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 115: 08/09/2026



Welcome back to the Sunday Mass notes. This week we open with the first reading from the Book of First Kings, in which Elijah hides in a cave and waits to hear from the voice of God. Then continue the study in Romans in the second reading and conclude with yet another continuing study in the Gospel of Matthew in which Jesus and Peter walk on water.

Introduction to the First Reading:

The first reading is from the Book of First Kings, where Elijah was fleeing from Queen Jezebel, who had threatened his life (1 Kings 19:1-2) after he had killed the Prophets of Baal at the conclusion of a contest with them. Elijah had fled first to Beersheba, where an angel of the Lord had fed him, leading him on a forty-day journey to Mt. Horeb, "the mountain of God" (19:8). The reading skipped the ending of verse 9 and all of verse 10 that provides important contextual information for the eventual revelation of God's message to Elijah. Therefore, these verses are included in our study.

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

First Reading:

> *9 Then he came there to a cave and lodged there; and behold, the word of the LORD came to him, and He said to him, "What are you doing here, Elijah?" 10 He said, "I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away." 11 So He said, "Go forth and stand on the mountain before the LORD." And behold, the LORD was passing by! And a great and strong wind was rending the mountains and breaking in pieces the rocks before the LORD; but the LORD was not in the wind. And after the wind an earthquake, but the LORD was not in the earthquake. 12 After the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of a gentle blowing. 13 When Elijah heard it, he wrapped his face in his mantle and went out and stood in the entrance of the cave. And behold, a voice came to him and said, "What are you doing here, Elijah?" (1 Kings 19:9-13)*

Elijah mistakenly believed he was the only remaining follower of the Lord (v. 10: "I alone am left"). God later corrected his false belief in the chapter and told him that 7,000 believers remained (1 Kings 19:18; see below). It is important to note that Elijah had just returned from a significant spiritual victory. Sometimes after a victory, we can be the most vulnerable. So God, in His mercy, meets Elijah in his place of need in a cave at Mt. Horeb. This is the same mountain where God met Moses and gave him the Ten Commandments. Now, hundreds of years later, Elijah, another great leader, met God in an unexpected way. God caused the wind, earthquake, and fire, but these things weren't His voice. No, these fearful things brought about by the fall of Adam (Genesis 3) were not the Word of God for which Elijah was waiting; this came in the sound of a "gentle blowing," or as rendered in some versions, "a tiny whispering sound" (v. 12). When Elijah heard this, he knew that this was God's voice. This is what Elijah needed to continue on.

Some life lessons we can learn from Elijah's interaction with God are as follows: God may be seeking to get our attention in the same way. First, God may be asking us, "What are you doing here?" This is a question of purpose, personal meaning, and identity. Only God can give us the answer to this question. Second, God may be telling us where to find Him. In Elijah's case, it was geographical; however, in our case, it may be more a matter of our heart, seeking Him where He has chosen to reveal Himself – in His Word, the Bible. Finally, He may be showing us Who He is. Surprisingly enough, God chose to reveal Himself in a still, small voice. Our world shouts, but God whispers. What can we do to quiet ourselves and listen?

This is how the story ended with God giving Elijah specific instructions and information.

> *14 Then he said, "I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away." 15 The LORD said to him, "Go, return on your way to the wilderness of Damascus, and when you have arrived, you shall anoint Hazael king over Aram; 16 and Jehu the son of Nimshi you shall anoint king over Israel; and Elisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place. 17 "It shall come about, the one who escapes from the sword of Hazael, Jehu shall put to death, and the one who escapes from the sword of Jehu, Elisha shall put to death. 18 "Yet I will leave 7,000 in Israel, all the knees that have not bowed to Baal and every mouth that has not kissed him." (1 Kings 19:14-18)*

Elijah thought that he was alone when, in fact, God revealed that there were at least 7,000 in Israel who had remained true to Him. Oftentimes, we may feel all alone as believers in Jesus Christ, especially when we find ourselves in circumstances around nonbelievers for extended periods of time.

Introduction to the Second Reading:

As we move to the second reading, Saint Paul likely felt that way as he poured out his heart to his fellow Jews who stubbornly resisted the Gospel message. This week's reading continues the previous week's study in Romans. Romans chapter 9 through 11 mark a section in which Saint Paul outlines Israel's past (chapter 9), present (chapter 11), and future (chapter 12).

Second Reading:

> *1 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, 2 that I have great sorrow and unceasing grief in my heart. 3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, 5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God*

> *blessed forever. Amen. (Romans 9:1-5)*

The big idea is that Paul was a Jew, "my kinsmen according to the flesh" (v. 3), born into the tribe of Benjamin (Philippians 3:5), and is greatly distressed that, as a Jew, his fellow Israelites haven't believed in the Messiah Jesus. We can learn several things from this passage. First, may we be grieved over those we care about who don't know Jesus Christ. Are we willing to make even minor sacrifices to reach the lost with the Good News of the Kingdom? Second, this section about the Jewish people reminds us that God chose this specific people group to be a blessing to the rest of the world. It was through the Jews that God established His covenants (relational commitments), gave the Law (moral, dietary, religious, and code of conduct), set up a place and a venue for worship (the responding to God's worth), and the promises (God's record of faithfulness). Their lineage includes the Patriarchs (Abraham, Isaac, and Jacob), King David, and ultimately Jesus. Finally, Paul emphasizes who the Person of Jesus Christ is: God over all, forever praised. This is clear evidence that the early church had a solid sense of who Christ is (Christology), which includes His deity. His followers worshiped Him as God, and we would be wise to do the same.

Introduction to the Gospel Reading:

The Gospel lesson is a continuation of the study from previous weeks, beginning in Matthew with Jesus' parables in Chapter 13. Here, Jesus once again proves by performing mighty miracles that He is God.

Gospel Reading:

> *22 Immediately He made the disciples get into the boat and go ahead of Him to the other side, while He sent the crowds away. 23 After He had sent the crowds away, He went up on the mountain by Himself to pray; and when it was evening, He was there alone. 24 But the boat was already a long distance from the land, battered by the waves; for the wind was contrary. 25 And in the fourth watch of the night He came to them, walking on the sea. 26 When the disciples saw Him walking on the sea, they were terrified, and said, "It is a ghost!" And they cried out in fear. 27 But immediately Jesus spoke to them, saying, "Take courage, it is I; do not be afraid." 28 Peter said to Him, "Lord, if it is You, command me to come to You on the water." 29 And He said, "Come!" And Peter got out of the boat, and walked on the water and came toward Jesus. 30 But seeing the wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" 31 Immediately Jesus stretched out His hand and took hold of him, and*

> *said to him, "You of little faith, why did you doubt?" 32 When they got into the boat, the wind stopped. 33 And those who were in the boat worshiped Him, saying, "You are certainly God's Son!" (Matthew 14:22-33)*

As we saw the forces of nature in the first reading, the wind and the waves caused a frightful condition of the lake. This scene then became even more frightening when the disciples saw a man walking across the water (v. 26), evidently not recognizing the person as Jesus until He called out to them (v. 27). By this point, similar to what had happened to Elijah, they knew that they had heard the voice of God (v. 32).

There are actually three miracles in the story. First, Jesus Himself is walking on that water (v. 25). Second, Peter's walking on the water through Jesus' power (v. 29). Finally, the calming of both the wind and the waves (v. 32). Notice how Jesus sought solitude away from the crowds (v. 22). Jesus often did this right before he performed a mighty miracle. He did this just before He fed the crowd that we studied last week. He wanted to be by himself to pray to His Heavenly Father. This is a good reminder to us that if Jesus Himself needed to pray, how much more do we need this time with the Father?

