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 102: 07/06/2025



Welcome back to the Sunday Mass notes. This week, we learn about finding peace and comfort from God during challenging times by resting in His future promises of peace and prosperity, as outlined in the closing chapter of Isaiah. We learn about the value of humility and how God calls us to reflect on His works, not our own. In the Gospel reading, we see God's early missionary force sent out before His crucifixion to spread the word of the kingdom being ushered in through the Messiah, Jesus, and about the coming judgment for those who ignored His promises.

Introduction to the First Reading:

The context of the message from the last chapter of the Book of Isaiah is God's closing message to Judah concerning the ultimate future restoration of Jerusalem, the city of God's choosing given to the people of his choosing – the Nation of Israel. Chapter 66 provides essential insights for the contemporary audience, who faced threats from the Assyrian Empire, which soon took over the

Northern Kingdom, as well as the Babylonians, who later took over Judah itself.

First Reading:

> *Isaiah 66:10-14 NAS95 10 "Be joyful with Jerusalem and rejoice for her, all you who love her; Be exceedingly glad with her, all you who mourn over her, 11 That you may nurse and be satisfied with her comforting breasts, That you may suck and be delighted with her bountiful bosom. 12 For thus says the LORD, "Behold, I extend peace to her like a river, And the glory of the nations like an overflowing stream; And you will be nursed, you will be carried on the hip and fondled on the knees. 13 As one whom his mother comforts, so I will comfort you; And you will be comforted in Jerusalem. 14 Then you will see this, and your heart will be glad, And your bones will flourish like the new grass; And the hand of the LORD will be made known to His servants, But He will be indignant toward His enemies.*

In the opening verses, God instructs Isaiah that Jerusalem is a holy mother of God's people, a place of safe dwelling and nourishment full of bounty (vv. 10–11). Jerusalem, which was still standing at that time and had yet to face the utter destruction promised to it (Isaiah 22:1-14), had been a beacon of God's glory to the world since the conquest of the Jebusites and the placement of the temple there. The city in which God dwelled served to reveal Himself to the Hebrew nation as well as the surrounding Gentiles. It is no coincidence that the name Jerusalem itself means "city of peace" since it was (and will be in some future age) the representation of God's presence and rule on earth. In verse 12, we see this aspect of the City of Peace extolled, where God says, "Behold, I extend peace to her like a river." The next part of this verse reveals the future, universal significance of the City of God, not just to the Jews but also to the Gentiles. God says that He will bring the glory of the nations into Jerusalem, and he shows the coming of the nations to be a good thing. These would have been strange words to Isaiah's contemporary audience since they would have viewed anything from the Gentiles as unclean and dangerous. This was primarily because the Gentile Assyrian army was poised, ready to strike down the Jewish Northern Kingdom very shortly. The reading concludes by continuing the expression of God's peace and comfort to His people (vv. 13 – 15). God said their hearts would be glad (14a), that they would flourish physically like "new grass" (14b), and that He would conquer their enemies (14c).

This message of hope given by Isaiah, the Prophet of Judah, would have been very comforting to the people who had only to look to God for their ultimate deliverance from their enemies and future peace. Little did they know that the ultimate peace would not come until after they had killed their promised Messiah and waited while God fulfilled His divine plan by bringing the Gentiles to faith in Him through the mystery of the church (Ephesians 5:32). In our day we can look to Isaiah's message

and find a similar application. We can trust that in the end, God will vanquish our enemies, bring eternal peace to us, and ultimately fulfill all the prophetic promises He has made to us. When we read about the "nations" in the Old Testament passages, such as those found in Isaiah, we can trust that God has a plan for us and that we are a people grafted into the nation of His choosing, Israel. As in-grafted believers, we share not only in the responsibilities of God's people but also in the current and promised blessings.

The Scriptures teach us the importance of focusing on God, both in good times and in bad. I recall an incident a few years ago when I was windsurfing on the eastern coast of Florida. The boom, which held the sail to the mast, suddenly broke in two, and I was forced to swim a long distance back to shore. My readers may recognize that many of the illustrations I include are often drawn from my experiences windsurfing! As I made my way back towards shore with a sidestroke while grasping onto my board and broken rig, I kept my focus on the distant shoreline. I found it helpful to focus on my goal as I made progress towards it at a snail's pace. It is during these times that keeping the goal in sight is helpful, and how promises are never to leave us or forsake us. During the easy times, it's easy to place our beliefs on a shelf and not retrieve them again until the next hard thing comes along. But during our difficult struggles, God becomes paramount in our minds. This isn't necessarily a bad thing because we do indeed turn closer to God when hard times come, rather than falling away and feeling that God has left us during our challenges. As I continued my long swim that day, as I got closer to the shore, the lifeguard who had earlier been blowing his whistle at me for being too close to the guarded area began watching me through binoculars to see if I needed any help. With the whistle-blowing exercise fresh in my mind, I happily scurried onto the grassy shoreline of the public park quickly rather than waiting around for him to question me. I thought, how dare I break down in the guarded area where windsurfing was prohibited, and there was nothing that the lifeguard could do about it! These lessons teach me the importance of relying on God and the value of focusing on Him during both the good times and the bad.

Introduction to the Second Reading:

The second reading picks up where we left off last week in the Book of Galatians. Here, Paul continues his explanation of salvation by faith alone and not through the works of the Law. Earlier, Paul had just finished explaining the danger of the believers falling into the trap of conforming to religious Jewish practices for the sake of preventing persecution for their faith. Paul said, "Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply so that they will not be persecuted for the cross of Christ" (Galatians 6:12). Some in the church were urging conformance to religious practices including circumcision and the boasting about it as though they were the religious police, judge, and jury (v. 13). Paul's opposition to their boasting is the subject of

today's reading.

