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 111: 07-27-2025



Welcome back to the Sunday Mass notes. This week, we cover three excellent readings, in which we learn more about God's righteous nature, the forgiveness we have through Jesus Christ, and how Jesus teaches us to pray.

Introduction to the First Reading:

The first reading from Genesis picks up where we left off in last week's reading, where we saw Abraham meet with two angels and the Lord Jesus Himself. This week's reading deals with Abraham's pleading with God concerning the people of the region of Sodom and Gomorrah. These cities were located just north of the Dead Sea in an area known for its great fertility. Today's reading chronicles the events leading up to the destruction of the cities, turning them into the wasteland that

they are today.

First Reading:

> *Genesis 18:20-32 NAS95 20 And the LORD said, "The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave. 21 I will go down now, and see if they have done entirely according to its outcry, which has come to Me; and if not, I will know." 22 Then the men turned away from there and went toward Sodom, while Abraham was still standing before the LORD. 23 Abraham came near and said, "Will You indeed sweep away the righteous with the wicked? 24 Suppose there are fifty righteous within the city; will You indeed sweep it away and not spare the place for the sake of the fifty righteous who are in it? 25 Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from You! Shall not the Judge of all the earth deal justly?" 26 So the LORD said, "If I find in Sodom fifty righteous within the city, then I will spare the whole place on their account." 27 And Abraham replied, "Now behold, I have ventured to speak to the Lord, although I am but dust and ashes. 28 Suppose the fifty righteous are lacking five, will You destroy the whole city because of five?" And He said, "I will not destroy it if I find forty-five there." 29 He spoke to Him yet again and said, "Suppose forty are found there?" And He said, "I will not do it on account of the forty." 30 Then he said, "Oh may the Lord not be angry, and I shall speak; suppose thirty are found there?" And He said, "I will not do it if I find thirty there." 31 And he said, "Now behold, I have ventured to speak to the Lord; suppose twenty are found there?" And He said, "I will not destroy it on account of the twenty." 32 Then he said, "Oh may the Lord not be angry, and I shall speak only this once; suppose ten are found there?" And He said, "I will not destroy it on account of the ten."*

The LORD told Abraham about the terrible sin of the people of the region of Sodom and Gomorrah (v. 20). The text says that the LORD would go "down" to Sodom (v. 20). This word brings with it two meanings, geographically south and downwards spiritually. Looking back to chapter 13, we see how Abraham's nephew Lot chose to live in this fertile region when the land would not support both of their herds, and there was a conflict among their herdsmen (Genesis 13:7). Abraham, a man who was well acquainted with God and knew of His grace and forgiveness, pleaded with the Lord Jesus before He went down to the region to judge them. We are not told how Abraham knew that the LORD's visit meant judgment. Regardless, Abraham began pleading on the basis of whether there were fifty righteous people in the cities and whether the LORD would not destroy the people. Jesus' answer was implied as negative; there were not fifty righteous people in the region. After Abraham received this negative implication, he boldly decreased the number to 40, then 30, 20, 10, and finally just 5. By implication, by not responding to Abraham's final question, the region of Sodom and Gomorrah did not contain even five righteous people. What a terrible condition the region had come to without having even five righteous people in the region!

We may ask, how many righteous people were there in these cities? We know there was at least one righteous person in the land, the person of Lot, or at least he came to be righteous later in life after the destruction of the region of Sodom and Gomorrah, where he lived. Even if Lot was righteous in the eyes of the Lord, this would not have brought the total number to the value of five, as predicted by Abraham's question. We know that the LORD did not destroy Lot. Rather, He sent the two angels with whom Abraham had met, and they eventually led him away from the city before the fire rained down (Genesis 19:24-25). Looking a bit deeper at Lot, although he may or may not have been a righteous man at the time of the story in Genesis 18, we know that sometime later, he repented and was added to the hall of faith in the New Testament. We also know that God spared the city of Zoar from destruction because of Lot's request (Genesis 19:20-21).

The rest of Lot's family didn't fare so well. We know that Lot's wife didn't make the grade (Genesis 19:26). The relationship between Lot's daughters and God is murky since we know that they later engaged in immoral sexual relations with their father since they felt that after the destruction of Sodom every man was dead and that they had to save the race from extinction (Genesis 19:19:31). This severe faithlessness may be abrogated a bit in light of the fact that they had just witnessed the terrible extermination of everyone in the region in which they lived by fire and brimstone raining from the sky (Genesis 19:24). This brings to mine the story of Elijah when he thought that he was the last believer alive in the entire world (1 Kings 19:14). Then the LORD reminded this great prophet during his brief season of faithlessness that there remained 7,000 who had or would be true to Him (1 Kings 19:18). So although Lot's daughters may have doubted God's promises made through Abraham, we are not told the ultimate condition of their heart.

