

Personal Notes

Fourth Sunday of A Catholic Bible Study Reading 49A, May 11, 2014

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Our Lady of Mount Carmel Church Bulletins display a sense of that with which the Faithful are dealing. The following mish-mash sentence leaves the impression that the magisterium of the Church guides the Holy Spirit.¹

Bernini's great work in St. Peter's is a reminder that we are bound into one body in the Eucharist, and that through us, guided by the magisterium of the Church, the Holy Spirit instructs and strengthens us in the gospel that we are to proclaim in the world with our words and with our lives.

Elsewhere, in the same and other bulletins, the misuse of such absolute terms as *always*, *never*, *everything*, and *constantly*,² is a step too far. A recent survey shows that *Humanae Vitae*, the pelvic encyclical, also does not make sense.³ History teaches that most of the time the Holy Spirit leaves humanity to its own devices.

Ironically when the Bishops are not at work, the Holy Spirit seems to take over. It seems to me that bishops and priests are afraid to think, lest they upset the Papacy. While discussing Roman Catholic sermons with one of the Faithful, a distinguished preacher said he did not understand why the Faithful returned. The parishioner pointed to God above as the reason. Reliance to do the right thing must be on God, who is both just and merciful.

¹ Father John David Ramsey, "The Chair of St. Peter," Our Lady of Mount Carmel Catholic Church bulletin, February 23, 2014, The 7th Sunday in Ordinary time," 1.

² Father John David Ramsey, "The Beauty of Ordinary Time," Our Lady of Mount Carmel Catholic Church bulletin, January 19, 2014, The 2nd Sunday in Ordinary Time," 1; Father John David Ramsey, "Aspects of Worship: Candlelight," Our Lady of Mount Carmel Catholic Church bulletin, February 2, 2014, The Presentation of the Lord," 1; Father John David Ramsey, "Aspects of Worship: Posture," Our Lady of Mount Carmel Catholic Church bulletin, February 9, 2014, The 5th Sunday in Ordinary Time," 1; Father John David Ramsey, "Aspects of Worship: Sacred Silence," Our Lady of Mount Carmel Catholic Church bulletin, February 16, 2014, The 6th Sunday in Ordinary time," 1.

³ <http://ncronline.org/news/faith-parish/bishop-synod-questionnaire-shows-most-reject-teaching-contraceptives> (accessed February 26, 2014).

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Readings

First Reading:	Acts 2:14a, 36-41
Responsorial Psalm:	Psalm 23:1-3a, 3b-4, 5, 6 (1)
Second Reading:	1 Peter 2:20b-25
Alleluia:	John 10:14
Gospel:	John 10:1-10

Annotated Bibliography

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

Acts 2:14a, 36-41

Acts 2:1-41

Jeff Cavins, Tim Gray, and Sarah Christmyer, The Bible Timeline: The Story of Salvation⁴

This is the same as Readings 043 and 046, for the last two Sundays, April 27 and May 4. To refresh memory, comments there were:

Cavins regards *they devoted themselves to the teaching of the apostles* as having the power to be witnesses, which he defines as martyrs. This suits his Opus Dei, top-down approach to Church governance, as learning from the apostles. The way Scripture reads in English, however, the community may also be devoted to teaching the apostles. That would not occur to either Cavins or Opus Dei.

Saint Peter exhorted those he evangelized to pay attention *as you see and hear* (Acts 2:33). The Opus Dei outlook of Cavins leaves little room for Faith in the Faithful, expressed by Peter. The closest Cavins comes is to cite the Vatican Catechism (No. 761), "The gathering together of the Church is, as it were, God's reaction to the chaos provoked by sin. This reunification is achieved secretly in the heart of all peoples." *Secretly* seems to endorse the secret nature of Opus Dei.

⁴ West Chester, Pennsylvania: Ascension Press, 2004, 2011, Session 21, page 146, 1

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Acts 2:14-40

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 Jews⁵

Zhang argues that the sermon Peter gives at Pentecost shows that Paul never gives up reaching out to the Jews as he reaches out to Gentiles. Salmon argues that Zhang assumes what needs proving.

