

## Readings

First Testament:	Exodus 20:1-17
Psalm:	Psalm 19:8, 9, 10, 11 (John 6:68c)
Second Reading:	1 Corinthians 1:22-25
Verse before the Gospel	John 3:16
Gospel:	John 2:13-25

## Commentary

In the material below the double lines, there are two ways in which to view Jesus, either as revealing God the Father or as revealing himself as God the Son. God the Father is beyond human comprehension. God the Son, however, is not. What is most human about God the Son, namely Jesus, is not that he rose from the dead, but that he was crucified.

The crucifixion is the key to understanding God. Jesus did not expect his disciples to understand that he had to live through his passion and death in order to reveal the love of God for humanity. That understanding only happened after his resurrection and that understanding continues to happen in the lives of the Faithful daily. Contrary to a sermon I heard last week, the Cross enables one to accept the Beatific Vision.

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## Annotated Bibliography

Material above the double line draws from material below the double line. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting scholarly prayer-provoking information.

### Exodus 20:1-17

Exodus 20:3:3

United States Conference of Catholic Bishops, United States Catholic Catechism for Adults<sup>1</sup>

The Bishops cite Exodus 20:2-3 as the basis for Chapter 25: “The First Commandment: Believe in the True God.” At the end of the chapter, the Bishops mix Exodus 20:2-3 with Dt 6:5, without identifying which. The Bishops cite Exodus 20:7 as the basis for the following Chapter 26, “The Second Commandment: Reverence God’s Name.” The Bishops continue to use Exodus 20:8-11 in Chapter 27, “Third Commandment: Love the Lord’s Day.” Skipping a few chapters, the Bishops again pick up this reading in Chapter 32, “Eighth Commandment: Tell the Truth.” The Bishops include this verse in “Doctrinal Statements.” These verses help form the bedrock of Judeo-Christianity.

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<sup>1</sup> Washington, D.C.: United States Conference of Catholic Bishops, 2006, 339, 347, 351, 363, 431, 436.

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Exod 20:1-21

Gerhard Langer, review of Christoph Dohmen, Exodus 19—40<sup>2</sup>  
Langer writes, “This commentary is highly recommended for both scholars and students.”

Exod 20:1-17

Paul Lawrence, The IVP Atlas of Bible History<sup>3</sup>  
Lawrence presents a map titled “The Laws of Moses and ancient Near Eastern law collections.” Lawrence points out, “... initially the Ten Commandments, but ultimately a vast body of law, which now constitutes the rest of Exodus, the whole of Leviticus, and Numbers 1:1-10.”

Exodus 20:2

Matthew J. Lynch, “Zion's Warrior and the Nations: Isaiah 59:15b—63:6 in Isaiah's Zion Traditions”<sup>4</sup>

Lynch cites Exodus 20:2 as one of the verses he uses to argue, “Yhwh’s military victories of liberation logically preceded Yhwh’s covenants with Israel, forming the basis for trust in Yhwh’s on going protection and blessing ...”

Exod 20:4-6

John E. Thiel, “For What May We Hope? Thoughts on the Eschatological Imagination”<sup>5</sup>

*Eschatological Imagination* means what things will be like in heaven. Thiel uses Exodus 20:4-6 to warn, “Since idolatry is traditionally understood as the preeminent sin (Gen 3:5; Exod 20:4-6 [used here]), heavenly description could be counted the work of invidious arrogance much more than the folly of epistemological excess.” *Epistemology* is the study of first principles. The main point Thiel makes is “Promises are the most important words that persons speak, since they extend personal relationship into an unseen future in which faithfulness may be broken.” Thiel argues that the after-life consists in promise keeping. His argument is powerful.

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<sup>2</sup> the Catholic Biblical Quarterly, Vol. 68, No. 3 (July 2006) 509.

<sup>3</sup> Downers Grove, Illinois, *InterVarsity Press*, 2006, 38, 39.

<sup>4</sup> the Catholic Biblical Quarterly, Vol. 70, No. 2 (April 2008) 255, 261.

<sup>5</sup> Theological Studies, 67, #3 (September 2006) 525, 532.

Exod 20:9-12  
Jerome H. Neyrey, S.J., "'I Am the Door' (John 10:7, 9): Jesus the Broker in the Fourth Gospel"<sup>6</sup>  
Neyrey asserts

The rights of a father center on the honorable acknowledgement of his role and status by his sons. This is enshrined in the commandment: "Honor your father and Mother" ... Conversely, the father can be shamed when a son curses him ..., dishonors him ..., robs him ..., mocks him ..., strikes him..., or disobeys him ..."

Exod 20:13  
Eugene Hensell, O.S.B., review of Wilma Ann Bailey, "You Shall Not Kill" or "You Shall Not Murder"? The Assault on a Biblical Text<sup>7</sup>  
Bailey approves, in the words of reviewer Hensell, that "Roman Catholicism is highlighted as the only major tradition that has retained the translation 'You shall not kill' ..."

### **Psalm 19:8, 9, 10, 11 (John 6:68c)**

Codex Sinaiticus<sup>8</sup>

I was able to identify enough of the verses to think I was looking at the correct Psalm. I had trouble in the Greek with *all of them are just*.

