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 21: 01/11/2026



This week, we will again examine Isaiah and a prophecy concerning Jesus. Then, we will move on to a study of Jesus' baptism and discuss His nature as both God and Man, along with his radical obedience to the Father's plan for His life. Because of the concepts covered in the readings, we are going to change the analysis order so that we cover the first reading, the Gospel reading, and finally the second reading.

Introduction to the First Reading:

The first reading is from Isaiah 42, the alternate is from chapter 40 and won't be covered today. This is the first of what is known as Isaiah's "Servant Songs." This first song continues past the end of today's reading in verse 7 to verse 10. The Servant Songs prove in a powerful way that Jesus of Nazareth is God's Righteous Servant, the long-awaited Messiah. The preceding context is the preparation for Judah's return from captivity in Babylon, which we know happened during the time of Nehemiah. As you read, take careful note of the characteristics of the Servant.

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First Reading:

> *Isaiah 42:1-7 NAS95 1 "Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations. 2 "He will not cry out or raise His voice, Nor make His voice heard in the street. 3 "A bruised reed He will not break And a dimly burning wick He will not extinguish; He will faithfully bring forth justice. 4 "He will not be disheartened or crushed Until He has established justice in the earth; And the coastlands will wait expectantly for His law." 5 Thus says God the LORD, Who created the heavens and stretched them out, Who spread out the earth and its offspring, Who gives breath to the people on it And spirit to those who walk in it, 6 "I am the LORD, I have called you in righteousness, I will also hold you by the hand and watch over you, And I will appoint you as a covenant to the people, As a light to the nations, 7 To open blind eyes, To bring out prisoners from the dungeon And those who dwell in darkness from the prison.*

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

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

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

Introduction to the Gospel Reading:

As we move on to the second reading and the Gospel message, I would like to share some background on the key figures in Church history to better understand the occasion of Jesus' baptism by John the Baptist. One of my hobbies has been the study of Church history, especially the main characters who played a role in shaping the doctrines held by Christian believers in the times that would become their future. In some cases, these characters postulated theological theories that, with adequate biblical support, became accepted by the early Church. Yet others proposed heretical ideas that, during their opposition by the Church, led to the unexpected result of calcifying the Church's true beliefs. In essence, when incorrect theological ideas arose, the church was forced to examine its presuppositions and beliefs more closely, clarifying what it believed. For example, Marcion of Sinope, who was the son of an early bishop, proposed an early and incorrect canon of the Bible that ultimately led the Church to respond with one that the early Church leaders accepted. Another in this latter category was Nestorius, Archbishop of Constantinople, who later denied the teaching for which he was accused and proposed that the human Jesus and the divine Christ were two different persons. He was condemned at the Council of Ephesus in 431. This brings us to a fellow named Eutyches, whose teachings are essential for understanding today's Gospel message.

Eutyches was a presbyter of Constantinople and opposed Nestorius at the Council of Ephesus. He founded the teaching known as Monophysitism which said that Jesus had only one nature, rather than maintaining His divine nature and adding a human nature after his birth through Blessed Mary (Luke 1:48). Eutyches said that Jesus' human and divine natures were combined into the single nature of Christ "without any alteration, absorption or confusion: that of the incarnate Word." While some may maintain that this is theological hair-splitting, similar to asking "How many angels can fit on the head of a pin," it is extremely important that we understand the nature of Jesus. If Jesus

wasn't fully man, then how could he have fulfilled the Law? He also wouldn't have understood what it was like to live in our fallen world. If Jesus wasn't fully divine, He couldn't have atoned for the sin of the entire world. Jesus said, "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish them, but to fulfill" (Mt 5:17). And the author of Hebrews said, "For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin" (Heb 4:15). Somehow, Jesus was both fully man and fully God. The response of the Church to Eutyches was to formulate doctrine along the lines that Jesus was a unified whole being Who consisted fully of both human and divine natures without defining some magical quotient of the degree of mixing of the two. Jesus was 100% human and 100% divine! To say anything less would violate the clear teaching of Scripture.

