

Only one issue of the Catholic Biblical Quarterly had anything for these Epiphany readings. My comments, therefore, are brief.

The First Reading: Isaiah 60:1-6

Isaiah 60:1-16

Charles H. Cosgrove, "Did Paul Value Ethnicity?"¹

Paul used this verse in his understanding of the prophecy that all the nations would become pilgrims to Zion in the last days. Plausibly, Paul made his collection for Jerusalem as a fulfillment of the prophecy.

Isaiah 60:1

Alister McGrath, In the Beginning: The Story of the King James Bible and How it Changed a Nation, a Language, and a Culture²

"Rise and Shine" is a minor variant of "Arise, shine" in the King James Version. "Rise and Shine," then, is an idiom, making its way into the English language from the Hebraic original. The Lectionary is barely recognizable, with "rise up . . . the Lord shines . . ."

The Second Reading: Ephesians 3:2-3a, 5-6

Ephesians 3:6 . . . the Gentiles . . .

Charles H. Cosgrove, "Did Paul Value Ethnicity?"³

While the Lectionary capitalizes *Gentiles*, the Greek does not. The Lectionary is misleading. *Gentiles* is not a proper noun, set in opposition to *Jews*. *Gentiles* is a common, generic noun, referring to people in general. From his writings, the Faithful cannot tell whether Paul valued ethnic diversity.

The Gospel: Matthew 2:1-12

Matthew 1:1-12

Mark F. Whitters, "Jesus in the Footsteps of Jeremiah"⁴

The Gospel hints at a new covenant to all nations, like the covenant with Jeremiah. Matthew implies that the Divine Presence has left the Temple to reside in the hearts of the disciples. After the Resurrection, Jesus explicitly gives his Great Commission to spread the Gospel to all nations.

¹ the Catholic Biblical Quarterly, Vol. 68, No. 2 (April 2006) 284.

² New York: Anchor Books: A Division of Random House, Inc., 2001 264.

³ the Catholic Biblical Quarterly, Vol. 68, No. 2 (April 2006) 272.

⁴ the Catholic Biblical Quarterly, Vol. 68, No. 2 (April 2006) 246.

Personal Notes
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The Epiphany readings are the only ones exactly the same for all three liturgical cycles. This is the fifth time for me to review the same readings. My intention is to continue to reread the Greek for both the Epistles and Gospels. I then intend to take the first three cross-references, looking for further insights. I have worn out two Greek New Testaments and am now working on my third, where my focus will remain. The binding on this third one seems better than the others.⁵

Please pass along suggestions you may have for improving the changed format. Thank you. For more on sources see the Appendix file. Personal Notes are on the web site at www.western-civilization.com/CBQ/Personal%20Notes

⁵ Nestle-Aland: Novum Testamentum: Graece et Latine: Textum Graecum post Eberhard et Erwin Nestle communiter ediderunt Barbara et Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger: Textus Latinus Novae Vulgatae Bibliorum Sacrorum Editioni debetur: Utriusque textus apparatus criticum recensuerunt et editionem novis curis elaboraverunt Barbara et Kurt Aland una cum Instituto Studiorum Textus Novi Testamenti Monasterii Westphaliae (Deutsche Bibelgesellschaft 1999) Editio XXVII.