

Palm Sunday is about the meaning of life. Three types of faith are involved. The first type is the belief that God loves his creation and always stands by the Faithful. The second type is the belief that God is not only the LORD of history, but also has entered history, especially in the person of Jesus Christ. The third type of faith is supernatural, the belief in the Eucharistic presence of Jesus.

Annotated Bibliography

Material above the double line draws from and is based upon material below the double line. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some of the interesting details scholars and others are presenting.

Scriptural references to the Lectionary follow. Since the main purpose of these Notes is annotating the scriptural references in the index at www.western-civilization.com, references pertinent, but not fitting the flow imposed above, are included below. I do not assume that the reader is following the readings cited either in the Lectionary or in the Bible. Like the footnotes, the citations are for reference purposes for anyone interested. The large, bold letters facilitate locating exactly what the Lectionary presents for these Notes. After two more inclusions, I intend to move this paragraph to the Appendix.

37A At the procession with Palms Matthew 21:1-11

38ABC At the Mass Isaiah 50:4-7

Psalm 22:8-9, 17-18, 19-20, 23-24 (2a)

Margaret Barker, The Great High Priest: The Temple Roots of Christian Liturgy¹

Barker relates the 22nd Psalm to First Century writing that may have been a reflection of the spiritual growth of Jesus. As a human, Jesus had to become aware of the presence of God.

Philippians 2:6-11

¹ London: T & T Clark International: *A Continuum imprint*, 2003 30.

Matthew 26:14—27:66

Because of the length of readings and in consideration of where scholarly work is happening, Personal Notes are confined to Matthew 26:14-16, 28, 31, 39, 45-52, 56, 61-64; 27:23, 37, 51, 56-66. This is also where I have limited my translation of the Greek.

Matt 26:1—27:26

Barbara E. Reid, O.P., "Violent Endings in Matthew's parables and Christian Nonviolence"²

Reid defines violence as "exertion of force so as to injure or abuse another." Reid contends, "to use violence is not a moral choice for disciples in Matthew's Gospel." Reid goes on, "it is in the passion narrative that Jesus's teaching on nonviolence and love of enemies reaches its climax." This is about God being LORD of history.

Matt 26:14-16, 39, 47-50, 27:33, 37, 51-52, 56, 57-66.

Paul Lawrence, The IVP Atlas of Bible History³

This research ties the entrance of God into human history with the places where that occurred, including a picture and outline of the Temple of Herod the Great and a map of the final year of the ministry of Jesus.

Matt 26:17-29

United States Conference of Catholic Bishops, United States Catholic Catechism for Adults⁴

The bishops use these verses in Chapter 17, "The Eucharist Source and Summit of the Christian Life."

Matt 26:26-28

Fr. Robert DeGrandis, S.S.J., The Real Presence of Jesus in the Holy Eucharist⁵

The inspiration for these Personal Notes arises from where DeGrandis writes, "It does take incredible faith to believe that Jesus is truly, really and substantially present in the Holy Eucharist. This faith is a gift that God gives to us, a gift we must openly and freely embrace so we can believe that what God has revealed is true."

² the Catholic Biblical Quarterly, Vol. 66, No. 2 (April 2004) 238, 247, 248.

³ Downers Grove, Illinois, InterVarsity Press, 2006 133, 144, 145, 146, 147.

⁴ Washington, D.C.: United States Conference of Catholic Bishops, 2006 216.

⁵ Texas: Praising God Catholic Association, 1998 11.

Matt 26:26-28

Margaret Barker, The Great High Priest: The Temple Roots of Christian Liturgy⁶

Barker relates the Last Supper with the Jubilee for the forgiveness of sins. Barker writes, "The words of institution known to the evangelists (Matt. 26:26-28 [here]; Mark 14:22-24; Luke 22:14-20) and Paul (1 Cor 11:23-26) indicate as their context the priestly sacrifice of the Eternal Covenant, in other words, the Day of Atonement." The institution of the Eucharist requires supernatural Faith. Barker goes on, "Matthew's form of the words, 'My blood of the covenant poured out for many for the 'aphesis of sins' (Matt 26:28), suggests ... the characteristic of the Jubilee which was inaugurated on the Day of Atonement ..." Barker is most succinct when she writes, "Matthew's account of the Last Supper depicts Jesus renewing the eternal covenant (Matt 26:26-28). As the great high priest his own blood that would renew the covenant and put away sins. None of the other covenants described in the Hebrew Scriptures concerns putting away sin."