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

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

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

Gospel Reading:

> Matthew 3:13-17 NASB: [3] *Then Jesus *arrived from Galilee at the Jordan coming to John, to be baptized by him.* [14] *But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?"* [15] *But Jesus answering said to him, "Permit it at this time; for in this*

> *way it is fitting for us to fulfill all righteousness." Then he *permitted Him. [16] After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and [a]he saw the Spirit of God descending as a dove and [b]lighting on Him, [17] and behold, a voice out of the heavens said, "This is [c]My beloved Son, in whom I am well-pleased."*

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

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

Introduction to the Second Reading:

This reading is from Acts 10; the alternate reading from Titus 2 won't be covered. As we finish the second reading, note what we said earlier about Isaiah's prophecy of the freedom of the Gentiles living in darkness, and how Jesus was obedient to God as a Servant, even submitting to baptism by John the Baptist.

Second Reading:

> *Acts 10:34-38 NAS95 34 Opening his mouth, Peter said: "I most certainly understand now that God is not one to show partiality, 35 but in every nation the man who fears Him*

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

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

Reflection Questions

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

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

> *rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. 10 But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. 11 As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. (Isaiah 53:1-11)*

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

2. In what ways have you made a public profession of your faith? As the New Year dawns, in what ways could you accomplish this during the upcoming year?

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Gospel Reading:

Luke 3:15-22 NAS95 15 Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he was the Christ, 16 John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire. 17 His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire." 18 So with many other exhortations he preached the gospel to the people. 19 But when Herod the tetrarch was reprimanded by him because of Herodias, his brother's wife, and because of all the wicked things which Herod had done, 20 Herod also added this to them all: he locked John up in prison. 21 Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, 22 and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased."

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

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Reflection Questions

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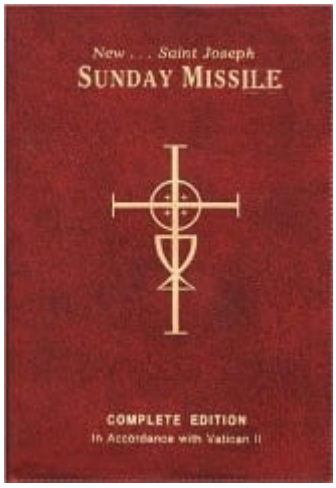
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2. In what ways have you made a public profession of your faith? As the New Year dawns, what are some ways in which you could accomplish this during the upcoming year?

Sunday Mass Study Notes for 01-10-2021



Welcome back to the Sunday Mass notes. This week there are two alternative readings provided both for the first and second readings, we will look at each of them. Then we move to a brief Gospel lesson from Saint Mark in which we see John the Baptist's testimony about Jesus' baptism in which all three Persons of the Holy Trinity are represented.

Introduction to the First Reading:

There were two choices given this week for both the first and the second readings, we will give a brief analysis of all four. The first reading is from the Prophet Isaiah. Isaiah prophesied during the

time from 739 – 681 BC to the Jewish people who had walked away from God in their hearts and instead observed rote repetitive religious practices which were meaningless to them. Additionally, though they were rich in physical blessings, Isaiah warned them about their harsh treatment of the poor (Isaiah 3:15). Isaiah frequently uses a technique called "prophetic foreshortening" in which significant, yet distant events are displayed as happening in the near term, such that their fulfillment is "telescoped" or "foreshortened" together with near term events. He also uses a significant amount of Messianic typology such as the display of Jesus as the Suffering Servant in Chapter 53. A theological type is something that prefigures its ultimate explanation, such as the Prophet Jonah being three days in the belly of the fish which prefigured Jesus being in the grave for three days (see Matthew 12:40). Another of the types that he displayed was King Cyrus who was the King of Persia under whom the later Babylonian captivity of Judah (the southern kingdom) ended. Isaiah named Cyrus as God's chosen instrument under whom the 70-year Jewish captivity would be broken hundreds of years before he was even born (Isaiah 44:28). In Chapter 42, it seems that Isaiah is once again speaking of Cyrus as a type of the coming Messiah (Jesus). As you read the opening verses of Chapter 42, you should recognize the typological representation of King Cyrus whose identity is soon lost in the revelation of the Person of the Messiah. As we read the text from Isaiah, we likely don't immediately see the person of Cyrus but rather Jesus because we are so familiar with how Jesus fulfilled this prophecy. For us, the distant event in Isaiah's day of the coming of Jesus Christ completely overshadowed anything about the immediate circumstances being encountered by the Jewish people during Isaiah's time. *Note: The reading omitted verse 5 that has been included in the text below.*

First Reading:

