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

Sunday Mass Study Notes for Sunday 12-11-2016



Did you know that even as firm believers in Jesus Christ that it's natural to have doubts about our faith? There may be days when we feel like we can walk on water, but other days we feel like we are slipping down into a deep, dark, sea. Throughout history, even some of the most famous Christians have experienced moments of doubt regarding their faith. We will see in the Gospel lesson today that one of those people who experienced doubts was none other than John the Baptist. In the first reading from the Old Testament, we will also see that the people of Israel were struggling to believe in the promises of God. Isaiah was sent as a messenger to encourage God's people to keep their covenant (or relationship) with God. The passage we looked at last week sets the stage for the unfolding good news that God has not abandoned His people.

Introduction to the First Reading:

The first reading today is from Isaiah Chapter 35. Before we read the text, it's important to take note of the context, the audience to whom Isaiah was speaking, and information that we can glean from other prophetic voices in the Bible. This prophet ministered to the people of the Southern Tribes of Israel including Benjamin and Judah during the time that the Northern Kingdom was taken into captivity by Assyria. Micah and Hosea were prophets speaking on behalf of God at the same time as Isaiah. His message was one of repentance and subsequent hope for the future. Isaiah was a forerunner, one that announced the coming Messiah and his future kingdom, much like John the Baptist in the New Testament. Like the other prophets, Isaiah often saw near and far term events

"telescoped" together, but even more so because of the greater range of his visions. This is called by the theological term "prophetic foreshortening." When we look back in hindsight, it's easy for us to differentiate between the near term events and those in the distant future that have yet to be fulfilled. However, when we look at the events which haven't been fulfilled yet, such as the future era known by biblical scholars as the Millennial Kingdom, it's more difficult to determine the order and timing of the events. This portion of Chapter 35 concerns the coming Kingdom which would be brought in by the Messiah. Looking back we understand that this would be fulfilled at Jesus' Second Coming. But Isaiah did not have the advantage of knowing the difference between what would happen when Jesus came the first time and what is yet to take place at His second coming. This is why it's important to understand the whole of Scripture when we read isolated portions of the prophetic Books.

As you study the first reading, pay attention to Isaiah's proclamation of the future hope for Israel and the whole world of believers, in the context of the future Millennial Kingdom.

First Reading:

1 The wilderness and the desert will be glad, And the Arabah will rejoice and blossom; Like the crocus 2 It will blossom profusely And rejoice with rejoicing and shout of joy. The glory of Lebanon will be given to it, The majesty of Carmel and Sharon. They will see the glory of the LORD, The majesty of our God. 3 Encourage the exhausted, and strengthen the feeble. 4 Say to those with anxious heart, "Take courage, fear not. Behold, your God will come with vengeance; The recompense of God will come, But He will save you." 5 Then the eyes of the blind will be opened, And the ears of the deaf will be unstopped. 6 Then the lame will leap like a deer, And the tongue of the dumb will shout for joy. For waters will break forth in the wilderness And streams in the Arabah. 7 And the scorched land will become a pool, And the thirsty ground springs of water; In the haunt of jackals, its resting place, Grass becomes reeds and rushes. 8 And a highway will be there, a roadway, And it will be called the Highway of Holiness. The unclean will not travel on it, But it will be for him who walks that way, And fools will not wander on it. 9 No lion will be there, Nor will any vicious beast go up on it; These will not be found there. But the redeemed will walk there, 10 And the ransomed of the LORD will return, And come with joyful shouting to Zion, With everlasting joy upon their heads. They will find gladness and joy, And sorrow and sighing will flee away. (Isaiah 35:1-10)

One of the things that Isaiah looks forward to in the Millennial Kingdom reign of Jesus is that the broken parts of this earth will be restored; that includes nature and people. If we pause to assess our world, it seems that every part of it is broken at some level. Families are torn apart, lives are exhausted, fear and anxiety seem to be rampant. Although Isaiah prophesied long ago, his words are very relevant today. Isaiah's prophecy is meant to remind God's people that one day all will be well—He will set the record straight. He will save us. Those who trust in God to save them are those who are called the "redeemed" and the "ransomed" of the LORD. To be redeemed is to be bought back or restored to one's original intent. To be ransomed is to be set free from being in the grip of an enemy with a payment. Both of these descriptions can be treasured terms of endearment for

those who walk on the "Highway of Holiness" by trusting in Christ's holiness to save them.

As a Christian, it's important to be patient and wait upon God, even when we see great injustices going on around us. Impatience was one of the issues that got into the way of the Jews properly interpreting the passages concerning the coming Messiah. One may think that if the First Century Jews had a good grasp on the Scriptures so many of them wouldn't have missed the First Coming of Jesus. The Jews had endured centuries of persecution from the various world powers including the Assyrians, Babylonians, Greeks, and finally the Romans. From all appearances the Prophet Micah made it very clear what would happen, even if this forerunner didn't explain the exact timing of the events. Micah said, "But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity" (Micah 5:2). Micah named the exact town in which the Messiah would be born. Though there were two towns named Bethlehem, he differentiated between the one in the North and the one near Jerusalem in which the new King would be born. Like the other prophets, Micah also telescoped near and far term events today when he saw the kingdom of Jesus.

