teaching of the future resurrection of the dead (v.12). Paul said, "But if there is no resurrection of the dead, not even Christ has been raised; and if Christ has not been raised, then our preaching is vain, your faith also is vain" (1Corinthians 15:13-14). He closes the section just before today's reading by saying, "If we have hoped in Christ in this life only, we are of all men most to be pitied" (1Corinthians 15:19), something which denies the conventional wisdom of our age that would say that the Christian life is a noble way of living. With these concepts in mind let's move onto today's reading. *Note: Verse 27 which was skipped in the reading was provided in order to provide the full context.*

> *20 But now Christ has been raised from the dead, the first fruits of those who are asleep. 21 For since by a man came death, by a man also came the resurrection of the dead. 22 For as in Adam all die, so also in Christ all will be made alive. 23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, 24 then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. 25 For He must reign until He has put all His enemies under His feet. 26 The last enemy that will be abolished is death. 27 For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. 28 When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all. (1 Corinthians 15:20-28)*

Paul said that since Christ **has** been raised from the dead, is the first One to be resurrected (v.20), He is the one through Whom came life and is a precursor of the hope of resurrection for all who believe (v. 22b, 23). As we saw in the first reading from Ezekiel, Jesus' rulership will be established on earth, which is one of the aspects of the resurrection. Jesus will "come in glory," (Matthew 25:31) something that we will read about in the Gospel lesson today. Paul quoted from Psalm 8 when he said that Jesus would totally subdue all of His enemies, "put them under His feet" (vv. 25-26). The evil shepherds spoken of by Ezekiel will be subdued and judged forever. The greatest enemy that Jesus will conquer is death through the victory of the resurrection, first Himself and then all believers. The culmination of world history will be marked by the end of Jesus' one thousand year (millennial) reign on earth. This will be concluded with Christ handing over His kingdom to His Father in heaven (vv.24 -28), something that would fall into the category of what Saint Peter called "things that are hard to understand" (2 Peter 3:16). After Christ has handed His kingdom over to the Father, His eternal reign will begin (Revelation 21, 22).

As believers, our greatest hope lies in the hope of resurrection. We can rest in the historical fact that

Jesus was the first to rise from the dead, something that is one of the best proven historical events throughout all of history. As our bodies wear out and grow old, we can rest in the fact that one day we will be given a new eternal body that will never grow old. In the same way that Paul comforted the Corinthian believers with these facts, we can find comfort and give comfort to other believers through hope in our future resurrection.

As we transition to the Gospel lesson, earlier we mentioned in the first reading how God is the Righteous Judge and in the second reading how one day He will come in Glory to rule and reign over the earth. One of the elements of rulership is acting as a Judge, and at the end His reign on earth Jesus will judge those who have survived the tribulation period at the conclusion of the Day of the Lord. This is the judgment that is marked by Jesus' statement earlier in Matthew 24, "Then there will be two men in the field; one will be taken and one will be left" (Matthew 24:40). The one that is taken will be taken in judgment, the one that is left behind will enter the Millennial Reign of Jesus Christ. This is similar to what happened to the nonbelievers during Noah's flood. Jesus said, "For the coming of the Son of Man will be just like the days of Noah. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be(Matthew 24:37-39). As you read the Gospel lesson from Matthew 25, keep in mind the context that this judgment is immediately preceding Jesus' Millennial Reign on earth, rather than the Great White Throne judgment spoken of in Revelation 20:11-15 which doesn't happen until **after** Jesus' thousand year reign on earth. This judgment is the "reaping" spoken of by John in the Book of Revelation Chapter 14. "And another angel came out of the temple, crying out with a loud voice to Him who sat on the cloud, 'Put in your sickle and reap, for the hour to reap has come, because the harvest of the earth is ripe.' Then He who sat on the cloud swung His sickle over the earth, and the earth was reaped" (Revelation 14:15-16).

> *31 "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. 32 All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; 33 and He will put the sheep on His right, and the goats on the left. 34 Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. 35 For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; 36 naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.' 37 Then the righteous will answer Him, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink? 38 And when did we see You a stranger, and invite You in, or naked, and clothe You? 39 'When did we see You sick, or in prison, and come to You?' 40 The King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.' 41 Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; 42 for I was hungry, and you gave Me nothing*

> *to eat; I was thirsty, and you gave Me nothing to drink; 43 I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.' 44 Then they themselves also will answer, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?' 45 "Then He will answer them, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.' 46 These will go away into eternal punishment, but the righteous into eternal life." (Matthew 25:31-46)*

In the reading we see how nonbelieving goats are forcibly separated from the believing sheep by the Good Shepherd Jesus. Up until the time of this judgment these two groups of people who looked identical on the outside lived together in the world. This concept of a "mixed multitude" is clearly taught by Jesus in other places in the Gospel and especially in His parable of the wheat and the tares which also speaks of this same judgment (Matthew 13:24-30). In that parable Jesus said, "Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, 'First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn'" (Matthew 13:30). In today's reading Jesus' point is similar, but He used the shepherd analogy that we saw in Ezekiel. The Good Shepherd who knows His Sheep will divide these two groups on the basis of their heart condition. The criteria that He will use was something He explained to Nicodemus in John Chapter 3, "You must be born from above (or again, Greek "anothen") to enter the kingdom of heaven" (John 3:3, with my explanation). Jesus said in that same Gospel, "My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand" (John 10:27-28). Although Jesus as God knows His sheep instinctively, just like any shepherd, and they look the same on the outside, His sheep bear distinctive markings on the inside. These markings display themselves in their **behavior**, which is a way that even the worldly people can recognize them. This becomes clear in verses 35 -40. **Some** of the good works of a believer flow from a heart that has been changed by God (John 3:3), as James said, "Faith without works is dead" (James 2:14). The sheep indulge in a variety of "sheeplike" behaviors. They feed the hungry (v. 35a), give drink to the thirsty (v. 35c), clothing to those without (v. 36a), visit the sick (v. 36b), and visit those in prison (v. 36b-c). Jesus then went on to explain that anytime you do these things for others it was as if you were doing it directly for Him (vv. 37-40, 42-45). Jesus also made it clear that the eternal destination (v. 46) for nonbelievers is the "eternal fire which has been prepared for the devil and his angels" (v. 41). It's interesting to note that Jesus' sheep sit at His right hand, while Jesus sits at the right hand of the Father (1 Peter 3:22).

The Gospel lesson helps us to prioritize and value what God cares about. In this world, attending to the needs of those who are marginalized in society is an opportunity for us to display what's really in our hearts. Do we have the love and compassion of God or ware we still living only for ourselves? Jesus shares specific types of needs that were commonplace in His day and age including hunger, thirst, lack of sufficient clothing, and imprisonment. You might be encountering other types of needs that God is asking you to meet (helping a child learn how to read, sacrificing some of your income to provide a home for someone, giving a friend a ride to work while their car is being repaired. The

opportunities to meet other people's needs are endless. So we'll need to ask for wisdom to know what needs are our opportunity to love Christ by serving others.