Acts 2:14-36

Karl Allen Kuhn, "Deaf or Defiant? The Literary, Cultural, and Affective-Rhetorical Keys to the Naming of John (Luke 1:57-80)"⁶

Kuhn argues that at Pentecost, when Peter *cut to the heart*, Peter explained the whole Christological meaning of Jesus. The Gospel requires an affective response, whether to the angel before Zachariah or to Peter at Pentecost.

Acts 2:14

Gerald O'Collins, S.J., "Peter as Witness to Easter"⁷

O'Collins argues that Peter is the leading public witness to the resurrected Jesus. O'Collins uses *Peter stood up with the Eleven* to argue that, from the beginning, Peter was the chief public witness to the Resurrection.

Acts 2:37-41⁸

From be baptized . . . in the name of Jesus Christ, rather than in the name of the Father, and of the Son, and of the Holy Spirit, Cardinal Cajetan (1469-1534) argues the exact formula for Baptism does not matter. This attitude may account for why Roman Catholics have such a rite as "Conditional Baptism," 'in case you are not Baptized, I Baptize you.'

⁵ the Catholic Biblical Quarterly, Vol. 75, No. 4 (October 2013) 822.

⁶ the Catholic Biblical Quarterly, Vol. 75, No. 3 (July 2013) 500.

⁷ Theological Studies, Vol. 73, No. 2 (June 2012) 279-280.

⁸ 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) 30. Acts has fourteen entries for Acts 2:37-41. The one cited in the text is the most interesting. Also, see Dirk Philips (1504-1568) on page 108.

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Acts 2:38-39, 41-42

John David Ramsey, A Precarious Faith: The Tri-Une [sic] Dynamic of the Christian Life⁹

Father John David draws from *cut to the heart* to argue for the title of his dissertation: A Precarious Faith: the Tri-une Dynamic of the Christian Life. Father John David argues that through the Holy Spirit, the dynamic Christian community teaches how to live the Christian life.

Acts 2:38-39

Fr. Yozefu – B. Ssemakula, The Healing of Families: How To Pray Effectively for Those Stubborn Personal and Familial Problems¹⁰

Ssemakula uses *you and your children* to argue for generational bondage.

Acts 2:38

Paul Elbert, "Acts 2:38 in Light of the Syntax of Imperative-Future Passive and Imperative-Present Participle Combinations"¹¹

Elbert argues that the gift of the Holy Spirit is not a necessary immediate result of Baptism and repentance, but is something for which to look forward. Elbert does not cite Daniel B. Wallace.

Acts 2:38

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament¹²

Granting other interpretations, Wallace spends several pages to argue that Peter means both a Baptism of the Spirit and Baptism of water.

⁹ Ph.D. Dissertation, Duke University, 2002, 138-139.

¹⁰ [no publisher or place of publication is listed] www.healingoffamilies.com, 2012, 205, 297.

¹¹ the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 94-107.

¹² Grand Rapids: Michigan: Zondervan, 1996, 289, **369-371, 441**.

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Acts 2:38

John Davenant (1576-1641), "Exposition of Colossians 1:2"¹³

Davenport uses *you will receive the gift of the Holy Spirit* to argue that all the Faithful are saints.

Acts 2:40

Joshua D. Garroway "'Apostolic Irrestibility' and the Interrupted Speeches in Acts"¹⁴

Garroway uses He *testified with many other arguments* (Garroway uses *words*, the Greek has *λογους* which suits *words*) to argue that the speech of Peter is not interrupted.

