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, 11-12-2017



Welcome back to the Sunday Mass notes. This week we study two readings dealing with the second coming of the Lord. We go into some detail about the signs and events that will precede His coming.

Introduction to the First Reading:

The first reading is from the Apocrypha and won't be covered in Mass Notes today. This body of work provides some important historical insights into the 400-year silent period just prior to the birth of Jesus. We encourage our readers to become familiar with the cultural and historical context leading up to the publishing of the New Testament.

Introduction to the Second Reading:

The Book of First Thessalonians concerns Paul's address to the people in this region to encourage them in light of false teachings that had entered the church and to exhort them to practice a godly lifestyle. The fourth chapter open with an exhortation to the latter. "Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you excel still more" (1 Thess 4:1). It then moves to the former matter, confronting false teaching that the church had experienced.

Second Reading:

1 Thessalonians 4:13-18 NAS95 13 But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. 15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. 17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. 18 Therefore comfort one another with these words.

Paul explained to the believers that just as the Lord Jesus promised, He would return first to gather those who had already died (v. 14), then some instant later the believers who remained alive until His coming (v. 15). This second coming (or rapture) would proceed first with a shout from the Lord, the voice of an archangel, and the trumpet of God. Students of the Book of Revelation will recognize this description as following the pattern in that Book (Revelation 11:15). There we see how the return of the Lord Jesus will follow a period of momentous persecution of Jews and Christians (Revelation 12:13-17, we encourage you to study it). Paul then told them to "comfort one another with these words" (v. 18). If we look a bit beyond today's reading we will see that phrase "comfort one another" a second time, but in the context of the promise from God that believers will not enter into the Great Tribulation (or Day of the Lord's judgment, "DOL").

It is helpful in understanding today's message to read forward to 2 Thessalonians where Paul provided an insight into why providing comforting words was necessary. In 2 Thess 2:1 Paul said, "Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come" (vv. 1-2). He went onto explain that the second coming of the Lord Jesus wasn't something that they could miss because Jesus' return would not happen until the worldwide revelation of the Antichrist, the man of sin (2 Thess 2:3). Before the Lord Jesus returns, a world ruler will emerge who will at some point will take his seat in the temple and proclaim himself to be god (2 Thess 2:4). In this section, Paul told them not to let anyone deceive them as these events would be patently obvious (2 Thess 2:3). When Jesus returns, believers will be unable to miss it! The world however will go on about their daily business (Matthew 24:38).

The Thessalonians were falling for false ideas about Jesus return and the same continues until today. The false religious cult of Jehovah Witnesses has taught over the years this very same doctrine, however with a unique twist. They teach that Jesus returned invisibly. This false doctrine is exactly what Paul corrected in today's reading.
Note, if you would like to learn more about the JW's teaching regarding this matter just place the search phrase "Jesus returned invisibly" into a search engine.

Introduction to the Gospel Reading:

The Gospel lesson continues the theme of the second coming of the Lord Jesus. Today's reading follows Jesus' famous sermon known as the Olivet Discourse where He explained to His disciples the events that would follow and the signs to expect before His return. He told them that the temple would be destroyed (Matthew 24:2), many false messiahs (christs) would come and lead many astray (v. 5), the world would be filled with war (vv. 6-7), natural disasters would increase with famines (v. 7c) and then great persecution would begin against believers (vv. 9-11), and much of the world would fall away from following the true faith revealed in the Scriptures (v. 12). Jesus taught that believers were to endure all of this until the end at which point the Gospel would be preached to the entire world, an event clearly displayed in Revelation 14. "And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people" (Revelation 14:6). Interestingly, nowhere does Scripture teach that believers will be excluded from the persecution leading up to Jesus' return. Rather, believers in the end times are presented with a message saying, "Here is a call for the endurance and faith of the saints" (Revelation 13:10, 14:12). The balance of the previous chapter (Chapter 24) is dedicated to Jesus' teaching about His return, how their will be signs in the sky and on the earth (Matthew 24:29-35), and how His coming will be unexpected for those not watching (Matthew 24:36-44, 50).

The key ideas advancing in the section leading up to today's reading are a call to watchfulness and faithfulness of believers. In today's reading a third theme emerges, that of readiness. With this crucially important context in mind, let's study today's reading. [We encourage you to read all of Matthew 24 before today's reading.]

Gospel Reading:

Matthew 25:1-13 NAS95 1 Then the kingdom of heaven will be comparable to ten virgins, who took their lamps and went out to meet the bridegroom. 2 Five of them were foolish, and five were prudent. 3 For when the foolish took their lamps, they took no oil with them, 4 but the prudent took oil in flasks along with their lamps. 5 Now while the bridegroom was delaying, they all got drowsy and began to sleep. 6 But at midnight there was a shout, 'Behold, the bridegroom! Come out to meet him.' 7 "Then all those virgins rose and trimmed their lamps. 8 The foolish said to the prudent, 'Give us some of your oil, for our lamps are going out.' 9 But the prudent answered, 'No, there will not be enough for us and you too; go instead to the dealers and buy some for yourselves.' 10 And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. 11 Later the other virgins also came, saying, 'Lord, lord, open up for us.' 12 But he answered, 'Truly I say to you, I do not know you.' 13 Be on the alert then, for you do not know the day nor the hour.

The reading is a "kingdom parable," in which Jesus likens the kingdom of heaven to an earthly event to present a spiritual meaning. The reading opens with, "the kingdom of heaven will be comparable" pointing to the future, heavenly sense (v. 1). The spiritual kingdom, Jesus teaches, is like a group of ten brides, the first five who are prepared for His coming and the second five who are not. The Old Testament portrays Yahweh of His people (for example in Hosea 2:19), and here in the parable Jesus as the husband of the brides (v. 1). According to Jewish customs, a bride would leave their homes

with a group of friends who gather in a procession to meet the bridegroom. The groom who would then join them at the marriage feast but at some unannounced time. Since the feast often occurred at night, lamps were necessary and along with them was required a sufficient amount of oil to keep them burning during the wait of an unexpected length. In our day we can at least partially relate as we often leave the wedding ceremony and wait at the reception hall for the newly united couple to join the group at some unexpected time. After riding around in a limousine drinking champagne perhaps this comes at an even later time than expected!

After a very long wait, both groups of people fall asleep (v. 5). This reminds us of how Jesus' own disciples fell asleep during the night before He willingly surrendered His life to be crucified as a substitute for our sins (Matthew 26:40). This is where the story takes a turn. At midnight, there was shout and both groups got up and trimmed their oil-fired lamps (v.7) but only the prudent ones had sufficient fuel to light the way to the feast with the bridegroom. The imprudent virgins begged for fuel and then had no other choice than to head off at midnight in the dark to buy fuel from some sort of 24-hour Walmart which didn't exist in that era.

In the parable we see the theme of readiness. There are two groups of people, the first ones who are ready for Jesus' return, and those who are not. The first group is qualitatively different from the second in that they are "prudent" in contrast to the second group that is "foolish." The foolish group recognizes the need at some point to barter with the prudent ones upon seeing the imminent signs of Jesus' return, something that we discussed in the introduction regarding the signs of His coming (Matthew 24:1-13) However, in the same way that Jesus described in Chapter 24 regarding those left behind to perish in the worldwide flood in Noah's time (Matthew 24:37-39), the foolish group will be locked out of the kingdom of heaven (v. 10, "the door was shut." We must not make too little of the significant difference between the two groups of people.

There are two groups of people in the world, those who believe and those who do not. God loves the world so much that He gave He sent His only begotten Son to us, so that whoever would believe in Him would not perish but have eternal life (John 3:16). Go says, "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" (John 3:18). Believers travel along a narrow road filled with obstacles allowed by God to deepen their dependence upon Him, whereas those in the second, larger group follow the broad road carried along by the ways and whims of the world (Matthew 7:13-14). When Jesus returns it will be too late for those on the broad road to seek faith in the Lord Jesus and they will be eternally rejected from the presence of the King (John 3:36).

As believers in the Lord Jesus we are called to patiently await upon Jesus' return while going about the business building and equipping the kingdom of God. Unlike the foolish who are unprepared for Jesus' return, we are aware of the many signs and prophecies given to us in the Scriptures regarding this imminent event. God calls us not to be believe the false teachings that we have been left behind because the Lord has already returned (2 Thessalonians 2:1-2). God has given us a profundity of signs to expect before His return such that we **will** be prepared unless the foolish ones who will be forever locked out of the kingdom of heaven.

I remember well the dark day that lived in infamy, now known as "9-1-1." I was in our office in suburban Detroit that morning, and first heard about the unfolding tragedy when one of the secretaries from the law office across the hall came knocking on our door to tell us about it and to invite us to watch it unfold on the television set that they had in their waiting room. As the tragedy grew worse and worse, me and my Christian coworker were struck by the terror of the whole thing and began to talk to the other two employees in our office about whether this was somehow signaling the end of the world and the return of Jesus. These two people came from a background of nominal Christianity, having been raised in families that attended church services at least on Christmas and Easter, "chreasters" some have called them. Because of the state of shock I was in, I found myself pleading with these two to find faith in the Lord Jesus for protection from the curse that was coming upon the country as the scene in New York and elsewhere unfolded. They looked at me in a state of dumfound amazement that I will remember forever.

In a few days the reality of what had happened settled in and although some people were moved to attend church services and seek God, many slowly returned to the normal paths of their lives. My two fellow employees also returned to their lives, and neither of them, at least as far as I know, ever made a move to find faith in God through faith in His Son. Although these two men are some of the smartest people I have ever worked with, they were not wise enough to read the signs of Jesus' imminent return. For Jesus will meet us one way or the other and we can be in one of four groups, and today's readings greatly inform us about them.

1. Believers who die before the return of the Lord Jesus. These will meet Jesus when they die (John 14:3) at which point they will enter heaven for an eternity only to return with Jesus in the air during the Second Coming where they will receive glorified bodies (1 Thessalonians 4:15).

2. Believers who are alive and meet Jesus when He returns (1 Thessalonians 4:14) and receive their glorified bodies at that instant while still alive.

3. Nonbelievers who die before the return of the Lord Jesus. These meet the Lord Jesus as their judge with inevitable sentencing for their sin with no means of repaying their eternal debts (Matthew 7:23, Matthew 25:41)

The people in the first three groups are the wise servants, those who procured the oil of the Holy Spirit before the coming of their Lord. In contrast, those in the last group were foolish and persisted in their nonbelief until it was too late. Today's message is a call to do the work Jesus has called us to do in reaching out to those in this last category. Perhaps all of could benefit from a sort of personal 911 emergency to motivate us to reach out to our lost friends and coworkers.

Reflection Questions

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

1. In what ways does knowing the signs of Jesus' coming help you to be better prepared to serve the Lord Jesus in the area(s) that He has called you? In what ways does knowing the signs comfort you during the significant challenges you face in your life?

2. Understanding the big picture of the end times is essential to be able to recognize the gradual progression of events we see around us leading up to Jesus' return. Read the following summary which provides a high level of some of the things we talked about today but also includes events promised to those "foolish brides" who ignore God's teaching on the matters of salvation through faith in Jesus Christ. Then, answer the question that follows.

The return of the Lord follows the conclusion of a period of judgment known as the "Day of the Lord," a prominent theme throughout the Old Testament. This period was first mentioned by the Prophet Isaiah who said, "For the LORD of hosts will have a day of reckoning against everyone who is proud and lofty and against everyone who is lifted up, That he may be abased" (Isaiah 2:12). The Day of the Lord, or DOL, is mentioned at least another 18 times in the Old Testament including Ezekiel 13:5, "You have not gone up into the breaches, nor did you build the wall around the house of Israel to stand in the battle on the **day of the LORD**" (emphasis added). This time, also known as the time of Jacob's trouble (Jeremiah 30:7) is the conclusion of the period of time during which God will pour out His judgments upon the unbelieving world left after the church has been "caught up" from the earth as described by Saint Paul in 1 Thessalonians 4:13-18. After Jesus returns with His church (Revelation 19:11,14) the world is restored to a time of worldwide peace under the rulership of the Lord Jesus Christ for a period of one thousand years (Revelation 20:4).

In what ways does understanding the eschatological picture (the end times) help us to reach out to share the Good News of the Gospel with people who don't believe?

Mass-Study-Notes-for-Sunday_11-12-2017.pdfDownload

Sunday Mass Study Notes for Sunday

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

12-25-2016



Christmas Day, Mass at Dawn. Merry Christmas and welcome back to the Sunday Mass notes. This week in this brief edition, we celebrate the birth of our Lord Jesus Christ.

It's been an interesting couple of weeks for me as I write this in December, 2016. Although I have been very busy at work due to a colleague on leave to help his wife with their new son (praise God), my heart has been moved by the loss of two friends in recent days. The first, a dear saint of the Lord was taken after a brief illness brought about as the result of an auto accident. I am thankful that his suffering only lasted a few weeks and am very grateful for his Christian testimony that he left behind. I went to school with David from kindergarten to 12'th grade. Although his funeral was held on the other side of the country, through the wonders of technology, I was able to watch it live online. The second one was a former coworker who fought a decade long battle with breast cancer. The passing away of friends is always hard, but when it happens at Christmas it's worse. All that we can do is to look forward to Jesus' eventual return to destroy death forever. This is how we can look at today's readings. We seek to understand their challenges and learn how they too looked forward to the eternal reign of the perfect Messiah on a perfect earth with people made perfect by God.

Introduction to the First Reading:

The context of the first reading from Isaiah is a continuation of God's promised blessings that were to come upon the land. Isaiah's words looked far into the future to a point during which "The sun shall be nor more your light by day" (Isaiah 60:19a). We see this same era described by John in the closing section of the Book of Revelation. "And the city has no need of the sun or of the moon to

shine on it, for the glory of God has illumined it, and its lamp is the Lamb" (Revelation 21:23). Isaiah transcribed events given to him by God such as to collapse near and far terms events together, and spoke of events that have both a near term and distant fulfillment, such as the prophecy of the birth of the child in Isaiah 7:14. There we see the birth of a son to Isaiah as a sign to King Ahaz, as well as the prophecy of the birth of The Son Jesus to the Virgin Mary. The opening verses of this chapter continue the explanation of how the Hebrew nation, exemplified in His holy city Jerusalem, will be a light to *all* of the nations, not just to those in our current age who believe.

First Reading:

Isaiah 62:11-12 NAS95 11 Behold, the LORD has proclaimed to the end of the earth, Say to the daughter of Zion, "Lo, your salvation comes; Behold His reward is with Him, and His recompense before Him." 12 And they will call them, "The holy people, The redeemed of the LORD"; And you will be called, "Sought out, a city not forsaken."

Isaiah proclaimed God's message about how God would bring salvation to the ends of the earth through a Person, with God's people and holy city as a beacon displaying His holiness and beauty. Verse 11 is the case were with the benefit of hindsight we see a dual fulfillment, First, we see salvation as coming in the form of a Person, "Behold His reward is with Him," prefiguring the beginning of the Lord Jesus' ministry. Second, we see the promise of the completion of the Messiah's ministry that Scripture says will happen at His second coming when He will establish His kingdom reign on earth. The proclamation in this verse is directed towards God, something that we also see in a similar way in Cyrus' proclamation to rebuild the temple in Jerusalem (see 2 Chronicles 36:22-23). The Lord has proclaimed to the ends of the earth that His Righteous One will come and bring His rewards to all who believe with Him. In Isaiah's day, the temple in Jerusalem was the beacon of God's holiness to His chosen people the Jews. One day, Jerusalem, the holy city and beacon of God's chosen people, will no longer be called "forsaken," but "sought out" (v. 12).

What does Isaiah's message directed to the Hebrew Nation back in the eighth century BC mean to us today? Although we too may feel forsaken as we endure pain, suffering and death, we too can focus upon and believe that God will one day fix everything! Although we may struggle today, we are promised by God with a proclamation that reaches until the ends of the earth that our future restoration is coming. God proclaims a message to everyone so that they will believe, and "is longsuffering toward us, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Second, as Christians we too are called to be beacons of God's good news like the Jews. We too are the "sought out" (v. 12) ones, a people who God went selected to believe through the free gift of faith in His one and only Son Jesus. Although in our era we cannot relate to how God's holiness was manifested in the temple in Jerusalem, we have to remember that when Isaiah wrote this although the temple was standing its destruction and ruin was in the near future. God spoke through Isaiah as if the eternal temple of God was already manifested to His people. God calls us in a similar way to remember that although the "temples" of our bodies will be destroyed, God's holiness will be displayed through our future restoration to a kingdom in which there will be no pain. There we will be God's eternal beacons of His holiness forever.

