Study Notes for the Sunday Mass Published by Christians for Christ Ministries. We are a non-denominational Christian ministry that seeks to encourage and facilitate Christians in studying the Holy Scriptures. **"For there is one God and one mediator between God and mankind, the man Christ Jesus."** 1 Timothy 2:5

Sunday Mass Study Notes for Sunday, 7-31-2016



Welcome back to the Sunday Mass notes for **7-31-2016**. This week we begin with a reading from the Old Testament book of Ecclesiastes, written by Solomon, king of Israel, and the wisest man of his time. Although it is inspired by God—as is all Scripture–it is written from the perspective of a frustrated man who is seeking for answers to life's hard questions. The second reading is from Paul's epistle to the early church in Colossae. Its theme is the Christian life that is centered in Jesus Christ and how that is lived out in everyday life. Finally, we look once again at the Gospel of Luke and hear Jesus speak about the dangers of human greed.

Introduction to the First Reading:

Ecclesiastes is a hard book for many readers to understand, because at times it seems to support ideas that are contrary to other biblical teachings. For example, "There is a time to kill" (3:3). Of course, context is all important in interpreting Scripture, so we have to remember that the author, though the wisest of all men, is looking at life from a purely secular perspective. He uses the expression, "under the sun" more than two dozen times in the book.

First Reading:

Ecclesiastes 1:1-2 NAS95 1 The words of the Preacher, the son of David, king in Jerusalem. 2 "Vanity of vanities," says the Preacher, "Vanity of vanities! All is vanity."

Ecclesiastes 2:21-23 NAS95 21 When there is a man who has labored with wisdom, knowledge and skill, then he gives his legacy to one who has not labored with them. This too is vanity and a great evil. 22 For what does a man get in all his labor and in his striving with which he labors under the sun? 23 Because all his days his task is painful and grievous; even at night his mind does not rest. This too is vanity.

The authorship of this book is made perfectly clear from the very beginning. He is the third king of Israel, under whose reign the nation reaches the pinnacle of its world prominence, especially in terms of wealth. God had spoken to Solomon on at least two occasions and had asked him what he wanted above all else. Solomon asked not for riches or fame, but for wisdom, and God granted his request (1 Kings 3:5-12). And it was Solomon who built the temple for God to dwell in by His Shekinah Glory.

To read the exploits of Solomon is to discover a man of great talent, having written three thousand proverbs and a thousand and five songs (1 Kings 4:32). He failed to keep his promises to God, however, and he took numerous foreign wives and accumulated thousands of horses in direct disobedience to God's commands. As a result, Solomon questions life's realities. What is life all about? What is its purpose? What good is it for man to work hard when he gains little and cannot rest?

Today's reading records those questions and the completely unsatisfactory answers in Solomon's judgment. "Vanity of vanities! All is vanity," he writes. Another translation of this conclusion is "Completely meaningless! Everything is meaningless." We must remember, however, that this is not the end of all things. Solomon concludes this writing by acknowledging that his search "under the sun" has produced nothing, but there is a lesson to be learned. He writes, "Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the duty of all mankind (12:13). Today, then, in spite of the apparent hopelessness of life sometimes, we are to keep God's commandments. That will give us the peace that Solomon was searching for.

Introduction to the Second Reading:

Whenever a paragraph begins with the word "therefore," you have to ask what has preceded and how is it related to what is to follow. As a consequence to what Paul has taught in chapters 1 and 2, the believer should follow the instructions he is about to give. In other words, because the Christian recognizes that Jesus is God in the flesh (2:9), has "received Jesus as Lord" (2:6), and has been "made alive with Christ (2:13), he or she does not need to submit to the rules of the world that is controlled by Satan and his evil system (2:20).

Second Reading:

Note: Verses 6 – 8 which were omitted from the reading are included below.

Colossians 3:1-11 NAS95 1 Therefore if you have been raised up with Christ, keep seeking the things

above, where Christ is, seated at the right hand of God. 2 Set your mind on the things above, not on the things that are on earth. 3 For you have died and your life is hidden with Christ in God. 4 When Christ, who is our life, is revealed, then you also will be revealed with Him in glory. 5 Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. 6 For it is because of these things that the wrath of God will come upon the sons of disobedience, 7 and in them you also once walked, when you were living in them. 8 But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth. 9 Do not lie to one another, since you laid aside the old self with its evil practices, 10 and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him– 11 a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.