Acts 2:42-47

Jeff Cavins, Tim Gray, and Sarah Christmyer, The Bible Timeline: The Story of Salvation¹⁵

Cavins writes, *Acts describes the early Christian community as being devoted to learning from the apostles . . . as if they were learning only from the apostles. This is an Opus Dei, top-down approach to the Christian life, short-changing the ability of the Faithful to learn from one another as well as from the apostles.*

Psalm 23:1-3a, 3b-4, 5, 6 (1)

Psalm 23:6

St. Thérèse of Lisieux, The Story of a Soul: A New Translation, Robert J. Edmonson, CJ, (translator)¹⁶

Saint Thérèse writes that she does not know what her life will bring, but she does know that *only* God's *goodness and kindness will* always *follow me all the days of my life*.

¹³ 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) 129.

¹⁴ the Catholic Biblical Quarterly, Vol. 74, No. 4 (October 2012) 745, 746.

¹⁵ West Chester, Pennsylvania: Ascension Press, 2004, 2011, Session 21, page 146, 2.

¹⁶ (Brewster, Massachusetts: Paraclete Press, 2006) 206.

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Psalm 23:3-4

Scott D. Mackie, "The Two Tables of the Law and Paul's Ethical Methodology in 1 Corinthians 6:12-20 and 10:23—11:1"¹⁷

I am unable to identify the verses to which Mackie refers.

1 Peter 2:20b-25

1 Pet 2:21

Benjamin J. Lappenga, "'Zealots for Good Works': The Polemical Repercussions of the Word ζηλωτης in Titus 2:14"¹⁸

Lappenga notes *an example* for its lack of mention of zeal. The point Lappenga is making is that the Greek for zeal mean emulate, whereas the Aramaic for zeal means zeal. The history of early Christianity mixes the two.

1 Peter 2:22-23

Francis Watson, "Mistranslation and the Death of Christ: Isaiah 53 LXX and Its Pauline Reception"¹⁹

Watson traces *He committed no sin* back to Isaiah 53:9 and to the death of Jesus Christ being "for us."

1 Peter 1:23

John Mayer (1583-1664), "An Exposition of Ezekiel"²⁰

Mayer argues from *he handed himself over* to the fact that infants cannot understand what this means and in order to be saved, infant Baptism is required.

¹⁷ the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 332.

¹⁸ the Catholic Biblical Quarterly, Vol. 75, No. 4 (October 2013) 708.

¹⁹ in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009) 243.

²⁰ in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 221.

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1 Peter 2:23

Frank J. Matera, The Sermon on the Mount: The Perfect Measure of the Christian Life²¹

Matera points out that the way to overcome evil is through love. *He did not threaten.* Matera insists that the Sermon on the Mount is practical.

1 Pet 2:23

Benjamin J. Ribbens, "Forensic-Retributive Justification in Romans 3:21-26: Paul's Doctrine of Justification in Dialogue with Hebrews"²²

In the Greek, the layout of the words for versus 21-25 is in the form of a hymn sung by the first Christians. Although Romans 3:21-26 is not in the form of a hymn, Ribbens presents an argument by Eduard Lohse that Romans is a similar confession of what is believed, rather than any sort of argument.

1 Pet 2:21-25

Richard I. Pervo, review of Kenneth Liljeström (ed.), The Early Reception of Paul²³

Essayist Anneli Aejmelaeus asserts that 1 Peter 2:21-25 is original and not a pre-existing hymn. The essayists are scholarly.

1 Peter 2:22, 24, 25

Francis Watson, "Mistranslation and the Death of Christ: Isaiah 53 LXX and Its Pauline Reception"²⁴

Watson traces Peter back to Isaiah that the death of Christ was for us, the Faithful. The idea is not that Jesus bore our sins, but that Jesus offered himself up in expiation for our sins.

²¹ Collegeville, Minnesota: Liturgical Press, 2013, 61.

²² the Catholic Biblical Quarterly, Vol. 74, No. 3 (July 2012) 552.

²³ the Catholic Biblical Quarterly, Vol. 74, No. 4 (October 2012) 855.

²⁴ in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009) 221, 226.

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1 Peter 2:25

Maurice A. Robinson, "Rule 9, Isolated Variants, and the 'Test-Tube' Nature of the NA²⁷/UBS⁴ Text: A Byzantine-Priority Perspective"²⁵

Robinson wants to be careful about the original wording of the Greek about the Faithful *gone astray like sheep*.

