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 91: 06/14/2026



Welcome back to the Sunday Mass notes. This week, we return to the Old Testament Book of Exodus, and then in the first reading, we study a summary of the Christian faith. In the Gospel reading, Jesus empowered His disciples with miraculous powers to heal and cast out demons.

Introduction to the First Reading:

The first reading is from the Old Testament Book of Exodus. The reading begins after God had provided water to the Israelites at the Rock of Horeb (17:6) and Moses' Father-in-Law Jethro's visit. During the visit, Jethro gave Moses important advice about appointing elders over the people to judge the smaller matters and then bring judgment only in the larger ones. Interestingly, Jethro returned home to his own country after his visit rather than wander forty years with the Nation.

First Reading:

> *Exodus 19:1-6 NAS95 1 In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai. 2 When they set out from Rephidim, they came to the wilderness of Sinai and camped in the wilderness; and there Israel camped in front of the mountain. 3 Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob and tell the sons of Israel: 4 'You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself. 5 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; 6 and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel."*

Three months had elapsed since the Nation had gone out of Egypt (v. 1). Moses then went up on the mountain of God as His prophet. God then provided Moses with an important insight as to the conditional nature of the Law that would be given to him during his future visits up the mountain. God gave Moses an "if then" statement, something which theologians refer to as a "lawsuit." God said, "*if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples*" (v. 5a, b). Next, God affirmed part of His nature as that of the creator and sovereign God (v. 6, "for the earth is mine." In the closing verse, God revealed that the Nation of Israel was called to be a "holy nation" and a "kingdom of priests" (v. 6).

We see in the reading how Moses spoke as a prophet of God to bring special divine revelation to the people who were now camped in the desert, unaware of their future 40 years of wandering. It was at this crucial point that God gave Moses insights into the kingdom He was building on the earth through His chosen people. These people were to be to Him a kingdom of priests and a holy nation. This promise was conditional, however, as the future promises later revealed to Moses were contingent upon the people's obedience. The conditional aspect of what was later called the "Mosaic Covenant" did not nullify in any way the promises that God had previously made to Abraham (see Genesis 12).

Today's reading revealed how Moses was appointed to act as a prophet of God by bringing His holy revelation to the Nation. Moses, who we later understand was a "type of Christ," brought God's word to God's people in order to build the Nation of God. We can celebrate, as believers in God, members of the New Covenant, that the nature of this eternal covenant with God is unconditional, pointing back to the promises of God through Abraham. Although the record of humanity is one of failure, Jesus came to earth in human form as a Victor. *Note: Scripture never records Jesus as a Victim.* Although Adam, the first man, broke God's commandments, and the Nation of Israel did too, Jesus came along as a substitute for our sin and fulfilled the commandments and the Law (1 Peter 2:22, John 8:46). As believers in Jesus Christ, we are not people who in a sense wandering in the

desert, rather we are those who are led by God's Word celebrating our daily delivery from sin through God's power.

Introduction to the Second Reading:

Today's reading is from Romans chapter 5, a chapter that opens with a "therefore." "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). The unconditional nature of the New Covenant is conditioned by faith (see Ephesians 2:8-9). The opening verses of this chapter then reveal the value of faith as the gateway to God, "through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God" (v. 2).

Second Reading:

> *Romans 5:6-11 NAS95 6 For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. 9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. 10 For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. 11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.*

The reading is perhaps the greatest summary of faith in the New Testament. It shows how God revealed His love for us through His sending of Jesus, even though we are lost sinners (v. 8). Even though we were sinners, we were justified (through faith) by Jesus' death (v. 9b, "His blood." As non-believing sinners, we were justified with God when we believed, and reconciled to God (v. 10). As a result, we can "exult in God through our Lord Jesus Christ, through whom we have received reconciliation" (v. 11). We are no longer promised the "wrath of God" (v. 9b) because of the gift given to us by Jesus.

We cannot overstate the value of the salvation that we as believers have through faith in Jesus Christ. Paul revealed in the reading from Romans that God has delivered us from the wrath of God, a

promise still made to non-believers. We can continually celebrate "in God through our Lord Jesus Christ" the momentous victory that Jesus achieved for us, "while we were yet sinners" (v. 8c), not yet born when Jesus came to earth to die for our sins some 2,000 years ago. His victory over sin is as fresh now as it was when it happened way back then. We have been "justified by His blood" (v. 9b), which is a legal, judicial term meaning that God has pronounced that we have been set free from our former sinful status "just as if we had never sinned." Praise God from whom all blessings flow!

Introduction to the Gospel Reading:

The Gospel reading is from Saint Matthew beginning with the closing of chapter 9 just after Jesus had gone "throughout all the cities and villages" (9:35) teaching and healing the people, events which brought about crowds of people.

Gospel Reading:

> *Matthew 9:36 – 10:8 NAS95 36 Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd. 37 Then He *said to His disciples, "The harvest is plentiful, but the workers are few. 38 "Therefore beseech the Lord of the harvest to send out workers into His harvest." 1 Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness. 2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; 4 Simon the Zealot, and Judas Iscariot, the one who betrayed Him. 5 These twelve Jesus sent out after instructing them: "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; 6 but rather go to the lost sheep of the house of Israel. 7 "And as you go, preach, saying, 'The kingdom of heaven is at hand.' 8 "Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give.*

Even though there were plenty of priests, scribes, and Pharisees, Jesus proclaimed that, although many sought to believe in God, there were few true proclaimers of the faith. He then went on to list the twelve leaders of the faith, one of whom was a devil (v. 4c). The Twelve (minus Judas Iscariot) were the true reapers of the plentiful harvest that God had planted in the world, and a foretaste of the future harvesters now working to build God's kingdom through His church. The Twelve were given a special mission and powers to go only to the Jews, and also received the same healing

powers that Jesus had just previously demonstrated to them.

The Scriptures are very interesting because they are often very personal and give real names of real people, such as the Twelve Apostles of Jesus. These are the Twelve that are forever enshrined as the Apostles of the Lord, the ones whom God sent as the first "workers into His harvest" (v. 38b). We can forever remember them and note how Peter (the Rock), was listed first, followed closely by Andrew, James, and John.

In summary, as believers, we can praise God that we are not under the Law and its conditional promises, since these were fulfilled by Jesus. God has led us out of Egypt in a sense, through faith in Jesus, and sent us as harvesters to work in His fields through our faith in the Lord Jesus. We can celebrate how, "while we were still helpless, at the right time Christ died for the ungodly" (Romans 5:6), meaning us in our former sinful state.

Reflection Questions

1. The second reading from Romans is often upheld by theologians as one of the more famous "but God" statements in the entirety of the Bible. "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us" Romans 5:8). Read the following verse 9 again. What did today's reading reveal as the alternative outcome for those who don't partake of God's blessings through faith in Jesus Christ? In what ways does this empower you in light of what you learned in the Gospel reading?

2. In what ways do you find yourself as a harvester in God's field of the world?