What does all of this mean in our lives? First, we can trust that the Good Shepherd Who was the first to rise from the dead will also come for us one day when we enter eternity (John 14: 3). Second, even though we may be tortured by the ungodly behavior of people in the world, we can trust that God knows the intentions of our heart and those who are His. God will work it out, "Vengeance is mine says the Lord" (Romans 12:19). Second, We can rest in the fact that our good works flow out of a heart changed by God (Ephesians 2:8-9, John 3:3) and these are evident to those who are unknowingly (2 Corinthians 4:3-4) on the broad road to destruction (Matthew 7:13). Our good works will be evident to them and will shed light on their evil works (John 3:20). Finally, we can trust that since we are believers we can trust in the fact that when we sit before the Lord in judgment it will be for the basis of rewards and not to determine our eternal destination.

Bottom Line: Questions for Reflection

1. In the Bible the word translated "faith" brings with it the idea of expecting to have the things hoped for or living in light of an unseen reality. In your life, what does it mean to have faith? How does faith play into obedience? Are these two separate things in your mind or are they connected?

2. The Greek word translated "obedience" (hupakoe) according to Strong's Concordance (5218, drawn from 5219) means "attentive hearkening, i.e. (by implication) compliance or submission." Read the following Scripture and answer the question that follows.

> *25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, 26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to* ***obedience of faith****; 27 to the only wise God, through Jesus Christ, be the glory forever. Amen. (Romans 16:25-27, emphasis added)*

In light of what you learned today along with Paul's teaching above on obedience of faith, what does it mean for you to walk in obedience of faith? How is your faith evident to others?

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/112314.cfm

First Reading EZ 34:11-12, 15-17

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

Second Reading 1 COR 15:20-26, 28

Gospel Reading MT 25:31-46

Source(s):

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

Scripture quotations taken from the NASB

Mass Study Notes for Sunday 11-23-2014



Welcome back to the Sunday Mass notes for 11-23-2014. This week we open with the first reading from Ezekiel in which we see the contrast between the ungodly shepherds and God the Good Shepherd. We include a great deal of the surrounding verses in order to help us to understand the meaning of the reading based upon its context. Then we move onto the second reading from 1 Corinthians in which we study the truth of the resurrection of believers and how this provides us with great hope. Finally, we conclude with the Gospel lesson from Matthew 25 in which we study the coming judgment of everyone who lives in the world at the end of the tribulation period. We pray that this study gives you much more insight as you attend Mass this coming Sunday.

The first reading is from the Prophet Ezekiel. The context is just after God told Ezekiel that although the people recognized him as a prophet and came to listen to him (Ezekiel 33:30-31c) they did not take his words into account and change their lives (Ezekiel 33:31d-ff). Instead, God told them that it would be afterwards that they would look back and "know that a prophet has been among them" (v. 33). In Ezekiel's time, and also in the present age God is not pleased with people going through the motions of dead religion, especially when they don't listen to God's word and let Him operate on their hearts and minds to change their behavior. Chapter 34, the section from which today's reading is taken, opens with God's scathing critique of the "shepherds of Israel," meaning the ungodly leaders of the nation including kings, priests, and prophets (except for Ezekiel, Daniel and Jeremiah his contemporaries). We get our word "pastor" from the Latin word for "shepherd." These passages are messianic, meaning that they prefigure the revelation of the True Shepherd Jesus Christ. In those days the people were as "sheep without a shepherd," something eerily reminiscent of what Jesus said some six hundred years later. "Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness. Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd" (Matthew 9:36-37). As usual in these study notes it is crucially important to understand the context as the reading provides a **contrast** between the ungodly "shepherds" of Ezekiel's time and the Godly Shepherd God and His ultimate fulfillment in the Person of Jesus Christ. This contrast is important enough to understand that we have provided the first ten verses of the chapter leading up to today's reading.

> *1 Then the word of the LORD came to me saying, 2 "Son of man, prophesy against the shepherds of Israel. Prophesy and say to those shepherds, 'Thus says the Lord GOD, 'Woe, shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock? 3 You eat the fat and clothe yourselves with the wool, you slaughter the fat sheep without feeding the flock. 4 Those who are sickly you have not strengthened, the diseased you have not healed, the broken you have not bound up, the scattered you have not brought back, nor have you sought for the lost; but with force and with severity you have dominated them. 5 They were scattered for lack of a shepherd, and they became food for every beast of the field and were scattered. 6 My flock wandered through all the mountains and on every high hill; My flock was scattered over all the surface of the earth, and there was no one to search or seek for them.' 7 Therefore, you shepherds, hear the word of the LORD: 8 'As I live,' declares the Lord GOD, 'surely because My flock has become a prey, My flock has even become food for all the beasts of the field for lack of a shepherd, and My shepherds did not search for My flock, but rather the shepherds fed themselves and did not feed My flock;' 9 therefore, you shepherds, hear the word of the LORD: 10 Thus says the Lord GOD, 'Behold, I am against the shepherds, and I will demand My sheep from them and make them cease from feeding sheep. So the shepherds will not feed themselves anymore, but I will deliver My flock from their mouth, so that they will not be food for them.'"(Ezekiel 34:1-10)*

This is the text of the reading for today that follows the opening of chapter 34. *Note: Verses 13-14*

which were skipped in the reading were added in order to provide the full context.

> 11 For thus says the Lord GOD, "Behold, I Myself will search for My sheep and seek them out. 12 "As a shepherd cares for his herd in the day when he is among his scattered sheep, so I will care for My sheep and will deliver them from all the places to which they were scattered on a cloudy and gloomy day. 13 I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will feed them on the mountains of Israel, by the streams, and in all the inhabited places of the land. 14 I will feed them in a good pasture, and their grazing ground will be on the mountain heights of Israel. There they will lie down on good grazing ground and feed in rich pasture on the mountains of Israel. 15 I will feed My flock and I will lead them to rest," declares the Lord GOD. 16 "I will seek the lost, bring back the scattered, bind up the broken and strengthen the sick; but the fat and the strong I will destroy. I will feed them with judgment. 17 As for you, My flock, thus says the Lord GOD, "Behold, I will judge between one sheep and another, between the rams and the male goats." (Ezekiel 34:11-17).

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As believers, our greatest hope lies in the hope of resurrection. We can rest in the historical fact that Jesus was the first to rise from the dead, something that is one of the best proven historical events throughout all of history. As our bodies wear out and grow old, we can rest in the fact that one day we will be given a new eternal body that will never grow old. In the same way that Paul comforted the Corinthian believers with these facts, we can find comfort and give comfort to other believers through hope in our future resurrection.