Introduction to the Second Reading:

The context of the reading from Titus is Paul's teaching on the characteristics of godly leaders in the church. In verses 1 – 2 of this chapter Paul gave a list of things that leaders were to do, followed by a reminder of the evil ways in which they used to live before they found faith in the Lord Jesus.

Second Reading:

Titus 3:4-7 NAS95 4 But when the kindness of God our Savior and His love for mankind appeared, 5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, 6 whom He poured out upon us richly through Jesus Christ our Savior, 7 so that being justified by His grace we would be made heirs according to the hope of eternal life.

Today's reading opens with the phrase, "But when," which provides a linkage back to the list of ungodly characteristics which God had delivered them from as the result of His indwelling Holy Spirit after they had believed. Paul went on to explain in today's reading how God saves people not because of their good works, "but according to His mercy" (v. 4c). He delivers us from our former sinful state through "the washing of regeneration and renewing by the Holy Spirit" Who was manifested to us through the person of Jesus Christ (v. 6) so that "being justified by His grace we would be made heirs according to the hope of eternal life" (v. 7).

The "But when" phrase in the opening harkens back to what Paul wrote in Romans 5:8, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us." But for God all of us would be dead in our trespasses and sins (Ephesians 2:1). As Paul did in Ephesians, he explained in today's reading how good works do not earn a person merit with God that counts towards their earning their way into heaven. Rather, salvation is a free gift of God for everyone who believes. Good works flow out of a heart changed by God as evidence of the Holy Spirit's transformation ministry.

This reading along with many others reveals the nature of salvation as a free gift, not something that we can earn, no matter how hard we try. "For all have sinned and fallen short of the glory of God" (Romans 3:23). Our justly deserved payment for our sins is death, "for the wages of sin is death but the **gift** of God is eternal life through Christ Jesus our Lord" (Romans 6:23, emphasis added). Saint Paul also said, "For by grace you have been saved through faith; and that not of yourselves, it is the **gift of God**; not as a result of works, so that no one may boast" (Ephesians 2:8-9). How appropriate it is to understand during this Christmas season if we are fortunate enough to open presents that salvation is the greatest gift of all that comes only through our faith in the risen Lord Jesus! May we recognize this grandest of all gifts and share this gift with others by telling them about Jesus' plan for their lives.

Introduction to the Gospel Reading:

The Gospel reading is from Luke and records the details just after Mary and Joseph's arrival in

Bethlehem. The "Angel of the Lord" had just appeared to a group of frightened shepherds in the field and brought a message to them. "But the angel said to them, "Do not be afraid; for behold, I bring you good news of great joy which will be for all the people; for today in the city of David there has been born for you a Savior, who is Christ the Lord. This will be a sign for you: you will find a baby wrapped in cloths and lying in a manger" (Luke 2:10-12). Next, "suddenly there appeared with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, And on earth peace among men with whom He is pleased'" (Luke 2:13-14).

Gospel Reading:

Luke 2:15-20 NAS95 15 When the angels had gone away from them into heaven, the shepherds began saying to one another, "Let us go straight to Bethlehem then, and see this thing that has happened which the Lord has made known to us." 16 So they came in a hurry and found their way to Mary and Joseph, and the baby as He lay in the manger. 17 When they had seen this, they made known the statement which had been told them about this Child. 18 And all who heard it wondered at the things which were told them by the shepherds. 19 But Mary treasured all these things, pondering them in her heart. 20 The shepherds went back, glorifying and praising God for all that they had heard and seen, just as had been told them.

The shepherds were so deeply moved by their experience with the angels that they went immediately to Bethlehem, the City of David, as told by the angel. Here they found the baby Jesus lying in a manger just as the angel said it would be. How fitting it was for Jesus to be born here, "the Lamb slain since before the foundation of the world" (Revelation 13:8), since this is where all of the sacrificial lambs had to be born. In the closing verses, Dr. Luke records how Mary quietly "treasured all [of] these things" (v. 19a), while the shepherds went off publically proclaiming the miracle and praising God. This differing response reflects Mary's self-reflective nature, although many commentators have made much discussion concerning it. Regardless, the shepherds began the proclamation of the good news of Jesus' birth in a way that glorified God (v. 20). We can only wonder about the joy that Mary and Joseph must have felt in their hearts!

Perhaps the shepherds weren't the most unlikely group to whom the angel would reveal the prophecy about the birth of the Lord Jesus in nearby Bethlehem. Although they were a group of people who were considered some of the lowest in the society, Jesus identified Himself as the Good Shepherd (John 10:11). Therefore, what better way for God to reveal His plan to the world than through a group of shepherds near Bethlehem?

We too come like lowly shepherds seeking the Lord Jesus Christ. As we saw in today's readings, Jesus is the free gift about Whom the prophets and shepherds proclaimed to the ends of the earth. Let's pray that today that no matter what comes upon us this Christmas season that we maintain our focus upon this greatest gift that was ever given, the Lord Jesus Christ who died to take away our sins. Merry Christmas.

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

Reflection Questions

1. In what ways do you feel that you are trying to earn your way to heaven? How does the second reading help you to understand God's truth about the way one comes to possess eternal life with God?

2. If Jesus was to be born in our present day, who would be the group of "shepherds" in our society? How does understanding the revelation of Jesus through this lowest social class in the ancient society help us to relate to how Jesus reveals Himself to us today?

Mass-Study-Notes-for-Sunday_12-25-2016.pdfDownload

Sunday Mass Study Notes for Sunday 11-27-2016



Welcome back to the Sunday Mass notes. This week we will learn about the importance of responding to God's revelation of what will happen in the future. Each Scripture passage deals with a dimension of what will take place in the future. Knowing the future gives clarity to the present and helps us to interpret the events of the past from God's perspective. This is true for us who know and study the Bible. God has given us His precious Word so that we can be informed about ultimate reality, thus making wise decisions with the one life that each one of us gets.

On June 25, 1876, the Indian scout named Goes-Ahead warned General George Custer not to attack the Indian encampment at Little Bighorn, South Dakota. Goes-Ahead was so certain about the negative outcome that he removed his US Army uniform and changed into traditional Native American Indian clothing, which was supposed to ease the entry of his soul to the afterlife. Custer considered these actions as "defeatist" and was so angry at this and the other scout's behavior that the General dismissed them on the spot, an action which saved the Indian's lives. Custer continued with the attack that in retrospect had very predictable results. Not a single Army soldier in Custer's brigade survived the attack and as a result, little was known about what actually happened during the battle. It wasn't until General Terry arrived two days later on June 27 that anyone even knew that the brigade had perished. "Custer's Last Stand," as it came to be known, was a disaster for Custer and his men because he was ill-prepared for the battle. The well-skilled and qualified General was alert, yet he ultimately wasn't equipped with the resources necessary to win the battle. Even though he was forewarned, he did not take the warning seriously, and thus, suffered irrevocable damages.

What can we learn about General Custer's Last Stand? Although this military leader was forewarned, he overestimated his capabilities and underestimated the enemy's force. Likewise, we often overestimate our own abilities, and underestimate the power of the enemy. We often think that we can handle life on our own. What we don't know is that the enemy of our soul is a "roaring lion, seeking whom he may devour" (1 Peter 5:8). This puts us in a precarious place, for we were originally designed by God to rule and reign with Him (Genesis 1:26-27), but we are hounded by an enemy. The natural state of humankind, now, is one of being under God's wrath (Romans 1:18); not being able to give God our full allegiance, devotion, and worship. He gives us every chance to repent of our disloyalty and find our protection from impending judgment by His gift of Christ Jesus. In His kindness, God warns His precious creation, humans, about the return of the Lord and the coming tribulation for those who haven't trusted in Christ through faith. Yet many still persist in their sin and unbelief. The Bible is full of admonition for people to believe while they still have the chance. The Prophet Isaiah said, "Seek the LORD while He may be found; Call upon Him while He is near." In the Old Testament Book of Genesis, God instructed Noah to build an ark to save his family from the coming global flood (Genesis 6:13). Although the people didn't have the Bible, Noah, who was called a "preacher of righteousness" (2 Peter 2:5), warned the people about their coming destruction. In spite of the fact that they were cautioned for 120 years (Genesis 6:3) the entire world perished except for Noah and his family (7:21-22). Though only Noah's family believed, it's certain that anyone who have sought refuge in the ark would have been allowed to enter and be saved.

The Holy Scriptures play a very important role in warning the people in our era about the need to repent and trust in the finished work of Jesus for forgiveness of their sin and deliverance from the tribulation that is prophesied to come upon the earth. People in the western world today have even less of an excuse to say that they haven't been warned since the Bible is readily available to them. In past eras this wasn't always the case. Not everyone has had access to the Bible in order to receive proper instruction about how to become a believer in God and His plan of salvation. Many years after Noah's flood in the Old Testament, there was an era when the Bible became lost to the Jewish people and was rediscovered during the reign of godly King Josiah. This discovery led to a vigorous revival among the Jews. If you desire to read more, this history is found in Second Kings Chapter 22. The moral of the story from Custer's Last Stand and the teachings of the Bible is to "repent for the kingdom of heaven is at hand" (Matthew 3:2).

Introduction to the First Reading:

The first reading is from the book of Isaiah, a prophet who spoke to the people of Judah, in a time when they were threatened by a formidable enemy. They were the southern tribes of Israel, small compared to their brothers who had already fallen into captivity to the powerful Assyrians. Isaiah spoke several themes to his countrymen in the time of their suffering: 1) Take heart, for God is sending the Messiah (one who will deliver them from their oppression); 2) Repent from trusting in self and trust in God's salvation; and 3) God's has an important future in store for those who align themselves with His purposes and value system. A prominent theme in the Bible is prophecy concerning the eventual restoration and spiritual awakening of the Jewish people. In the first reading, we see the Prophet Isaiah making a prediction about the future restoration of the Nation of Israel. The reading is from Isaiah Chapter 2. Read about God's plan for Israel and the prominent place that Jerusalem will play in the future. As you read, underline the word "will" each time it appears in the text.

First Reading:

1 The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 Now it will come about that in the last days, The mountain of the house of the LORD will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it. 3 And many peoples will come and say, "Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; That He may teach us concerning His ways, And that we may walk in His paths." For the law will go forth from Zion, And the word of the LORD from Jerusalem. 4 And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares, and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war. 5 Come, house of Jacob, and let us walk in the light of the LORD. (Isaiah 2:1-5)

In the introduction today, we saw that the prophetic message of the Bible was to listen to God's warnings and to be prepared in order to avoid future judgment. In this part of Isaiah's message, the

point is not necessarily a warning, but rather a disclosure to all the people in the world what God will do regarding His People Israel. Isaiah said that in the "last days" God will establish Jerusalem as the true religious capital of the world (v.2). Jerusalem will be where God will live and judge the nations, and the location of His teaching that will go throughout the world (vv. 3-4). God will bring worldwide peace and weapons will be eliminated and converted into devices for peaceful use (v.4). The entire nation of Israel will then walk in the light of the Lord (v.5). It is interesting to note that people of all nations will look to the God of the Jews to teach them His ways. The fulfillment of this prophecy is already underway, as people of all nations and languages have heard the message of salvation and have responded by following Jesus, the Messiah. Isaiah's message can bring us hope that God's plan for His people will ultimately prevail and bring worldwide peace. As in-grafted believers in Israel (Romans 11:17) this should provide us with comfort that God can and will work in our lives as well.

Introduction to the Second Reading:

The letter to the Roman Christians, written by Saint Paul, provides an astounding amount of information about God's version of reality. Throughout the book, Paul delivers the bad news (all have sinned, Romans 3:23) and that the wages of this sin is death (Romans 6:23). But he does not leave us in a state of hopelessness, for we find out that there is "no condemnation for those who are in Christ Jesus" (Romans 8:1). The good news is that Christ has paid the price for our freedom with His blood shed on the cross. We can now be set free from the law of sin and death (Romans 8:2). In this part of the letter, Paul has laid out the plan of salvation and is now warning us of the importance of what we do with this information. In the previous verses, he told the Roman believers to owe no one anything, except the outstanding debt to love. Love does not take advantage of others, therefore, love is the ultimate motivator and moral behind the law of God. Love is to be the pervasive character trait of Jesus' people.

Second Reading:

11 And this do, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed. 12 The night is almost gone, and the day is at hand. Let us therefore lay aside the deeds of darkness and put on the armor of light. 13 Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. 14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts. (Romans 13:11-14)

Paul's underlying assumption is that people are changed when they follow God's plan of salvation. When our hearts are awakened by God's love, we no longer walk like the people living in darkness, without the love of God in their lives. We don't love in order to attain salvation, we love as a result of God's salvific work in our hearts. After the point of surrendering to God, we have a role to play to walk by faith in this new life He has given us. We "lay aside the deeds of darkness" recognizing the

destructive nature of this past way of life.

Paul told the Roman Christians to "put on the Lord Jesus Christ" but then went on to tell them to take off other things. In verse 13 Paul said to "put on the armor of light" and take off drunkenness, sexual promiscuity, sensuality, strife, and envy (v.13) and lust (v.14). Paul said in Colossians 3, "But now you also, put them all aside: anger, wrath, malice, slander, [and] abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its [evil] practices" (vv.8-9). God offers us empowerment to be able to take things off through the putting on of the mind of Jesus Christ. There isn't a magical formula about how we can put on the mind of Jesus Christ, but some ways are through the study of His Word, prayer, and fellowship with other believers. By studying God's Word, seeking the Lord in prayer and fellowshipping with other believers, we start to recognize the patterns of darkness and begin to make no provision for the flesh (the old way of life apart from Christ) so that we can walk in newness of life. It is a battle, and unless we surrender daily to God's Spirit who gives us the power to resist the Enemy, we will have as much success as Custer in his last stand.

Introduction to the Gospel Reading:

In the Gospel reading today, we turn to Matthew and the subject of eschatology, the study of the final events in the history of the world. This section of Scripture is known as the Olivet Discourse because Jesus gave it on the Mount of Olives in Jerusalem across the Kidron Valley from the Temple. Jesus startled his disciples by saying that there would be a day when none of the huge temple stones would be left on top of each other. This was mind-boggling to his disciples and they naturally asked when this would happen. Jesus answered their question with the teaching of His return to earth and the end times. He gave them information so that they would be forewarned and could prepare accordingly. Thanks to their faithful retelling of this information, we too, are forewarned and can live in light of what we know will take place in the future.

Gospel Reading:

36 But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone. 37 For the coming of the Son of Man will be just like the days of Noah. 38 For as in those days which were before the flood they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark, 39 and they did not understand until the flood came and took them all away; so shall the coming of the Son of Man be. 40 Then there shall be two men in the field; one will be taken, and one will be left. 41 Two women will be grinding at the mill; one will be taken, and one will be left. 42 Therefore be on the alert, for you do not know which day your Lord is coming. 43 But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. 44 For this reason you be ready too; for the Son of Man is coming at an hour when you do not think He will. (Matthew 24:36-44)

While no one knows the exact time of Christ's return, there will be many signs to help His followers

understand what is about to take place. Amazingly enough, many people will miss these signs, for they will be all caught up in assuming that the world will continue as normal. For they will be eating and drinking and planning for the future (marrying) with no concern for the impending judgment. Although the warnings have been replete, the receptivity to these warnings fall on deaf ears, as in the days of Noah. As a result, Jesus' coming will be a surprise to many, just as a thief in the night comes as a surprise to those who live in false security. Jesus' return will shock people who are with others who are snatched away in the middle of their daily activities. First Thessalonians 4:17 describes this event, "Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord." Jesus' followers will be safe with Him, but those who are not under Jesus' saving protection will be left to face God's wrath on their own merit. Human works, even the best of efforts, are not enough to create a safe position in light of this impending judgment. Only the merit of Christ and being found in Him will protect us from being swept away in judgment.

What does the teaching in the Olivet Discourse mean to us today? First, we must believe in the finished work of Jesus Christ in order to escape God's coming judgment. Even though we have been warned we must also be prepared by seeking God while it's still possible. Second, God calls us to instruct others so that they also find salvation through the only means possible, faith in Jesus Christ. Jesus said, "I am the way, the truth, and the life, no man comes to the Father except through me" (John 14:6). If we accept God's offer of eternal life through faith in Christ Jesus we can have comfort that God will spare us from the tribulation period coming upon the earth (Luke 21:36, 1 Thessalonians 5:9). In addition, we become people of eternity, living for another world and we find that this world is not our home. This changes our daily life because it redefines our value system and priorities. Finally, we must allow God to place us into situations that require us to trust more in God. Saint Paul said, "For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake" (Philippians 1:29).

