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 05-08-2022



Welcome back to the Sunday Mass notes. This week we will study readings from the Book of Acts, Revelation and the Gospel of John. We will go into some great depth on the first two readings. We hope that you both enjoy and learn something this week from our study and that you are forever spoiled for the ordinary.

Introduction to the First Reading:

The first reading is from the Book of Acts. Paul and Barnabus were on their first missionary journey to share the Word of God in the Jewish synagogues (Acts 13:4). So much happened in Jerusalem that they wanted others to know – Jesus Christ's death, resurrection and ascension had defined the Jewish faith in a whole new way. The Holy Spirit had been sent to the believers to empower them to be witnesses all over the world (Acts 1:8). Paul's and Barnabus were "set apart" to be witnesses to Who Jesus was and what He had taught them (Acts 13:1-3). They were also sent to help those who

were lost in darkness such that they could see the light of the Good News that their sins could be forgiven and a new relationship with God could be established through faith in Jesus (Acts 13:38-39).

On their travels they often went to the Jewish synagogue to share how Jesus was the fulfillment of the promised long-awaited Messiah (Acts 13:33-39). They gave convincing evidence to the Jews and God-fearing Gentiles that Jesus matched the description of the One from God Who would provide salvation. Jesus had risen from the grave, therefore, sealing the case that He was the Christ (Acts 13:32-33). In today's reading, we find Paul and Barnabus being invited back to the synagogue to continue sharing their insights about God's work through Christ.

First Reading:

Note: Paul's speech in Antioch was omitted from the reading. If you would like to read the speech, it is included at the end of the study in the "Going Deeper" section.

Acts 13:14 NAS95 14 But going on from Perga, they arrived at Pisidian Antioch, and on the Sabbath day they went into the synagogue and sat down.

Acts 13:43-52 NAS95 43 Now when the meeting of the synagogue had broken up, many of the Jews and of the God-fearing proselytes followed Paul and Barnabas, who, speaking to them, were urging them to continue in the grace of God. 44 The next Sabbath nearly the whole city assembled to hear the word of the Lord. 45 But when the Jews saw the crowds, they were filled with jealousy and began contradicting the things spoken by Paul, and were blaspheming. 46 Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. 47 "For so the Lord has commanded us, 'I HAVE PLACED YOU AS A LIGHT FOR THE GENTILES, THAT YOU MAY BRING SALVATION TO THE END OF THE EARTH.'" 48 When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed. 49 And the word of the Lord was being spread through the whole region. 50 But the Jews incited the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district. 51 But they shook off the dust of their feet in protest against them and went to Iconium. 52 And the disciples were continually filled with joy and with the Holy Spirit.

As a result of Paul's speech the previous week, a large group from the city gathered such that they didn't miss Paul's second address. The Jews received this second message of Paul very jealously, which resulted in them instituting persecution of Paul and Barnabus by "incit[ing] the devout women of prominence and the leading men of the city" (v. 50) such that they were driven out of the city. However, many of the Gentiles in the mixed crowd heard Paul's speech and responded in faith (v. 48). Paul and Barnabus did as Jesus had commanded the disciples (Matthew 10:14) and shook the dust of the feet in protest while they left that city and went on to Iconium (v. 51).

The reading marks the transition point of Paul's ministry from the Jews to the Gentiles (v. 46) which then became his primary ministry (see Galatians 1:16, Romans 15:15-16). Paul said later about this in Romans, "But by their transgression salvation has come to the Gentiles, to make them jealous" (Romans 11:11b). The outpouring of God's Spirit on the Gentiles was something that the prophets predicted long ago. Isaiah said, "I will make you a light to the Gentiles, and you will bring my salvation to the ends of the earth" (Isaiah 49:6). This marks the dawn of a new and unseen era, the church age. Paul spoke about this later in his ministry:

25 Of this church I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might fully carry out the preaching of the word of God,

26 that is, the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints,

27 to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. (Colossians 1:25-27).

The big idea in the reading is that in the midst of rejection and persecution, the Word of the Lord is still able to penetrate and transform hearts.

Next, we move on to the second reading in which we will see the eternal impact of Paul's ministry in the eternal lives of believers from around the world.

Introduction to the Second Reading:

The context of the reading from the Book of Revelation is a "parenthesis," or pause in John's revealing of the seven seal judgments being unveiled by Jesus. We cannot overstate the importance of understanding the context of any reading, but especially when we are dealing with the end-time events portrayed here in the Book of Revelation. When reading Revelation one has to understand that the story moves between visions of events happening on earth to things happening in heaven. Along the way there are frequent pauses in the action, or "parenthesis," where the vision shifts from earth to heaven or vice versa.