Peter was the disciple with courage. We can sometimes look at Peter sinking in the water as a sign of fear, but he was the only one who got out of the boat! Sometimes God grows our faith by allowing turbulent circumstances and impossible odds. These are opportunities for us to turn our attention to Christ and trust Him to provide for us in the midst of the storm. I bet that Peter had a great time talking about his experience of walking on the water. We, too, will enjoy talking to others about how God has enabled us to do what we thought was impossible.

Reflection Questions

1. We read in the Gospel lesson how Jesus enabled Peter to walk on water, and also how, as Peter's faith grew weaker, his ability began to fail. Faith is a key element in accepting God's empowerment in our lives. How has God empowered you to "walk on water" in a certain circumstance?

2. In the Gospel lesson, Peter experienced the exhilaration of walking on water, holding the hand of Jesus. If you were going through a time when your faith is being tested, how can Peter's story of

walking on water encourage you to keep looking to Christ? Second, how might this experience help you to take a more radical approach in your outreach to the lost in your own life?

Sunday Mass Study Notes for Lectionary 117: 08-10-2025



Welcome back to the Sunday Mass notes. 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.

Introduction to the First Reading:

The first reading is from the apocryphal Book of Wisdom. When this was written, during the Intertestamental period (or silent period, as no prophets were active), the Jewish people faced unprecedented opposition from their enemies, including one called Antiochus IV Epiphanes. This evil ruler attempted, much like Adolph Hitler, to annihilate the Nation.

First Reading:

> *Wisdom 18:6-9 The night of the passover was known beforehand to our fathers, that, with sure knowledge of the oaths in which they put their faith, they might have courage. Your people awaited the salvation of the just and the destruction of their foes. For when you punished our adversaries, in this you glorified us whom you had summoned. For in secret the holy children of the good were offering sacrifice and putting into effect with one accord the divine institution.*

The Passover was a momentous event in the early life of the nation of Israel for many reasons. The writer of this reading recorded how the Jews looked back to God's miraculous deliverance of their people from the death angel who "passed over" the Hebrews homes that were marked by the blood of the lamb slain among the families as a sacrificial offering (Exodus 11:4-7, 12:23). During this time of great persecution, the writer looked upon the destruction of their enemies as a way that God showed favor to them, while they were forced to practice the worship of God through the one true religion in secret.

We know from looking back how the blood of the lamb slain during the Passover represented the Ultimate sacrifice, Jesus Christ, who gave Himself for our sins. Although God calls us to love our enemies (Matthew 5:44), many will agree that we don't wish our enemies well if we are honest. We can only achieve this higher calling through God's power, because Jesus has delivered us from our enemies. We have the power of the Holy Spirit of God, who dwells inside of us, something to which the Jews during the time the Book of Wisdom was written could only look forward to (see Exodus 36:27).

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. 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. 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. 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. 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 defined this significant 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). Reread this definition: "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. Nonbelievers may say, "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 use 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 the 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" is a testimony of 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 the people in the biblical examples did, not just the ones listed in today's reading. We do this by understanding God's promises to us and walking by taking both baby steps and even giant steps of faith as we sense God's calling. God may call us to leave the land we know and proceed to a place we are unfamiliar with. Or he may contact us to take lesser steps, such

as caring for the needy or praying for others. When we doubt our faith, we can turn to this section of the Book of Hebrews to see how those before us obeyed God and were commended. We can expect that if we obey God, we 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 that 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. All believers are totally forgiven of their sins through the finished work of Jesus Christ (Colossians 1:14). However, applying 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 completing the Great Commission, making disciples and teaching them all things (Matthew 28: 16-20).

Reflection Questions

1. How would memorizing the author of Hebrews' definition of faith in God help you 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 that God has given you help you exercise better stewardship of the things in your life?

Copyright Statement and Source for Apocryphal Readings:

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

Excerpts from the Lectionary for Mass for Use in the Dioceses of the United States of America, second typical edition © 2001, 1998, 1997, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. Used with permission. All rights reserved. No portion of this text may be reproduced by any means without permission in writing from the copyright owner. Source: http://www.usccb.org/bible/readings

---

Sunday Mass Study Notes for 08-11-2024



Welcome back to the Sunday Mass notes. This week we open with the first reading from First Kings in which we find the great Prophet Elijah running away from wicked Queen Jezebel. The story reminds us that God will provide for us to accomplish the works that He has in store for us. Then we move to the second reading from Ephesians, which helps us to see what the contrast is between living as a child of the world and living as a child of God. Then we close with the continuing study of Jesus in John 6 where he confronts the unbelieving people by calling Himself the "bread of God."

Introduction to the First Reading:

The first reading is from First Kings and deals with the Prophet Elijah who was a mighty man of God in a dark era in Israel during the decline of the theocratic kingdom. This period followed the time of the Judges in which the Scripture said, "In those days there was no king in Israel; everyone did what was right in his own eyes" (Judges 21:25). There were bright spots in this age and one of them was the prophet Elijah. Elijah was perhaps best known for the incident recorded in First Kings 18 during a time of severe famine in Samaria. According to the Scripture Elijah challenged the prophets of Baal as to whether they could bring fire down on their sacrifice by calling on their god while Elijah would offer his sacrifice to God and ask Him to send fire to complete his burnt offering. The Priests of Baal began calling upon their god and cutting themselves in order to invoke a response but failed miserably. Next, Elijah was so certain the God would act upon his request that he soaked the wood with water (1 Kings 18:33). He prayed a simple prayer and asked God to bring down fire on the sacrifice. With a dramatic display of power, God burned up not only the entire sacrifice, but the fire licked up the water as well. Afterwards, Elijah had the Priests taken captive and then put them to death (v. 40). What an amazing victory Elijah had that day! After such an important victory one would think that Elijah would have continued his momentum and never suffered from any sort of worry. If God could light even wet wood on fire in front of the pagan priests Elijah could accomplish anything by calling upon the only true God in prayer. At least that is what one may think. Leading up to today's reading, soon afterwards the Scripture records that Elijah fell into a period of deep anxiety because of the actions of a certain ungodly woman named Jezebel. Jezebel was the evil wife of King Ahab, a king of Northern Israel. Immediately after Elijah's victory over the Prophets of Baal, wicked Jezebel sent a messenger to Elijah, saying, "So may the gods do to me and even more, if I do not make your life as the life of one of them by tomorrow about this time (1 Kings 19:2b). His response was to flee for his life because of Jezebel's threat. "And he was afraid and arose and ran for his life and came to Beersheba, which belongs to Judah, and left his servant there. But he himself went a day's journey into the wilderness and came and sat down under a juniper tree; and he requested for himself that he might die, and said, 'It is enough; now, O LORD, take my life, for I am no better than my fathers'" (vv. 3-4). Later, Elijah fled even further into the mountains to hide in a cave (1 Kings 19:9). How could such a mighty man of God, who had just witnessed God's dynamic power in the victory over the Prophets of Baal find himself holed up and worrying in a dark cave? If a mighty man of God like Elijah could suffer with anxiety, it's no wonder that Christians can also fall into patterns of worry.

This leads us to today's reading in which we find Elijah on the run from wicked Queen Jezebel.