Reflection Questions

1. Review the following insights from the Bible passages for this week:

a. The passage from Isaiah predicted that people of all nations would seek the God of the Bible, wanting to learn His ways and walk in His paths. Are you evidence of this prophecy? Are there others in your life that God may be asking you to influence towards this Him?

b. The second reading encouraged the people of God to be motivated by love, walking as children of the light who reject patterns of darkness. Are there deeds of the darkness that you need to put away and reject? Are there aspects to putting on the armor of light (like Bible study, prayer, fellowship) that you can give yourself to more fervently so that you have the mind of Christ?

c. The third reading typified the followers of Jesus as those who are prepared for His return. As you look at your life, what evidence do you see of your preparedness for His return? How does preparedness get translated into your daily perspective and choices?

Which parts of these messages would help give you resolve and encouragement to live with an eternal perspective for the hard decisions in your life?

2. Whether Christ returns in our lifetime or not, why would it be wise to surrender your life to Him and His will on a daily basis? What have you learned about the future and God's heart for you that helps you to live for Christ, as opposed to just seeking Christ for "fire insurance?"

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

Mass-Study-Notes-for-Sunday_11-27-2016-rev1.pdfDownload

Sunday Mass Study Notes for Sunday, 8-07-2016

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



Welcome back to the Sunday Mass notes for **8-7-2016**. This week we learn about the Hall of Faith in the Book of Hebrews and about Jesus' call to serve Him while He is away in Heaven.

The first reading is from the Apocrypha. You can read that online for yourself at http://www.usccb.org/bible/readings/080716.cfm. In the future Mass Notes may include an analysis of these readings once proper copyright permission has been obtained for inclusion of that text.

Introduction to the Second Reading:

The reading from the Book of Hebrews is from the section referred to as the "Hall of Faith" or "Faith Hall of Fame." The reading records the faith-filled events of some very important men and women of the faith. After reading the definition of faith in the first verse, look for repeating patterns in the second section.

Second Reading: The verses (3 – 7) omitted from the reading are set apart below.

Hebrews 11:1-2 NAS95 1 Now faith is the assurance of things hoped for, the conviction of things not seen. 2 For by it the men of old gained approval.

Omitted:

Heb 11:3 By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.

Heb 11:4 ¶ By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.

Heb 11:5 By faith Enoch was taken up so that he would not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for he obtained the witness that before his being taken up he was pleasing to God.

Heb 11:6 And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.

Heb 11:7 By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.

Hebrews 11:8-19 NAS95 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.

Prior to launching into the Hall of Faith, the author provided the definition of this very important term, one that we may easily take for granted during the reading of the Bible. They say, "faith is the assurance of things hoped for, the conviction of things not seen" (v. 1). Read this definition again, "Faith is the assurance of things hoped for, the conviction of things not seen." As Christians, we understand intuitively that the context of faith is God. However, faith isn't an object in itself, rather the object of faith is God, for having spiritual faith in anyone but God is vain. For nonbelievers may

make statements like, "I have faith that I will get through this" and then rather be guided by their circumstances than God, although God is sovereign over all people and events in the world.

The second section of today's reading begins with, "For by it the men of old gained approval" and then moves to using the repeated phrase, "by faith [name]" followed by a commendation of the person's faith-filled actions. In the omitted verses we see that this follows the general chronology of the Bible beginning first with Abel (v. 4), then Enoch (v. 5) and Noah (v. 7). The reading then moves to person known as the "father of faith," Abraham in verse 8. Saint Paul affirmed this commendation of Abraham in Romans 4:16. Although we see that Abraham certainly wasn't the first to walk by faith in God, he along with his wife, was the one to whom God dedicated a substantial section for commendation in the Hall of Faith. The first portion of verse 8 reads, "By faith Abraham, when he was called, obeyed by . . ." The subsequent verses chronicle his and Sarah's faithful actions including leaving his known land to go to an unknown place. In verse 17, we see how Abraham passed perhaps the ultimate test of his faith by his willingness to offer up his one and only son as a sacrifice to God. This example of faith lived out by Abraham closely parallels God's willingness to offer His Son Jesus on the cross to pay the penalty for our sins. In Abraham's case God stopped short of requiring the ultimate sacrifice of Isaac by providing the lamb himself for the sacrifice. However, we know that in the case of Jesus God provided the ultimate sacrifice through the sacrifice of His one and only Son. We read in the Book of John, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life" (John 3:16).

So much can be said about the reading that concludes with, "All these died in faith, without receiving the promises" (v. 13a). How faithful were the men and women of God by following what He told them to do but without them ever receiving the promises that He made to them! The "Hall of Faith" stands as a testimony as to how we as men and women of the faith are also called to walk by faith in God's promises without expecting to see the ultimate answers during our natural lives. God calls us to walk in faith the same way as the biblical examples did, not only just the ones listed in today's reading. We do this through understanding God's promises made to us and walk by taking both baby steps and even giant steps of faith along the way as we sense God's calling. God may call us to leave our known land and proceed to a place with which we are not familiar. Or He may call us to lesser steps such as caring for the needy, or praying for others. During those times when we are doubting our faith we can turn to this section of the Book of Hebrews to see how those before us obeyed God and were commended for doing so. We can expect that if we obey God we too will one day be commended by God in our own "Hall of Faith."

Introduction to the Gospel Reading:

The second reading from Luke concerns the subject of readiness. Here we will see how Jesus calls us disciples of Him to be ready for His imminent return by accomplishing the works which He has given us.

Gospel Reading:

Luke 12:32-48 NAS95 32 Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom. 33 Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys. 34 For where your treasure is, there your heart will be also. 35 Be dressed in readiness, and keep your lamps lit. 36 Be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open the door to him when he comes and knocks. 37 Blessed are those slaves whom the master will find on the alert when he comes; truly I say to you, that he will gird himself to serve, and have them recline at the table, and will come up and wait on them. 38 Whether he comes in the second watch, or even in the third, and finds them so, blessed are those slaves. 39 But be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into. 40 You too, be ready; for the Son of Man is coming at an hour that you do not expect." 41 Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" 42 And the Lord said, "Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time? 43 Blessed is that slave whom his master finds so doing when he comes. 44 Truly I say to you that he will put him in charge of all his possessions. 45 But if that slave says in his heart, 'My master will be a long time in coming,' and begins to beat the slaves, both men and women, and to eat and drink and get drunk; 46 the master of that slave will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers. 47 And that slave who knew his master's will and did not get ready or act in accord with his will, will receive many lashes, 48 but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.

Jesus called His disciples to fulfil the greater kingdom purposes for their lives by seeking first the kingdom of God as reflected in our Lord's Sermon on the Mount (Matthew 6:33). He told the disciples that the place on which they focus their investment reveals the true condition of their hearts (v. 34). Next, He provides them with a parable concerning a master who left his servants in charge while he was away (vv. 36 – 40). In the case of this parable, the Lord Jesus uniquely provides the interpretation of it before and after the giving of the parable itself. His disciples are to be ready for the imminent return of their master even though they do not know when he will return. By application this means that as believers, we are to be accomplishing the works of our Father God even though we do not know when Jesus will return.

The second section of the reading proceeds along the same line of reasoning but using an example with a contrast between a godly servant waiting for the return of his master (vv. 42 – 43) contrasted with that of an ungodly one who beat his slaves and got drunk while waiting (vv. 45 – 48). The application of these verses is that nonbelievers who commit great sins will be punished less than nonbelievers who commit great ones. For all believers are totally forgiven of their sins through the finished work of Jesus Christ (Colossians 1:14). However, the application of the reading as a whole doesn't just apply to nonbelievers as we see in the concluding verse. "From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more" (v. 48d-ff). The big idea is that God calls all people to exercise godly stewardship of the gifts

that He has given them. As people in the unique small set of believers (Matthew 7:13), we are to live with patient expectation that God could return at any instant while going about accomplishing the things that God has asked us to do. First and foremost, this means accomplish the Great Commission, making disciples and teaching them all things (Matthew 28: 16-20).

This week please join me in praying for a young man from my hometown who was recently (July 2016) diagnosed with a brain tumor and just underwent surgery. Please pray for his healing and that through this time he may reach out to God and find faith in Him.

Bottom Line: Questions for Reflection

1. In what ways would memorizing the author of Hebrew's definition of faith in God help you to combat future weaknesses in your own faith? "Faith is the assurance of things hoped for, the conviction of things not seen." How does reading the Hall of Faith help you through these same weaknesses?

2. How does understanding the gifts which God has given you help you to exercise better stewardship of the things in your life?

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/080716.cfm

Nineteenth Sunday in Ordinary Time

Lectionary: 117

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

Mass-Study-Notes-for-Sunday_08-07-2016.pdfDownload

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, 4-17-2016



Welcome back to the Sunday Mass notes for **4-17-2016**. This week we will study readings from the Book of Acts, Revelation and the Gospel of John. We will go into some great depth on the first two readings. We hope that you both enjoy and learn something this week from our study and that you are forever spoiled for the ordinary.

Introduction to the First Reading:

The first reading is from the Book of Acts. Paul and Barnabus were on their first missionary journey to share the Word of God in the Jewish synagogues (Acts 13:4). So much happened in Jerusalem that they wanted others to know – Jesus Christ's death, resurrection and ascension had defined the Jewish faith in a whole new way. The Holy Spirit had been sent to the believers to empower them to be witnesses all over the world (Acts 1:8). Paul's and Barnabus were "set apart" to be witnesses to Who Jesus what and what He had taught them (Acts 13:1-3). They were also sent to help those who were lost in darkness such that they could see the light of the Good News that their sins could be forgiven and a new relationship with God could be established through faith in Jesus (Acts 13:38-39).

On their travels they often went to the Jewish synagogue to share how Jesus was the fulfillment of the promised long awaited Messiah (Acts 13:33-39). They gave convincing evidence to the Jews and God-fearing Gentiles that Jesus matched the description of the One from God Who would provide salvation. Jesus had risen from the grave, therefore, sealing the case that He was the Christ (Acts

13:32-33). In today's reading, we find Paul and Barnabus being invited back to the synagogue to continue sharing their insights about God's work through Christ.

First Reading:

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

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

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

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

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

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

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

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

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

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

Introduction to the Second Reading:

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

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

The event that happens before the parenthesis of today's reading is another tangential pause in

which John records the gathering of 12 groups of elect saints (meaning believers) from within Israel. John records the details of this event in the opening of chapter 7:

1 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind would blow on the earth or on the sea or on any tree. 2 And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea, 3 saying, "Do not harm the earth or the sea or the trees until we have sealed the bond-servants of our God on their foreheads." 4 And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Israel: (Revelation 7:1-4).

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

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

Second Reading:

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

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

Omitted verse:

Re 7:13 ¶ Then one of the elders answered, saying to me, "These who are clothed in the white robes,

who are they, and where have they come from?"

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

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

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

As we move onto the Gospel reading, we will see how Jesus portrays Himself as the Shepherd of His sheep on earth.

Introduction to the Gospel Reading:

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

Gospel Reading:

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

The big idea in the reading is that God offers security to believers through the Great Shepherd Jesus Christ. Throughout the Scripture, the Lord God pictures Himself as the "Shepherd of the Sheep," and this occurs early in the Bible. The first time this concept appears is back in the Book of Genesis when Jacob was prophesizing about the twelve sons (and tribes) of Israel, this time about Joseph. "Joseph is a fruitful bough, A fruitful bough by a spring; Its branches run over a wall. The archers bitterly attacked him, And shot at him and harassed him; But his bow remained firm, And his arms were agile, From the hands of the Mighty One of Jacob (From there is the Shepherd, the Stone of Israel)" (Genesis 49:22-24). The shepherd theme is reminiscent of the opening of Psalm 23, "The LORD is my Shepherd, I shall not want" v. 1). As we examine today's reading we find additional insight into the identity of this Shepherd of Israel. He emerges as a Shepherd-King figure Who has a special relationship with the LORD. This is none other than the Lord Jesus Himself, the about whom Jesus says of Himself, "I and the Father are one" (v. 30).

As believers in Jesus, we can find great comfort from John's writing. First, God will never lose any of His sheep, meaning that God Himself places a calling upon our lives to come to faith in His Son Jesus Christ (v. 28). Jesus said, "No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day" (John 6:44). Second, we can trust that God will take care of us in the same way that a Good Shepherd takes care of His sheep. Finally, although we may feel judged by worldly people in this age, the only real judgment that counts is our True Judge the Lord Jesus Himself. We can trust that God's judgment will be correct in that as we enter eternity He will judge between the lost sheep and evil shepherds in our land and differentiate between the ones that do good in serving Him.

Bottom Line: Questions for Reflection

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

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

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

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

Going Deeper

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

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

had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay; 37 but He whom God raised did not undergo decay. 38 "Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, 39 and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses. 40 "Therefore take heed, so that the thing spoken of in the Prophets may not come upon you: 41 'BEHOLD, YOU SCOFFERS, AND MARVEL, AND PERISH; FOR I AM ACCOMPLISHING A WORK IN YOUR DAYS, A WORK WHICH YOU WILL NEVER BELIEVE, THOUGH SOMEONE SHOULD DESCRIBE IT TO YOU.'" 42 As Paul and Barnabas were going out, the people kept begging that these things might be spoken to them the next Sabbath.

Study Questions:

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

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

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

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/041716.cfm

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

Mass-Study-Notes-for-Sunday_04-17-2016.pdfDownload

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

Mass Study Notes for Sunday, 11-22-2015



Welcome back to the Sunday Mass notes for **11-22-2015**. This week we will see the rulership of Jesus from three different angles in the readings from the Mass. The first reading is an Old Testament prophecy about His dominion and kingdom being an everlasting establishment. The second reading, from the book of Revelation in the New Testament, confirms the eternal dominion and power that Jesus has, but also adds a sense of personal tenderness towards us who believe in Him. The last reading, from the Gospel of John, chronicles the self-revelation of Jesus as King, recognizing that His kingdom was not of this world. Although his kingship was misunderstood and missed by many in His first advent, it will not be misunderstood at His second advent.

Introduction to the First Reading:

The first reading is from the Book of Daniel Chapter 7. The first six chapters of the Book record mostly historical events with some prophecy. However, as we move into chapter seven, Daniel records visions given to him from God concerning future events. These prophetic messages were given to Daniel by God during various times during his life. The context of Chapter 7 was a message given to Daniel "In the first year of Belshazzar king of Babylon" (Daniel 7:1), meaning it was before the overthrow of the Babylonian Empire by the Medo Persian forces under Cyrus the Great. There is some debate as to the identity of Belshazzar, who was most likely an overlord that reigned under the authority of the King. In examining historical sources it is also likely that Belshazzar was either the son or grandson of the famous King Nebuchadnezzar. Daniel's visions in the first 12 verses of chapter 7 are of four successive empires beginning with Babylon depicted by a lion (v 4). The second is Medo / Persia depicted by a bear. The third is the Greek Empire pictured by a leopard, King

Alexander, with four wings picturing his four generals to whom his kingdom was divided after his fast and furious life. Finally, the last empire is a "dreadful and terrible beast" depicting both the Roman Empire in the shorter term and in the long term a restored Roman-like empire corresponding to Babylon the Great in the Book of Revelation. Daniel said about this one, "After this I kept looking in the night visions, and behold, a fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had ten horns" (Daniel 7:7). Another ruler called the "little horn" (v. 8) will arise from among the last empire with a "mouth uttering great boasts" (v. 8f). This "little horn" was prefigured by King Antiochus IV Epiphanes who tormented the Jews in the third century BC as recorded in the book of 1 Maccabees. This "antichrist of the Old Testament" is a type of the person that will exist during the end times. This is the person spoken of in Revelation 13:2 – 10 with language very similar to that of the Prophet Daniel.

This introduction brings us to today's reading in which we see a vision in heaven that pictures the kingdom of Jesus being presented to Him by God the Father. At the end of the age after four world empires have controlled the world with the last one devouring the ones that came before it, God will finally claim the kingdom that is rightfully His after putting down the evil rulers that had come before.

First Reading:

Daniel 7:13-14 NAS95 13 "I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. 14 And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed."

