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, 8-27-2017



Welcome back to the Sunday Mass notes. This week we open with the first reading from Isaiah where we see and explain meanings of the phrase "the key of the house of David." Then we move to the second reading from Romans 11 where you will read many additional verses beyond what was published in the lectionary in order to understand the meaning of God's Word based on its context. Finally, we conclude with the Gospel message from Matthew 16 and study the meaning of a phrase similar to what we saw in the first reading, "the keys of the kingdom of heaven" in which Jesus emphasized the importance of Peter as the first among equals of the disciples.

Introduction to the First Reading:

Before we begin, I will briefly review the format and method of these weekly study notes. The format can be understood from the acronym A-B-C but starting from the "C" and working backwards: context, big idea, and application. First, we provide the full scriptural context of the text including verses that were omitted in the reading. We also provide the historical context along with the background and setting of the author. Second, we study the text in light of its historical context to determine the theological big idea. We develop this in light of a "Christological" focus, that is upon the redemptive message found throughout the Bible of salvation through faith in Jesus Christ, whether in a future context as in the Old Testament or in a present or historical context as in the New Testament. We do not rely upon an allegorical interpretation but instead use the historical

critical method and refer to the original languages and parallel passages whenever necessary. Finally, we provide several applications of the text for the present day Christian. Although there is usually only one main interpretation of the text, there are many possible applications. With these guiding principles in mind, let's move onto the first reading.

The first reading is from the Prophet Isaiah. The reading is a parenthesis in Chapter 22, meaning that it was a pause or temporary transition from the main theme. The theme that Isaiah was describing in the chapter before this parenthesis was the future destruction of Jerusalem that we know came over 125 years later in 586 B.C. Isaiah wrote just prior to the destruction of the Northern Kingdom by Assyria in 722 B.C. The context of the reading is that an evil man named Shebna, who was the secretary of the treasury under King Hezekiah, built for himself a royal tomb so that his name would be remembered after he was dead. Evidently, this Shebna was misappropriating funds (see 2 Kings 18:18, 19:2, and Isaiah 36:3, 37:2). This reading includes verses 15-18 and verses 24-25, in order for you to read the whole section of Scripture.

First Reading:

15 Thus says the Lord GOD of hosts, "Come, go to this steward, To Shebna, who is in charge of the royal household, 16 'What right do you have here, And whom do you have here, That you have hewn a tomb for yourself here, You who hew a tomb on the height, You who carve a resting place for yourself in the rock? 17 Behold, the LORD is about to hurl you headlong, O man. And He is about to grasp you firmly 18 And roll you tightly like a ball, To be cast into a vast country; There you will die And there your splendid chariots will be, You shame of your master's house.'

19 I will depose you from your office, And I will pull you down from your station. 20 Then it will come about in that day, That I will summon My servant Eliakim the son of Hilkiah, 21 And I will clothe him with your tunic And tie your sash securely about him. I will entrust him with your authority, And he will become a father to the inhabitants of Jerusalem and to the house of Judah. 22 Then I will set the key of the house of David on his shoulder, When he opens no one will shut, When he shuts no one will open. 23 "I will drive him like a peg in a firm place, And he will become a throne of glory to his father's house.

24 So they will hang on him all the glory of his father's house, offspring and issue, all the least of vessels, from bowls to all the jars. 25 "In that day," declares the LORD of hosts, "the peg driven in a firm place will give way; it will even break off and fall, and the load hanging on it will be cut off, for the LORD has spoken." (Isaiah 22:15-25)

God was angry with ungodly Shebna and Isaiah said that he would be deposed (v. 19) and replaced by godly Eliakim the son of Hilkiah (v. 20). Shebna squandered resources in order to build a tomb to enthrone his name in history (v. 16). The focus of the reading is upon the great contrast between Eliakim, a type of Christ, and Shebna, a type of Antichrist, and by application (and prophesy) between Christ and the Antichrist. Remember that a type is when persons (or statements) in the Old

Testament prefigure the person of Jesus Christ in the New Testament. For example, the Prophet Jonah, who spent three days and nights in the belly of the great fish (Jonah 1:17) was a type of Christ, in the same way that Jesus spent three days and three nights in the belly of the earth (Matthew 12:40). Eliakim typified the Person of Jesus Christ (as we see in verses 21-24). Jesus, Isaiah prophesied, would "be entrusted with authority (v. 21), become a father to the inhabitants of Jerusalem and to the house of Judah" (v. 21), and possess the "key of the house of David on his shoulder" (v. 24).