1 And it will come about in the last days That the mountain of the house of the LORD Will be established as the chief of the mountains. It will be raised above the hills, And the peoples will stream to it. 2 And many nations will come and say, "Come and let us go up to the mountain of the LORD And to the house of the God of Jacob, That He may teach us about His ways And that we may walk in His paths." For from Zion will go forth the law, Even the word of the LORD from Jerusalem. 3 And He will judge between many peoples And render decisions for mighty, distant nations. Then they will hammer their swords into plowshares And their spears into pruning hooks; Nation will not lift up sword against nation, And never again will they train for war. (Micah 4:1-3)

Micah said that the kingdom of the Messiah would be a time of peace, when weapons of war would be turned into peaceful use (v.3). In this age the city of Jerusalem would be the capital city of the universe (v.1) and the King would serve as the perfect judge over the entire world (v.3). The Jews misinterpreted this to mean that the Messiah would immediately usher in His Kingdom when he came, and who can blame them? It was only after Jesus was crucified, raised from the dead, and explained the Scriptures (Luke 24:27) to them that **some of them** understood. Even then, some doubted (Matthew 28:17).

Malachi was another prophet who called the people of God to be patient. He provided clear details about the events concerning the coming of the Messiah. In fact, Malachi announced that a forerunner, who we know as John the Baptist, would precede Jesus. He said, "Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the LORD of hosts" (Malachi 3:1). This New Testament Prophet would come in the spirit of the Prophet Elijah (John 19:21), and that Elijah would return during the coming tribulation period. Malachi said, "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord" (Malachi 4:5).

Introduction to the Second Reading:

Exercising patience is very important especially when we expect God to come rushing in and fix the events in the fallen world. This is even more important when, like the Jews, we experience injustice at the hands of our civil rulers. In the second reading today from Saint James, we see this important leader of the Jerusalem Church (Acts 15:13) cautioning the young Church about the need to be patient concerning the return of the Lord Jesus.

Second Reading:

7 Be patient, therefore, brethren, until the coming of the Lord. Behold, the farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. 8 You too be patient; strengthen your hearts, for the coming of the Lord is at hand. 9 Do not complain, brethren, against one another, that you yourselves may not be judged; behold, the Judge is standing right at the door. 10 As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord. (James 5:7-10)

James reminded us that the Prophets were an example of those who were patient and persisted through suffering and quoted from them as scriptural authority. He admonished us not to complain against one another, because living in the spirit of "unthankfulness" would bring about judgment (v.8). This hearkens back to Jesus' words: "For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you" (Matthew 7:2). James exercised authority over the believers gathered during the Jerusalem council (refer to Acts 15) and exhibited great patience towards those with whom he disagreed. One of the ways in which he did this is to claim the authority of the prophets. James said, "And with this the words of the Prophets agree, just as it is written" (Acts 15:15), and then he went on to quote from the prophets. James, inspired by the Holy Spirit, was supremely wise because he rested his authority on the weight of the supremacy of Scripture by relying upon the writings of the Prophets.

Introduction to the Gospel Reading:

As we move onto the Gospel lesson about a New Testament Prophet, I wish to have you ponder this question. Some time ago, someone asked me who I thought was the greatest man that ever lived. I responded with a question. "Do you mean the greatest man that ever 'lived' in the past tense?" "Yes in the past tense," they said. My answer was easy. I said, "John the Baptist, and the greatest Man that ever 'lives' is Jesus." Who do you think was the greatest man that ever *lived*? Study the text from the Gospel lesson and as you read, try to ascertain why the greatest man that ever lived would ask Jesus the question that he did.

Gospel Reading:

2 Now when John in prison heard of the works of Christ, he sent word by his disciples, 3 and said to Him, "Are You the Expected One, or shall we look for someone else?" 4 And Jesus answered and said to them, "Go and report to John what you hear and see: 5 the BLIND RECEIVE SIGHT and the lame

walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the POOR HAVE THE GOSPEL PREACHED TO THEM. 6 And blessed is he who keeps from stumbling over Me." 7 And as these were going away, Jesus began to speak to the multitudes about John, "What did you go out into the wilderness to look at? A reed shaken by the wind? 8 But what did you go out to see? A man dressed in soft clothing? Behold, those who wear soft clothing are in kings' palaces. 9 But why did you go out? To see a prophet? Yes, I say to you, and one who is more than a prophet. 10 This is the one about whom it is written, 'BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY BEFORE YOU.' 11 Truly, I say to you, among those born of women there has not arisen anyone greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he. (Matthew 11:2-11)