Daniel clearly saw a revelation of the Lord Jesus Who was to come, as Jesus used this same terminology in referring to Himself in Matthew 24:30, "And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory." Jesus also called Himself the Son of Man in John 5:27. When Jesus returns to set up His kingdom on earth, "His dominion [will be] everlasting . . . [and] one which will not be destroyed."

From this passage in Daniel we find out a few very important details about the future that should inform us for our lives today. The first detail is the description of Jesus as the Son of Man. This was Jesus' most common way of referring to himself as recorded in the Gospels. Why would He describe Himself as such (and not choose Son of God as His preferred self-reference)? It may be that He knew we would be able to revere Him as the divine Son of God, but realized that we may have trouble picturing Him as a man. Jesus' identity as fully God and fully man is a mystery to us, but is nonetheless important. As the second Adam, He fulfilled (as a man) the righteous requirements of the law (Romans 8:3-4), what the first Adam could not do. And in that, He provides salvation for us if

we unite ourselves with Him. A second key point, is that Jesus is given dominion, glory and a kingdom for all people to serve Him. If this is the case for eternity (and this is good for us in the future), then our servanthood to Jesus the King should be good for us today. Some people agonize over the "sacrifice" it is to be a Christian. Well, really, the sacrifice is only toward the self-ruled life, which is destructive to our soul anyways. In reality, Jesus' is a good King, so when we let Him rule in our life each day, we are living the life we were designed to live. Jesus said that He came to bring life and that more abundantly (John 10:10). Can we trust Him to do this in us even now?

In these days of chaos before Jesus returns, we can look with confident hope that one day Jesus will return to set up His perfect kingdom on earth in fulfillment of this promise in Daniel. Jesus will take the dominion and kingdom back from Satan that was given to him for a short time (2 Corinthians 4:4), in light of eternity. As we encounter disturbing events in our world today, we can live with an eternal perspective which banks on the fact that God wins.

Introduction to the Second Reading:

The reading is from the Book of Revelation. The context of the reading is the beginning of the Book, in which John introduces Jesus as the rightful Ruler of the earth in very similar language to what we just read from Daniel.

Second Reading:

Revelation 1:5-8 NAS95 5 and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood– 6 and He has made us to be a kingdom, priests to His God and Father–to Him be the glory and the dominion forever and ever. Amen. 7 BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen. 8 "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

In the reading we see John's testimony about the identity of Jesus as "the faithful witness" (one who tells the truth and who's words are reliable, John 18:37); "firstborn of the dead" (the first and preeminent of all those who will rise from the dead, Romans 8:29); "ruler of the kings of the earth" (the highest power); the One "who loves us and released us from our sins by His blood" (He created a way for us to be made free from the slavery of sin and death by His great love, Romans 6:1-23); and Who "made us to be a kingdom, priests to His God and Father" (His goal is to make His followers into a united people group who serves God the Father with our lives) (vv. 5 – 6). In verse 7 we see the return of the Lord Jesus as we read in Daniel, the One Who will come in the clouds to fulfill the prophecy given by the angels in Acts 1:11 regarding how Jesus would return where they said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven." Furthermore, John quoted from an important prophecy of Zechariah which predicted the ultimate acceptance of Jesus by His people the Jews. Zechariah predicted the events regarding Jesus return:

"I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn" (Zechariah 12:10). Finally, John describes Jesus as the first and last, the "Alpha and Omega," a statement which forms a bookend in the Book of Revelation where it is repeated in the closing section in Revelation 21:6 and 22:13. This is a way of saying that Jesus is A to Z and everything in between. He is everything we need.

We can be confident that one day Jesus will return to establish His rightful place on earth as the Ruler of the universe. He released us from our sins by His blood—a great sacrifice on His part. What a wonderful Savior. May we live in the freedom He has granted us, giving our lives back to Him as a living sacrifice (Romans 12:1-2).

Introduction to the Gospel Reading:

The Gospel reading is from Saint John chapter 18. The context is just after Jesus was betrayed by Judas and arrested in the garden across from the Kidron Valley (John 13:1). Jesus was bound and led first to Annas, the father-in-law of Caiaphas the high priest that year (John 18:13). Annas was the one who had prophesied that it would be better for one man to die than for the rest of the nation to perish (John 18:14). Jesus was interrogated by Annas, with Peter following at a distance (vv. 15-17). Next, Jesus was led to Caiaphas the high priest (v. 24), then finally into the Praetorium where He appeared before Pontius Pilate. While Annas and Caiaphas were the Jewish rulers, Pilate was the Roman ruler, who could sentence a prisoner to death.

Gospel Reading:

John 18:33-37 NAS95 33 Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, "Are You the King of the Jews?" 34 Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?" 35 Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?" 36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm." 37 Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice."

In the reading Jesus affirmed His rightful rulership of the world, although He had not yet established His kingdom on earth as it already was so in heaven. Jesus' kingdom was at this time a kingdom not on earth, but rather one in the hearts of the people who believed. Jesus said, "Everyone who is of the truth hears My voice" (v. 37). The subjects of His kingdom are those who come to Him in faith who follow His truth. As we see in 1 John, "We will know by this that we are of the truth, and will assure our heart before Him" (1 John 3:19). Just as Jesus' rulership and kingdom were mocked and discarded, we as His followers face similar persecution because of our belief in Him. Jesus said, "In

this world you will have tribulation, but take heart, for I have overcome the world" (John 16:33). We must learn how to live in the tension of the now as we wait for the "not yet"—our future with Him. The fact that He endured the mistreatment of those in power gives us hope and strength to endure the mistreatment of the world as it mocks and marginalizes the Gospel message. These are opportunities to walk by faith not by sight (2 Cor. 5:7) and be a citizen of heaven (Phil. 3:20), thus showing the veracity of Christ's rulership in our lives.

What does this mean for us today? The readings today have shown us that Jesus truly is the Alpha and Omega, the rightful ruler of the universe. One day He will return to His rightful place to rule and reign on the earth. Until then we can trust in the promise of His return and look forward to the salvation of our souls. Second, we can trust that once we believe in the Lord Jesus for our salvation and not in any "good" works that we do (Ephesians 2:8-9) we can have assurance that we have eternal life. God tells us that if we believe, then we can presume that we have eternal life. "These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life" (1 John 5:13). Finally, we as we continue to study and understand the prophecies about Jesus' return, we can begin to see the events of the world taking shape as Jesus' coming becomes more imminent. These events should not cause us alarm but rather give motivation to expand our ministry efforts to reach lost people with the saving message of the Gospel.

Bottom Line: Questions for Reflection

1. There were several descriptions of Jesus that were shared in the Mass passages this week. Take some time and reflect on one or two from the list below and make a connection between the description and how that can impact your perspective:

- Ruler of an everlasting Kingdom
- Son of Man
- Faithful witness
- First born of the dead
- Ruler of the kings of the earth
- The one who loves us and released us from sin by his blood
- The one who made us to be a kingdom
- The one who made us to be priests, to serve God
- The one who was pierced
- The Alpha and Omega
- The one who is and was and is to come
- The King of the Jews
- The one who's kingdom is not of this world, but of another realm

2. If Jesus is King, how is His kingship displayed in your life? Are there ways that you are intentionally surrendering your self-rule in order to be ruled by Him? What areas does His kingship make sense in your life and motivate you to order your life around His values and priorities? Take time to reaffirm your desire to see Jesus' will override your self-will. What areas of your life need to

be surrendered to His kingship? Take time to confess these areas of resistance to His rightful reign and ask Him to help you surrender, even in these war zones.

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/112215.cfm

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

Mass Study Notes for Sunday, 11-15-2015



Welcome back to the Sunday Mass notes for **11-15-2015**. This week we open with a reading from Daniel 12 in which we study the combined event known as the rapture of the church, the return of the Lord, and the resurrection of the dead. Then we examine in the second reading how Jesus died for our sins once and for all, which is so much superior than the sacrificial system described in the

Old Testament that had to be repeated twice a day and never took away the people's sins. Finally we close with another view of the same event described in the first reading from Jesus' message known as the Olivet Discourse.

Introduction to the First Reading:

The first reading is from the Prophet Daniel, chapter 12. The context of the message is a prophecy about the end of the world as we know it when the man of sin, known as the Antichrist, rules the world. The Antichrist will be in power when God pours out His final judgments on the earth and Jesus returns to reign on earth. The reading today describes the resurrection of the dead, some of whom go to eternal life with God and others go to eternal damnation. Jesus said, "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS'" (Matthew 7:22-23).

The reading from Daniel promises that the people of God will be "rescued" from this time of unprecedented distress. In the New Testament, we have further corroboration of this, which Saint Paul calls the "rapture," where the Lord Jesus comes to take His church to heaven before God pours the judgments chronicled in the Book of Revelation (see especially Revelation 16:1, the "seven bowls of the wrath of God"). We will read more about this later in the Gospel lesson regarding the "Day of the Lord's judgment" (1 Thessalonians 5:2), a very dark time for those left on the earth after Jesus' return for His church. The "catching up" of the church to heaven was predicted by Saint Paul in response to someone in Thessalonica who 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) as follows. "*15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. 17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord*." Paul reassured the believers that the Lord's return will be very obvious and recognizable. No one will "miss it." This corresponds to the teaching in Daniel 12, which is the focus of the first reading.

First Reading:

Daniel 12:1-3 NAS95 1 "Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. 2 Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. 3 Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever."

The reading opens with the phrase, "Now at that time" (v. 1a). The previous verses in Daniel 11, chronicle a time of wars and violence that will consume the earth. This will bring in a "time of distress" that is referred to later in the verse. Michael, one of only two angels mentioned by name in the Bible who follow God, will somehow superintend the activity during this time. As we said in previous studies, the time leading up to this event will be a time of increasing and terrible persecution of God's people. Although a small remnant of Jews will be divinely sealed for God's protection throughout this time (Revelation 7:4-8), the Antichrist will pursue Christians with great vengeance just before the Lord returns and "Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt" (v. 2). Saint John said in Revelation, "So the dragon was enraged with the woman (Israel), and went off to make war with the rest of her children, who keep the commandments of God and hold to the testimony of Jesus (Christians)" (Revelation 12:17 with parenthetical explanations added). Verse two says that "many" will rise, meaning not everyone, but many people have yet to die on the earth. The exception to this is that the believers who are alive at that time will be taken up to be with the Lord. "*For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord*" (1Th 4:16-17).

During this time "everyone who is found written in the book, will be rescued." What is this book? The book that Daniel refers to is mentioned elsewhere in the Bible. Philippians 4:3 says that people who labored by Paul's side had their names written in the book of life. Revelation 3:5 shares a promise to those who overcome, that their names will not be blotted out of the book of life. Revelation 20:12 describes two books, one that has all the deeds of every person (implying judgment for misdeeds) and another book, the book of life, which if one's name is written there, will cancel out the judgment recorded in the other book. Revelation 20:15 says: "And if anyone's name was not found in the book of life, he was thrown into the lake of fire." Revelation 21:27 describes it as the Lamb's book of life and says that only those whose names are written in the Lamb's book of life will enter the New Jerusalem, God's eternal heaven. The Bible makes it very clear that the book of life is a place that records those who are going to be saved from the eternal lake of fire, the just consequences for those who live contrary to God and apart from His life. How does one know if his or her name is written in the book of life? Another way to ask the same question based on the passage in Daniel: how can we know which group we are in, the ones who will rise to everlasting life or those who rise to disgrace and everlasting contempt? Once we recognize that we are a sinner, "for all have sinned and fallen short of the glory of God" (Romans 3:23), we can turn our hearts to the Lord Jesus as the only remedy. The Bible tells us that "Whoever believes that Jesus is the Christ is born of God" (1 John 5:1a), and later John said, "He who has the Son has the life; he who does not have the Son of God does not have the life" (1 John 5:12). Further it says, "These things I have written to you who believe in the name of the Son of God, so that you may **know** that you have eternal life" (1 John 5:13, emphasis added). Salvation is a free gift that comes about **only** by belief in Jesus Christ, it can never be earned. "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast" (Ephesians

2:8-9). If you have put your faith in Jesus to save you, then you can have assurance that you will be "rescued" from eternal disgrace and contempt.

Daniel also explains that the people "who have insight" and who "lead the many to righteousness" will be prominent in the eternal kingdom of God, shining brightly "like the stars forever and ever" (v. 3c). Being involved in gaining wisdom and pointing others to deeper faith in Christ is a valuable focus for our lives. You may have a ministry of evangelism, introducing people to a relationship with Jesus. Or you may have a ministry of discipleship, helping those who have put their faith in Jesus grow in their new life in Christ. Either way, it is important to continue growing in your own faith to have insight and to be equipped to lead others to righteousness.

Interestingly, God gave us a glimpse into a precursor to the resurrection of the dead which happened at the time of the crucifixion of Jesus in the Gospel of Saint Matthew. He is the only one of the four writers that recorded this event. Matthew said that after Jesus had given up His life on the cross, "The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection, they entered the holy city and appeared to many" (Matthew 27:52-53). This is one example of how powerful God is and is evidence of the deity of Christ.

What does this reading mean for us today? First, if anyone is sitting on the fence regarding Jesus as Lord, today is the day to trust in Him. Saint Paul said, "*AT THE ACCEPTABLE TIME I LISTENED TO YOU, AND ON THE DAY OF SALVATION I HELPED YOU." Behold, now is "THE ACCEPTABLE TIME," behold, now is "THE DAY OF SALVATION*" (2 Corinthians 6:2). As Peter told the people in Jerusalem about Jesus, "*He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, but WHICH BECAME THE CHIEF CORNER stone. And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved*" (Acts 4:12). Second, although we as Christians should expect increasing persecution leading up to Jesus' return, we can take hope that Jesus will fulfill His promise to return "in the same way in which [they] saw Him go into heaven" (Acts 1:11). Finally, we can have confidence in the fact that God's mighty angelic beings are fighting the spiritual battle against the demonic forces allied against us.

Introduction to the Second Reading:

This reading is from Hebrews chapter 10, a treatise on how Jesus died one time for sins forever, which means this sacrifice can never be repeated. At this time, the Hebrew people were still conducting the Old Testament sacrifices required by the Law. Throughout the book of Hebrews, the writer provides a running contrast to the old manner of things compared to Jesus. The verdict is that Jesus is greater than angels, greater than Moses, and greater than the sacrificial system. In this reading, we see a culminating point of the author's conclusion that Jesus is greater than the priestly system of the Old Testament.

Second Reading:

Note: Verses 15 – 16 which were omitted from the reading were included below.

Hebrews 10:11-18 NAS95 11 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; 12 but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, 13 waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. 14 For by one offering He has perfected for all time those who are sanctified. 15 And the Holy Spirit also testifies to us; for after saying, 16 "THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR HEART, AND ON THEIR MIND I WILL WRITE THEM," He then says, 17 "AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE." 18 Now where there is forgiveness of these things, there is no longer any offering for sin.

The author said that by "one offering He has perfected [forever] those who are sanctified" (v. 14). The word once follows a string of uses of this same word that first appears in this context in chapter 7: "For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He died once for all when He offered up Himself" (Hebrews 7:26-27). To make his point that Jesus died once for sins forever, in contrast to the sacrifices offered repeatedly by the Levitical priests, the author continued repeating this word four more times before today's reading, and twice more in the actual reading. The author presented extremely compelling evidence as to the importance of understanding the concept of Jesus' single sacrifice for sins forever. He said, "[H]aving offered one sacrifice for sins for all time," (v. 12) then again he said in verse 14, "For by one offering." Interestingly the phrase indicating Jesus' single sacrifice is repeated seven times between the end of chapter seven and today's reading in chapter 10. Anytime the Bible repeats something we need to pay special attention to it, and especially if the concept is repeated seven times! The reading clearly tells us, "Now where there is forgiveness of these things, there is no longer any offering for sin" (v. 18). The only thing that can take away our sin is Jesus willingly sacrificing His life as a Victor on the cross for our sins (see John 10:18).

What does this mean for our life? The value of Jesus' sacrifice for our sins is of inestimable value. Compared with the sacrificial system of the Jews about which God said "it is impossible for the blood of bulls and goats to take away sin" (Hebrews 10:4), Jesus' single sacrificial giving of Himself as a Victor on the cross provided the means for believers in Him to be reconciled to God forever. Jesus will never have to offer Himself as a sacrifice again, ever. When we celebrate communion we look back at His finished work on the cross. This was always God's plan, as Jesus was the "Lamb slain since before the foundation of the world" (Revelation 13:8). When we break the bread of communion and drink from the cup, we remember the body that he allowed to be broken for us and His blood poured out as the final offering for sin forever (1 Corinthians 11:26). We do not need to work for our salvation, for Jesus' work on the cross is finished (John 19:30). I'll end this with one last exclamation point, for Jesus has "appeared once for all at the end of the ages to put away sin by the sacrifice of Himself"(Hebrews 9:26)! What a wonderful savior!