First Reading:

> *1 Kings 19:4-8 NAS95 4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die, and said, "It is*

> *enough; now, O LORD, take my life, for I am not better than my fathers." 5 He lay down and slept under a juniper tree; and behold, there was an angel touching him, and he said to him, "Arise, eat." 6 Then he looked and behold, there was at his head a bread cake baked on hot stones, and a jar of water. So he ate and drank and lay down again. 7 The angel of the LORD came again a second time and touched him and said, "Arise, eat, because the journey is too great for you." 8 So he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mountain of God.*

Even though Elijah was fresh from his mighty victory, he fled in fear to the wilderness and asked the Lord to take his life (v. 4). God responded to his prayer in a different way by sending an angel to provide fresh food for him (vv. 5-6). After Elijah ate and rested the first time, the angel came back to him again and caused him to eat a second time (v. 7). After these two meals, Elijah traveled without food for forty days and nights until he reached Mt. Horeb (v. 8). Evidently, God miraculously delivered Elijah through this extended period of fasting in a similar way that He did when Jesus Christ fasted for a forty-day period (Matthew 4:2). We are not told whether the bread that God provided for Elijah allowed this extended fast but, in all likelihood, the two meals given to him were for the purpose of lifting his spirits to the point that he continued on his journey to Mt. Horeb. These things happened at the end of Elijah's earthly existence, as shortly after these events he appointed Elisha to be his successor and was then taken up into a cloud.

What can we learn from the reading? Even though we may despair of living because of the impossible obstacles we face, God will provide for us when we call upon Him. He may or may not use his angelic helpers in the way that He did for Elijah, but we can trust that God will not leave us or forsake us (Deuteronomy 31:6, Hebrews 13:5). God knows just what manner and quantity to provide for us the things that will move us to the next step in accomplishing the plans that He has for our lives.

Introduction to the Second Reading:

The second reading is from Ephesians 4 and shows us the contrast between life as a non-believer and a believer in Christ. It reminds us that our hearts need to be in right relationship with God in order for our outward behavior to reflect God's value system.

Second Reading:

> *Ephesians 4:30 – 5:2 NAS95 30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. 31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. 32 Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you. 1 Therefore be imitators of God, as beloved children; 2 and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.*

Saint Paul called the people in the Ephesian church not to grieve the Holy Spirit of God by carrying out sinful thoughts in their hearts and engaging in ungodly behaviors. The emphasis for changed behavior is a changed heart. A changed heart comes from being in a right relationship with God through faith in Christ. When we put our faith in Jesus Christ, we are "sealed for the day of redemption" by the Holy Spirit (4:30, see also 2 Corinthians 1:22; 5:5; Ephesians 1:13-14). God has placed upon each believer the seal of redemption through His Holy Spirit, and this invisible marking is His certification that He will deliver upon what He has promised. What this means is that we are now inhabited by the very presence of God through His Spirit. Where we go with our thoughts and with our body, we take God with us. Because God lives in us, we are a new creation, the old way of life has gone and a new way of life has come (2 Corinthians 5:17). The Holy Spirit helps us to see our lives and the world from God's perspective. We can now make decisions based on God's value system, which is in sharp contrast to the world's value system.

Christians are not to have any part in the ungodly behaviors that are associated with the unbelieving world. These behaviors are generated from a "me-first" mentality that is easily offended, resulting in bitterness, wrath, anger, clamor, slander and malice. You can see the progressive nature of sin as it takes on more and more momentum to divide us from others and actually engage in hurtful ways of interacting with others. This is a reflection of the value system of the god of this age, the devil, who is the father of those who do not have God as their father (John 8:44).

Instead, Paul called the people to emulate God through the model of Jesus Christ who willingly sacrificed Himself, not as a victim, but through His own choice (John 10:18). When we receive God's kindness, tenderness, forgiveness and love, we become children of God (John 1:12) and our hearts are shaped by this new value system. We begin to do things more like God our Father and less like our former father. Titus 2:11-13 corroborates this when it says: "The grace of God that brings salvation has appeared to all men. It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age as we wait for the blessed hope—the glorious appearance of our great God and Savior Jesus Christ, who gave himself for us, to redeem us from all wickedness and to purify for himself a people of his very own, eager to do good (NIV)."

This means that "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it" (1Corinthians 10:13). In the same way that God provided for Elijah's physical and emotional needs when He asked, God will also provide the things we need in order to serve Him. This includes the ability through His power to forsake the ungodly behaviors that Paul listed in the reading.

How can we apply this to our lives? This reading is helpful to consider as we interact with others throughout the week and before we partake of communion. God's love transforms how we approach relationships and the community of believers. Communion has in its very word the idea of common unity. The church comes together to participate in remembering God's way of interacting with us, which is typified by Christ's sacrifice on the cross for our sins. As a result, our way of interacting with others changes as well. Communion reminds us of Jesus' admonition in Matthew's Gospel about asking forgiveness from a person we may have offended before we bring an offering to God. "Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering" (Matthew 5:23-24). When we partake of communion, we shouldn't grieve the Holy Spirit of God (Ephesians 4:30) by clinging to ungodly feelings towards others and bringing this into the celebration of remembrance of our Lord's death which took the place for the penalty for our sins. Instead of coming with thoughts of wrath, anger, slander, and bitterness (vv. 30 – 31) we have been changed so that we can come with minds cleansed from these things and present to God hearts filled with kindness, tenderness, forgiveness, and love (vv. 32 – 4:1).

Introduction to the Gospel Reading:

The Gospel reading is a continuation of the story that was started last week. The context is Jesus' teaching of the crowds that followed him after His feeding of them through the multiplying of the loaves and fishes in the closing of Chapter 5.

Gospel Reading:

> *John 6:41-51 NAS95 41 Therefore the Jews were grumbling about Him, because He said, "I am the bread that came down out of heaven." 42 They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, 'I have come down out of*

> *heaven'?" 43 Jesus answered and said to them, "Do not grumble among yourselves. 44 No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day. 45 It is written in the prophets, 'AND THEY SHALL ALL BE TAUGHT OF GOD.' Everyone who has heard and learned from the Father, comes to Me. 46 Not that anyone has seen the Father, except the One who is from God; He has seen the Father. 47 Truly, truly, I say to you, he who believes has eternal life. 48 I am the bread of life. 49 Your fathers ate the manna in the wilderness, and they died. 50 This is the bread which comes down out of heaven, so that one may eat of it and not die. 51 I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh."*

The main point of Jesus' teaching is that belief in Him is the only way to obtain eternal life and be restored to right relationship with God the Father. Repeating our statement from last week, Jesus' point in this particular teaching wasn't whether or not He is spiritually present in the elements of communion. These issues were not even a part of the mentality of the Jewish people that He was addressing.

The passage opens with the grumbling of the Jews in disbelief against Jesus' claim to be the Messiah. They point to His human origins as proof that He could not be God's promised Messiah (v. 42). They believed that only God or possibly an angel can come down from heaven. Since some in the crowd knew Jesus' earthly father and mother, they couldn't accept His statement that He came down from heaven. We know from John 7 that the people held to a tradition about the nature of the Messiah. There they said, "However, we know where this man is from; but whenever the Christ may come, no one knows where He is from" (John 7:27). Jesus cut to the heart of the issue which was their unbelief in God. Earlier Jesus had told them:

> *John 5:37-40 NAS95 37 "And the Father who sent Me, He has testified of Me. You have neither heard His voice at any time nor seen His form. 38 You do not have His word abiding in you, for you do not believe Him whom He sent. 39 You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; 40 and you are unwilling to come to Me so that you may have life."*

This leads us to the central point of the story: the only way to God the Father is through belief in Jesus the Son (v. 47). For "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him" (John 3:36). Jesus said that they could not come to Him because the Father was not drawing them (v. 44). But we know that God wants all men

to be saved and to come to a knowledge of the truth (1 Timothy 2:4). It seems that their hard-heartedness and lack of being willing to be "taught of God" was preventing them from being drawn to faith in Jesus. If they would let themselves hear and learn from the Father, then Christ's divinity would be obvious to them. Then they would come to Him and have assurance of a life that is eternal (v. 44b). By offering resurrection life, Jesus is overtly claiming His deity. He continues to make claims of divinity by saying that He is the One who was sent by the Father and has seen Him (vv. 45-46). It is with this backdrop that Jesus makes a bold claim, emphasized by the phrase, "Truly, truly," which is basically putting His word on the same level as Holy Scripture, infallible and inerrant. He says, "he who believes has eternal life" (v. 47).

