

Readings

First Reading:	Acts 15:1-2, 22-29
Responsorial Psalm:	Psalm 67:2-3, 5, 5, 8 (4)
Second Reading:	Revelation 21:10-14, 22-23
Alleluia:	John 14:23
Gospel:	John 14:23-29

Commentary

The Responsorial Antiphon, "O God, let all the nations praise you!" is a shout-out to the non-European, non-Western nations to join Christianity. The Acts of the Apostles, is about not needing circumcision. It is about not needing anything but love in the rest of Western customs and traditions, including this Mother's Day. The idea in Revelation seems to be that love is the light of the world. Jesus practically says as much in the Gospel.

Love is an intention of the soul to wish well for the beloved. Love is not egocentric. Love is outward looking, for the benefit of others.

As a result of love, what Jesus leaves is peace. When I make the Stations of the Cross, I find peace among whatever tribulations come my way. Physical pain is not so tough, so long as psychological pain does not accompany it. Devotion to the Stations of the Cross is the way I know to deal with the link between such problems as constantly portrayed on the Weather Channel and a loving God who permits disasters to happen.

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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 material.

Acts 15:1-2, 22-29

Different languages see reality differently. The ancient Greeks used pronouns for emphasis. Translating this emphasis from the original Greek into English is an object of the highlighting on the last page of the hard copy, not found on the web site. The purpose of the highlighting is to transfer the Greek emphasis on personal pronouns into the English translation. Pronouns highlighted in blue have greater emphasis than in English, but are not as intense as the words marked in red. Words marked with a vertical line, rather than fully highlighted, indicate places where the English translation lacks a pronoun corresponding to a pronoun in the Greek.

Anyone else wanting a copy of the readings highlighted, please ask me at Jirran@verizon.net. Thank you.

In the Greek, verse 29 has special emphasis at *If you keep free of these ...*

In verse 24 the Greek is difficult for *who went out*. There is a similar difficulty in verse 25 at *to send to you*.

Acts 15: 22-29

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.¹

Plate 20 is of a somewhat tattered Seventh Century papyrus manuscript of Acts 15:23-28. The text is “excellent.”

The Osterreichische Nationalbibliothek in Vienna has a Sixth Century papyrus with verses 21-24 and 26-32.³

Psalm 67:2-3, 5, 5, 8 (4)

Revelation 21:10-14, 22-23

Revelation uses the word *twelve* six times. Each time John uses the word *twelve* a special emphasis is intoned.

In verse 12, the Greek manuscripts offer a difficulty that I am unable to decipher.

Rev 21:1—22:5

Chris Frilingos, review of Philip L. Mayo, “Those Who Call Themselves Jews”:
The Church and Judaism in the Apocalypse of John²

Frilingos reports, “The vision of the New Jerusalem (Rev 21:1—22:5) realizes the prophetic promise of an ‘ingathering of the nations,’ making Jews and Gentiles equal participants in a pneumatic covenant.”

Rev 21:9—22:5

Christl M. Maier, “Psalm 87 as a Reappraisal of the Zion Tradition and Its Reception in Galatians 4:26”³

Maier argues, “For Paul, ‘the Jerusalem above [as in Revelation] is not a future reality but a present entity that represents a people different from the one that actually lives in the city.’”

¹ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989 84-86, 98.

² the Catholic Biblical Quarterly, Vol. 69, No. 3 (April 2007) 584.

³ the Catholic Biblical Quarterly, Vol. 69, No. 3 (April 2007) 485.

7Rev 21:10

Karina Martin Hogan, review of Ronald Herms, [An Apocalypse for the Church and for the World: The Narrative Function of Universal Language in the Book of Revelation](#)⁴

While Hogan does not think much of Herms, she concludes, "In general, however, this is a methodologically sound and well-argued rebuttal of the notion that the use of universal language in Revelation implies universal salvation."

