

Personal Notes

First Sunday of Lent A Catholic Bible Study Reading 24C, February 14, 2016

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[Be with me, Lord, when I am in trouble](#) (Psalm 91: cf. 15b) is the Responsorial Antiphon for this Sunday. The apparitions of the Blessed virgin, Mary, are about people turning away from God. I worry that the Catholic hierarchy, with its sexual cover-ups, is giving people reasons for leaving the Church, if not turning away from God. Without the Church, turning toward God is difficult. What to do about the Zika virus, besides refrain from sexual relations for two years, comes across as a ridiculous solution. The Church Faithful are in trouble and need to work with God in search of Wisdom, in the very spirit of Lent.

Readings

First Reading:	Deuteronomy 26:4-10
Responsorial Psalm:	Psalm 91:1-2, 10-11, 12-13, 14-15 (cf. 15b)
Second Reading:	Romans 10:8-13
Alleluia:	Matthew 4:4b
Gospel:	Luke 4:1-13

Annotated Bibliography

Musings above the solid line draw from material below. Those disinterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting prayer-provoking details.

Deuteronomy 26:4-10

[Deut 26:1-11](#)

[Francis M. Macatangay, "Election by Allusion: Exodus Themes in the Book of Tobit"¹](#)

Deuteronomy 26:4

Martin Luther (1483-1546), "Table Talk, Anton Lauterbach (1538)"²

¹ [the Catholic Biblical Quarterly](#), Vol. [76](#), No. [3](#) (July [2014](#)) [454](#).

² in [Reformation Commentary on Scripture: New Testament VI: Acts](#), Esther Chung-Kim and Todd R. Hains (eds.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014: ISBN 978-0-8308-2969-9 (*print*) P 1 Y 14) 366 fn. 23.

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Deuteronomy 26:5-11

“Encyclical Letter Lumen Fidei of the Supreme Pontiff Francis to the Bishops, Priests, and deacons [sic] and lay Faithful on Faith”³

Deut 26:5

Hyun Chul Paul Kim, “Reading the Joseph Story (Genesis 37—50) as a Diaspora Narrative”⁴

Deut 26:5-10

Nathan MacDonald, review of Jack R. Lundbom, Deuteronomy: A Commentary⁵
Lundbom does not use current scholarship.

Psalm 91:1-2, 10-11, 12-13, 14-15 (cf. 15b)

Psalm 90 (MT)

Michael L. Barré, S.S., “Newly Discovered Literary devices in the Prayer of Habakkuk”⁶

Psalm 91:1

Johannes Brenz (1499-1570), “Commentary on John 5:23”⁷

Psalm 91:11-12

³ L’Osservatore Romano: Weekly Edition in English, Vol. 46, No. 28 (2013), Vatican City Wednesday, 10 July, paragraph 12, page 12/23.

⁴ the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 222.

⁵ the Catholic Biblical Quarterly, Vol. 76, No. 4 (October 2014) 742.

⁶ the Catholic Biblical Quarterly, Vol. 75, No. 3 (July 2013) 456.

⁷ in Reformation Commentary on Scripture: New Testament IV: John 1—12, Craig S. Farmer (ed.), general editor, Timothy George, Associate General editor, Scott M. Manetsch (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014, ISBN 978 0 8308-2967-5 (hardcover : alk. paper), P 1, Y 14) 175 fn. 16.

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[Matthew L. Skinner, review of Bruce W. Longenecker, Hearing the Silence: Jesus on the Edge and God in the Gap. Luke 4 in Narrative Perspective](#)⁸

Psalm 91:11-12
Johannes Mathesius (1504-1565), "The Third Sermon from the Gospel, Matthew 4"⁹

Psalm 91:11
Johannes Brenz, "Commentary on John 1:50-51"¹⁰

Psalm 91:12
Richard Taverner (1505-1575), "The Gospel on the First Sunday in Lent"¹¹

Psalm 91:13
François Lambert (1487-1530), "Commentary in Luke 10:17-20"
Lambert is an early revolutionary mentioning the church. "Rejoice that your names are written in heaven,' that is, 'that you are numbered among the elect and believers, and that you are part of the Lord's church.' . . . the fact that the faithful are receiving this authority is made clear by Psalm 91: 'you will tread on the asp and the basilisk (a legendary reptile reputed to be king of serpents and said to have the power

⁸ [the Catholic Biblical Quarterly](#), Vol. [76](#), No. [2](#) (April [2014](#)) [364](#).