As we transition to the Gospel lesson, earlier we mentioned in the first reading how God is the Righteous Judge and in the second reading how one day He will come in Glory to rule and reign over the earth. One of the elements of rulership is acting as a Judge, and at the end His reign on earth Jesus will judge those who have survived the tribulation period at the conclusion of the Day of the Lord. This is the judgment that is marked by Jesus' statement earlier in Matthew 24, "Then there will be two men in the field; one will be taken and one will be left" (Matthew 24:40). The one that is taken will be taken in judgment, the one that is left behind will enter the Millennial Reign of Jesus Christ. This is similar to what happened to the nonbelievers during Noah's flood. Jesus said, "For the coming of the Son of Man will be just like the days of Noah. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be(Matthew 24:37-39). As you read the Gospel lesson from Matthew 25, keep in mind the context that this judgment is immediately preceding Jesus' Millennial Reign on earth, rather than the Great White Throne judgment spoken of in Revelation 20:11-15 which doesn't happen until **after** Jesus' thousand year reign on earth. This judgment is the "reaping" spoken of by John in the Book of Revelation Chapter 14. "And another angel came out of the temple, crying out with a loud voice to Him who sat on the cloud, 'Put in your sickle and reap, for the hour to reap has come, because the harvest of the earth is ripe.' Then He who sat on the cloud swung His sickle over the earth, and the earth was reaped" (Revelation 14:15-16).

> *31 "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. 32 All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; 33 and He will put the sheep on His right, and the goats on the left. 34 Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. 35 For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; 36 naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.' 37 Then the righteous will answer Him, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink? 38 And when did we see You a stranger, and invite You in, or naked, and clothe You? 39 'When did we see You sick, or in prison, and come to You?' 40 The King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.' 41 Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; 42 for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; 43 I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.' 44 Then they themselves also will answer, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?' 45 "Then He will answer them, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.' 46 These will go away into eternal punishment, but the righteous into eternal life." (Matthew 25:31-46)*

In the reading we see how nonbelieving goats are forcibly separated from the believing sheep by the Good Shepherd Jesus. Up until the time of this judgment these two groups of people who looked identical on the outside lived together in the world. This concept of a "mixed multitude" is clearly taught by Jesus in other places in the Gospel and especially in His parable of the wheat and the tares which also speaks of this same judgment (Matthew 13:24-30). In that parable Jesus said, "Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, 'First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn'" (Matthew 13:30). In today's reading Jesus' point is similar, but He used the shepherd analogy that we saw in Ezekiel. The Good Shepherd who knows His Sheep will divide these two groups on the basis of their heart condition. The criteria that He will use was something He explained to Nicodemus in John Chapter 3, "You must be born from above (or again, Greek "anothen") to enter the kingdom of heaven" (John 3:3, with my explanation). Jesus said in that same Gospel, "My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand" (John 10:27-28). Although Jesus as God knows His sheep instinctively, just like any shepherd, and they look the same on the outside, His sheep bear distinctive markings on the inside. These markings display themselves in their **behavior**, which is a way that even the worldly people can recognize them. This becomes clear in verses 35 -40. **Some** of the good works of a believer flow from a heart that has been changed by God (John

3:3), as James said, "Faith without works is dead" (James 2:14). The sheep indulge in a variety of "sheeplike" behaviors. They feed the hungry (v. 35a), give drink to the thirsty (v. 35c), clothing to those without (v. 36a), visit the sick (v. 36b), and visit those in prison (v. 36b-c). Jesus then went on to explain that anytime you do these things for others it was as if you were doing it directly for Him (vv. 37-40, 42-45). Jesus also made it clear that the eternal destination (v. 46) for nonbelievers is the "eternal fire which has been prepared for the devil and his angels" (v. 41). It's interesting to note that Jesus' sheep sit at His right hand, while Jesus sits at the right hand of the Father (1 Peter 3:22).

The Gospel lesson helps us to prioritize and value what God cares about. In this world, attending to the needs of those who are marginalized in society is an opportunity for us to display what's really in our hearts. Do we have the love and compassion of God or ware we still living only for ourselves? Jesus shares specific types of needs that were commonplace in His day and age including hunger, thirst, lack of sufficient clothing, and imprisonment. You might be encountering other types of needs that God is asking you to meet (helping a child learn how to read, sacrificing some of your income to provide a home for someone, giving a friend a ride to work while their car is being repaired. The opportunities to meet other people's needs are endless. So we'll need to ask for wisdom to know what needs are our opportunity to love Christ by serving others.

What does all of this mean in our lives? First, we can trust that the Good Shepherd Who was the first to rise from the dead will also come for us one day when we enter eternity (John 14: 3). Second, even though we may be tortured by the ungodly behavior of people in the world, we can trust that God knows the intentions of our heart and those who are His. God will work it out, "Vengeance is mine says the Lord" (Romans 12:19). Second, We can rest in the fact that our good works flow out of a heart changed by God (Ephesians 2:8-9, John 3:3) and these are evident to those who are unknowingly (2 Corinthians 4:3-4) on the broad road to destruction (Matthew 7:13). Our good works will be evident to them and will shed light on their evil works (John 3:20). Finally, we can trust that since we are believers we can trust in the fact that when we sit before the Lord in judgment it will be for the basis of rewards and not to determine our eternal destination.

Bottom Line: Questions for Reflection

1. In the Bible the word translated "faith" brings with it the idea of expecting to have the things hoped for or living in light of an unseen reality. In your life, what does it mean to have faith? How does faith play into obedience? Are these two separate things in your mind or are they connected?

2. The Greek word translated "obedience" (hupakoe) according to Strong's Concordance (5218, drawn from 5219) means "attentive hearkening, i.e. (by implication) compliance or submission." Read the following Scripture and answer the question that follows.

> *25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long*

> *ages past, 26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to* ***obedience of faith****; 27 to the only wise God, through Jesus Christ, be the glory forever. Amen. (Romans 16:25-27, emphasis added)*

In light of what you learned today along with Paul's teaching above on obedience of faith, what does it mean for you to walk in obedience of faith? How is your faith evident to others?

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/112314.cfm

First Reading EZ 34:11-12, 15-17

Second Reading 1 COR 15:20-26, 28

Gospel Reading MT 25:31-46

Source(s):

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

Scripture quotations taken from the NASB

Mass Study Notes for Sunday 11-16-2014

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



Welcome back to the Sunday Mass notes for 11-16-2014. This week we open with the first reading from Proverbs in which we see the wise stewardship of God's resources by a godly woman. Then we move to the second reading from Saint Paul's Letter to the Thessalonians. Finally we close with a kingdom parable from Saint Matthew in which we also see God's call for careful stewardship of the resources He has given to us.

The first reading is from the Book of Proverbs. This Scripture was written by King Solomon and is a book of wisdom regarding practical and godly living. The main theme in the reading is how a godly person is a careful steward of their time, talents, and treasures given to them from God. This is the same theme that we will explore later in the Gospel lesson.

Note: All of the skipped verses between 31:13-31 were included in order to provide the full context.