As we move onto the Gospel lesson, we will return to eschatology (pronounced es·ka·tol·a·gee), a word that means the study of the last things. The events in the reading will sound very familiar from your study in the first reading.

Introduction to the Gospel Reading:

The Gospel lesson from Mark 13 is from Jesus' message known as the Olivet Discourse. The parallel passage in Matthew 24 goes into some greater details than that of Mark's account. The context of the message is after Jesus' triumphal entry into Jerusalem and His cleansing of the temple from the money changers during the preparation for the Passover. Upon the disciples telling Jesus about the "wonderful stones and what wonderful buildings" (Mark 13:1) of the temple complex, Jesus told them, "Do you see these great buildings? Not one stone will be left upon another which will not be torn down" (verse 2). Afterwards Peter, James, John and Andrew approached Jesus privately and asked Him, "when will these things be, and what will be the sign when all these things are going to be fulfilled" (v. 4). Jesus then explained to them what was to come, including many deceivers (Matthew 13:6), "wars and rumors of wars" (Matthew 13:7), famines and earthquakes (Matthew 13:8), yet these were just the beginning of the times of the end (v. 8). Then would come persecution (Matthew 13:9, 11), including death (v. 12), and the spread of the Gospel to the extent of the known world (v. 10, with final fulfillment in Revelation 14:6). After the "beginning of the birth pains" (v. 8e), the Antichrist will be revealed and bring an end to the restored sacrificial system in Jerusalem (Matthew 13:14). Although this prophecy was partially fulfilled by the Roman general Titus during the siege of Jerusalem during AD 70, the text is clear that another siege is in sight since Jesus warning is a global one, not just a local one concerning the city of Jerusalem. He said, "if the Lord had not cut short the days no human being would be saved" (v. 20). This and the corresponding testimony in the Book of Revelation make it clear that these events are yet future. This brings us up to today's reading which details events which begin after or during the unveiling of the first six seals in the Book of Revelation. The "gathering of the elect" (v. 27) about which we will read is the same event that we studied in the first reading from Daniel 12.

Gospel Reading:

Mark 13:24-32 NAS95 24 "But in those days, after that tribulation, THE SUN WILL BE DARKENED AND THE MOON WILL NOT GIVE ITS LIGHT, 25 AND THE STARS WILL BE FALLING from heaven, and the powers that are in the heavens will be shaken. 26 Then they will see THE SON OF MAN COMING IN CLOUDS with great power and glory. 27 And then He will send forth the angels, and will gather together His elect from the four winds, from the farthest end of the earth to the farthest end of heaven. 28 Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near. 29 Even so, you too, when you see these things happening, recognize that He is near, right at the door. 30 Truly I say to you, this generation will not pass away until all these things take place. 31 Heaven and earth will pass away, but My words will not pass away. 32 But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone."

The opening verse of the reading is nearly the same as what John described with the opening of the sixth seal in the Book of Revelation. "*12 I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood; 13 and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. 14 The sky was split apart like a scroll when it is rolled up, and every mountain and island were moved out of their places*" (Revelation 6:12-14). In the time just prior to the return of the Lord Jesus, the world will experience miraculous cosmic signs revealing God's power (vv. 24 – 25). At some point during the mid-point of a seven year period counting from a peace treaty made with Jerusalem to settle the worldwide chaos surrounding control over that tiny but religiously important region, Jesus Christ "will send forth the angels, and will gather together His elect from the four winds" (v. 27). While there is much speculation about the sequence of events, this is the event we discussed in the first reading that, in my opinion, includes the rapture of the church (1 Thessalonians 4:13–18 and 1 Corinthians 15:50–54), the return of the Lord Jesus (Acts 1:11), and the resurrection of the dead up until that time (Daniel 12:2, John 5:28-29). Beyond this point the period known as the Great Tribulation or the Day of the Lord will commence during which God will bring an end to the Antichrist's religious and commercial systems of mystery Babylon and Babylon the Great (Revelation 18). Although we don't yet understand what form this Babylon will take, we know that it will exalt itself against God much in the same way as the people did with the building of the Tower of Babel (Genesis 11:1-9).

As the reading continued, Jesus explained to His disciples how to discern the signs of the times by telling them the parable of the fig tree. In the same way that they could discern the ripeness of the fig tree and that the summer was near they would also be able to discern that the end times were at their doorstep when the signs He gave them were at hand. He told them that once people (not necessarily them) saw these signs that the current generation would see the whole process completed during their lifetime (v. 30). Finally, through the mystery of the functions of the Three Persons of the Godhead, Jesus explained that the timing of the events was known only to God the Father (v. 32).

What does all of this talk about the horrible events of the end times mean to us today? Jesus calls us to live with an expectation of His imminent return. We are to be good stewards of the gifts that He has given to us. He said in Matthew's retelling of the Olivet Discourse, "*For this reason you also must be ready; for the Son of Man is coming at an hour when you do not think He will. Who then is the faithful and sensible slave whom his master put in charge of his household to give them their food at the proper time? Blessed is that slave whom his master finds so doing when he comes*" (Matthew 24:44-46). We too must learn to discern the times by studying the imminent signs that will precede the return of the Lord, as you did today. Although the study of the end times may seem daunting, the Bible lays out a clear pattern of events that people alive during that time should expect to see. As time marches closer and closer to the fulfillment of these events, we should expect to see the "beginning of birth pains" described in Mark 13:8. We must expect to be persecuted on an increasing level for our faith, even to the point of death. The point of Jesus' teaching about His imminent return was to provide us with comfort that He is not far away, and He will return soon in fulfillment of His promises to us and to Israel. Saint Paul said, "Therefore comfort one another with

these words" (1 Thessalonians 4:18) regarding the catching up of the church to heaven.

Bottom Line: Questions for Reflection

1. What do you find comforting about the words from the first and third readings? How can you encourage and challenge others with your faith in Jesus' imminent return?

2. When you think about the fact that Jesus has paid fully for your sin debt, what inner response does this evoke? What outer response seems fitting for you to reflect this reality in your life this week? How can you live in light of this reality?

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/111515.cfm

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

Mass Study Notes for Sunday 3-29-2015

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



Welcome back to the Sunday Mass notes for **3-29-2015** – Palm Sunday. This week we open the reading with the procession of the palms. Then we move to the first reading that gives us a glimpse of the Suffering Servant, the Messiah. The second reading shows the humility of Jesus, who came to fulfill the Old Testament prophecy of the Messiah having to suffer. Finally, we conclude with the Gospel account of Jesus' passion, our Messiah, Who paid the penalty for our sin.

The Gospel reading with the procession of the palms is from Mark 11. This is Saint Mark's telling of the preparation for Passover supper and Jesus' triumphal entry into Jerusalem. As you read, imagine that you were a believing Jew among the crowd and spread your own palm branches on the road for the King.

Mark 11:1-10 NAS95 1 As they approached Jerusalem, at Bethphage and Bethany, near the Mount of Olives, He sent two of His disciples, 2 and said to them, "Go into the village opposite you, and immediately as you enter it, you will find a colt tied there, on which no one yet has ever sat; untie it and bring it here. 3 "If anyone says to you, 'Why are you doing this?' you say, 'The Lord has need of it'; and immediately he will send it back here." 4 They went away and found a colt tied at the door, outside in the street; and they untied it. 5 Some of the bystanders were saying to them, "What are you doing, untying the colt?" 6 They spoke to them just as Jesus had told them, and they gave them permission. 7 They brought the colt to Jesus and put their coats on it; and He sat on it. 8 And many spread their coats in the road, and others spread leafy branches which they had cut from the fields. 9 Those who went in front and those who followed were shouting: "Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; 10 Blessed is the coming kingdom of our father David; Hosanna in the highest!"

The time around Passover was a season of messianic expectancy, and there were many pilgrims in

the city for the celebration. One of the issues that was fresh in the mind of the people was Jesus' raising of Lazarus from the dead just shortly before this last Passover. This would have played into His sudden popularity and for the people's desire to see Him. In messianic form, Jesus directed His disciples with exact precision, and when they followed His orders, everything worked out exactly as Jesus had said. Jesus asserted His authority over Jerusalem by riding into the city on a colt (v. 4), not a mighty stallion as would have been done by kings. This was in fulfillment of a prophecy from Zechariah (Zechariah 9:9).

The procession of the palms dealt with Jesus' first coming. As we look forward to the celebration of Jesus' resurrection on Easter Sunday, let's look briefly at Jesus' second coming. The Book of Revelation revealed some of the details about Jesus' physical return to the earth at the end of the Great Tribulation period. Jesus entered Jerusalem during His First Advent on a donkey. Read what the Scripture says about how He will return the second time.

11 And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. 12 His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. 13 He is clothed with a robe dipped in blood, and His name is called The Word of God. 14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. 15 From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. 16 And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS." (Revelation 19:11-16).

Jesus came the first time as a humble, unblemished Lamb (Revelation 13:8). However, Jesus will return the second time as the glorious Lion of the Tribe of Judah (Revelation 5:5). He will return as the Almighty Warrior on a white horse, not a donkey as happened the first time. At His First Coming, many people missed His appearance. According to John, at His Second Coming He will not be missed. John said, "BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen" (Rev 1:7). When the "King of Kings and Lord of Lords" (v.16b) returns, He will come in judgment to a people living "as in the days of Noah" (Matthew 24:37) expecting things to continue as they always have in the past. Since God has given us this warning, we must ask ourselves "How now shall we live?" While ignorance seems to be bliss, it does not lead to eternal life.

This Sunday as we celebrate Jesus' triumphal entrance in Jerusalem at His First Advent, we can celebrate that we are among those that did, in a sense, welcome Jesus to Jerusalem as King of Kings and Lord of Lords. We can celebrate that we are not among those who missed His first coming. As we hold our palms, we can proudly celebrate our belief that King Jesus will one day return to the earth he created. In our waving of the palms, we can lift them up as white flags of surrender to the King who deserves our whole lives.

The first reading after the procession of the palms is from Isaiah 50. The context is just after Isaiah told about how God had disciplined the northern tribes of Israel (Isaiah 50:1-3). We see that God judged Israel's sinfulness, but then also provided a way for salvation in this prediction of the Messiah. The picture painted in the verses leading up to today's reading is one of temporarily setting aside this group of God's chosen people until they come to believe in God's sending of the Messiah. The prophecy shifts to the personalization of the Messiah's suffering, which we will also be reading about in greater detail during the Gospel narrative covering the Passion of Jesus Christ.

Isaiah 50:4-7 NAS95 4 The Lord GOD has given Me the tongue of disciples, That I may know how to sustain the weary one with a word. He awakens Me morning by morning, He awakens My ear to listen as a disciple. 5 The Lord GOD has opened My ear; And I was not disobedient Nor did I turn back. 6 I gave My back to those who strike Me, And My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting. 7 For the Lord GOD helps Me, Therefore, I am not disgraced; Therefore, I have set My face like flint, And I know that I will not be ashamed.

In this reading, the Prophet Isaiah speaks of himself as a "type" of Christ. Christ the Messiah has been given the Word of God, something that "sustains a weary one with a word" (v. 4). The Messiah is obedient (v. 5), even giving His back to those who strike Him and His "cheeks to those who pluck out [His] beard" (v. 6). God darkened the skies during the spiritually dark event of Jesus' suffering, and Jesus "set [His] face like flint" and wasn't ashamed (v. 7) to fulfil God's will in giving His life for us. Later in the Gospel lesson, we will read about the fulfillment of the suffering of God's servant (Is. 50:6 "scourged" and "spat upon") in great detail.

The predicted suffering from Isaiah is also the backdrop for the second reading, which was probably sung as a hymn in the early Church about the great lengths that Jesus went to in order to fulfill the Father's plan for our salvation. This second reading is from Philippians 2:6-11:

Philippians 2:6-11 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. 9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

This passage continues the sharp contrast that the Bible portrays between Jesus' first Advent and His second coming. The first advent He came as a humble servant. In this act of the incarnation and His death, He not only served His Father, but he served us. Humankind was in desperate need of a Savior, owing a sin debt beyond the ability to repay. So He became the suffering Servant "for the joy set before Him" (Hebrews 12:2), paying our debt on the cross. By being obedient to the Father, He will come again in exaltation and power (as we saw in Revelation earlier). The second coming will be very different from the first Advent. In addition to every eye seeing his second coming, this passage informs us that every knee will bow, voluntarily or involuntarily. The choice is ours to make. We can

voluntarily bow our knee to the Messiah now, or we can harden our hearts against Him, only to involuntarily bow when He returns.

The Gospel Reading is Mark's account of the passion, which includes the betrayal, arrest, trial, torture, humiliation, crucifixion, and burial of Jesus.

Mark 14:1 – 15:47 NAS95 1 Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to seize Him by stealth and kill Him; 2 for they were saying, "Not during the festival, otherwise there might be a riot of the people." 3 While He was in Bethany at the home of Simon the leper, and reclining at the table, there came a woman with an alabaster vial of very costly perfume of pure nard; and she broke the vial and poured it over His head. 4 But some were indignantly remarking to one another, "Why has this perfume been wasted? 5 "For this perfume might have been sold for over three hundred denarii, and the money given to the poor." And they were scolding her. 6 But Jesus said, "Let her alone; why do you bother her? She has done a good deed to Me. 7 "For you always have the poor with you, and whenever you wish you can do good to them; but you do not always have Me. 8 "She has done what she could; she has anointed My body beforehand for the burial. 9 "Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her." 10 Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray Him to them. 11 They were glad when they heard this, and promised to give him money. And he began seeking how to betray Him at an opportune time. 12 On the first day of Unleavened Bread, when the Passover lamb was being sacrificed, His disciples said to Him, "Where do You want us to go and prepare for You to eat the Passover?" 13 And He sent two of His disciples and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him; 14 and wherever he enters, say to the owner of the house, 'The Teacher says, "Where is My guest room in which I may eat the Passover with My disciples?"' 15 "And he himself will show you a large upper room furnished and ready; prepare for us there." 16 The disciples went out and came to the city, and found it just as He had told them; and they prepared the Passover. 17 When it was evening He came with the twelve. 18 As they were reclining at the table and eating, Jesus said, "Truly I say to you that one of you will betray Me–one who is eating with Me." 19 They began to be grieved and to say to Him one by one, "Surely not I?" 20 And He said to them, "It is one of the twelve, one who dips with Me in the bowl. 21 "For the Son of Man is to go just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." 22 While they were eating, He took some bread, and after a blessing He broke it, and gave it to them, and said, "Take it; this is My body." 23 And when He had taken a cup and given thanks, He gave it to them, and they all drank from it. 24 And He said to them, "This is My blood of the covenant, which is poured out for many. 25 "Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God." 26 After singing a hymn, they went out to the Mount of Olives. 27 And Jesus said to them, "You will all fall away, because it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED.' 28 "But after I have been raised, I will go ahead of you to Galilee." 29 But Peter said to Him, "Even though all may fall away, yet I will not." 30 And Jesus said to him, "Truly I say to you, that this very night, before a rooster crows twice, you

yourself will deny Me three times." 31 But Peter kept saying insistently, "Even if I have to die with You, I will not deny You!" And they all were saying the same thing also. 32 They came to a place named Gethsemane; and He said to His disciples, "Sit here until I have prayed." 33 And He took with Him Peter and James and John, and began to be very distressed and troubled. 34 And He said to them, "My soul is deeply grieved to the point of death; remain here and keep watch." 35 And He went a little beyond them, and fell to the ground and began to pray that if it were possible, the hour might pass Him by. 36 And He was saying, "Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will." 37 And He came and found them sleeping, and said to Peter, "Simon, are you asleep? Could you not keep watch for one hour? 38 "Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak." 39 Again He went away and prayed, saying the same words. 40 And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him. 41 And He came the third time, and said to them, "Are you still sleeping and resting? It is enough; the hour has come; behold, the Son of Man is being betrayed into the hands of sinners. 42 "Get up, let us be going; behold, the one who betrays Me is at hand!" 43 Immediately while He was still speaking, Judas, one of the twelve, came up accompanied by a crowd with swords and clubs, who were from the chief priests and the scribes and the elders. 44 Now he who was betraying Him had given them a signal, saying, "Whomever I kiss, He is the one; seize Him and lead Him away under guard." 45 After coming, Judas immediately went to Him, saying, "Rabbi!" and kissed Him. 46 They laid hands on Him and seized Him. 47 But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear. 48 And Jesus said to them, "Have you come out with swords and clubs to arrest Me, as you would against a robber? 49 "Every day I was with you in the temple teaching, and you did not seize Me; but this has taken place to fulfill the Scriptures." 50 And they all left Him and fled. 51 A young man was following Him, wearing nothing but a linen sheet over his naked body; and they seized him. 52 But he pulled free of the linen sheet and escaped naked. 53 They led Jesus away to the high priest; and all the chief priests and the elders and the scribes gathered together. 54 Peter had followed Him at a distance, right into the courtyard of the high priest; and he was sitting with the officers and warming himself at the fire. 55 Now the chief priests and the whole Council kept trying to obtain testimony against Jesus to put Him to death, and they were not finding any. 56 For many were giving false testimony against Him, but their testimony was not consistent. 57 Some stood up and began to give false testimony against Him, saying, 58 "We heard Him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.'" 59 Not even in this respect was their testimony consistent. 60 The high priest stood up and came forward and questioned Jesus, saying, "Do You not answer? What is it that these men are testifying against You?" 61 But He kept silent and did not answer. Again the high priest was questioning Him, and saying to Him, "Are You the Christ, the Son of the Blessed One?" 62 And Jesus said, "I am; and you shall see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING WITH THE CLOUDS OF HEAVEN." 63 Tearing his clothes, the high priest said, "What further need do we have of witnesses? 64 "You have heard the blasphemy; how does it seem to you?" And they all condemned Him to be deserving of death. 65 Some began to spit at Him, and to blindfold Him, and to beat Him with their fists, and to say to Him, "Prophesy!" And the officers received Him with slaps in the face. 66 As Peter was below in the courtyard, one of the servant-girls of the high priest came,