Jesus quoted from this passage, as we will see later in the Gospel lesson when He addressed Peter after this important disciple had confessed Jesus as the Messiah. There is a parallel between the trusted servant Eliakim and Peter the disciple of Jesus who came along much later. Both Eliakim and Peter were trusted servants, the latter so much so that Jesus said he would build His church upon him along with the other ten trusted disciples. There are other parallels that exist to the New Testament. The phrase in verse 22 "the key of the house of David" is very similar to a phrase used in the Book of Revelation. Saint John, the author of the Book said, "And to the angel of the church in Philadelphia write: He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this" (Revelation 3:7). John said that Jesus was the One Who "is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens" (v. 7). Jesus alone holds the keys to the kingdom.

The closing of this section of text is marked by a view of the end time tribulation period in which the false Christ, the Antichrist typified by Isaiah as Shebna, will be taken down (v. 25, Revelation 19:19-20). Isaiah said that the Antichrist, "the peg driven in a firm place will give way; it will even break off and fall, and the load hanging on it will be cut off" (v. 25). We can trust that the true Jesus will overcome the false Christ but not until God has tolerated the hardness of almost the entire world's heart against believing in the Gospel message. Though God will speak the Good News to the world all at the same time through the voice of an angel (Revelation 14:6), precious few will believe. During the end time period God will call and redeem all of Israel (Romans 11:26).

Something that we can take away from the first reading includes God's eventual judgment of sin. Shebna, though he was rich and powerful, was not immune to God's judgment and the consequences of trusting in himself to make it through life. This is the essence of what it means to be "anti-Christ"—having a posture of self-reliance. In contrast, the Christ-follower is one who recognizes his or her own need for a Savior and invites Jesus into the daily stuff of life in order to let Christ rule and reign in our hearts.

Introduction to the Second Reading:

As we move onto the second reading from Romans Chapter 11, we need to discuss a portion of text before the reading in order to bring out the meaning. The context is Paul's discussion about the future of Israel. Romans 9 dealt with Israel's past, Romans 10 with the present (in Paul's time), and Romans 11 with the future. As you read this first omitted section (Chapter 11 vv. 25-32), keep in

mind the study last week regarding the unfolding of the revelation of the mystery of God's plan of salvation for the Gentiles.

25 For I do not want you, brethren, to be uninformed of this mystery–so that you will not be wise in your own estimation–that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; 26 and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB." 27 "THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS." 28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; 29 for the gifts and the calling of God are irrevocable. 30 For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, 31 so these also now have been disobedient, that because of the mercy shown to you they also may now be shown mercy. 32 For God has shut up all in disobedience so that He may show mercy to all. (Romans 11:25-32)

Paul said that the reason God allowed the Jews to harden their hearts against the Messiah Jesus was to allow for the salvation of the Gentiles in the church. God loved the world so much that He allowed this mystery to accomplish His saving work for the Gentiles as prophesied in the Old Testament (Isaiah 49:6). Paul wrote as moved by the Holy Spirit about the unveiling of this phenomenal mystery.

Now let's read the actual second reading.

