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Sunday Mass Study Notes for 01-30-2022



Welcome back to the Sunday Mass notes. This week we open with two passages from the prophecy of Jeremiah, who served during the time of Judah's spiritual downfall, preparing them for captivity and removal from the land. The second reading is from the familiar, but remarkable chapter on love in Paul's first letter to the Corinthian Church. The final reading is from Luke's Gospel and relates the story of Jesus' encounter in a Jewish synagogue where His teaching so enraged the people that they tried to kill Him.

Introduction to the First Reading:

Because of his great sorrow over the sin of the people and impending judgment to come upon them, Jeremiah is sometimes referred to as the "weeping prophet." He was not just a melancholy neurotic, however; his was a soul of deep spirituality and great sensibility. One writer describes Jeremiah as "the most Christ-like character in the Old Testament." The prophet saw the beginning of the nation's Babylonian captivity and the destruction of Jerusalem. In spite of his preaching, he had no converts.

He was rejected by his own people, hated, beaten, imprisoned, called a traitor, and forced to flee. Nonetheless, he was faithful to deliver God's message to the people, knowing it would fall on deaf ears.

First Reading:

Jeremiah 1:4-5 NAS95 4 Now the word of the LORD came to me saying, 5 "Before I formed you in the womb I knew you, And before you were born I consecrated you; I have appointed you a prophet to the nations."

Jeremiah 1:17-19 NAS95 17 "Now, gird up your loins and arise, and speak to them all which I command you. Do not be dismayed before them, or I will dismay you before them. 18 "Now behold, I have made you today as a fortified city and as a pillar of iron and as walls of bronze against the whole land, to the kings of Judah, to its princes, to its priests and to the people of the land. 19 "They will fight against you, but they will not overcome you, for I am with you to deliver you," declares the LORD.

How reassuring it must have been for Jeremiah to have God speak to him directly and assure him that he was created by God and known by Him before his birth. God had chosen, "consecrated" (that is, set him apart), and "appointed" him to be his prophet to Judah, the remaining southern portion of the former kingdom of Israel.

Jeremiah began his ministry during the reign of Josiah (1:2) and lived through the reformation that Josiah brought about after the discovery of the Book of the Law in the Temple (see 2 Kings 22-23). To see the nation's departure from the faith and their refusal to repent was no doubt the cause of the prophet's great sorrow. His commission from the Lord must have been a great challenge from the very beginning. Although God told him he would make him like a "fortified city" and "a pillar of iron" with "walls of bronze," He also warned him that the people "will fight against you." It would be difficult for anyone to accept such a challenge with enthusiasm and hopeful prospects. The reader might be reminded of Isaiah, who, also, was told that his message would be heard but not understood; the people would see but not perceive; their hearts would be "calloused," their "ears dull," and their eyes "closed" (Isaiah 6:9-10). But God did not leave Jeremiah without hope at all. He assured him that the people would not overcome him and, best of all, He said, "I am with you to deliver you."

Success for Jeremiah was not to see Judah protected from captivity or delivered from the enemy. Nor was it to have the nation respond to his message with repentance, a change of heart and mind, and a return to God in faith and obedience. Success was to be faithful in preaching the message God gave him, to persist in spite of opposition, and to trust God for the outcome. Thus, Jeremiah is a worthy model for us to emulate.

Introduction to the Second Reading:

Paul's ministry in Corinth is recorded in Acts 18 toward the end of his second missionary journey. Corinth was a Roman colony, an influential city in its province. In spite of difficulties and opposition in Corinth, Paul remained there "many days," perhaps 18 months. In his first letter to the Corinthians, a few years after his initial visit, the apostle deals with a number of problems, disagreements, and even divisions in the church body. His purpose is to correct the errors and encourage the people to spiritual growth and unity. Sanctification might well be considered the theme, that is, the encouragement to follow Jesus in obedience and life transformation that would set them apart as disciples of Christ.

Today's reading is in the middle of a very detailed discussion of spiritual gifts, which begins in 12:1 and continues in chapters 14 & 15. Perhaps Paul understood that the subject at hand was so controversial and divisive that he needed to introduce a topic of essential importance if there was to be harmony among the believers. Chapter 13 is known far-and-wide as the great chapter on love, and it must be clearly understood if it is to become the standard by which Christ-followers are to be known. (See John 13:34-45).

Second Reading:

1 Corinthians 12:31 – 13:13 NAS95 31 But earnestly desire the greater gifts. And I show you a still more excellent way. 1 If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. 2 If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. 3 And if I give all my possessions to feed the poor, and if I surrender my body to be burned, but do not have love, it profits me nothing. 4 Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, 5 does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, 6 does not rejoice in unrighteousness, but rejoices with the truth; 7 bears all things, believes all things, hopes all things, endures all things. 8 Love never

fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. 9 For we know in part and we prophesy in part; 10 but when the perfect comes, the partial will be done away. 11 When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things. 12 For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. 13 But now faith, hope, love, abide these three; but the greatest of these is love.

Paul makes it clear in chapter 12 that spiritual gifts are supernaturally given to the church for the benefit of the body, not for individual pleasure. As he writes in v. 31, believers "should earnestly desire the **greater** gifts, and he proceeds to show a "more excellent way," the way of love. To read chapter 13 is to understand something about the essential element of unity in the body and fruitful ministry. "Love conquers all," as they say.

Verses 1-3 highlight the preeminence of love. No matter how effective we might be in getting our message out, no matter how gifted we may be, no matter how great our faith in God is—without love, our efforts will be fruitless, and our work will be for nothing. We should keep in mind that there are several words for love in the language that Paul used. Inspired by the Holy Spirit, Paul chose to use the word agapé, which is a word of action more than emotion. It means acting toward another person in the best interest of that person. It is unselfish, other-directed, and self-sacrificing. Paul is saying that love is preferred over eloquence, prophecy, mysteries, knowledge, faith—all of which he himself demonstrated in abundance.

The words that describe love in verses 4-7 are indicative of the qualities that the Christian should possess and demonstrate. Many are included in the list of the Spirit's "fruit," in Galatians 5:22-23. We would do well to ask ourselves, "How many of these godly traits do I show to others in my daily life?" Patience, kindness, generosity, humility, goodness, graciousness, confidence, assurance, endurance: are these easily seen in our lives? One of the most convicting truths about love is that it doesn't keep track of wrongs. How difficult it is for many of us to lovingly overlook the wrongs done against us.

The concluding verses of the chapter (8-13) emphasize the permanence of love. Everything else may pass away from our lives and experience, but love will endure. Paul uses a very helpful metaphor to explain how life should reflect our growing maturity. We used to "speak," "think," and "reason like a child," but when we grew up, we "did away with childish things." He goes on to teach us that we have not yet arrived, we see things now only "dimly," but one day it will be "face to face," and then

we'll understand fully all that God has planned for us. The concluding sentence (v. 13) is well known, but perhaps not fully appreciated. Faith and hope are essential, of course, and they will continue to be important, but the greatest attribute of the Christian life is the continual demonstration of love. Jesus said that we are to "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment.And the second is like it: 'Love your neighbor as yourself'" (Matthew 22:37-38).

Introduction to the Gospel Reading:

Luke's Gospel is the result of the careful study of Dr. Luke, a companion of the apostle Paul, who wanted to present an accurate review of the life and ministry of Jesus. Luke focuses on Jesus as Savior, a divine man. He stresses the humanity of Jesus Christ and his perfection as a human. He makes it clear that the gospel is for both Jews and Gentles. He seeks to confirm what Christians already believed was true and trustworthy. Today's reading details the appearance of Jesus in a synagogue in Nazareth, his hometown. Apparently he attended there regularly. On this occasion he stood up to read from the sacred scrolls. In this passage we read about the conflict between Jesus and the crowd who earlier "were speaking well of him," but changed in their attitude after His reading.