Pastoral Care of the Sick uses the 19<sup>th</sup> Psalm<sup>9</sup> and 1 Corinthians 1:22-25 to help with suffering.<sup>10</sup>

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<sup>6</sup> the Catholic Biblical Quarterly, Vol. 69, No. 2 (April 2007) 275.

<sup>7</sup> the Catholic Biblical Quarterly, Vol. 68, No. 4 (October 2006) 719.

<sup>8</sup> 090131. Psalm 19 in the Lectionary is Psalm 18 in the Codex Sinaiticus. Standard light is lighter than raking light; neither is easy to read. So far, this is the only section with both lights printed together for comparison.

<sup>9</sup> The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: Approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See: Prepared by International Commission on English in the Liturgy: a Joint Commission of Catholic Bishops' Conferences (New York: Catholic Book Publishing Co. 1983) 34, 38.

<sup>10</sup> The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: Approved for use in the dioceses of the United States of

## 1 Corinthians 1:22-25

The eclectic Greek correlates 1 Corinthians 1:22, *Jews demand signs* with John 2:23, *when they saw the signs he was doing*. I also found out that “K” in the apparatus margin represents “C” for Corinthians ... previously I thought it meant the Book of Kings. The apparatus also correlates verses 22-25 with the following readings, besides 29B [here]: 41C, 73A, 121A, and 124A. Eventually, I may find a use for this information.

1 Cor 1:22-25

Kurt Aland and Barbara Aland, The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, 2nd ed., Erroll F. Rhodes, tr.<sup>11</sup>

The Alands identify one Seventh Century papyrus manuscript in the Leningrad Public Library and another Third Century papyrus manuscript in the Egyptian Museum in Cairo.

1 Cor 1:22-24

Charles H. Cosgrove, "Did Paul Value Ethnicity?"<sup>12</sup>

Cosgrove suggests, "Perhaps Paul lets 'Greek' function by metonymy [substituting a part for the whole] as that term in some contexts and in other contexts simply pluralizes the contrasting pair to speak of the whole human race: Jews and Greeks." In other words, Cosgrove thinks Paul means *Gentiles*, where he writes *Greeks* in Corinthians 1:22-24. Cosgrove argues that Paul did not value ethnicity.

1 Cor 1:22-24

L. L. Welborn, review of Robert S. Dutch, The Educated Elite in 1 Corinthians: Education and Community Conflict in Graeco-Roman Context<sup>13</sup>

Welborn charges that Dutch "... ignores Paul's careful balance between Jewish and Greek responses to the gospel (1 Corinthians 1:22-24)."

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America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See: Prepared by International Commission on English in the Liturgy: a Joint Commission of Catholic Bishops' Conferences (New York: Catholic Book Publishing Co. 1983) 268

<sup>11</sup> Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 96, 97.

<sup>12</sup> the Catholic Biblical Quarterly, Vol. 68, No. 2 (April 2006) 272.

<sup>13</sup> the Catholic Biblical Quarterly, Vol. 68, No. 3 (July 2006) 539.

1 Cor 1:18-25

Maria Pascuzzi, review of Joseph Poggemeyer, The Dialectic of Knowing God in the Cross and the Creation: An Exegetico-Theological Study of 1 Corinthians 1, 18-25 and Romans 1, 18-23<sup>14</sup>

Pascuzzi writes, "The author's [Poggemeyer's] close reading dissolves the apparent contradictions in Paul's assertions by revealing how Rom 1:18-23 and 1 Cor 1:18-25 [used here] actually converge to underscore the unique agency of the cross as that place where human knowledge of the divine is possible." Pascuzzi, nonetheless, regards the study as flawed.

1 Cor 1:18-25

David J. Norman, O.F.M., "Doubt and the Resurrection of Jesus"<sup>15</sup>

The material above the double line derives from this article. Norman writes, "The resurrection appearance narratives cry out that the coming to faith was not easy: both Mark and 1 Corinthians 1:18-25 indicate that the difficulty lies in the cross, the major stumbling block to belief."

1 Cor 1:24

Frank J. Matera, "Christ in the Theologies of Paul and John: A Study in the Diverse Unity of New Testament Theology"<sup>16</sup>

Matera argues "... The Resurrection gave this experience [by the Beloved Disciple and the Johannine community] of Jesus a new depth of meaning and clarified things that could not be understood during the period of Jesus' ministry." This article influenced the material above the double line.

1 Cor 1:24

Basil S. Davis, "Severianus of Gabala and Galatians 6:6-10"<sup>17</sup>

Davis argues Paul had earlier expressed amazement that they [the Galatians] had turned away from the One who called them ..." and he cites I Corinthians 1:24 about *those who are called*. I do not understand the relationship Davis finds.

### **John 3:16**

No comment.

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<sup>14</sup> the Catholic Biblical Quarterly, Vol. 68, No. 4 (October 2006) 775.

<sup>15</sup> Theological Studies, Vol. 69, No. 4 (December 2008) 798.

