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 Lectionary 142: 10/11/2026



Welcome back to the Sunday Mass notes. This week we open with the first reading from Isaiah 25, which presents a song of praise and a promise of redemption for the fallen earth and its people in a future age. Then we move to the second reading, which is a continuation of the study from Paul's Letter to the Philippians. Finally, we conclude with a parable of Jesus in the Gospel of Matthew addressed to the Jewish leaders that is very similar to what we studied last week.

Introduction to the First Reading:

The first reading is from the Prophet Isaiah, who wrote of God's judgment and blessings. The context is just after God spoke about warnings of wrath in Chapter 24 that began with, "Behold, the LORD lays the earth waste, devastates it, distorts its surface and scatters its inhabitants" (Isaiah 24:1). This theme continued throughout that chapter with promises of wrath for those who dealt treacherously (v. 16) as well as promises of judgment of the angels who rebelled against God. God

said, "So it will happen in that day, That the LORD will punish the host of heaven on high, And the kings of the earth on earth" (Isaiah 24:21). Chapter 25 then opens with a song of praise reminiscent of the Book of Psalms as follows, which will provide a backdrop for the first reading later in this study.

> *1 O LORD, You are my God; I will exalt You, I will give thanks to Your name; For You have worked wonders, Plans formed long ago, with perfect faithfulness. 2 For You have made a city into a heap, A fortified city into a ruin; A palace of strangers is a city no more, It will never be rebuilt. 3 Therefore a strong people will glorify You; Cities of ruthless nations will revere You. 4 For You have been a defense for the helpless, A defense for the needy in his distress, A refuge from the storm, a shade from the heat; For the breath of the ruthless Is like a rain storm against a wall. 5 Like heat in drought, You subdue the uproar of aliens; Like heat by the shadow of a cloud, the song of the ruthless is silenced. (Isaiah 25:1-5)*

These verses apply both in Isaiah's near-term context and in the eschatological (end-times) future, a frequent occurrence in Isaiah. The city in verse two symbolizes any city that sets itself against God, rather than a particular place. In the Old Testament, this was pictured in cities such as Moab, Edom, and Babylon. The Babylonian Empire was destroyed some two hundred years after Isaiah wrote about the capital city of Babylon, marking one of the near-term fulfillments of verse 2. However, in a future time, a city also called Babylon will set itself against God and ultimately be overthrown, as we read in the Book of Revelation (Revelation 14:8, 18:2). In the verses that follow, God promises to be an advocate for the weak (v. 4) and to silence all of His oppressors (v. 5d). An understanding of this context helps to understand the banquet described in the subsequent text of today's reading because God will prepare this feast for His believers after he vanquishes the enemies of His people. As you read the first reading, note that God will, at some future time, prepare a banquet for His people.

First Reading:

> *6 The LORD of hosts will prepare a lavish banquet for all peoples on this mountain; A*

> *banquet of aged wine, choice pieces with marrow, And refined, aged wine. 7 And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations. 8 He will swallow up death for all time, And the Lord GOD will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the LORD has spoken. 9 And it will be said in that day, "Behold, this is our God for whom we have waited that He might save us. This is the LORD for whom we have waited; Let us rejoice and be glad in His salvation." 10 For the hand of the LORD will rest on this mountain, And Moab will be trodden down in his place As straw is trodden down in the water of a manure pile. (Isaiah 25:6-10)*

God promises us that at some future time He will prepare a banquet for His people, either during Christ's one-thousand-year reign on the earth as described in Revelation Chapter 20 or some other time. God says that this banquet will be held "on this mountain" (v. 7a), most likely meaning the location from which the rulership will be centered, meaning Jerusalem, the center of the earth (Ezekiel 5:5, Revelation 11:2, Daniel 8:14). Next, God says that He will remove the veil that is over the nations (v. 7b) and eliminate death forever. Saint Paul spoke of the spiritual veil in the heart of every nonbeliever. He said, "And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God" (2 Corinthians 4:3-4). Before this bountiful feast, once the earth has been purified during the time Jeremiah calls "Jacob's trouble" (Jeremiah 30:7), the people who remain will enter God's eternal reign. Any nation that ever exalted itself against God, typified by "Moab" in verse 10, will be put down into the "manure pile" (v. 10b).

