

Personal Notes
050619 Twelfth Sunday in Ordinary Time 94A
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At this time, June 19, 2005, some Personal Notes are already on my web site at www.western-civilization.com/CBQ/Personal%20Notes Readings 94A are already written up for June 23, 2002. In 2002, the purpose and prayer was to engender “a look of peace, rather than anxiety, on my face.” The purpose this time is to examine the weaning necessary to accept the unsophisticated causes of previous anxiety. The mature reason for not continuing to accept anxiety rests in the reality of the grace of Christ.

The Lectionary begins where Jeremiah sees a redemptive quality in his situation, enough to ask God to *let me witness the vengeance you take on* (Jeremiah 20:12) his enemies. Contrary to the reading in Jeremiah, Psalm 69 simply delivers a curse on enemies, without any particular sense of redemptive quality. Verse 27, *the one whom you pierced* is meant figuratively for the psalmist, not Jesus.¹ The Lectionary spares the Faithful the curse. Anger is a part of weaning, as one learns to seek sustenance elsewhere.

Psalm 69 divides into three panels, 2-14a, 14b-30, and 31-37, all of which the Lectionary incorporates. First is a lament, then a petition, and finally a declaration of divine praise,² thereby following a pattern of weaning as one gets used to foraging for oneself. Such foraging for God takes place in the world.

Romans 5:12 and 13 both mention *the world*. Hebrew lacks a term for the *world*, in the sense of the universe, instead using *heaven and earth* that the Lectionary uses in Psalm 69:35.³ The universe is a large place, with plenty of room for mistaken paths. Romans is about the mistaken path of Adam corrected by Jesus.

Romans is about a false start at weaning, original sin. That is why Romans is so exercised about the law.⁴ The false start is like taking the wrong fork in a bayou, going nowhere, and having to retrace steps to reintegrate the journey back on the river leading to God. Romans shows how to reach a more mature love of God, through the redirected example of Jesus Christ.

¹ Michael L. Barré, S.S., “Textual and Rhetorical-critical Observations on the Last Servant Song (Isaiah 52:13—53:12),” the Catholic Biblical Quarterly, Vol. 62, No. 1 (January 2000), 14.

² Lawrence Boadt, C.S.P., “The Use of ‘Panels’ in the Structure of Psalms 73-78,” the Catholic Biblical Quarterly, Vol. 66, No 4 (October 2004) 533, 535.

³ Cited as verse 34 in Stanley B. Marrow, “*Κοσμος* in John,” the Catholic Biblical Quarterly, Vol. 64, No. 1 (January 2002) 93.

⁴ Brendan Byrne, S.J., “The Problem of *Νομος* and the Relationship with Judaism in Romans,” the Catholic Biblical Quarterly, Vol. 62, No. 2 (April 2000) 295, 309.

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The Lectionary proclaims that sin *entered* the world. I wonder about the translation.

Romans 5:12

<u>Lectionary</u> (1998):	entered
The <u>Vulgate</u> (circa 410):	intravit
<u>Douay-Rheims</u> (1582-1610):	entered
<u>King James</u> (1611):	entered
<u>Jerusalem</u> (1966):	entered
<u>New American</u> (1970):	entered
<u>New Jerusalem</u> (1985):	came into

The Greek for *entered* is βασιλευετω with a connotation of reigning, a connotation not found in the translations above. The English-Greek Lexicon does show a relationship with *king* and *kingdom*, but is silent on the verbal form.⁵ I think the sense of *reigned* fits the context better, that is, sin *reigned*, rather than simply *entered*.

The Lectionary translates Romans 5:12c well with *inasmuch as all sinned*. Saint Jerome translates *inasmuch as* in such a way that Romans is open to blaming Adam for the original sin of heading down the wrong bayou.⁶ The Greek means that everyone has sinned, without reference to Adam. Weaning, thereby, becomes an individual matter for each of the Faithful as one after the other, they seek the river that leads to God.

Contrary to Romans 5:12c Romans 5:14 does involve Adam. Where the Lectionary has *pattern*, the Greek also carries the meaning of the impression of a die,⁷ something with an influence beyond *pattern*. The Faithful are all, as it were, up the wrong creek together. Romans 5:14 presents Adam as the *type of the one who was to come*,

⁵ Sakac Kubo, Zondervan Greek Reference Series: A Reader's Greek-English Lexicon to the New Testament: Andrews University Monographs: Volume IV (Grand Rapids, Michigan 49530 USA: Zondervan™, 1975 ISBN: 0-310-26920-2) 274.

⁶ Maximilian Zerwick, S.J., English Edition adapted from the Fourth Latin Edition by Joseph Smith, S.J., Scripta Pontificii Instituti Biblico—114—Biblical Greek (Roma: Editrice Pontificio Istituto Biblico, 1994) 42-43.

⁷ 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) 470.

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namely Jesus. Jesus shows the Faithful how to handle anger while maturing in Faith. Jesus, as it were, broke the die cast in Adam.⁸

Romans 5:15 about *many* dying because of the transgression of Adam, would be better translated by *all* dying. The same holds for why Christ died, for *all*, rather than for *many*. Unlike the Western mind, for the Semitic mind, *many* is more prominent than *all*.⁹ The point is that Jesus will get the Faithful out of the wrong bayou, back into the living waters leading to God.

Romans 5:15 about *the gracious gift of the one man Jesus Christ*, is parallel to the Faith of Jesus Christ.¹⁰ The meaning refers to Faith in foraging as an aspect of weaning. Foraging is an important aspect of acknowledging Christ before others, as Matthew 10:32 indicates.¹¹ Those who deny Christ, Christ will deny before his heavenly Father (Matthew 10:33).

Matthew looks for order. Humans cannot serve two masters. To be saved, they must seek the Christ (Matthew 10:3) in as mature a manner as possible.¹²

Matthew, about not fearing anyone (Matthew 10:26), includes a misappropriated fear of offending misguided clerical parenting. The Magisterium has little to no problem attributing mistakes to the historical Magisterium. The problem is recognizing mistakes in the current Magisterium. In a similar way, there is little to no problem attributing mistakes to other parents. The problem is recognizing mistakes either in one's own parents or in one's own parenting. The issue is not to give up, but to keep seeking God in his glory. The mature reason for not accepting anxiety any longer rests in the reality of the grace of Christ.

For more on sources see the Appendix file.

⁸ 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) 470.

⁹ 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) 470.

¹⁰ R. Barry Matlock, "Even the Demons Believe': Paul and πιστις Ἐριστου," [the Catholic Biblical Quarterly](#), Vol. 64, No. 2 (April 2002) 308.

¹¹ Mark Allan Powell, "Matthew's Beatitudes: Reversals and Rewards of the Kingdom," [the Catholic Biblical Quarterly](#), Vol. 58, No 3 (July 1996) 469.

¹² Robert H. Gundry, "Mark 10:29: Order in the List," [the Catholic Biblical Quarterly](#), Vol. 59, No. 3 (July 1997) 467.