⁹ in [Reformation Commentary on Scripture: New Testament III: Luke](#), Beth Kreitzer (ed.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015: ISBN 978-0-8308-2014 (*hardcover : alk. paper*), P 1, Y 15) 96, fn. 11.

¹⁰ in [Reformation Commentary on Scripture: New Testament IV: John 1—12](#), Craig S. Farmer (ed.), general editor, Timothy George, Associate General editor, Scott M. Manetsch (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014, ISBN 978 0 8308-2967-5 (*hardcover : alk. paper*), P 1, Y 14) 63 fn. 13.

¹¹ in [Reformation Commentary on Scripture: New Testament III: Luke](#), Beth Kreitzer (ed.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015: ISBN 978-0-8308-2014 (*hardcover : alk. paper*), P 1, Y 15) 95 fn. 9.

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to cause death with a single glance),¹² and you will trample the lion and the serpent under foot.”

Psalm 91:14-16

Martin Luther, “Four comforting Psalms for the Queen of Hungary (1526)”¹³

Luther lays out his attitude toward God. “Look, look what a rich promise, what a great consolation, what an abundant admonition, if only we trust and believe!...O, such shameful disloyalty mistrust and damnable unbelief!”

Psalm 91:15

Veit Dietrich (1506-1549), “The First Passion Sermon, on the Mount of Olives”¹⁴

Dietrich writes, “Psalm 91 testifies . . . for God says, ‘When he calls to me, I will answer him; I will be with him in trouble; I will rescue him and honor him.’” The translation is not exactly what the Lectionary has, but the difference seems inconsequential

Romans 10:8-13

Romans 10:8-10

Caspar Schwenckfeld, “A Letter of Caspar Schwenckfeld concerning the Course of the Word of God, March 4, 1527”¹⁵

¹² https://www.google.com/search?q=basilisk&ie=utf-8&oe=utf-8&client=ubuntu&channel=fs&gws_rd=ssl (accessed February).

¹³ in Reformation Commentary on Scripture: New Testament III: Luke, Beth Kreitzer (ed.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015: ISBN 978-0-8308-2014 (*hardcover : alk. paper*), P 1, Y 15) 300 fn. 30.

¹⁴ in Reformation Commentary on Scripture: New Testament III: Luke, Beth Kreitzer (ed.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015: ISBN 978-0-8308-2014 (*hardcover : alk. paper*), P 1, Y 15) 436 fn. 4.

¹⁵ In Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 50, 53.

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Romans 10:9

Philipp Melanchthon, "Commentary on John 1:34"¹⁶

Romans 10:9

Patrick Regan, "Theology of the Latin Text and Rite"¹⁷

Romans 10:9

"Encyclical Letter Lumen Fidei of the Supreme Pontiff Francis to the Bishops, Priests, and deacons [sic] and lay Faithful on Faith"¹⁸

Romans 10:9

Peter Martyr Vermigli (1499-1562), "Oration on Chris's Resurrection"

Romans 10:10

"Encyclical Letter Lumen Fidei of the Supreme Pontiff Francis to the Bishops, Priests, and deacons [sic] and lay Faithful on Faith"¹⁹

Romans 10:10

Martin Luther, "First Psalms Lectures (1513-1515)"²⁰

¹⁶ in Reformation Commentary on Scripture: New Testament IV: John 1—12, Craig S. Farmer (ed.), general editor, Timothy George, Associate General editor, Scott M. Manetsch (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014, ISBN 978 0 8308-2967-5 (hardcover : alk. paper), P 1, Y 14) 51 fn. 8.

¹⁷ in A Commentary on the Order of Mass of *The Roman Missal: A New English Translation: Developed under the Auspices of the Catholic Academy of Liturgy*, Edward Foley (ed.) (Collegeville, Minnesota: Liturgical Press, 2011), 272.

¹⁸ L'Osservatore Romano: Weekly Edition in English, Vol. 46, No. 28 (2013), Vatican City Wednesday, 10 July, paragraph 22, page 15/23.