In order to unpack this a little more, he uses an analogy that the Jews would have been familiar with from the Pentateuch (the first 5 books of the Old Testament). He harkens back to the days when the Hebrew people were in the wilderness and ate manna, which was a supernatural food that God provided for them (see Mass notes from last week). Even though they ate this supernatural food, their bodies still died. Jesus was claiming to be more than manna, He is the "manna" (or bread) that brings life to the soul (John 10:10). Being in relationship to Him who is the resurrection and the life, allows one to live eternally, even if the body dies (John 11:25). When Jesus said, "and the bread also which I will give for the life of the world is my flesh," he was referring to His bodily sacrifice that He would make to bring atonement for our sins. The Old Testament set a precedent for the need for a blood sacrifice for the forgiveness of sins (Hebrews 9:22). So Jesus was showing that His impending death would be that sacrifice required by the Law to forgive us of our sins (1 John 2:2).

What can we learn from this reading to apply to our lives? When we celebrate communion, we remember how Jesus gave up His life to bear the penalty for our sins. When we take of the bread, we remember His body that was broken on the cross for us. When we partake of the cup, we remember Jesus' blood that was poured out for us. Before we partake of communion, we should examine our hearts in preparation. We can ask ourselves if we too have become so familiar with Jesus that we overlook that He is God? In addition, when this world starts getting to us, we can look to Him for life that is truly life, realizing that this world is not our home. We walk by faith that someday we will be with Him and all things will be made right. We can also be a spokesperson for God, sharing with others the wonderful opportunity to be made right with the Father through Jesus.

Reflection Questions

1. We said about the second reading:

> *God has placed upon each believer the seal of redemption through His Holy Spirit, and this invisible marking is His certification that He will deliver upon what He has promised. What this means is that we are now inhabited by the very presence of God through His Spirit. Where we go with our thoughts and with our body, we take God with us. Because God lives in us, we are a new creation, the old way of life has gone and a new way of life has come (2 Corinthians 5:17). The Holy Spirit helps us to see our lives and the world from God's perspective. We can now make decisions based on God's value system, which is in sharp contrast to the world's value system.*

In what ways do you bring God into your relationships? In your work life? In your relationship with your wife? In relationship to nonbelievers?

2. Reflect upon the last time you celebrated communion. Was your heart focused upon the Lord Jesus' sacrifice for you?

Saint Paul gave us a clue as to the importance of the celebration of communion. He said in 1 Corinthians 11:30 about those who were doing so in an unholy manner, "For this reason many among you are weak and sick, and a number sleep." Although his words were in the context of the full love feast, he indicated the sincere need to examine our motives as we celebrate communion. In light of what we studied today, the next time you take communion examine your heart and sincerely prepare for the remembrance of Jesus dying on the cross for your sins.

Sunday Mass Study Notes for 8-9-2020

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. This week we open with the first reading from the Book of First Kings in which Elijah hides in a cave and waits to hear from the voice of God. Then continue the study in Romans in the second reading and conclude with yet another continuing study in the Gospel of Matthew in which Jesus and Peter walk on water.

Introduction to the First Reading:

The first reading is from the Book of First Kings where Elijah was fleeing from Queen Jezebel who had threatened his life (1 Kings 19:1-2) after he had killed the Prophets of Baal at the conclusion of a contest with them. Elijah had fled first to Beersheba where an angel of the Lord had fed him leading him on a forty day journey to Mt. Horeb "the mountain of God" (19:8). The reading skipped the ending of verse 9 and all of verse 10 that provides important contextual information for the eventual revelation of God's message to Elijah. Therefore these verses are included in our study.

First Reading:

9 Then he came there to a cave and lodged there; and behold, the word of the LORD came to him, and He said to him, "What are you doing here, Elijah?" 10 He said, "I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away." 11 So He said, "Go forth and stand on the mountain before the LORD." And behold, the LORD was passing by! And a great and strong wind was rending the mountains and breaking in pieces the rocks before the LORD; but the LORD was not in the wind. And after the wind an earthquake, but the LORD was not in the earthquake. 12 After the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of a gentle blowing. 13 When Elijah heard it, he wrapped his face in his mantle and went out and stood in the entrance of the cave. And behold, a voice came to him and said, "What are you doing here, Elijah?" (1 Kings 19:9-13)

Elijah incorrectly thought that he was the only remaining follower of the Lord (v. 10, "I alone am left"). God corrected his false belief later in the chapter and told him that seven thousand believers remained (1 Kings 19:18, see below). It is important to note that Elijah had just come from a very important spiritual victory. Sometimes after a victory, we can be the most vulnerable. So God, in His mercy, meets Elijah in his place of need in a cave at Mt. Horeb. This is the same mountain where God met Moses and gave him the Ten Commandments. Now hundreds of years later Elijah, another great leader, met God in an unexpected way. God caused the wind, earthquake, and fire, but these things weren't His voice. No, these fearful things brought about by the fall of Adam (Genesis 3) were not the Word of God for which Elijah was waiting, this came in the sound of a "gentle blowing," or as rendered in some versions "a tiny whispering sound" (v. 12). When Elijah heard this he knew that this was God's voice. This is what Elijah needed to continue on.

Some life lessons through which we can learn from Elijah's interaction with God as follows, God may be wanting to get our attention in the same way. First, God may be asking us, "What are you doing her?" This is a question of purpose, personal meaning and identity. Only God can give us the answer to this question. Second, God may be telling us where to find Him. In Elijah's case it was geographical, however in our case it may be more of a state of our heart, seeking Him where He has chosen to reveal Himself – His Word, the Bible. Finally, He may be showing us Who He is. Surprisingly enough, God chose to reveal Himself in a still, small voice. Our world shouts, but God whispers. What can we do to quiet ourselves and listen?

This is how the story ended with God giving Elijah specific instructions and information.

14 Then he said, "I have been very zealous for the LORD, the God of hosts; for the sons of Israel

have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away." 15 The LORD said to him, "Go, return on your way to the wilderness of Damascus, and when you have arrived, you shall anoint Hazael king over Aram; 16 and Jehu the son of Nimshi you shall anoint king over Israel; and Elisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place. 17 "It shall come about, the one who escapes from the sword of Hazael, Jehu shall put to death, and the one who escapes from the sword of Jehu, Elisha shall put to death. 18 "Yet I will leave 7,000 in Israel, all the knees that have not bowed to Baal and every mouth that has not kissed him." (1 Kings 19:14-18)

Elijah thought that he was alone when in fact God revealed that there were at least 7,000 in Israel that had remained true to Him. Oftentimes we may feel all alone as believers in Jesus Christ, especially when we find ourselves in circumstances around nonbelievers for extended periods of time.