> *10 An excellent wife, who can find? For her worth is far above jewels. 11 The heart of her husband trusts in her, And he will have no lack of gain. 12 She does him good and not evil All the days of her life. 13 She looks for wool and flax And works with her hands in delight. 14 She is like merchant ships; She brings her food from afar. 15 She rises also while it is still night And gives food to her household And portions to her maidens. 16 She considers a field and buys it; From her earnings she plants a vineyard. 17 She girds herself with strength And makes her arms strong. 18 She senses that her gain is good; Her lamp does not go out at night. 19 She stretches out her hands to the distaff, And her hands grasp the spindle. 20 She extends her hand to the poor, And she stretches out her hands to the needy. 21 She is not afraid of the snow for her household, For all her household are clothed with scarlet. 22 She makes coverings for herself; Her clothing is fine linen and purple. 23 Her husband is known in the gates, When he sits among the elders of the land. 24 She makes linen garments and*

> *sells them, And supplies belts to the tradesmen. 25 Strength and dignity are her clothing, And she smiles at the future. 26 She opens her mouth in wisdom, And the teaching of kindness is on her tongue. 27 She looks well to the ways of her household, And does not eat the bread of idleness. 28 Her children rise up and bless her; Her husband also, and he praises her, saying: 29 "Many daughters have done nobly, But you excel them all." 30 Charm is deceitful and beauty is vain, But a woman who fears the LORD, she shall be praised. 31 Give her the product of her hands, And let her works praise her in the gates. (Proverbs 31:10-31)*

This "Proverbs 31 woman" is one who fears the Lord (v. 30). The big idea from the reading is that a godly person is a careful steward of the gifts they receive from God. Several points arise from the text.

- The godly woman works willingly, not under compulsion (v. 13, "in delight"). She also goes to great lengths in order to get things done (v. 13b-ff).
- The godly woman is a servant to others, even to her own servant (v. 15). She is not a sluggard, but works hard in her service to others.
- She is an entrepreneur (v. 16). In that era her husband would have had to make the actual transaction for the purchase of land, but she was the instigator of it and the one who took care in planting and tending the vineyard.
- She understands that what she gains is from God (v. 18).
- She is optimistic about her future, because she knows that she belongs to God (v. 35, 30b).

The bottom line is that the godly woman is like Jesus, a servant, Someone who came not to be served but to serve (Matthew 20:28). She is a faithful steward of the gifts that God has given to her. Faithfulness and careful stewardship are common themes throughout both the Old and the New Testaments. We will see this theme continue later in the Gospel lesson.

The second reading is from Saint Paul's Letter to the Thessalonians. The context is Paul's discussion of the Day of the Lord that we discussed in a previous edition of Mass Notes. This is the period of time at the end of the tribulation period in which Israel finally returns to worship of their Lord. The reading today is a warning to the people living in that era to be watchful for the Lord's return. Watchfulness for the return of the Lord Jesus is a continuing theme in the New Testament.

> *1 Now as to the times and the epochs, brethren, you have no need of anything to be written to you. 2 For you yourselves know full well that the day of the Lord will come just like a thief in the night. 3 While they are saying, "Peace and safety!" then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape. 4 But you, brethren, are not in darkness, that the day would overtake you like a thief; 5 for you are all sons of light and sons of day. We are not of night nor of darkness; 6 so then let us not sleep as others do, but let us be alert and sober. (1 Thessalonians 5:1-6)*

Just like the parable of the virgins that we will discuss in the introduction to the Gospel reading, everyone is called to be watchful for the return of the Lord. They are to be certain that they find faith in Jesus Christ while they still have the opportunity to do so (Romans 13:11) because nobody knows the hour when the Lord will return (Matthew 24:36). As we move onto the Gospel lesson we will see how God places a high value upon not only being watchful for His return, but also in being a good steward of the things that He has given to us.

The Gospel lesson is from Saint Matthew. The reading today is part of what is called the Lord's "Olivet Discourse" (Matthew 24:1 – 25:46) in which He describes what is going to happen after the end of the church age. This section contains "kingdom parables" that begin with our Lord saying something similar to, "The kingdom of heaven is like." This is the way that chapter 25 begins with Jesus saying, "Then the kingdom of heaven will be comparable to . . ." (Matthew 25:1a). The Lord then went on to tell the parable of the ten virgins (Matthew 25:1-13), which has the same theme of watchfulness that we saw in the second reading. Being watchful for the Lord is closely related to being **prepared** for His return, meaning we must already be a citizen of the kingdom before He comes. In the parable, the Lord described how five of the virgins were prepared for the bridegroom and five were not. In Jewish culture the practice was for the groom to come at an unexpected time. The application of the parable is that half of the virgins were prepared for the Lord Jesus' return by studying the Scriptures and coming to a saving knowledge of faith in Jesus Christ while the other five were lost and eternally separated from God in Hell. In the context of chapter 25, the application is that at the end of the tribulation period before the Lord begins His millennial reign there will be a final judgment in which unbelievers will be taken away and not allowed to enter the kingdom. Only God knows people's true hearts so no one should wait to receive God's plan of salvation through faith in Jesus Christ because it may end up being too late.

The reading today opens with another of Jesus' "kingdom parable" introductions, "For it is just like" (v. 14a). What Jesus is saying is, "The Kingdom of God is like . . ." As you read, try to determine the main theological idea that emerges from the reading.

> *14 For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them. 15 To one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. 16 Immediately the one who had received the five talents went and traded with them, and gained five more talents. 17 In the same manner the one who had received the two talents gained two more. 18 But he who received the one talent went away, and dug a hole in the ground and hid his master's money. 19 Now after a long time the master of those slaves came and settled accounts with them. 20 The one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me. See, I have gained five more talents.' 21 His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.' 22 Also the one who had received the two talents came up and said, 'Master, you entrusted two talents to me. See, I*

> *have gained two more talents.' 23 His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.' 24 And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed. 25 'And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.' 26 But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed. 27 'Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest. 28 'Therefore take away the talent from him, and give it to the one who has the ten talents.' 29 For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away. 30 Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth. (Matthew 25:14-30)*

The big idea that emerges from the reading is that stewardship is based on knowing and trusting the heart of the Master. Misguided understanding of the Master's heart leads to living in self-protective, ungodly ways with one's talents, as was the case with the man who buried his talent. The ones who understood and trusted the Master's generous heart were able to take risks and multiply what was entrusted to them. Notice the misconception of the "wicked and lazy slave." He miscalculated the Master's heart when he revealed his deep distrust of him: "Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed. And I was afraid, and went away and hid your talent in the ground" (verses 24-25). He was blaming his wickedness and laziness on the Master's seemingly unpredictable and untrustworthy character. But the Master smartly revealed the inconsistency in his argument. If he was truly afraid, it seems that he would have at least been wise enough to produce some interest, even if out of fear, if nothing else. The man made an eternal miscalculation when he did not trust the Master's heart.