Instead of following the worldly way, the believer is to have a different motivation. The Christian has been raised up with Christ and is to "keep seeking the things above" (3:1). That is, his incentives should be spiritual, inspired from above, not worldly. Believers are to focus on "things above not on the things … on the earth (v. 2). The apostle uses the phrase, "set your mind," which reminds us of what he wrote in Romans 12, "Therefore, I urge you, brothers and sisters . . . Do not conform to the pattern of this world, but be transformed by the renewing of your mind" (verses 1-2). It's a matter of the mind—what we think. Instructions like this have less to do with emotion and more to do with sound thinking and proper conduct as a result.

How is all this possible? Paul makes it clear; the believer "has died" (to sin), his life is "hidden with Christ in God," and one day Christians will be "revealed with Him in glory." It all begins with acknowledging these facts as true, considering our bodies as being dead to the evils that the writer lists (v. 5). Paul recognizes, as the Christian will, also, that we once walked in such sinful behavior, but now we are to put off all those sinful traits.

Since the Christian is part of the body of Christ, the church, he must put off sinful behavior and put on the new characteristics of the believer who is born again of God and has a new nature. Paul concludes this portion of the reading by reminding us that when men and women come into a relationship with Jesus Christ by faith, they join a host of believers whose prior differences are of no significance now. The family of God is distinct in itself but it no longer involves ethnic origins, religious distinctions, social positions, or any such differences. We are all in Christ and He is the center of all things and the head of the body.

Introduction to the Gospel Reading:

Jesus was speaking to a large crowd, "many thousands," the text says (Luke 12:1). He speaks first to His disciples, warning them about dangers to come. Even though there will be some who will try to kill them, they are not to fear, because they belong to God. He encourages them to realize that God cares for every sparrow, and they are much more precious to Him than the birds. As Jesus was telling them about what would occur, He is interrupted by a request from the crowd. It's a personal concern that Jesus addresses and uses to teach important principles about possessions and greed.

Gospel Reading:

Luke 12:13-21 NAS95 13 Someone in the crowd said to Him, "Teacher, tell my brother to divide the family inheritance with me." 14 But He said to him, "Man, who appointed Me a judge or arbitrator over you?" 15 Then He said to them, "Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions." 16 And He told them a parable, saying, "The land of a rich man was very productive. 17 And he began reasoning to himself, saying, 'What shall I do, since I have no place to store my crops?' 18 Then he said, 'This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. 19 'And I will say to my soul, Soul, you have many goods laid up for many years to come; take your ease, eat, drink and be merry.' 20 But God said to him, 'You fool! This very night your soul is required of you; and now who will own what you have prepared?' 21 So is the man who stores up treasure for himself, and is not rich toward God."

The request: "Teacher, tell my brother to divide the family inheritance with me." Without responding to the specific request, Jesus uses it as a springboard to reveal real-life principles that are not widely recognized or practiced (either in His day or today). Good teachers, by the way, will wisely take such opportunities to launch a lesson that has much broader application than the personal request or question of an individual inquirer.

Jesus begins by saying, "Not even when one has an abundance does his life consist of his possessions." Then, as He often did, Jesus tells a parable, a story, to illustrate His point. He tells about a rich man who could think only of how to accumulate more riches and how to hoard them. He thought that he would then be able to enjoy a life of ease and plenty. The rich man's plight sounds a lot like many of our 21st century citizens in more affluent countries. To look at the size of people's houses and their overflowing garages, one might think that Jesus was wrong. "Stuff" does seem to be of great importance. Yet, as the Broadway play says, "You Can't Take It With You." So, we should consider our spiritual condition more than the abundance of things we own.

Jesus went on to share the climax of the story. God intervenes in the rich man's life and enlightens him—and us—of the insignificance of life if it is all wrapped up in what we have. There are two dire consequences of the rich man's plan. First, he has not thought of the future in eternal terms. His soul is lost forever. Second, he has not thought of his possessions in terms of their true value. What happens to them when he's gone? Perhaps we should also recognize that he gave no consideration to how those possessions could be used for wider benefit than his own personal enjoyment.

Jesus concludes, applying the lesson to all his hearers (and readers of the text today): "The man who stores up treasure for himself, and is not rich toward God" is doomed as was the rich fool. So, "Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also. (Matthew 6:19-21).

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Bottom Line: Questions for Reflection

1. What are one or two ways in which you are storing up for yourself treasure on earth? In what ways does Jesus' teaching inform you heart as a defense against this?

