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 120: 08-17-2025



Welcome back to the Sunday Mass notes. This week, the three readings focus on the persecution of believers and the need to assess our allegiances and alliances with those other than God. We believers should expect persecution because others who walked with God before us experienced these things.

Introduction to the First Reading:

The context of the reading is the harsh imprisonment of Jeremiah for the second time. This was as a result of the administration's "kill the messenger" approach, as God brought the truth to the southern kingdom of Judah about their certain destruction at the hands of the Chaldeans unless they repented. After he had been held in the dungeon (Jeremiah 37:15-16), King Zedekiah sent for him there. He spoke with him before releasing him to the "court of the guardhouse" (v. 21). In the

reading, we will learn about the increasingly harsh treatment given to God's prophet Jeremiah. Reading the text, we understand why Jeremiah became known as the "weeping prophet."

First Reading:

> *Jeremiah 38:4-10 NAS95 4 Then the officials said to the king, "Now let this man be put to death, inasmuch as he is discouraging the men of war who are left in this city and all the people, by speaking such words to them; for this man is not seeking the well-being of this people but rather their harm." 5 So King Zedekiah said, "Behold, he is in your hands; for the king can do nothing against you." 6 Then they took Jeremiah and cast him into the cistern of Malchijah the king's son, which was in the court of the guardhouse; and they let Jeremiah down with ropes. Now in the cistern there was no water but only mud, and Jeremiah sank into the mud. 7 But Ebed-melech the Ethiopian, a eunuch, while he was in the king's palace, heard that they had put Jeremiah into the cistern. Now the king was sitting in the Gate of Benjamin; 8 and Ebed-melech went out from the king's palace and spoke to the king, saying, 9 "My lord the king, these men have acted wickedly in all that they have done to Jeremiah the prophet whom they have cast into the cistern; and he will die right where he is because of the famine, for there is no more bread in the city." 10 Then the king commanded Ebed-melech the Ethiopian, saying, "Take thirty men from here under your authority and bring up Jeremiah the prophet from the cistern before he dies."*

Zedekiah's ungodly officials advised the king to put Jeremiah to death because of his discouraging words (v. 4). In their wicked eyes, Jeremiah committed treason by supposedly weakening the war against the invading Chaldeans by calling for them to surrender rather than to resist. At this point, the king surrendered Jeremiah into the custody of the "officials," using the term loosely. Once King Zedekiah surrendered his authority over God's prophet, the people, he then took drastic actions against Jeremiah by lowering him into a cistern, an action obviously intended to bring about his death. It took the actions of a Gentile, Ebed-Melech (whose name means "servant of the king"), to bring about Jeremiah's rescue.

There are many parallels between Jeremiah's suffering and that of Jesus during His earthly ministry. Jeremiah, a type of Christ, pointed the way to the future suffering of our Lord Jesus at the hands of the officials of His day. Because they persecuted God and His prophets, we should also expect persecution in our lives when we act against the ungodly officials in our day. Just before his death, Stephen said, "Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become" (Acts 7:52).

Introduction to the Second Reading:

The second reading continues the study of the Book of Hebrews and picks up after the section known as the "Hall of Faith." Today's reading relates to what we read about in Jeremiah concerning hostility against believers of the Lord Jesus.

Second Reading:

> *Hebrews 12:1-4 NAS95 1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, 2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. 3 For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart. 4 You have not yet resisted to the point of shedding blood in your striving against sin;*

Taking into account what we learned from chapter 11 ("therefore," v. 1a), we are called to focus upon the ultimate goal of Jesus Christ and forsake our sinful ways (vv. 1-2). We are to do this by using Jesus as our example. By focusing on Jesus' illustration of resisting sin, we too can be faithful in accomplishing God's purposes. However, in the same way that Jesus and the prophets were persecuted, we too should expect to experience trials when we stand up for the things of God. The author of Hebrews makes it abundantly clear that by taking the testimony of Jesus and the great cloud of witnesses into account, we can persist through the inevitable trials that will come upon us. The reading closes by saying that we haven't taken outrageous measures to eliminate sin in our lives (v. 4). This points the way to the subsequent teaching, where the author explains how God brings chastening into the lives of believers because, as sons of God, this correction is for our ultimate good (Hebrews 12:5-11). In the same way God allowed persecution in the life of Jeremiah, He may also allow it in our lives. As we move to the Gospel reading, we will see similar teachings from Jesus on assessing our alliances in light of God's plans for us.

Introduction to the Gospel Reading:

The Gospel reading from Luke follows a theme I will call "Forsaking allegiances and alliances for Jesus." Jesus was clear that His ministry would be one of division. For John said in the infamous verse regarding the division of the people over Jesus, "As a result of this many of His disciples

withdrew and were not walking with Him anymore" (John 6:66). In today's reading we see another of Jesus' 6-6-6 moments, this time in the teaching to His disciples after Peter drew near to him amongst the crowds to ask Him a question. Peter had asked Jesus regarding His telling of the Parable of the Wedding Feast whether this parable was addressed to just His disciples or to the crowd as a whole. As Jesus was fond of doing, he didn't answer Peter's question directly, but did so by asking another question, "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?" (Luke 12:42). Jesus then provided yet another parable about the absent master and the behavior of the slaves while he was away (Luke 12:43-48). Jesus' teaching at this point culminated with an extremely important principle. The punishment of the wicked will be according to the degree of knowledge that the person possessed (v. 48). This was obviously addressed to the Pharisees among the crowd, and Judas the betrayer, who would have been among the twelve disciples. By application, the teaching leading up to today's reading brings with it the idea of everyone's call to exercise godly stewardship of the resources which they have been given. The call to godly stewardship may even involve the forsaking of friends and family for the sake of the Gospel.

Gospel Reading:

> *Luke 12:49-53 NAS95 49 "I have come to cast fire upon the earth; and how I wish it were already kindled! 50 But I have a baptism to undergo, and how distressed I am until it is accomplished! 51 Do you suppose that I came to grant peace on earth? I tell you, no, but rather division; 52 for from now on five members in one household will be divided, three against two and two against three. 53 They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."*

In the very first season of the television series *Survivor*, Richard Hatch orchestrated the idea of a voting alliance. The "Tagi Alliance," as it was called, was a brilliant strategy that paved the way for future seasons of the program and showed the necessity of working together to accomplish the impossible in dire conditions. One of the most notable things about an alliance in general and this one in particular is that it excludes members outside of it. As viewers saw in the series, the Tagi Alliance resulted in considerable controversy with non-members as the show played out. In this case, the issue that comes into play is that as the season winds down, the ultimate conclusion requires banishing alliance members from the island. In today's reading, we see how Jesus warned about the dangers of stubbornly clinging to an alliance which, in effect, makes a pledge of allegiance to someone other than God.

Jesus told His disciples, along with a large crowd, how families would be divided from now on

because of Him. By application, true followers of Jesus are called to examine their alliances and allegiances and be willing to forsake anything that leads them away from following God's plan for their lives. This may include stepping back from any relationship in which the other person attempts to lead you astray spiritually while praying for the opening of that person's eyes to the light of the Gospel.

Muslim background believers (MBBs) are one shining example of a group who would readily identify with Jesus' teaching, as well as what we learned about persecution in the first reading. Many MBBs have been forced to forsake their mother and father and even their own lives in order to follow the true teaching found only in the God of the Bible. Some readers of Mass Notes will also be able to identify with Jesus' teaching when they, too, found themselves marginalized or even outright rejected by family members (and others) for their faith in Jesus. All three of today's readings point to a single verse from the second reading in Hebrews. "For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart" (Hebrews 12:3). God calls us to focus upon Him to the extent that we are willing to assess any alliances or allegiances we may have that call us away from His plan. This may mean leaving the fellowship of a certain church or losing a relationship with a loved one. Through it all, God calls us to never lose our focus upon Him.

Would you be willing to share your testimony for posting about the alliance or allegiance you were forced to break on the website? There is a form you may fill out by following this link.

Reflection Questions

1. In what ways do the things that happened to Jeremiah in today's reading mirror the Lord Jesus Christ?

2. What is a particular situation in your life in which you felt called by God to break an alliance or allegiance in order to accomplish God's purpose?