Many applications arise from the text, here are some of them:

- Knowing and trusting the Master's heart is of utmost importance. We should be spending our time and energy on this endeavor so that we become wise stewards of what is entrusted to us. We look forward to the day when we will enter into our Master's joy. We can trust that it will all be worth it to hear these words of affirmation.
- Although people in this age are entrusted with different levels of abilities and worldly good, if they are faithful in being good stewards of them they are equally rewarded and entrusted with more responsibilities in heaven. Jesus said to the servant that gained five talents from the original five invested, "Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of **many** things; enter into the joy of your master" (v. 21, emphasis added). Likewise, He told the one that was entrusted with only two and gained two, "Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of **many** things; enter into the joy of your master" (v. 23, emphasis added).

- The world is a profitable place for investing God's gifts, both for God and for the people who are entrusted with them. The five talents that God invested in the world became ten (v. 20) and the two talents became four (v. 22). This magical doubling is from God even though it came through the agents to whom He entrusted it.
- Faithful servants have "gifts" to present to their masters, while unfaithful servants have only that which was given to them by God who owns it all in the first place. As believers we are called to invest our time, talents, and treasures in the service of God so that we may have something to present to him when we too stand in judgment before him. Our judgment won't be for salvation, but for rewards.
- Believers come to the understanding that all that they have is from God, as we saw in the first reading about the godly woman in Proverbs 31. In contrast, unbelievers never come to this understanding, because they are carnally minded (Romans 8:6). Saint Paul said, "And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God" (2 Corinthians 4:3-4).
- The world's resources flow through a worldly power structure of ungodly masters (v. 24b). Although there are exceptions to this principle, the richest people in the world are almost universally nonbelievers (with an exception being John Rockefeller). Although they don't understand their responsibility of stewardship of God's resources during their lives, they will after they die.
- Hell is real, just as heaven is real. Unbelievers will be far worse off in Hell than they are on earth (v. 29). They will be very worried (v. 25) when they stand before the Lord who will judge them for how they used the resources that he gave to them. Though in the parable the unfaithful servant was nagged with worry about giving his report to his master, in the end his judgment will be far worse.

Bottom Line: Questions for Reflection

1. How do you view the Master's heart? Is He generous and gracious, thereby freeing you from self-protective ways, so that you can take risks with what He has entrusted to you? Or do you view Him like the one talent servant, who saw God as a harsh task-master, blaming God for his own laziness and wickedness?

2. The world we live in is unpredictable. We don't know what each new day will bring, but God has given us some landmarks of the end times. How does the Proverbs 31 woman face the future? How did Paul encourage the Thessalonians to face the future? What truths about the Master's heart and the future will allow you to face the near and eternal future with confidence?

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Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/111614.cfm

First Reading PRV 31:10-13, 19-20, 30-31

Second Reading 1 THES 5:1-6

Gospel Reading MT 25:14-30

Source(s):

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

Scripture quotations taken from the NASB

Mass Study Notes for Sunday 10-26-2014



Welcome back to the Sunday Mass notes for 10-26-2014. This week we open with the first reading from Moses' Book of Exodus in which we see God's concern for widows, orphans, and the poor. Then

we move to the second reading, which is a continuation of the study we began last week from 1 Thessalonians. We conclude with another of Jesus' discussions with the Jewish leaders from the Gospel of Saint Matthew, this time with the infamous Pharisees.

The first reading is from Chapter 22 of the Book of Exodus. This is one of the first five Books of the Bible known as the Pentateuch and was written by Moses. The Book is an account of God's sovereign rising of Moses as a leader to shepherd the Israelites out of their captivity in Israel. The Book also contains the chronicle of the giving of the Law to Moses including the Ten Commandments on Mount Sinai. Anytime that the biblical texts use the term "Law" they mean the whole canon of the Jewish Law including the Ten Commandments and the other several hundred laws contained in the last four books of the Pentateuch: Exodus, Leviticus, Numbers, and Deuteronomy. Chapter 20 contains the Ten Commandments and opens as follows. "Then God spoke all these words, saying, "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery." (Exodus 20:1-2). God, who calls Himself "I am" in verse one, meaning the "self-existent One," led the Israelites out of their bondage under the oppressive rule of the Pharaoh of Egypt through His ordained leader Moses. God gradually revealed the entire Canon of the Law to Moses during his wanderings in the desert.

The verses leading up to today's reading provided important emphasis on points of the Law already covered earlier in Exodus. In verse 20, we find the often repeated warning about idolatry. "He who sacrifices to any god, other than to the LORD alone, shall be utterly destroyed" (Exodus 20:20). Then in the next verse, God introduces new teaching on proper treatment of aliens. God said, "You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt" (Exodus 20:21). This time God gave a reason for treating foreigners properly, because the Israelites were once foreigners under the rule of the Pharaoh.

Foreigners were not the only downtrodden class of people to whom God afforded special protection in the Law. Before we move onto the reading, we need to discuss the standing of the underlings in the historical context of ancient Near East. In those days there were three classes of people that were as low in the socioeconomic strata as foreigners were. These were widows, orphans, and the poor, although the first two certainly shared the characteristic of being poor. These groups of people had almost no rights in the secular kingdoms that surrounded Israel. However, we find throughout the Law God's special protection provided for these groups of people. The fact that God provides protection for the lower classes of people through the Law is an insight into God's very nature. We see in the Book of Psalms God's care for the poor. God says that He is "A father of the fatherless and a judge for the widows" (Psalms 68:5). The Psalmist said, "I know that the LORD will maintain the cause of the afflicted And justice for the poor" (Ps 140:12). "The LORD performs righteous deeds And judgments for all who are oppressed," the Psalmist said (Ps 103:6). God made special provisions for the protection of these classes of people throughout the Law. In Lev. 19:9–10 God provided special protection for strangers and the poor in providing for them through the gleanings in the corners of the fields. In Deut. 14:28–29 God provided special Laws for strangers, the fatherless, and

widows. The Prophet Isaiah gave God's call to the Israelites to repent of their sin in the opening of his Book. God said, "Learn to do good; Seek justice, Reprove the ruthless, Defend the orphan, Plead for the widow" (Isaiah 1:17). This admonition appears multiple times throughout the Old Testament, and is in fact what James in the New Testament called "basic religion." He said, "Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world" (James 1:27).