<sup>16</sup> Theological Studies, Vol. 67, No. 2 (June 2006) 244, 252.

<sup>17</sup> the Catholic Biblical Quarterly, Vol. 69, No. 2 (April 2007) 300.

## **John 2:13-25**

John 2:12-25

Craig R. Koester, review of Francisco Lozada, Jr., and Tom Thatcher (eds.), New Currents through John: A Global Perspective<sup>18</sup>

Koester reports, Part 2, “The New Current of Readers and Readings,” offers Armand Barus, “John 2:12-25 [used here]: A Narrative Reading ...” Koester goes on, “Through a narrative reading of the story of the cleansing of the temple, Barus proposes that Jesus’ body is the new temple that unites Jews and Gentiles.”

John 2:12-22

Jean-Francois Racine, review of Chrystian Boyer, Jésus contre le temple? Analyse historico-critique des textes<sup>19</sup>

Racine reports,

Boyer finds Jesus’ announcement of a new temple (Mark 14:58b; 15:29b; Matt 26:61; 27:40; John 2:19 [used here]; *Gos. Thom.* 71) not well evidenced since it likely originates from a single source; the announcement, however, is plausible and ancient, in view of how early Christianity quickly used Jesus’ announcement from a community-building perspective. The Jesus who emerges from this study would not have been opposed to the temple or its cult, but would have considered them obsolete in the light of the coming kingdom of God, and he would have considered his ministry to be the premise of that kingdom.

John 2:13, 16, 20

Paul Lawrence, The IVP Atlas of Bible History<sup>20</sup>

Lawrence provides “A reconstruction of Herod’s Temple” and a map for “The first year of Jesus’ ministry.” There is an error in the Index; 2:21 should be 2:20.

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<sup>18</sup> the Catholic Biblical Quarterly, Vol. 70, No. 1 (January 2008) 203.

<sup>19</sup> the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 143-144.

<sup>20</sup> Downers Grove, Illinois, *InterVarsity Press*, 2006, 132, 138, 139.

John 2:16

Dennis Hamm, S.J., shorter notice of Mary L. Coloe, P.B.V.M., Dwelling in the Household of God: Johannine Ecclesiology and Spirituality<sup>21</sup>

Hamm reports that Coloe argues, "that the spelling out of a spirituality while working from a NT document can involve not simply a pastoral application of the text but also the explication of the implied spirituality of the author's community as encoded in the symbolism of the text itself." Hamm has high praise for this study.

John 2:21-22

Jane S. Webster, review of Richard Bauckham, The Testimony of the Beloved Disciple: Narrative, History, and Theology in the Gospel of John<sup>22</sup>

Webster writes, "... against the dominant view that the Gospel contains a heavily redacted story of a sectarian community embedded within the story of Jesus, B. claims that the Gospel was written by a primary witness addressed both to the churches in general and to interested non-Christians." Webster does not find Bauckham particularly convincing.

John 2:22

Frank J. Matera, "Christ in the Theologies of Paul and John: A Study in the Diverse Unity of New Testament Theology"<sup>23</sup>

After citing John 2:22, about the disciples remembering, Matera goes on, "But if the Resurrection clarified this foundational experience for Jesus' original disciples, the foundational testimony and witness of the beloved Disciple to Jesus confirmed that the community's resurrection faith was rooted in the life and ministry of Jesus."

John 2:22

Tom Thatcher, "John's Memory Theater: The Fourth Gospel and Ancient Mnemo-Rhetoric"<sup>24</sup>

Thatcher argues, "... the testimony of the Beloved Disciple would be preserved and recreated in new performance contexts through the power of ocular imagination." In other words, once the stage of sights, sounds, smells, touches, and taste are set, then a narrator can insert a story to make a point. This is the way, people passed on memories in the ancient world at the time and place of Jesus.

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<sup>21</sup> Theological Studies, Vol. 69, No. 1 (March 2008) 225.

<sup>22</sup> the Catholic Biblical Quarterly, Vol. 70, No. 4 (October 2008) 820.

<sup>23</sup> Theological Studies, Vol. 67, No. 2 (June 2006) 248.

<sup>24</sup> the Catholic Biblical Quarterly, Vol. 69, No. 3 (July 2007) 499, 500, 501.

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John 2:23-25

Jaime Clark-Soles, review of Jerome H. Neyrey, S.J., The Gospel of John<sup>25</sup>

John 2:2-25 is about the cultural concept of territoriality in the ancient world of Jesus. Clark-Soles faults Neyrey. "One would want to use it [Neyrey] in concert with other resources to maximize the benefits proffered by the variety of approaches regnant in Johannine studies." Webster means "... one has a case against N.'s recognition of the advances in Johannine feminist scholarship." Neyrey is one who pushes the "broker" concept of Jesus that appears above, in his article under Exodus.

For more on sources see the Appendix file. Personal Notes are on the web site at [www.western-civilization.com/CBQ/Personal%20Notes](http://www.western-civilization.com/CBQ/Personal%20Notes)

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<sup>25</sup> the Catholic Biblical Quarterly, Vol. 70, No. 3 (July 2008) 612.