2. Since you have placed your trust in Jesus for salvation, are you setting your mind on heavenly things, avoiding the lure of the world, and renewing your mind in God's Word? In light of what you learned today, what are some of the things that God has empowered you to do differently next week?

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass, visit this web site:

http://www.usccb.org/bible/readings/073116.cfm

Eighteenth Sunday in Ordinary Time

Lectionary: 114

Source(s):

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

Scripture quotations taken from the NASB

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Mass Study Notes for Sunday 7-27-2014

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Welcome back to the Sunday Mass notes for 7-27-2014. This week we open with the Old Testament reading that describes King Solomon's prayer for wisdom. Our New Testament reading describes God's vision for each follower to be conformed to the image of His Son, Jesus. This is truly wise living. In the Gospel lesson we continue with more of Jesus' teaching on parables from last week. He provides short stories of wise people who valued the Kingdom of Heaven above all else and inherited life eternal.

The context for this story is after the death of King David. Israel was in its "golden era" having subdued its enemies and established itself as a nation. Solomon was David's son by Bathsheba and succeeded David on the throne. We catch a glimpse of his heart as he begins his reign over Israel.

> *5 In Gibeon the LORD appeared to Solomon in a dream at night; and God said, "Ask what you wish me to give you." 6 Then Solomon said, "You have shown great lovingkindness to Your servant David my father, according as he walked before You in truth and righteousness and uprightness of heart toward You; and You have reserved for him this great lovingkindness, that You have given him a son to sit on his throne, as it is this day. 7 Now, O LORD my God, You have made Your servant king in place of my father David, yet I am but a little child; I do not know how to go out or come in. 8 Your servant is in the midst of Your people which You have chosen, a great people who are too many to be numbered or counted. 9 So give Your servant an understanding heart to judge Your people to discern between good and evil. For who is able to judge this great people of Yours?" 10 It was pleasing in the sight of the Lord that Solomon had asked this thing. 11 God said to him, "Because you have asked this thing and have not asked for yourself long life, nor have asked riches for yourself, nor have you asked for the life of your enemies, but have asked for yourself discernment to understand justice, 12 behold, I have done according to your words. Behold, I have given you a wise and discerning heart, so that there has been no one like you before you, nor shall one like you*

> *arise after you. (1 Kings 3:5-12)*

These verses show us the beginning steps of King Solomon. Some important observations include:

- God came to Solomon in a dream
- God invited Solomon to ask Him for whatever he wished
- Solomon recognized God's great loving-kindness (fiercely loyal love) before answering
- Solomon also recognized his finiteness and sense of inadequacy for the important role that he was being placed in
- Solomon asked for an understanding heart to judge the people of Israel and to discern between good and evil
- God granted this request and blessed him with wisdom

If you know the rest of the story, you may be confused with how a person could be granted a wise and discerning heart and yet end up being led astray by all of the women (700 of them) he was married to (1 Kings 11:3). I wonder if his great wisdom came through the school of hard knocks. For at the end of his life he confesses: "The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person" (Ecclesiastes 12:13). No matter how much wealth, power and status, the wisest man on earth concludes that fearing God is the beginning of wisdom (Proverbs 9:10).

You may not be a king, but we can all come to God and ask Him for wisdom. James 1:5 says, "If any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him." We all have roles in life that are challenging. We can follow Solomon's lead and recognize God's fiercely loyal love and our inadequacy. This should lead us with humility and desperation before the true King of kings as we ask our Heavenly Father for what we really need: wisdom.

The second reading is from the New Testament, Saint Paul's letter to the Romans, which is a continuation of what we read last week. Paul is in the middle of declaring the victory that believers have through Christ. But the victory comes through the back door of recognizing our weakness as humans. This echoes King Solomon's prayer for wisdom in the earlier reading. For it is in our weakness that we find help from the Holy Spirit, who is interceding for us according to the will of God the Father (Romans 8:27).

> *28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. 29 For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; 30 and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified. (Romans 8:28-30)*

This passage, in its context, casts an inspiring and hopeful vision for followers of Christ. For it declares that God uses all things for His good purposes. While not all things that happen in this life are good, God is able to use every circumstance (pleasurable and painful) to accomplish His

predestined will: to conform us to image of His Son. He wants us to look like Christ. That's what this life is all about. That is God's vision for us as His followers. The question for us is, how badly do we want His vision for our lives? Are we willing to let God conform us to the image of His Son and work all things together for good, or are we wanting to just "get enough of God" in order to go to heaven when we die? There is a foundational condition for having all things work together for good: this comes to one who loves God and allows Him to work out His good purposes in his or her life. What this implies is trust and surrender to God's bigger purposes. He knows what is best for us. Someday we will agree wholeheartedly with Him.