Why would John the Baptist, the greatest man that ever lived (v.11), send someone to ask Jesus whether he was the Messiah? Well, if you were in prison for speaking the truth and you expected the Messiah to deliver you, you might have trouble discerning whether Jesus was the promised one just like John the Baptist. The question for all of us is whether we want the real Messiah or whether we want our own version of the Messiah (someone who doesn't leave us in prison). Saint Paul said, "For all have sinned and fallen short of the glory of God" (Romans 3:23). Even though John was the greatest man that ever **lived* (in the physical sense, although his spirit lives forever), John the Baptist was a fallible, imperfect man. However, he was commended by Jesus for his faithfulness in fulfilling the role of the forerunner or messenger. In response to John the Baptist's question about whether Jesus was the Messiah, Jesus said, in so many words, YES! Since He was in the process of fulfilling the Old Testament prophecies (the blind see . . . the deaf hear and the dead are raised to life), He was reassuring John that his faith was well placed in Jesus being the Messiah of God. As we saw before, Malachi said, "And the Lord, whom you seek, will suddenly come to His temple" (Malachi 3:1b). Jesus clearly fulfilled the prophecies about the Messiah, including Malachi, and quoted it as proof of His divinity. (Matthew 11:10).

*Jesus is the most perfect Man that ever *lives*.

John the Baptist's shortcomings stand to give Christians hope, especially during the upcoming Christmas season, which is such a difficult time for so many people. Since even the greatest man that ever lived experienced periods of doubt in his life, we too shouldn't be surprised when it happens to us. Saint Peter said, "Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you" (1 Peter 4:12).

Reflection Questions

1. What about you, have you come to the place where you are doubting your faith? Read the advice from Jesus, the Greatest Man that Ever **Lives** and see what He has to say about coming to a place

where you either confirm your faith in Him or find faith in Him for the first time.

16 For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. 17 For God did not send the Son into the world to judge the world, but that the world should be saved through Him. 18 He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. 19 And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their deeds were evil. 20 For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed. 21 But he who practices the truth comes to the light, that his deeds may be manifested as having been wrought in God. (John 3:16-21)

Saint Paul explained, "if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; 10 for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation" (Romans 10:9-10).

How do these Scriptures provide you with hope, especially during the Christmas season? Perhaps you would be willing to leave a comment on our web page or Facebook.

2. When you think of the terms "redeemed" and "ransomed" in regards to your relationship to God through Christ, how does this give you hope and patience for God to "work all things together for good" as He continues to conform you to the image of Jesus (Romans 8:28-29)?

For a listing of readings for the Roman Catholic Mass visit: http://www.usccb.org/bible/readings

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/ Scripture quotations taken from the NASB

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Sunday Mass Study Notes for Sunday,

11-13-2016



Welcome back to the Sunday Mass notes. The Bible teaches throughout both the Old and New Testaments the importance or recognizing the immanency of the coming of the Lord Jesus and His eventual return. Later in this lesson we will look at readings from the Old Testament Book of Malachi and in the New Testament the Gospel of Luke that address these topics. In spite of these frequent teachings it's easy to get caught up in our daily lives and overlook the possibility of meeting the Lord ourselves at any given instant. That was the case for me one Sunday afternoon back in the late spring of the year 2000.

It was a breezy afternoon when after church I decided to travel from Metro Detroit to a place called Kettle point in Canada to do some windsurfing. This spot on the southern end of Lake Huron was famous for having very large waves on windy days. This day was no exception and the waves were forecasted to be ten feet tall! Even though it was not normal for him, my brother decided to ride along to watch. I had an excellent afternoon riding the large, smooth waves in the bay. Just before I was going to stop for the day, I came in for a brief rest, and then decided to go out for just one more run. I had a very uneasy feeling as I was carrying the windsurf board back to the water and was compelled to pray very hard for God to keep me safe on this final run.

As I proceeded out into the bay where the largest waves were crashing into a bowl-shaped area to the east of the beach, I made a turn on the face of a very large wave. This was like heaven! Suddenly, my sail separated from the mast base on the board which sent it flying one direction while my sail remained in my hands. Meanwhile that same large wave crashed on top of me with my sail! I let loose of the sail and soon realized that I was drowning. I quickly noticed that I was unable to float

in the bubbly water caused by the constant crashing of the waves and soon got very tired in my attempts to grab small amounts of air in between the waves. I knew that I was going to die right there, with my precious brother only a half a mile away on the shore. Once again, I began to pray. As I continued fighting I had a strange realization and began to visualize my dead body washing up on the beach. This was very real, and is difficult to put into words. I visualized my body from a viewpoint some distance away, above me. Yet I continued to fight and pray.