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

The opening verse reads almost exactly like God's pronouncement made at the baptism of Jesus Who said, "This is my Son in Whom I am well pleased" (Matthew 3:17). The baptism of Jesus displayed

the Holy Trinity of God much like we see in this reading. At the baptism, the Spirit of God descended on Him as a dove (Matthew 3:16) along with the Father's pronouncement as we just noted. In Isaiah's text we see the Father pronouncing His pleasure in the Son along with the proclamation that God has put His Spirit upon Him (v. 1), something that certainly looks far beyond King Cyrus. As Isaiah continues, he explains the nature of Jesus and His ministry, he will be quiet and meek (vv. 2 – 3), not boldly proclaiming as had his predecessor John the Baptist, but quiet and not even breaking a brittle reed or extinguishing a smoldering lamp wick (v. 3). Verse 4 says that Jesus will "not be disheartened until He has established justice in the earth." In verse five Isaiah provides God's profound stamp of creative authority, He is the One "Who spread out the earth and its offspring . . . ." He is also the One who called the people in righteousness to worship Him alone and reminded the Jews of His covenant with them (v. 6). He reminded them that one of their purposes was to be a light to the nations (v.6) to open the spiritually blind eyes of the people (v. 7). When the Messiah comes, He would also be a light to the nations, as Luke said in Luke 2:32 regarding Jesus. The Messiah will open the blind eyes of the people held in bondage, both to their sin as well as to the captivity they would experience under various civil kings such as Nebuchadnezzar and Cyrus. Saint Peter referred to this when he mentioned freeing the spirits in prison (1 Peter 3:19). As believers, we can proclaim that although we have not seen Jesus, we believe that He has freed us from the darkness of our own spiritual prisons where we were held by the evil one in darkness (2 Corinthians 4:3-4).

Alternative, First Reading:

The alternative first reading is also from the Prophet Isaiah. The context is just after the depiction of Jesus as the Suffering Servant on the cross, something that happened over 700 years after Isaiah penned it (Isaiah 52:13 – 53:12). An interesting note about Isaiah 53 is that some say that it is a forbidden Book in Jewish circles, something the rabbis avoid and the vast majority of Jews have never heard. "Who has believed our report and to whom has the arm of the Lord been revealed," Isaiah said (53:1). This powerful display of Jesus is followed by chapter 54 in which Isaiah shows God's everlasting kindness. "For a mere moment I have forsaken you, but with great mercies I will regather you. With a little wrath I hid My face from you for a moment; but with everlasting kindness I will have mercy on you, says the Lord your redeemer" (Isaiah 54:7-8). The reading today from Chapter 55 is just before God more fully revealed His plan to bring salvation to the Gentiles who would be in-grafted into His plan of eternal salvation (Isaiah 56). As you read, try to keep in mind the context in which Isaiah gave his message in a time when the Jews weren't listening to the voice of God.

1 "Ho! Every one who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk Without money and without cost. 2 "Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good,

And delight yourself in abundance. 3 Incline your ear and come to Me. Listen, that you may live; And I will make an everlasting covenant with you, According to the faithful mercies shown to David. 4 Behold, I have made him a witness to the peoples, A leader and commander for the peoples. 5 Behold, you will call a nation you do not know, And a nation which knows you not will run to you, Because of the LORD your God, even the Holy One of Israel; For He has glorified you. 6 Seek the LORD while He may be found; Call upon Him while He is near. 7 Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the LORD, And He will have compassion on him, And to our God, For He will abundantly pardon. 8 For My thoughts are not your thoughts, Nor are your ways My ways," declares the LORD. 9 "For as the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts. 10 For as the rain and the snow come down from heaven, And do not return there without watering the earth And making it bear and sprout, And furnishing seed to the sower and bread to the eater; 11 So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it." (Isaiah 55:1-11)

Isaiah's message is a picture of God's grace and provides some important information about God and our relationship to Him. God is impartial (v. 1). "Everyone who thirds" can come to Him. Second, God's grace cannot be earned (v.2), it is unmerited favor (see Ephesians 2:8-9). Third, God's Word is life, but we have to listen to it to obtain this life (v. 3). Fourth, God's promises to His people are eternal and specifically the ones in the Davidic Covenant will be fulfilled (v. 3). We can rest in the fact that God will complete the good work that He began with Israel regardless of how hopeless things may appear in the Middle East at any given instant.