Introduction to the Second Reading:

As we move to the second reading, Saint Paul likely felt that way as he poured out his heart to his fellow Jews who stubbornly resisted the Gospel message. The reading this week is a continuation of the previous weeks study in Romans. Romans chapter 9 through 11 mark a section in which Saint Paul outlines Israel's past (chapter 9), present (chapter 11), and future (chapter 12).

Second Reading:

1 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, 2 that I have great sorrow and unceasing grief in my heart. 3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, 5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen. (Romans 9:1-5)

The big idea is that Paul was a Jew, "my kinsmen according to the flesh" (v. 3) born into the tribe of Benjamin (Philippians 3:5) and is greatly distressed that as a Jew his fellow Israelites haven't believed in the Messiah Jesus. We can learn several things from this passage. First, may we be

grieved over those we care about who don't know Jesus Christ. Are we willing to make even minor sacrifices to reach the lost with the Good News of the Kingdom? Second, this section about the Jewish people reminds us that God chose this specific people group to be a blessing to the rest of the world. It was through the Jews that God established His covenants (relational commitments), gave the Law (moral, dietary, religious and code of conduct), set up a place and avenue for worship (the responding to God's worth), and the promises (God's record of faithfulness). Their lineage includes the Patriarchs (Abraham, Isaac, and Jacob), King David, and ultimately Jesus. Finally, Paul emphasis who the Person of Jesus Christ is: God over all forever praised. This is clear evidence that the early church had a solid sense of who Christ is (Christology) which includes His deity. His followers worshiped Him as God, and we would be wise to do the same.

Introduction to the Gospel Reading:

The Gospel lesson is a continuation of the study in previous weeks that began in Matthew with the Jesus' parables in Chapter 13. Here Jesus once again proves by performing mighty miracles that He is God.

Gospel Reading:

22 Immediately He made the disciples get into the boat and go ahead of Him to the other side, while He sent the crowds away. 23 After He had sent the crowds away, He went up on the mountain by Himself to pray; and when it was evening, He was there alone. 24 But the boat was already a long distance from the land, battered by the waves; for the wind was contrary. 25 And in the fourth watch of the night He came to them, walking on the sea. 26 When the disciples saw Him walking on the sea, they were terrified, and said, "It is a ghost!" And they cried out in fear. 27 But immediately Jesus spoke to them, saying, "Take courage, it is I; do not be afraid." 28 Peter said to Him, "Lord, if it is You, command me to come to You on the water." 29 And He said, "Come!" And Peter got out of the boat, and walked on the water and came toward Jesus. 30 But seeing the wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" 31 Immediately Jesus stretched out His hand and took hold of him, and said to him, "You of little faith, why did you doubt?" 32 When they got into the boat, the wind stopped. 33 And those who were in the boat worshiped Him, saying, "You are certainly God's Son!" (Matthew 14:22-33)

As we saw the forces of nature in the first reading, the wind and the waves caused a frightful condition on the lake. This scene then became even more frightening when the disciples saw a man

walking across the water (v. 26), evidently not recognizing the person as Jesus until He called out to them (v. 27). By this point, similar to what had happened to Elijah, they knew that they had heard the voice of God (v. 32).

There are actually three miracles in the story. First, Jesus Himself walking on that water (v. 25). Second, Peter's walking on the water through Jesus' power (v. 29). Finally, the calming of both the wind and the waves (v. 32). Notice how Jesus sought solitude away from the crowds (v. 22). Jesus often did this right before he performed a might miracle. He did this just before He fed the crowd that we studied last week. He wanted to be by Himself to pray to His Heavenly Father. This is a good reminder to us that if Jesus Himself needed to pray, how much more do we need this time with the Father?

Peter was the disciples with courage. We can sometimes look at this story of Peter sinking in the water as a show of fear, but he was the only one that got out of the boat! Sometimes God grows our faith by allowing turbulent circumstances and impossible odds. These are opportunities for us to turn our attention to Christ and trust Him to provide for us in the midst of the storm. I bet that Peter had a great time talking about his experience of walking on the water. We too will enjoy talking to others about how God has enabled us to do what we thought was impossible.

Reflection Questions

1. We read in the Gospel lesson how Jesus enabled Peter to walk on water, and also how as Peter's faith grew weaker his ability began to fail. Faith is a key element in accepting God's empowerment in our lives. How has God empowered you to "walk on water" in a certain circumstance?

2. In the Gospel lesson, Peter experienced the exhilaration of walking on water holding the hand of Jesus. If you were going through a time when your faith is being tested, how can Peter's story of walking on water encourage you to keep looking to Christ? Second, how might this experience help you to take a more radical approach in your outreach to the lost in your own life?

Mass-Study-Notes-for-Sunday_08-09-2020Download

Sunday Mass Study Notes for Sunday, 08-11-2019



Welcome back to the Sunday Mass notes. 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.

Introduction to the First Reading:

First Reading:

The first reading is from the Apocryphal book of Wisdom. During the time when this was written, the Intertestamental period (or silent period as no prophets were active), the Jewish people faced unprecedented opposition from their enemies including one called Antiochus IV Epiphanes. This evil ruler attempted much like Adolph Hitler to annihilate the Nation.

> *Wisdom 18:6-9 The night of the passover was known beforehand to our fathers, that, with sure knowledge of the oaths in which they put their faith, they might have courage. Your people awaited the salvation of the just and the destruction of their foes. For when you punished our adversaries, in this you glorified us whom you had summoned. For in secret the holy children of the good were offering sacrifice and putting into effect with one accord the divine institution.*

The Passover was a momentous event in the early life of the nation of Israel for many reasons. The writer of this reading recorded how the Jews looked back to God's miraculous deliverance of their people from the death angel who "passed over" the Hebrews homes that were marked by the blood of the lamb slain among the families as a sacrificial offering (Exodus 11:4-7, 12:23). During this time of great persecution, the writer looked upon the destruction of their enemies as a way that God showed favor to them, while they were forced to practice the worship of God through the one true religion in secret.

We know from looking back how the blood of the lamb slain during the Passover represented the Ultimate sacrifice, Jesus Christ who have Himself for our sins. Although we are called by God to love our enemies (Matthew 5:44), if we are honest many of us will agree that we don't wish our enemies well. This is higher calling which we are only able to achieve through God's power, and that in light of the fact that Jesus has ultimately already delivered us from our enemies. We have the power of the Holy Sprit of God Who dwells inside of us, something to which the Jews during the time the Book of Wisdom was written could only look forward to (see Exodus 36:27).

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).

Reflection Questions

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?

Copyright Statement and Source for Apocryphal Readings:

Excerpts from the Lectionary for Mass for Use in the Dioceses of the United States of America, second typical edition © 2001, 1998, 1997, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. Used with permission. All rights reserved. No portion of this text may be reproduced by any means without permission in writing from the copyright owner. Source: http://www.usccb.org/bible/readings

Mass-Study-Notes-for-Sunday_08-11-2019.pdfDownload

Sunday Mass Study Notes for Sunday, 08-12-2018

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. This week we open with the first reading from First Kings in which we find the great Prophet Elijah running away from wicked Queen Jezebel. The story reminds us that God will provide for us in order to accomplish the works that He has in store for us. Then we move to the second reading from Ephesians, which helps us to see what the contrast is between living as a child of the world and living as a child of God. Then we close with the continuing study on Jesus in John 6 where he confronts the unbelieving people by calling Himself the "bread of God."