¹⁹ L'Osservatore Romano: Weekly Edition in English, Vol. 46, No. 28 (2013), Vatican City Wednesday, 10 July, paragraph 22, page 15/23.

²⁰ in Reformation Commentary on Scripture: New Testament III: Luke, Beth Kreitzer (ed.), general editor, Timothy George, associate General editor, Scott M. Manetsch,

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[One believes with the heart](#) (Romans 10:10) “so that the ministry of the church is not despised.” Luther does have a concern for the Church.

Rom 10:9

Victor Paul Furnish, review of Arland J. Hultgren, Paul’s Letter to the Romans: A Commentary²¹

Romans 10:10

Philip Melanchthon, “Notes on Paul’s Letter to the Colossians 3:12”²²

Romans 10:10²³

Johannes Brenz, “Commentary on John 11:20”

John Calvin (1509-1564), “Commentary on John 12:42”

Johannes Brenz, “Sermon Fifteen in the Second Volume of Sermons on John”

Romans 10:11

(Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015: ISBN 978-0-8308-2014 (*hardcover : alk. paper*), P 1, Y 15) 337 fn. 4.

²¹ the Catholic Biblical Quarterly, Vol. [75](#), No. [3](#) (July [2013](#)) [580](#).

²² in Reformation Commentary on Scripture: New Testament XI: Philippians, Colossians, Graham Tomlin (ed.) in collaboration with Gregory B. Graybill, general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2013: ISBN 978-0-8308-2974-3 (P 1 Y 13) 225 fn. 53.

²³ in Reformation Commentary on Scripture: New Testament IV: John 1—12, Craig S. Farmer (ed.), general editor, Timothy George, Associate General editor, Scott M. Manetsch (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014, ISBN 978 0 8308-2967-5 (*hardcover : alk. paper*), P 1, Y 14) 411 fn. 8, 472 fn. 33, 474.

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Urbanus Rhegius, "Apothecary of the Soul for the Healthy and the Sick in These Dangerous times, 1529"²⁴

Romans 10:12, 13

Martin Luther, "Commentary on Romans 10:12"²⁵

Romans 10:13

Philipp Melanchthon (1497-1560), "Comments on the Psalms"²⁶

Melanchthon writes, "And because we know that the promise pertains to us—'All who call upon the name of the Lord will be saved'—we will be saved."

Rom 10:13

Eugene Eung-Chun Park, "Covenantal Nomism and the Gospel of Matthew"²⁷

Rom 10:5-13

Georges Massinelli, O.F.M., "Christ and the Law in Romans 10:4"²⁸

Matthew 4:4b

²⁴ In Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 121, 122.

²⁵ in Reformation Commentary on Scripture: New Testament XI: Philippians, Colossians, Graham Tomlin (ed.) in collaboration with Gregory B. Graybill, general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2013: ISBN 978-0-8308-2974-3 (P 1 Y 13) 112.

²⁶ in Reformation Commentary on Scripture: Old Testament VII: Psalms 1—72, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Herman J. Selderhuis (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015, ISBN 978 0 8308-2957-6 (hardcover : alk. paper), P 1, Y 15) 234 fn. 19.

²⁷ the Catholic Biblical Quarterly, Vol. 77, No. 4 (October 2015) 682.

²⁸ the Catholic Biblical Quarterly, Vol. 77, No. 4 (October 2015) 714, 721, 722, 724.

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Luke 4:1-13

Luke 4:2

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament²⁹

Luke 4:10-30

Marilyn Salmon, review of Wenxi Zhang, Paul among Jews: A Study of the Meaning and Significance of Paul's Inaugural Sermon in the Synagogue of Antioch in Pisidia (Acts 13:16-41) for His Missionary Work among the Jews³⁰

Luke 4:10-11

Matthew L. Skinner, review of Bruce W. Longenecker, Hearing the Silence: Jesus on the Edge and God in the Gap. Luke 4 in Narrative Perspective³¹

Between November 25, 2011 and November 25, 2012, Personal Notes systematically examined the illiterate 2011 Missal. On April 7, 2013, with Reading 045C 2nd Sunday of Easter_A Catholic Bible Study 130407, Personal Notes systematically began to incorporate material from A Commentary on the Order of Mass of The Roman Missal: A New English Translation: Developed under the Auspices of the Catholic Academy of Liturgy, Edward Foley (ed.) (Collegeville, Minnesota: Liturgical Press, 2011). The hope is that this approach will help pray with the new Missal, despite itself.