67 and seeing Peter warming himself, she looked at him and said, "You also were with Jesus the Nazarene." 68 But he denied it, saying, "I neither know nor understand what you are talking about." And he went out onto the porch, and a rooster crowed. 69 The servant-girl saw him, and began once more to say to the bystanders, "This is one of them!" 70 But again he denied it. And after a little while the bystanders were again saying to Peter, "Surely you are one of them, for you are a Galilean too." 71 But he began to curse and swear, "I do not know this man you are talking about!" 72 Immediately a rooster crowed a second time. And Peter remembered how Jesus had made the remark to him, "Before a rooster crows twice, you will deny Me three times." And he began to weep. 1 Early in the morning the chief priests with the elders and scribes and the whole Council, immediately held a consultation; and binding Jesus, they led Him away and delivered Him to Pilate. 2 Pilate questioned Him, "Are You the King of the Jews?" And He answered him, "It is as you say." 3 The chief priests began to accuse Him harshly. 4 Then Pilate questioned Him again, saying, "Do You not answer? See how many charges they bring against You!" 5 But Jesus made no further answer; so Pilate was amazed. 6 Now at the feast he used to release for them any one prisoner whom they requested. 7 The man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection. 8 The crowd went up and began asking him to do as he had been accustomed to do for them. 9 Pilate answered them, saying, "Do you want me to release for you the King of the Jews?" 10 For he was aware that the chief priests had handed Him over because of envy. 11 But the chief priests stirred up the crowd to ask him to release Barabbas for them instead. 12 Answering again, Pilate said to them, "Then what shall I do with Him whom you call the King of the Jews?" 13 They shouted back, "Crucify Him!" 14 But Pilate said to them, "Why, what evil has He done?" But they shouted all the more, "Crucify Him!" 15 Wishing to satisfy the crowd, Pilate released Barabbas for them, and after having Jesus scourged, he handed Him over to be crucified. 16 The soldiers took Him away into the palace (that is, the Praetorium), and they called together the whole Roman cohort. 17 They dressed Him up in purple, and after twisting a crown of thorns, they put it on Him; 18 and they began to acclaim Him, "Hail, King of the Jews!" 19 They kept beating His head with a reed, and spitting on Him, and kneeling and bowing before Him. 20 After they had mocked Him, they took the purple robe off Him and put His own garments on Him. And they led Him out to crucify Him. 21 They pressed into service a passer-by coming from the country, Simon of Cyrene (the father of Alexander and Rufus), to bear His cross. 22 Then they brought Him to the place Golgotha, which is translated, Place of a Skull. 23 They tried to give Him wine mixed with myrrh; but He did not take it. 24 And they crucified Him, and divided up His garments among themselves, casting lots for them to decide what each man should take. 25 It was the third hour when they crucified Him. 26 The inscription of the charge against Him read, "THE KING OF THE JEWS." 27 They crucified two robbers with Him, one on His right and one on His left. 28 And the Scripture was fulfilled which says, "And He was numbered with transgressors." 29 Those passing by were hurling abuse at Him, wagging their heads, and saying, "Ha! You who are going to destroy the temple and rebuild it in three days, 30 save Yourself, and come down from the cross!" 31 In the same way the chief priests also, along with the scribes, were mocking Him among themselves and saying, "He saved others; He cannot save Himself. 32 "Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe!" Those who were crucified with Him were also insulting Him. 33 When the sixth hour came, darkness fell over the whole land until the ninth hour.

34 At the ninth hour Jesus cried out with a loud voice, "ELOI, ELOI, LAMA SABACHTHANI?" which is translated, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?" 35 When some of the bystanders heard it, they began saying, "Behold, He is calling for Elijah." 36 Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, "Let us see whether Elijah will come to take Him down." 37 And Jesus uttered a loud cry, and breathed His last. 38 And the veil of the temple was torn in two from top to bottom. 39 When the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, "Truly this man was the Son of God!" 40 There were also some women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome. 41 When He was in Galilee, they used to follow Him and minister to Him; and there were many other women who came up with Him to Jerusalem. 42 When evening had already come, because it was the preparation day, that is, the day before the Sabbath, 43 Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus. 44 Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead. 45 And ascertaining this from the centurion, he granted the body to Joseph. 46 Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth and laid Him in a tomb which had been hewn out in the rock; and he rolled a stone against the entrance of the tomb. 47 Mary Magdalene and Mary the mother of Joses were looking on to see where He was laid.

Let us pray. Dear God, as we move forward to the Holy Week, we pray that many would hear the message of the good news of the Gospel. We ask that their hearts would be opened for them to be able to receive the gift of Jesus' sacrifice He made for them. May we live in light of this gift that we have been given as well, so that all who come into contact with us can see Christ in us. In Jesus' Name, Amen.

Bottom Line: Questions for Reflection

1. The week before Jesus' crucifixion, the people applauded Him as their Messiah. They probably thought that Jesus was going to overthrow the Romans and set up His earthly Kingdom. When He was arrested and tried, the people rejected the concept of a Suffering Servant (Isaiah 53). They had no idea the importance of His death as the payment for their sin. Instead, they wanted a Messiah who would give them political deliverance. We need to learn from their mistake, and ponder whether we want the real Messiah that God sent (the One who acts for our spiritual deliverance) or do we want a Messiah of our own making (a powerful ruler who makes our circumstances more comfortable)? He will one day set the record straight and deliver us from physical oppressors, but now He is working on our hearts to deliver us from spiritual oppressors.

The question is, will we let Him do this good work in us, or will we reject Him, as the people did before Pilate, not recognizing His rightful place in our lives? How may Jesus be working in your life, even if it is not what you expected from God?

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

2. What is one thing from these readings that helps you to trust in how Jesus is working in your life?

3. All of the readings from this week portray a running contrast between Jesus' first coming and His second coming. His first Advent already came, but His second coming is yet to happen. How can bowing your knee to King Jesus now prepare you for the Second coming? What areas of your life need to reflect His kingdom values in order for people to see Christ in you?

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/032915.cfm

Reading with the Procession of the Palms MK 11:1-10

First Reading IS 50:4-7

Second Reading PHIL 2:6-11

Gospel Reading MK 14:1—15:47

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

Mass Study Notes for Sunday 7-6-2014

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



Welcome back to the Sunday Mass notes for 7-6-2014. The first reading highlights a prophecy of Jesus who came humbly the first time riding into Jerusalem on a donkey. However, He will return a second time in justice and power to claim victory over a world entrenched in war against Him and His people. In the second reading, we encounter the contrast between those who had Jesus' Spirit living inside of them and those who are driven purely by their carnal, spiritually dead natures. As we move to the Gospel lesson, we will learn about how Jesus relied upon prayer to God the Father for His spiritual victory. The last reading gives us insight into the communication that occurred between these two Persons of the Godhead, which is a pattern for the type of communion that God wants with all of us (John 17:20-21).

The first reading is from the Prophet Zechariah. Zechariah was one of the twelve Minor Prophets, a term that indicates the size of their writings in contrast to the larger Books written by the Major Prophets such as Isaiah and Jeremiah. Zechariah wrote during the exile of the Jews to Babylon and returned to Jerusalem with Zerrubbabel, also known as Sheshbazzar (Ezra 1:8) the leader of the tribe of Judah. One of the things for which Zechariah is known is the prophecy of the flying scroll (Zechariah 5:1-11). This message symbolized the Word of God that had been disobeyed by Israel and the moral components which were also broken by the entire world. The message called for judgment according to God's righteous rule. The context of the reading for today is during the reign of the Persian King Darius some two years before the Jews rebuilt the Temple in Jerusalem. In Chapter 8 Zechariah had prophesied about what we know today as the return of the Lord Jesus to Jerusalem. He said, "Thus says the LORD, 'I will return to Zion and will dwell in the midst of Jerusalem. Then

Jerusalem will be called the City of Truth, and the mountain of the LORD of hosts will be called the Holy Mountain'" (Zechariah 8:3). Chapter 9 opens with a prophecy against the nations surrounding Israel followed by a pronouncement that God would deliver His people. "But I will camp around My house because of an army, Because of him who passes by and returns; And no oppressor will pass over them anymore, For now I have seen with My eyes" (Zechariah 9:8).

As you study the reading take careful note of the prophecy of the Coming King and remember Jesus' triumphal entry into Jerusalem on the day we call Palm Sunday (Mark 11:1-11).

> *9 Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, Even on a colt, the foal of a donkey. 10 I will cut off the chariot from Ephraim and the horse from Jerusalem; and the bow of war will be cut off. And He will speak peace to the nations; and His dominion will be from sea to sea, and from the River to the ends of the earth. (Zechariah 9:9-10)*

In this prophecy, we see both advents of Jesus compressed into three short verses. Verse 9 contains Zechariah's prophecy that was fulfilled on the day that Jesus entered Jerusalem riding on a donkey on Palm Sunday. In verse 10, the tenor suddenly changed from one of a triumphal celebration of the coming Messiah to one of war. At Christ's Second Advent, He will cut off the world war (v. 10a) and "He will speak peace to the nations" (v.10b). Finally, Zechariah said that the territory under the reign of the king would range from the Euphrates River all the way around the earth.

The war about which Zechariah was speaking is the war that will come with the appearance of the man known in Scripture as the Antichrist. Saint Paul said, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thessalonians 2:3). This "man of sin" will fill the world's vacuum for a leader and will seize power by intrigue (Daniel 11:21). We can take comfort in knowing that one day Jesus will return to the earth to usher in worldwide peace and bring in an era of justice. When we see wars and rumors of war all around us, this does not take God by surprise. He is waiting for the perfect timing to bring His Son back to rule and reign on the earth. Second, we can rest in the fact that although Zechariah probably didn't understand the prophecy that he wrote, he faithfully recorded it in the Scriptures. We can trust that the prophecies such as this one from Zechariah provide important, after-the-fact, confirmation of the accuracy of God's Word, even if they are hard to understand before the events have played out. This gives us confidence to follow God's Word, because we know that it is not manmade, it is supernatural.

The second reading today is from Saint Paul's Letter to the Romans. Paul opened Chapter 8 in Romans by explaining the difference between a person that was born again through the Spirit of God and the one whose heart was set on the flesh (Romans 8:6). The believer, whose righteousness is found through faith in the finished work of Jesus Christ, is in a right relationship with God. Paul said, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1). Next, he explained the significant contrast of the heart of

the unbeliever. "For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God" (Romans 8:6-8). This context is helpful in understanding the word "however" which serves as a contrast and opens today's reading beginning in verse 9. We included verse ten although it didn't appear in the reading.

> *9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. 10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you. 12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh– 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. (Romans 8:9-13)*

Paul said that a person must have the Spirit of God dwelling in them in order to belong to Him. This is the same thing that Jesus explained to the Jewish ruler Nicodemus who came to Jesus at night, which I like to call "Nick at night." Jesus told him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God" (John 3:3b-ff). Jesus and Paul taught the same very important scriptural truth, a person must be indwelled by the Holy Spirit of God in order to be one of His children. This indwelling happens the moment a person surrenders his or her life to Christ for salvation. Whether or not they sense anything tangibly, this is when the Holy Spirit comes to live inside of a believer. It is a mystery of God (John 3:8), but something we can be assured happens because of the reliability of God's Word.

Paul further explained that although the believer's body would die because of sin, their spirit was made alive (quickened) because of the righteousness of Jesus Christ imparted to them through faith (v. 10). Next, Paul gave words of hope for believers by saying that since Christ was raised from the dead someday our bodies will also be given eternal life (v. 11). Finally, Paul called believers to put to death the carnal, fleshly behaviors inherent in our sinful nature through the power of the Holy Spirit (v. 13).

It is important for us to pause here and contemplate what Paul said regarding the calling of believers towards holy living. "[F]or if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live" (v. 13). His teaching on this matter took the form of a set of "if then" conditional statements. **If** a person who doesn't have the Spirit of God lives according to the natural flesh, which of course is the only direction they know to take, **then** they will die. But **if** you who are indwelled by the Holy Spirit (are born from again, born from above by the Holy Spirit, John 3:3) **then** you will have empowerment from God's Holy Spirit to live according to the purposes of the Spirit, who inherently has life. Jesus is the empowering force that lives within us through God's Holy Spirit, enabling us to turn from the natural inclinations of our sinful flesh and towards the things of the Spirit. It's not so much that God doesn't like unholy

living and punishes it with death, it's more about the natural course of consequences that are inherent in the universe that God designed. He pleads with people to choose life, but often times we choose death (Deuteronomy 30:19). Paul makes a striking case for the ongoing growth of believers to become more and more like Christ, from the inside out, because we have a new relationship of grace with His Spirit who "teaches us to say 'no' to ungodliness" and calls us to righteous living (Titus 2:12).

The Gospel lesson is from Saint Matthew. The context of the lesson is when Jesus was traveling from city to city with the disciples (Matthew 11:1) to preach and teach. Jesus had some not-so-nice things to say about His experiences there. "Then He began to denounce the cities in which most of His miracles were done, because they did not repent" (Mt 11:20). Jesus used several examples of the cities to which He had visited, then spoke about Capernaum, a town located on the north shore of the Sea of Galilee, a town that possibly was the location of Saint Peter's home. "And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day" (Matthew 11:23). We pick up with the reading in verse 25.

> *25 At that time Jesus said, "I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants. 26 Yes, Father, for this way was well-pleasing in Your sight. 27 All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him. 28 Come to Me, all who are weary and heavy-laden, and I will give you rest. 29 Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. 30 For My yoke is easy and My burden is light." (Matthew 11:25-30)*

Here we see a prayer between God the Son and God the Father, given by Jesus in a public setting so as to provide the hearers with certain important spiritual insights. Remember that Jesus had just finished speaking about the urgent need for the people to repent. In His ministry, Jesus had taken over where John the Baptist had left off with this urgent call of repentance. Frequently the "wise and intelligent" (v. 25c) find it quite difficult to humble themselves and become like infants (v. 25c). God asks us to come to him humbly (Matthew 5:5) and rewards those who diligently seek Him (Hebrews 11:6).

Jesus revealed several very important spiritual truths in this passage:

- God has given Jesus complete sovereign control over the earth.
- The only Person with a true understanding of God the Father is God the Son AND those to whom God the Son has revealed Himself.
- Jesus has provided the believer a position of rest. We not only do not have to earn our salvation but we also may rest and trust in our righteous standing with God. We saw this in the second reading today from Romans 8 as well.
- The way of Jesus is easy compared to the way of the religious. In those days, the religious

> leaders were called Pharisees and they thought they earned their salvation by doing many religious things. In contrast, the believer's burden is light because the hard work that Jesus did in earning our salvation is already completed. Nothing can be added to it no matter how hard we work. Therefore, being yoked to Jesus provides freedom from the burdensome labor of religion.