In the Gospel lesson this week we continue with Jesus' teaching to His disciples through parables that we looked at the past two weeks.

> *44 "The kingdom of heaven is like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells all that he has and buys that field. 45 Again, the kingdom of heaven is like a merchant seeking fine pearls, 46 and upon finding one pearl of great value, he went and sold all that he had and bought it. 47 Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind; 48 and when it was filled, they drew it up on the beach; and they sat down and gathered the good fish into containers, but the bad they threw away. 49 So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, 50 and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. 51 Have you understood all these things?" They said to Him, "Yes." 52 And Jesus said to them, "Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings out of his treasure things new and old." (Matthew 13:44-52)*

Jesus is away from the crowds (Matthew 13:36) and now teaches His disciples in parables, something which He previously did only when the crowds were present. The main subject is the Kingdom of Heaven. Jesus paints a few broad brush strokes to entice His followers to continue their costly pursuit of being a disciple of the Kingdom of Heaven.

Jesus likens the Kingdom of Heaven to a hidden treasure and a pearl of great price. In the parable of the hidden treasure the man isn't searching for it, in contrast the man in the parable of the pearl is on an active search to locate valuable peals. Both parables, though, require a sacrifice on the part of the would-be owners of the precious goods. But the sacrifice is insignificant for the joy of obtaining the truly valuable treasure. Jesus is helping us to see that the Kingdom of Heaven is worth every seeming sacrifice that is made in order to walk with Him in this world. Jesus' kingdom is only partially here, and these parables illustrate the great value of this down payment on the full kingdom, the mystery of life eternal.

The apostle Paul understood clearly the surpassing value of a discipleship relationship to Jesus: "I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things" (Phil. 3:8).

The last illustration of the Kingdom of Heaven is very striking. It is that of a dragnet that is tossed out to catch fish. In the end of the age, the fish will be sorted out. The good will go to containers and the bad will be thrown out. Jesus gives the explanation clearly. The wicked will be sorted out from the righteous and will be thrown into the furnace of fire (referring to a literal Hell). The prospects of an eternity with weeping and gnashing of teeth is almost too much to fathom. But Jesus, in His kindness, gives us insight into eternity. In this life we have a lot of choices to make, but the most important one is where we will spend eternity. Based on our sin, we have only one label that we can claim: wicked. "There is none righteous, not even one" (Romans 3:10). We cannot claim the label "righteous," no matter how good we try to be. But Jesus, who was righteous came to give us the label and identity of "righteous" by taking the punishment of our wickedness on the cross and giving us His righteousness. "He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him" (2 Corinthians 5:21). So while we don't deserve the label of righteous, we can choose to have it, if we will receive God's gift of eternal life. It's a gift, though. It doesn't count until you receive it. Have you placed your faith in God's gift of eternal life through Christ? Are you counting on this for your salvation?

If so, you are a disciple of the Kingdom of Heaven. Jesus said that each one who is following Him into His Kingdom brings out treasures that are new and old. This means that we have a growing testimony of God's valuable work in our lives. We can speak of the current work that He is doing and the past work that He has done. We are cooperating with His vision to conform us into the image of His Son, for we know that the Son is our most valuable treasure indeed.

Bottom Line: Questions for Reflection

1. What does it mean to be a disciple of the Kingdom of Heaven?

2. What "sacrifices" have you made to be a disciple of the Kingdom of Heaven? How do these parables help you to know that it is worth it?

3. How does the story of Solomon asking for wisdom illustrate the parable of the Hidden Treasure and the Pearl of Great Price? In what areas do you want God to help you become wise and discerning about your own life and pursuits? Spend some time in prayer, asking Him for His perspective and wisdom for your life. Let Him know that you want to surrender to His vision for conforming you to the image of His Son.

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site: http://www.usccb.org/bible/readings/072714.cfm

First Reading 1 KGS 3:5, 7-12 (plus skipped verses)

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Second Reading ROM 8:28-30

Gospel Reading MT 13:44-52

Source(s):

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

Scripture quotations taken from the NASB