Matt 26:28

Boris Repschinski, "'For He Will Save His People from Their Sins' (Matthew 1:21): A Christology for Christian Jews"⁷

Repschinski combines the forgiveness of sins with the purpose of the death of Jesus. This is about God entering history to save humanity from itself.

Matt 26:31

Adrian M. Leske, review of Clay Alan Ham, The Coming King and the Rejected Shepherd: Matthew's Reading of Zechariah's Messianic Hope⁸

According to Leske, Matt 26:31 is one of three (Matt 21:5, 26:31, 27:9-10) where Matthew connects the messianic shepherd of Zechariah with Jesus.

Matt 26:45

Craig E. Morrison, O.Carm., "The 'Hour of Distress' in Targum Neofiti and the 'Hour' in the Gospel of John"⁹

Morrison observes that John includes the Resurrection in the hour of distress, whereas the Synoptic Gospels do not.

⁶ London: T & T Clark International: *A Continuum imprint*, 2003 38, 56, 76, 84.

⁷ the Catholic Biblical Quarterly, Vol. 68, No. 2 (April 2006) 257, 260, 261, 263, 264.

⁸ the Catholic Biblical Quarterly, Vol. 68, No. 1 (January 2006) 145.

⁹ the Catholic Biblical Quarterly, Vol. 67, No. 4 (October 2005) 590.

Matt 25:47

The Greek for *elder*, as in *elders of the people*, is *presbyter*, used later for “an elder or presbyter of the Christian Church, Acts 11:30; 14:23, et al freq.”¹⁰ The English dictionary associates this word with *presbyter* and *priest*.¹¹

Matt 26:49

The Greek for *hail* in “*Hail, Rabbi!*” is the same Greek used in the formula, *grace and peace*, with *grace* being Roman and *peace* Hebrew.

Matt 26:52

Benedict T. Viviano, O.P., review of Ulrich Luz, Matthew 21—28: A Commentary¹²

What to do about the sword is difficult for commentators. The sword must be understood within a context of love of God, neighbor, and self. The sword concerns when to fight back.

Matt 26:56

Mark F. Whitters, “Jesus in the Footsteps of Jeremiah”¹³

Whitters contends that where Matthew has, “in the writings of the prophets,” Matthew probably has Jeremiah in mind. Jeremiah is a prophet of the “new covenant.” Whitters concludes, “the covenant continues because the divine covenant maker continues with the disciples as they go to the nations.”

Matt 26:61

The Lectionary translation of the Greek correctly has “... *within* three days rebuild it,” whereas the Vulgate has “... *after* three days.” The Teaching Magisterium of the Vatican has ordered that translations follow the Vulgate translation of Saint Jerome, unless the Greek does not support the Latin. This must be one of those instances.

¹⁰ William D. Mounce, Zondervan Greek Reference Series: The Analytical Lexicon to the Greek New Testament (Grand Rapids, Michigan: Zondervan Publishing House: A Division of HarperCollins Publishers, 1993) 389.

¹¹ *Webster's Third New International Dictionary, Unabridged*. Merriam-Webster, 2002. <http://unabridged.merriam-webster.com> (24 Feb. 2008). Since Webster suggests this form, my intention from this point forward is to change dates from a 080224 format to a (24 Feb. 2008) format.

¹² the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 157.

¹³ the Catholic Biblical Quarterly, Vol. 68, No. 2 (April 2006) 238, 244, 246.

Matt 26:61

Jean-Francois Racine, review of Chrystian Boyer, Jésus contre le temple? Analyse historico-critique des textes¹⁴

Racine is unwilling to associate the announcement by Jesus of a new temple, with anything Jesus said, word-for-word. Racine postulates that Matthew (Matt 26:61), Mark (Mark 1:58b; 15:29b) and John (John 2:19) all used the same unverified source. I think the search for the historical Jesus is a great commotion about nothing.