Introduction to the First Reading:

The first reading is from First Kings and deals with the Prophet Elijah who was a mighty man of God in a dark era in Israel during the decline of the theocratic kingdom. This period followed the time of the Judges in which the Scripture said, "In those days there was no king in Israel; everyone did what was right in his own eyes" (Judges 21:25). There were bright spots in this age and one of them was the prophet Elijah. Elijah was perhaps best known for the incident recorded in First Kings 18 during a time of severe famine in Samaria. According to the Scripture Elijah challenged the prophets of Baal as to whether they could bring fire down on their sacrifice by calling on their god while Elijah would offer his sacrifice to God and ask Him to send fire to complete his burnt offering. The Priests of Baal began calling upon their god and cutting themselves in order to invoke a response, but failed miserably. Next, Elijah was so certain the God would act upon his request that he soaked the wood with water (1 Kings 18:33). He prayed a simple prayer and asked God to bring down fire on the sacrifice. With a dramatic display of power, God burned up not only the entire sacrifice, but the fire licked up the water as well. Afterwards, Elijah had the Priests taken captive and then put them to death (v. 40). What an amazing victory Elijah had that day! After such an important victory one would think that Elijah would have continued his momentum and never suffered from any sort of

worry. If God could light even wet wood on fire in front of the pagan priests Elijah could accomplish anything by calling upon the only true God in prayer. At least that is what one may think. Leading up to today's reading, soon afterwards the Scripture records that Elijah fell into a period of deep anxiety because of the actions of a certain ungodly woman named Jezebel. Jezebel was the evil wife of King Ahab, a king of Northern Israel. Immediately after Elijah's victory over the Prophets of Baal, wicked Jezebel sent a messenger to Elijah saying, "So may the gods do to me and even more, if I do not make your life as the life of one of them by tomorrow about this time (1 Kings 19:2b). His response was to flee for his life because of Jezebel's threat. "And he was afraid and arose and ran for his life and came to Beersheba, which belongs to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die, and said, 'It is enough; now, O LORD, take my life, for I am no better than my fathers'" (vv. 3-4). Later, Elijah fled even further into the mountains to hide in a cave (1 Kings 19:9). How could such a mighty man of God, who had just witnessed God's dynamic power in the victory over the Prophets of Baal find himself holed up and worrying in a dark cave? If a mighty man of God like Elijah could suffer with anxiety, it's no wonder that Christians can also fall into patterns of worry.

This leads us to today's reading in which we find Elijah on the run from wicked Queen Jezebel.

First Reading:

> *1 Kings 19:4-8 NAS95 4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die, and said, "It is enough; now, O LORD, take my life, for I am not better than my fathers." 5 He lay down and slept under a juniper tree; and behold, there was an angel touching him, and he said to him, "Arise, eat." 6 Then he looked and behold, there was at his head a bread cake baked on hot stones, and a jar of water. So he ate and drank and lay down again. 7 The angel of the LORD came again a second time and touched him and said, "Arise, eat, because the journey is too great for you." 8 So he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mountain of God.*

Even though Elijah was fresh from his mighty victory, he fled in fear to the wilderness and asked the Lord to take his life (v. 4). God responded to his prayer in a different way by sending an angel to provide fresh food for him (vv. 5-6). After Elijah ate and rested the first time, the angel came back to him again and caused him to eat a second time (v. 7). Subsequent to these two meals, Elijah traveled without food for forty days and nights until he reached Mt. Horeb (v. 8). Evidently, God miraculously delivered Elijah through this extended period of fasting in a similar way that He did when Jesus Christ fasted for a forty-day period (Matthew 4:2). We are not told whether the bread that God provided to Elijah allowed this extended fast but in all likelihood the two meals given to him were for the purpose of lifting his spirits to the point that he continued on his journey to Mt. Horeb. These things happened at the end of Elijah's earthly existence, as shortly after these events he appointed Elisha to be his successor and was then taken up into a cloud.

What can we learn from the reading? Even though we may despair of living because of the impossible obstacles we face, God will provide for us when we call upon Him. He may or may not use his angelic helpers in the way that He did for Elijah, but we can trust that God will not leave us or forsake us (Deuteronomy 31:6, Hebrews 13:5). God knows in just what manner and quantity to provide for us the things that will move us to the next step in accomplishing the plans that He has for our lives.

Introduction to the Second Reading:

The second reading is from Ephesians 4 and shows us the contrast between life as a non-believer and a believer in Christ. It reminds us that our hearts need to be in right relationship with God in order for our outward behavior to reflect God's value system.

Second Reading:

> *Ephesians 4:30 – 5:2 NAS95 30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. 31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. 32 Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you. 1 Therefore be imitators of God, as beloved children; 2 and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.*

Saint Paul called the people in the Ephesian church not to grieve the Holy Spirit of God by carrying out sinful thoughts in their hearts and engaging in ungodly behaviors. The emphasis for changed behavior is a changed heart. A changed heart comes from being in a right relationship with God through faith in Christ. When we put our faith in Jesus Christ, we are "sealed for the day of redemption" by the Holy Spirit (4:30, see also 2 Corinthians 1:22; 5:5; Ephesians 1:13-14). God has placed upon each believer the seal of redemption through His Holy Spirit and this invisible marking is His certification that He will deliver upon what He has promised. What this means is that we are now inhabited by the very presence of God through His Spirit. Where we go with our thoughts and with our body, we take God with us. Because God lives in us, we are a new creation, the old way of life has gone and a new way of life has come (2 Corinthians 5:17). The Holy Spirit helps us to see our lives and the world from God's perspective. We can now make decisions based on God's value system, which is in sharp contrast to the world's value system.

Christians are not to have any part in the ungodly behaviors that are associated with the unbelieving world. These behaviors are generated from a "me-first" mentality that is easily offended, resulting in bitterness, wrath, anger, clamor, slander and malice. You can see the progressive nature of sin as it takes on more and more momentum to divide us from others and actually engage in hurtful ways of interacting with others. This is a reflection of the value system of the god of this age, the devil, who is the father of those who do not have God as their father (John 8:44).

Instead, Paul called the people to emulate God through the model of Jesus Christ who willingly sacrificed Himself, not as a victim, but through His own choice (John 10:18). When we receive God's

kindness, tenderness, forgiveness and love, we become children of God (John 1:12) and our hearts are shaped by this new value system. We begin to do things more like God our Father and less like our former father. Titus 2:11-13 corroborates this when it says: "The grace of God that brings salvation has appeared to all men. It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age as we wait for the blessed hope—the glorious appearance of our great God and Savior Jesus Christ, who gave himself for us, to redeem us from all wickedness and to purify for himself a people of his very own, eager to do good (NIV)."

This means that "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it" (1Corinthians 10:13). In the same way that God provided for Elijah's physical and emotional needs when He asked, God will also provide the things we need in order to serve Him. This includes the ability through His power to forsake the ungodly behaviors that Paul listed in the reading.

How can we apply this to our lives? This reading is helpful to consider as we interact with others throughout the week and before we partake of communion. God's love transforms how we approach relationships and the community of believers. Communion has in its very word the idea of common unity. The church comes together to participate in remembering God's way of interacting with us, which is typified by Christ's sacrifice on the cross for our sins. As a result, our way of interacting with others changes as well. Communion reminds us of Jesus' admonition in Matthew's Gospel about asking forgiveness from a person we may have offended before we bring an offering to God. "Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering" (Matthew 5:23-24). When we partake of communion we shouldn't grieve the Holy Spirit of God (Ephesians 4:30) by clinging to ungodly feelings towards others and bringing this into the celebration of remembrance of our Lord's death which took the place for the penalty for our sins. Instead of coming with thoughts of wrath, anger, slander, and bitterness (vv. 30 – 31) we have been changed so that we can come with minds cleansed from these things and present to God hearts filled with kindness, tenderness forgiveness, and love (vv. 32 – 4:1).