1 Peter 2:25

Philip W. Comfort, New Testament Text and Translation Commentary: Commentary on the variant readings of the ancient New Testament manuscripts and how they relate to the major English translations²⁶

The subtle difference in the manuscripts is between the Faithful *gone astray* [or wandering] *like sheep* and the Faithful gone astray as wandering sheep. The difference is between modifying the Faithful as *wandering* or as *sheep*. The Lectionary chooses *wandering*.

John 10:14

John 10:1-10

John 10:3-5

"Encyclical Letter Lumen Fidei of the Supreme Pontiff Francis to the Bishops, Priests, and deacons [sic] and lay Faithful on Faith"²⁷

Pope Francis writes,

The bond between seeing and hearing in faith-knowledge is most clearly evident in John's Gospel. For the Fourth Gospel, to believe is both to hear and to see. Faith's hearing emerges as a form of knowing proper to love: it is a personal hearing, one which recognizes the voice of the Good Shepherd (cf. Jn 10:3-5) . . .

²⁵ in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009) 29.

²⁶ Carol Stream, Illinois: Tyndale House Publishers, Inc., 2008,

²⁷ L'Osservatore Romano: Weekly Edition in English, Vol. 46, No. 28 (2304), Vatican City Wednesday, 10 July, paragraph 30, page 16/23.

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John 10:7, 9²⁸

Johannes Brenz (1499-1570), "Commentary on Genesis 2:22-24"

Brenz refers to Jesus as *gate* to mean that on this side of said *gate*, the Faithful are never free from all cares. In fact, so far, Personal Notes is free from all economic hardship. Retirement enables Personal Notes to happen.

John 10:7

Maurice A. Robinson, "Rule 9, Isolated Variants, and the 'Test-Tube' Nature of the NA²⁷/UBS⁴ Text: A Byzantine-Priority Perspective"²⁹

Manuscripts have five variants in verse seven, *I am the gate for the sheep*. That is not the whole verse, just a reminder of what that verse is.

John 10:8

Philip W. Comfort, New Testament Text and Translation Commentary: Commentary on the variant readings of the ancient New Testament manuscripts and how they relate to the major English translations³⁰

Some manuscripts drop *before me* in *All who came before me*, to ensure that the First Testament prophets are not included. The reference is to contemporaries of Jesus.

John 10:9

John Bunyan (1628-1688), "Solomon's Temple Spiritualized"³¹

Bunyan regards *I am the gate* as the door to the tabernacle, the temple, the soul.

²⁸ in Reformation Commentary on Scripture: Old Testament I: Genesis I—II, (ed.) John L. Thompson (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 182, 276.

²⁹in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009) 60.

³⁰ Carol Stream, Illinois: Tyndale House Publishers, Inc., 2008, 295.

³¹ in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 208.

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John 10:10

John Owen (1616-1683), "Meditations and Discourses on the Glory of Christ"³²

Owen points to *I came so that they* [the Faithful] *might have life and have it more abundantly* as about bringing the life of God into the lives of the Faithful

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.

The Responsorial Antiphon for this Sunday is *The Lord is my shepherd; there is nothing I shall want.*³³

In the gobbledygook prayer at Sunday Mass immediately following the forgiveness of sins, the Faithful hearing the 2011 Roman Missal can listen for "a share in the joys of heaven"³⁴

³² in Reformation Commentary on Scripture: New Testament XI: Philipians, 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) 216.

³³ 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) 389. Personal Notes refers to this book as the Lectionary.

³⁴ 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) 411. Personal Notes refers to this book as the Missal.

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This is a call for grace that some Black Baptists bring to mind with *And he began to say unto them, This day is this scripture fulfilled in your ears* (Luke 4:21).³⁵ The meaning is that the Faithful themselves share in the divine life of God, even when the Teaching Magisterium fails them.

³⁵ 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) 411-412.