As you read the text of the first reading, try to imagine what it would be like to have absolutely nothing along with no social standing in the ancient world. *Note: Verse 27 was included for the context.*

> *22 You shall not afflict any widow or orphan. 23 If you afflict him at all, and if he does cry out to Me, I will surely hear his cry; 24 and My anger will be kindled, and I will kill you with the sword, and your wives shall become widows and your children fatherless. 25 If you lend money to My people, to the poor among you, you are not to act as a creditor to him; you shall not charge him interest. 26 If you ever take your neighbor's cloak as a pledge, you are to return it to him before the sun sets, 27 for that is his only covering; it is his cloak for his body. What else shall he sleep in? And it shall come about that when he cries out to Me, I will hear him, for I am gracious. (Exodus 22:22-27)*

In the reading we see God's concern for widows (v. 22), orphans (v. 22), and the poor (v. 25). God said that He would hear the cries of the widows and the orphans and answer with judgment by allowing the people to be killed by their enemies with the sword (v. 24). This is something that was repeated over and over again throughout the Old Testament, especially in the era of the Judges. When times were good the people would begin to oppress the lower classes, then God would allow an alien nation to overtake the people. Then they would repent, God would raise up a deliver (for example a judge like Gideon in Judges 6), the people would again return to prosperity and the cycle would repeat. God's instruction about not oppressing the poor continued in verses 26-27 as neighbor took his neighbor's cloak as collateral for a loan. This person was so poor that the only thing that they had to pledge was their clothing. God knew that this was a dire situation and provided a clear principle that such essential items were not to be taken as collateral in loans among fellow Israelites. The principle is that when the poor neighbor is taken advantage of by being forced to pledge his essentials in order to survive that God will raise up a deliverer against the more prosperous man to bring judgment upon him for his unrighteous action. Instead, God said in Leviticus something that we shall study later in the Gospel lesson, "You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD" (Leviticus 19:18). Loving your neighbor in the case of what God said about not taking your neighbor's cloak as a pledge instead meant sharing in your abundance and that of the community.

As we move onto the second reading, ask yourself what it means to act in full conviction of the Holy

Spirit in response to the biblical precepts about serving Jesus and others? The Jews knew the Laws about not oppressing aliens, orphans and the poor, yet they didn't practice what was preached. You may have heard the cute acronym "J-O-Y" which means to consider our lives in light of the hierarchy of Jesus, others, and you. We should, as the teaching goes, consider Jesus first, then others, and finally ourselves. See what you can uncover from Saint Paul as your read his admonition on this subject of literally taking the Word to heart.

> *5 for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men we proved to be among you for your sake. 6 You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit, 7 so that you became an example to all the believers in Macedonia and in Achaia. 8 For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything. 9 For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God, 10 and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come. (1 Thessalonians 1:5-10)*

Paul told the Thessalonians how impressed he was with them because they didn't just do as he had told them to do ("word only," v. 5), but that they also carried out those things that he had directed them to do through the power of the Holy Spirit. Not only that, but they became examples to others (v. 7). The Thessalonians turned from the worship of idols as was the custom of their culture to the worship of the One True God (v. 9). Finally, Paul commended them for holding hope in the resurrection of the dead. When he said that Jesus "rescues us from the wrath to come" (v. 10) he was referring to the eternal punishment that was promised to the unbelievers in hell, not some sort of temporal deliverance or rapture (catching up) from their present circumstances. Later in the Book Paul did discuss how believers who were alive at the time when Jesus did return would be united with him in the clouds (1 Thessalonians 4:17), which is the context of the books and movie entitled *Left Behind* (we will cover that in a future lesson). The key point that Paul was making to the Thessalonians was his commendation for them for living out their Christian lives in word **and** in action, something that the Sadducees and Pharisees in the Gospel narrative hadn't learned.

We saw in the second reading Saint Paul's admonition to take the Word to heart and his commendation to the Thessalonians for doing so. In the Gospel lesson today, we will see how Jesus summarized the Law into two key points that revealed the hypocrisy of the Pharisees hearts who didn't take the Word to heart. This lesson is another of Jesus' interactions with the Jewish ruling authorities during His inevitable journey to death at Calvary, this time with one of the Pharisees' best legal experts.

> *34 But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. 35 One of them, a lawyer, asked Him a question, testing Him, 36*

> *"Teacher, which is the great commandment in the Law?" 37 And He said to him, "'YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.' 38 This is the great and foremost commandment. 39 The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' 40 On these two commandments depend the whole Law and the Prophets." (Matthew 22:34-40)*

First, a bit about the context. When Matthew said, "But when the Pharisees heard that Jesus had silenced the Sadducees," he was referring to the story that happened just previously. Here the Sadducees, who didn't believe in the resurrection of the dead, had come to ask Jesus a theoretical expansion of the Levitical Law known as Levirate Marriage. They asked Jesus about the relationship in the resurrection between a certain woman and her chain of husbands afforded to her under the Levirate Law. Remember that the Sadducees didn't believe in the resurrection, but they were just trying to trap Jesus. When they asked Jesus whose husband the woman would be in the resurrection after being married to seven different brothers Jesus answered them as follows.

> *29 But Jesus answered and said to them, "You are mistaken, not understanding the Scriptures nor the power of God. 30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. 31 But regarding the resurrection of the dead, have you not read what was spoken to you by God: 32 'I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB'? He is not the God of the dead but of the living." 33 When the crowds heard this, they were astonished at His teaching. (Matthew 22:29-33)*

The short term silencing of the Sadducees provided the Pharisees with the opportunity to test Jesus for themselves. They asked Him, "which is the great commandment in the Law" (v. 36), again addressing Him with the honorable title of Rabbi (teacher). When the Pharisees use the term "Law" they are referring to the whole of the Old Testament. During that era, a frequent debate among the rabbis was which elements of the Law held the most weight and which ones could be given less weight or even discounted. Jesus' answer summarized the whole Canon of both the Law **and** the Prophetic writings. He answered them by quoting from the Levitical Law, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.' This is the great and foremost commandment. The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' On these two commandments depend the whole Law and the Prophets" (vv. 38-40). Here Jesus quoted Deuteronomy 6:5 or the "Shema," a phrase that religious Jews stated twice a day. He also quoted from Leviticus 19:18 that we mentioned in the discussion of the first reading. What Jesus is saying is that a true follower of God is a unique whole being, one with a heart that is united in purpose (heart, soul, and mind) rather than compartmentalized into theoretical knowledge that does not lead to action. Loving God naturally leads us to keeping the commandments of God. Jesus said in John 14:23, "If anyone love Me, he will obey my teaching . . . ." Saint John continued Jesus' connection between love and action when He said, "Dear children, let us not love with words or tongue, but with action and in truth" (1 John 3:18). And again, "We love,

because He first loved us. If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from Him, that the one who loves God should love his brother also" (1 John 4:19-21). This was the heart of the indictment against the Pharisees. They were a group about which it could be said, "do as I say, but not as I do" as the expression goes. Love demands concrete action, not just correct information about God. This means to give help your neighbor when he needs help, not offer him a loan by taking his cloak as collateral as we saw in the first reading. Loving your neighbor as yourself also means loving yourself as one that was created in the image of God. This means caring for our bodies both spiritually and physically as a temple of the Holy Spirit.

Bottom Line: Questions for Reflection

1. As your journey through the week, what does it look like for you to have a heart united in love and action for God? In our global society, what "neighbor" is God placing on your heart to help with a gift that doesn't require a loan and payment of collateral?