As I was fighting for my life in Lake Huron that day, two things came immediately into my mind. First, I made the vivid realization that I wasn't in control of the timing of when I would meet the Lord, it was up to God! It had been easy for me to think that I was the master of every element of my life. However, when my close call to death happened God used the opportunity to show me that **He** was the King of Kings and Lord of Lords. He was in control of my life and he had already set the exact day I would meet Him. Who was I to say that I would be alive when he returned as the Bible taught? Second, life-threatening times like this were not a very good time to search out a new relationship with God. You either have one, with Jesus as the Lord of your life and your only hope for salvation, or you don't. The Bible says, "Seek the LORD while He may be found; Call upon Him while He is near" (Isaiah 55:6).

Before I finish the story about what happened to me at Kettle Point, let's look at some of the Scriptures that will be covered in Mass this Sunday and learn about the importance of understanding the prophecies regarding the coming of the Lord Jesus. For this further solidifies that point that we are not in control of the future, God is.

Introduction to the First Reading:

The first reading is from the Book of Malachi. Malachi was a prophet who wrote around the time of the closing of the Old Testament Canon. He is one of the Minor Prophets, meaning their Books are shorter than the Major Prophets. This Minor Prophet who wrote one of what I call the "index books," because you shouldn't feel bad if you need to use the index at the front of your Bible to locate them. Malachi is a bit easier to find because it is the very last Book in the Old Testament just before the New Testament Book of Matthew. Malachi's message to Israel was a call to repentance concerning the corrupt priesthood, rampant divorce among the people, their lack of tithing, and poor social justice. The reading for today is from the first two verses in Chapter 4 (some versions mark the verses differently). If we look back to Chapter 3 we see that Malachi predicted both the coming of John the Baptist and Jesus. "'Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,' says the LORD of hosts" (Malachi 3:1). In verse 5 we see the promise of God's future judgment of His people, but in an interesting way. "Then I will draw near to you for judgment" (v.5a). God says that He will be near to the people of Israel but it's for the purpose of judgment. This verse is helpful because it should remind us that as God judges His people He is still near to them, and His judgment is ultimately for their good. Let's read the text from the first reading in Chapter 4 but continue until the end of the chapter.

First Reading:

1 "For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze," says the LORD of hosts, "so that it will leave them neither root nor branch. 2 But for you who fear My name, the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall. 3 You will tread down the wicked, for they will be ashes under the soles of your feet on the day which I am preparing," says the LORD of hosts. 4 "Remember the law of Moses My servant, even the statutes and ordinances which I commanded him in Horeb for all Israel. 5 Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. 6 He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse." Malachi 4:1-6

Some insights from this text are as follows. When Malachi said "the Day" he was referring to the Day of the Lord (abbreviated DOL) which we spoken about before (link). The DOL is the future period of judgment which commences at the midpoint of the time known as Tribulation Period and marks the beginning of the Great Tribulation (Rev 13:5). The purpose of the Great Tribulation is to bring the Jewish people back to communion with God. Malachi conditioned his prophecy of this terrible time period with a blessing to those who turned to the Lord and repented of their fallen condition. "But for you who fear My name, the sun of righteousness will rise with healing in its wings; and you will go forth . . . "(v2a,b). Malachi also told another remarkable prophecy when he quoted God stating, "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD" (v5). One of the marks of the tribulation period will be the return of the Prophet Elijah. John said in the Book of Revelation, "And I will grant authority to my two witnesses, and they will prophecy for twelve hundred and sixty days, clothed in sackcloth" (Rev 11:3). Although it's not explicitly stated in Revelation that one of these witnesses is Elijah, his return is predicted by Malachi and this does seem to align with the text in Revelation.

What is the relevance of Malachi's teaching for us in the Church today? As we discussed in those previous lessons, we find in the teachings of Saint Paul that God has granted an escape to all believers alive at His second coming. "According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever" (1Th 4:15-17). Malachi's call was for the people to repent of their sin and turn the Lord. This is precisely the call for everyone alive on the earth today, from every tribe and nation. Malachi's message serves as both a warning for people to heed the call to turn to the One True God but also to let believers know that God hasn't forsaken His people Israel. God will work actively to redeem His people and show them the need to turn their hearts to Him, even if it means subjecting them to terrible judgment. He will leave the 99 sheep and go after the one that is missing (Luke 15:4). If God loves his people Israel so much to go to this length to save them, how much more does He desire that everyone alive today turn to him through

faith in Jesus? Saint Paul said, "But what does it say? 'THE WORD IS NEAR YOU, in your mouth and in your heart' –that is, the word of faith which we are preaching, that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved" Romans 10:8-10).

Introduction to the Second Reading:

The second reading from 2 Thessalonians is Paul's teaching on avoiding fellowship with anyone holding to false teachings. Believers, Paul said later in this same chapter, were to warn these people, not associate with them, but attempt to win them back to correct teaching (see 2 Thess 3:14 – 15).

Second Reading:

2 Thessalonians 3:7-12 NASB (plus skipped verse 6)

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us. 7 For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you, 8 nor did we eat anyone's bread without paying for it, but with labor and hardship we kept working night and day so that we would not be a burden to any of you; 9 not because we do not have the right to this, but in order to offer ourselves as a model for you, so that you would follow our example. 10 For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either. 11 For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. 12 Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread.