Introduction to the Gospel Reading:

The Gospel reading is a continuation of the story that was started last week. The context is Jesus' teaching of the crowds that followed him after His feeding of them through the multiplying of the loaves and fishes in the closing of Chapter 5.

Gospel Reading:

> *John 6:41-51 NAS95 41 Therefore the Jews were grumbling about Him, because He said, "I am the bread that came down out of heaven." 42 They were saying, "Is not this Jesus, the son of*

> *Joseph, whose father and mother we know? How does He now say, 'I have come down out of heaven'?" 43 Jesus answered and said to them, "Do not grumble among yourselves. 44 No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day. 45 It is written in the prophets, 'AND THEY SHALL ALL BE TAUGHT OF GOD.' Everyone who has heard and learned from the Father, comes to Me. 46 Not that anyone has seen the Father, except the One who is from God; He has seen the Father. 47 Truly, truly, I say to you, he who believes has eternal life. 48 I am the bread of life. 49 Your fathers ate the manna in the wilderness, and they died. 50 This is the bread which comes down out of heaven, so that one may eat of it and not die. 51 I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh."*

The main point of Jesus' teaching is that belief in Him is the only way to obtain eternal life and be restored to right relationship with God the Father. Repeating our statement from last week, Jesus' point in this particular teaching wasn't whether or not He is spiritually present in the elements of communion. These issues were not even a part of the mentality of the Jewish people that He was addressing.

The passage opens with the grumbling of the Jews in disbelief against Jesus' claim to be the Messiah. They point to His human origins as proof that He could not be God's promised Messiah (v. 42). They believed that only God or possibly an angel can come down from heaven. Since some in the crowd knew Jesus' earthly father and mother they couldn't accept His statement that He came down from heaven. We know from John 7 that the people held to a tradition about the nature of the Messiah. There they said, "However, we know where this man is from; but whenever the Christ may come, no one knows where He is from" (John 7:27). Jesus cut to the heart of the issue which was their unbelief in God. Earlier Jesus had told them:

> *John 5:37-40 NAS95 37 "And the Father who sent Me, He has testified of Me. You have neither heard His voice at any time nor seen His form. 38 You do not have His word abiding in you, for you do not believe Him whom He sent. 39 You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; 40 and you are unwilling to come to Me so that you may have life."*

This leads us to the central point of the story: the only way to God the Father is through belief in Jesus the Son (v. 47). For "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him" (John 3:36). Jesus said that they could not come to Him because the Father was not drawing them (v. 44). But we know that God wants all men to be saved and to come to a knowledge of the truth (1 Timothy 2:4). It seems that their hard-heartedness and lack of being willing to be "taught of God" was preventing them from being drawn to faith in Jesus. If they would let themselves hear and learn from the Father, then Christ's divinity would be obvious to them. Then they would come to Him and have assurance of a life that is eternal (v. 44b). By offering resurrection life, Jesus is overtly claiming His deity. He continues to make claims of divinity by saying that He is the One who was sent by the Father and has seen Him (vv.

45-46). It is with this backdrop that Jesus makes a bold claim, emphasized by the phrase, "Truly, truly," which is basically putting His word on the same level as Holy Scripture, infallible and inerrant. He says, "he who believes has eternal life" (v. 47).

In order to unpack this a little more, he uses an analogy that the Jews would have been familiar with from the Pentateuch (the first 5 books of the Old Testament). He harkens back to the days when the Hebrew people were in the wilderness and ate manna, which was a supernatural food that God provided for them (see Mass notes from last week). Even though they ate this supernatural food, their bodies still died. Jesus was claiming to be more than manna, He is the "manna" (or bread) that brings life to the soul (John 10:10). Being in relationship to Him who is the resurrection and the life, allows one to live eternally, even if the body dies (John 11:25). When Jesus said "and the bread also which I will give for the life of the world is my flesh," he was referring to His bodily sacrifice that He would make to bring atonement for our sins. The Old Testament set a precedent for the need for a blood sacrifice for the forgiveness of sins (Hebrews 9:22). So Jesus was showing that His impending death would be that sacrifice required by the Law to forgive us of our sins (1 John 2:2).

What can we learn from this reading to apply to our lives? When we celebrate communion we remember how Jesus gave up His life to bear the penalty for our sins. When we take of the bread, we remember His body that was broken on the cross for us. When we partake of the cup, we remember Jesus' blood that was poured out for us. Before we partake of communion we should examine our hearts in preparation. We can ask ourselves if we too have become so familiar with Jesus that we overlook that He is God? In addition, when this world starts getting to us, we can look to Him for life that is truly life, realizing that this world is not our home. We walk by faith that someday we will be with Him and all things will be made right. We can also be a spokesperson for God, sharing with others the wonderful opportunity to be made right with the Father through Jesus.

Reflection Questions

1. We said about the second reading:

God has placed upon each believer the seal of redemption through His Holy Spirit and this invisible marking is His certification that He will deliver upon what He has promised. What this means is that we are now inhabited by the very presence of God through His Spirit. Where we go with our thoughts and with our body, we take God with us. Because God lives in us, we are a new creation, the old way of life has gone and a new way of life has come (2 Corinthians 5:17). The Holy Spirit helps us to see our lives and the world from God's perspective. We can now make decisions based on God's value system, which is in sharp contrast to the world's value system.

In what ways do you bring God into your relationships? In your work life? In your relationship with you wife? In relationship to nonbelievers?

2. Reflect upon the last time you celebrated communion. Was your heart focused upon the Lord Jesus' sacrifice for you?

Saint Paul gave us a clue as to the importance of the celebration of communion. He said in 1 Corinthians 11:30 about those who were doing so in an unholy manner, "For this reason many among you are weak and sick, and a number sleep." Although his words were in the context of the full love feast he indicated the sincere need to examine our motives as we celebrate communion. In light of what we studied today, the next time you take communion examine your heart and sincerely prepare for the remembrance of Jesus dying on the cross for you sins.

Mass-Study-Notes-for-Sunday_08-12-2018.pdfDownload

Sunday Mass Study Notes for Sunday, 8-13-2017



Welcome back to the Sunday Mass notes. This week we open with the first reading from the Book of First Kings in which Elijah hides in a cave and waits to hear from the voice of God. Then continue the study in Romans in the second reading and conclude with yet another continuing study in the Gospel of Matthew in which Jesus and Peter walk on water.

Introduction to the First Reading:

The first reading is from the Book of First Kings where Elijah was fleeing from Queen Jezebel who had threatened his life (1 Kings 19:1-2) after he had killed the Prophets of Baal at the conclusion of a contest with them. Elijah had fled first to Beersheba where an angel of the Lord had fed him leading him on a forty day journey to Mt. Horeb "the mountain of God" (19:8). The reading skipped the ending of verse 9 and all of verse 10 that provides important contextual information for the eventual revelation of God's message to Elijah. Therefore these verses are included in our study.

