

## Personal Notes

Fourteenth Sunday in Ordinary Time A Catholic Bible Study Reading 102C, July 3, 2016

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Richard W. Miller speculates on the moral responsibility the present generation will have for leaving CO<sub>2</sub>. Miller speculates on repercussions in 1,000 (page 438), 400,000 (page 441), 3,000,000 (page 440), 15,000,000 (page 440), and 35,000,000 (page 439) years. All of this speculation is presented within the context of Laudato Si' from Pope Francis. The pertinent verse is Luke 10:7-11, [The kingdom of God is at hand for you](#) (Luke 10:9)<sup>1</sup> Miller writes,

In the New Testament, Jesus is the proleptic inbreaking [sic] of the kingdom of God. Through Jesus' ministry the kingdom is at hand . . . has come upon us . . . is in our midst (Luke 10:7-11; 17:20) . . . the kingdom is not simply about the interior life of the person, but the physical condition of the human body and nature itself.

In the First Testament, the Faithful were to take control and dominate nature. In the New Testament the Faithful are to share and nourish nature. Miller elaborates,

There is a wide consensus in biblical scholarship that the kingdom of God was the overarching theme of the historical Jesus and the Bible in general. The coming of God's reign and the kingdom was the centerpiece of Jesus' ministry, with the expression "reign of God" occurring 150 times in the New Testament. Even though the specific term "kingdom" or "reign of God" is a New Testament formulation, the notions underlying this concept of God's ultimate sovereignty have deep roots within biblical history and the Hebrew Scriptures . . . the failure of Israel's kings to bring freedom, peace, and flourishing led in post-exile theology to an eschatological hope in God's rule such that what had not and could not be achieved by human effort would be finally accomplished by God's own intervention. This eschatological shift was central for the New Testament use of the metaphor.

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## **Readings**

First Reading:	Isaiah 66:10-14c
Responsorial Psalm:	Psalm 66:1-3, 45-, 6-7, 16, 20 (1)
Second Reading:	Galatians 6:14-18
Alleluia:	Colossians 3:15a, 16a
Gospel:	Luke 10:1-12, 17-20

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<sup>1</sup> Richard W. Miller, "Deep Responsibility for the Deep Future," Theological Studies, Vol. 77, No. 2 (June 2016) 436-465, 447-448, Scripture on page 448. In the passages used here, Miller quotes other sources that would excessively complicate the presentation if recognized and cited.

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## **Annotated Bibliography**

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

### **Isaiah 66:10-14c**

Isa 66:12

Roger S. Nam, review of: Samuel L. Adams, Social and Economic Life in Second Temple Judea, Michael J. Chan, The Wealth of Nations: A Tradition-Historical Study, and Roland Boer, The Sacred Economy of Ancient Israel<sup>2</sup>

The most interesting line of this six page review, “In relying on diverse expressions of Marxism and presenting the emergence of these theories in their own intellectual context, B. provides a strong corrective of the implicit assumption of capitalism that has plagued biblical scholarship.”

Isa 66:13-15

Michael A. Lyons, “Psalm 22 and the ‘Servants’ of Isaiah 54; 56—66”<sup>3</sup>

Isaiah 66:14

Johann Baumgart (Pomarius ) (1514-1578), “The Gospel on the Fifteenth Sunday after Trinity”<sup>4</sup>

### **Psalm 66:1-3, 45-, 6-7, 16, 20 (1)**

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<sup>2</sup> the Catholic Biblical Quarterly, Vol. 78, No. 2 (April 2016) 342.

<sup>3</sup> the Catholic Biblical Quarterly, Vol. 77, No. 4 (October 2015) 649.

<sup>4</sup> in Reformation Commentary on Scripture: New Testament III: Luke, Beth Kreitzer (ed.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015: ISBN 978-0-8308-2014 (hardcover : alk. paper), P 1, Y 15) 267, fn. 6.

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Psalm 66:1-3, 45-, 6-7, 16, 20 (1)<sup>5</sup>

Nikolaus Selnecker (1530-1592)

Omitting the comment source speeds up the work by about half.