Second Reading:

> *Galatians 6:14-18 NAS95 14 But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. 15 For neither is circumcision anything, nor uncircumcision, but a new creation. 16 And those who will walk by this rule, peace, and mercy be upon them, and the Israel of God. 17 From now on, let no one cause trouble for me, for I bear on my body the brand-marks of Jesus. 18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.*

In this short message, Saint Paul extolled the value of boasting only in the finished work of Jesus Christ, who died on the cross for us, rather than in anything that we do, even if it be of great religious or spiritual value. God promises that peace will fall upon those who walk humbly in light of this admonition, although they may endure persecution for Him (v. 17, the "brand marks of Jesus"). Paul closes the reading and the entire Book of Galatians with a closing blessing in which he calls for God's blessing while affirming the brotherhood of those whom he had addressed so sternly throughout his message.

Paul's words from the reading remind us of the Prophet Micah's message from God to the people of his era. Near the end of his Book he wrapped up the entirety of the calling God was placing upon the people in one short sentence: "He has told you, O man, what is good; And what does the LORD require of you But to do justice, to love kindness, And to walk humbly with your God?" (Micah 6:8). As we saw in the first reading God calls us to focus upon His works and promises and through this we find comfort through our difficult times. In today's second reading, Paul added to this by reminding his readers of the value of walking in humility and boasting only about what God has done for them rather than what they have done for Him.

Introduction to the Gospel Reading:

The context of the Gospel reading from Luke is Jesus' sending of the seventy, an early missionary group who went out across the land in pairs to present the message that "the kingdom of God [had] come near to [them" (v. 9). This group was given spiritual power for healing along with this message which also included an admonition for those who turned against God's provisions of the kingdom.

Gospel Reading:

> *Luke 10:1-12 NAS95 1 Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come. 2 And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. 3 Go; behold, I send you out as lambs in the midst of wolves. 4 Carry no money belt, no bag, no shoes; and greet no one on the way. 5 Whatever house you enter, first say, 'Peace be to this house.' 6 If a man of peace is there, your peace will rest on him; but if not, it will return to you. 7 Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house. 8 Whatever city you enter and they receive you, eat what is set before you; 9 and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.' 10 But whatever city you enter and they do not receive you, go out into its streets and say, 11 'Even the dust of your city which clings to our feet we wipe off in protest against you; yet be sure of this, that the kingdom of God has come near.' 12 I say to you, it will be more tolerable in that day for Sodom than for that city."*
> *Luke 10:17-20 NAS95 17 The seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name." 18 And He said to them, "I was watching Satan fall from heaven like lightning. 19 Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you. 20 Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven."*

God sent the seventy pairs with precise instructions, the first of which was to discern the receptiveness of the house in which they were preparing to enter. Jesus had earlier warned His disciples in the Sermon on the Mount about "not casting their pearls before swine" (Matthew 7:6), meaning not to attempt to preach godly things to those who persist in ungodliness and are unwilling to listen. Jesus expanded upon this admonition by promising to His missionary force that those who don't listen will be subject to severe and eternal discipline. Jesus told them that the destruction of those who reject the message would be worse than the destruction experienced by the unrepentant sinners in Sodom, which the Lord destroyed by divine fire from heaven (v. 12). This missionary force returned after the conclusion of their assignment with the astounding news of divine power over Satanic forces (v. 17). Jesus then told them about how He had already seen Satan fall from his exalted position and how He had given them this divine authority which they experienced during their journey (v. 19). In closing, Jesus pointed them to His higher purpose. They were not to boast about the power that He had given them for their missionary responsibilities but rather to rejoice in the fact that, unlike Satan and the nonbelievers, their names were written in the Book of Life in Heaven (v. 20).

By application, the power to which Jesus extended to His first ministry force of seventy people

extends to us to a certain extent today. As missionaries of Jesus, we are called to use discernment in gauging the receptiveness of our audience. We are also to recognize that like the seventy, we too possess divine power that comes from God according to the spiritual gift that is given to us (Romans 12:6-8; 1 Corinthians 12:4-11; and 1 Corinthians 12:28). We are also reminded to keep in mind the urgency of this message because nonbelievers will be judged with a worse fate than those of Sodom. And like we saw in the second reading, we need to walk humbly before the Lord and exalt in His works rather than our own. We are to "rejoice that [our] names are recorded in heaven" (v. 20) while using the example of the seventy as guidance in how we are to approach that that may be highly resistant to the Gospel.

A few things to keep in mind regarding the reading are:

- There is a great need for missionaries in our world today.
- God places a significant intrinsic value upon each person, where He wishes that none would perish (2 Peter 3:9).
- The consequences of rejecting Jesus are real and eternal.
- Jesus demonstrated the value of community in accomplishing His missionary work by sending the missionaries in pairs. We don't need to perform our "scary" ministry alone, but rather, we can follow Jesus' example and work in teams to achieve the greater glory of God.
- A fantastic spiritual battle is unfolding behind the scenes in the heavenly realm. As believers, we enter the "second heaven," which is an invisible domain but which is very real in terms of the spiritual battles being waged.
- Through all of these things, we need to remember Jesus' Great Commission, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always,

even to the end of the age" (Matthew 28:19-20).

Reflection Questions

1. In the Gospel reading, we learned about Jesus' first missionary force of seventy people sent out as "lambs amid wolves (v. 3). In what ways do you feel like a lamb among wolves in the work that God has called for you to do today?

2. In what ways do God's promises empower you to accomplish His work, including the Great Commission? How does gaining a better understanding of God's promises help you? What are some ways in which you could learn more about God's promises and create future reminders about what you have learned?