First Reading:

9 Then he came there to a cave and lodged there; and behold, the word of the LORD came to him, and He said to him, "What are you doing here, Elijah?" 10 He said, "I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away." 11 So He said, "Go forth and stand on the mountain before the LORD." And behold, the LORD was passing by! And a great and strong wind was rending the mountains and breaking in pieces the rocks before the LORD; but the LORD was not in the wind. And after the wind an earthquake, but the LORD was not in the earthquake. 12 After the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of a gentle blowing. 13 When Elijah heard it, he wrapped his face in his mantle and went out and stood in the entrance of the cave. And behold, a voice came to him and said, "What are you doing here, Elijah?" (1 Kings 19:9-13)

Elijah incorrectly thought that he was the only remaining follower of the Lord (v. 10, "I alone am left"). God corrected his false belief later in the chapter and told him that seven thousand believers remained (1 Kings 19:18, see below). It is important to note that Elijah had just come from a very important spiritual victory. Sometimes after a victory, we can be the most vulnerable. So God, in His mercy, meets Elijah in his place of need in a cave at Mt. Horeb. This is the same mountain where God met Moses and gave him the Ten Commandments. Now hundreds of years later Elijah, another great leader, met God in an unexpected way. God caused the wind, earthquake, and fire, but these things weren't His voice. No, these fearful things brought about by the fall of Adam (Genesis 3) were not the Word of God for which Elijah was waiting, this came in the sound of a "gentle blowing," or as rendered in some versions "a tiny whispering sound" (v. 12). When Elijah heard this he knew that this was God's voice. This is what Elijah needed to continue on.

Some life lessons through which we can learn from Elijah's interaction with God as follows, God may be wanting to get our attention in the same way. First, God may be asking us, "What are you doing her?" This is a question of purpose, personal meaning and identity. Only God can give us the answer to this question. Second, God may be telling us where to find Him. In Elijah's case it was geographical, however in our case it may be more of a state of our heart, seeking Him where He has chosen to reveal Himself – His Word, the Bible. Finally, He may be showing us Who He is. Surprisingly enough, God chose to reveal Himself in a still, small voice. Our world shouts, but God whispers. What can we do to quiet ourselves and listen?

This is how the story ended with God giving Elijah specific instructions and information.

14 Then he said, "I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away." 15 The LORD said to him, "Go, return on your way to the wilderness of Damascus, and when you have arrived, you shall anoint Hazael king over Aram; 16 and Jehu the son of Nimshi you shall anoint king over Israel; and Elisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place. 17 "It shall come about, the one who escapes from the sword of Hazael, Jehu shall put to death, and the one who escapes from the sword of Jehu, Elisha shall put to death. 18 "Yet I will leave 7,000 in Israel, all the knees that have not bowed to Baal and every mouth that has not kissed him." (1 Kings 19:14-18)

Elijah thought that he was alone when in fact God revealed that there were at least 7,000 in Israel that had remained true to Him. Oftentimes we may feel all alone as believers in Jesus Christ, especially when we find ourselves in circumstances around nonbelievers for extended periods of time.

Introduction to the Second Reading:

As we move to the second reading, Saint Paul likely felt that way as he poured out his heart to his fellow Jews who stubbornly resisted the Gospel message. The reading this week is a continuation of the previous weeks study in Romans. Romans chapter 9 through 11 mark a section in which Saint Paul outlines Israel's past (chapter 9), present (chapter 11), and future (chapter 12).

Second Reading:

1 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, 2 that I have great sorrow and unceasing grief in my heart. 3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, 5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen. (Romans 9:1-5)

The big idea is that Paul was a Jew, "my kinsmen according to the flesh" (v. 3) born into the tribe of Benjamin (Philippians 3:5) and is greatly distressed that as a Jew his fellow Israelites haven't believed in the Messiah Jesus. We can learn several things from this passage. First, may we be grieved over those we care about who don't know Jesus Christ. Are we willing to make even minor sacrifices to reach the lost with the Good News of the Kingdom? Second, this section about the Jewish people reminds us that God chose this specific people group to be a blessing to the rest of the world. It was through the Jews that God established His covenants (relational commitments), gave the Law (moral, dietary, religious and code of conduct), set up a place and avenue for worship (the responding to God's worth), and the promises (God's record of faithfulness). Their lineage includes the Patriarchs (Abraham, Isaac, and Jacob), King David, and ultimately Jesus. Finally, Paul emphasis who the Person of Jesus Christ is: God over all forever praised. This is clear evidence that the early

church had a solid sense of who Christ is (Christology) which includes His deity. His followers worshiped Him as God, and we would be wise to do the same.

Introduction to the Gospel Reading:

The Gospel lesson is a continuation of the study in previous weeks that began in Matthew with the Jesus' parables in Chapter 13. Here Jesus once again proves by performing mighty miracles that He is God.

Gospel Reading:

22 Immediately He made the disciples get into the boat and go ahead of Him to the other side, while He sent the crowds away. 23 After He had sent the crowds away, He went up on the mountain by Himself to pray; and when it was evening, He was there alone. 24 But the boat was already a long distance from the land, battered by the waves; for the wind was contrary. 25 And in the fourth watch of the night He came to them, walking on the sea. 26 When the disciples saw Him walking on the sea, they were terrified, and said, "It is a ghost!" And they cried out in fear. 27 But immediately Jesus spoke to them, saying, "Take courage, it is I; do not be afraid." 28 Peter said to Him, "Lord, if it is You, command me to come to You on the water." 29 And He said, "Come!" And Peter got out of the boat, and walked on the water and came toward Jesus. 30 But seeing the wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" 31 Immediately Jesus stretched out His hand and took hold of him, and said to him, "You of little faith, why did you doubt?" 32 When they got into the boat, the wind stopped. 33 And those who were in the boat worshiped Him, saying, "You are certainly God's Son!" (Matthew 14:22-33)

As we saw the forces of nature in the first reading, the wind and the waves caused a frightful condition on the lake. This scene then became even more frightening when the disciples saw a man walking across the water (v. 26), evidently not recognizing the person as Jesus until He called out to them (v. 27). By this point, similar to what had happened to Elijah, they knew that they had heard the voice of God (v. 32).

There are actually three miracles in the story. First, Jesus Himself walking on that water (v. 25). Second, Peter's walking on the water through Jesus' power (v. 29). Finally, the calming of both the wind and the waves (v. 32). Notice how Jesus sought solitude away from the crowds (v. 22). Jesus often did this right before he performed a might miracle. He did this just before He fed the crowd that we studied last week. He wanted to be by Himself to pray to His Heavenly Father. This is a good reminder to us that if Jesus Himself needed to pray, how much more do we need this time with the Father?

Peter was the disciples with courage. We can sometimes look at this story of Peter sinking in the water as a show of fear, but he was the only one that got out of the boat! Sometimes God grows our faith by allowing turbulent circumstances and impossible odds. These are opportunities for us to turn our attention to Christ and trust Him to provide for us in the midst of the storm. I bet that Peter had a great time talking about his experience of walking on the water. We too will enjoy talking to

others about how God has enabled us to do what we thought was impossible.

Reflection Questions

1. We read in the Gospel lesson how Jesus enabled Peter to walk on water, and also how as Peter's faith grew weaker his ability began to fail. Faith is a key element in accepting God's empowerment in our lives. How has God empowered you to "walk on water" in a certain circumstance?

2. In the Gospel lesson, Peter experienced the exhilaration of walking on water holding the hand of Jesus. If you were going through a time when your faith is being tested, how can Peter's story of walking on water encourage you to keep looking to Christ? Second, how might this experience help you to take a more radical approach in your outreach to the lost in your own life?

Mass-Study-Notes-for-Sunday_08-13-2017.pdfDownload