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

Sunday Mass Study Notes for Lectionary 160: 11/22/2026



Welcome back to the Sunday Mass notes. This week we open with the first reading from Ezekiel, which contrasts the ungodly shepherds with God, the Good Shepherd. We include many surrounding verses to help us understand the reading in its context. Then we move to the second reading from 1 Corinthians, where we study the truth of believers' resurrection and how it gives us great hope. Finally, we conclude with the Gospel lesson from Matthew 25, where we study the coming judgment for 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.

Introduction to the First Reading:

The first reading is from the Prophet Ezekiel. After God told Ezekiel that the people recognized him as a prophet and came to listen to him (Ezekiel 33:30), they did not take his words to heart or change their lives (Ezekiel 33:31d-ff). Instead, God told them that it would be afterward 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 nation's ungodly leaders, including kings, priests, and prophets (except 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 "sheep without a shepherd," 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 matters, so we have included the first ten verses of the chapter leading up to today's reading.

First Reading:

Verses before 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 today's reading, following the opening of chapter 34. *Note: Verses 13-14,* skipped in the reading, were added for *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 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. This concept first appears in the Book of Genesis, when Jacob prophesies 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 echoes the opening of Psalm 23: "The LORD is my Shepherd, I shall not want" (v. 1). "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 this contrast between the evil shepherds and the One True Shepherd continue. "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 is that He will re-gather 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 care for us as a good shepherd cares for His sheep. Finally, although we may feel judged by worldly people in this age, the only real judgment that counts is that of 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.

Introduction to the Second Reading:

As we move on to 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 believers' bodily resurrection: first the Lord Jesus, then all who put their faith in Him. Paul opens this section with a caution: "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 on to today's reading. Note: We skipped verse 27 in the reading, but included it to provide full context.

Second Reading:

> *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 says that since Christ has been raised from the dead and is the first to be resurrected (v. 20), He is the one through whom life came and the precursor of the resurrection hope 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 aspect of the resurrection. Jesus will "come in glory" (Matthew 25:31), which we will read about in today's Gospel lesson. Paul quoted Psalm 8 when he said Jesus would totally subdue all His enemies, "put them under His feet" (vv. 25-26). Ezekiel's evil shepherds will be subdued and judged forever. Jesus' greatest enemy will be death, conquered through the victory of the resurrection, first over Himself and then over all believers. World history will culminate in 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).

Our greatest hope as believers in the Lord Jesus lies in the hope of resurrection. We can rest in the historical fact that Jesus was the first to rise from the dead, one of history's best-proven events. 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. Just as Paul comforted the Corinthian believers with these facts, we can find comfort and comfort others through hope in our future resurrection.

Introduction to the Gospel Reading:

As we transition to the Gospel lesson, we earlier mentioned in the first reading that God is the Righteous Judge, and in the second reading that one day He will come in Glory to rule and reign over the earth. One element of rulership is acting as a Judge, and at the end of His reign on earth, Jesus will judge those who survive the tribulation period at the conclusion of the Day of the Lord.

Jesus gave the big-picture context of Jesus' return earlier in Matthew 24. The world will grow worse and worse, and many false Christs will arise (Matthew 24:5). Wars and famines will ravage the world (vv. 5-8). Believers will experience great persecution to the extent that the true nature of belief of many will be revealed as false (v. 10). At some unknown time, Jesus will return, and many of the dead in the earth will arise, "some to everlasting life, and some to everlasting shame and contempt" (Daniel 12:2). It seems that the Old Testament Jews arise at this time (Ezekiel 37:12), along with all of the New Testament believers who have gone to be with Jesus (1 Thess 4:13-17). This event is marked by what Jesus said beginning in verse 40, "Then there will be two men in the field; one will be taken, and one will be left" (Matthew 24:40). The one who is taken is a believer who is taken alive to heaven; the one left behind will then enter the Great Tribulation (or Day of the Lord). This is like 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).

Today's reading looks beyond the Lord Jesus' return to the period after his millennial reign on earth, some 1,000 years after the end of the Great Tribulation (Day of the Lord). The reading describes the final judgment, the Great White Throne, in which Jesus separates the "wheat from the chaff."

Gospel Reading:

> *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)*

In the reading, we see the Good Shepherd Jesus forcibly separating the nonbelieving "goats" from the believing sheep. During these "goats" lives, they lived amongst a mixed multitude that Jesus described in the kingdom parables earlier in Matthew 13. There, Jesus described how the wheat and the weeds would live side by side until the harvest, when the master would separate the two (Matthew 24:24-30). Today's reading is that separation, when the mixed seed is sifted, and the weeds are tossed out to be burned (Matthew 24:30c).

In today's reading, Jesus used a shepherd analogy that we saw in Ezekiel. The Good Shepherd who knows His Sheep will divide these two groups based on their heart condition. The criteria He will use is what He explained to Nicodemus in John 3: "You must be born from above (or again, Greek "anothen") to enter the kingdom of heaven" (refer to John 3:3, with my explanation). In that same Gospel, Jesus said, "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, like any shepherd, and they look the same on the outside, His sheep bear distinctive inner markings. These markings show themselves in their behavior, so even worldly people can recognize them. This becomes clear in verses 35 -40. **Some** of a believer's good works flow from a heart changed by God (John 3:3), as James said, "Faith without works is dead" (James 2:14). The sheep show a variety of "sheeplike" behaviors. They feed the hungry (v. 35a), give drink to the thirsty (v. 35c), clothe the naked (v. 36a), visit the sick (v. 36b), and visit those in prison (v. 36b-c). Jesus then explained that when you do these things for others, you are doing them 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 marginalized in society is an opportunity to show what's really in our hearts. Do we have the love and compassion of God or are we still living only for ourselves? Jesus describes specific needs that were common in His day, 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 need wisdom to know which needs are opportunities 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). Third, 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.

Reflection Questions

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 faith mean? 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 on the obedience of faith, what does it mean for you to walk in obedience of faith? How is your faith evident to others?