Paul provides advice to the Thessalonians who were struggling with persecution (2 Thess 1:4-6) to break fellowship with those who didn't follow God's teaching (v. 6) but instead to emulate Paul's behavior in serving without an expectation of payment. Although Paul had the right to work as a paid minister he chose not to so as to set an excellent example for others to follow (v. 9). The principle he gave was, "if anyone is not willing to work, then he is not to eat" (v. 10b). Paul had heard that some among them were not working but were instead "acting like busybodies" (v. 11c). Paul admonished these people with a word from the Lord to emulate him and "work in quiet fashion" (v. 12).

An important point that Paul makes is his connection between work and worship, which is also closely tied to godly stewardship. Paul's admonishment is relevant for us today in that God calls all of us to serve Him in order to be good stewards of the gifts which He has given us. We are called by God to offer our bodies up to Him as "living sacrifices holy and acceptable to God" (Romans 12:1). Through this we offer ourselves through our work to God as our "spiritual service of worship" (Romans 12:1e). Thinking of our work as a form of worship helps us to better understand God's holistic picture and plan that He has for our lives. Perhaps this view is easier to understand for those employed say as musicians in which they can clearly visualize how they are serving God through the

beautiful music that they make flow through their instruments. But Paul's admonition to connect work with worship goes beyond the musician even to those who clean streets for a living or run parts in a machine shop.

Introduction to the Gospel Reading:

In the Gospel lesson today God provided a message which continued the theme of the coming great and terrible Day of the Lord. Let's read the Gospel text from Luke Chapter 21.

Gospel Reading:

5 And while some were talking about the temple, that it was adorned with beautiful stones and votive gifts, He said, 6 "As for these things which you are looking at, the days will come in which there will not be left one stone upon another which will not be torn down." 7 They questioned Him, saying, "Teacher, when therefore will these things happen? And what will be the sign when these things are about to take place?" 8 And He said, "See to it that you are not misled; for many will come in My name, saying, 'I am He,' and, 'The time is near'. Do not go after them. 9 When you hear of wars and disturbances, do not be terrified; for these things must take place first, but the end does not follow immediately." 10 Then He continued by saying to them, "Nation will rise against nation and kingdom against kingdom, 11 and there will be great earthquakes, and in various places plagues and famines; and there will be terrors and great signs from heaven. 12 But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake. 13 It will lead to an opportunity for your testimony. 14 So make up your minds not to prepare beforehand to defend yourselves; 15 for I will give you utterance and wisdom which none of your opponents will be able to resist or refute. 16 But you will be betrayed even by parents and brothers and relatives and friends, and they will put some of you to death, 17 and you will be hated by all because of My name. 18 Yet not a hair of your head will perish. 19 By your endurance you will gain your lives." Luke 21:5-19

In this text, as was also the case with many of the Old Testament prophets, when Jesus told the story he used a theological construct known as "prophetic foreshortening." This means that when he spoke of events which were in the near term (as we look back in history) he combined them with events in the distant future such that the two events appear stacked together in the Gospel narrative. This was also the case in the first reading from Malachi today when he said, "the sun of righteousness will rise with healing in its wings" (4:2) just one chapter after he predicted the first coming of Jesus in 3:1. What Jesus was predicting was actually two events, though they may appear from first glance to be just one period of time. First, the temple would be destroyed. We know that this was fulfilled with the destruction of Jerusalem in 70 AD. Second, He was predicting the coming of the Great Tribulation period. In between these two events Jesus said certain other events would happen, and it's this in-between period in which we find ourselves today. The events typifying this period, according to Jesus, will include, 1. The appearance of false Christs (v.8), 2. Wars, earthquakes, and famines all over the earth(vv. 9-11), and 3. Persecution of believers for Jesus' name (vv. 13-19.

What's the importance of Saint Luke's teaching for us as we live our lives as believers in the Lord Jesus Christ? First, we should expect to see the types of events that Jesus spoke of as happening during this period. We should be surprised to be persecuted for our faith. Second, we must not be surprised to hear about false messiahs such as cult leaders who claim to be Jesus or start whole religious movements through new ways of interpreting the Bible. Many false religious movements have arisen such as the interpretation of secret "Bible codes." Jesus said not to be surprised by these events. Third, we should expect to see terrible natural disasters on an unprecedented scale. As I'm writing this the news is coming in about the awful destruction brought about by Typhoon Haiyan in the Philippines.

Another implication of this text for our lives is to provide comfort and trust in God that He knows what He is doing. When life is chaotic (inside and out) it is helpful to remember that nothing is out of His control. We must turn often to Him for help and hope.

