

Personal Notes

076A 6th Sunday in Ordinary Time: A Catholic Bible Study February 12, 2017

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First, Matthew says Jesus has come to fulfill, not abolish, the law. Then Matthew sets up the antithesis between the law and the teaching of Jesus. That looks as if Jesus is abolishing the law.

Personal Notes is written in the context of the weekend of the Women's March, involving over a million people world-wide and involving President Trump insisting he had a million and a half people at his inauguration, when he probably had less than 200,000. The Faithful are entering an era of the "new normal" where elevating basic falsehoods out of the realm of opinion to facts. People are entitled to their own opinions, but not their own facts.

The readings for this Sunday are about holy wisdom, fundamentally about telling the truth, despite what may appear as politically expedient. Not only do the Faithful need to be wary of President Trump, but they also need to be wary of Pope Francis, whose bishops are already reacting to coverage of the Women's March to coverage of the Pro-Life March next week. Human rights are antithetical to the monarchial approach of RCC current governance.

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

Readings

First Reading:	Sirach 15:15-20
Responsorial Psalm:	Psalms 119:1-2, 4-5, 17-189, 33-34 (1b)
Second Reading:	1 Corinthians 2:6-10
Alleluia:	cf. Matthew 11:25
Gospel:	Matthew 5:17-37

Annotated Bibliography

Sirach 15:15-20

Psalms 119:1-2, 4-5, 17-189, 33-34 (1b)

Psalms 119:17-32

Peter Martyr Vermigli, "Sacred Prayers Drawn from the Psalms of David, 1545-

47"¹

¹ In Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 208.

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Psalm 119:130

Ulrich Zwingli, "The Clarity and Certainty of the Word of God, 1522"²

1 Corinthians 2:6-10

1 Corinthians 2:6-16

Justus Jonas (1493-1555)³

1 Corinthians 2:6

Martin Luther (1483-1546)⁴

1 Cor 2:7-15

Edward Collins Vacek, S.J., "Discernment Within a Mutual Love Relationship with God: A New Theological Foundation"⁵

1 Corinthians 2:7

Luther⁶

² In Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 44.

³ 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: ISBN 978-0-8308-2969-9 (*print*) P 1 Y 14) 50, fn. 6.

⁴ in Reformation Commentary on Scripture: New Testament VIII: Romans 9—16, Timothy George (ed.), general editor; Scot M. Manetsch, Associate General editor; Philip D. W. Krey and Peter D. S. Krey (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2016, ISBN 978 0 8308-2971-2, P 1, Y 16) 37, fn. 44.

⁵ Theological Studies, Vol. 74, No. 3 (September 2013) 705, 707.

⁶ in Reformation Commentary on Scripture: Old Testament VII: Psalms 1—72, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Herman J.

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1 Cor 2:7

T. J. Lang, "We Speak in a Mystery: Neglected Greek Evidence for the Syntax and Sense of 1 Corinthians 2:7"⁷

1 Cor 2:8

Gabriel Torretta, O.P., "Preaching on Laughter: The Theology of Laughter in Augustine's Sermons"⁸

1 Cor 2:9-10

Michael Winger, "The Meaning of Πνεῦμα in the Letters of Paul: A Linguistic analysis of Sense and Reference"⁹

1 Cor 2:9

St. Thérèse of Lisieux, The Story of a Soul: A New Translation¹⁰

1 Corinthians 2:9

Martin Bucer, "How to Live for Others and Not for Oneself, 1523"¹¹

Selderhuis (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015, ISBN 978 0 8308-2957-6 (hardcover : alk. paper), P 1, Y 15) 385, fn. 25.

⁷ the Catholic Biblical Quarterly, Vol. 78 (January 2016), 68-89.

⁸ Theological Studies, Vol. 76, No. 4 (December 2015) 753.

⁹ the Catholic Biblical Quarterly, Vol. 78, Vol. 4 (October 2016), 719.

¹⁰ Robert J. Edmonson, CJ, (translator) (Brewster, Massachusetts: Paraclete Press, 2006) 51, 73, 143.

¹¹ In Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 149.

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1 Corinthians 2:9

Viktorin Strigel (1524-1569)¹²

1 Cor 2:9

John Paul Heil, review of Maria Teresa Giordano, La parola della croce: L'itinerario paradossale della Sapienza divina in 1 Cor 1, 18—3, 4¹³

1 Cor 2:9

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"¹⁴

1 Cor 2:10-13

Donald Dale Walker, review of PHEME PERKINS, First Corinthians¹⁵

1 Cor 2:10

José Enrique Aguilar Chiu, "A Theological Reading of ἐξεπνευσεν in Mark 15:37,39"¹⁶

cf. Matthew 11:25

Matthew 5:17-37

¹² in Reformation Commentary on Scripture: Old Testament VII: Psalms 1—72, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Herman J. Selderhuis (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015, ISBN 978 0 8308-2957-6 (hardcover : alk. paper), P 1, Y 15) 368, fn. 14.

¹³ the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013), 150.

¹⁴ the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013), 325.1. 2:9

¹⁵ the Catholic Biblical Quarterly, Vol. 76 No. 2 (April 2014), 375.

¹⁶ the Catholic Biblical Quarterly, Vol. 78, No. 4 (October 2016) 698.

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Matthew 5:17-19

Eugene Eung-Chun Park, "Covenantal Nomism and the Gospel of Matthew"¹⁷

Matthew 5:17

David Pareus (1548-1622)¹⁸

Matthew 5:17

Johannes Brenz (1499-1570)¹⁹

Matthew 5:18

Luther²⁰

Matt 5:18

Nicholas R. Wense, "Second Temple Jewish Literary Traditions in 2 Peter"²¹

¹⁷ the Catholic Biblical Quarterly, Vol. 77, No. 4 (October 2015), 673, 676, 680, 681, 684.

¹⁸ in Reformation Commentary on Scripture: New Testament VIII: Romans 9—16, Timothy George (ed.), general editor; Scot M. Manetsch, Associate General editor; Philip D. W. Krey and Peter D. S. Krey (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2016, ISBN 978 0 8308-2971-2, P 1, Y 16) 62, fn. 26.

¹⁹ in Reformation Commentary on Scripture: New Testament IV: John 1—12, Craig S. Farmer (ed.), general editor, Timothy George, Associate General editor, Scott M. Manetsch (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014, ISBN 978 0 8308-2967-5 (hardcover : alk. paper), P 1, Y 14) 36, fn. 69.

²⁰ in Reformation Commentary on Scripture: Old Testament VII: Psalms 1—72, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Herman J. Selderhuis (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015, ISBN 978 0 8308-2957-6 (hardcover : alk. paper), P 1, Y 15) 54, fn. 13.

²¹ the Catholic Biblical Quarterly, Vol. 78, No. 1 (January 2016), 124.

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Matthew 5:18

Brendan Byrne, S.J., review of Francis J. Moloney, S.D.B., The Resurrection of the Messiah: A Narrative Commentary on the Resurrection Accounts in the Four Gospels²²

Matthew 5:19

Benedict T. Viviano, O.P., review of J. Andrew Doole, What Was Mark for Matthew?²³

Viviano reports that

D. wants to reject the currently popular model of Matthew's Gospel as the product of a community that essentially grows out of the Q tradition. He argues that Matthew's community was always Marcan and added Q material in the first eleven chapters of its Gospel as a new starting point, but only to conclude in the same way as its traditional base source, Mark, with the passion and resurrection and the gentile mission.

Matt 5:20

Richard W. Miller, "Deep Responsibility for the Deep Future"²⁴

Matthew 5:21

Toan Do, review of Reinhard Neudecker, Moses Interpreted by the Pharisees and Jesus: Matthew's Antitheses in the Light of Early Rabbinic Literature²⁵

Do reports that one of the five antitheses between the Pharisees and scribes against Jesus Neudecker identifies is on murder.

Matt 5:22

Warren Carter, review of Robert K. Macewen, Matthean Posteriority: An Exploration of Matthew's Use of Mark and Luke as a Solution to the Synoptic Problem, Robert H. Gundry, Peter: False Disciple and Apostate according to Saint Matthew,

²² the Catholic Biblical Quarterly, Vol. 77 No. 3 (July 2015), 563.

²³ the Catholic Biblical Quarterly, Vol. 76, Vol. 4 (October 2014), 762.

²⁴ Theological Studies, Vol. 77, No. 2 (June 2016) 457.

²⁵ the Catholic Biblical Quarterly, Vol. 76, No. 3 (July 2014), 567.

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Derek A. Olsen, Reading Matthew with Monks: Liturgical Interpretation in Anglo-Saxon England²⁶

Matthew 5:23-25

Kevin W. Irwin, The Sacraments: Historical Foundations and Liturgical Theology²⁷

Matthew 5:26

Kevin W. Irwin, The Sacraments: Historical Foundations and Liturgical Theology²⁸

Matthew 5:30

Dirk Philips (1504-1568)²⁹

Matthew 5:30

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament³⁰

Matthew 5:33-37

Heinrich Bullinger (1504-1575)³¹

²⁶ the Catholic Biblical Quarterly, Vol. 78, No. 1 (January 2016), 375.

²⁷ (New York: Paulist Press, 2016), 117.

²⁸ (New York: Paulist Press, 2016), 69.

²⁹ in Reformation Commentary on Scripture: New Testament VIII: Romans 9—16, Timothy George (ed.), general editor; Scot M. Manetsch, Associate General editor; Philip D. W. Krey and Peter D. S. Krey (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2016, ISBN 978 0 8308-2971-2, P 1, Y 16) 252, fn. 7.

³⁰ Grand Rapids: Michigan: Zondervan, 1996, **693**.

³¹ in Reformation Commentary on Scripture: New Testament IV: John 1—12, Craig S. Farmer (ed.), general editor, Timothy George, Associate General editor, Scott M. Manetsch (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014, ISBN 978 0 8308-2967-5 (hardcover : alk. paper), P 1, Y 14) 99, fn. 35.

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The footnote states, "The Greek and Latin Vulgate reading for this verse (John 3:11a) begin with the words, *Amen, amen*, sometimes translated into English as "truly, truly." Reformation theologians generally considered this construction as oath formula. Anabaptist theologians who considered oath refusal a mark of Christian discipleship (Mt 5:33-37 [do not swear at all], saw the matter differently.

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.

In the gobbledygook prayer at Sunday Mass immediately following the Gloria, the Faithful hearing the 2011 Roman Missal can listen for "fashioned by you grace."³² The Responsorial Antiphon for this Sunday is **Blessed are they who follow the law of the Lord!**" (Psalm 119:1b).³³ Between November 25, 2011 and November 25, 2012, Personal Notes systematically examined the illiterate 2011 Missal. For a more thorough examination of the illiterate 2011 Roman Missal, go to 1610 Missal: Thirty-fourth Sunday in Ordinary Time 121125.pdf/htm at <http://www.western-civilization.com/CBQ/Personal%20Notes/Personal%20Notes.htm>.

³² 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) 466. Personal Notes refers to this book as the Missal.

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) 527. Personal Notes refers to this book as the Lectionary.

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This is a call for grace that some Black Baptists bring to mind with [But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage \(Galatians 4:9\).](#)³⁴

Addenda

Due to greater responsiveness at the [National Catholic Reporter](#) blog, beginning with the Fourth Sunday in Lent, Reading 032B, March 15, 2015, my interest began shifting from annotating my index here, to engaging conversation there. I may keep up the Bibliography, but without further comment. Time will tell.

On Wednesday, December 28, 2016, I discovered that my web site, www.western-civilization.com was receiving 1000 hits per day, from the United States, most of which were for these readings. That complicates my priorities, priorities that require balancing between developing these Personal Notes, engaging writing on the National Catholic Reporter at <https://www.ncronline.org/blogs/ncr-today>, developing a Cleveland Organizing Branch of the Association for the Study of African American Life and History (ASALH), attending to my archival resources at the Western Reserve Historical Society, and preparing my 1972 dissertation, "Cleveland and the Negro following World War II" for publication at least on the web. I am the founding president of the Hampton Roads, from which the movie "Hidden Figures" arose, meaning that these priorities have potential consequences of note.

Raymond Arroyo, "The World Over," on EWTN uses fear-mongering, rather than the Joy of the Gospel to entrance its viewers. In the past, Arroyo has responded to my concerns, particularly the Reverend Robert A. Sirico, who rarely appears anymore, with his drivel. Beginning, May 3, 2015, I intend to begin pointing out, here, the role fear, rather than joy, has in "The World Over." On February 19, Mercedes Schlapp heralded the attack on media coverage of the Pro-life march next week.

By July 31, I had identified a pattern of attack on Pope Francis by Arroyo. On February 19 Arroyo besmirched Pope Francis for Amoris Laetitia leaving a way open for the divorced and remarried to receive the sacraments.

As, on June 23, 2015, I prepared Reading 110B for the Seventeenth Sunday in Ordinary time for July 26, I decided to begin reading unread book reviews and articles

³⁴ [UMI Annual Sunday School Lesson Commentary: Precepts for Living ®: 2016-2017: International Sunday School Lessons: Volume 19: UMI \(Urban Ministries, Inc.\), A. Okechuku Ogbonnaya, Ph.D., \(ed.\) \(Chicago, IL 60643: UMI \(Urban Ministries, Inc.\), 2016\) 247-248.](#)

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from Theological Studies for two reasons. The first is I have already read every article cited in the Catholic Biblical Quarterly. The second is that traditionally Theological Studies articles have been more helpful to my prayer life. I also began reading unread book reviews in the Biblical Quarterly. When perusing the Reformation Commentary on Scripture, I sometimes call attention to what I underlined there.