Rev 21:22-23

Paul Lawrence, [The IVP Atlas of Bible History](#)⁵

Lawrence writes, "What is clear is that John is looking beyond Rome, to Babylon's replacement, the New Jerusalem."

John 14:23

John 14:23-29

The Gospel carries special emphasis at *yet the word you hear is not mine and will teach you everything and remind you of all that I told you. Peace I leave with you; my peace I give to you.*

John 14:23-29

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.⁶

The Bibliotheca Bodmeriana in Coligny has a Third Century parchment with 14:8-30.

There is a Syriac version of verses 24-26 and 29.

John 13—17

Stanley B. Marrow, "*Κοσμος* in John"⁷

Marrow explains, "It is a fact, often remarked but insufficiently pondered, that the term *κοσμος* in John 13—17 wholly replaces the role filled by 'Jews' and its cognates in the preceding chapters of the public ministry and the subsequent chapters on the passion."

⁴ [the Catholic Biblical Quarterly](#), Vol. 69, No. 4 (April 2007) 826.

⁵ Downers Grove, Illinois, InterVarsity Press, 2006 167.

⁶ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989 101, 250.

⁷ [the Catholic Biblical Quarterly](#), Vol. 64, No. 1 (April 2002) 100.

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John 14:23-24, 28

Bettye Collier-Thomas, Daughters of Thunder: Black Women Preachers and Their Sermons, 1850-1979⁸

Rosa A. Horn (1880-1976), sometime in the 1920s, delivered a sermon titled, "Is Jesus God the Father or is He the Son of God?" She used some of the Lectionary verses to argue that Jesus is not God the Father. Horn said,

When Jesus rebuked the devils out of the man (Luke 8:28), the devil cried out, "What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not." The devils confessed that Jesus is the Son of God. Would you let the Devil be better than you, who say that Jesus is God the Father? Jesus is not God the Father, but the Son, as He said. Praise the Lord! Jesus said "My Father is greater than I," and why do you contradict Jesus, by saying Jesus is the Father? Jesus is not God the Father, but He is the Son, as He said. (John 14:23[used here]) Jesus answered and said unto him, "If a man love me, he will keep my words and my Father will love him and we will come unto him and make our abode with him." My Father and I (plural) said Jesus, "will take up our (plural) abode with him." Is Jesus not speaking of His Father here? Thou child of the Devil, trying to confuse the Word of God (John 1:24). "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the father's which sent me (.)" The scripture shows that you don't love Jesus. Jesus said if you don't love Him, you wouldn't keep His sayings.

John 14:18-24

Andreas J. Kostenberger, review, Hans-Ulrich Weidemann, Der Tod Jesu in Johannesevangelium: Die erste Abschiedsrede als Schlusstext für den Passions- und Osterbericht⁹

Kostenberger argues that "Weidemann's work may serve as an interesting complement to other studies but hardly constitutes the definitive work on John's theology of the cross as a whole."

⁸ San Francisco, CA 94103-1741: A Wiley Imprint: 1998 184-185. Rosa Horne is also mentioned in 48C, Third Sunday of Easter, 100418.

⁹ the Catholic Biblical Quarterly, Vol. 72, No. 1 (April 2010) 168.

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John 14:23-29

Jerome H. Neyrey, S.J., "'I Am the Door' (John 10:7, 9): Jesus the Broker in the Fourth Gospel"¹⁰

Neyrey argues that "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him" is one of several instances in which Jesus acts as a Broker between humans and God.

John 14:26

Tom Thatcher, "John's Memory Theater: The Fourth Gospel and Ancient Mnemo-Rhetoric"¹¹

Thatcher argues, "In the farewell address (Jesus' lengthy discourse in the upper room on the night of his arrest), John characterizes these memories of Jesus as a gift of the Holy Spirit, who will 'teach' the disciples 'all things' and 'remind you of everything that I (Jesus) said to you' ... (John 14:26; see 16:13)."