Yet, there is hope. As we saw in the first reading from Malachi, "He will restore the hearts of the fathers to their children and the hearts of the children to their fathers (v6a). Jesus said in the reading today, "Yet not a hair of your head will perish. By your endurance you will gain your lives (vv. 18-19). . If He were offering physical protection, then the Apostles wouldn't have had to give their lives for the defense of the Gospel. No, He wasn't saying that we might not be harmed in the physical sense, but that spiritually we will be protected.

Have you placed your trust in the Lord Jesus for the promise of eternal life through faith in Him? Hearing about all of the bad things going on in the world doesn't provide us for much hope in this life, but there is much hope for the life to come.

Let me tell you the conclusion to what happened to me at Kettle Point. Somehow I came to realize that if I pulled on my wet suit I could create a small air bubble in my chest area that slightly increased my buoyancy. Also, I saw a white flag on a small floating buoy a few yards away. And there were some jet skiers in the area. So somehow I managed to swim over to the buoy and break the fiberglass rod attaching the flag. This left me with a two-foot long mast with a flag attached. Between the huge waves I was able to wave the flag. After about five minutes of waving, I had still not moved any distance towards the shore, although my board and sail had long ago washed away. I continued to pray, and eventually someone riding a jet ski spotted me and came over and yanked me out of the water. As I walked back up the beach I praised God and someone offered me a ride in their truck so I could hurry back to tell my brother the amazing story. My equipment washed up on the beach a few minutes later in perfect condition. Later that evening at a restaurant in Sarnia, Ontario I had my first meal as a truly "born again" man. Although I am much more careful while windsurfing, I recognize that I don't have the choice to know when I will meet the Lord Jesus. It's up to Him and could happen at any time. We must be prepared for we never know the day or the hour.

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Reflection Questions

1. Has there ever been a time in your life in which you almost faced the Lord? Were you a believer in the Lord Jesus when this happened? If you were, did the event lead you to a closer walk with Jesus? In what ways was it possible that this event was a means of God's judgment in such a way as to draw you closer to Him?

2. In our modern age we have often compartmentalized our lives thinking that worship belongs to Sunday while work is a Monday to Friday kind of thing. Have you ever considered your work as a form of worship? As we saw in the second reading, Saint Paul calls us to emulate his godly behavior in working without being a burden on others while continuing to serve without an expectation of reward. In what ways can you reconsider your work life as worship? How would taking on this new mindset help you to A. Relate to others at your workplace, B. Have a more accurate view of your service to God even if you are not engaged in full time ministry?

For a listing of readings for the Roman Catholic Mass visit: http://www.usccb.org/bible/readings

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/__Scripture quotations taken from the NASB

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Study Notes for the Sunday Mass: Sunday, December 8, 2013 Second Sunday ofAdvent

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What are you looking forward to? This question may have a myriad of answers: Christmas, time with family, a new year, a raise . . . But after all of this comes and goes, what else are you looking forward to? At the end of your life, what do you have to look forward to? When nothing seems to be going right, is there something outside of the rollercoaster of this life to look forward to?

The Bible speaks much about expectation, hope and things to come. Because it is divinely inspired, it has the unique voice to speak to us from an eternal perspective about real hope and what we can look forward to. This week we will begin with Isaiah's prophecy to the Jews in the Old Testament concerning the Messiah, the Jewish hope of a Deliverer. Next, we will study what Saint Paul had to say about Jesus as the hope of the Gentiles, and conclude with a Gospel lesson from Matthew about John the Baptist's pronouncement of the beginning of Jesus' ministry.

Today, both the first and second readings as well as the Gospel lesson were either directly from Isaiah or drawn from this Old Testament prophet. As a review, Isaiah was a prophet to the Southern Kingdom of Judah during the period from about 740 to 700 BC. He spoke words of both condemnation and hope to the tribes of Benjamin and Judah concerning their impending capture by the Babylonian empire. This was during the same time in which the Northern Kingdom was taken into captivity by Assyria in 722 BC.

The first reading is from Isaiah Chapter 11. Isaiah writes in a form called "prophetic foreshortening" in which two events (one near and one far away) are written in such a way that seems to convey that they happen at the same time. Study the text and see if you can locate the transition point where

the prophecy regarding Jesus shifts from the First Coming to His Second Coming.

> *1 Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. 2 And the Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD. 3 And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear; 4 But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked. 5 Also righteousness will be the belt about His loins, And faithfulness the belt about His waist. 6 And the wolf will dwell with the lamb, And the leopard will lie down with the kid, And the calf and the young lion and the fatling together; And a little boy will lead them. 7 Also the cow and the bear will graze; Their young will lie down together; And the lion will eat straw like the ox. 8 And the nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den. 9 They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD As the waters cover the sea. 10 Then it will come about in that day That the nations will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious. (Isaiah 11:1-10)*