Theodore Beza (1516-1605)

Konrad Pellikan (1478-1556)

John Donne (1572-1631)

Wolfgang Musculus (1497-1563)

Donne

Martin Luther (1483-1546)

Cardinal Cajetan (1469-1534)

John Calvin (1509-1564)

Luther

Luther

Tilemann Hesshus (1527-1588)

Psalm 66:4

Erik M. Heen, review of James P. Ware, Paul and the Mission of the Church: Philippians in Ancient Jewish Context<sup>6</sup>

## **Galatians 6:14-18**

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<sup>5</sup> 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) (verses 1-7) 450-453; (verse 16, 20) 454-455.

<sup>6</sup> the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 383.

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Galatians 6:14-18<sup>7</sup>

Luther

Luther

Johannes Brenz (1499-1570)

Calvin

Georg Major (1502-1574)

Musculus

David Dickson (1583?-1663)

Luther

Luther

Brenz

Musculus

Ralph Cudworth (1617-1688)

Luther

Luther

Brenz

Calvin

Rudolf Gwalther (1519-1586)

Cudworth

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<sup>7</sup> in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011: ISBN 978-0-8308-2973-6 (P 1 Y 11) 222-230.

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Luther

Erasmus Sarcerius (1501-1559)

Brenz

Calvin

Musculus

Gwalther

Robert Rollock (1555?-1599)

Dickson

Gwalther

Gal 6:15

Brendan Byrne, S.J., "A Pauline Complement to Laudato Si'"<sup>8</sup>

Byrne tracks back to Adam whom Paul contrasts with Jesus. Where Adam had dominion over the earth, Jesus cared for earth as a common home.

Gal 6:16

Paula Fredriksen, review of N. T. Wright, Paul and the Faithfulness of God<sup>9</sup>

Galatians 6:16

The English Annotations (1645, 1651, 1657), "Annotations on 1 Chronicles"<sup>10</sup>

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<sup>8</sup> Theological Studies, Vol. 77, No. 2 (June 2016) 315.

<sup>9</sup> the Catholic Biblical Quarterly, Vol. 77, No. 2 (April 2015) 387.

<sup>10</sup> in Reformation Commentary on Scripture: Old Testament V: 1-2 Samuel, 1-2 Kings, 1-2 Chronicles, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Derek Cooper and Martin J. Lohrmann (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2016, ISBN 978 0 8308-29552 (hardcover : alk. paper), P 1, Y 16) 531, fn. 5.

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Gal 6:16

Pamela Eisenbaum, review of Christopher Zoccali, Whom God Has Called: The Relationship of Church and Israel in Pauline Interpretation, 1920 to the Present<sup>11</sup>

The problem is the holocaust, that traditional Pauline interpretations instigated by excluding non-Christian Jews from the Church and, hence, Israel. Zoccali tries, but is less than convincing.

Gal 6:17

Jerry L. Sumney, review of James Buchanan Wallace, Snatched into Paradise (2 Cor 2:1-10): Paul's Heavenly Journey in the Context of Early Christian Experience<sup>12</sup>

Sumney reports that Wallace "sometimes overreads [sic] Pauline texts: for example, asserting that Paul's bearing 'the marks of Jesus' (Gal 6:17) implies 'a mystical interpretation' of his suffering (p. 218)."

**Colossians 3:15a, 16a**

Colossians 3:15a, 16a<sup>13</sup>

Luther

John Davenant (1576-1641)

Melanchthon

Lancelot Ridley (d. 1576)

Kaspar Olevianus (1536-1587)

Calvin

Luther

Melanchthon

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<sup>11</sup> the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 178.

<sup>12</sup> the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 382.

<sup>13</sup> 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: ISBN 978-0-8308-2974-3 (P 1 Y 13) 224-230.

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Davenant

Pilgram Marpeck (c. 1495-1556)

Melanchthon

Olevianus

Johannes Bugenhagen (1485-1558)

Calvin

Huldrych Zwingli (1484-1531)

Peter Martyr Vermigli (1499-1562)

Olevianus

**Luke 10:1-12, 17-20**

Luke 10:1-12, 17-20<sup>14</sup>

Edward Leigh (1602-1671)

Richard Taverner (1505-1575)

Zwingli

François Lambert (1487-1530)

Melanchthon

Martin Bucer (1491-1551)

Lambert

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<sup>14</sup> in Reformation Commentary on Scripture: New Testament III: Luke, Beth Kreitzer (ed.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015: ISBN 978-0-8308-2014 (hardcover : alk. paper), P 1, Y 15) 217-219, 219-220.