In verses 6 – 9 the Prophet emphasized the need for a person in the Old Testament to see the Lord before it was too late (v. 6), repent of their sin (v. 7a), trust in God's ability to forgive sin (v. 7), and recognize their insufficiency and sovereignty of the Lord (vv. 8-9). His message in this section was a general evangelistic calling that also gives us some insights into the nature of God. First, God is compassionate and forgiving of sin even though He is far above people in His ways and thoughts. Second, God calls everyone to repent of his or her sin and place their trust in Him. Third, people must not wait to place their faith in God as it may easily become too late when they become hardened by sin and the opportunity for them to believe passes. Finally, God reminds us that His ways are far above our own. In context this means that the way that God brings sinners to repent of their sin and place their trust in Him is beyond our understanding, it is a mystery of God (John 3:8). This is what we discussed a in a previous issue when we studied Jesus' conversation with Nicodemus in John Chapter 3.

In the closing verses (10 – 11), Isaiah said that in the same way that the seasons are regular and reliable (v. 10) so it is that God's Word is regular and reliable (v. 11). The rain and snow water the

seeds and make them fruitful. Therefore, God's Word operates in the hearts of His people through the enlightenment of the Holy Spirit (1 Corinthians 2:10-13) in order to make them fruitful.

Introduction to the Second Reading:

The first alternative for the second reading is from the Book of Acts. The context is Peter's speech to the Roman centurion Cornelius (Acts 10:1), a god-fearing Gentile who respected the Jews by giving them alms (Acts 10:2). Cornelius had seen an angel of God telling him to send a delegation to bring Peter to Joppa so he could speak with him.

Second Reading:

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

Peter explained how as we saw in Isaiah 42:6 that God's plan of salvation through faith in Jesus Christ wasn't limited just to the Jews but extended to anyone who believed. Peter's speech came after he had seen a vision of a great sheet descending from the sky and filled with animals that were ceremonially unclean to the Jews (Acts 10:9-16). In this vision, God commanded Peter to "kill and eat," and said that these animals were not to be regarded as clean because they had been cleansed by God (v. 15). In order to further emphasize the importance of this vision God repeated it three times. Therefore, when Peter met with Cornelius and heard about the miraculous events that had happened with him too seeing a vision from God (in the form of an angel) Peter understood that the plan of salvation had been extended to the Gentiles. In the New Testament era the church has stepped in where Peter left off, proclaiming the message of salvation to everyone, not just to the Jews as was Peter's (the Rock) primary ministry.

Alternative, Second Reading:

The second alternative for the second reading is from the Book of First John. The context of Chapter 5 is John's teaching on the nature of a person whose heart has been spiritually born of God (John 3:3). As you read, take note of both the characteristics of a Christian and second the assurance that God has provided them in His promises.

1 Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him. 2 By this we know that we love the children of God, when we love God and observe His commandments. 3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome. 4 For whatever is born of God overcomes the world; and this is the victory that has overcome the world–our faith. 5 Who is the one who overcomes the world, but he who believes that Jesus is the Son of God? 6 This is the One who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. It is the Spirit who testifies, because the Spirit is the truth. 7 For there are three that testify: 8 the Spirit and the water and the blood; and the three are in agreement. 9 If we receive the testimony of men, the testimony of God is greater; for the testimony of God is this, that He has testified concerning His Son. (1 John 5:1-9)

The Book of First John provides a series of tests that reveal the heart of a true believer, and in the reading today we see several of them. First, a true believer follows the commandments of God (v. 2 -3), meaning the Ten Commandments plus the rules written on their heart through their conscience through the working of the Holy Spirit. Second, the true believer overcomes the world (v. 4), meaning that they are separated from it in a spiritual sense. Finally, a true believer is in tune with the Spirit of God that is truth (v. 6), who also testifies that Jesus is the Son of God. The Holy Spirit reveals this through the Holy Scriptures and in order to follow His testimony we must endeavor to read and study the Bible that is His revelation. Finally, John provided a picture of the Holy Trinity present at Jesus' baptism that we will see again in the Gospel lesson.

Introduction to the Gospel Reading:

The Gospel lesson is from Saint Mark. The context is John the Baptist's proclamation of the beginning of Jesus' earthly ministry. John was described as a most unusual man "clothed with camel's hair and wore a leather belt around his waist" (Luke 1:6). 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). His coming marks the fulfillment of Isaiah 40:3, "A voice is calling, "Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God." Here John introduced the Servant spoken of by Isaiah, the Lord Jesus Christ.