Isaiah revealed some important truths about the source of the Messiah, the nature of the Messiah, and the nature of his future "millennial" kingdom on earth. Isaiah said that Jesus would come from the line of Jesse (v.1), who was King David's father. He said that He would possess the "Spirit of the LORD", wisdom and understanding, and the "spirit of knowledge and the fear of the Lord" (v.2). Next, in verses 3-4 a transition occurred which pointed to the future reign of Jesus initiated at His Second Coming. Isaiah said, "He will not judge by what His eyes see, Nor make a decision by what His ears hear; But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked." This means that justice will finally reign on the earth because Jesus will be physically ruling and reigning. Right now in this era of human history, evil is not always immediately punished and many times the wicked prosper by their cunning schemes. Not so in the millennial reign of King Jesus. The first time Jesus came to the earth as a Servant and like a Lamb (Isaiah 53:7). But when Jesus returns a second time He will rule the earth with a rod of iron (Revelation 2:27) and as a Lion (Revelation 5:5). Jesus' reign will occur during the future Millennial Kingdom when Jesus will reign over the earth for a thousand years beginning immediately after the end of the Great Tribulation period. If this sounds terrifying to you, it doesn't have to be. When you place your faith in Christ's righteousness, you do not have to fear His rule and reign, because you are united with Him forever. "There is therefore, now, no condemnation for those who are in Christ Jesus" (Romans 8:1). If you are not in Christ Jesus, then your fear should be a wake-up call to consider your eternal destiny.

As we move onto the second reading from Romans 15:4-9 (plus the skipped verses 10-12), again we find a writing from Isaiah, one of the most frequently quoted of the prophets. The text opens with an important admonition about the value of the Old Testament Scriptures. As you read, note the

importance of this admonition as well as the connection to the first reading from Isaiah 11.

> *4 For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope. 5 Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus; 6 that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ. 7 Wherefore, accept one another, just as Christ also accepted us to the glory of God. 8 For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises given to the fathers, 9 and for the Gentiles to glorify God for His mercy; as it is written, "THEREFORE I WILL GIVE PRAISE TO THEE AMONG THE GENTILES, AND I WILL SING TO THY NAME." 10 And again he says, "REJOICE, O GENTILES, WITH HIS PEOPLE." 11 And again, "PRAISE THE LORD ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM." 12 And again Isaiah says, "THERE SHALL COME THE ROOT OF JESSE, AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES HOPE." (Romans 15:4-12)*

The opening admonition was that "whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope" (v.4). Saint Paul went on to quote from several Psalms and then Isaiah. In verse 12 Paul quoted directly from the same section of text that we read in the first reading, Isaiah 11 verses 1 and 10. Paul did so to show that this portion of Isaiah's prophecy was fulfilled by Jesus at His First Coming, and to give hope to the Gentile Roman believers. He said, "Let all the peoples praise Him" (v.11a), not just the Jewish believers but believers from every tribe and nation. We can encourage one another through these words since we see that the Scriptures are true, and that this prophecy is fulfilled through Jesus. We can trust that the since the prophesies concerning Jesus' First Coming were proven to be true we can trust that the prediction of the things that will happen at His Second Coming are also true.

Before we move onto the Gospel lesson, I want to share a section in the Gospel of Saint Luke Chapter 4 because it helps to illustrate the importance of Isaiah's prophetic writings. When Isaiah wrote his Book all of the events concerning Jesus were yet future. Yet in this section in Saint Luke Jesus quoted from Isaiah and said that a portion of it was being fulfilled at that very instant. But Jesus stopped his quote exactly at that point at which the prophetic timetable turned to events concerning His Second Coming. In Luke Chapter 4, Jesus is just beginning His ministry and he had returned to his home town of Nazareth. The context of this section is just after Jesus' baptism, which is the same time period as the Gospel lesson today in Matthew that we will look at later in this study. Read the text from Saint Luke and carefully note Jesus' quotation from Isaiah that is marked in all CAPITAL LETTERS.

> *16 And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. 17 And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written, 18 "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO*

> *PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE DOWNTRODDEN, 19 TO PROCLAIM THE FAVORABLE YEAR OF THE LORD." 20 And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him. 21 And He began to say to them, "Today this Scripture has been fulfilled in your hearing." (Luke 4:16-21)*

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

The Gospel lesson today was from Matthew Chapter 3. Again, the text contained a quotation from the Prophet Isaiah.

> *1 Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, 2 "Repent, for the kingdom of heaven is at hand." 3 For this is the one referred to by Isaiah the prophet, saying, "THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT!'" 4 Now John himself had a garment of camel's hair, and a leather belt about his waist; and his food was locusts and wild honey. 5 Then Jerusalem was going out to him, and all Judea, and all the district around the Jordan; 6 and they were being baptized by him in the Jordan River, as they confessed their sins. 7 But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers, who warned you to flee from the wrath to come? 8 Therefore bring forth fruit in keeping with repentance; 9 and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you, that God is able from these stones to raise up children to Abraham. 10 And the axe is already laid at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire. 11 As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire. 12 And His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire." (Matthew 3:1-12)*