2. Spiritually, we are all as helpless as the orphans and widows of the ancient society. How do you respond to God's heart for you in your own spiritual poverty? What spiritual resources (see below) have you appropriated in your life? Which ones do you need to continue internalizing?

Spiritual Resources in Christ:

- I have been washed (1 Corinthians 6:11).
- I have been sanctified (set apart for special use) (1 Corinthians 6:11).
- I have been justified (pronounced "not guilty") (1 Corinthians 6:11)
- I have been forgiven of my sins (1 John 1:9)
- When I sin I have an Advocate – Jesus Christ, who speaks to the Father in my defense (1 John 2:1)
- I am a new creation, the old has passed away and the new has come (2 Corinthians 5:17)
- I have been blessed in the heavenly realms with every spiritual blessing in Christ (Ephesians 1:3)
- I belong, I have been adopted, I have a spiritual family (Ephesians 1:5)
- I have resurrection power (Ephesians 1:19-20)
- I have God's grace that teaches me to say "no" to ungodliness and worldly passions and to live a self-controlled, upright and godly life (Titus 2:11-12, 1 Corinthians 10:13)

3. Read 1 Corinthians 10:1-14. Unpack the meaning of verse 13 in light of the context of the surrounding verses. How does this spiritual truth help you to live your life as a Christian in light of temptation?

Readings for the Week

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

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/102614.cfm

First Reading EX 22:20-26

Second Reading 1 THES 1:5C-10

Gospel Reading MT 22:34-40

Source(s):

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

Scripture quotations taken from the NASB

Mass Study Notes for Sunday 10-19-2014



Welcome back to the Sunday Mass notes for 10-19-2014. This week we open with the first reading from the Book of Isaiah where we see a prophecy about a future world leader that was fulfilled some 150 years later. Then we move to the second reading from Paul's Letter to Thessalonians and include a general introduction to that Book. Finally, we conclude with another of Jesus' interactions with the Pharisees from the Gospel of Matthew.

The first reading is a prophecy from the Book of Isaiah, which is a book filled with an amazing series of prophecies especially regarding the coming of the Lord Jesus Christ. His prophecies include many detailed predictions about the Messiah including that He would be born of a virgin and even that He would be named Immanuel meaning God with us (Isaiah 7:14). The reading today also contains a prophecy about a world leader who like Jesus wasn't born yet and the prophecy also includes his future name although he wouldn't be born until a century and a half later. A lead-in to the message for today was given one verse before the beginning of today's reading. God said through Isaiah:

> *"It is I who says of Cyrus, 'He is My shepherd! And he will perform all My desire.' And he declares of Jerusalem, 'She will be built,' And of the temple, 'Your foundation will be laid.'" (Isaiah 44:28).*

Cyrus was the King of Persia (in present day Iran) who reigned over that country from around 559 BC to 530 BC. God used King Cyrus as his shepherd to "regather" the Jewish people (Ezra 1:1-4) after their deportation to Babylon in three waves in the years 605, 597, and 586 BC (2 Kings 24-25). King Cyrus gave the order in 538 BC to rebuild the Jerusalem temple that had been destroyed by the Babylonians in 586 BC. The rebuilding of the temple under the direction of Nehemiah marked the fulfillment of Isaiah's prophecy above. As we move onto the text of today's reading we will learn more details about Isaiah's predictions regarding Cyrus who was named even though he hadn't yet been born. *Note: Verses 2-3 were included for context.*

> *1 Thus says the LORD to Cyrus His anointed, Whom I have taken by the right hand, To subdue nations before him And to loose the loins of kings; To open doors before him so that gates will not be shut:*
>
> *Omitted verses:*
>
> > *2 "I will go before you and make the rough places smooth; I will shatter the doors of bronze and cut through their iron bars. 3 I will give you the treasures of darkness And hidden wealth of secret places, So that you may know that it is I, The LORD, the God of Israel, who calls you by your name.*
>
> *4 For the sake of Jacob My servant, And Israel My chosen one, I have also called you by your name; I have given you a title of honor Though you have not known Me. 5 I am the LORD, and there is no other; Besides Me there is no God. I will gird you, though you have not known Me; 6 That men may know from the rising to the setting of the sun That there is no one besides Me. I am the LORD, and there is no other," (Isaiah 45:1-6)*

God called Cyrus His "anointed" in English or transliterated from Hebrew as "mashiyach" that means "the anointed one or Messiah." This is the same word used for the "Messiah the Prince" Jesus

in Daniel 9:25. This language makes it clear that God meant Cyrus to prefigure the later Messiah, Jesus Christ, who was God's true and final Shepherd of His people (Isaiah 44:28, above). God said in verse 1 that although Cyrus would not be a believer in God (v. 4d "Though you have not known me") He would be used as God's "right hand" to "subdue nations before him" and subdue and kill kings ("loose the loins"). This prophecy was fulfilled after Darius the Mede, who was Cyrus' maternal uncle, overthrew the Babylon Empire as recorded in Daniel 7:30-31. Cyrus proclaimed himself King of Babylon in 540 BC after the great battle in that city. The biblical record of these events is backed up and further details are given by secular accounts including the famous "Babylonian Chronicle," a clay tablet that was found showing details of Babylonian history during the period.

You may ask why God would prefigure the Messiah through an unbelieving, civil king like King Cyrus. God provided some insights into this in the verses that were omitted from the reading:

> *2 "I will go before you and make the rough places smooth; I will shatter the doors of bronze and cut through their iron bars. 3 I will give you the treasures of darkness And hidden wealth of secret places, So that you may know that it is I, The LORD, the God of Israel, who calls you by your name. " (Isaiah 45:2-3)*

Cyrus was a king that God set apart by His divine providence to use for His purposes. The power that Cyrus had to "shatter the doors of bronze and cut through their iron bars" (v. 2) was given by God Himself. God said that it was He who would give Cyrus "the treasures of darkness And hidden wealth of secret places **So that you may know that it is I, The LORD, the God of Israel, who calls you by your name**" (v. 3, emphasis added). God promised Cyrus these victories for the purpose of revealing His divine power. God used nonbelieving people throughout the Old Testament for this purpose, including men like the Pharaoh in the Book of Exodus. God not only uses men but even animals such as Balaam's donkey (Numbers 22:21-39).

Contemplate how God may be using unbelieving rulers even in the present time. Even though you may disagree with the actions of the rulers, consider whether it is possible that God is working out His larger plan even through these ungodly leaders. Although Cyrus was an ungodly type of Christ, we can rest in the fact that God used even this ungodly leader to accomplish His purposes. When you consider these things, you can find comfort that since God was able to predict with exact precision who the ruler would be that would "regather" the Israelites after their deportation to Babylon He will superintend all of human events in order to accomplish His purposes. You can also praise God for raising up godly spiritual leaders such as Saint Paul who we are going to be reading about in the next reading.