Gospel Reading:

Luke 4:21-30 NAS95 21 And He began to say to them, "Today this Scripture has been fulfilled in your hearing." 22 And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, "Is this not Joseph's son?" 23 And He said to them, "No doubt you will quote this proverb to Me, 'Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.'" 24 And He said, "Truly I say to you, no prophet is welcome in his hometown. 25 "But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land; 26 and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow. 27 "And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian." 28 And all the people in the synagogue were filled with rage as they heard these things; 29 and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff. 30 But passing through their midst, He went His way.

Jesus read a portion of chapter 61 of Isaiah's prophecy, and indicated that it had "been fulfilled in your hearing." At that point everyone responded well to His comment and wondered what it all meant. They identified Jesus with Joseph, Mary's husband, and the presumed father of Jesus. Jesus knows that the people had heard of the wonderful things he had done at Capernaum and knew that the people wondered why he didn't do such things here in Nazareth. Jesus answers with what has become a common expression today, "A prophet is not without honor except in his own country."

Jesus then relates two stories that were, no doubt, familiar to his audience. The prophet Elijah had helped a poor widow who was suffering in the midst of a famine of three-and-a-half years. His successor, Elisha, brought healing to the Syrian general, Naaman, a leper. The point of these illustrations from history is that even the greatest of God's prophets did not serve everyone; not every leper was healed; not every widow was cared for. Likewise, although Jesus may have performed miracles in other places, He did not do so everywhere and for everyone. The crowd seemed incensed that He did not do these works in His hometown.

Why was the crowd so upset to the degree that they "drove Him out of the city"? They were so enraged that they had intended to throw Him off a cliff. Only by God's miraculous deliverance was Jesus able to escape "passing through their midst." There are several probable major reasons. First, Jesus related two Old Testament stories of the prophets ministering to Gentiles during a time of Israel's unbelief and disobedience. Remember, that one of Luke's purposes in writing his Gospel was to reveal God's great plan to include Gentiles in His redemptive plan. That was an irritant to the Jews.

Second, Jesus seemed to equate Himself with the revered Old Testament prophets. Furthermore, He was making an unambiguous claim that He was the Messiah who fulfilled Isaiah's prophecy that He had read. It was because of the total impact of these claims that we read, "They were filled with rage" and sought to kill Him.

Reflection Questions

1. Ask yourself, "Could I, like Jeremiah, remain faithful to teaching God's Word in the midst of strong opposition, endangering my life?" In what ways are you facing opposition to your Christian beliefs and way of life? How has God empowered you to take a stand for Him?

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2. I worked for many years with several people who I found out many years later were Christians. I was surprised that they had never approached me to discuss their beliefs, and their bashfulness made me ponder their motives in not doing so. Yet even if they did not speak up I knew that there was something different about them. In what ways is your life characterized by love so anyone who knows you would recognize that you belong to Jesus?

Sunday Mass Study Notes for 01-23-2022



Welcome back to the Sunday Mass notes. This week we open with a reading from the Book of Nehemiah in which we learn about rebuilding of the people of God through their learning from the Word of God. Then we move to the second reading from Saint Paul in which we learn about spiritual gifts distributed among members of the church. Finally, we close with a reading from Luke in which we see Jesus quoting from the Prophet Isaiah in fulfillment of this Old Testament prophet's writing about Jesus.

Introduction to the First Reading:

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The first reading is from the Book of Nehemiah that concerns itself with the rebuilding of the temple and the restoration of the people following their exile to Babylon by King Nebuchadnezzar. During their 70 year exile from the land there was a change of world powers from Babylon to Medo/Persia under the reign of King Cyrus. The return to Jerusalem happened in three waves beginning with Zerubbabel as chronicled in Ezra chapters 1–6. The second wave was led by Ezra as described in Ezra 7–10. The third and final wave was led by Nehemiah as described in Nehemiah chapters 1–3. Nehemiah was concerned primarily with the rapid rebuilding of the wall of the city that he accomplished against the greatest of odds in just 52 days. We have to remember that in the ancient near east the city wall formed an extremely important physical barrier in the city but also an import cultural and psychological foundation. The city gate was where information was passed to the people, judgments were held, and various goods moved in and out of the city. This city gates were the choke points through which every important thing passed into the city, whether food, information, or important (or not) people.

There are three topics to keep in mind while reading the chronicles of Nehemiah (and Ezra). First is the city of God, meaning Jerusalem. Second is the people of God, the Jews. Third is the Word of God. Today's reading is concerning that last topic, as the context of the reading is the restoration of the Scriptures to the people after the restoration of wall of Jerusalem. At this early stage of the restoration of the people of the city, the spiritual lives of the people were in shambles after an entire generation had passed since their captivity in Babylon. As the next generation prepared to resume their lives in the Promised Land, they found the homeland physically broken and spiritually void. Nehemiah, the man of God, after successfully directing the people in the rebuilding the city walls, gathered the people together to hear Ezra cast a vision for the spiritual rebuilding of the people (Nehemiah 7:5). Ezra was a priest who returned with Zerubbabel (Nehemiah 12:1).

First Reading:

Nehemiah 8:1-10 NAS95 1 And all the people gathered as one man at the square which was in front of the Water Gate, and they asked Ezra the scribe to bring the book of the law of Moses which the LORD had given to Israel. 2 Then Ezra the priest brought the law before the assembly of men, women and all who could listen with understanding, on the first day of the seventh month. 3 He read from it before the square which was in front of the Water Gate from early morning until midday, in the presence of men and women, those who could understand; and all the people were attentive to the book of the law. 4 Ezra the scribe stood at a wooden podium which they had made for the purpose. And beside him stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah on his right hand; and Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah and Meshullam on his left hand. 5 Ezra opened the book in the sight of all the people for he was standing above all the people; and when he opened it, all the people stood up. 6 Then Ezra blessed the LORD the great

God. And all the people answered, "Amen, Amen!" while lifting up their hands; then they bowed low and worshiped the LORD with their faces to the ground. 7 Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, the Levites, explained the law to the people while the people remained in their place. 8 They read from the book, from the law of God, translating to give the sense so that they understood the reading. 9 Then Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, "This day is holy to the LORD your God; do not mourn or weep." For all the people were weeping when they heard the words of the law. 10 Then he said to them, "Go, eat of the fat, drink of the sweet, and send portions to him who has nothing prepared; for this day is holy to our Lord. Do not be grieved, for the joy of the LORD is your strength."

After the rebuilding of the wall around the city of God, Nehemiah gathered the people of God to learn from the reading of the Word of God. During their seventy-year captivity, the reading of the Word was scarce. As Ezra began the reading of the Word, the people instinctively responded in unison by worshiping the LORD "with their faces to the ground" (v. 6). As the Levites (priests of God) read the Word they also explained it to the people (v. 8). The people began weeping during the preaching of the Word of God (v. 9) to which the leaders responded by declaring the day as a celebration and one on which they were not to be grieved for "the joy of the LORD is [their] strength" (v. 10).

The people experienced conviction brought about by the Word of God as the priests and Levites explained it to them. This was a very good sign that after their long stay in Babylon that the Word still had this effect upon their hearts. The Book of Ecclesiastes tell us that there is time for everything, "There is an appointed time for everything. And there is a time for every event under heaven– A time to give birth and a time to die; A time to plant and a time to uproot what is planted," and on it goes (Ecclesiastes 3:1-2). There was indeed a time for mourning as God convicted the people of their sin, and it was a good sign that this indeed happened during the reading and explanation of the Word. However, as the day progressed the leaders realized that the time for mourning had ended and instead called the people to celebrate the victory that God had given them.

In the introduction, we mentioned how there were three themes in the Ezra / Nehemiah chronicles including the City of God, the people of God, and the Word of God. As Christians, our identity isn't tied to the City of God (Jerusalem) as was (and is) the Jews. Instead, our identity as the people of God is closely tied to our relationship with the incarnate Word of God, the Lord Jesus Christ. In John's Gospel Jesus told us that He went aware to "prepare a place for us" (John 14:3). The Book of Revelation describes this place as the New Jerusalem, a heavenly city built by God that will one day descend from heaven and be presented to the people of God. John said, "And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband"

(Revelation 21:2). This eternal city, with gates that will never be destroyed is what Jesus is preparing for us now. At the closing of the age of the people of God will inherit the City of God prepared by the Word of God.

