

The Lectionary readings for this Sunday are about learning the truth. Only with recognition of truth, with minimal, if any, political influence, can the Faithful find that wisdom of Solomon expressed in the readings. The 119<sup>th</sup> Psalmist summarizes a lengthy explanation of wisdom with, “Lord I love your commands,” commands that must first be learned, in order to be loved.

The phrase *all things work for good* (Romans 8:28), according to some manuscripts, can also read *God works with those who love God*. In other words, the effort to learn about God is self-enabling. The Alleluia verse praises God for having “revealed to little ones the mysteries of the kingdom.” Finally, in Matthew 13:52, Jesus explains to his disciples that training (based on honesty) is essential to discipleship. Wonder, therefore, about the ability of the Faithful to help teach the hierarchy about the daily problems and concerns of the laity. Wonder about the desire of the hierarchy to perform at least academic due diligence, as detailed below the double line, about the Faith and the Kingdom of God as related to the earliest manuscripts that convey Sacred Scripture.

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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 of the interesting details scholars and others are presenting.

I seem to have translated all of the last two New Testament Greek Readings that the Lectionary uses in the three-year cycle. My interest is now shifting to the apparatus described in the Introduction to the Greek New Testament<sup>1</sup> and to various snippets of the Greek, with a less systematic approach than before.

### **1 Kings 3:5, 7-12**

1 Kings 3:5

This looks like some more sloppy scholarship by the Bishops who authorized the Lectionary documentation. The Vulgate begins with *in Gabaon*, which the Lectionary omits. Gabaon was the place Solomon had his famous dream about asking for wisdom. The correct documentation would be 5b, rather than 5. Gabaon is not in the Lawrence

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<sup>1</sup> Nestle-Aland, Novum Testamentum: Graece et Latine: Textum Graecum post Eberhard et Erwin Nestle communiter ediderunt Barbara et Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger: Textus Latinus Novae Vulgatae Bibliorum Sacrorum Editioni debetur: Utriusque textus apparatus criticum recensuerent et editionem novis curis elaboraverunt Barbara et Kurt Aland una cum Instituto Studiorum Textus Novi Testamenti Monasterii Westphaliae (Deutsche Bibelgesellschaft 1999) Editio XXVII.

Personal Notes  
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Atlas.<sup>2</sup> Gabaon is the Greek form of the name Gibeon, “hill city,” located about six miles northwest of Jerusalem.<sup>3</sup> The Atlas indexes Gibeon on eight pages.

Gabaon was one of the high places where the Jews worshipped the Lord, but not according to the ordinance of the law. The only place to worship God, according to the ordinance of the law, was the temple, which had not been finished by the time Solomon took his wife, the daughter of the Pharaoh to the city of David, Jerusalem. While they waited for the temple to be finished, the people worshipped at Gabaon.<sup>4</sup>

The New American Bible, which the Lectionary usually follows, also begins verse 5 with “In Gibeon ...” The Lectionary scholarship looks sloppy.

1 Kings 3:1-28

Kenton L. Sparks, “The Song of Songs: Wisdom for Young Jewish Women”<sup>5</sup>

Sparks argues that 1 Kings 3:1-28 sets the theme for the life of Solomon as the patron of Hebrew wisdom.

1 Kgs 3:2-15

Richard D. Nelson, review of Markus Witte, Konrad Schmid, Doris Prechel, and Jan Christian Gertz (eds.), Die deuteronomistischen Geschichtswerke: Redaktions-und religionsgeschichtliche Perspektiven sur “Deuteronomismus”—Diskussion in Tora und Vorderen Propheten<sup>6</sup>

This book gathers the proceedings of a symposium held at Heidelberg in 2005. All but two articles in United States English are written in German. There is a tendency in the transmission of tradition to expand on what is passed down. Writing in German, David M. Carr argues from this tendency that the other rendition of the dream of Solomon at 2 Chronicles 1:1-13 had a common source with 1 Kings 3:2-15. I do not understand the logic of Carr. There are variations in the two texts, with one expanding on the other. I think Carr means that Chronicles expands Kings.

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<sup>2</sup> Paul Lawrence, The IVP Atlas of Bible History (Downers Grove, Illinois, *InterVarsity Press*, 2006).

<sup>3</sup> <http://www.bible-history.com/geography/ancient-israel/gabaon.html> 080607.

<sup>4</sup> <http://www.newadvent.org/bible/1ki003.htm> 080607.

<sup>5</sup> the Catholic Biblical Quarterly, Vol. 70, No. 2 (April 2008) 284.

<sup>6</sup> the Catholic Biblical Quarterly, Vol. 69, No. 4 (April 2007) 846.