For more on sources see the Appendix file. A complete set of Personal Notes, dating from the Fifteenth Sunday in Ordinary Time, July 14, 2002 to the present, is on the web site at www.western-civilization.com/CBQ/Personal%20Notes.

²⁹ Grand Rapids: Michigan: Zondervan, 1996, 224, 433, 436, 636, 637.

³⁰ the Catholic Biblical Quarterly, Vol. 75, No. 4 (October 2013) 822.

³¹ the Catholic Biblical Quarterly, Vol. 76, No. 2 (April 2014) 364.

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The Responsorial Antiphon for this Sunday is [Be with me, Lord, when I am in trouble](#) (Psalm 91: cf. 15b).³²

In the gobbledygook prayer at Sunday Mass immediately following the forgiveness of sins, the Faithful hearing the 2011 Roman Missal can listen for “holy Lent”³³ For a more thorough examination of the illiterate 2011 Roman Missal, go to 0260 Missal 2nd Sunday_of_Lent_A Catholic Bible Study 120304.docx.

This is a call for grace that some Black Baptists bring to mind with [Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD](#) (Leviticus 23:16).³⁴

Addenda

Due to greater responsiveness at the National Catholic Reporter blog, beginning with the Fourth Sunday in Lent, Reading 032B, March 15, 2015, my interest began shifting from annotating my index here, to engaging conversation there. I may keep up the Bibliography, but without further comment. Time will tell.

Raymond Arroyo, “The World Over,” on EWTN uses fear-mongering, rather than the Joy of the Gospel to entrance its viewers. In the past, Arroyo has responded to my

³² National Conference of Catholic Bishops, The Roman Missal Restored by Decree of the Second Ecumenical Council of the Vatican and Promulgated by Authority of Pope Paul VI: Lectionary for Mass: For Use in the Dioceses of the United States of America: Second Typical Edition: Volume I: Sundays, Solemnities, Feasts of the Lord and the Saints (Collegeville, Minnesota: The Liturgical Press, 1988) 153. Personal Notes refers to this book as the Lectionary.

³³ n.a., The Roman Missal: Renewed by Decree of the Most Holy Second Ecumenical Council of the Vatican, Promulgated by Authority of Pope Paul VI and Revised at the Direction of Pope John Paul II: English Translation According to the Third Typical Edition: For Use in the Dioceses of the United States of America: Approved by the United States Conference of Catholic Bishops and Confirmed by the Apostolic See (Washington, DC, United States Conference of Catholic Bishops, 2011) 216. Personal Notes refers to this book as the Missal.

³⁴ UMI Annual Sunday School Lesson Commentary: Precepts for Living @: 2013-2014: International Sunday School Lessons: Volume 165: UMI (Urban Ministries, Inc.), a. Okechuku Ogbonnaya, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2013) 260-261.

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concerns, particularly the Reverend Robert A. Sirico, who rarely appears anymore, with his drivel. Beginning, May 3, 2015, I intend to begin pointing out, here, the role fear, rather than joy, has in “The World Over.”

By July 31, I had identified a pattern of attack on Pope Francis by Arroyo. The attack is on what the Pope is preaching about climate change and capitalism. In the United States Republicans have firm opposition to such sermonizing, as the forthcoming campaign for the Republican nomination for President will show . . . or not.

On Thursday, February 4, Arroyo went after Pope Francis for not attacking China for its one child policy, violating Church and human rights, and silence on religious freedom. Arroyo touts the Republican party. Ted Cruz appeared to defend his alleged dirty tricks against Ben Carson, claiming Carson was leaving the race, which he was not. Republican strategist Matt Schlapp also appeared.

As, on June 23, 2015, I prepared Reading 110B for the Seventeenth Sunday in Ordinary time for July 26, I decided to begin reading unread book reviews and articles from Theological Studies for two reasons. The first is I have already read every article cited in the Catholic Biblical Quarterly. The second is that traditionally Theological Studies articles have been more helpful to my prayer life. I also began reading unread book reviews in the Biblical Quarterly and unread sections in Reformation Commentary on Scripture, viz., John and Psalms.