Introduction to the Second Reading:

The second reading is from Saint Paul's First Letter to the Corinthians. Paul opened this chapter with a clear explanation of his purpose by saying, "Now concerning spiritual gifts, brethren, I do not want you to be unaware" (1 Corinthians 12:1). First Paul explained there the variety of spiritual gifts that God distributed among the people, next he moved in today's reading to explain their **purpose**.

Second Reading:

1 Corinthians 12:12-31 NAS95 12 For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. 13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit. 14 For the body is not one member, but many. 15 If the foot says, "Because I am not a hand, I am not a part of the body," it is not for this reason any the less a part of the body. 16 And if the ear says, "Because I am not an eye, I am not a part of the body," it is not for this reason any the less a part of the body. 17 If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? 18 But now God has placed the members, each one of them, in the body, just as He desired. 19 If they were all one member, where would the body be? 20 But now there are many members, but one body. 21 And the eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you." 22 On the contrary, it is much truer that the members of the body which seem to be weaker are necessary; 23 and those members of the body which we deem less honorable, on these we bestow more abundant honor, and our less presentable members become much more presentable, 24 whereas our more presentable members have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked, 25 so that there may be no division in the body, but that the members may have the same care for one another. 26 And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it. 27 Now you are Christ's body, and individually members of it. 28 And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. 29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? 30 All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? 31

But earnestly desire the greater gifts. And I show you a still more excellent way.

The big idea in the reading is that God distributes spiritual gifts among the members of the church, the body of Christ, in diverse ways in order to accomplish His purposes. Each of the members of the church is to use their diverse gifts for the building up of the church, the body of Christ. Christians are not to boast about their particular gifts but rather are to cooperate with each other in the body of Christ much in the way that the parts of the body work together. Since each person's abilities are gifts given by God, they are not to boast about the gift that was given to them as if it were somehow superior to the gifting of another church member. For example, the gift of helps is in no way inferior to someone having the gift of hospitality.

The second concept in the reading beginning in verse 28 is the organization of the church by God in order to take maximum advantage of the "gift mix" in the church. God has ordained specific gifts within the organization of the local church in such a way as to make the church more effective. When Paul describes the gift of tongues in the church this was most likely what we call a "sign gift" operative in the early church in which certain people were given divine, prophetic utterances which could only be understood by someone with the corresponding gift of interpretation. "Prophecy" in the early church included both foretelling (telling the future) as well as forth telling (exclaiming existing prophecy or Scripture), although the former seems to have gradually ceased in the ages since the beginning of the church age. Some possibly had both the gift of tongues and of interpretation. Additionally, we know that during Pentecost in Acts 2:6 we know that when God poured out His Holy Spirit on the first group of church members they spoke in tongues that the surrounding people heard in their own languages. Regardless of the nature of the gift being described by Paul here in First Corinthians, the gift was one that enriched the churched and helped it to accomplish God's specific purposes in the particular era. It's should not be surprising to us to find giving modern believers different gift mixes in order to accomplish His purposes in our era.

A proper understanding of today's reading is paramount to a properly functioning church today. Although God distributes spiritual gifts as He sees fit, each person is to utilize their gifts to the maximum advantage **of the church**. They are not to boast about the superiority of their gift either vocally or in their hearts as to think of themselves as superior. As Paul closed the reading in verse 31 he mentioned "*And I show you a still more excellent way*" just before he launches into his teaching of the superiority of love over all of the gifts. He said, "If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing" (1 Corinthians 13:2). If we maintain the bond of love at the center of having hearts of service for the Lord, we will automatically use our spiritual gifts for the maximum advantage of the church.

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Introduction to the Gospel Reading:

The Gospel reading is from the Book of Luke. It opens with a statement of Luke's purpose and then moves to chapter four in which we find Jesus teaching in the synagogue in His home village of Nazareth north of Jerusalem not far from the Sea of Galilee.

When Isaiah wrote his Book, all of the events concerning Jesus were yet future. Yet in this section in Saint Luke, Jesus quoted from Isaiah and said that a portion of it was being fulfilled at that very instant. However, Jesus stopped his quote exactly at that point at which the prophetic timetable turned to the events concerning His Second Coming.

The context of the reading today from Luke Chapter 4 is that Jesus is just beginning His ministry and He had returned to His home town of Nazareth. This reading is just after Jesus' baptism. Read the text from Saint Luke and carefully note Jesus' quotation from Isaiah that is marked in all CAPITAL LETTERS.

Gospel Reading:

Luke 1:1-4 NAS95 1 In as much as many have undertaken to compile an account of the things accomplished among us, 2 just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word, 3 it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; 4 so that you may know the exact truth about the things you have been taught.

Luke 4:15-21 NAS95 15 And He began teaching in their synagogues and was praised by all. 16 And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. 17 And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written, 18 "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, 19 TO PROCLAIM THE FAVORABLE YEAR OF THE LORD." 20 And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. 21 And He began to say to them, "Today this

Scripture has been fulfilled in your hearing."

In this section of Luke, Jesus quoted from Isaiah 61:1-2a but stopped short of the concluding portion of Isaiah 61:2. Verse two, with the section highlighted that Jesus omitted from Isaiah, said "To proclaim the favorable year of the LORD, **And the day of vengeance of our God; To comfort all who mourn**." Jesus said in verse 21b of Luke 4, "Today this Scripture has been fulfilled in your hearing" (v. 21b). It's very significant that Jesus stopped where he did when he was quoting from Isaiah because it is important to understand the distinction between the purpose of His First Coming and of His second coming. We live in the "pause" between the First and Second Coming of Christ. This era allows us time to choose to embrace the favor of the Lord's grace through faith. The next era, though, will usher in the day of "vengeance of our God." Who can stand in the midst of Him setting the record straight? None of us has a chance outside of God's wonderful provision through the death of His Son, Jesus at His first coming. Understanding this distinction will make it possible to properly understand the prophetic writings of the Old Testament. It also helps to interpret the future events in the Book of Revelation including the purpose of the Great Tribulation period that we discussed in a previous issue.

What's the importance of the Gospel reading for your life as a believer in Jesus Christ? First, we can trust the Old Testament prophecies concerning Jesus' First Coming because we can read about the facts of their fulfillment in the New Testament. Second, since we can trust the prophecies about Jesus' First Advent we can trust those about His Second Coming. Jesus' Second coming is when the believing world will realize the wonderful promises from God including restoration of the world to its pre-fallen, sinless condition. The Prophet Isaiah said, "And the wolf will dwell with the lamb, And the leopard will lie down with the kid, And the calf and the young lion and the fatling together; And a little boy will lead them" (Isaiah 11:6). We have hope that Jesus' Millennial Kingdom will be a world of universal peace. This promise should motivate us to reach out to those in our community who don't know Jesus Christ personally.

Reflection Questions

1. In the second reading, Paul provided a list of spiritual gifts distributed among the body of Christ. Read the following two verses from the reading.

28 And God has appointed in the church, first apostles, second prophets, third teachers, then

miracles, then gifts of healings, helps, administrations, various kinds of tongues. 29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? 30 All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they?

Do you find any of the unique abilities that God has given you listed among this list? In what ways do you serve the body of Christ with your gift? If your spiritual gift is not on the list, what is it? In what ways do you serve the church (meaning all believers, not just the local church) through the use of your gift?

2. In what ways do you feel yourself inclined to see your spiritual gifts as superior to the gifts of another person? How does having a proper understanding of the reading from Corinthians help you to reevaluate this belief?