Abraham brought out the central point of the reading in his question at the end of verse 25, "Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from You! Shall not the Judge of all the earth deal justly?" The answer, one that is woven throughout the narrative of the decreasing numbers, is a resounding yes. Yes, the Judge of all the earth shall do justly, including destroying the wicked. Although in our day, God mostly withholds judgment of the "wicked" until after they die, the Bible is clear that judgment is a certainty for those who deny the Lord Jesus and don't yield to His Holy Spirit in giving up their sinful lives.

It is helpful to read what Saint Peter wrote about today's story and Lot:

> *2 Peter 2:6-9 NAS95 6 (emphasis added) and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those*

> *who would live ungodly lives thereafter; 7 and if He rescued **righteous Lot**, oppressed by the sensual conduct of unprincipled men 8 (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day by their lawless deeds), 9 then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment,*

Peter's explanation helps us to understand the implications of living a **lifelong** pattern of sin without repenting through God's empowerment found through faith in Jesus Christ. Peter was clear that we are to learn from other's mistakes, and Sodom and Gomorrah stand as a "doozie" of an example useful to all of us today. Paul said, "Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come" (1 Corinthians 10:11). This leads us to the main point of the reading. If Lot can find forgiveness and faith in God in spite of the series of poor choices he made, we can do the same. God stands ready to forgive us of our sins and to cleanse us from all unrighteousness (1 John 1:9b-ff). Through the empowerment of the Holy Spirit, we are motivated to confess our sins (1 John 1:9a) and receive God's blessing upon our lives, demonstrated by our service to Him.

Introduction to the Second Reading:

The context of the second reading from Colossians continued from last week (Colossians 1:24-28) but skips forward to verse 12 of the second chapter. The context of the omitted verses 1 -11 in the second chapter leading up to today's reading is Paul's affirmation of Jesus' humanity and divinity, something which the Gnostics opposed. This was because the false teachers who had infiltrated the church taught that, since only the spirit was good in contrast to evil flesh, the person of the Lord Jesus could not have truly manifested Himself as divinity in the flesh. Paul said, "For in Him all the fullness of Deity dwells in bodily form" (Colossians 2:9). He also taught the Colossian church how they were complete in Christ Jesus and spiritually circumcised in their heart without the necessity of the physical operation itself (vv. 10-11). The reading continues with essential teachings on a Christian's identity in Christ.

Second Reading:

> *Colossians 2:12-14 NAS95 12 having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead. 13 When you were dead in your transgressions and the uncircumcision of your flesh, He made you*

> *alive together with Him, having forgiven us all our transgressions, 14 having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.*

Paul taught that as believers, our spiritually dead carnal life is buried in baptism as a picture of being born from the Spirit of God. When a person is immersed in baptism, they make a statement that their sins are buried with Jesus Christ's burial, but when they emerge from the water, they are raised in the newness of life, similarly to when Jesus rose from the dead. Although Jesus was dead, God raised Him from the dead (v. 12d). Through faith, God in a sense raised believers from the dead (v. 12c). In addition, as believers, God forgave all of our sins – past, present and future (v. 13) and nailed the record of our transgressions to the cross of Christ (v. 14). This hostile "certificate of debt consisting of decrees against us" (v. 14a) has been forever taken away from us!

What does it mean to have all of our sins taken away, forever, with even the record of them being destroyed? One aspect is that if Satan (or we do in ourselves) brings our past sins back into our mind, we can call upon God in prayer to fight this spiritual battle raging against us with a one-hundred-percent specific outcome. This is because, as believers, God has forgiven us through the precious blood of Jesus Christ. Only when we doubt our standing as believers in the Lord Jesus Christ can these attacks harm our minds. Another aspect is that we can trust that although people may bring up our past sins, God will never do it. Through Jesus Christ, God has placed our sins as far as the East is from the West (Psalm 103:12).

Next, as we turn to the Gospel reading, we will learn something from the Lord Jesus about how He instructed His disciples to pray specifically concerning their needs. This study will be helpful because we know that prayer is the antidote to worry that comes when our enemies (spiritual and physical) bring up our past sins.

Introduction to the Gospel Reading:

The Gospel reading from Luke is the Lord Jesus' teaching on prayer, which He gave in response to one of His disciples' questions: "Lord, teach us to pray just as John also taught his disciples." As you read, begin to develop a list of bullet points from Jesus' teaching. Ask, "What is Jesus teaching me about prayer?"