This passage in Isaiah recalls what John wrote in the Book of Revelation. Biblical revelation works as God gradually unfolds information about His divine plan, first through the Old Testament writings of Moses and the Prophets, and finally through Jesus and the New Testament. Jesus' disciples understood more than the Old Testament saints did, and John understood more than did the readers of Isaiah as God gradually unfolded more of the scroll of revelation. Perhaps this is why the events in the Book of Revelation are the unrolling of a scroll (Revelation 5:1). Notice the similarity in Revelation Chapter 21 to what we read from Isaiah:

> *3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is*

> *among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, 4 and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away." 5 And He who sits on the throne said, "Behold, I am making all things new." And He said, "Write, for these words are faithful and true." (Revelation 21:3-5).*

We can rest in God's promises because, as we have seen, He faithfully accomplished His past promises and will also accomplish His future promises. God is faithful to do what He says He will do, and generous in what He gives us and promises us in the future. These truths are true regardless of how we feel about them, although as believers the veil has already been lifted from our hearts (2 Corinthians 3:16). As we move on to the second reading, we will see a continuation of the themes of faithfulness and generosity as God calls His people to model both traits.

Introduction to the Second Reading:

The second reading is from Saint Paul's Letter to the Philippians. The context is Paul's teaching that we studied last week on the antidote for worry. Paul made a commanding call to prayer, correct thinking, and right actions in order to combat anxiety. He said that instead of worrying, we should pray (Philippians 4:6). Second, we should focus our thoughts upon the correct things, including a list of good things that are worthy of praise (v. 8). As you read today's reading, note that we have included verses 15-18 in order to understand the full context.

Second Reading:

> *12 I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. 13 I can do all things through Him who strengthens me. 14 Nevertheless, you have done well to share with me in my affliction.*

> *15 You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone; 16 for even in Thessalonica you sent a gift more than once for my needs. 17 Not that I seek the gift itself, but I seek for the profit which increases to your account. 18 But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God.*
> *19 And my God will supply all your needs according to His riches in glory in Christ Jesus.*
> *20 Now to our God and Father be the glory forever and ever. Amen. (Philippians 4:12-20)*

Paul said that he understood how to "get along with humble means" (v. 12), meaning just the necessities of life such as food, water, and clothing. He said he had learned "the secret" (v. 12) of being satisfied whether he had an abundance or a lack of what he needed. In verse 13, Paul revealed the secret of his success in dealing with a lack of provision. He said, "I can do all things through Him who strengthens me." The verb that Paul used for being able to do all things means to "be strong," or to have strength. The word he used for "strengthens me" means to "put power in." Paul was saying he could be strong when he was lacking because God infuses him with the power he needs. In the closing verse, Paul said God would supply all our needs "according to His riches in glory in Christ Jesus" (v. 19). This means God will supply our needs in proportion to His **infinite** resources.

To apply Paul's message, we must understand the context in verses 15-18. The Philippians had given generously to Paul, and they were the **only** ones to do so. This gives us strong insight into how to apply Paul's message. As believers, we are to be generous in our giving because this is how God supplies other people's needs. We are to hold the possessions that God has given us with an open hand and let God take from them and add more as He sees fit. The principle is that the more generous we are, the more He will place in our hands to steward for giving to others. This is far from the "name it and claim it" theology often seen from many TV "preachers." Rather, this is how God ordains us to give to others by entrusting us to be good stewards of what He has given to us.

How many of us can understand what it means to live with nearly nothing? I remember a story about a friend of mine from Liberia who immigrated to America and is now a pastor. During the oppression by the various military forces in the country, he was forced to live without any food for a period of two weeks. He said that, looking back, he endured it through his faith that God would provide for his needs. His faith in God got him through it and kept him safe during his harrowing journey out of the country. He told me something like, "It wasn't bad; you would be surprised how easy it was to go

without food for two weeks when you are on the run, and you know that God is on your side." Saint Paul said, "I can do all things through Him who strengthens me" (Philippians 4:13).