Sunday Mass Study Notes for 01-16-2022



Welcome back to the Sunday Mass notes. This week we open with an Old Testament reading from

the prophecy of Isaiah, speaking about the future restoration of Israel. Then we move to Paul's first letter to the Corinthian church. In this portion he writes about the variety of spiritual gifts that God has given the people of the church. We conclude with a reading from the fourth Gospel, John, and the story of Jesus' first recorded miracle, turning water into wine. These passages should give the Christian great confidence in the blessed provision that God has made for those who trust and follow Him.

Introduction to the First Reading:

The prophet Isaiah lived and ministered for 40 years in the last half of the eighth century BC. In that day Israel was rampant with sin, and she pretty much ignored God's Word. Interspersed with the prophet's preaching against sin and declaring God's holiness and justice is an emphasis on the salvation God offers His people. In fact, the word salvation appears in Isaiah more than any other book of the Bible except the Psalms. Thus, he writes and speaks of the love of God and the salvation to come with Messiah. It is of special note, perhaps, that Isaiah's name means "the salvation of Jehovah." As you read the assigned passage, note the expression "the mouth of the LORD" which appears throughout the book but is unique to Isaiah.

First Reading:

Isaiah 62:1-5 NAS95 1 For Zion's sake I will not keep silent, And for Jerusalem's sake I will not keep quiet, Until her righteousness goes forth like brightness, And her salvation like a torch that is burning. 2 The nations will see your righteousness, And all kings your glory; And you will be called by a new name Which the mouth of the LORD will designate. 3 You will also be a crown of beauty in the hand of the LORD, And a royal diadem in the hand of your God. 4 It will no longer be said to you, "Forsaken," Nor to your land will it any longer be said, "Desolate"; But you will be called, "My delight is in her," And your land, "Married"; For the LORD delights in you, And to Him your land will be married. 5 For as a young man marries a virgin, So your sons will marry you; And as the bridegroom rejoices over the bride, So your God will rejoice over you.

The subject of chapter 62 of Isaiah is the restoration of Israel. In spite of her sinfulness and disobedience, God has a wonderful plan for His people, and Isaiah writes these words of

encouragement. Zion is another name for Israel's capital, Jerusalem, the city of David. When she is restored, her righteousness and salvation will be a bright light ("a torch that is burning") so that all the nations of the world will recognize her as God's holy people. Israel will be seen as "a crown of beauty" and "a royal diadem" in God's hand.

Israel will have a new name; "Forsaken" and "Desolate" will be replaced by "My delight is in her" and "Married." It might put us in mind of the New Testament teaching regarding the Church as the Bride of Christ. Later in the chapter (verse 12), Israel is described as "The Holy People," "The Redeemed of the LORD," and "Sought Out." God's chosen people will have a universal reputation and other nations will seek her out, recognizing her unique relationship with God.

Verse 5 uses poetic imagery to illustrate that the inhabitants of Jerusalem will delight in their dwelling place. The picture, as one writer has said, "leaves an overwhelming impression of joy, delight, righteousness, beauty, safety, and peace." Moreover, God is said to "rejoice over you," like a groom delights in his bride. God's wonderful plan of redemption not only delivers His people from sin and depravity, but, more than that, restores them to a place of righteousness, exalting them above all other nations, and making them a blessing to the nations.

Introduction to the Second Reading:

Paul's first letter to the Corinthians deals with a number of problems, disagreements, and even divisions in the church body. Paul writes to answer questions, to correct misunderstandings, and to give clear instructions. Chapters 12-14 deal with spiritual gifts, a topic of great importance, because these gifts are given by God to His people for the express purpose of enabling them to do His work in building up the church and evangelizing a lost world. Chapter 12's emphasis is on the giving of the gifts and what they are essentially. Paul begins the chapter by pointing out that no one is a true Christian (one who says, "Jesus is Lord") unless the Holy Spirit has done His miraculous work of grace in bringing him to faith. Then the writer launches his significant teaching regarding spiritual gifts.

Second Reading:

1 Corinthians 12:4-11 NAS95 4 Now there are varieties of gifts, but the same Spirit. 5 And there are

varieties of ministries, and the same Lord. 6 There are varieties of effects, but the same God who works all things in all persons. 7 But to each one is given the manifestation of the Spirit for the common good. 8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; 9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit, 10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. 11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

First, note that while Paul acknowledges the variety of God's endowments, he uses significantly different terms to describe them: "gifts," "ministries," effects." He also attributes the giving of these endowments to the Trinity: "the same Spirit," the same Lord," and "the same God." It is abundantly clear that whatever the gifts are and however they are to be used, they are the gifts of an almighty, all-knowing God who does all things right. We must understand how Paul, inspired by the Holy Spirit, uses these terms.

"Gifts" given by the Spirit, v. 4, suggests abilities, equipping, endowments, an actual skill or capability to do something. "Ministries" given by the Lord, v. 5, have to do with opportunities, appointments, assignments, the particular tasks that the gifted one is to pursue. "Effects" given by God, v. 6, represent the work, the results, or accomplishments. Several important conclusions should be noted right away. First, spiritual gifts are not self-created; they are given by God. Second, the place or task given the individual Christian is not of his own choosing; it is assigned in God's wisdom. Third, the results are because of God's working through the gifted believer; He is the one "who works all things in all persons."

One of the most important factors to understand regarding gifts is that they are not given primarily for the benefit of the gifted person. Paul makes it clear that they are given "for the common good," v. 8. The gifted Christian, then, has no basis for pride in his gift. It isn't for his own gain (although he undoubtedly does benefit when he obediently exercises his gift as God directs him); it is for the spiritual growth of the body of Christ, the church.

Paul lists a number of spiritual gifts in this passage, but the list is neither restricted nor exhaustive. There are other passages that mention gifts (e.g. Romans 12:6-8 and 1 Peter 4:10-11), and it is likely that the sum of them all is only representative of the enabling, opportunities, and results that God alone can give. It is important to remember that it is all of God, both to the distribution of the gifts and their results. It is the "one and the same Spirit [who] works all these things."

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Introduction to the Gospel Reading:

John's Gospel is different from the other three, often called "the synoptic Gospels," meaning that they write from a similar viewpoint. John's is unique; for example, he doesn't include anything about the birth, baptism, temptation, transfiguration, or the ascension of Jesus. He includes only ten miracles (while the others have 18-20) and one parable (the others have from 5-20). But there are many important issues that only John includes. His purpose is expressed in chapter 20, verse 31: *These have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.*

Gospel Reading:

*John 2:1-11 NAS95 1 On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; 2 and both Jesus and His disciples were invited to the wedding. 3 When the wine ran out, the mother of Jesus *said to Him, "They have no wine." 4 And Jesus said to her, "Woman, what does that have to do with us? My hour has not yet come." 5 His mother said to the servants, "Whatever He says to you, do it." 6 Now there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each. 7 Jesus said to them, "Fill the waterpots with water." So they filled them up to the brim. 8 And He said to them, "Draw some out now and take it to the headwaiter." So they took it to him. 9 When the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter called the bridegroom, 10 and said to him, "Every man serves the good wine first, and when the people have drunk freely, then he serves the poorer wine; but you have kept the good wine until now." 11 This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.*

We don't know who the bride and groom were at this wedding, but John tells us about some of the noted guests: Jesus, His disciples, and most notably, "the mother of Jesus." The story is familiar to most Bible readers: they ran out of wine at the wedding reception. Mary reports the need to Jesus as if to ask Him to do something about it. What was she really asking of Him? After all, she knew who He really was and had pondered the events of His life (Luke 2:38, 51). She had seen His remarkable demonstration in the Jerusalem Temple with the scholars (Luke 2:51). She no doubt longed to be relieved of the stigma attached to His birth (cf. John 8:41). And she probably thought that this occasion would be an ideal opportunity for Him to declare His origin and identity. Jesus' answer sounds rather harsh to us, but what he said to her probably was intended to inform her that what He would do would not achieve what she had in mind. It wasn't yet time for a full disclosure of His

purposes.