Gospel Reading:

> *Luke 11:1-13 NAS95 1 It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples." 2 And He said to them, "When you pray, say: 'Father, hallowed be Your name. Your kingdom come. 3 Give us each day our daily bread. 4 And forgive us our sins, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation." 5 Then He said to them, "Suppose one of you has a friend, and goes to him at midnight and says to him, 'Friend, lend me three loaves; 6 for a friend of mine has come to me from a journey, and I have nothing to set before him'; 7 and from inside he answers and says, 'Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you anything.' 8 I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs. 9 So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 10 For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened. 11 Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? 12 Or if he is asked for an egg, he will not give him a scorpion, will he? 13 If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?"*

What can we learn about prayer from the Lord Jesus? The big idea of Jesus' teaching on prayer was to pray to the Person of the Father, pray specifically, and pray persistently. Prayer is an antidote to worry, as when Satan brings to mind our past sins, as we just mentioned in the second reading. In order for this to be an antidote to worry, we must enter into the reality of this prayer, not just recite it. Here are some other points that we can learn about prayer from today's reading.

- We have a Father (that implies a relationship with someone bigger, wiser, and more able to cope with this world than ourselves; we are not orphans).

- Our Father is in heaven (He is above the fray of this world and has power and resources at his command that we cannot even fathom).

- His name is holy (His name refers to his character and essence. If he is holy, then he relates in a way that is set apart from the world's way. His holiness creates a foundation of trust for us to surrender our will to His will and turn to Him in our time of need.

- He has a kingdom that is on the move. We can choose to be part of His kingdom and allow His way of heaven to infiltrate this world through our lives. Instead of worrying about how I will make it in this world, I am now focused on being used by God to bring His ways to bear on this world.

- He forgives us, and we can extend forgiveness to others through His strength. This is a quality of the Kingdom of God that is countercultural to the world's ways.

- He leads us out of temptation and delivers us from evil. Do I really want to be delivered from temptation and evil, or do I want only to be delivered from the negative consequences of sin?

- He has a kingdom, power, and glory that will be manifested forever. Do I want to be a part of this, or do I think that doing life on my own is a better option?

- God calls us to be specific in our prayers. If we (or others) are sick, Jesus teaches us to pray that we may be well. This may be intuitive to you, but how often have you been ill and not prayed for your own healing? Perhaps Jesus will allow sickness in your own life, such as by giving you compassion for others who are sick.

- God calls us to be persistent in prayer. This is clear not only in today's teaching but also in Jesus' teaching on the parable of the persistent widow (Luke 18:1-8). In that case, Jesus applauded the efforts of a woman who continually nagged a judge to resolve her case. Jesus calls us to be persistent.

These are some amazing realities that Jesus understood. They allowed Him to live in a countercultural way, free of worry and anxiety, because He knew who His Father was. He offers that same perspective for us if we ask Him to teach us to pray in this way.

As believers, we can be confident that God hears our prayers and answers them. John said, "This is

the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him" (1 John 5:14-15). The key is praying according to God's will. We do that by learning His will; the way to do that is to study His revealed will in the Bible, the Word of God. God's answers to our prayers may not be as we expect. He may answer yes or no, wait, or lead us in another direction to pray. God calls us to pray boldly, as we see in Hebrews: "Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need" (Hebrews 4:16).

We hope that what you have learned today will help you to pray more effectively and fervently by having the confidence that God will hear and answer you. Over the years, I have prayed for a very long list (about 150) of people each day concerning their salvation. Over almost two decades, I have seen God answer my prayers miraculously. In one case, a man who had experienced God's miraculous intervention in an accident came to know the Lord Jesus much later in his life as a result of a second drunk driving arrest. This was a man that I had been praying for over the course of about 15 years. He later told me that he had felt called to God that entire time, which was the natural outcome of what had to happen. He was thankful for God bringing him to this point of decision by using the bad events in his life to turn him around onto the track of following Him. Perhaps one of my faithful readers will recognize the person about whom I am speaking. May God be glorified in all we do, and may we praise Him for His intervention.

Reflection Questions

1. Today we learned something from Jesus about how to pray. In what ways does Jesus' teaching challenge your current prayer life?

2. Reflect on some of your urgent prayers to God in the past year. Were any of these written in a journal? How were these prayers answered? How helpful would it be for you to write down certain prayer requests in a journal in order to be able to remember and to look back and update them with notes about how God responded? Consider starting a prayer journal and using note cards to write down the urgent prayer requests you carry daily.