Jesus' calling is to the humble people, like Himself, not proud ones who are "carnally minded" (Romans 8:6) as we saw in the second reading. In the same way that Jesus pronounced curses upon the nations that did not repent, God will one day pronounce judgment upon each unbelieving person who doesn't repent. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:13). We can rest in our faith in Jesus for He said, "Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. For My yoke is easy and My burden is light" (Mathew 11:29-30).

Have a great week being yoked to Jesus.

Bottom Line: Questions for Reflection

1. We read about the difference between a person who is "carnally minded" and one who is motivated by the Spirit of God. How can a person know that they are saved? Read the following verses and write down a few ways in which a person can know they are in a right relationship with God.

> *Romans 8:16-17: 16 The Spirit Himself testifies with our spirit that we are children of God, 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.*
>
> *1 John 2:3-11: 3 By this we know that we have come to know Him, if we keep His commandments. 4 The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him; 5 but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: 6 the one who says he abides in Him ought himself to walk in the same manner as He walked. 7 Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard. 8 On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining. 9 The one who says he is in the Light and yet hates his brother is in the darkness until now. 10 The one who loves his brother abides in the Light and there is no cause for stumbling in him. 11 But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.*

2. Pride is one of the things that keeps people from entering into a righteous relationship with God through Jesus Christ. Read the verses that follow and answer the questions below.

> *Proverbs 6:16-19: 16 There are six things which the LORD hates, Yes, seven which are an abomination to Him: 17 Haughty eyes, a lying tongue, And hands that shed innocent blood, a heart that devises evil schemes, feet that are quick to rush into evil, a false witness who pours out lies, and a person who stirs up conflict in the community.*
>
> *James 4:13-15: 13 Come now, you who say, "Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit." 14 Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away. 15 Instead, you ought to say, "If the Lord wills, we will live and also do this or that."*

A. Why do you think that pride was first on the list of things which the LORD hates? How are all the rest of the evil things on that list connected to and/or generated by pride? In what ways does pride blind people to the scriptural truths of salvation through faith in Jesus?

B. In what ways do you identify with what did James said about the self-confident person? In light of your answer, how could you pray to look at things differently this week?

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/070614.cfm

First Reading ZEC 9:9-10

Second Reading ROM 8:9, 11-13 (plus skipped verses)

Gospel Reading MT 11:25-30

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

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

Mass Study Notes for Palm Sunday 4-13-2014



Welcome back to the Sunday Mass notes for 4-13-2014 – Palm Sunday. This week we open with the first reading, which is the procession of the palms. Then we move to the Old Testament reading that gives us a glimpse of the Suffering Servant, the Messiah. The New Testament reading shows the humility of Jesus, who came to fulfill the Old Testament prophecy of the Messiah having to suffer. Finally, we conclude with the Gospel account of Jesus' passion, our Messiah, Who paid the penalty for our sin.

The Gospel reading of the procession of the palms is from Matthew 21. This is Saint Matthew's telling of the preparation and Jesus' triumphal entry into Jerusalem. As you read, imagine that you were a believing Jew among the crowd and spread your own palm branches on the road for the King.

> *1 When they had approached Jerusalem and had come to Bethphage, at the Mount of Olives, then Jesus sent two disciples, 2 saying to them, "Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me. 3 If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them." 4 This took place to fulfill what was spoken through the prophet: 5 "SAY TO THE DAUGHTER OF ZION, 'BEHOLD YOUR KING IS COMING TO YOU, GENTLE, AND MOUNTED ON A DONKEY, EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN.'" 6 The disciples went and did just as Jesus had instructed them, 7 and brought the donkey and the colt, and laid their coats on them; and He sat on the coats. 8 Most of the*

> *crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road. 9 The crowds going ahead of Him, and those who followed, were shouting, "Hosanna to the Son of David; BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; Hosanna in the highest!" 10 When He had entered Jerusalem, all the city was stirred, saying, "Who is this?" 11 And the crowds were saying, "This is the prophet Jesus, from Nazareth in Galilee." (Matthew 21:1-11)*

The time around Passover was a season of messianic expectancy, and there were many pilgrims in the city for the celebration. Certainly, Jesus' raising of Lazarus from the dead that we read last week would have played into His sudden popularity and for the people's desire to see Him. In messianic form, Jesus directed His disciples with exact precision, and when they followed His orders, everything worked out exactly as Jesus had said. Jesus asserted His authority over Jerusalem by riding into the city on a donkey, not a might stallion as would have been done by kings. Notice how precisely Jesus fulfilled the Prophet Zechariah's prophesy, that called for both a donkey and the colt of a donkey (Zechariah 9:9). Evidently, according to Saint Matthew's narrative, Jesus rode on the colt and the donkey (it's mother) walked alongside.

The procession of the palms dealt with Jesus' first coming. As we look forward to the celebration of Jesus' resurrection on Easter Sunday, let's study Jesus' second coming. The Book of Revelation revealed some of the details about Jesus' physical return to the earth at the end of the Great Tribulation period. Jesus entered Jerusalem during His First Advent on a donkey. Read what the Scripture says about how He will return the second time.

> *11 And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. 12 His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. 13 He is clothed with a robe dipped in blood, and His name is called The Word of God. 14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. 15 From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. 16 And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS." (Revelation 19:11-16).*

Jesus came the first time as a humble, unblemished Lamb (Revelation 13:8). However, Jesus will return the second time as the glorious Lion of the Tribe of Judah (Revelation 5:5). He will return as the Almighty Warrior on a white horse, not a donkey as happened the first time. At His First Coming, many people missed His appearance. According to John, at His Second Coming He will not be missed. John said, "BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen" (Rev 1:7). When the "King of Kings and Lord of Lords" (v.16b) returns, He will come in judgment to a people living "as in the days of Noah" (Matthew 24:37) expecting things to continue as they always have in the past. Since God has given us this warning, we must ask ourselves "How now shall we

live?" While ignorance seems to be bliss, it does not lead to eternal life.

This Sunday as we celebrate Jesus' triumphal entrance in Jerusalem at His First Advent, we can celebrate that we are among those that did, in a sense, welcome Jesus to Jerusalem as King of Kings and Lord of Lords. We can celebrate that we are not among those who missed His first coming. As we hold our palms, we can proudly celebrate our belief that King Jesus will one day return to the earth he created. In our waving of the palms, we can lift them up as white flags of surrender to the King who deserves our whole lives.

The Old Testament reading at the Mass is from Isaiah 50. We see that God judged Israel's sinfulness, but then also provided a way for salvation in this prediction of the Messiah.

> *1 Thus says the LORD, "Where is the certificate of divorce By which I have sent your mother away? Or to whom of My creditors did I sell you? Behold, you were sold for your iniquities, And for your transgressions your mother was sent away. 2 Why was there no man when I came? When I called, why was there none to answer? Is My hand so short that it cannot ransom? Or have I no power to deliver? Behold, I dry up the sea with My rebuke, I make the rivers a wilderness; Their fish stink for lack of water And die of thirst. 3 I clothe the heavens with blackness And make sackcloth their covering." 4 The Lord GOD has given Me the tongue of disciples, That I may know how to sustain the weary one with a word. He awakens Me morning by morning, He awakens My ear to listen as a disciple. 5 The Lord GOD has opened My ear; And I was not disobedient Nor did I turn back. 6 I gave My back to those who strike Me, And My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting. 7 For the Lord GOD helps Me, Therefore, I am not disgraced; Therefore, I have set My face like flint, And I know that I will not be ashamed. 8 He who vindicates Me is near; Who will contend with Me? Let us stand up to each other; Who has a case against Me? Let him draw near to Me. 9 Behold, the Lord GOD helps Me; Who is he who condemns Me? Behold, they will all wear out like a garment; The moth will eat them. 10 Who is among you that fears the LORD, That obeys the voice of His servant, That walks in darkness and has no light? Let him trust in the name of the LORD and rely on his God. 11 Behold, all you who kindle a fire, Who encircle yourselves with firebrands, Walk in the light of your fire And among the brands you have set ablaze. This you will have from My hand: you will lie down in torment. (Isaiah 50:1-11)*

The first section talks about God's discipline on the northern tribes of Israel (verses1-3). The picture that these verse paint is one of temporarily setting aside this group of God's chosen people until they come to believe in God's sending of the Messiah. The prophecy shifts to the personalization of the Messiah's suffering, which is known as Good Friday (verses 4-9). The proper response is seen in verse 10: "Who is among you that fears the LORD, That obeys the voice of His servant, That walks in darkness and has no light? **Let him trust in the name of the LORD and rely on his God**." This is the crux of the matter that all people will have to resolve. In what or in whom do we trust? Our own fires that we ourselves kindle or the fire that God sets in our heart to believe in Jesus the Messiah?

Later in the Gospel lesson, we will read about the fulfillment of the suffering of God's servant (Is. 50:6 "scourged" and "spat upon") in great detail. The predicted suffering from Isaiah is also the backdrop for the New Testament reading, which was probably sung as a hymn in the early Church about the great lengths that Jesus went to in order to fulfill the Father's plan for our salvation.

The second reading is from Philippians 2:6-11:

> *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. 9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:6-11)*

This passage continues the sharp contrast that the Bible portrays between Jesus' first Advent and His second coming. The first advent He came as a humble servant. In this act of the incarnation and His death, He not only served His Father, but he served us. Humankind was in desperate need of a Savior, owing a sin debt beyond the ability to repay. So He became the suffering Servant "for the joy set before Him" (Hebrews 12:2), paying our debt on the cross. By being obedient to the Father, He will come again in exaltation and power (as we saw in Revelation earlier). The second coming will be very different from the first Advent. In addition to every eye seeing his second coming, this passage informs us that every knee will bow, voluntarily or involuntarily. The choice is ours to make. We can voluntarily bow our knee to the Messiah now, or we can harden our hearts against Him, only to involuntarily bow when He returns.

The Gospel Reading is Matthew's account of the passion, which includes the betrayal, arrest, trial, torture, humiliation, crucifixion and burial of Jesus:

> *14 Then one of the twelve, named Judas Iscariot, went to the chief priests 15 and said, "What are you willing to give me to betray Him to you?" And they weighed out thirty pieces of silver to him. 16 From then on he began looking for a good opportunity to betray Jesus. 17 Now on the first day of Unleavened Bread the disciples came to Jesus and asked, "Where do You want us to prepare for You to eat the Passover?" 18 And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is near; I am to keep the Passover at your house with My disciples."'" 19 The disciples did as Jesus had directed them; and they prepared the Passover. 20 Now when evening came, Jesus was reclining at the table with the twelve disciples. 21 As they were eating, He said, "Truly I say to you that one of you will betray Me." 22 Being deeply grieved, they each one began to say to Him, "Surely not I, Lord?" 23 And He answered, "He who dipped his hand with Me in the bowl is the one who will betray Me. 24 "The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." 25 And*

Judas, who was betraying Him, said, "Surely it is not I, Rabbi?" Jesus said to him, "You have said it yourself." 26 While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." 27 And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; 28 for this is My blood of the covenant, which is poured out for many for forgiveness of sins. 29 "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." 30 After singing a hymn, they went out to the Mount of Olives. 31 Then Jesus said to them, "You will all fall away because of Me this night, for it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED.' 32 "But after I have been raised, I will go ahead of you to Galilee." 33 But Peter said to Him, "Even though all may fall away because of You, I will never fall away." 34 Jesus said to him, "Truly I say to you that this very night, before a rooster crows, you will deny Me three times." 35 Peter said to Him, "Even if I have to die with You, I will not deny You." All the disciples said the same thing too. 36 Then Jesus came with them to a place called Gethsemane, and said to His disciples, "Sit here while I go over there and pray." 37 And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed. 38 Then He said to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me." 39 And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will." 40 And He came to the disciples and found them sleeping, and said to Peter, "So, you men could not keep watch with Me for one hour? 41 "Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak." 42 He went away again a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, Your will be done." 43 Again He came and found them sleeping, for their eyes were heavy. 44 And He left them again, and went away and prayed a third time, saying the same thing once more. 45 Then He came to the disciples and said to them, "Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners. 46 "Get up, let us be going; behold, the one who betrays Me is at hand!" 47 While He was still speaking, behold, Judas, one of the twelve, came up accompanied by a large crowd with swords and clubs, who came from the chief priests and elders of the people. 48 Now he who was betraying Him gave them a sign, saying, "Whomever I kiss, He is the one; seize Him." 49 Immediately Judas went to Jesus and said, "Hail, Rabbi!" and kissed Him. 50 And Jesus said to him, "Friend, do what you have come for." Then they came and laid hands on Jesus and seized Him. 51 And behold, one of those who were with Jesus reached and drew out his sword, and struck the slave of the high priest and cut off his ear. 52 Then Jesus said to him, "Put your sword back into its place; for all those who take up the sword shall perish by the sword. 53 "Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels? 54 "How then will the Scriptures be fulfilled, which say that it must happen this way?" 55 At that time Jesus said to the crowds, "Have you come out with swords and clubs to arrest Me as you would against a robber? Every day I used to sit in the temple teaching and you did not seize Me. 56 "But all this has taken place to fulfill the Scriptures of the prophets." Then all the disciples left Him and fled. 57 Those who

had seized Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together. 58 But Peter was following Him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the officers to see the outcome. 59 Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, so that they might put Him to death. 60 They did not find any, even though many false witnesses came forward. But later on two came forward, 61 and said, "This man stated, 'I am able to destroy the temple of God and to rebuild it in three days.'" 62 The high priest stood up and said to Him, "Do You not answer? What is it that these men are testifying against You?" 63 But Jesus kept silent. And the high priest said to Him, "I adjure You by the living God, that You tell us whether You are the Christ, the Son of God." 64 Jesus said to him, "You have said it yourself; nevertheless I tell you, hereafter you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING ON THE CLOUDS OF HEAVEN." 65 Then the high priest tore his robes and said, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy; 66 what do you think?" They answered, "He deserves death!" 67 Then they spat in His face and beat Him with their fists; and others slapped Him, 68 and said, "Prophesy to us, You Christ; who is the one who hit You?" 69 Now Peter was sitting outside in the courtyard, and a servant-girl came to him and said, "You too were with Jesus the Galilean." 70 But he denied it before them all, saying, "I do not know what you are talking about." 71 When he had gone out to the gateway, another servant-girl saw him and said to those who were there, "This man was with Jesus of Nazareth." 72 And again he denied it with an oath, "I do not know the man." 73 A little later the bystanders came up and said to Peter, "Surely you too are one of them; for even the way you talk gives you away." 74 Then he began to curse and swear, "I do not know the man!" And immediately a rooster crowed. 75 And Peter remembered the word which Jesus had said, "Before a rooster crows, you will deny Me three times." And he went out and wept bitterly. 1 Now when morning came, all the chief priests and the elders of the people conferred together against Jesus to put Him to death; 2 and they bound Him, and led Him away and delivered Him to Pilate the governor. 3 Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, 4 saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!" 5 And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself. 6 The chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood." 7 And they conferred together and with the money bought the Potter's Field as a burial place for strangers. 8 For this reason that field has been called the Field of Blood to this day. 9 Then that which was spoken through Jeremiah the prophet was fulfilled: "AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel; 10 AND THEY GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME." 11 Now Jesus stood before the governor, and the governor questioned Him, saying, "Are You the King of the Jews?" And Jesus said to him, "It is as you say." 12 And while He was being accused by the chief priests and elders, He did not answer. 13 Then Pilate said to Him, "Do You not hear how many things they testify against You?" 14 And He did not

answer him with regard to even a single charge, so the governor was quite amazed. 15 Now at the feast the governor was accustomed to release for the people any one prisoner whom they wanted. 16 At that time they were holding a notorious prisoner, called Barabbas. 17 So when the people gathered together, Pilate said to them, "Whom do you want me to release for you? Barabbas, or Jesus who is called Christ?" 18 For he knew that because of envy they had handed Him over. 19 While he was sitting on the judgment seat, his wife sent him a message, saying, "Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him." 20 But the chief priests and the elders persuaded the crowds to ask for Barabbas and to put Jesus to death. 21 But the governor said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." 22 Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Crucify Him!" 23 And he said, "Why, what evil has He done?" But they kept shouting all the more, saying, "Crucify Him!" 24 When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, "I am innocent of this Man's blood; see to that yourselves." 25 And all the people said, "His blood shall be on us and on our children!" 26 Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified. 27 Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole Roman cohort around Him. 28 They stripped Him and put a scarlet robe on Him. 29 And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, "Hail, King of the Jews!" 30 They spat on Him, and took the reed and began to beat Him on the head. 31 After they had mocked Him, they took the scarlet robe off Him and put His own garments back on Him, and led Him away to crucify Him. 32 As they were coming out, they found a man of Cyrene named Simon, whom they pressed into service to bear His cross. 33 And when they came to a place called Golgotha, which means Place of a Skull, 34 they gave Him wine to drink mixed with gall; and after tasting it, He was unwilling to drink. 35 And when they had crucified Him, they divided up His garments among themselves by casting lots. 36 And sitting down, they began to keep watch over Him there. 37 And above His head they put up the charge against Him which read, "THIS IS JESUS THE KING OF THE JEWS." 38 At that time two robbers were crucified with Him, one on the right and one on the left. 39 And those passing by were hurling abuse at Him, wagging their heads 40 and saying, "You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross." 41 In the same way the chief priests also, along with the scribes and elders, were mocking Him and saying, 42 "He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we will believe in Him. 43 "HE TRUSTS IN GOD; LET GOD RESCUE Him now, IF HE DELIGHTS IN HIM; for He said, 'I am the Son of God.'" 44 The robbers who had been crucified with Him were also insulting Him with the same words. 45 Now from the sixth hour darkness fell upon all the land until the ninth hour. 46 About the ninth hour Jesus cried out with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?" 47 And some of those who were standing there, when they heard it, began saying, "This man is calling for Elijah." 48 Immediately one of them ran,