Nonetheless, Jesus did perform the first of His public miracles, and the head waiter was amazed at the better quality of this new wine compared to what had been served earlier. When Jesus exercises His power, it always produces the very best results! Verse 11 indicates that this miracle clearly demonstrated His glory and, as a result, His disciples "believed Him." The wonders that Jesus performed from this point on confirmed to His followers that He was more than a mere mortal. He was God in the flesh, as John clearly taught in chapter 1. The writer makes a most significant statement when he identifies this miracle as the "beginning of His signs." John includes seven signs in his Gospel, which are performed as verification of His identity as Messiah, the promised anointed one.

Reflection Questions

1. List two ways in which you are anticipating with joyful expectation the fulfillment of God's promise to restore His people?

2. List two or three of the special gifts God has given you. In what ways are you using it to serve God's church?

3. Discuss your understanding of how Jesus is the living "Word of God." How is a living person also the "word"?

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This week we will again look at 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 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:

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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 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 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 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 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 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 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 of

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

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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 are some ways in which you could accomplish this during the upcoming year?

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Welcome back to the Sunday Mass notes**.** The gift-giving season of Christmas has just passed from our radar screens. However, the tradition of gift giving is found in each of the readings of the mass this week. In the Old Testament reading, we see that people will give gifts to Jesus, the King, who will reign on earth during His second advent. The New Testament reading shows us how St. Paul was God's gift to the Gentiles. In addition, the Gospel reading recounts the story of the Wise Men who came from the East to give gifts to Jesus during His first advent.

Introduction to the Second Reading:

This week we are first going to examine the second reading from Saint Paul because the first reading from Isaiah and Gospel lesson from Saint Matthew must be studied together in light of the insights from Paul. The second reading is Ephesians Chapter Three where Paul unveiled a mystery that had been hidden throughout the ages until after Jesus' First Advent, what we just celebrated at Christmas. As you read this section of Ephesians (without all of the skipped verses) try to select the single verse that Saint Paul provided which summarized this mystery.

Second Reading:

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1 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles– 2 if indeed you have heard of the stewardship of God's grace which was given to me for you; 3 that by revelation there was made known to me the mystery, as I wrote before in brief. 4 And by referring to this, when you read you can understand my insight into the mystery of Christ, 5 which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; 6 to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the Gospel, (Ephesians 3:1-6)

Even though Saint Paul did minister to the Jews (see for example Acts 13:14) his *primary* ministry was to the Gentiles. In contrast, Peter's main ministry was to the Jews. Paul, through the providence of the Holy Spirit, said that God placed him into the position of stewardship over the Gentile believers in the Church (verses 1 – 2). He said elsewhere in Galatians, "But on the contrary, seeing that I had been entrusted with the Gospel to the uncircumcised, just as Peter had been to the circumcised" (Galatians 2:7). God determined that the *primary* focus of his ministry was to give the Gospel to the Gentiles, the same way that He sent Saint Peter to bring the message to the Jews. Though God set Paul apart to concentrate his ministry on the Gentile people, his background was that of a devout Jew (Philippians 3:5) and his heart was set upon winning the Jews to the Kingdom of God.

In this week's reading, the mystery was that the Gentiles would be gloriously grafted (Romans 11:17) into the people of God through the Church. It is important to understand, at least from a high level, Paul's background while we discuss this mystery which was revealed to him. He was formerly a member of the Jewish group known as the Pharisees, a cult which we have discussed extensively in the context of Jesus' interactions with them. The Pharisees were a group of devout Jews who from all accounts would have abhorred the concept of unconverted Gentiles joining their strictly Jewish sect. A modern analogy would be to think of the children's game where the goal is to hammer round and square wooden pegs into their respectively shaped holes. One could never hammer a square peg into a round hole regardless of how forcefully a person went about it or how talented they were, and regardless of their background. In the same way, the Pharisees could never have in their wildest imaginations envisioned a time when large populations of Gentiles would be invited and subsequently accepted into the family of God. They should have envisioned this as the Old Testament Scriptures predicted that this would happen. Isaiah said, "Then it will come about in that day That the **nations** will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious" (Isaiah 11:10, emphasis added). The concept of the Gentiles coming to God appeared throughout the Old Testament. We see this again in Isaiah in the section being covered today in the first reading, which with the benefit of history we find that this was in the context of Jesus' Second Advent. "And **nations** will come to your light, And **kings** to the brightness of your rising" (Isaiah 60:3, emphasis added). The square pegs of the Gentiles will then fit nicely into round holes through God's mysterious unveiling of His divine plan of the Church. If you are not of

Jewish heritage, but consider yourself a part of God's family through faith in Jesus Christ, then you can thank God for using the life of St. Paul to bring about this paradigm shift. Yes, even the Gentiles are fellow heirs, fellow members and fellow partakers of the promise in Christ Jesus through the Gospel.

Introduction to the First Reading:

The quotation above from Isaiah brings us to the first reading, found in Chapter 60. As we said before, with the benefit of history and hindsight we understand that this section of Isaiah refers to the Second Advent of Jesus Christ, namely when He returns in glory. With this context in mind, study the reading and take special note of the gifts that the Gentile believers will bring to the LORD.

First Reading:

1 "Arise, shine; for your light has come, And the glory of the LORD has risen upon you. 2 For behold, darkness will cover the earth, And deep darkness the peoples; But the LORD will rise upon you, And His glory will appear upon you. 3 And nations will come to your light, And kings to the brightness of your rising. 4 Lift up your eyes round about, and see; They all gather together, they come to you. Your sons will come from afar, And your daughters will be carried in the arms. 5 Then you will see and be radiant, And your heart will thrill and rejoice; Because the abundance of the sea will be turned to you, The wealth of the nations will come to you. 6 A multitude of camels will cover you, The young camels of Midian and Ephah; All those from Sheba will come; They will bring gold and frankincense, And will bear good news of the praises of the LORD. (Isaiah 60:1-6)

Isaiah said that God would use "deep darkness" (v.2a) to bring Gentiles (the nations, v.3a) to Him. The Old Testament Prophets referred to this time of deep darkness as the "Day of the Lord," something which we discussed at length in the study for November 2, 2013. The timing of the Day of the Lord was hidden from the Prophets, but what we know is that it occurs just before Jesus' Second Coming and in the context of the Great Tribulation spoken of in the Book of Revelation Chapters 6 – 18. During this period God will accomplish two objectives. First, He will complete His disciplining of the Nation of Israel, bringing them to return to Him, and second He will judge the godless, unbelieving Gentiles remaining on the earth. After this time, Jerusalem will become the capital city of the universe. The Prophet Ezekiel said, "Thus says the Lord GOD, 'This is Jerusalem; I have set her at the center of the nations, with lands around her'" (Ezekiel 5:5) and about the Jews "who live at the center of the world" (Ezekiel 38:12e). God will use the tribulation of the end-time

period to bring believers from all nations to Him, while the unbelievers will be permanently excluded from God's eternal Kingdom (Revelation 22:15).

Note the types of gifts that the future Gentile leaders will bring to King Jesus. "They will bring gold and frankincense, And will bear good news of the praises of the LORD" (Isaiah 60:6d). Throughout history, gold has been the most valuable of all metals. It's a rare and valuable treasure, and the perfect commodity that never degrades – making it an excellent gift to bring to Jesus, who is reigning as LORD. Frankincense is something very familiar to any Catholic, as this material produces a most pleasant aroma when burned and has the smell of perfume in its native form. I was an altar boy for most of my younger years and was frequently in close proximity to the priest burning this sweet swelling material. The burning of incense is symbolic of the prayers of the faithful rising to heaven (Revelation 5:8). The future world leaders will present their gifts of gold and incense directly to the Source of their salvation, the Lord Himself! What a joyous occasion this will be!

Introduction to the Gospel Reading:

This brings us to the Gospel lesson from Matthew Chapter Two in which we find the Magi presenting their gifts to the King of the Universe. Read the text and take particular note of their **three** gifts.

