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Sunday Mass Study Notes for Sunday, 02-18-2018



Welcome back to the Sunday Mass notes. This week we open with the first reading from the Book of Genesis in which we study the covenant that God made with Noah when he landed in the ark after the Great Flood. Then we move to the second reading from the Book of First Peter where we learn of the fate of those that were swept away in the Flood as well as the means by which God provides believers with safety through His ark of salvation in Jesus. Finally, we conclude with the Gospel lesson from Mark in which we see Jesus' temptation in the wilderness and the beginning of His earthly reign that brought the kingdom of heaven down to earth.

Introduction to the First Reading:

The first reading is from the Book of Genesis and provides the backdrop to the origin of the rainbows. The context of this passage is just after Noah and his family, eight people in total, landed in the ark at the conclusion of the Great Flood. This followed a 120 year period during which Noah both built the ark and at the same time ministered to the people that ended up perishing on the earth. After the Flood, God blessed Noah telling him to "Be fruitful and multiply, and fill the earth" (Genesis 9:1). At this point, God changed the human diet to allow the eating of animals and established capital punishment (Genesis 9:3-6). It was no wonder that God placed fear of humans in the minds of the animals (v. 2). Today's reading outlines what is known as the "Noahic Covenant."

First Reading:

8 Then God spoke to Noah and to his sons with him, saying, 9 "Now behold, I Myself do establish My covenant with you, and with your descendants after you; 10 and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth. 11 "I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth." 12 God said, "This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations; 13 I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth. 14 "It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud, 15 and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh. (Genesis 9:8-15 NAS95)

The unconditional promise that God made to Noah was that the earth would never again be destroyed by a global flood (v. 11). This "Noahic Covenant" is unconditional because it is not predicated upon Noah, his family, or anyone born afterwards to perform some duty. God's promise was confirmed by His giving of the sign of the rainbow, something that evidently did not exist before the Great Flood. In our day when we see the rainbow we can remember God's grace and faithfulness. God was faithful in accomplishing His promise to Noah in rescuing those that trusted in His ark. God showed His tremendous grace because He didn't altogether destroy the earth because "Noah found favor in the eyes of the Lord" (Genesis 6:8). God provided the "ark of salvation" to all of those who believed. Had anyone else other than those eight people acted in faith and stepped onto the ark, they too would have been saved from the flood of God's wrath that was poured out upon the earth. In the same way, Jesus is the "ark of salvation" for all those who believe, which is what we will discuss in the next reading. In the case of Noah's family, it was both the physical ark and their belief in it that saved them. They had to believe a global flood was coming, build the ark, and enter into it before the flood began. It is interesting to note that Noah's ark is a type of Christ that prefigured the coming of Jesus (the antitype). A "type" is a theological term for people, statements, or events prefiguring or superseded by antitypes. The Bible clearly teaches that Jesus is the only "ark of salvation." When we trust in Jesus we ourselves enter the ark by faith and by God's grace (Ephesians 2:8-9). Like the ark that only had one door, Jesus is the only door to heaven (John 10:9).

Introduction to the Second Reading:

The second reading is from the Book of First Peter. The reading follows Saint Peter's teaching on the characteristics desirable in a Christian including being "harmonious, sympathetic, brotherly, kindhearted, and humble in spirit" (1 Peter 3:8). This was in order to bring others to faith in Jesus even during times of spiritual persecution, and calling believers to provide a defense to the antagonists of the hope that we have in God (1 Peter 3:15).

Second Reading:

18 For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; 19 in which also He went and

made proclamation to the spirits now in prison, 20 who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water. 21 Corresponding to that, baptism now saves you–not the removal of dirt from the flesh, but an appeal to God for a good conscience–through the resurrection of Jesus Christ, 22 who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him. (1 Peter 3:18-22 NAS95)

Peter explained that Jesus died **once** for our sins, which is a sacrifice that can never be repeated (v. 18, Hebrews 9:28). God used Noah as a "minister of righteousness" (2 Peter 2:5) to preach to the people during his generation over the 120 years it took for him to build the ark (Genesis 6:3). Jesus' Gospel message was proclaimed through Noah during his days on earth "to the spirits now in prison" (v. 19), meaning Hell. This does not mean that Jesus went to Hell and preached to the dead spirits in order to give them a second chance. The Bible is clear that it is appointed for man once to die and then to face judgment (Heb. 9:27). Everyone that did not believe that they needed to be saved ended up in this terrible, eternal prison. Except for Noah, his wife, his three sons and their three wives, the entire population of earth was destroyed.

The apostle Peter is saying in this passage that salvation comes through faith in God's provision of Jesus. Just like the ark was God's provision in the time of Noah, God has made the ultimate provision for our sins through Jesus' death and resurrection. He is the one and only "ark of salvation." Peter is not saying that water baptism as we think of it saves you. Rather, he is making a correlation between the ark's ability to save Noah and his family and Jesus' ability to save anyone who comes to Him in faith ("an appeal to God for a good conscience" v. 21). Peter equated baptism with faith, and he explained that the "baptism" which does save us is our faith that we have in the Lord Jesus who is above all authorities and powers (v. 22b). The text uses the term "corresponding" (Greek "antitupos") in the first word of verse 21. Water baptism is the counterpart (corresponds) to the salvation that we as believers possess through faith in Jesus Christ and God's grace alone (Ephesians 2:8-9). During the time of Saint Peter, a person who expressed faith in the Lord Jesus obediently submitted to baptism (Acts 2:38). We can be joyful that God has provided Jesus as our "ark of salvation" in which we can enter through the means of faith alone (Ephesians 2:8-9). Although we are members of the church universal, the church doesn't save us, Jesus does.

We encourage you to learn more about the practice of baptism in the Bible by reading the **Going Deeper Section** as the end of this week's Mass Notes.

Introduction to the Gospel Reading:

The Gospel reading is from Saint Mark a few verses before that which we studied last week. This passage records Jesus' forty days of temptation in the wilderness (also found in Matthew 4:2). It is important to note that Jesus' temptation was all part of an ongoing story in the book of Mark that began with Jesus' baptism by John the Baptist and followed by Jesus starting His earthly ministry. Each of these components should be seen as Jesus' credentials for verifying His claim to be the Son of God (Mark 1:1).

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Gospel Reading:

12 Immediately the Spirit impelled Him to go out into the wilderness. 13 And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him. 14 Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, 15 and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." (Mark 1:12-15 NAS95)

Immediately after Jesus' baptism by John the Baptist, Jesus was compelled by God the Holy Spirit to go to the wilderness to be tempted by Satan. Although God knew that Jesus would successfully endure this trial of 40 days without food and in constant temptation by Satan, Jesus still had to complete the test in order to show to the world both His victory over temptation as well as his triumph over His human condition. Who can imagine going without food for 40 days in the desert? Saint Paul said the following about Jesus:

Philippians 2:6-8 NAS95 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 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

Jesus voluntarily emptied Himself of the independent use of His divine attributes. Although he was fully God, He was also fully human, and as such was subject to temptations that only a human can experience. Where the first Adam failed, we find in this passage that Jesus (the last Adam 1 Cor. 15:45) resisted the deceptive lies of the Enemy. This is all part of the testimony that Mark is gathering to persuade his audience that Jesus is worthy of our worship as God's Servant to bring the good news that salvation is accessible (at hand).

Undoubtedly Jesus' temptation went far beyond anything that any of us will ever experience. However, we can have hope that in light of Jesus' example, we too can persist in our temptations. Saint Paul said, "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it" (1 Corinthians 10:13).

Finally, Jesus' successful completion of the 40 days of temptation brought about the beginning of His earthly ministry and the unveiling of the "kingdom of God" (v. 15). By this time, John the Baptist had been arrested and Jesus took over his message to repent and believe in the Good News (v. 15).

What does this week's study mean for us today? God calls us to identify with Reverend Noah's message of faith and a call to action the same way He calls us to faith and action in our times. Jesus took over where Noah left off and called for people to examine their hearts by repenting of their sin and trusting in His once for all sacrifice to take their transgressions away forever. As believers, we are vastly different from the "spirits in prison" who didn't believe in Noah's message and therefore perished in the Great Flood. Every time that we see a rainbow, whether it is in the sky or in the colors of a peacock, we can remember God's grace and faithfulness in granting us salvation through

faith in Jesus Christ alone and not because of any of our good works. God has provided us with the power to resist temptation. We have Jesus' example that a person can resist through trusting in God's dynamic power, the Holy Spirit who lives inside of those who believe.

Reflection Questions

1. Although it's not directly stated in the Bible, I have always maintained that Noah hired workers to build the ark during this 120 year construction project. Additionally, I think that Noah ministered to the people during this time, both in the building of the ark and in ways in which are not told in the Bible. In what ways are you a "preacher of righteousness" in the various contexts in which God has placed you (work, home, school, etc.)?

2. How does Jesus' fulfillment of all righteousness (even in resisting temptation) give you hope in the midst of your own journey? List one particular area in which you have recently been tempted. In what ways can you identify with Jesus' temptation in the wilderness? How does the application of 1 Corinthians 10:13 empower you to resist?

"No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it" (1 Corinthians 10:13).

Going Deeper: Biblical Teaching about Baptism

What does the Bible teach about baptism? Throughout the ages the church's understanding and practice of baptism has developed. The following information is not meant to disparage any particular church's teaching on the subject, but to provide the biblical foundation from which the practice evolved.

The word translated "baptism" from the original is "baptizo" which means to immerse or submerge. The practice of baptism is very Jewish in that the Jews were familiar with ceremonial cleansings in a bath known as the "mikvah." It was in such a mikvah in which Bathsheba was cleansing after her time of the month when King David spied upon her. A popular myth is that Baptism was also a means in the Old Testament of confirming the reception of a Jewish Proselyte, although this practice is found nowhere in the Bible. Nobody in the Bible was ever baptized into the Jewish community. This came about only through the prescriptions of the Law, and especially by circumcision (Exodus 12:48-49). The Jewish practices of ritual cleansing are, however, mentioned as an elementary doctrine by the author of Hebrews (Hebrews 6:2), one that is emblematic of the purity in which God requires of worshippers. We know from the Bible that a ritual cleansing of the body in a mikvah or

any other type of bath, be it sprinkling, immersion, or pouring, cannot remove the **spiritual** dirt from anyone (1 Peter 3:21). The Scripture says that only God can forgive sin (Mark 2:7, Ephesians 2:8-9, and especially Luke 5:23-24).

John the Baptist initiated the practice of baptism, although his was a baptism of repentance. Saint Mark said, "John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins" (Mark 1:4). This "baptism of repentance" signified the participant's testimony of their personal repentance of their sin, meaning they had a change of mind and agreed with God that they had sinned and they desired to follow a new direction in their lives. In the case of John's baptism, we see the believer's response to their need of repentance is to immediately submit to immersion in water as a public, outward expression of the inward change they had experienced in their hearts after hearing John's preaching. Jesus took over where John the Baptist left off and continued this baptism of repentance. It wasn't until the Book of Acts that we find the disciples teaching a different kind of water baptism.