John 14:27

Richard J. Cassidy, review of Willard M. Swartley, Covenant of Peace: The Missing Peace in New Testament Theology and Ethics¹²

Cassidy reports "S. does not analyze John's Last Supper narrative from the standpoint of a 'covenant for peace.' He does, however, emphasize that, in the setting of this meal, Jesus twice bequeaths peace as his enduring gift (14:24; 16:33)."

John 14:23

Neil J. Ormerod, "Two Points or Four?—Rahner and Lonergan on Trinity, Incarnation, Grace, and Beatific Vision"¹³

Ormerod argues "Aquinas evokes the authority of John 14:23 to conclude that 'the whole Trinity dwells in the mind by sanctifying grace.'"

¹⁰ the Catholic Biblical Quarterly, Vol. 69, No. 2 (April 2007) 285, 287, 289.

¹¹ the Catholic Biblical Quarterly, Vol. 69, No. 3 (April 2007) 499.

¹² the Catholic Biblical Quarterly, Vol. 69, No. 2 (April 2007) 375.

¹³ Theological Studies, Vol. 68, No. 3 (September 2007) 667.

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John 14:23

Dino Dozzi, "'Thus Says the Lord' The Gospel in the Writings of Saint Francis"¹⁴

Dozzi explains, "Let us limit ourselves to a short passage the [sic] describes the significance Francis sees in the Gospel life of all the faithful: *And the Spirit of the Lord will rest* (Is 11:2) upon all those men and women who have done and persevered in these things and It will make a home and *dwelling place in them* (Jn 14:23)."

John 14:25

Tobias Hagerland, "The Power of Prophecy: A Septuagintal Echo in John 20:19-23."¹⁵

Hagerland argues, "The Johannine Jesus is also said to speak ... and proclaim ... whatever he has seen and heard from God."

John 14:26

Clint Tibbs, "The Spirit (World) and the (Holy) Spirits among the Earliest Christians: 1 Corinthians 12 and 14 as a Test Case"¹⁶

Tibbs argues, "Those studies that distinguish the Holy Spirit as qualitatively different from all other spirits in the New Testament incorporate a theological premise reflective of a later Christian thought that postdates the writings of the NT by several centuries."

John 14:26

Jean-Joseph Buirette, O.F.M., "A Short Glossary of Terms Used by Francis of Assisi"¹⁷

Buirette argues, "... but did Jesus not say, 'The Father will send him in my name' (Jn 14:26) ... For Francis, evidently, the unity of the trinitarian essence is too great for the Spirit not to be the Spirit of both 'Lords.'"

¹⁴ Greyfriars Review, Vol. 18, Supplement (2004) 27, 113.

¹⁵ the Catholic Biblical Quarterly, Vol. 71, No. 1 (April 2009) 93, 94.

¹⁶ the Catholic Biblical Quarterly, Vol. 70, No. 2 (April 2008) 319.

¹⁷ Greyfriars Review, Vol. 18, No. 3 (2004) 295.

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John 14:26

Helen R. Graham, M.M., review, Sephen E. Witmer, Divine Instruction in Early Christianity¹⁸

Graham reports that Witmer argues that Divine instruction comes through “Jesus as the student of God par excellence, and comes to Jesus’ disciples through Jesus (6:46) and the Spirit (14:26)’ (p. 129).”

John 14:28

Evan F. Kuehn, “The Johannine Logic of Augustine's Trinity: A Dogmatic Sketch”¹⁹

Kuehn sets out his argument as follows, “I examine the christological [sic] dialectic of John 10:30 and 14:28 [used here], as well as other relevant passages, and propose a nuanced articulation of subordination/equality themes in Augustine.”

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

¹⁸ the Catholic Biblical Quarterly, Vol. 72, No. 1 (April 2010) 170.

¹⁹ Theological Studies, Vol. 68, No. 3 (September 2007) 579.