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Gospel Reading:

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." 9 In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. 10 Immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him; 11 and a voice came out of the heavens: "You are My beloved Son, in You I am well-pleased." (Mark 1:7-11)

Now that John the Baptist had come, he was announcing the glorious 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). He then testified about the baptismal event of Jesus in which all three Persons of the Trinity were represented including the voice of the Father (v. 11), the Holy Spirit descending like a dove (v. 10c), and of course Jesus Himself.

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. Although the church has in no way replaced Israel, the church is God's light to the Jews and the Gentiles during the church age until Jesus returns in glory. 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.

Have a great week and if you get a chance please stop by the web page and leave a comment on this article.

Reflection Questions

Read the following verses and answer the questions that follow.

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2 Corinthians 4:3-4 NAS95 3 And even if our gospel is veiled, it is veiled to those who are perishing, 4 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.

1. In the reading from Isaiah 42 we saw how the Messiah would be a light to all of the nations to open their spiritually blind eyes and hearts. What does Saint Paul say regarding the identity and actions of the active agent who blinds the eyes of everyone who does not believe that Jesus Christ bore the penalty for their sins on the cross?

2. The Jews were called as a light to the nations to bear witness of His glory and the divine plan of redemption through faith in God's promises and the coming of the Messiah who would bear their sins (Isaiah 53). As an "ingrafted" (Romans 11:17) believer in the faith of Abraham, in what ways are you working to combat the activities of the blinding agent(s) to bring the light of the glory of the Gospel to the people in your life? After you answer, would you consider building a list of those people in your life that don't know the Lord Jesus Christ and commit to pray for them on a regular basis until it becomes a habit?

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Sunday Mass Study Notes for Sunday 01-12-2020

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Welcome back to the Sunday Mass notes. Today's first reading is from Isaiah where we see the concept of Messianic typology. In the second reading, Saint Peter expounds on how anyone, Jew or Gentile, is saved (spared from God's justifiable wrath) through faith in Jesus Christ. Then we move to a brief Gospel lesson from Saint Mark in which we see John the Baptist's testimony about Jesus' baptism in which all three Persons of the Holy Trinity are represented.

Introduction to the First Reading:

The first reading is from the Prophet Isaiah. Isaiah prophesied during the time from 739 – 681 BC to the Jewish people who had walked away from God in their hearts and instead observed rote repetitive religious practices which were meaningless to them. Additionally, though they were rich in physical blessings, Isaiah warned them about their harsh treatment of the poor (Isaiah 3:15). Isaiah frequently uses a technique called "prophetic foreshortening" in which significant yet distant events are displayed as happening in the near term, such that their fulfillment is "telescoped" or "foreshortened" together with near term events. He also uses a significant amount of Messianic typology such as the display of Jesus as the Suffering Servant in Chapter 53. A theological type is something that prefigures its ultimate explanation, such as the Prophet Jonah being three days in the belly of the fish which prefigured Jesus being in the grave for three days (see Matthew 12:40). Another of the types that he displayed was King Cyrus who was the King of Persia under whom the later Babylonian captivity of Judah (the southern kingdom) ended. Isaiah named Cyrus as God's chosen instrument under whom the 70-year Jewish captivity would be broken hundreds of years before he was even born (Isaiah 44:28).

In today's reading In Chapter 42, it seems that Isaiah is once again speaking of Cyrus as a type of the coming Messiah (Jesus). As you read the opening verses of Chapter 42, you should recognize the

typological representation of King Cyrus whose identity is soon lost in the revelation of the Person of the Messiah. As we read the text from Isaiah, we likely don't immediately see the person of Cyrus but rather Jesus because we are so familiar with how Jesus fulfilled this prophecy. For us, the distant event in Isaiah's day of the coming of Jesus Christ completely overshadowed anything about the immediate circumstances being encountered by the Jewish people during Isaiah's time. *Note: The reading omitted verse 5 that has been included in the text below.*

First Reading:

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

The opening verse reads almost exactly like God's pronouncement made at the baptism of Jesus Who said, "This is my Son in Whom I am well pleased" (Matthew 3:17, from today's Gospel reading). The baptism of Jesus displayed the Holy Trinity of God much like we see in this reading. At the baptism the Spirit of God descended on Him as a dove (Matthew 3:16) along with the Father's pronouncement as we just noted. In Isaiah's text we see the Father pronouncing His pleasure in the Son along with the proclamation that God has put His Spirit upon Him (v. 1), something that certainly looks far beyond King Cyrus. As Isaiah continues he explains the nature of Jesus and His ministry, he will be quiet and meek (vv. 2 – 3), not boldly proclaiming as had his predecessor John the Baptist, but quiet and not even breaking a brittle reed or extinguishing a smoldering lamp wick (v. 3). Verse 4 says that Jesus will "not be disheartened until He has established justice in the earth." In verse five Isaiah provides God's profound stamp of creative authority, He is the One "Who spread out the earth and its offspring . . . ." He is also the One who called the people in righteousness to worship Him alone and reminded the Jews of His covenant with them (v. 6). He reminded them that one of their purposes was to be a light to the nations (v.6) to open the spiritually blind eyes of the people (v. 7). When the Messiah comes, He would also be a light to the nations, as Luke said in Luke 2:32 regarding Jesus. The Messiah will open the blind eyes of the people held in bondage, both to their sin as well as to the captivity they would experience under various civil kings such as Nebuchadnezzar and Cyrus. Saint Peter referred to this when he mentioned freeing the spirits in

prison (1 Peter 3:19).

As believers, we can proclaim that although we have not seen Jesus, we believe that He has freed us from the darkness of our own spiritual prisons where we were held by the evil one in darkness (2 Corinthians 4:3-4, also see the Reflection Questions).

Introduction to the Second Reading:

The second reading is from the Book of Acts. The context is Peter's speech to the Roman centurion Cornelius (Acts 10:1), a god-fearing Gentile who respected the Jews by giving them alms (Acts 10:2). Cornelius had seen an angel of God telling him to send a delegation to bring Peter to Joppa so he could speak with him.

Second Reading:

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

Peter explained how as we saw in Isaiah 42:6 that God's plan of salvation through faith in Jesus Christ wasn't limited just to the Jews but extended to anyone who believed. Peter's speech came after he had seen a vision of a great sheet descending from the sky and filled with animals that were ceremonially unclean to the Jews (Acts 10:9-16). In this vision, God commanded Peter to "kill and eat," and said that these animals were not to be regarded as clean because they had been cleansed by God (v. 15). In order to further emphasize the importance of this vision God repeated it three times. Therefore, when Peter met with Cornelius and heard about the miraculous events that had happened with him too seeing a vision from God (in the form of an angel) Peter understood that the plan of salvation had been extended to the Gentiles. In the New Testament era the church has stepped in where Peter left off, proclaiming the message of salvation to everyone, not just to the Jews as was Peter's (the Rock) primary ministry.

Introduction to the Gospel Reading:

The Gospel reading is from Saint Matthew where he recorded Jesus's baptism by John the Baptist. One could think that Jesus wouldn't need to be baptized by anyone, rather that He would be the One doing the baptizing. However, we find out something quite different in the reading. *Note: The* *

indicates the translation of a Greek word in the historical present tense.

Gospel Reading:

> *Matthew 3:13-17 NAS95 13 Then Jesus *arrived from Galilee at the Jordan coming to John, to be baptized by him. 14 But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?" 15 But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." Then he *permitted Him. 16 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, 17 and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."*

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

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

Reflection Questions

1. In the first reading (Isaiah 42) we saw how the Messiah would be a light to all the nations to open their spiritually blind eyes and hearts. Saint Paul spoke about the agent responsible for this spiritual blinding: "*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).

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To whom is Paul referring to as the "god of this age"? A clue can be found in the last verse of the second reading from Acts.

2. How does the fact that Jesus submitted to His Father's will regarding seemingly small things like being baptized help us to identify with Jesus' humanity? What are a few ways in which you have recently submitted to God the Father's will for you?

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Sunday Mass Study Notes for Sunday, 1-13-2019



This week we will again look at Isaiah and a prophecy concerning Jesus. Then we will move onto a study of Jesus' baptism and discuss Jesus' nature as both God and Man along with his radical obedience to the Father's plan for His life. **Because of the concepts covered in the readings we are going to change the order of the analysis such that we cover the first reading, Gospel reading, and finally the second reading in that order.**

Introduction to the First Reading:

The first reading is from Isaiah 42, the alternate is from chapter 40 and won't be covered today. This is the first of what is known as Isaiah's "Servant Songs." This first song continues past the end of today's reading in verse 7 onward to verse 10. The Servant Songs prove in a powerful way that Jesus of Nazareth is God's Righteous Servant, the long awaited Messiah. The overall preceding context is the preparation of Judah's return from captivity at Babylon, something we know happened during the times of Nehemiah. As you read, take careful note of the characteristic of the Servant.