> *and taking a sponge, he filled it with sour wine and put it on a reed, and gave Him a drink. 49 But the rest of them said, "Let us see whether Elijah will come to save Him." 50 And Jesus cried out again with a loud voice, and yielded up His spirit. 51 And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. 52 The tombs were opened, and many bodies of the saints who had fallen asleep were raised; 53 and coming out of the tombs after His resurrection they entered the holy city and appeared to many. 54 Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, "Truly this was the Son of God!" 55 Many women were there looking on from a distance, who had followed Jesus from Galilee while ministering to Him. 56 Among them was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. 57 When it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. 58 This man went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. 59 And Joseph took the body and wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went away. 61 And Mary Magdalene was there, and the other Mary, sitting opposite the grave. 62 Now on the next day, the day after the preparation, the chief priests and the Pharisees gathered together with Pilate, 63 and said, "Sir, we remember that when He was still alive that deceiver said, 'After three days I am to rise again.' 64 "Therefore, give orders for the grave to be made secure until the third day, otherwise His disciples may come and steal Him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first." 65 Pilate said to them, "You have a guard; go, make it as secure as you know how." 66 And they went and made the grave secure, and along with the guard they set a seal on the stone. (Matthew 26:14 – 27:66)*

Let us pray. Dear God, as we move forward to the Holy Week, please pray that many would hear the message of the good news of the Gospel. Please pray that their hearts would be opened for them to be able to receive the gift of Jesus' sacrifice He made for them. In Jesus' Name, Amen.

Bottom Line: Questions for Reflection

1. The week before Jesus' crucifixion, the people applauded Him as their Messiah. They probably thought that Jesus was going to overthrow the Romans and set up His earthly Kingdom. When He was arrested and tried, the people rejected the concept of a Suffering Servant (Is. 53). They had no idea the importance of His death as the payment for their sin. Instead, they wanted a Messiah who would give them political deliverance. We need to learn from their mistake, and ponder whether we want the real Messiah that God sent (the One who acts for our spiritual deliverance) or do we want a Messiah of our own making (a powerful ruler who makes our circumstances more comfortable)? He will one day set the record straight and deliver us from physical oppressors, but now He is working on our hearts to deliver us from spiritual oppressors.

The question is, will we let Him do this good work in us, or will we reject Him, as the people did

before Pilate, not recognizing His rightful place in our lives?

2. What is one thing from these readings that helps you to trust in how Jesus is working in your life?

3. All of the readings from this week portray a running contrast between Jesus' first coming and His second coming. His first Advent already came, but His second coming is yet to happen. How can bowing your knee to King Jesus now prepare you for the Second coming?

Readings for the Week Palm Sunday

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/041314.cfm

At The Procession With Palms – First Reading MT 21:1-11

Matthew 21:1-11 NAS95 1 When they had approached Jerusalem and had come to Bethphage, at the Mount of Olives, then Jesus sent two disciples, 2 saying to them, "Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me. 3 "If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them." 4 This took place to fulfill what was spoken through the prophet: 5 "SAY TO THE DAUGHTER OF ZION, 'BEHOLD YOUR KING IS COMING TO YOU, GENTLE, AND MOUNTED ON A DONKEY, EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN.'" 6 The disciples went and did just as Jesus had instructed them, 7 and brought the donkey and the colt, and laid their coats on them; and He sat on the coats. 8 Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road. 9 The crowds going ahead of Him, and those who followed, were shouting, "Hosanna to the Son of David; BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; Hosanna in the highest!" 10 When He had entered Jerusalem, all the city was stirred, saying, "Who is this?" 11 And the crowds were saying, "This is the prophet Jesus, from Nazareth in Galilee."

At the Mass – First Reading IS 50:4-7 (Plus extra verses for context)

Isaiah 50:1-11 NAS95 1 Thus says the LORD, "Where is the certificate of divorce By which I have sent your mother away? Or to whom of My creditors did I sell you? Behold, you were sold for your iniquities, And for your transgressions your mother was sent away. 2 "Why was there no man when I came? When I called, why was there none to answer? Is My hand so short that it cannot ransom? Or have I no power to deliver? Behold, I dry up the sea with My rebuke, I make the rivers a wilderness; Their fish stink for lack of water And die of thirst. 3 "I clothe the heavens with blackness And make sackcloth their covering." 4 The Lord GOD has given Me the tongue of disciples, That I may know how to sustain the weary one with a word. He awakens Me morning by morning, He awakens My ear to listen as a disciple. 5 The Lord GOD has opened My ear; And I was not disobedient Nor did I turn back. 6 I gave My back to those who strike Me, And My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting. 7 For the Lord GOD helps Me, Therefore, I am not disgraced; Therefore, I have set My face like flint, And I know that I will not be ashamed. 8 He who vindicates Me is near; Who will contend with Me? Let us stand up to each other; Who has a case against Me? Let him draw near to Me. 9 Behold, the Lord GOD helps Me; Who is he who condemns Me?

Behold, they will all wear out like a garment; The moth will eat them. 10 Who is among you that fears the LORD, That obeys the voice of His servant, That walks in darkness and has no light? Let him trust in the name of the LORD and rely on his God. 11 Behold, all you who kindle a fire, Who encircle yourselves with firebrands, Walk in the light of your fire And among the brands you have set ablaze. This you will have from My hand: you will lie down in torment.

Second Reading PHIL 2:6-11

Philippians 2:6-11 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. 9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

Gospel Reading MT 26:14-27:66

Matthew 26:14 – 27:66 NAS95 14 Then one of the twelve, named Judas Iscariot, went to the chief priests 15 and said, "What are you willing to give me to betray Him to you?" And they weighed out thirty pieces of silver to him. 16 From then on he began looking for a good opportunity to betray Jesus. 17 Now on the first day of Unleavened Bread the disciples came to Jesus and asked, "Where do You want us to prepare for You to eat the Passover?" 18 And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is near; I am to keep the Passover at your house with My disciples."'" 19 The disciples did as Jesus had directed them; and they prepared the Passover. 20 Now when evening came, Jesus was reclining at the table with the twelve disciples. 21 As they were eating, He said, "Truly I say to you that one of you will betray Me." 22 Being deeply grieved, they each one began to say to Him, "Surely not I, Lord?" 23 And He answered, "He who dipped his hand with Me in the bowl is the one who will betray Me. 24 "The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." 25 And Judas, who was betraying Him, said, "Surely it is not I, Rabbi?" Jesus said to him, "You have said it yourself." 26 While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." 27 And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; 28 for this is My blood of the covenant, which is poured out for many for forgiveness of sins. 29 "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." 30 After singing a hymn, they went out to the Mount of Olives. 31 Then Jesus said to them, "You will all fall away because of Me this night, for it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED.' 32 "But after I have been raised, I will go ahead of you to Galilee." 33 But Peter said to Him, "Even though all may fall away because of You, I will never fall away." 34 Jesus said to him, "Truly I say to you that this very night, before a rooster crows, you will deny Me three times." 35 Peter said to Him, "Even if I have to die with You, I will not deny You." All the disciples said the same thing too. 36 Then Jesus came with them to a place called Gethsemane, and said to His disciples, "Sit here while I go over there and pray." 37 And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed. 38 Then He said to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me." 39 And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will." 40 And He came to the disciples and found them sleeping, and said to Peter, "So, you men could not keep watch with Me for one hour? 41 "Keep watching and praying that you

may not enter into temptation; the spirit is willing, but the flesh is weak." 42 He went away again a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, Your will be done." 43 Again He came and found them sleeping, for their eyes were heavy. 44 And He left them again, and went away and prayed a third time, saying the same thing once more. 45 Then He came to the disciples and said to them, "Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners. 46 "Get up, let us be going; behold, the one who betrays Me is at hand!" 47 While He was still speaking, behold, Judas, one of the twelve, came up accompanied by a large crowd with swords and clubs, who came from the chief priests and elders of the people. 48 Now he who was betraying Him gave them a sign, saying, "Whomever I kiss, He is the one; seize Him." 49 Immediately Judas went to Jesus and said, "Hail, Rabbi!" and kissed Him. 50 And Jesus said to him, "Friend, do what you have come for." Then they came and laid hands on Jesus and seized Him. 51 And behold, one of those who were with Jesus reached and drew out his sword, and struck the slave of the high priest and cut off his ear. 52 Then Jesus said to him, "Put your sword back into its place; for all those who take up the sword shall perish by the sword. 53 "Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels? 54 "How then will the Scriptures be fulfilled, which say that it must happen this way?" 55 At that time Jesus said to the crowds, "Have you come out with swords and clubs to arrest Me as you would against a robber? Every day I used to sit in the temple teaching and you did not seize Me. 56 "But all this has taken place to fulfill the Scriptures of the prophets." Then all the disciples left Him and fled. 57 Those who had seized Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together. 58 But Peter was following Him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the officers to see the outcome. 59 Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, so that they might put Him to death. 60 They did not find any, even though many false witnesses came forward. But later on two came forward, 61 and said, "This man stated, 'I am able to destroy the temple of God and to rebuild it in three days.'" 62 The high priest stood up and said to Him, "Do You not answer? What is it that these men are testifying against You?" 63 But Jesus kept silent. And the high priest said to Him, "I adjure You by the living God, that You tell us whether You are the Christ, the Son of God." 64 Jesus said to him, "You have said it yourself; nevertheless I tell you, hereafter you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING ON THE CLOUDS OF HEAVEN." 65 Then the high priest tore his robes and said, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy; 66 what do you think?" They answered, "He deserves death!" 67 Then they spat in His face and beat Him with their fists; and others slapped Him, 68 and said, "Prophesy to us, You Christ; who is the one who hit You?" 69 Now Peter was sitting outside in the courtyard, and a servant-girl came to him and said, "You too were with Jesus the Galilean." 70 But he denied it before them all, saying, "I do not know what you are talking about." 71 When he had gone out to the gateway, another servant-girl saw him and said to those who were there, "This man was with Jesus of Nazareth." 72 And again he denied it with an oath, "I do not know the man." 73 A little later the bystanders came up and said to Peter, "Surely you too are one of them; for even the way you talk gives you away." 74 Then he began to curse and swear, "I do not know the man!" And immediately a rooster crowed. 75 And Peter remembered the word which Jesus had said, "Before a rooster crows, you will deny Me three times." And he went out and wept bitterly. 1 Now when morning came, all the chief priests and the elders of the people conferred together against Jesus to put Him to death; 2 and they bound Him, and led Him away and delivered Him to Pilate the governor. 3 Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, 4 saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!" 5 And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself. 6 The chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood." 7 And they conferred together and with the money bought the Potter's Field as a burial place for strangers. 8 For this reason that field has

been called the Field of Blood to this day. 9 Then that which was spoken through Jeremiah the prophet was fulfilled: "AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel; 10 AND THEY GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME." 11 Now Jesus stood before the governor, and the governor questioned Him, saying, "Are You the King of the Jews?" And Jesus said to him, "It is as you say." 12 And while He was being accused by the chief priests and elders, He did not answer. 13 Then Pilate said to Him, "Do You not hear how many things they testify against You?" 14 And He did not answer him with regard to even a single charge, so the governor was quite amazed. 15 Now at the feast the governor was accustomed to release for the people any one prisoner whom they wanted. 16 At that time they were holding a notorious prisoner, called Barabbas. 17 So when the people gathered together, Pilate said to them, "Whom do you want me to release for you? Barabbas, or Jesus who is called Christ?" 18 For he knew that because of envy they had handed Him over. 19 While he was sitting on the judgment seat, his wife sent him a message, saying, "Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him." 20 But the chief priests and the elders persuaded the crowds to ask for Barabbas and to put Jesus to death. 21 But the governor said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." 22 Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Crucify Him!" 23 And he said, "Why, what evil has He done?" But they kept shouting all the more, saying, "Crucify Him!" 24 When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, "I am innocent of this Man's blood; see to that yourselves." 25 And all the people said, "His blood shall be on us and on our children!" 26 Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified. 27 Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole Roman cohort around Him. 28 They stripped Him and put a scarlet robe on Him. 29 And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, "Hail, King of the Jews!" 30 They spat on Him, and took the reed and began to beat Him on the head. 31 After they had mocked Him, they took the scarlet robe off Him and put His own garments back on Him, and led Him away to crucify Him. 32 As they were coming out, they found a man of Cyrene named Simon, whom they pressed into service to bear His cross. 33 And when they came to a place called Golgotha, which means Place of a Skull, 34 they gave Him wine to drink mixed with gall; and after tasting it, He was unwilling to drink. 35 And when they had crucified Him, they divided up His garments among themselves by casting lots. 36 And sitting down, they began to keep watch over Him there. 37 And above His head they put up the charge against Him which read, "THIS IS JESUS THE KING OF THE JEWS." 38 At that time two robbers were crucified with Him, one on the right and one on the left. 39 And those passing by were hurling abuse at Him, wagging their heads 40 and saying, "You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross." 41 In the same way the chief priests also, along with the scribes and elders, were mocking Him and saying, 42 "He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we will believe in Him. 43 "HE TRUSTS IN GOD; LET GOD RESCUE Him now, IF HE DELIGHTS IN HIM; for He said, 'I am the Son of God.'" 44 The robbers who had been crucified with Him were also insulting Him with the same words. 45 Now from the sixth hour darkness fell upon all the land until the ninth hour. 46 About the ninth hour Jesus cried out with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?" 47 And some of those who were standing there, when they heard it, began saying, "This man is calling for Elijah." 48 Immediately one of them ran, and taking a sponge, he filled it with sour wine and put it on a reed, and gave Him a drink. 49 But the rest of them said, "Let us see whether Elijah will come to save Him." 50 And Jesus cried out again with a loud voice, and yielded up His spirit. 51 And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. 52 The tombs were opened, and many bodies of the saints who had fallen asleep were raised; 53 and coming out of the tombs after His resurrection they entered the holy city

and appeared to many. 54 Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, "Truly this was the Son of God!" 55 Many women were there looking on from a distance, who had followed Jesus from Galilee while ministering to Him. 56 Among them was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. 57 When it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. 58 This man went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. 59 And Joseph took the body and wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went away. 61 And Mary Magdalene was there, and the other Mary, sitting opposite the grave. 62 Now on the next day, the day after the preparation, the chief priests and the Pharisees gathered together with Pilate, 63 and said, "Sir, we remember that when He was still alive that deceiver said, 'After three days I am to rise again.' 64 "Therefore, give orders for the grave to be made secure until the third day, otherwise His disciples may come and steal Him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first." 65 Pilate said to them, "You have a guard; go, make it as secure as you know how." 66 And they went and made the grave secure, and along with the guard they set a seal on the stone.

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB