

The strength of the following readings is to show that Jesus and Peter propose, rather than impose. Jesus and Peter rely on heavenly grace, rather than behavioral sanctions.

**First Reading: Isaiah 6:1-2 a, 3-8**

Margaret Barker writes considerably about these verses. While Personal Notes cites her extensively, not everything she offers is included.

Isaiah 6

Margaret Barker, The Great High Priest: The Temple Roots of Christian Liturgy<sup>1</sup>

Isaiah 6 refers to the First Temple, before the Exile. Since there was no throne in the Second Temple, all references to the throne, in Sacred Scripture, must originate with the First Temple.

Isaiah 6

Cornelis Den Hertog, "The Prophetic Dimension of the Divine Name: On Exodus 3:14 a and Its Context"<sup>2</sup>

God permits Isaiah to participate in Divine deliberations.

Isaiah 6:1

Margaret Barker, The Great High Priest: The Temple Roots of Christian Liturgy<sup>3</sup>

Barker dates the death of King Uzziah in 742 B.C. This would be First Isaiah 1—39. Disciples wrote later chapters, composing Second Isaiah 40—55 and Third Isaiah 56—66.

The Lectionary does not capitalize all of the letters for *Lord* in Isaiah 6:1 and 8. This may be because the word used for *Lord* is *adonai*, rather than *Yahweh*. Spoken-Hebrew used *Adonai* as a spoken substitute for *Yahweh*, the ineffable, that is, unspeakable, name of God.<sup>4</sup>

---

<sup>1</sup> London: T & T Clark International: *A Continuum imprint*, 2003, 80, 217.

<sup>2</sup> the Catholic Biblical Quarterly, Vol. 64, No. 2 (October 2002) 223.

<sup>3</sup> London: T & T Clark International: *A Continuum imprint*, 2003, 146, 240.

<sup>4</sup> <http://www.answers.com/topic/adonai> 070101.

Isaiah 6:1-2

Dale Launderville, O.S.B., "Ezekiel's Throne-Chariot Vision: Spiritualizing the Model of Divine Royal Rule"<sup>5</sup>

These verses do not describe Yahweh, except as a royal figure on a throne, with angels as attendants. At the Sanctus of the Mass, the Faithful also act as attendants.

Isaiah 6:2 a

Margaret Barker, The Great High Priest: The Temple Roots of Christian Liturgy<sup>6</sup>

Barker simply places '*burning ones*' in parentheses after *seraphim*. The Greek Septuagint translation added *The house was filled with his glory*, meaning that the temple was a microcosm of the earth, something the Hebrew reader would have understood.

Isa 6:2, 6

Steven James Schweitzer, "Mythology in the Old Greek of Isaiah: The Technique of Translation"<sup>7</sup>

After two thousand years of theological development, *Seraphim* is a class of angels. Originally, *Seraphim* was a technical term, carrying a sense of snake, dragon, and burning. The root word for *Seraphim* meant *to burn*. The Old Greek translator simply gave up the translation, and carried the word itself into the Greek. *Seraphim* still carries into English.

Isaiah 6:3

Margaret Barker, The Great High Priest: The Temple Roots of Christian Liturgy<sup>8</sup>

The Faithful join the angels singing, *Holy, Holy, Holy*. As Barker words it, "the holiness of God filled the earth." This cosmic song is evidence that the Faithful of the first temple knew the words. While the term *LORD of Hosts* survived, *LORD of Hosts* does not appear in what the Deuteronomists wrote. Deuteronomy 4:19 forbade dealing with the host of heaven. *Host of heaven* implied polytheism. This new restriction is marking the shift from polytheism to monotheism in Jewish history at the time of First Isaiah.

---

<sup>5</sup> the Catholic Biblical Quarterly, Vol. 66, No. 3 (October 2004) 364, 365.

<sup>6</sup> London: T & T Clark International: *A Continuum imprint*, 2003 166, 188, 340 fn. 4.

<sup>7</sup> the Catholic Biblical Quarterly, Vol. 66, No. 2 (October 2004) 225.

<sup>8</sup> London: T & T Clark International: *A Continuum imprint*, 2003 68, 118.

Isaiah 6:5

Margaret Barker, The Great High Priest: The Temple Roots of Christian Liturgy<sup>9</sup>

The Deuteronomists revised Sacred Scripture at the end of the Seventh century, B.C., in the context of Second Isaiah. The revision substituted the Law for Wisdom. The Deuteronomists also said that the LORD was not visible in human form, even though Isaiah had seen the LORD, as here in Isaiah 6:5.

A sense of atonement is present in *Woe is me . . . my eyes have seen the King, the LORD of hosts!* 1 Corinthians 15:3 also presents a sense of atonement.

Barker translates *I am doomed as I kept silence*. She goes on to wonder, silence about what? And concludes about destroying the high places of polytheism.

<u>Lectionary</u> (1998):	I am doomed
<u>The Vulgate</u> (circa 410):	qua perii!
<u>Douay-Rheims</u> (1582-1610):	I have held my peace
<u>King James</u> (1611):	I am lost
<u>Catholic RSV</u> (1966):	I am lost
<u>New American</u> (1970):	I am doomed!
<u>New Jerusalem</u> (1985):	I am lost

Barker follows Douay-Rheims, *I have held my peace*.

Isa 6:5

Harry P. Nasuti, "The Woes of the Prophets and the Rights of the Apostle: The Internal Dynamics of 1 Corinthians 9"<sup>10</sup>

Isaiah 6:5 portrays Isaiah as responding to a vision of God in the First Temple with a reaction of confession of his own sinfulness. This is similar to the confession of sinfulness at the beginning of Mass. God shows the way, implicitly proposing a sense of sinfulness, rather than imposing that same sense.

---

<sup>9</sup> London: T & T Clark International: *A Continuum imprint*, 2003, 9, 60.

<sup>10</sup> the Catholic Biblical Quarterly, Vol. 50, No. 2 (October 1988) 257.

Isaiah 6:6-7

Margaret Barker, The Great High Priest: The Temple Roots of Christian Liturgy<sup>11</sup>

Stresses all five senses, seeing the LORD, smelling the smoke (assumed), feeling the hot coal on his lips and the scroll in his hand, hearing the voice, eating the scroll. A *sixth sense* of the presence of God is also involved, a sense available to the Faithful through the ages. In Revelations 10, John had a similar experience.

Isaiah 6:8

The marvel of 6:8 is that God is consulting with Isaiah, "Whom shall I send?" God is not imposing his call upon Isaiah, but is offering his call as an option available for Isaiah.

**Responsorial Psalm: Psalm 138:1-2, 2-3, 7-8 (1 c)**

**Second Reading: 1 Corinthians 15:1-11**

1 Corinthians 15:1-47

David J. Downs, "'Early Catholicism' and Apocalypticism in the Pastoral Epistles"<sup>12</sup>

This article develops the theological tension between the *already* and *not yet* aspects of the fulfillment of grace, ultimately found in the afterlife.

1 Corinthians 15:3-4

Frank J. Matera, "Christ in the Theologies of Paul and John: A Study in the Diverse Unity of New Testament Theology" <sup>13</sup>

With Paul, Christ atones for sins; with John, Christ reveals God. The foundational experience for Paul is his call and conversion. The foundational experience for John is his witness to Jesus, the Incarnate Word.

---

<sup>11</sup> London: T & T Clark International: *A Continuum imprint*, 2003, 115, 238.

<sup>12</sup> the Catholic Biblical Quarterly, Vol. 67, No. 4 (October 2005) 659.

<sup>13</sup> Theological Studies, Vol. 67, No. 2 (June 2006) 243.

1 Corinthians 15:3

Margaret Barker, The Great High Priest: The Temple Roots of Christian Liturgy<sup>14</sup>

Christ dying for the sins of the Faithful is an act of atonement, suitable for the beginning of the New Year. This atonement is also Eucharistic as part of the Holy Sacrifice of the Mass.

1 Corinthians 15:3 b-5

John Kloppenborg, "Analysis of the pre-Pauline Formula 1 Cor 15:3 b-5 in light of some recent literature"<sup>15</sup>

Kloppenborg believes that Paul incorporated the Sanctus and following verses from pre-existing Christian formulas. *Christ* used as a proper name, rather than as a title, indicates a Greek rather than a Jewish speech pattern.

1 Corinthians 15:3-5

John M. Perry, "The Three Days in the Synoptic Passion Predictions"<sup>16</sup>

Perry recognizes this passage as a creedal formula from the Greek Church, where Jesus rises on the third day, rather than after three days. The Latin Church also follows the tradition that Jesus rose on the third day.

1 Corinthians 15:9-11

Jeremy Corley, "The Pauline Authorship of 1 Corinthians 13"<sup>17</sup>

Paul uses the vertical pronoun (*I*), seven times in two verses, 9-11. Writing in the first person is characteristic of Pauline writing. Even so, Paul proposes, rather than imposes standards of behavior.

1 Corinthians 15:5-8

Bruce J. Malina, "Christ and Time: Swiss or Mediterranean?"<sup>18</sup>

It takes sensory evidence; *he appeared*, to convince the Faithful of the resurrection.

---

<sup>14</sup> London: T & T Clark International: *A Continuum imprint*, 2003 57, 73.

<sup>15</sup> the Catholic Biblical Quarterly, Vol. 40, No. 3 (October 1978) 351-367.

<sup>16</sup> the Catholic Biblical Quarterly, Vol. 48, No. 4 (October 1986) 640 ff.

<sup>17</sup> the Catholic Biblical Quarterly, Vol. 66, No. 2 (October 2004) 272.

<sup>18</sup> the Catholic Biblical Quarterly, Vol. 51, No. 1 (October 1989) 16.

1 Corinthians 15:8

The Greek for *born abnormally* derives from the Greek for *abortion*. The reference, therefore, may also be to “unnatural” homosexual tendencies.

**Alleluia: Matthew 4:19**

**Gospel: Luke 5:1-11**

Luke 5:1-11

Neil J. McEleney, C.S.P., Peter's Denials—How Many? To Whom?"<sup>19</sup>

Contrary to John 2 at Cana, in Luke, Jesus works by himself for a while (Luke 4:14-41) before calling his disciples to follow him.

Luke 5:1-11

Robert H. Gundry, “Mark 10:29: Order in the List”<sup>20</sup>

The brothers leave everything, abandoning their father, who depended upon them. Much of the New Testament is not family-friendly. Recent sexual cover-up scandals with the Church hierarchy exhibit a similar lack of family friendship.

Luke 5:3

Terence J. Keegan, O.P., “Introductory Formulae for Matthean Discourses”<sup>21</sup>

Jesus is teaching sitting, like the rabbis. In Luke, Jesus teaches like the rabbis only in the first part of the Gospel. Afterwards, Luke loses his concern about portraying Jesus like the rabbis.

Luke 5:9

Joseph Plevnik, “The Eleven and Those with Them’ According to Luke”<sup>22</sup>

*And all those with him* is how Luke writes. In the narrative of Luke, the disciples and apostles do not appear until this chapter. The associates of the apostles were present at most events of the life of Jesus as presented by Luke.

---

<sup>19</sup> the Catholic Biblical Quarterly, Vol. 52, No. 3 (October 1990) 470.

<sup>20</sup> the Catholic Biblical Quarterly, Vol. 59, No. 3 (October 1997) 468.

<sup>21</sup> the Catholic Biblical Quarterly, Vol. 44, No. 3 (October 1982) 418.

<sup>22</sup> the Catholic Biblical Quarterly, Vol. 40, No. 2 (October 1978) 209, 210.

Luke 5:10

John Paul Heil, review of Yvan Mathieu, La Figure de Pierre Dans Lectionary L'Oeuvre de Luc (Évangile et Actes des Apotres): Une Approche Synchronique<sup>23</sup>

Jesus mandates Peter to capture people (rather than fish) for the Kingdom of God. Peter exercises this mandate by proposing, rather than imposing. Peter shows how to govern in his relationship with Paul. Peter finally agrees with Paul that circumcision is not needed for the Christian life.

Please pass along suggestions you may have for improving the changed format. At this point, I am wondering about the value of reviewing what Personal Notes has, the last time they appeared. These Notes are available on the web and from me for the asking. I am wondering about the value skipping over the documentation and only reading the annotation. Thank you for your patience with the changing format. 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)

---

<sup>23</sup> Theological Studies, Vol. 66, No. 3 (September 2005) 665.