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Johann Spangenberg (1484-1550)

Taverner

Luke 10:1

John T. Carroll, review of Jaroslav Rindoš, He of Whom It Is Written: John the Baptist and Elijah in Luke<sup>15</sup>

Luke 10:4

Zwingli, "The Clarity and Certainty of the Word of God, 1522"<sup>16</sup>

Pastoral Care of the Sick uses Luke 10:5-6, 8-9 in Part III, Readings, Responses, and verses from Sacred Scripture.<sup>17</sup> These readings concern bringing peace to the household.

Luke 10:7-11

Richard W. Miller, "Deep Responsibility for the Deep Future"<sup>18</sup>

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<sup>15</sup> the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 171.

<sup>16</sup> In Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 49.

<sup>17</sup> The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: Approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and confirmed by the Apostolic See: Prepared by International Commission on English in the Liturgy: a Joint Commission of Catholic Bishops' Conferences (New York: Catholic Book Publishing Co. 1983), Reading L, page 310-311. Richard J. Clifford, S.J., "The Unity of the Book of Isaiah and Its Cosmogonic Language," the Catholic Biblical Quarterly, Vol. 55, No. 1 (January 1993 ) 1, 3.

<sup>18</sup> Theological Studies, Vol. 77, No. 2 (June 2016) 448.



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Luke 10:7

Mary Ann Beavis, "Mary of Bethany and the Hermeneutics of Remembrance"<sup>19</sup>

Luke 10:8-9

Edward Collins Vacek, S.J., "Discernment Within a Mutual Love Relationship with God: A New Theological Foundation"<sup>20</sup>

Luke 10:11, 17

Pope Francis, The Joy of the Gospel<sup>21</sup>

Luke 10:20

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament<sup>22</sup>

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](http://www.western-civilization.com/CBQ/Personal%20Notes).

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The Responsorial Antiphon for this Sunday is (.<sup>23</sup>

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<sup>19</sup> the Catholic Biblical Quarterly, Vol. 75, No. 4 (October 2013) 744, 749.

<sup>20</sup> Theological Studies, Vol. 74, No. 3 (September 2013) 706.

<sup>21</sup> Erlanger, Kentucky: Libreria Editrice Vaticana, DynamicCatholic.com, 2014, 10, 24.

<sup>22</sup> Grand Rapids: Michigan: Zondervan, 1996, 400, 454, 459, 661.

<sup>23</sup> 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) 381. Personal Notes refers to this book as the Lectionary.

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In the gobbledygook prayer at Sunday Mass immediately following the forgiveness of sins, the Faithful hearing the 2011 Roman Missal can listen for “raised up a fallen world.”<sup>24</sup> 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>.

This is a call for grace that some Black Baptists bring to mind with [For not the hearers of the law are just before God, but the doers of the law shall be justified](#) (Romans 2:13).<sup>25</sup> Concern about CO<sub>2</sub> in future generations does suit this verse.

### Addenda

Raymond Arroyo in the Eternal Word Television Network (EWTN) is backing away from attacking Pope Francis. The program remains decidedly Republican, but is becoming less strident as this is written, June 7. This week the Republicans are piling on Donald Trump for racism. How Arroyo handles the situation will be worth watching.

I have already read every article cited in [the Catholic Biblical Quarterly](#). At this stage I only read unread book reviews there. Traditionally [Theological Studies](#) articles have been more helpful to my prayer life, but, if I have already read the article, I will cite it without annotation. In a similar way, I present unread sections in [Reformation Commentary on Scripture](#).

I intend to begin catching up on material postponed while recovering from the transition of ourselves from Virginia to Ohio and Marty into the next life. We have been

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<sup>24</sup> 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) 474. [Personal Notes](#) refers to this book as the Missal.

<sup>25</sup> [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\) 471-472.](#)

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here now just over a year. If I ever get three months out, again, I then intend to reevaluate the amount of energy placed into Personal Notes each week.