Second Reading:

33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! 34 For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? 35 Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? 36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen. (Romans 11:33-36)

Paul marveled at the wisdom and knowledge of God (v. 33). How could God tolerate the hard-hearted Jews in order to provide for the salvation of the Gentiles? The ways of God are unfathomable (v. 33). The implication of this for our own lives is multi-dimensional. As we go through life, there are so many things that are out of our control that we do not understand. We know that God has the power to change things—yet, sometimes he doesn't do things according to what we think is best. This is the crisis of faith. Will we trust that God is wiser and more knowledgeable than we ourselves are? Or will we rail at God for being unloving and incompetent in our lives? While God doesn't cause evil, He does permit it (as in allowing the hearts of the Jews to be hardened). There is a choice that each believer in God has to make at some point in their relationship with God: Am I going to trust God's ways or am I going to trust in my ways above His ways? Throughout the Bible God uses His divine agents to accomplish His work, be they angels, prophets, animals, or even people like us. As

we transition to the Gospel lesson, meditate upon the depth of the wisdom of God in the past biblical record in order to trust Him in the midst of any present-day confusing circumstances for your own life.

Introduction to the Gospel Reading:

The Gospel reading this week is from Matthew 16. Jesus had just been showing the disciples His supernatural power through the feeding of the 5,000 and a separate incident of feeding of the 4,000. After He did this Jesus warned them to beware of "the leaven of the Pharisees" (Matthew 16:11) and then He traveled with them to the region known as Caesarea Philippi. It is in this region that many pagans believed was the seat of the underworld, a place where immoral practices were done on a regular basis to appease the gods out from the "gates of hell." There were even niches carved out of the rock cliff in order to display the idols that were worshipped in this area. It is in this ominous and evil place that Jesus had a valuable lesson to teach His disciples.

Gospel Reading:

13 Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, "Who do people say that the Son of Man is?" 14 And they said, "Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets." 15 He said to them, "But who do you say that I am?" 16 Simon Peter answered, "You are the Christ, the Son of the living God." 17 And Jesus said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven. 18 I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. 19 I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven." 20 Then He warned the disciples that they should tell no one that He was the Christ. (Matthew 16:13-20)

In the reading, Jesus clearly emphasized Peter as the foremost among the disciples and this along with other New Testament readings indicate that this disciple was something like "first among equals." Jesus told Peter that He would build His church upon both Peter and his confession of Jesus as the Christ. As we delve further into the analysis of the reading, we ask our readers to contemplate how Jesus could lay any authority for giving the Gospel message to the world on anyone, even Peter. Peter, like many of us, was impulsive and impatient, always wanting to take actions but maybe never thinking things through as thoroughly as he would later in his life.

Several significant points jump out of the text. First, Peter, the uncontested leader or the disciples, made the marvelous statement through the help of God the Father that Jesus was indeed the Messiah (v. 16). Jesus affirmed his confession and went on to elaborate upon Peter's statement. What did Jesus mean when He told Peter, "upon this rock I will build my church" (v.18b)? Jesus' meaning is clear when we look one level deeper into the plain meaning found in the original language. Peter, whose name in Greek is "Petros", literally means "rock." However, the foundation

on which Jesus spoke about building the church is a different Greek word "petra" which means a mass or rock. In context, what Jesus said was close to this paraphrase: "Simon, I am changing your name to Petros, and upon this petra (foundational mass of rock) I will build my church." Jesus said that He would build His church upon the foundation (petra, meaning mass of rock or many large rocks), which, in context, is Peter's confession that Jesus is the Christ. However, Jesus clearly indicated that Peter was the foremost of these building blocks, the "first among equals." Peter, with his heart changed by the Holy Spirit of God so as to confess Jesus as the Christ was the foundation of the church. Jesus entrusted this authority to him like what we saw with Eliakim in the first reading. Peter, as first among equals, shared this authority with the other disciples.

Peter clarified this meaning in the Book of First Peter. Peter said, "you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5). Although Peter used the word "lithos" for stone, he stated how the individual stones are built up into a holy priesthood of believers "through Jesus Christ." The church is the collection of spiritual rocks that are built on the "petra" or foundation that Jesus is the Christ, the Son of the living God (Matthew 16:16) through whom is the only way to eternal life (John 14:6).