Gospel Reading:

1 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem, saying, 2 "Where is He who has been born King of the Jews? For we saw His star in the east, and have come to worship Him." 3 And when Herod the king heard it, he was troubled, and all Jerusalem with him. 4 And gathering together all the chief priests and scribes of the people, he began to inquire of them where the Christ was to be born. 5 And they said to him, "In Bethlehem of Judea, for so it has been written by the prophet, 6 'AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER, WHO WILL SHEPHERD MY PEOPLE ISRAEL.'" 7 Then Herod secretly called the magi, and ascertained from them the time the star appeared. 8 And he sent them to Bethlehem, and said, "Go and make careful search for the Child; and when you have found Him, report to me, that I too may come and worship Him." 9 And having heard the king, they went their way; and lo, the star, which they had seen in the east, went on before them, until it came and stood over where the Child was. 10 And when they saw the star, they rejoiced exceedingly with great joy. 11 And they came into the house and saw the Child with Mary His mother; and they fell down and

worshiped Him; and opening their treasures they presented to Him gifts of gold and frankincense and myrrh. 12 And having been warned by God in a dream not to return to Herod, they departed for their own country by another way. (Matthew 2:1-12)

The context of this section is that Jesus had already been born in Bethlehem and his parents had moved him out of the stable into a house. He was an infant, probably less than two years old as we see from Herod who later in Matthew made a plan to kill all infants two years old or younger. The Magi were likely people from the Babylonian region along the Euphrates River in present day Iraq south of Baghdad. These mysterious scholars were highly educated people that were part pagan priest, part magician, and part scribe. They were also interested in astrology and this was woven into their mystical religious beliefs. Nowhere in the text does it say that there were three of them, as in the famous song about the three wise men. This designation comes from the three gifts they brought with them to present to the King. There were likely a small group of them but they would have been accompanied by a large number of guards and servants. Thus this would have made their arrival that much more disturbing to King Herod.

The Jewish priests and scribes told the Magi the prophecy from the Prophet Micah, which they evidently weren't aware of, that the Messiah would be born in Bethlehem (Micah 5:2). This must be the case or they would have gone directly to Bethlehem in the first place and avoided King Herod. Verse 9 said, "And having heard the king, they went their way; and lo, the star, which they **had seen** in the east, went on before them, until it came and stood over where the Child was" (emphasis added). Then, the star reappeared! So, what did they do? Did they stop and ask for further directions? No, followed it and went to Bethlehem! Now they had both the prophetic prophesy from the Jews, and the star to guide them. Therefore, they kept going on the journey, but had to BELIEVE God's revelation and follow it.

Finally, when they arrived in Bethlehem and located Jesus, they presented their *three* gifts to him. The Magi's gift of gold would have been very useful to the holy family during their subsequent flight to Egypt necessary to flee King Herod. Notice the similarity of their gifts mentioned in the first reading from Isaiah 60 but with one glaring addition: myrrh. Myrrh was something used throughout the eastern world as an embalming agent. These kings of the east presented Mary and Joseph with a precious gift that could be used for the future burial of their Son. Look at it this way. One day you attended the baptism of an infant in the church, and afterwards one of the guests presented the happy couple with a beautiful new coffin for the child. Yes, the coffin could be sold and the money used to raise the child, but what kind of a message would the presentation of such a gift make to the parents? The magi, unbeknownst to themselves, predicted the death of the Messiah. Little did they know that His death was a necessary part of the redemptive story so that you and I might have eternal life. In a future age Gentile believers will present gifts of gold and incense to Jesus, the need

for myrrh has been done away with because Jesus rose from the dead and conquered death for you and me.

The chain of ideas that emerged from the text is as follows. First, God gives revelation in order to find Jesus. Second, God calls us to believe his revelation and follow it. Finally, when we truly meet with God our response is joy, worship and giving! The bottom line is this. God calls us to believe and follow His revelation about Jesus and when we do our response is joy, worship and giving.

Reflection Questions

1. Think about the message that you send implicitly when you send someone a gift. A child gives his father a pair of gloves for Christmas. Another child gives his mother a box of candy. In light of the New Year and the idea of making resolutions for the next twelve months, what single gift could you present to Jesus this year?

2. It is easy to criticize the Pharisees for judging the Gentiles and for considering them "unworthy" of being saved. The definition of grace is that no one is worthy of it. It is God's unmerited favor. Think about your own attitude towards those who seem unlikely to become Christians. Is there someone who you can identify as unlikely to be a fellow heir, a fellow member of the body and a fellow partaker in the promise of Christ Jesus through the Gospel? Commit to pray for this person and look for ways to be like St. Paul by loving them and speaking the truth of the Gospel to them.

Sunday Mass Study Notes for 12-26-2021

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

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

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

Elkanah, a man who lived during the time of the Old Testament judges, had two wives—Peninnah and Hannah. There was a rivalry between the two, and Peninnah, who had several sons and

daughters, would regularly provoke Hannah because she was barren. This caused Hannah great sorrow.

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

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

First Reading:

1 Samuel 1:20-28 NAS95 20 It came about in due time, after Hannah had conceived, that she gave birth to a son; and she named him Samuel, saying, "Because I have asked him of the LORD." 21 Then the man Elkanah went up with all his household to offer to the LORD the yearly sacrifice and pay his vow. 22 But Hannah did not go up, for she said to her husband, "I will not go up until the child is weaned; then I will bring him, that he may appear before the LORD and stay there forever." 23 Elkanah her husband said to her, "Do what seems best to you. Remain until you have weaned him; only may the LORD confirm His word." So the woman remained and nursed her son until she weaned him. 24 Now when she had weaned him, she took him up with her, with a three-year-old bull and one ephah of flour and a jug of wine, and brought him to the house of the LORD in Shiloh, although the child was young. 25 Then they slaughtered the bull, and brought the boy to Eli. 26 She said, "Oh, my lord! As your soul lives, my lord, I am the woman who stood here beside you, praying to the LORD. 27 "For this boy I prayed, and the LORD has given me my petition which I asked of Him. 28 "So I have also dedicated him to the LORD; as long as he lives he is dedicated to the LORD." And he worshiped the LORD there.

Like Samuel, our children are a gift from God. We don't have to turn them over to full-time service in

the church in order to dedicate them to Him. Teach them to serve God whole-heartedly no matter what profession they choose, knowing that God can do much with a man or woman whose heart is fully devoted to Him.

Introduction to the Second Reading

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

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

Second Reading:

Colossians 3:12-21 NAS95 12 So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; 13 bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. 14 Beyond all these things put on love, which is the perfect bond of unity. 15 Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. 16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. 17 Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father. 18 Wives, be subject to your husbands, as is fitting in the Lord. 19 Husbands, love your wives and do not be embittered against them. 20 Children, be obedient to your parents in all things, for this is well-pleasing to the Lord. 21 Fathers, do not exasperate your children, so that they will not lose heart.

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

In the Second Reading, we are told to put on the virtues of compassion, forgiveness, peace, and love. We are to let the Word of Christ dwell in our hearts, living its wisdom and teaching its precepts to others. Wives are to submit to husbands, husbands are to love their wives, and children are to obey parents. God is transforming us into Christ's likeness and calling us to intentionally live out those virtues for the benefit of others and the glory of God.

Introduction to the Gospel Reading:

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

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

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

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Gospel Reading:

Luke 2:41-52 NAS95 41 Now His parents went to Jerusalem every year at the Feast of the Passover. 42 And when He became twelve, they went up there according to the custom of the Feast; 43 and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. But His parents were unaware of it, 44 but supposed Him to be in the caravan, and went a day's journey; and they began looking for Him among their relatives and acquaintances. 45 When they did not find Him, they returned to Jerusalem looking for Him. 46 Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. 47 And all who heard Him were amazed at His understanding and His answers. 48 When they saw Him, they were astonished; and His mother said to Him, "Son, why have You treated us this way? Behold, Your father and I have been anxiously looking for You." 49 And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's house?" 50 But they did not understand the statement which He had made to them. 51 And He went down with them and came to Nazareth, and He continued in subjection to them; and His mother treasured all these things in her heart. 52 And Jesus kept increasing in wisdom and stature, and in favor with God and men.