First Reading:

> *Isaiah 42:1-7 NAS95 1 "Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations. 2 "He will not cry out or raise His voice, Nor make His voice heard in the street. 3 "A bruised reed He will not break And a dimly burning wick He will not extinguish; He will faithfully bring forth justice. 4 "He will not be disheartened or crushed Until He has established justice in the earth; And the coastlands will wait expectantly for His law." 5 Thus says God the LORD, Who created the heavens and stretched them out, Who spread out the earth and its offspring, Who gives breath to the people on it And spirit to those who walk in it, 6 "I am the LORD, I have called you in righteousness, I will also hold you by the hand and watch over you, And I will appoint you as a covenant to the people, As a light to the nations, 7 To open blind eyes, To bring out prisoners from the dungeon And those who dwell in darkness from the prison.*

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

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

SMOLDERING WICK HE WILL NOT PUT OUT, UNTIL HE LEADS JUSTICE TO VICTORY" (Matthew 12:20).

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

Introduction to the Gospel Reading:

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

Eutyches was a presbyter at Constantinople and opposed Nestorius at the Council of Ephesus. He founded the teaching known as Monophysitism which said that Jesus had only one nature, rather than maintaining His divine nature and adding a human nature after his birth through Blessed Mary (Luke 1:48). Eutyches said that Jesus' human and divine natures were combined into the single nature of Christ "without any alteration, absorption or confusion: that of the incarnate Word." While some may maintain that this is theological hair splitting similar to asking "How many angels can fit on the head of a pin" it is extremely important that we understand the nature of Jesus. If Jesus

wasn't fully man then how could he have fulfilled the Law. He also wouldn't have understood what it was like to live in our fallen world. If Jesus wasn't fully divine He couldn't have atoned for the sin of the entire world. Jesus said, "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish them, but to fulfill" (Mt 5:17). And the author of Hebrews said, "For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin" (Heb 4:15). Somehow, Jesus was both fully man and fully God. The response of the Church to Eutyches was to formulate doctrine along the lines that Jesus was a unified whole being Who consisted fully of both human and divine nature without defining some magical quotient of the degree of mixing of the two. Jesus was 100% human and 100% divine! To say anything less would be a violation of the clear teaching of Scripture.

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

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

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

Gospel Reading:

> *Luke 3:15-22 NAS95 15 Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he was the Christ, 16 John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire. 17 His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire." 18 So with many other exhortations he preached the gospel to the people. 19 But when Herod the tetrarch was reprimanded by him because of Herodias, his brother's wife, and because of all the wicked things which Herod had done, 20 Herod also added this to them all: he locked John up in prison.*

> *21 Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, 22 and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased."*

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

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

Introduction to the Second Reading:

This reading is from Acts 10, the alternate reading from Titus 2 won't be covered. As we finish with the second reading, take note of what we said earlier about Isaiah's prophecy regarding freedom for the Gentiles living in darkness, as well as how Jesus was obedient to God as a Servant, even submitting to baptism by John the Baptist.

Second Reading:

> *Acts 10:34-38 NAS95 34 Opening his mouth, Peter said: "I most certainly understand now that God is not one to show partiality, 35 but in every nation the man who fears Him and does what is right is welcome to Him. 36 "The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all) — 37 you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed. 38 "You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him.*

Peter said that God's offer of salvation through faith in Jesus was available to everyone, Jews and Gentiles alike. He said that God anointed Jesus with the Holy Spirit and with power (38b). Read verse one from the first reading in Isaiah again. "Behold, My Servant, whom I uphold; My chosen

one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations" (Isaiah 42:1). Do you see how precisely the prophecy was fulfilled through Jesus? This is the One in whom we trust.

Reflection Questions

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

> *1 Who has believed our message? And to whom has the arm of the LORD been revealed? 2 For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him. 3 He was despised and forsaken of men, A man of sorrows, and acquainted with grief; And like one from whom men hide their face, He was despised, and we did not esteem Him. 4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. 6 All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. 7 He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. 8 By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living, For the transgression of my people to whom the stroke was due? 9 His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. 10 But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. 11 As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. (Isaiah 53:1-11)*

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

2. In what ways have you made a public profession of your faith? As the New Year dawns, what is at least one way in which you could accomplish this during the upcoming year?

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