Saint Paul used a similar analogy in explaining how God empowered him as the leader and builder of the church among the Gentiles (Ephesians 3:1), in the same way that Peter was the builder of the church among the Jews (Galatians 2:8). Paul said, "According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. For no man can lay a foundation other than the one which is laid, which is Jesus Christ" (1 Corinthians 3:10-11). In Ephesians Paul clarified how Jesus intended the church to interpret this passage by pointing out that our faith has "been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone" (Ephesians 2:20).

Paul used the symbolism of Jesus as the Rock or foundation in First Corinthians:

1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; 2 and all were baptized into Moses in the cloud and in the sea; 3 and all ate the same spiritual food; 4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. (1 Corinthians 10:1-4)

When Paul said the "they were drinking from the spiritual rock" and "the rock was Christ" (v. 4) both times he used the word "petra." Jesus was the foundation stone, the One Who provided sustenance to the Hebrews escaping from the Pharaoh.

Jesus Himself explained the necessity of a sure foundation in Luke Chapter 6:

47 Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like: 48 he is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and could not shake it, because it had been

well built. 49 But the one who has heard and has not acted accordingly, is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great. (Luke 6:47-49)

When Jesus said, "he is like a man building a house, who dug deep and laid a foundation on the rock" (v. 48) the word in the original was "petra" The giant rock that was rolled to seal Jesus' tomb was a "petra" (Matthew 27:60). Peter **was** one of the foundational stone**s** (the apostles and prophets), but Jesus **is** the Chief Cornerstone, the Foundation of the Church. "For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day" (John 6:40).

A second significant point in the text arises from when Jesus said that He "will give you the keys of the kingdom in heaven," and that whatever he bound on earth would be bound in heaven and whatever was loosed on earth would be loosed in heaven. We previously discussed this in the June 29, 2014 edition of Mass Notes. In summary, we said that the keys of the kingdom are salvation through faith in Jesus Christ. The binding and unbinding of sin is found in the gift of faith (Ephesians 2:8-9) when a person comes to the knowledge of Jesus Christ as their Savior. Peter and the other apostles were being sent out with authority to preach the Gospel (Matthew 28:18-20), which would be the entry point of faith. In a certain sense, they were being commissioned to open the doors of the Kingdom of God to others by their obedience in proclaiming the Good news and making disciples. We then see Peter is Acts 2:14-40 fulfilling this call by preaching a message of repentance and salvation in Jesus Christ. This is in line with Jesus' teaching when He said, "Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him" (John 3:36). Later, Jesus instructed the group of ten disciples (eleven less Thomas) gathered together in the upper room after His resurrection that anyone who believes in Him through the preaching of the Gospel will be saved. The keys of the Kingdom were being entrusted to this group of men who had been with Jesus in a personal way. They were going to be His hands and feet in the world from now on. And the story of the Gospel continues to penetrate lives because we are all commissioned to be his ambassadors, representing God's love and truth to the world with our lives and our proclamation of the Good news (2 Corinthians 5:20).

Finally, Jesus said, "the gates of Hades will not overpower it" (v. 18c), meaning that all of the evil will not be able to overcome the God-ordained movement of the church. The church is on the offensive, storming the "gates of hell" as was so symbolically portrayed by this incident happening at Caesarea Philippi. This is an important statement that no matter how awful the world may become, the power of Satan will never destroy God's church. We can rest in the fact that Jesus has overcome the world (John 16:33, 1 Corinthians 15:57) and through Him alone we can find the power to continue His commission of making disciples and teaching (Matthew 28:16-20).

Reflection Questions

1. In the Gospel reading, Jesus asked his disciples a very pointed question: "Who do you say that I am?" At some point, each of us has to answer this question. How does Peter's response resonate with you? Is this the foundation you are building your life on? If so, how does your life reflect this? If not, what foundation are you building your life on? Would you like Peter's response to be your response, too? You can pause and ask God to change the direction of your life so that you can build on the Chief Cornerstone, Jesus Christ.

2. In the Gospel lesson Jesus said, "the gates of Hades will not overpower it" (v. 18c), meaning that all of the evil will not be able to overcome the God-ordained movement of the church. Where do you see this passage intersecting with your life?

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