Matt 26:63

Mark J. Goodwin, "Hosea and 'the Son of the Living God' in Matthew 16:16b"¹⁵

Goodwin writes, "Matthew's Gospel is unique among the canonical Gospels in using the epithet 'living God.' The first occurrence of the epithet is found in Peter's confession at Caesarea Philippi (Matt 16:16b) and the second comes later in Jesus' trial before the Sanhedrin (26:63 [here])." This verse is fundamental to the presence of God in human history.

Matt 26:64

Jeffrey A. Gibbs, review of Alistair I. Wilson, When Will These Things Happen? A Study of Jesus as Judge in Matthew 21--25¹⁶

Matt 26:64, about the coming judgment, is a key apocalyptic passage.

26:64b

Max Zerwick, S.J. presents "You have said so," as an "indirect affirmative in verse 25 without a question mark. Here, Zerwick has a question mark."¹⁷

26:64c

Jesus uses *the Power* to refer to God in order to avoid using the sacred name.

For more on sources see the Appendix file.

¹⁴ the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 143.

¹⁵ the Catholic Biblical Quarterly, Vol. 67, No. 2 (April 2005) 265, 269.

¹⁶ the Catholic Biblical Quarterly, Vol. 69, No. 3 (July 2007) 603.

¹⁷ Max Zerwick, S.J. and Mary Grosvenor, a Grammatical Analysis of the Greek New Testament unabridged, 5th, revised edition (Roma: Editrice Pontificio Istituto Biblico 1996) 86, 90.

After-action Report

This is a general comment to associate with Reading 22A, February 10, 2008. While the material above the double line is personal to me, the material above the double line does draw from the citations below the double line. That statement may be too weak. *Is based upon* may be more accurate language. Were I simply drawing from my limited personal devotion, I would soon run out of ideas and my prayer-life would stop.

What happens from week to week is that, generally, I have saved pertinent scholarly articles from the Catholic Biblical Quarterly to engage God in prayer. What appears, after personal prayer, is a reflection of that original prayer. I intend to repeat this paragraph for next Sunday, before adding it to the red cover sheet where I write about dreaming to do this.

Technical Vocabulary

My intention is to add this vocabulary to the Appendix after two more Sundays. These technical terms so rarely appear in articles that I use these short definitions as a reminder of their meanings.

anacoluthon: an abrupt change within a sentence to a second construction inconsistent with the first, sometimes used for rhetorical effect; for example, I warned him that if he continues to drink, what will become of him?

anarthrous: in Greek grammar used without the article: applied to a few Greek nouns in certain rare uses.

Aqedah: ah kay dah¹⁸ binding.

aretology: that part of ethics which treats particularly of virtue.

anaphora: repetition of a word or expression ...

epideictic: demonstrative: applied to oratory.

eschatology: a study or science dealing with the ultimate destiny or purpose of humanity and the world.

¹⁸ <http://www.pronouncekiwi.com/Aqedah> accessed March 12, 2017.

Personal Notes
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haggadic: ancient Jewish lore forming, esp. the non-legal part of the Talmud: the prayer book containing the Seder ritual.

halakah: the body of Jewish law supplementing the scriptural law and forming esp. the legal part of the Talmud (1856).

hapax legomion hapax logomena (Gk something said only once) (1872) a word or form occurring only once in a document or corpus.

hermeneutical: the study of the methodological principles of interpretation (as of the Bible).

kerymga: the apostolic proclamation of salvation through Jesus Christ.

midrash: a haggadic or halakic exposition of the underlying significance of a Biblical text.

periphrastic: roundabout and unnecessarily wordy.

prolepsis: anticipation, presenting the future as if present.

Talmud: an authoritative body of Jewish tradition comprising the Mishnah and Gemara.

seder: a Jewish home or community service including a ceremonial dinner held on the first or second evenings of the Passover in commemoration of the exodus from Egypt.

soteriology: theology dealing with salvation especially as effected by Jesus Christ (1768).

targum: (1587) an Aramaic translation or paraphrase of a portion of the Old Testament.

torah: 1. The body of wisdom and law contained in Jewish Scripture and other sacred literature and oral tradition. 2: The five books of Moses constituting the Pentateuch. 3: a leather or parchment scroll of the Pentateuch used in a synagogue for liturgical purposes.