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

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

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Reflection Questions

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

Sunday Mass Study Notes for 12-19-2021



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

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Introduction to the First Reading:

As a Christian, it's important to be patient and wait upon God, even when we see great injustices going on around us. Impatience was one of the issues that got into the way of the Jews properly interpreting the passages concerning the coming Messiah. One may think that if the First Century Jews had a good grasp on the Scriptures so many of them wouldn't have missed the First Coming of Jesus. The Jews had endured centuries of persecution from the various world powers, including the Assyrians, Babylonians, Greeks, and finally the Romans. From all appearances the Prophet Micah made it very clear what would happen, even if this forerunner didn't explain the exact timing of the events.

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

First Reading:

Micah 5:1-4 NAS95 1 "Now muster yourselves in troops, daughter of troops; They have laid siege against us; With a rod they will smite the judge of Israel on the cheek. 2 "But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity." 3 Therefore He will give them up until the time When she who is in labor has borne a child. Then the remainder of His brethren Will return to the sons of Israel. 4 And He will arise and shepherd His flock In the strength of the LORD, In the majesty of the name of the LORD His God. And they will remain, Because at that time He will be great To the ends of the earth.

Micah said that their enemies would so disparage them that even their own king would be humiliated, or "With a rod they will smite the judge of Israel on the cheek" (v. 1c). Throughout their history Israel has frequently been the subject of attacks and invasions, and in this case, Micah was likely referring either to an attack by the Assyrians or the Babylonians. While this prophecy came true in Micah's day they also pointed to the Messiah. Jesus was struck in the face at the time leading up to His crucifixion (John 18:22, Matthew 26:67). From there the prophet moved on to reveal more about the coming Messiah we now know as Jesus. He said, "But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His

goings forth are from long ago, From the days of eternity" (v. 2). Micah named the exact town in which the Messiah would be born. Though there were two towns named Bethlehem in Israel, he differentiated between the one in the north and the one near Jerusalem in which the new King would be born. One would assume that a powerful leader would come from the capital city, Jerusalem. However, Micah's prophecy revealed that this would not be the case, instead the ruler would come from the tiny insignificant town of Bethlehem. (We sing the song, "O Little Town of Bethlehem," as a reminder of God's unusual way of exalting the lowliest of cities for His purposes). From this insignificant city God would bring forth a ruler who ushers in spiritual deliverance from the ultimate enemy Satan. Micah brought forth the idea that the Messiah was from eternity (v. 2). This corresponds to what the Prophet Daniel said about the Messiah being the "Ancient of Days" (Daniel 7:22). He is not a created being, rather He existed in eternity past as part of the Godhead (John 1:1-2). It is difficult to understand what the prophet meant when he said, "He will give them up until the time when she who is in labor has borne a child" (v. 3). It is safe to say that the Israelites were subject to a 400-year period of prophetic silence where they might have felt abandoned by God and wondered if He would ever bring forth the promised Messiah. The prophet goes on to foretell the ingrafting of the Gentiles into the family of God by saying, "Then the remainder of His brethren Will return to the sons of Israel" (v. 3, see Romans 11:17). Like the other prophets, Micah also telescoped near and far term events today when he saw the kingdom of Jesus. During Jesus' First Advent, He came as a shepherd leader where He declared Himself to be the Good Shepherd (verse 4, John 10:11). His true leadership is yet to be realized after He returns at the end of the age "Because at that time He will be great To the ends of the earth" (v. 4).

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

Introduction to the Second Reading:

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

Second Reading:

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

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

Introduction to the Gospel Reading:

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

Gospel Reading:

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

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

Elizabeth used this opportunity through the power of the Holy Spirit, to pronounce blessing upon Mary. She said, "Blessed are you among women, and blessed is the fruit of your womb" (v. 42). She also blessed her for believing what God had spoken to her through Gabriel. You can imagine that these pronouncements of blessing would have been important to Mary as she endured much opposition and suspicion over her unusual pregnancy. Mary may have even questioned whether this was a blessing or a curse when she was almost divorced from Joseph and when they had to travel to Bethlehem when she was great with child. The Christmas story is full of difficulties but this passage reminds us that being in the center of God's will is to be blessed. Circumstances do not determine our favor from the Lord.

Reflection Questions

1. As Christmas is very near take a moment to conduct an inventory of thankfulness. Write down five things for which you are thankful this Christmas holiday.

2. List two major challenges that came your way during the past year. How has God helped you through your challenges this year? What Scripture verses helped you during these difficult times?

Sunday Mass Study Notes for 12-12-2021



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

Introduction to the First Reading:

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

First Reading:

Zephaniah 3:14-18 NAS95 14 Shout for joy, O daughter of Zion! Shout in triumph, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! 15 The LORD has taken away His judgments against you, He has cleared away your enemies. The King of Israel, the LORD, is in your midst; You will fear disaster no more. 16 In that day it will be said to Jerusalem: "Do not be afraid, O Zion; Do not let your hands fall limp. 17 "The LORD your God is in your midst, A victorious warrior. He will exult over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy. 18 "I will gather those who grieve about the appointed feasts–They came from you, O Zion; The reproach of exile is a burden on them.

The first two-thirds of the prophecy deal with God's judgment of sin and apostasy. Someone has said that the book is an out-working of the text, "I, the Lord, thy God, am a jealous God" (Exodus 20:5; Deuteronomy 5:9). God's people must worship Him and Him alone. Otherwise, judgment will come, and in this case it is to be the captivity of the nation by Babylonia, which did occur in 732 BC and 586 BC.

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

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

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Introduction to the Second Reading:

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

Second Reading:

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

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

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

The next admonition is so difficult for many of us. He writes, "Be anxious for nothing." Didn't Paul realize the many anxieties those first-century Christians were facing? How could it tell them not to worry? He is likely saying that Christians should not be distracted by the affairs of life that they forget the real source of life, peace, and joy. It's good to remember that he was living in

circumstances that may have been far more difficult than the Philippians at that time. But, more importantly, he provides the antidote for anxiety: prayer and thanksgiving. Nothing in life is beyond the realm of prayer. We may and should take everything to God in prayer; He should be our first resort, not the last. We should approach God with confidence that He is both able and willing to relieve our fears.

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

Introduction to the Gospel Reading:

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

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

Gospel Reading:

Luke 3:10-18 NAS95 10 And the crowds were questioning him, saying, "Then what shall we do?" 11 And he would answer and say to them, "The man who has two tunics is to share with him who has none; and he who has food is to do likewise." 12 And some tax collectors also came to be baptized, and they said to him, "Teacher, what shall we do?" 13 And he said to them, "Collect no more than what you have been ordered to." 14 Some soldiers were questioning him, saying, "And what about us, what shall we do?" And he said to them, "Do not take money from anyone by force, or accuse

anyone falsely, and be content with your wages." 15 Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he was the Christ, 16 John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire. 17 "His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire." 18 So with many other exhortations he preached the gospel to the people.

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

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

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

All of this had the people conjecturing about who this prophet really was. Could he be the Messiah? John responds to clarify his role by noting his inferiority to the One he is preparing the way for. John's baptism was with water, the Messiah would baptize with the Holy Spirit and fire (was was to be fulfilled in Acts 2). It's interesting to note the final words of this reading, "So with many other exhortations he preached the gospel to the people." Yet, the preceding words are words of judgment ("winnowing fork," "burn up the chaff"). You see the gospel has two facets. It offers the free grace of God in response to faith in the work of Jesus, but it promised judgment to those who reject Jesus.

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Reflection Questions

1. In light of the second reading, list the ways in which you daily lay down your anxieties to God. Do I have the unexplainable joy and peace of God because I pray with thanksgiving and give my anxieties to Him?

2. In the Gospel reading the crowd asked John, "Then what shall we do?" To which John responded with a list of practices believers in God exhibited as evidence of their change of heart. List two ways in which your life provides this evidence of turning away from sin (repentance) and a turning to living out your life for God.

Sunday Mass Study Notes for 12-05-2021



Welcome back to the Sunday Mass notes. This week's reading begins with a passage from the Apocrypha. We begin our exposition with the second reading, which then from Paul's letter to the church in Philippi concludes with the Gospel reading from the third chapter of Luke. The Philippians

passage allows us to see into the heart of the Apostle Paul and the mutual affection he shared with the believers in Philippi. The Gospel account introduces us to the ministry of John the Baptist, the forerunner of Jesus. The reading includes a quotation from the prophet Isaiah, which foretells something about both John's ministry and the work of the one whom he introduced.

Introduction to the First Reading:

The first reading is from the Apocrypha. This body of work provides some important historical insights into the 400-year silent period just prior to the birth of Jesus.

First Reading:

Baruch 5:1-9 Jerusalem, take off your robe of mourning and misery;

put on the splendor of glory from God forever:

wrapped in the cloak of justice from God,

bear on your head the mitre

that displays the glory of the eternal name.

For God will show all the earth your splendor:

you will be named by God forever

the peace of justice, the glory of God's worship.

Up, Jerusalem! stand upon the heights;

look to the east and see your children

gathered from the east and the west

at the word of the Holy One,

rejoicing that they are remembered by God.

Led away on foot by their enemies they left you:

but God will bring them back to you

borne aloft in glory as on royal thrones.

For God has commanded

that every lofty mountain be made low,

and that the age-old depths and gorges

be filled to level ground,

that Israel may advance secure in the glory of God.

The forests and every fragrant kind of tree

have overshadowed Israel at God's command;

for God is leading Israel in joy

by the light of his glory,

with his mercy and justice for company.

The writer of this reading from Baruch reminds the student of the Bible of how God will one day exalt Jerusalem and His people the Jews above every city, nation, and people. God's plan for Israel will not be frustrated and His Holy City, Jerusalem, will become the center point of the spiritual world. We see this clearly through the writings of the Prophet Isaiah.

Isaiah 2:1-4 NAS95 1 The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 Now it will come about that In the last days The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it. 3 And many peoples will come and say, "Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; That He may teach us concerning His ways And that we may walk in His paths." For the law will go forth from Zion And the word of the LORD from Jerusalem. 4 And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares and their spears into pruning hooks. Nation will

not lift up sword against nation, And never again will they learn war.

Introduction to the Second Reading:

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

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

Second Reading:

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

Typical of his letters, Paul tells his readers about his prayers for them. He is joyful because of their involvement with him in the sharing of the gospel from the very beginning of their relationship with him. They can have great joy, he writes, because of his confidence that what God started in them at their conversion will be completed. They will be preserved and kept until the "day of Christ Jesus,"

no doubt a reference to the second coming of Christ to establish His eternal kingdom, about which Paul writes in many of His epistles. That confidence should encourage today's believers, also. If a person has placed his trust in the work of Christ to provide salvation, he can be assured that he will be saved until the very end.

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

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

Such discernment enables one to choose what is truly best ("excellent" is Paul's term). He writes in a later chapter that Christians should "let [their] mind dwell on" things that are honorable, right, pure, lovely, and of good report "if there is any excellence and if anything worthy of praise" (4:8). Why? So that until the end of life on earth they will be "sincere and blameless." It is only by filling our minds with those kinds of things that we can live a holy and righteous life. It must have been difficult for believers to live such godly lives in their godless society. What a challenge that is for 21st century Christians with the constant influences of evil through the ever-present media of our times.

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

Introduction to the Gospel Reading:

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

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

Gospel Reading:

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

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

John the Baptist's message was very clear. Luke says he came "preaching a baptism of repentance for the forgiveness of sins." We should be reminded that repentance means a lot more than just

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

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

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

Reflection Questions

1. What did you learn today about having confidence that God has begun a good work in you and will complete it? That is possible only if you have put your personal trust in Jesus' death, burial, and resurrection to atone for your sin.

2. In what ways are you filling your mind with the "excellent" things of life that will honor God and build your Christian character?

3. During the past year, what are some specific circumstances when you acknowledged your sin before God, and change your mind and behavior so that you can live a life of holiness?

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Sunday Mass Study Notes for 11-28-2021



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

Introduction to the First Reading:

It's helpful to remember that Jeremiah lived during the time of Judah's spiritual downfall and the beginning of her captivity about 500 B.C. Assyria had been the dominant nation of the time, but was tottering on the brink of ruin, while Babylon and Egypt were struggling to take over world control. Jeremiah warned of Babylon's victory, but Judah failed to repent and ignored his warnings. As a result, Judah suffered destruction, but the prophet announced that she would one day be restored and come into worldwide blessing.

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

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

First Reading:

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

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

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

The promises of verses 15 and 16 of today's reading should have been a great encouragement to Israel, who was to suffer certain captivity and removal from her land. In the future, the promised king is to execute justice and righteousness on the earth." As a result, "In those days Judah will be saved, and Jerusalem will dwell in safety." That will be a time unlike anything in Israel's previous history. She has always been attacked by godless nations, and, even in our day, the persecution continues for today's Jewish people. Praise God, some day that will end!

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

Introduction to the Second Reading:

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

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

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

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Second Reading:

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

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

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

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

Somehow Paul relates the fulfilling of the instruction to love with a proper standing before God as "blameless in holiness." It is the clear teaching of Scripture that no one can stand in the presence of God on his own behalf. A holy and perfect God cannot be approached by anyone tainted by sin—and

we all are (Romans 3:23). Paul refers to the "coming of our Lord Jesus with all his saints," an event to occur when Jesus returns to establish His promised kingdom on earth. The saints who return with Him will have been saved by His grace and clothed in His righteousness (Revelation 19:8). At that point they will be blameless and holy. Perhaps Paul is suggesting that when the Christian demonstrates godlike love toward others, he is giving evidence of his genuine conversion, a born-again experience that, by the regenerating work of the Holy Spirit, presents him holy and blameless before God.

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

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

Introduction to the Gospel Reading:

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

Luke's audience probably consisted mostly of Gentile Christians, but he wrote to show his readers

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

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

Gospel Reading:

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

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

29 Then He told them a parable: "Behold the fig tree and all the trees; 30 as soon as they put forth leaves, you see it and know for yourselves that summer is now near. 31 "So you also, when you see these things happening, recognize that the kingdom of God is near. 32 "Truly I say to you, this generation will not pass away until all things take place. 33 "Heaven and earth will pass away, but My words will not pass away.

34 "Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap; 35 for it will come upon all those who dwell on the face of all the earth. 36 "But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand

before the Son of Man."

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

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

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

Jesus broke into the narrative to tell a story about trees. When trees sprout leaves in the spring, you can begin to anticipate the fruit they will produce in the fall. Parables are stories that use the common elements of life to illustrate spiritual truth in language anyone can understand. Jesus makes the application. As buds on trees anticipate a harvest, so the signs of the times anticipate the culmination of God's plan in the return of Jesus and the establishment of His eternal kingdom on earth. The last statement in the paragraph is the wonderful affirmation that God's Word is eternally true. But the sentence preceding that has been difficult for Christians to understand. What did Jesus mean when He said, "This generation will not pass until all things take place"? Obviously, it cannot mean the generation to which Jesus was speaking. They're gone, and the predicted events have not yet occurred. It may be best to understand that Jesus was likely referring to the generation that

would be alive when the predicted signs actually occur.

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

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

Reflection Questions

1. In what ways are you trusting in your own efforts to please God or in the sacrifice of Jesus and His resurrection for your righteousness?

2. Describe how your life reflects the love of God in the way you act toward other Christians and to the people of the world?

3. In what ways are you heeding the warnings of Jesus so that you are "on guard" and "on the alert," as you anticipate the return of Jesus? List two ways in which you are doing this.