Looking back from today's reading in chapter 7, beginning in chapter 6 Jesus pours out a series of judgments on the earth (Revelation 6:1-17). With the unleashing of the sixth seal, great signs are seen in the sky (Revelation 6:12). This accords with what Jesus spoke about in Matthew 24:29-30. John said, "I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood" (Revelation 6:12). Jesus said about this in Matthew, "But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken" (Matthew 24:29). The next verse in this section of Mathew provides is with strong clue as to the overall context of the signs as it relates to Jesus' promised return (Acts 1:11). Jesus said, "And **then** the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory" (Matthew 29:30, emphasis added). Jesus said that He would return after the display of the signs in the sky, which is just before the seventh seal judgment is poured out on the earth. This brings us to the parenthesis in the text from which we find today's reading, after the revelation of the sixth seal, but before the return of the Lord Jesus and the unveiling of the seventh seal.

The event that happens before the parenthesis of today's reading is another tangential pause in which John records the gathering of 12 groups of elect saints (meaning believers) from within Israel. John records the details of this event in the opening of chapter 7:

1 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind would blow on the earth or on the sea or on any tree. 2 And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea, 3

saying, "Do not harm the earth or the sea or the trees until we have sealed the bond-servants of our God on their foreheads." 4 And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Israel: (Revelation 7:1-4).

The angels divinely mark 12 "tribes" of Israelites consisting of a large number of 12,000 from each group. The value of 12,000 is possibly not a literal number, but rather indicative of the fullness or total completion of the task. Regardless, this marking is such that these people are set apart in a way that they receive God's divine protection during the balance of the tribulation period, some three and half years. John makes this clear later in Chapter 12. "But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she was nourished for a time and times and half a time, from the presence of the serpent" (Revelation 12:14). This "sealing of the bondservants of our God" is also indicated in the parallel passage in Matthew. Jesus says in that Gospel about this event, "And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other" (Matthew 24:31). This divine sealing, marking or protecting occurs just before Jesus' return and the unleashing of the final judgments upon the earth, including the seventh seal, seven trumpet judgements and seven bowl judgments. The bowl judgments conclude the wrath that God has stored out to pour out upon the unbelieving world at the end of the age. "Then I saw another sign in heaven, great and marvelous, seven angels who had seven plagues, which are the last, because in them the wrath of God is finished" (Revelation 15:1).

After the divine "sealing" is completed, the story moves to John's parenthetical vision of a large group of believers in heaven, which is where we pick up at today's reading.

Second Reading:

Note: Verse 13, which was omitted from the reading, is included separately.

Revelation 7:9 NAS95 9 After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands;

Omitted verse:

Re 7:13 ¶ Then one of the elders answered, saying to me, "These who are clothed in the white robes, who are they, and where have they come from?"

Revelation 7:14-17 NAS95 14 I said to him, "My lord, you know." And he said to me, "These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. 15 For this reason, they are before the throne of God; and they serve Him day and night in His temple; and He who sits on the throne will spread His tabernacle over them. 16 They will hunger no longer, nor thirst anymore; nor will the sun beat down on them, nor any heat; 17 for the Lamb in the center of the throne will be their shepherd, and will guide them to springs of the water of life; and God will wipe every tear from their eyes."

In the reading John said, "After these things," meaning after the sealing of the "144,000" (Revelation 7:4) and the outpouring of the first six seal judgments upon the earth. The scene now shifts back from events happening on the earth to events happening in heaven. We must be cautious in our interpretation of the events in heaven because those occur outside of the space / time domain to which we are bound to on earth. However, John's juxtaposition of this parenthesis in this exact spot in Revelation is significant because it indicates the source of the great cloud of believers about which John is speaking in the reading. Verse 14 reveals that the source of the "great multitude" (v. 9a) are "the ones who come out of the great tribulation." These "tribulation saints" are the believers who are killed for their faith as the end of the age grinds to a halt during the reign of the Antichrist on earth. Later, John says about this wicked person, "It was also given to him to **make war with the saints and to overcome them**, and authority over every tribe and people and tongue and nation was given to him" (Revelation 13:7, emphasis added). During this terrible time, the reign of the Antichrist will be so strong as to almost fatalistically determine the outcome of each person alive on earth at the time. "If anyone is destined for captivity, to captivity he goes; if anyone kills with the sword, with the sword he must be killed. Here is the perseverance and the faith of the saints" (Revelation 13:10). The saints that are killed during this time will be divinely protected in heaven forever; in contrast to the "144,000," we saw who are divinely protected on earth during the tribulation period. This group in heaven will no longer hunger or thirst, or be too hot or too cold" (v. 16) "for the Lamb in the center of the throne will be their shepherd" (v. 17a). We will read more about Jesus' role as Shepherd in the Gospel lesson. Many of the Christian saints on earth during this time will be martyred for their faith, while the "144,000" will enter the Millennial Kingdom alive to repopulate the earth. When Jesus returns, He will gather the saints (believers) that have survived up to that point as well as those saints that died in the Lord. Saint Paul said about this, "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 4:17). This is the return of the Lord promised in Acts 1:11 and the rapture (or catching up) of all believers, both alive and dead as stated in this verse from 1 Thessalonians.

The big idea in the reading is that even though this world does not recognize and treat God's people (saints) well, these verses reassure us that there will be justice and provision in the life to come with a sense of eternal comfort. We see how Jesus acted as the divine Shepherd of His sheep in heaven. As we move onto the Gospel reading, we will see how Jesus portrays Himself as the Shepherd of His sheep on earth.

Introduction to the Gospel Reading:

The Gospel reading is from Saint John. The Book of John casts Jesus as the Son of God and speaks of eternal life in terms of knowing Him. The context of today's reading is Jesus' teaching on His role as the Shepherd of the true sheep in contrast to the false sheep and false shepherds that abounded in Israel during this time of extreme satanic activity surrounding Jesus' ministry.

Gospel Reading:

John 10:27-30 NAS95 27 "My sheep hear My voice, and I know them, and they follow Me; 28 and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. 29 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. 30 I and the Father are one."

The big idea in the reading is that God offers security to believers through the Great Shepherd Jesus Christ. Throughout the Scripture, the Lord God pictures Himself as the "Shepherd of the Sheep," and this occurs early in the Bible. 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). 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, the about whom Jesus says of Himself, "I and the Father are one" (v. 30).

As believers in Jesus, we can find great comfort from John's writing. First, God will never lose any of His sheep, meaning that God Himself places a calling upon our lives to come to faith in His Son Jesus Christ (v. 28). 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, 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. We can trust that God's judgment will be correct in that as we enter eternity He will judge between the lost sheep and evil shepherds in our land and differentiate between the ones that do well in serving Him.

Reflection Questions

1. How does the reading from the Gospel of John give you the assurance that you are one of God's sheep? Some characteristics of His sheep are:

- His sheep hear His voice,
- Jesus assures us that He knows us, and
- His sheep follow him.

How can you use this Scripture to help you know that you are in the sheepfold and to counteract the doubts that the enemy uses against you to make you question your faith?

2. Looking at the first reading, how does the fact that Paul and Barnabus were met with rejection and violence while at the same time experiencing a degree of welcome give you an interpretative framework for your own experiences of sharing the Word of God with others?

Going Deeper

The following is Paul's speech to the Jews and Jewish converts (proselytes, Acts 13:43) in Antioch:

Acts 13:15-42 NAS95 15 After the reading of the Law and the Prophets the synagogue officials sent to them, saying, "Brethren, if you have any word of exhortation for the people, say it." 16 Paul stood up, and motioning with his hand said, "Men of Israel, and you who fear God, listen: 17 "The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with an uplifted arm He led them out from it. 18 "For a period of about forty years He put up with them in the wilderness. 19 "When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance–all of which took about four hundred and fifty years. 20 "After these things He gave them judges until Samuel the prophet. 21 "Then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. 22 "After He had removed him, He raised up David to be their king, concerning whom He also testified and said, 'I HAVE FOUND DAVID the son of Jesse, A MAN AFTER MY HEART, who will do all My will.' 23 "From the descendants of this man, according to promise, God has brought to Israel a Savior, Jesus, 24 after John had proclaimed before His coming a baptism of repentance to all the people of Israel. 25 "And while John was completing his course, he kept saying, 'What do you suppose that I am? I am not He. But behold, one is coming after me the sandals of whose feet I am not worthy to untie.' 26 "Brethren, sons of Abraham's family, and those among you who fear God, to us the message of this salvation has been sent. 27 "For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled these by condemning Him. 28 "And though they found no ground for putting Him to death, they asked Pilate that He be executed. 29 "When they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb. 30 "But God raised Him from the dead; 31 and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. 32 "And we preach to you the good news of the promise made to the fathers, 33 that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.' 34 "As for the fact that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: 'I WILL GIVE YOU THE HOLY and SURE blessings OF DAVID.' 35 "Therefore He also says in another Psalm, 'YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY.' 36 "For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay; 37 but He whom God raised did not undergo decay. 38 "Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, 39 and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses. 40 "Therefore take heed, so that the thing spoken of in the Prophets may not come upon you: 41 'BEHOLD, YOU SCOFFERS, AND MARVEL, AND PERISH; FOR I AM ACCOMPLISHING A WORK

IN YOUR DAYS, A WORK WHICH YOU WILL NEVER BELIEVE, THOUGH SOMEONE SHOULD DESCRIBE IT TO YOU.'" 42 As Paul and Barnabas were going out, the people kept begging that these things might be spoken to them the next Sabbath.

Study Questions for Going Deeper:

1. Briefly trace the history of God's work in the world to bring people to reconcile people to Himself. For example:

- God chose the Jews and made them great in a foreign land (v. 17)
- . . .

2. List all the evidence given by Paul in this passage to prove Jesus' Messiahship.