In this Gospel reading, John the Baptist announced the beginning of Jesus' public ministry. He quoted from Isaiah 40:3 showing that he was the one about whom the Prophet Isaiah was speaking when he said, "THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT." Next, Matthew described the ministry and nature of John the Baptist including his opposition from the two prominent groups that later also opposed Jesus, the Pharisees and Sadducees. John the Baptist warned that Jesus would eventually judge these oppressors (v.12). In retrospect we understand now that Jesus' judgment of them will not occur until His Second Coming, something which was unexpected – likely even to John the Baptist. The apostles expected Jesus to set up His Kingdom at any moment (John 6:15). The text today was just before Jesus was baptized by John the Baptist (Matthew 3:16). After Jesus was baptized another portion of Isaiah 11 was fulfilled when the Spirit of God descended like a dove and came to rest on Jesus (Matthew 3:16). Looking back to the first reading we see, "the Spirit of the LORD will rest on Him (Isaiah 11:2a).

What's the importance of the Gospel reading for your life as a believer in Jesus Christ? First, we can trust the Old Testament prophecies concerning Jesus' First Coming because we can read about the facts of their fulfillment in the New Testament. Second, since we can trust the prophecies about Jesus' First Advent we can trust those about His Second Coming. Jesus' Second coming is when the believing world will realize the wonderful promises from God including restoration of the world to its pre-fallen, sinless condition. Isaiah said in the first reading, "And the wolf will dwell with the lamb, And the leopard will lie down with the kid, And the calf and the young lion and the fatling together; And a little boy will lead them" (Isaiah 11:6). We have hope that Jesus' Millennial Kingdom will be a world of universal peace. This promise should motivate us to reach out to those in our community who don't know Jesus Christ personally. Thirdly, the Gospel reading warns us to not be deceived about our standing before God. The Pharisees and Sadducees were putting their trust in the wrong place (being children of Abraham). John the Baptist confronted this false belief and pointed them to put their trust in the only One who could truly save them, Jesus, the Promised Messiah.

Bottom Line: Questions for Reflection

1. Even though prophecy constitutes about one third of the Bible the importance of this genre is frequently downplayed and the interpretation spiritualized. Yet we know that living with a proper anticipation of the Lord's return encourages holy living as well as dedication in loving Jesus with our whole heart. Read the following Scripture. How does this cause you to live a more holy life as well as to reach out to others that don't know Jesus?

> *7 The end of all things is at hand; therefore, be of sound judgment and sober spirit for the purpose of prayer. 8 Above all, keep fervent in your love for one another, because love covers a multitude of sins. 9 Be hospitable to one another without complaint. 10 As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God. 11 Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever.*

Amen. (1 Peter 4:7-11)

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/120813.cfm

First Reading

Isaiah 11:1-10 NASB 1 Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. 2 And the Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD. 3 And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear; 4 But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked. 5 Also righteousness will be the belt about His loins, And faithfulness the belt about His waist. 6 And the wolf will dwell with the lamb, And the leopard will lie down with the kid, And the calf and the young lion and the fatling together; And a little boy will lead them. 7 Also the cow and the bear will graze; Their young will lie down together; And the lion will eat straw like the ox. 8 And the nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den. 9 They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD As the waters cover the sea. 10 Then it will come about in that day That the nations will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious.

Second Reading Romans 15:4-9 plus skipped verses 10-12

Romans 15:4-12 NASB 4 For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope. 5 Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus; 6 that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ. 7 Wherefore, accept one another, just as Christ also accepted us to the glory of God. 8 For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises given to the fathers, 9 and for the Gentiles to glorify God for His mercy; as it is written, "THEREFORE I WILL GIVE PRAISE TO THEE AMONG THE GENTILES, AND I WILL SING TO THY NAME." 10 And again he says, "REJOICE, O GENTILES, WITH HIS PEOPLE." 11 And again, "PRAISE THE LORD ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM." 12 And again Isaiah says, "THERE SHALL COME THE ROOT OF JESSE, AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES HOPE."

Gospel Reading

Matthew 3:1-12 NASB 1 Now in those days John the Baptist *came, preaching in the wilderness of Judea, saying, 2 "Repent, for the kingdom of heaven is at hand." 3 For this is the one referred to by Isaiah the prophet, saying, "THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE

LORD, MAKE HIS PATHS STRAIGHT!'" 4 Now John himself had a garment of camel's hair, and a leather belt about his waist; and his food was locusts and wild honey. 5 Then Jerusalem was going out to him, and all Judea, and all the district around the Jordan; 6 and they were being baptized by him in the Jordan River, as they confessed their sins. 7 But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers, who warned you to flee from the wrath to come? 8 "Therefore bring forth fruit in keeping with repentance; 9 and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you, that God is able from these stones to raise up children to Abraham. 10 "And the axe is already laid at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire. 11 "As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire. 12 "And His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire."

Source(s):

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Scripture quotations taken from the NASB