Introduction to the Gospel Reading:

The Gospel lesson is from Matthew and is like what we studied last week, with Jesus addressing the Jewish religious leaders. This time the story is about a king who planned a wedding feast for his son. Notice how Jesus opens the story with "The kingdom of heaven may be compared to" (v. 1), which gives insight into the meaning Jesus intended the chief priests and Pharisees (Matthew 21:45) to understand.

Gospel Reading:

> *1 Jesus spoke to them again in parables, saying, 2 "The kingdom of heaven may be compared to a king who gave a wedding feast for his son. 3 And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come. 4 Again he sent out other slaves saying, 'Tell those who have been invited, Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast.' 5 But they paid no attention and went their way, one to his own farm, another to his business, 6 and the rest seized his slaves and mistreated them and killed them. 7 But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire. 8 Then he said to his slaves, 'The wedding is ready, but those who were invited were not worthy. 9 Go therefore to the main highways, and as many as you find there, invite to the wedding feast.' 10 Those slaves went out into the streets and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests. 11 But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes, 12 and he said to him, 'Friend, how did you come in here without wedding clothes?' And the man was speechless. 13 Then the king said to the servants, 'Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.' 14 For many are called, but few are chosen." (Matthew 22:1-14)*

In the story, we see how the king, who by application is God, sent the good news (aka the Gospel) of the marriage feast for his son, who by application is Jesus. The invited guests were, by application, the Jews to whom the kingdom was initially given, but they rejected the king's message and went about their worldly business instead (vv. 3-6). Some even went so far as to kill the king's servants, who are, by application, the prophets that we discussed last week. The fact that the invitation came directly from the king made the rejection all the more serious. By application, the Jews rejected the offer of salvation provided by God through his Son Jesus Christ. As a result, they will bear the king's rage (v. 7). When the invited guests failed to attend the wedding, the king sent his servants to find other guests; by application, the Gentile world. The Gospel message went out to the Gentile world, and many came to the church, but not everyone who came was clothed in the righteousness of Jesus Christ (v. 11). The person whom the king discovered without the wedding clothes (v. 11) was guilty of a great sin because God was the One who provided the attire in the first place. The application is that of a person who goes through the motions of Christianity but was never "born from above" (John 3:3). The penalty for committing the only unpardonable sin of not putting on the righteousness of Christ (Romans 13:14) is the assignment of the soul to a literal place known as hell, where there is "weeping and gnashing of teeth" (Matthew 8:12, 13:42). Jesus taught about this in His Sermon on the Mount:

> *21 "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. 22 "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?' 23 "And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.' (Matthew 7:21-23)*

God provides everything that a person needs to be properly clothed at the upcoming feast that we read about in the first reading from Isaiah. People obtain the necessary "wedding attire" by repenting of their sin and trusting in the Lord Jesus Christ's finished work on the cross. Any good works that believers do flow out of their relationship with the Lord Jesus Christ (Ephesians 2:8-9) as a result of the new heart that was given to them the moment that they believed (2 Corinthians 5:17). They are justified in the eyes of God, meaning that it was just as if they had never sinned. Although Scripture is clear that a believer's sins are not held against them, as we saw in the second reading, they are accountable for stewarding what God has given them. As believers, we are accountable to God for how we use our time, talents, and treasures. We will give an account of ourselves to God for our stewardship (Romans 14:12), resulting in various degrees of reward in heaven.

Reflection Questions

1. God will lovingly hold us accountable for the use of our spiritual gifts, so it's very important to understand what we have been given. Sometimes the best way to understand your gifts is to ask others. A second way to understand our spiritual gifts is to ask ourselves what we like doing. What gifts, meaning time, talents, and treasures, have you been given by God? Write down a list of two or three gifts that you feel, or others have told you, that you possess.

2. How are you using each of the gifts that you have been given? Pray that God would enlighten your heart and show you ways you may expand your ministry. Perhaps you will receive an insight similar to this: "I have the sense that I want to volunteer in a nursing home one night a week" (gift of helps or hospitality). Alternatively, "Many people have always told me how positive I am" (gift of encouragement), "I will be more intentional about encouraging those whom I come in contact with each week."

For Further Study:

If you want a more comprehensive way to determine your spiritual gifts, innovative spiritual gift tests are available online. Here is a link to one such resource:
http://tinyurl.com/spiritualgifts