In order to understand the transition brought about in the practice of baptism in the Book of Acts, we must first understand that this Book is itself one of transitions. The first transition was that of Jesus to heaven when he left His disciples in charge of continuing His ministry. As the disciples were all gathered with Jesus they watched Him ascend into the clouds with the promise to "come again in like manner" (Acts 1:11). The next big transition was when the disciples gathered to await the promised Holy Spirit on Pentecost. On that day they received a baptism of a different type, the baptism of the Holy Spirit. Finally, we see an interesting exchange that occurred between Paul and a group of disciples in Ephesus:

Acts 19:1-5 NAS95 1 It happened that while Apollos was at Corinth, Paul passed through the upper country and came to Ephesus, and found some disciples. 2 He said to them, "Did you receive the Holy Spirit when you believed?" And they said to him, "No, we have not even heard whether there is a Holy Spirit." 3 And he said, "Into what then were you baptized?" And they said, "Into John's baptism." 4 Paul said, "John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus." 5 When they heard this, they were baptized ***in the name of the Lord Jesus*** *(emphasis added).*

John's baptism was qualitatively different as it was a baptism of repentance; whereas the baptism performed in the Book of Acts and hereafter is 1) a baptism in the name of the Lord Jesus (v. 5), 2) tied to the personal reception of the Holy Spirit, and 3) still contains the element of repentance, but also includes the recognition of Christ's resurrection power in living the Christian life. These elements are all tied together, creating a complex conglomeration of multiple dimensions of saving faith: repentance, believing in Jesus Christ, and receiving of the Holy Spirit from God. We find this in the Second Chapter of Acts during Peter's address to a large group of devout Jews in Jerusalem (Acts 2:5) on the Day of Pentecost:

Acts 2:37-41 NAS95 37 Now when they heard this, they were pierced to the heart, and said to Peter

and the rest of the apostles, "Brethren, what shall we do?" 38 Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. 39 "For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself." 40 And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!" 41 So then, those who had received his word were baptized; and that day there were added about three thousand souls.

Here we see the instantaneous response of the people who repented of their sin, believed in Jesus "for the forgiveness of their sin" (v. 38b), received the Holy Spirit (v. 38c), and submitted to immersion as a public profession of their newfound belief. Baptism was for them a means of identifying with the death of Jesus by immersing themselves in the water, and then rising to a newness of life upon coming out. This ceremonial practice would have knit well with their previous Jewish religious practices. Baptism is Jewish, it was given to us by the Jew John the Baptist, practiced by Jewish Jesus, brought into its final form by Jewish Peter, and immortalized by the Pharisaical Jew, Paul.

Another case in Acts is descriptive of the later application of these same proscriptive principles:

*Acts 8:26-40 NAS95 26 But an angel of the Lord spoke to Philip saying, "Get up and go south to the road that descends from Jerusalem to Gaza." (This is a desert road.) 27 So he got up and went; and there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship, 28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah. 29 Then the Spirit said to Philip, "Go up and join this chariot." 30 Philip ran up and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?" 31 And he said, "Well, how could I, unless someone guides me?" And he invited Philip to come up and sit with him. 32 Now the passage of Scripture which he was reading was this: "HE WAS LED AS A SHEEP TO SLAUGHTER; AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE DOES NOT OPEN HIS MOUTH. 33 "IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY; WHO WILL RELATE HIS GENERATION? FOR HIS LIFE IS REMOVED FROM THE EARTH." 34 The eunuch answered Philip and said, "Please tell me, of whom does the prophet say this? Of himself or of someone else?" 35 Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him. 36 As they went along the road they came to some water; and the eunuch *said, "Look! Water! What prevents me from being baptized?" 37 And Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God." 38 And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him. 39 When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing. 40 But Philip found himself at Azotus, and as he passed through he kept preaching the gospel to all the cities until he came to Caesarea.*

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In the story of Philip and the Jewish Ethiopian "eunuch" (one who voluntarily submitted to castration for the purpose of serving among a king's harem), we see the progression of events as they played out in the life of this royal official who was returning from Jerusalem where he had been worshiping.

1. The man read the Word of God,
2. He understood the Word of God and believed it (Philip was obedient to the Holy Spirit in answering the call to explain it to him),
3. He publicly expressed his faith (to Philip),
4. He was baptized as soon as it was practically possible.

In baptism a person symbolically expresses their death to their former way of life and their birth in the newness of life as a believer in the Lord Jesus. Through it, believers identify with Jesus' death, burial, and resurrection from the dead. One commentator put it this way. "Immersion = Death. Submersion = Burial (the ratification of death). Emergence = Resurrection." Saint Paul said:

4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. 5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection (Romans 6:4-5 NAS95).

Regardless of how the practice of baptism has developed in the church, and God has granted liberty to them to make this determination, the biblical teaching is straightforward as to the meaning.

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Sunday Mass Study Notes for Sunday, 02-11-2018

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Welcome back to the Sunday Mass notes. This week we open with the first reading from Leviticus in which we see the procedure for dealing with the skin disease of leprosy. While this may not seem like a random passage to read, it becomes an important back drop for the New Testament and Gospel reading where we learn that whole-hearted obedience to which Jesus calls His followers.

Introduction to the First Reading:

The first reading is from the Book of Leviticus, this provides some insight into the incident between Jesus and a man afflicted with leprosy that we will see later in the Gospel lesson.

First Reading:

(Leviticus 13:1-2) 1 Then the LORD spoke to Moses and to Aaron, saying, 2 "When a man has on the skin of his body a swelling or a scab or a bright spot, and it becomes an infection of leprosy on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests.

(Leviticus 13:44-46) 44 he is a leprous man, he is unclean. The priest shall surely pronounce him unclean; his infection is on his head. 45 "As for the leper who has the infection, his clothes shall be torn, and the hair of his head shall be uncovered, and he shall cover his mustache and cry, 'Unclean! Unclean!' 46 "He shall remain unclean all the days during which he has the infection; he is unclean. He shall live alone; his dwelling shall be outside the camp.

The Old Testament law gave specific regulations for the well-being of a community. One such regulation was that of infectious diseases. The disease of leprosy was could devastate a community, so God gave them instructions on how to deal with this problem. The person who had leprosy had to be inspected by the priest and separate himself from the rest of the people. This would be a dire

diagnosis. The law also provided instructions for what a leprous person would do if they became healed. They must present themselves to the priest and offer a sacrifice (Lev. 14:1-32). This information will be important as we move toward the Gospel, since Jesus healed a man of leprosy. The priests would have had to dig out their law books to put this into practice, since being healed of leprosy was uncommon until Jesus came onto the scene.

Introduction to the Second Reading:

The second reading is from Saint Paul's First Letter to the Corinthians. In the context of this passage, Saint Paul addresses many issues that were perplexing the new believers in Corinth who had to make many decisions in a pagan culture. One of the decisions had to do with eating food that had been previously sacrificed to idols (1 Cor. 10:18-19). He says that the food does not inherently have anything sacrilegious about it, but one's motive was really the determining factor in all decisions for a godly life.

Second Reading:

(1 Corinthians 10:31 – 11:1) 31 Whether, then, you eat or drink or whatever you do, do all to the glory of God. 32 Give no offense either to Jews or to Greeks or to the church of God; 33 just as I also please all men in all things, not seeking my own profit but the profit of the many, so that they may be saved. 1 Be imitators of me, just as I also am of Christ.

Paul teaches that the underlying motive of the heart needs to be God's glory, no matter what we do. It's hard for us to imagine how eating or drinking can even have religious connotations, but he affirms that all of life can be sacred if done with God and His glory in mind. Part of God's glory is when we surrender our wants and demands in order to bring others to know Him. Paul laid down his Jewish food purity laws to reach the Gentiles living in a pagan culture. We may not have this same backdrop, but we can still be challenged by this to consider how our lives lived for God can be useful for ministering to others who are different than us. That is how we can imitate Paul and so imitate Christ.

An example of this very thing happened a few summers ago when we were in France on a cultural discovery trip for our local college. After church, we were invited over for a very culturally French tradition called "aperitif." This tradition is a rare invitation to foreigners, so we felt honored to be invited to a French person's home, and were glad that the students did not come along. We were not normally used to imbibing in strong drink in the middle of the day, especially right after church. We drank and enjoyed their hospitality with a clear conscience because of Paul's teaching. We were building bridges with people who needed to see the light of Christ in our lives and we met them on their turf for God's glory.

Introduction to the Gospel Reading:

The Gospel lesson is from Mark Chapter one which continues from last week. The context is the beginning of Jesus' earthly ministry in his adopted home town of Capernaum, where He first met

Saint Peter. From there He left and went to a secluded place to pray where Simon and his companions began looking for Him (Mark 1:35-36). Next, Jesus traveled to another city (see Luke 5:12) and continued His miraculous healing ministry there.

Gospel Reading:

*(Mark 1:40-45) 40 And a leper came to Jesus, beseeching Him and falling on his knees before Him, and saying, "If You are willing, You can make me clean." 41 Moved with compassion, Jesus stretched out His hand and touched him, and *said to him, "I am willing; be cleansed." 42 Immediately the leprosy left him and he was cleansed. 43 And He sternly warned him and immediately sent him away, 44 and He said to him, "See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, as a testimony to them." 45 But he went out and began to proclaim it freely and to spread the news around, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere.*

We see in this story the fulfillment of the Old Testament passage on leprosy we studied in the first reading. In those days there was no known cure for leprosy so you can imagine the desperation of anyone afflicted with the awful, skin eating disease. Several insights can be observed from this interaction. First, the leper knew he had a problem that he couldn't fix on his own. Second, he came humbly to Jesus, falling on his knees and asking him for healing. Even this early on in Jesus' ministry the man knew that Jesus offered a potential cure for his disease. Third, we see that Jesus had compassion on this desperate man and was willing to heal him. Fourth, in all probability the priests had never in all of Jewish history ever had the need to exercise the provisions in the Law for the confirmation of a leper's healing. Jesus instructed the man to go to the priest as commanded in the Law of Moses (v. 44). Mark may have included this interaction in order to confirm the evidence that Jesus was the promised Messiah, fulfilling the Law and the Prophets.

Unfortunately, the man failed to follow Jesus' order to not proclaim the source of his healing, but rather went and widely spread the news about this miraculous event. This story set the tone for Jesus' subsequent ministry in which throngs of people came to him for healing but at the same time neglected the weightier matters of the heart (Matthew 23:23).

What does this mean for us today? Like the leprous man, we too can be tempted to turn to God in times of crisis to heal our temporal circumstances, without being willing to completely follow Him in trusting obedience. It is easy for us to think we know better than Jesus in other matters of our lives that don't seem to be so desperate or even "spiritual." But as we saw in 1 Cor. 10:31, everything can be considered spiritual and done for God's glory. Having a trusting obedience is what glorifies God. In Luke's Gospel we find a circumstance where Jesus healed ten lepers, but only one of them returned to Jesus and thanked Him (Luke 17:11-19). Although God stands ready to help deliver us from our temporary circumstance, we need to be willing to look beyond them to see what God could be doing through them, so that He can be glorified in our lives.

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When I was a teenager, I used to go out and party with my friends, and then drag myself to Mass the next morning. This type of compartmentalization was a subtle way for me to justify doing my own thing and still trying to be in good with God. I felt that by going to Mass I was earning points with Him to make up for the bad things that I did. Since then, I've come to understand that Jesus calls us to live an integrated life. I realized that I could not live an obedient life without God's help. I came to Jesus like the leper and fell on my knees and asked Jesus to heal me of the corruption and discontinuity within my own heart. He was willing, just as with the leprous man. When we come to Him and ask Him to save us, He gives us His Spirit to help us live a unified life (John 14:16). We don't have to end up like the leprous man, who merely used Jesus to get his way. Instead, we can surrender to God and let Him have His way in and through us. This is the way of Christianity.

Reflection Questions

1. In what ways can you relate to my story of how I lived during my teenage years? Are there still ways you are tempted to live a "compartmentalized" faith? What are the root issues that need to be confronted and confessed to Jesus, our one mediator (1 Tim. 2:5)?

2. How can you see your life choices fall under the umbrella of God's glory? We may not be able to do "spiritual" things all day, but if we are surrendered to God, everything we do can be spiritual and give Him glory. Are there ways that you can have this mindset at your job, in your family responsibilities and even as you interact with people who are different from you? How might your week look different if you sacrificed your preferences to serve others so that others might see Christ in you?

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Sunday Mass Study Notes for Sunday, 02-04-2018

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Welcome back to the Sunday Mass notes. This week we open with the first reading from the Old Testament Book of Job where we see Job's cry to God about the futility and brevity of life. Although his ancient message is somber it provides us with tremendous wisdom in our day. Then we move to the second reading from First Corinthians and close with the Gospel lesson from Saint Mark that continues from last week.

Introduction to the First Reading:

The first reading is from the Book of Job that recorded events which happened during the Patriarchal Period (the time of Abraham, Isaac, and Jacob). This Book records a story about a man named Job who was a victim of an invisible spiritual battle with Satan. Job was a godly man that God has blessed with a large family as well as many material possessions (Job 1:1-3). At some point Satan approached God and told Him that if He removed these blessings from him that Job would curse Him. God allowed Satan's challenge, yet after his family and possessions were taken from him he still praised God (Job 1:20-11). Next, Satan approached God and told him that if his good health were taken away from him that this would cause him to curse God. God then allowed Satan to bring about "sore boils from the sole of his foot to the crown of his head" (Job 2:7). Even though Job's wife urged him to "curse God and die" (Job 2:7), Job persisted in his reverence of God and went about scraping his wounds with a potsherd (2:8). The next scenes alternate between Job's lament to God (Job 3), the false wisdom of his friends (Job 4 – 5), his response to his friends (Job 6), and then the section of today's reading in which he again cries out to God. Job's friend Eliphaz was the first to speak and incorrectly made the case that people who are innocent do not suffer. Job's response was to tell Eliphaz and the others gathered with him, "For the despairing man there should be kindness from his friend; So that he does not forsake the fear of the Almighty" (Job 6:17). Second, he said, "My brothers have acted deceitfully like a wadi, Like the torrents of wadis which vanish" (6:17) and

he continued in this same vain in the subsequent verses. Even during this time of terrible affliction Job affirmed the just nature of God, saying "But as for me, I would seek God, And I would place my cause before God; Who does great and unsearchable things, Wonders without number" (Job 5:8-9). We pick up in Chapter 7 with today's reading, noting the previously mentioned condition of Job's skin that appears in verse 5.

First Reading:

1 "Is not man forced to labor on earth, And are not his days like the days of a hired man? 2 As a slave who pants for the shade, And as a hired man who eagerly waits for his wages, 3 So am I allotted months of vanity, And nights of trouble are appointed me. 4 When I lie down I say, 'When shall I arise?' But the night continues, And I am continually tossing until dawn. 5 My flesh is clothed with worms and a crust of dirt, My skin hardens and runs. 6 My days are swifter than a weaver's shuttle, And come to an end without hope. 7 Remember that my life is but breath; My eye will not again see good." (Job 7:1-7)

Job lamented to God that his days were in vain, and no better than those of a bond servant (vv. 1 – 2). Even when he attempted to rest at night even this solstice was taken from him (v. 5), probably in part because of his painful sores (v. 5). The reading culminates with wisdom in verse 7 where Job observed that his "life is but breath" and because he had lost hope (v. 6) he felt that his "eye will not again see good" (v 7b). It is because of verses like this that this Book of the Bible is categorized as a Book of wisdom. Job is wise to understand that in the large scope of the world, his life is short and that when a person loses hope they have nothing good to look forward to. In reality Job should have hoped that God would resupply his wealth. If you read ahead you know how the story ends with God restoring to Job two times that of what he had before (Job 42:10), along with seven new sons and three daughters. The double portion of children were evidently granted to him because if you think about it the first portion of his family was already awaiting for Job to join them in heaven.

What does the reading mean to us today? First, we must recognize as did Job that our lives are but a vapor (James 4:14). We must make the most of our service to God regardless of our circumstances during the brief time that He has granted to us. Whether we receive physical blessings from God and regardless of our health, we are still called to glorify the Lord Jesus in our hearts. Second, there is a true, unseen spiritual battle that rages on around us. Saint Peter said, "Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour" (1 Peter 5:8). Saint Paul urged Christians to "Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil" (Ephesians 6:11). Even though Job never knew the cause of his tumultuous trials, we can learn from this Book that when we experience trials they may arise from a spiritual source.

A third point is that we are to be on alert for the false doctrine presented by Eliphaz that the innocent do not suffer. The innocent most certainly do suffer, and this is to serve God's purposes. Job, himself an example of an innocent man suffering, had a very humble spirit who even after he was afflicted he still maintained his integrity before God. In contrast, Job's friend Eliphaz sat with

him and attempted to show his superiority over Job by proclaiming Job's guilt because he knew that somehow innocent people couldn't suffer. If the innocent cannot suffer, he mused, then Job must not be innocent! The best example of the innocent suffering is the Lord Jesus Himself. In general, all of humanity is far from innocent, because "all have sinned and fallen short of the glory of God "Romans 3:23). However, regardless of our perception of our own level of innocence, suffering is allowed by God as a supreme mystery in order to bring about His perfect will in our lives.

Finally, we see from the text that spiritual warfare can result in both physical illness as well as the manifestation of psychological illness and suffering. Although Job was not aware of either the cause of his physical loss or bodily affliction, both were from a spiritual cause – Satan himself. Finally, we are called to live humbly as servants and see ourselves as no better than common day laborers or bondservants in the ancient world. Again, we see the example of the Lord Jesus who came not to be served but to serve (Mark 10:45).

Introduction to the Second Reading:

The second reading is from Saint Paul's First Letter to the Corinthians. The context is Paul's teaching on the calling for believers to follow his pattern of self-denial and service to the Lord. Paul is providing a defense of his ministry during which he mostly provided for his own means even though as a ministry worker he was due wages in this position (1 Corinthians 9:9). Paul paid his own way through his tent making business (Acts 18:3). "Tentmaking" is a term that has arisen since then which refers to a minister that makes a living off a different occupation while at the same time working as a minister without a salary from that position. *Note: We have included all of the intervening verses between verses 16 and 23 in order to provide the full meaning and context.*

Second Reading:

16 For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel. 17 For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me. 18 What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel. 19 For though I am free from all men, I have made myself a slave to all, so that I may win more. 20 To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; 21 to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. 22 To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. 23 I do all things for the sake of the gospel, so that I may become a fellow partaker of it. (1 Corinthians 9:16-23)

Paul said that the reward for his ministry wasn't money but the privilege of preaching the Gospel without financial support (v. 18). Paul said that he willfully set aside his right to be paid as a minister and therefore became "enslaved" to this form of "tentmaking" ministry in order to remove any

possible offence that anyone might have in him being paid (v. 19). Second, Paul forced himself to confirm to the Jewish customs within biblical limits, without being bound to the Law (vv. 19 – 21). He became as a Jew to win the Jews, and continued this principle by becoming as a weak person to win the weak person (v. 22).

If we look back and compare these passages with what we learned from the first reading, Paul had a godly attitude towards winning others to the Lord Jesus Christ, much in the same way that Job had a humble way of responding to his friends as well as to God during his affliction. Had Job's friends acted to become weak in order to win the weak, they would have been commended by God instead of cursed (Job 42:7).

Introduction to the Gospel Reading:

The Gospel lesson is from Mark Chapter one which continues from last week. The context is Jesus teaching in the synagogue in Capernaum, a fishing village on the north side of the Sea of Galilee, and the home of Saint Peter.

Gospel Reading:

29 And immediately after they came out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 Now Simon's mother-in-law was lying sick with a fever; and immediately they spoke to Jesus about her. 31 And He came to her and raised her up, taking her by the hand, and the fever left her, and she waited on them. 32 When evening came, after the sun had set, they began bringing to Him all who were ill and those who were demon-possessed. 33 And the whole city had gathered at the door. 34 And He healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was. 35 In the early morning, while it was still dark, Jesus got up, left the house, and went away to a secluded place, and was praying there. 36 Simon and his companions searched for Him; 37 they found Him, and said to Him, "Everyone is looking for You." 38 He said to them, "Let us go somewhere else to the towns nearby, so that I may preach there also; for that is what I came for." 39 And He went into their synagogues throughout all Galilee, preaching and casting out the demons. (Mark 1:29-39)

Several points arise from the text. First, even this early on in His earthly ministry the Lord Jesus has the power to heal the sick. His healing of Peter's mother was in fact so complete that upon her being raised up from her sick bed she immediately began to serve them (v. 31). Jesus fame became evident because after the Sabbath day had concluded the people brought those sick or possessed by demons to be healed even at night (v. 33 – 34). This continued throughout the night and Peter's home became a regular hospital for those afflicted both physically as well as spiritually. Second, in a related point, Jesus' ministry was the occasion of an intense spiritual war that brought about both spiritual suffering and outright demonization of the people. The text doesn't say whether the cause of Peter's mom's affliction was spiritual, but regardless the outcome of Jesus' healing of her was for the glory of God. This is the same theme that we saw in the first reading with God allowing Job's

suffering for the ultimate glory of Himself. This was also the case in the second reading with Paul suffering in being a tentmaker working without financial support for his ministry in order to remove any stumbling stones in the way of potential believers. In both cases God allowed suffering for the purpose of expressing His glory.

A final point in the reading is Jesus conscious and intentional prayer ministry before God. Even after spending much of the night healing people in the vicinity of Peter's home, early in the morning while it was still dark Jesus set out to find an isolated place at which to pray (v. 35). Jesus made it a habit throughout His ministry to seek an isolated place at which to pray. By means of application, if Jesus felt that prayer was at least as important of a ministry as was his divine healing, how much more important should prayer be in our lives as a source or our own divine power in our lives and for the intercession of others?

Reflection Questions

1. With what are you being tempted? Write down a list of one or two things (and then destroy it!).

We suggest starting this week with a conscious effort to remember that this world is under the control of dark, spiritual forces until it is delivered back into the hands of Jesus as His Second Coming. We are to "Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil" (Ephesians 6:11). Putting on the armor of God means a variety of things, but foremost it is both knowing and holding to the promises of God that we find in the Bible. One such promise is that "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it" (1Corinthians 10:13).

2. In the second reading we read that Paul said, "21 to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. 22 To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. 23 I do all things for the sake of the gospel, so that I may become a fellow partaker of it" (1 Corinthians 9:21-23).

Think about the application of this verse in your own life and complete the sentence below.

I will become as _____ in order that I may win _____ to the Lord Jesus Christ.

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Sunday Mass Study Notes for Sunday, 01-28-2018



Welcome back to the Sunday Mass notes. . This week we open with the first reading from the Book of Deuteronomy in which we study a prophecy about the coming Messiah that was fulfilled by Jesus Christ. Then we move to the second reading from First Corinthians where we study Saint Paul's teaching on marriage of Christians. Finally, we return to the Book of Mark for the Gospel lesson where we see Jesus heal a demon-possessed man.

Introduction to the First Reading:

The first reading is from the Book of Deuteronomy. At this point in history, the people of God (the Hebrews) were entering the Promised Land after 400 years of slavery in Egypt. They were in need of structure and direction, so that their new life in the Promised Land would be fruitful and safe. It had been many generations since this people group had been able to make their own decisions and govern themselves. Therefore, God gave them a strong leader called Moses and some thorough instructions, recorded here in the book of Deuteronomy. This Book primarily records the giving of the Law to Moses on Mount Sinai. There are several big ideas behind God's giving of the Law. First, the Law established a new covenant with the Hebrew people called the Mosaic Covenant. This Covenant between God and the Hebrew people included promises that were conditional in nature. The Mosaic Covenant consisted of ordinances which included moral laws, civil laws, and ceremonial

laws for God's chosen people, the Jews. The Law also expanded the already existing promises granted by God in the Abrahamic Covenant into a new covenant referred to as the Palestinian Covenant. Although the promises made in this Covenant were unconditional, the Jewish people will not fully obtain them until the Lord Jesus returns to rule and reign on the earth. A second aspect of God's giving of the Law provided a means for God to hold people judicially accountable when they break the law. Saint Paul explained this in Romans Chapter 4 by saying, "when there is no law there is no transgression" (Romans 4:15). Finally, since Moses was himself a prophet, the Law also included prophecy, as we will read about in the first reading as follows below. *Note: We have included the last two verses in Chapter 18 that were omitted from the reading in order to provide the full meaning and context.*

First Reading:

15 "The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. 16 This is according to all that you asked of the LORD your God in Horeb on the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, let me not see this great fire anymore, or I will die.' 17 The LORD said to me, 'They have spoken well. 18 I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. 19 It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him. 20 But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die.' 21 "You may say in your heart, 'How will we know the word which the LORD has not spoken?' 22 "When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him." (Deuteronomy 18:15-22)

As the Hebrew people were on the brink of newfound freedoms, this passage guided them so that they would discerning of those who claimed to speak for God. The reading pointed out several things. First, God promised to Moses that He would raise up a Prophet like himself (v. 17) and provided stern words about the importance of listening to the future Prophet. God warned that there is accountability for failing to listen to the true Prophet (v. 10 "require it of him"). Second, in verse 21 God also provided a test for any person that claimed to be a prophet. If a person claims to be a prophet, they must not speak on behalf of a false god and whatever they say must come true. If the self-proclaimed prophet fails either of these two tests, he must be put to death.

The Old Testament is full of prophecies from God-ordained prophets who spoke on behalf of God and called people back to their covenant relationship with God. We know from the New Testament that the final Prophet whom Moses predicted in verse 15 was none other than Jesus Christ Himself. The proof for this fact is found in three places in the New Testament, once in the Gospel of John and twice in the Book of Acts. Nathaniel said in John's Gospel, "We have found Him of whom Moses in the Law and also the Prophets wrote–Jesus of Nazareth, the son of Joseph" (John 1:45). Peter quoted Deuteronomy 18:15 in Acts 3:22, and Stephen in his famous speech he made just before being

martyred said about Jesus, "This is the Moses who said to the sons of Israel, 'GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN" (Acts 7:37).

Let's discuss briefly the importance of recognizing false prophets in our own day through the application of the prophetic test given in Deuteronomy 18. First, the New Testament authors warned about the coming of false prophets. John said, "Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world" (1 John 4:1). Peter said, "But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves" (2 Peter 2:1). If false prophets will abound, how are we to respond to these false prophets? We have a story in Acts 17 that illustrates the answer to this question. It says: "Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true" (Acts 17:11).

Paul was so bold in another letter as to say that even if he came back to them and changed the message of the Gospel or they had a special appearance from an angel, not even that should persuade them from the sure foundation that was already laid. He said, "But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!" (Galatians 1:8-9).Therefore, our response is very clear. We must be diligent to study God's Word so that we can test what people are saying and discern whether they are a true prophet (speaking the Word of God) or whether they are a false prophet (speaking presumptuously). These are strong words, but as we study God's Word we will be able to reject false teaching when we encounter it.

Introduction to the Second Reading:

The second reading is from Saint Paul's First Letter to the Corinthians. The context is Paul's teaching on the value of a person's singleness during this period in the church when it was undergoing explosive growth and at the same time, persecution – especially from the Jews. These verses have often been used to elevate singleness over marriage. But as you understand the context of unbearable famine and persecution for the church, we see that Paul was putting a temporary moratorium on weddings, in order to help them endure the unusual circumstances that these believers were facing. *Note: Verses 36 – 38 were included in order to provide the full meaning and context.*

Second Reading:

32 But I want you to be free from concern. One who is unmarried is concerned about the things of the Lord, how he may please the Lord; 33 but one who is married is concerned about the things of the world, how he may please his wife, 34 and his interests are divided. The woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in

body and spirit; but one who is married is concerned about the things of the world, how she may please her husband. 35 This I say for your own benefit; not to put a restraint upon you, but to promote what is appropriate and to secure undistracted devotion to the Lord. 36 But if any man thinks that he is acting unbecomingly toward his virgin daughter, if she is past her youth, and if it must be so, let him do what he wishes, he does not sin; let her marry. 37 But he who stands firm in his heart, being under no constraint, but has authority over his own will, and has decided this in his own heart, to keep his own virgin daughter, he will do well. 38 So then both he who gives his own virgin daughter in marriage does well, and he who does not give her in marriage will do better. (1 Corinthians 7:32-38)

The fact that the Old Testament and other places in the New Testament affirm the beauty and value of marriage needs to give perspective to the interpretation of this passage. For example, Paul recommended that young widows remarry (1 Timothy 5:11-15) and Jesus Himself affirmed the Old Testament teaching that a man shall leave his father and mother to be united to his wife (Matthew 19:5). In the present crisis (mentioned in 1 Cor. 7:26), Paul was giving them apostolic teaching that applied wisdom to their dire situation. First, Paul said that if a person is single they can be wholly dedicated to the service of the Lord, whereas a married person is also concerned with the affairs of their mate and family (vv. 32). In times of persecution and famine, it is much easier to be single than married. The simplicity of life when one is in survival mode is complicated when a spouse and children are brought into the picture and their vulnerabilities can be exploited by persecutors. Second, he said that if a person desired to marry that there was nothing wrong with their desire (v. 35). What he was saying was that at this time in the church it was strongly advantageous for a person engaging in ministry to remain single, like he was. This is the path that Jesus and others in the New Testament chose, including Saint Paul. Finally, Paul said that fathers should not unduly guard their daughters in such a way as to prevent them from fulfilling their desires to marry (vv. 36 – 38). During that cultural context, the father's approval of the marriage meant everything. This is of course still the case in many cultures in the world.

What does this mean for today? Since the rest of the counsel of Scripture affirms the sanctity of marriage, we must not look at marriage as a better or worse state of affairs. There are advantages and disadvantages to both singleness and marriage. If you are single, you currently have the gift of singleness (1 Cor. 7:7). If you are married, you have the gift of marriage. Will you let God use either state of affairs to further His work in your life?

Introduction to the Gospel Reading:

The Gospel lesson is from Mark Chapter one which continues from last week. Here we find Jesus in His adopted hometown of Capernaum, the home of Peter where He called His first disciples among the fishermen in this lakeside village.

Gospel Reading:

21 They went into Capernaum; and immediately on the Sabbath He entered the synagogue and

began to teach. 22 They were amazed at His teaching; for He was teaching them as one having authority, and not as the scribes. 23 Just then there was a man in their synagogue with an unclean spirit; and he cried out, 24 saying, "What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are–the Holy One of God!" 25 And Jesus rebuked him, saying, "Be quiet, and come out of him!" 26 Throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him. 27 They were all amazed, so that they debated among themselves, saying, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him." 28 Immediately the news about Him spread everywhere into all the surrounding district of Galilee. (Mark 1:21-28)

Several points arise from the text. First, early on in His ministry Jesus is widely accepted in the synagogue in Capernaum as a rabbi, or teacher. The text says, "He entered the synagogue and began to teach. They were amazed at His teaching; for He was teaching them as one having authority, and not as the scribes" (vv. 21b – 22). This is an extremely important point because later on when the religious leaders began contesting His teaching they pointed out that He was just a carpenter from Nazareth. They said, "Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?" And they took offense at Him" (Mark 6:3). This hearkens us back to the passage from Deuteronomy, which gave a prophecy about a great Prophet and criteria for discerning whether someone was speaking on behalf of God. Jesus passed the tests (and then some), but the religious leaders failed to hold up their end of the bargain. They refused to listen to the words of the Prophet and will have to stand to give an account for their rejection of God's Messiah. Jesus spoke with authority because He was The Authority!

A second important point from the text is what the demonic spirit within the man in the synagogue said about Jesus. The demon recognized Jesus as being from Nazareth and the "Holy One of God" meaning Messiah (v. 24). Although the Jewish leaders rejected Jesus as Messiah, the demonic spirit was compelled to testify as to His identity. One day, "every knee will bow and tongue confess that Jesus Christ is Lord to the glory of the Father" (Philippians 2:10-11). Finally, God used the testimony of the demonic spirit in order to further the spread of the Gospel (vv. 27 – 28). Each one of us will have to decide how to respond to the authority of Jesus. Will we reject His authority or surrender to it?

As believers, we too can speak with the authority of God, following Jesus' example and being filled with His Words. Anytime we recite Scripture we possess the authority of God and have power within the range allowed by God's sovereignty to unset spiritual darkness. Keep this in mind the next time you encounter spiritual darkness including false teaching. You can apply the test for a true prophet that we learned about from Deuteronomy, as well as speak the truth from the words of Scripture into confusing and dark issues. Although we may not have all of the well-reasoned answers to spiritual skeptics, if we know the Word of God we can respond with God's authority simply by applying the truth of Scripture to each encounter.

This week one of my relatives is being forced to take a hard stand at her school. Her coach has decided to get around the rules regarding the frequency of athletic practice allowed for this

particular conference by scheduling "open gym" periods with the team. In theory, these events are optional but in reality, any player missing one of the open gym periods would be in jeopardy of harming their standing on the team. This particular team player has decided to abide by the rule and miss this informal practice session in order to satisfy the calling that God has placed upon her heart to be obedient to Him. Although our study of the Word of God can sometimes be rather abstract in terms of application in our daily lives, in this case it became clear to this person from God's teaching that they needed to take a stand. Is there anything in the Bible study lesson this week that caused a "prick in your heart" about which you need to take a stand for God? In what areas in your life have you been exposed to false teachings and need to exclaim that these sources are accursed?

Reflection Questions

1. Think about some of the concepts covered in this week's Bible reading:

    - Being discerning about who I listen to and rejecting false teaching
    - Being obedient to true teaching (that lines up with Scripture)
    - Being wise about how I think about marriage and singleness
    - Surrendering to Jesus' authority
    - Standing up to misuse of authority by using Scripture as my authority

Which of the above concepts do you need help in? Talk to God in prayer about how you would like for Him to be at work in this area.

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Sunday Mass Study Notes for Sunday, 01-21-2018

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Welcome back to the Sunday Mass notes. This week we open with the first reading from the Prophet Jonah who wrote about events that happened just before the Northern Tribes of Israel were taken captivity by the people about whom he was writing. Then we move to the second reading from Saint Paul's First Letter to the Corinthians and then close with the Gospel lesson from Saint Mark.

Introduction to the First Reading:

The first reading is from the Book of Jonah. Jonah was a Prophet who came from the region near Jesus' hometown of Nazareth. The context of the reading is the fulfillment of God's call to Jonah to go to Nineveh to preach to his foreign Gentile enemy. You may be familiar with what transpired in the first two chapters before Jonah finally obeyed God. His disobedience included getting on a ship going in the opposite direction at which point a fierce storm arose that threatened the lives of all of those on the ship. The sailors threw Jonah overboard where he was swallowed by a great fish. After being in the belly of the fish for three days and three nights it finally vomited him up on the shore. This is where we enter the story. *Note: All of the verses in the range from 1-10 have been included in order to provide the full context and meaning.*

First Reading:

1 Now the word of the LORD came to Jonah the second time, saying, 2 "Arise, go to Nineveh the great city and proclaim to it the proclamation which I am going to tell you." 3 So Jonah arose and went to Nineveh according to the word of the LORD. Now Nineveh was an exceedingly great city, a three days' walk. 4 Then Jonah began to go through the city one day's walk; and he cried out and said, "Yet forty days and Nineveh will be overthrown." 5 Then the people of Nineveh believed in God; and they called a fast and put on sackcloth from the greatest to the least of them. 6 When the word reached the king of Nineveh, he arose from his throne, laid aside his robe from him, covered himself

with sackcloth and sat on the ashes. 7 He issued a proclamation and it said, "In Nineveh by the decree of the king and his nobles: Do not let man, beast, herd, or flock taste a thing. Do not let them eat or drink water. 8 But both man and beast must be covered with sackcloth; and let men call on God earnestly that each may turn from his wicked way and from the violence which is in his hands. 9 Who knows, God may turn and relent and withdraw His burning anger so that we will not perish." 10 When God saw their deeds, that they turned from their wicked way, then God relented concerning the calamity which He had declared He would bring upon them. And He did not do it. (Jonah 3:1-10)

What does this story teach us about God, the human condition, and our life in the world. First, we see that God is a God of second changes. Verse one says, "Now the word of the LORD came to Jonah the **second** time." Second, God is a God of compassion and mercy. He sent Jonah to Nineveh as a mission of mercy to inform the people that Nineveh was going to be destroyed. Thirdly, we learn that God rewards faith (Hebrews 11:6). Verse 5 says that the Ninevites believed God and showed that in their actions. Fourth, we learn that God responds to their repentance by not destroying them. Finally, we learn that God's plan of salvation extends beyond the Jews to the Gentiles (Jonah 4:11).

Jonah was reluctant to bring this message of salvation to the Gentiles who were also his enemies. This story provides insight to the human heart. Even though Jonah had received a direct revelation from God as a prophet, he was at first unwilling to share that message with those whom he deemed unworthy. There is a little bit of this in all of our hearts, it is called spiritual pride. In contrast to Jonah's hard heartedness we see the surprise responsive hearts of the Ninevites (Gentile enemies of Israel). The Lord is no respecter of persons. We have this concept corroborated in Acts 10, "Opening his mouth, Peter said: "I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right is welcome to Him" (Acts 10:34-35). The story of Jonah reminds us to reflect God's heart, which loves all people (John 3:16).

Introduction to the Second Reading:

The second reading is from Saint Paul's First Letter to the Corinthians. The context is that Paul is answering questions that the Corinthian church had asked him. In this particular section, he deals with marriage, singleness, circumcision, and buying one's freedom from indentured servanthood. This passage relays the criteria for making decisions that drastically changes one's life.

Second Reading:

29 But this I say, brethren, the time has been shortened, so that from now on those who have wives should be as though they had none; 30 and those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess; 31 and those who use the world, as though they did not make full use of it; for the form of this world is passing away. (1 Corinthians 7:29-31)

The criteria for making life-changing decisions is to have an eternal perspective. Paul gives certain examples about what that may look like for the Corinthian people. He is not encouraging singleness for the sake of holiness or an emotionless existence. He is saying however that we must view our

circumstances in light of an eternal perspective. If this world in its present form is passing away, how now shall we live?

Introduction to the Gospel Reading:

The Gospel reading is from Mark Chapter 1. The context is immediately after Jesus' baptism and subsequent temptation by the devil in the desert.

Gospel Reading:

14 Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, 15 and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." 16 As He was going along by the Sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting a net in the sea; for they were fishermen. 17 And Jesus said to them, "Follow Me, and I will make you become fishers of men." 18 Immediately they left their nets and followed Him. 19 Going on a little farther, He saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets. 20 Immediately He called them; and they left their father Zebedee in the boat with the hired servants, and went away to follow Him. (Mark 1:14-20)

This passage records the beginning of Jesus' public ministry that includes His message and the calling of His messengers. First, His message is one of good news, which is what the word "gospel" means. Jesus came to let people know that it was now time for them to respond to His invitation to enter into the kingdom of God. Instead of the kingdom of God being far away and only for a few elite people, Jesus let them know that the kingdom of God is actually among them (v. 15). The proper response to this good news is to repent, which means to turn from their sin, and believe in the gospel. This is the same response He asks from each one of us today.

The second part of this passage is the calling of His messengers. Simon, Andrew, James and John were all hardworking fishermen. Jesus invited them to be His disciples, which meant leaving their nets and following Him. In the case of James and John, this also meant leaving their father in the boat to carry on the family business without them. Jesus' disciples were not rabbinic students but were rather common tradespeople who would have been considered unclean by the religious authorities.

What we can see about God's heart from this passage is that He reaches out to the least likely candidates. First, Jesus proclaimed the Good News to the common person. One would believe that the Messiah would choose an elite class of religious leaders who show great promise in leading the kingdom. Instead, just as we saw in the first reading, God is no respecter of persons. The prerequisite for life in the kingdom is repentance and belief, not religious pedigree. In addition, God chose the lowly to be His representatives.

In my life, I have had to reconsider my beliefs regarding who would or would not come to believe in Jesus Christ. I worked in a state prison where I saw convicted criminals give their heart to the Lord that provoked deep change in their lives. Someone who would have been manipulative and self-

seeking became trustworthy and sacrificial. One man in particular was a practicing Muslim and had even adopted a Muslim name. Over the years, his heart became softened and one day another of the professors led him to express faith in the Lord Jesus. This is just one example of people who are often marginalized by the Christian society thinking that they will never come to the Lord. How we treat people is a reflection of God's heart for them and that He wants all men to come to the knowledge of everlasting life in Him (2 Peter 3:9).

Reflection Questions

1. As we saw in the lesson the word "gospel" is a word that means "good news." Do you see the message of the Bible as good news? If so, how is the kingdom of God being "at hand" good news in your life? How might this be good news to others in your life? Is there anyone with whom you would like to share the good news of Jesus Christ this year?

2. In the first and last reading we saw how God is no respecter of persons; He does not show partiality. How does the fact that God reaches out to the hearts of people who we may consider unlovable and impossible to reach challenge your beliefs about sharing your faith with others? Are there people that you are quick to judge? Pray that God would open your eyes to their potential and change your heart so that you can reflect His generosity in bringing unlikely people into the kingdom.

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Sunday Mass Study Notes for Sunday, 01-14-2018

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Welcome back to the Sunday Mass notes. This week we open with the first reading from the Book of First Samuel in which we learn about God's calling of this important prophet. Then we move to Saint Paul's First letter to the Corinthians and close with the Gospel lesson from Saint John. I included a brief story about a personal struggle I was having that is very common among men, which I hope encourages all Christians to be pure in their daily lives. We also include this week a more detailed study at the end regarding understanding our identity in Christ.

Introduction to the First Reading:

The first reading is from the Book of First Samuel. The context is the commissioning of the Prophet Samuel in the era of the period known as the Judges. This was the period of time when the history of Israel followed a pattern of rising and falling. God would allow His people to fall into the hands of their enemies, next the people would repent and God would raise up a deliverer. After some time in freedom, the people would become complacent again, the cycle would repeat. This was also the era in which the people "did what was right in their own eyes" (Judges 21:25) versus following the commandments of the Lord.

Note: Many verses were omitted in the reading. Since this is a more comprehensive study of the Scriptures we have included all of the verses between verses 1 and 19.

First Reading:

1 Now the boy Samuel was ministering to the LORD before Eli. And word from the LORD was rare in those days, visions were infrequent. 2 It happened at that time as Eli was lying down in his place (now his eyesight had begun to grow dim and he could not see well), 3 and the lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD where the ark of God was, 4

that the LORD called Samuel; and he said, "Here I am." 5 Then he ran to Eli and said, "Here I am, for you called me." But he said, "I did not call, lie down again." So he went and lay down. 6 The LORD called yet again, "Samuel!" So Samuel arose and went to Eli and said, "Here I am, for you called me." But he answered, "I did not call, my son, lie down again." 7 Now Samuel did not yet know the LORD, nor had the word of the LORD yet been revealed to him. 8 So the LORD called Samuel again for the third time. And he arose and went to Eli and said, "Here I am, for you called me." Then Eli discerned that the LORD was calling the boy. 9 And Eli said to Samuel, "Go lie down, and it shall be if He calls you, that you shall say, 'Speak, LORD, for Your servant is listening.'" So Samuel went and lay down in his place. 10 Then the LORD came and stood and called as at other times, "Samuel! Samuel!" And Samuel said, "Speak, for Your servant is listening." 11 The LORD said to Samuel, "Behold, I am about to do a thing in Israel at which both ears of everyone who hears it will tingle. 12 In that day I will carry out against Eli all that I have spoken concerning his house, from beginning to end. 13 For I have told him that I am about to judge his house forever for the iniquity which he knew, because his sons brought a curse on themselves and he did not rebuke them. 14 Therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be atoned for by sacrifice or offering forever." 15 So Samuel lay down until morning. Then he opened the doors of the house of the LORD. But Samuel was afraid to tell the vision to Eli. 16 Then Eli called Samuel and said, "Samuel, my son." And he said, "Here I am." 17 He said, "What is the word that He spoke to you? Please do not hide it from me. May God do so to you, and more also, if you hide anything from me of all the words that He spoke to you." 18 So Samuel told him everything and hid nothing from him. And he said, "It is the LORD; let Him do what seems good to Him." 19 Thus Samuel grew and the LORD was with him and let none of his words fail. (1 Samuel 3:1-19)

This is the story of young Samuel's initiation into the office of Prophet. He wasn't familiar with how the revelation of the Lord was going to come since "the word of the Lord was rare in those days" (v. 1). At first, Samuel didn't recognize God's voice and instead thought that it was Eli the high priest who was calling him. Finally, Samuel listened to the Lord and, as a result of what God told him, he had to convey a very difficult message to Eli. This must have been a challenging task and a sort of test for this young man to undertake since what Samuel told Eli was very somber news. Samuel had to convey the message that nobody in Eli's family line would continue in their priestly duties forever (14). God had already revealed to Eli that there would be judgment upon him for his lack of restraint on his wicked sons (1 Samuel 2:27-36). This was the final confirmation that the prophecy would come to pass. As a result of all of this, God officially confirmed Samuel as a prophet as we see in the closing verse 20 (not included in the reading. "All Israel from Dan even to Beersheba knew that Samuel was confirmed as a prophet of the LORD" (1 Samuel 3:20).

Some important lessons that we learn from this passage include:

- God will fulfill His promises, whether they be blessings or curses. If this is the case, a point of application is to be aware of God's promises and live in light of these realities.
- God spoke through the prophets to disclose ultimate reality for those of us who are finite. While this might have felt harsh at the time, it was actually for humankind's good to know the Truth. Some of the prophetic utterances were divinely inspired to became part of our Holy

Scriptures (1 Peter 1:21). These Truths can be heeded or rejected while we are here on earth. But God discloses these ultimate things so that we might live as wise people here and now.
- Because we can trust God's Word, it's important for us to study in light of the truth He has revealed to us. We see this in Samuel's life as he learned to listen and even to do difficult things in order to follow God's voice.

Introduction to the Second Reading:

The second reading is from Saint Paul's First Letter to the Corinthians. Saint Paul wrote this letter in response to several matters that were happening in the church including sexual sin, improper celebration of communion, and lawsuits between believers. This particular section is focusing upon the sexual liberties that some people were taking. The City of Corinth was known for temple prostitution and all forms of promiscuous sexual practices related to pagan worship. Some of these people were now converted and part of the church but did not understand proper behavior in light of their new status in Christ (1 Corinthians 6:9-11). Paul gives the overarching principle for a believer's newfound freedom in Christ in verse 12. Then he explains a particular application of that freedom. *Note: The intermediate verses that were omitted in the reading have been included in order to provide the full meaning in context.*

Second Reading:

12 All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything. 13 Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet the body is not for immorality, but for the Lord, and the Lord is for the body. 14 Now God has not only raised the Lord, but will also raise us up through His power. 15 Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be! 16 Or do you not know that the one who joins himself to a prostitute is one body with her? For He says, "THE TWO SHALL BECOME ONE FLESH." 17 But the one who joins himself to the Lord is one spirit with Him. 18 Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. 19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? 20 For you have been bought with a price: therefore glorify God in your body. (1 Corinthians 6:12-20)

There are three overarching principles that Paul uses to help Christians be discerning about the choices that we make. First, when contemplating one's freedom in Christ, we must consider whether this helps or hinders our relationship with God (v. 12). Paul said that all things are permissible for him but not all things are beneficial (v. 12). The second main point is that when we are united in Christ we are one with Him in Spirit; therefore, when we sin we drag Him into any sinful patterns that we engage in (v. 17). This should help us to consider how our choices affect Christ, not just ourselves. The third overarching principle to help us be discerning in our freedom is the fact that our bodies are a temple of the Holy Spirit; therefore we are to honor God with our bodies (19-20). All of these points put together provide a very strong deterrent when we are attempted to go back into

immoral and sinful patterns. We are not only encouraged to resist sexual immorality but Paul actually calls us to flee from it.

Way back in 2002 I was leading a Bible study and I made an offhanded comment about how all of us are hypocrites at heart in one way or another. After class a woman who heard my comment gently confronted me about this comment and said, "No, not everyone is a hypocrite and you were wrong in making that statement." Her words cut me to the heart because like David who was confronted by the Prophet Nathan (2 Samuel 12:1-13) I was deeply disturbed by her words. This was because at that instant I realized for the very first time in my life that I had been addicted to viewing pornographic images for many years. After I left the class I poured my heart out to God and a strange thing happened. Over the course of the next several weeks I realized that my attraction and compulsive desire to look at pornography was gone. Two weeks went by without an incident, then three, then a month, then two months. After about six months I began to think that I needed to take precautions in my life because even though God delivered me it would be possible for me to go back into the cycles of viewing pornography, which involves feeling bad about it and destroying it, staying away from it for a week or two, then inevitably returning to it to begin the cycle all over again. These cycles were actually very similar to what we read about in the first reading in the era of the judges. I am very thankful to the work that God did in my life on that day in 2002, and greatly respect the woman for the courage that she showed in confronting me that day.

People, and especially men, fly around like insects and get caught in webs: lies, pornography, alcohol, stealing, and lusting after loose women. Are we so naïve to think we are like the bees who have stronger wings and can brush through these webs without getting caught in them? Unlike the cobwebs that we just brush off as we walk by, we cannot do this so easily with the complex webs (temptations) that we live in today. For many, these webs may start out only as an annoyance, slowing their progress, but later on they become like glue, binding them. God tells us "For the power of sin is death but the gift of God is eternal life through Christ Jesus our Lord" (Romans 6:23). "And lead us not into temptation" (Matthew 6:13 you read every week in Mass, you may not realize that God really does provide the power to you to stop your sinful, compulsive behavior, whatever it may be. God stands at the door ready to deliver us from our temptations, and I am living proof. If you are struggling with your own temptations and not feeling any relief I urge you to connect with a brother or sister in the Lord and confide in them about the struggle that you are having. Then turn to the Lord in prayer, together, and outright ask for God to deliver you from your temptation. I don't know how He will respond, but you can be guaranteed that He will answer your prayer in the best way possible for your benefit.

Introduction to the Gospel Reading:

The Gospel reading is from John Chapter 1. The context is Jesus' gathering of His disciples after His baptism by John the Baptist. From this passage, we see that John the Baptist and his disciples recognized Jesus' identity as Messiah early on during His ministry.

Gospel Reading:

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35 Again the next day John was standing with two of his disciples, 36 and he looked at Jesus as He walked, and said, "Behold, the Lamb of God!" 37 The two disciples heard him speak, and they followed Jesus. 38 And Jesus turned and saw them following, and said to them, "What do you seek?" They said to Him, "Rabbi (which translated means Teacher), where are You staying?" 39 He said to them, "Come, and you will see." So they came and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour. 40 One of the two who heard John speak and followed Him, was Andrew, Simon Peter's brother. 41 He found first his own brother Simon and said to him, "We have found the Messiah" (which translated means Christ). 42 He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you shall be called Cephas" (which is translated Peter). (John 1:35-42)

John the Baptist, who was the forerunner of Jesus, declared that Jesus was the Lamb of God (v. 36). He understood that Jesus' mission as Messiah would entail becoming the atoning sacrifice for the sin of the world (v. 29), thus becoming the sacrificial lamb of God. Even though Jesus had never gone through formal "rabbinical training" they still recognized Jesus as a rabbi. The word means "teacher" (v. 38). One of the first disciples was Andrew who found his brother Simon and told him about his discovery of the long-awaited Messiah. It is very significant that when Simon recognized Jesus as Messiah one of the first things He did was to announce a name change for Simon to Cephas. This almost indicates a type of covenantal relationship with Peter that consisted of a name change and Jesus obvious vision of who Peter would became later in his ministry, the "rock." While Peter did not characterize rock-like qualities throughout the Gospels, Jesus called him by his new name, thus calling him to a higher level of living than what he had previously known.

Reflection Questions

1. In our age, God speaks primarily to us through His revealed word found in the Holy Bible. Reflect upon the young Prophet Samuel's first experience in hearing the word of God. In what ways are we like the prophet in not hearing the word of the Lord?

2. Each of the readings this week point to the fact that God has a vision for who we can become if we surrender our lives to Him. Samuel became the prophet, the Corinthians became purified, and Peter became the Rock.

What are some things that you have been given a sense as to a specific calling that God has for you? Perhaps someone has told you that you are especially good at something. Or perhaps God has placed something on your heart? Would you pray about setting some goals this year about acting upon this calling?

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Sunday Mass Study Notes for Sunday, 01-07-2018



Welcome back to the Sunday Mass notes. This week we open with the first reading from Isaiah which is a picture of the coming of the Messiah and the eventual acceptance of Him by all of Israel. Then we move to the second reading from Ephesians in which we see the revelation of the mystery of the church, that salvation had come through Jesus for both Jewish and Gentile believers. Finally we conclude with the Gospel lesson from Matthew in which we study the visit of the magi to the baby Jesus in Bethlehem.

Introduction to the First Reading:

The first reading is from the Prophet Isaiah. The context is a continuation of his prophecy regarding the redeemed Israel after the Nation's full acceptance in the Messiah we know as Jesus Christ. In the previous chapter God told the Jews, "A Redeemer will come to Zion, And to those who turn from transgression in Jacob," declares the LORD" (Isaiah 59:20). When the Messiah comes, God said about Him that "My Spirit which is upon you, and My words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring's offspring, . . . from now and forever" (Isaiah 59:21). God said that eventually all of Israel would recognize the Messiah. "So they will fear the name of the LORD from the west And His glory

from the rising of the sun, For He will come like a rushing stream Which the wind of the LORD drives" (Isaiah 59:19). Until then, the Messiah is a light to the Gentiles (Isaiah 49:6), the primary people that form the Church – with the exception of the few "completed Jews" who have believed. Jesus is a light to all of the nations during the church age, a period unforeseen by the Prophets (Ephesians 2:3-6), as we will see in the second reading. This Light is the only means of salvation, both for Jews and Gentiles alike (John 14:6, Romans 1:16). Until Israel is awakened to the reality of Jesus Christ as their Messiah, darkness will continue to reign in their hearts along with the rest of the unbelieving people in the world.

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 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)

After a prolonged four-hundred-year period of darkness, Jesus was born in a stable in Bethlehem, the light that shined upon the world. Isaiah predicted that Gentile leaders from the nations would bring gifts of gold and frankincense to the newborn King, something we will read about later in the Gospel message that happened with the visit of the magi. Perhaps most striking in Isaiah's message was further insight into the nature of God's provision of salvation. It would be for the whole world, not just for the Jews. God said that "Nations will come to your light, And kings to the brightness of your rising" (v. 3). Like many prophecies in the Old Testament about salvation, the reading today has an "already, not yet" sense. God has already provided His salvation to all who believe, both for Jews and Gentiles. During the church age, which is a mystery not seen in the Old Testament, God provides salvation to everyone who will believe (Romans 1:16). However, in a future day all of Israel will come to believe (Romans 11:26). It is interesting to note that Isaiah's prophecy did not include the giving of the third gift, that of myrrh. As we will see in the Gospel lesson, this gift was also given to Jesus during the visit of the magi. Myrrh is a substance used in the preparation of a body for burial. This provided an insight about the nature of Jesus' ministry, that He would have to give up His life for His sheep (John 10:15).

We can read this now with the perspective of a prophecy that has been fulfilled by Jesus' first advent, in that He claimed to be the Light of the world (John 8:12). The question for us is whether or not His light fills our lives. If not, we are still in darkness, lost and alone in the world. If we want Jesus' light to fill our lives, all we must do is ask. He will begin to work in our lives, helping us to become who the Father wants us to be. Then we will be part of those who come to Him to worship Him and so fulfill the prophecy "And will bear good news of the praises of the LORD" (Isaiah 60:6).

Introduction to the Second Reading:

As we move to the second reading from Saint Paul's Letter to the Ephesians we will see more about this mystery of the church of God. The context is Paul's message to the Gentiles that salvation has come to them through Jesus Christ. *Note: Verses 1, 3b, and 4 which were skipped in the Mass reading were included in order for you to obtain the full meaning from the complete context.*

Second Reading:

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 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)

Paul explained to the Ephesians the mystery of the church, that salvation had come both to the Jews and also to the Gentiles through the revelation of the Gospel (good news) brought about by the apostles and prophets (like Paul). The mystery is profound, that "the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel" (v. 6). As we move onto the Gospel lesson we can catch a glimpse of the drama that was unfolding in the universe as Gentile magi from the east recognized Jesus as a king in fulfillment of ancient prophecies while the majority of the Jews missed the significance of His majestic birth.

Introduction to the Gospel Reading:

The Gospel message is from Saint Matthew and is the record of the visit of the Magi from the east while Jesus was yet an infant and still in Bethlehem before his family had to flee to Egypt because of the threat from King Herod. The context 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, less than two years old. We can see this 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. They were educated people that were part pagan priest, magician, and scribe. They were also interested in astrology and this was woven into their mystical religious beliefs. According to what we know about the ancient beliefs of the magi and people like them, they would have seen this prophesy of a star as that of a coming ruler, a new King. When the star appeared in the sky to them back at their home somewhere in the east they began planning this journey to locate the new King! Evidently the magi either had some contact with Jews in their region or they had this prophesy handed down through some other source (maybe through Daniel and other Jews who were part of the Babylonian captivity hundreds of years prior to this). Nowhere in the text does it say that there were three of them, this comes from the three gifts. There were likely a small group of them but they would have been accompanied by a large number of guards and servants.

This would have made their arrival that much more disturbing to King Herod, who was the current King of the region. He wasn't a Jew but was actually an Edomite (or called an Idumean), one of Israel's ancient enemies. We can trace the region of Edom back to Esau who lived there, but it is probably even older than that. The best one word description for Herod would be the word "scoundrel" because of the way he dealt with the people. Herod bought his way into the throne by paying off the Roman government. He was so bad that he had one of his wives executed and also just before he died he executed his son!

Gospel Reading:

1 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, 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 When Herod the king heard this, he was troubled, and all Jerusalem with him. 4 Gathering together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. 5 They said to him, "In Bethlehem of Judea; for this is what 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 determined from them the exact time the star appeared. 8 And he sent them to Bethlehem and said, "Go and search carefully for the Child; and when you have found Him, report to me, so that I too may come and worship Him." 9 After hearing the king, they went their way; and the star, which they had seen in the east, went on before them until it came and stood over the place where the Child was. 10 When they saw the star, they rejoiced exceedingly with great joy. 11 After coming into the house they saw the Child with Mary His mother; and they fell to the ground and worshiped Him. Then, opening their treasures, they presented to Him gifts of gold, frankincense, and myrrh. 12 And having been warned by God in a dream not to return to Herod, the magi left for their own country by another way. (Matthew 2:1-12)

God gave the magi revelation to locate the Messiah through their understanding of the Jewish Scriptures, and they responded to this information by journeying a great distance to present gifts to the newborn King. They went to the most logical place where a King should be born, the capital city and seat of power. But when they arrived in Jerusalem, the newborn King was nowhere to be found. The Jewish scholars were consulted and they revealed that the place of the King would be in an unexpected place, a little town of Bethlehem. Matthew quoted the prophecy about which the magi were made aware from the Prophet Micah some four hundred years before the birth of Jesus. "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" (Micah 5:2). The Jewish scholars may also have been made them aware of another prophecy in the Book of Numbers regarding a sign in the sky. "I see him, but not now; I behold him, but not near; A star shall come forth from Jacob, A scepter shall rise from Israel, And shall crush through the forehead of Moab, And tear down all the sons of Sheth" (Nu 24:17). The magi, unlike most of the Jews, recognized the validity of these predictions and acted upon it when they saw the sign in the sky.

As the story played out, King Herod, who pretended to be interested in worshiping the newborn King was only trying to get information in order to murder him. Later in Matthew's Gospel we find out about Herod's evil plan to locate the Messiah and kill him, something which God thwarted through having the holy family flee to Egypt (Matthew 2:16-18). After the magi had gathered untold information from the Jews, they continued following the star until it stood overhead at which point they found the Child, Jesus in Bethlehem. The immediate response of the magi was first to "rejoice exceedingly with great joy," second to present three royal gifts, and three to worship the Lord Jesus (vv. 10-11). At the closing of the story they were directed by God not to return to King Herod so they went back to their country another way (v. 12). These gifts were very valuable and through God's insight provided the means for Joseph and Mary to flee to Egypt to avoid King Herod's attempts to murder Jesus. As we said in the first reading, the last of the gifts was something that was prophetic of Jesus' ministry. Myrrh was something that was used in the preparation of a body for burial. Even though Mary was told about the suffering that she would experience in her life because of Jesus (Luke 2:34-35) she likely never connected the giving of the myrrh with what would happen to Jesus until after He had given his life for the sins of the world.

What does all of this mean for us today? First, God calls **us** to believe and follow His revelation about Jesus. It's not just enough to believe in certain things about Jesus (James 2:10), we are called by God to act upon our beliefs and to follow Him. This means forsaking our old way of life (Ephesians 4:22) and walking on the narrow road following the ways of Jesus Christ (Matthew 11:25-30). Second, when we do believe and follow Jesus our inherent response to God is joy. We may not always be happy, but we will find deep and meaningful joy that is rooted in having peace with God. Finally, when we believe and follow Jesus another response is to fall down and worship Him and respond in giving. During the Christmas season as we celebrate the birth of Jesus we commemorate this historical event by giving gifts to one another. However, the larger picture is that as followers of Jesus Christ our response to the truth of the Gospel message is that God has implanted within us a heart of generosity. Therefore, we can live in the spirit of Christmas all year round.

As we begin a new year, we often think of the past year and how we want to be strategic with the year ahead. We often make resolutions for changes, contemplate goals that we to accomplish and try to wash the slate clean of past mistakes. While these are all noble pursuits, they are not enough to provide the type of life that we were meant to live. Jesus said that he came to give us a different sort of life than one of merely trying harder and forcing ourselves to do things that don't come naturally to us. He came to change our lives, to give us new intentions in our hearts, so that we would want to become a new type of person, one who has love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22-23). Instead of making a New Year's resolution on your own strength that will probably get broken in the next few days, why not talk to the Lord and ask Him to make you into a new creation (2 Corinthians 5:17)? Why not take the plunge and lean your full weight on Jesus by asking Him to give you His light for each step of your journey in this New Year? Are there decisions you need to make? Are there relationships that seem chaotic? Are there places of greed or anger that need to get confessed? Why not spend some time talking to Jesus and asking Him to be Lord of your life, to cleanse you of the past and to give you His light for the future? He's willing, are you?

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Reflection Questions

1. The Magi diligently searched for the king based upon the information they obtained from various sources including the Scriptures as well as from speaking to the Jews to inquire about where they may located the baby Jesus. What is the primary means that God provides for us to locate Jesus today? During the New Year, how will you make an effort to continue to search for the truths about Jesus in this primary source during your daily life?

2. In what ways can you relate to this summary statement of today's Gospel message?

"God calls us to believe and follow His revelation about Jesus and when we do our response is joy, worship and giving."

Believe:

Follow:

Respond:

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Sunday Mass Study Notes for Sunday, 12-31-2017

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

Introduction to the First Reading:

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

The context of the reading is the promise and the fulfillment of the promise by God to Abram (later called Abraham) regarding the birth of a son. This firstborn son of Sarai (later called Sarah) was the son of promise through whom all of God's blessings would flow. Although God did also bless Abram's first son born through his servant Hagar, God told Sarai that this son Ishmael would be a "wild donkey of a man" (Genesis 16:12). The future Arab nation came through Ishmael, whereas the Hebrew people through Isaac. The conflict between the two sons and two people groups continued later with the birth of Jacob and Esau as recorded in Genesis 25. Here God told Rebekah (Isaac's wife), "Two nations are in your womb; And two peoples will be separated from your body; And one people shall be stronger than the other; And the older shall serve the younger" (Genesis 25:23). God made promises regarding both the godly line of Isaac / Jacob as well as the carnal line of Ishmael / Esau.

First Reading:

1 After these things the word of the LORD came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great." 2 Abram said, "O Lord GOD, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?" 3 And Abram said, "Since

You have given no offspring to me, one born in my house is my heir." 4 Then behold, the word of the LORD came to him, saying, "This man will not be your heir; but one who will come forth from your own body, he shall be your heir." 5 And He took him outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And He said to him, "So shall your descendants be." 6 Then he believed in the LORD; and He reckoned it to him as righteousness. (Genesis 15:1-6)

1 Then the LORD took note of Sarah as He had said, and the LORD did for Sarah as He had promised. 2 So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which God had spoken to him. 3 Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac. (Genesis 21:1-3)

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

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

Introduction to the Second Reading:

There were two passages given this week for the second reading, we will cover each of them. The second of the readings was from Hebrews chapter 11. Hebrews 11 is known as the "hall of faith" in which is recorded the faithful actions of godly men throughout biblical history beginning with the father of faith, Abraham.

Note: We included the intermediate verses that were skipped in the reading.

Second Reading:

8 By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. 9 By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; 10 for he was looking for the city which has foundations, whose architect and builder

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

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

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

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

Looking at the full context of this reading, we must understand that we first "put off" the old man because of who we are in Christ. Paul said in the opening of this chapter, "Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God" (Colossians 3:1). That is a big "if." This passage is conditional upon a having a heart that

has been changed by God (John 3:3, born from above). Paul continued, "For you have died and your life is hidden with Christ in God" (Colossians 3:3). After putting off the "old man" with its practices (v. 9), we are to put on the new man as explained by Paul in the reading. Paul culminates the list of things to "put on" by describing how love is the anchor for these good character qualities that we see in this passage. He said, "Beyond all these things put on love, which is the perfect bond of unity" (v. 14).

Introduction to the Gospel Reading:

The Gospel reading is from the second chapter of Luke. The context is the Mary and Joseph's following of God's law to have their newborn son Jesus circumcised on the eighth day of His life on earth.

Gospel Reading:

22 And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord 23 (as it is written in the Law of the Lord, "EVERY firstborn MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD"), 24 and to offer a sacrifice according to what was said in the Law of the Lord, "A PAIR OF TURTLEDOVES OR TWO YOUNG PIGEONS." 25 And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. 26 And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. 27 And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law, 28 then he took Him into his arms, and blessed God, and said, 29 "Now Lord, You are releasing Your bond-servant to depart in peace, According to Your word; 30 For my eyes have seen Your salvation, 31 Which You have prepared in the presence of all peoples, 32 A LIGHT OF REVELATION TO THE GENTILES, And the glory of Your people Israel." 33 And His father and mother were amazed at the things which were being said about Him. 34 And Simeon blessed them and said to Mary His mother, "Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed– 35 and a sword will pierce even your own soul–to the end that thoughts from many hearts may be revealed." 36 And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years and had lived with her husband seven years after her marriage, 37 and then as a widow to the age of eighty-four. She never left the temple, serving night and day with fastings and prayers. 38 At that very moment she came up and began giving thanks to God, and continued to speak of Him to all those who were looking for the redemption of Jerusalem. 39 When they had performed everything according to the Law of the Lord, they returned to Galilee, to their own city of Nazareth. 40 The Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him. (Luke 2:22-40)

In the opening verses, Mary and Joseph were fulfilling the requirements of the Law that called them to provide a sin offering in the temple 41 days after the birth of Jesus. Next, Simeon comes into the story as man of faith of faith that patiently waited for the fulfillment of God's promise through the

birth of the Messiah. Four hundred years had passed from the time of God's last revelation during which the Jews waited for the fulfillment of the promises. This time of silence was suddenly broken with the various miraculous events surrounding the birth of Jesus. This story tells of yet another miraculous outpouring of God's spirit of prophecy through Simeon and Anna. Simeon's prophecy focused upon Jesus being God's salvation prepared for all people, both Jews and Gentiles. He also prophesied to Mary about the grief she would bear over the Child's destiny. Anna, who was a prophetess, also verified that Jesus was the promised Messiah.

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

Reflection Questions

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

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

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Sunday Mass Study Notes for Sunday, 12-24-2017



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

Introduction to the First Reading:

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

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

First Reading:

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

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

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

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

Introduction to the Second Reading:

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

Second Reading:

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

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

2 if indeed you have heard of the stewardship of God's grace which was given to me for you; 3 that by revelation there was made known to me the mystery, as I wrote before in brief. 4 By referring to this, when you read you can understand my insight into the mystery of Christ, 5 which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; (Ephesians 3:2-5)

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

Introduction to the Gospel Reading:

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

Gospel Reading:

26 Now in the sixth month the angel Gabriel was sent from God to a city in Galilee called Nazareth, 27 to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary. 28 And coming in, he said to her, "Greetings, favored one! The Lord is with you." 29 But she was very perplexed at this statement, and kept pondering what kind of salutation this was. 30 The angel said to her, "Do not be afraid, Mary; for you have found favor with God. 31 And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. 32 He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; 33 and He will reign over the house of Jacob forever, and His kingdom will have no end." 34 Mary said to the angel, "How can this be, since I am a virgin?" 35 The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God. 36 And behold, even your relative Elizabeth has also conceived a son in her old age; and she who was called barren is now in her sixth month. 37 For nothing will be impossible with God." 38 And Mary said, "Behold, the bondslave of the Lord; may it be done to me according to your word." And the angel departed from her. (Luke 1:26-38)

Many points arise from the reading. First, Mary is called the "favored one" in verse 28. She said

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

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

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

May you and your family have a very Merry Christmas.

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Reflection Questions

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

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

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

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Sunday Mass Study Notes for Sunday, 12-17-2017

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Welcome back to the Sunday Mass notes. This week we open with the first reading from Isaiah and then move to the second reading from Saint Paul's Letter to the Thessalonians. Finally, we close with the Gospel lesson John's Gospel concerning John the Baptist.

Introduction to the First Reading:

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

First Reading:

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

Omitted section:

And the day of vengeance of our God; To comfort all who mourn, 3 To grant those who mourn in

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

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

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

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

- "To bring good news to the afflicted" (v. 1b). Jesus brought the "Gospel," a word which means "good news." The Gospel was the good news for those who (and are) being afflicted, or poor in spirit (Matthew 5:3).
- "He has sent me to bind up the brokenhearted" (v. 1c). Jesus was the spiritual healer. When

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

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

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

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

- After the Day of the Lord, referred as "the day of vengeance of our God" (v. 2), Jesus will comfort all those who mourn as a result of the terrible series of events that unfolded on the earth (v. 3). Part of what will happen during that time is terrible persecution of believers alive during that time. We see in the Book of Revelation how God comforts those who were martyred for their faith during this Great Tribulation period. "When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained; and they cried out with a loud voice, saying, "How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?" (Revelation 6:9-10).
- The war torn world will be rebuilt after the devastation brought about by the AntiChrist and God's vengeance of his evil rulership of the global commercial empire and false religious empire known as "Mystery Babylon" (v. 4).
- Gentiles will be in-grafted in the kingdom ("strangers," v. 5), as foretold by Paul in Romans 11:11-17. God will use the Jews' rejection of their Messiah during the unforeseen "church age" in order to bring the Gentiles into His eternal kingdom.

- The rightful priesthood will be restored to Israel with their honor restored with a double blessing (vv. 6-7). God said, "For I, the LORD, love justice, I hate robbery in the burnt offering; And I will faithfully give them their recompense And make an everlasting covenant with them. Then their offspring will be known among the nations, And their descendants in the midst of the peoples. All who see them will recognize them Because they are the offspring whom the LORD has blessed" (vv. 8-9).

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

Introduction to the Second Reading:

The second reading is from the First Letter of Paul to the Thessalonians. The context is Paul's teaching on the upcoming calamity we mentioned in the first reading, the "Day of the Lord's judgment" (1 Thessalonians 5:2). Someone in Thessalonica had been teaching the false doctrine that the Lord had already returned (2 Thessalonians 2:2). Here Paul introduced the concept that the church would be taken up into the air along with church saints who had already died (1 Thessalonians 4:15-17). Chapter 5 opens with Paul's teaching on the **real** return of the Lord, for those alive during that generation when God will outpour His wrath upon the unbelieving earth. During that time many will come to faith in the Lord Jesus during perhaps the greatest turning of people's hearts to God since the creation of the world. Paul addressed these future believers and told them that "God had not destined them to wrath" (1 Thessalonians 5:9) and provided a list of instructions to them (vv. 11-15) including, "See that no one repays another with evil for evil, but always seek after that which is good for one another and for all people" (v. 15). It is in this context that Paul provided the following instructions that are applicable to believers of all ages, and especially to those undergoing terrible persecution in the last days.

Second Reading:

16 Rejoice always; 17 pray without ceasing; 18 in everything give thanks; for this is God's will for you in Christ Jesus. 19 Do not quench the Spirit; 20 do not despise prophetic utterances. 21 But examine everything carefully; hold fast to that which is good; 22 abstain from every form of evil. 23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. 24 Faithful is He who calls you, and He also will bring it to pass. (1 Thessalonians 5:16-24)

Paul directed the believers to live in a state of unceasing joy and thankfulness (vv. 16-18) while holding to the truths of the Gospel message (v. 20, "do not despise prophetic utterances"). Because of all the false teaching that will happen in that era (and is already happening now, 1 John 2:18), they are to "examine everything very carefully" and only adhere to those things that are actually

true (v. 21b, "that which is good"). Finally, Paul pronounced a blessing upon them, wishing that God would find them blameless upon His return, and noted that the written prophecy regarding what would happen in these last days would indeed prove to be true (v. 24). Paul's instructions to the Thessalonians give guidance to us who would also live in light of truth. We do not do these things in order to be saved, we live this way because we are saved. It is God who sanctifies us—literally, sets us apart—so that our lives reflect His value system when we do not quench the Spirit of God who lives inside us. God is faithful.

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

Introduction to the Gospel Reading:

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

Gospel Reading:

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

19 This is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, "Who are you?" 20 And he confessed and did not deny, but confessed, "I am not the Christ." 21 They asked him, "What then? Are you Elijah?" And he said, "I am not." "Are you the Prophet?" And he answered, "No." 22 Then they said to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?" 23 He said, "I am A VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE STRAIGHT THE WAY OF THE LORD,' as Isaiah the prophet said." 24 Now they had been sent from the Pharisees. 25 They asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?" 26 John answered them saying, "I baptize in water, but among you stands One whom you do not know. 27 It is He who comes after me, the thong of whose sandal I am not worthy to untie." 28 These things took place in Bethany beyond the Jordan, where John was baptizing. (John 1:6-8, 19-28)

John the Baptist wasn't the Light but came as a forerunner of Jesus, the Light (v. 6-8). John the Baptist's purpose was to testify about Jesus so that people may believe (v. 7b). When the Jewish

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

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

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

Even though Jesus created the world, many of His own people rejected Him as the promised Messiah (v. 10 – 11). However, this didn't stop the plan of God to grant salvation to all who believe (v. 12). Jesus was the "Word that became flesh" that "dwelt among [the disciples]" (v. 14). He is the one about whom John the Baptist testified, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me'" (v. 15). Jesus was the fulfillment of the Old Testament Law (v. 17), and was the fleshly manifestation of God, because God the Father exists in the form of a Spirit that cannot be seen by man (v. 18). Jesus is eternal, because He existed before John the Baptist although He was born physically some months after this greatest of men (Matthew 11:11). These are some profound truths that we can ponder as our lives move towards the celebration of the birth of Jesus Christ on Christmas Day.

Reflection Questions

1. In the Gospel lesson we learned about John the Baptist who came as the fulfillment of the

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

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

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

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