The second reading is from the Saint Paul's Letter to the Thessalonians. This Book is one of the earliest Letters written by Paul (1 Thessalonians 1:1), penned sometime around the year 51 as confirmed by an inscription found in the temple of Apollos at Delphi (near the town of Corinth). Paul's two Letters to the Thessalonians are sometimes called the "eschatological epistles" because of

the wealth of content in them regarding the end times, but were primarily Letters dealing with people in the local church in Thessalonica. Paul's occasion for writing was to show his concern for the believers there after he had visited them on his second missionary journey (Acts 17:1). He had a variety of purposes in writing to them including instructing them in holy living, commending them for their significant progress made in implementing the biblical truths he had given them, and correcting a misunderstanding that they had about the return or the Lord Jesus.

Read the text and ask yourself, what key points jump out at you?

> *1 Paul and Silvanus and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace. 2 We give thanks to God always for all of you, making mention of you in our prayers; 3 constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father, 4 knowing, brethren beloved by God, His choice of you; 5 for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men we proved to be among you for your sake. (1 Thessalonians 1:1-5)*

They key point that jumped out when I read this passage was Paul's overwhelming thankfulness to God for how the Thessalonians had embraced and lived out the Gospel truths. First, Paul thanked God for their "work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father" (v. 3). Second, Paul was thankful that they didn't just mentally embrace the truths of the Gospel but they also lived them out "in power and in the Holy Spirit and with full conviction" (v. 5). Finally, Paul was thankful for how they had emulated him (v. 5). The example of the Thessalonians faith provided comfort to him as he endured troubles from the Jews and Gentiles as he traveled on his missionary journeys. Paul said in Chapter 3, "we were comforted about you through your faith" (1 Thessalonians 3:7b).

A final observation of the reading is how Paul honored all three Persons of the Godhead in the very opening verses of this Letter. Paul commended God the Father and God the Son in verse 1, and God the Holy Spirit in verse 5. Paul indicated to the Thessalonians that the source of their power was God through the ministry of the Holy Spirit (v. 5). The word translated "power" in the English is the Greek word "dunamis" from which we also get the word "dynamite." The Holy Spirit provided the dynamite to the Thessalonians but they had to set and light the fuse. Paul rejoiced because the Thessalonians took advantage of God's power. As we move to the Gospel lesson we will see how the religious Pharisees **didn't** take advantage of God's power but instead took the Scriptures for their literal "word only" (v. 5).

The Gospel lesson is another of the interactions that Jesus had with the Pharisees. Last week we studied Jesus' Parable of the Wedding Feast that is found just before today's reading. In this previous study, we saw how Jesus told the Pharisees and other Jewish leaders how the kingdom

would be taken away from them and given to the Gentiles. In the reading this week a new group is introduced called the "Herodians." The Herodians were a group of secular, non-religious Jews that held the political power in alliance with King Herod Antipas (reigned 4 BC to 39 AD). Their alliance with King Herod and secular worldview set them at odds with the ultra-religious Pharisees. As you read today's Gospel lesson you will discover a new alliance that emerged to fight a common threat.

> *15 Then the Pharisees went and plotted together how they might trap Him in what He said. 16 And they sent their disciples to Him, along with the Herodian's, saying, "Teacher, we know that You are truthful and teach the way of God in truth, and defer to no one; for You are not partial to any. 17 Tell us then, what do You think? Is it lawful to give a poll-tax to Caesar, or not?" 18 But Jesus perceived their malice, and said, "Why are you testing Me, you hypocrites? 19 Show Me the coin used for the poll-tax." And they brought Him a denarius. 20 And He said to them, "Whose likeness and inscription is this?" 21 They said to Him, "Caesar's." Then He said to them, "Then render to Caesar the things that are Caesar's; and to God the things that are God's." (Matthew 22:15-21)*

The Herodians and the Pharisees allied themselves to fight their common threat, Jesus Christ (v. 15). Their plot was to trap Jesus by asking Him some question (v. 15) that would reveal Jesus' opposition to the ruling Roman authorities and therefore make it easy for them to bring an indictment against Him. They began their attack by patronizing Jesus by calling Him by the title "Teacher," a word meaning Rabbi (v. 16). Their plan backfired. When they asked Jesus about the lawfulness of paying taxes to the Roman government, Jesus amazed them with His answer. Matthew said in the next verse after the end of today's reading, "And hearing this, **they were amazed**, and leaving Him, they went away" (Matthew 22:22, emphasis added). Jesus told them in effect that He had not come yet as a military leader. Jesus not only spoiled their plan to entrap Him with their question, but He also validated the legitimacy of the Roman government in collecting taxes, something to which the Pharisees would have been deeply opposed. The irony of it all was that the Pharisees took the lead in collaborating with their former enemies for the purpose of defeating Jesus. But what ended up happening was that Jesus defeated their beliefs about the illegitimacy of the Roman taxation system. In yet another irony the whole account was recorded by none other than Saint Matthew, the former tax collector!

Sometimes the easiest way for us to learn is when a teacher provides us with a clear contrast between two conflicting positions. The message that God gave us in the Gospel lesson today illustrated two opposing forces that came together for the purpose of defeating the Messiah Jesus. During our study, we saw that these forces weren't really in opposition at all. Instead they were both aligned with false religion. The Pharisees strived to obtain a righteousness through the Law, and the Herodians found their faith in aligning themselves with the right group with the necessary influence in the Roman government.

What does this mean for us today? First, we can trust that although Jesus didn't come the first time

as a military leader, He will do so the second time He returns, as chronicled in the Book of Revelation. John said in that Book, "And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war" (Revelation 19:11). Second, Jesus' answer revealed that during the intermediate period between his first and second comings we will have obligations to obey civil governments. Paul said, "Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God" (Romans 13:1). Finally, we must recognize that God owns everything, and even though we may have to give to Caesar that which bears the resemblance of Caesar, we are to give to God the things that are God's (v. 21). This means that unlike the Pharisees who only gave lip service to doing God's work, as we saw in Paul's Letter to the Thessalonians we are to emulate God by giving back to Him what is His own. This includes the stewardship of our time, talents and treasures far beyond what is required by our civil government. Paul praised the Thessalonians for emulating his character, and Paul strived to emulate Jesus Christ. Paul said:

> *8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, 9 and may be found in Him, 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 3:8-9)*

May we find our righteousness through faith in Jesus Christ and not in our political power, like the Herodians, or through our good works in obedience to an elevated and false interpretation of religious laws, like the Pharisees.

Bottom Line: Questions for Reflection

1. Since humans are made in the image of God, what did Jesus mean when He said to give to God what God's?

2. How do you live this truth out in your own life each week?

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/101914.cfm

First Reading IS 45:1, 4-6

Second Reading 1 THES 1:1-5B

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Gospel Reading MT 22:15-21

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