1 Kgs 3:5

Paul Lawrence, The IVP Atlas of Bible History<sup>7</sup>

Lawrence uses 1 Kings 3:5 to explain “That the Egyptian king was probably Siamun (979-960 BC), who attacked and burned the Canaanite town of Gezer, killed its inhabitants, and then gave it as a wedding gift to his daughter.” That gave Solomon a modest gain in territory.

1 Kgs 3:5

William L. Holladay, "Indications of Segmented Sleep in the Bible"<sup>8</sup>

Holladay uses 1 Kings 3:5 to argue that a difference between folk in ancient and modern times is between segmented and continuous sleep. The ancients tended to remain awake all night to ward off various dangers. Modern people cannot afford such furtive sleep, because the clock runs their lives, and they must work all the daylong.

1 Kgs 3:11

Serge Frolov, review of Christopher W. Mitchell, The Song of Songs<sup>9</sup>

Frolov argues that Mitchell presents a “*misrepresentation* of what modern critical scholarship is about and what its findings and arguments are.” This misrepresentation “... is a disservice to them as well as to everybody else.” The book is 1300 pages long.

## **Psalm 119:57, 72, 76-77, 127-128, 129-130**

Psalm 119 is available for Funerals.<sup>10</sup>

Psalm 119

Jeremy Corley, “A Numerical Structure in Sirach 44:1—50:24”<sup>11</sup>

Coley observes that Psalm 119 is the longest of the psalms and that it “combines an alphabetic pattern with stanzas of eight poetic lines each.” In other words, with such a specific pattern, intellect, rather than emotion, grounds the poem.

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<sup>7</sup> Downers Grove, Illinois, InterVarsity Press, 2006, 72-73.

<sup>8</sup> the Catholic Biblical Quarterly, Vol. 69, No. 2 (April 2007) 217.

<sup>9</sup> the Catholic Biblical Quarterly, Vol. 68, No. 3 (July 2006) 520, 521.

<sup>10</sup> N.a., International Commission on English in the Liturgy: A Joint Commission of Catholic Bishops' Conferences, The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and published by Authority of Pope Paul IV: Order of Christian Funerals: Including Appendix 2: Cremation: 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 (New Jersey: Catholic Book Publishing Co., 1998) 277-288.

<sup>11</sup> the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 50.

## Romans 8:28-30

Romans 8:28

Depending on which manuscripts are used, what the Lectionary translates *all things work for good*, may also be translated *God works with those who love God*. The Greek here, in the original manuscripts, is difficult. The latest Greek is the 28<sup>th</sup> edition. In the 25<sup>th</sup> edition, the Greek supported *God works with those who love God*. This means that the passage in the original manuscripts requires “very difficult textual decisions.”<sup>12</sup>

United States Conference of Catholic Bishops, United States Catholic Catechism for Adults<sup>13</sup>

In their Catechism, the Bishops use this verse in Chapter 34, “Tenth Commandment: Embrace Poverty of Spirit.” In their Catechism, the Bishops write, “Women and men who seek to live as stewards learn that ‘all things work for good for those who love God’ (Rom 8:28).” The fact that the text for this verse is difficult does not seem to bother the Bishops, either in their Catechism or in their Lectionary.

Romans 8:28-30

George M. Smiga, review of Mark Reasoner, Romans in Full Circle: History of Interpretation<sup>14</sup>

Smiga points out that Romans 8:28-30 is one of twelve controversial texts “(Calling, Foreknowledge, Predestination)” Reasoner treats. Smiga is positively impressed.

Romans 8:29

Bernardin Schneider, O.F.M., “The Corporate Meaning and Background of 1 Cor 15,45b—*‘O Eschatos Adam eis Pneuma Zoiopoioun’* as found at [http://63.136.1.22/pls/eli/ashow?ishid=n0008-7912\\_029\\_03&lcookie=2792486&npage=458080608](http://63.136.1.22/pls/eli/ashow?ishid=n0008-7912_029_03&lcookie=2792486&npage=458080608).<sup>15</sup>

Schneider argues that Paul is concerned with the resurrection from the dead. Schneider writes, “Only at the *parousia*, when Christ our life appears, shall we too appear in glory and be completely conformed to his image as the Son of God and firstborn among many brethren. (Col 3:4; Rom 8:29)”

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<sup>12</sup> Nestle-Aland, Novum Testamentum: Graece et Latine: Textum Graecum post Eberhard et Erwin Nestle communiter ediderunt Barbara et Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger: Textus Latinus Novae Vulgatae Bibliorum Sacrorum Editioni debetur: Utriusque textus apparatus criticum recensuerent et editionem novis curis elaboraverunt Barbara et Kurt Aland una cum Instituto Studiorum Textus Novi Testamenti Monasterii Westphaliae (Deutsche Bibelgesellschaft 1999) Editio XXVII. 14\*.

<sup>13</sup> Washington, D.C.: United States Conference of Catholic Bishops, 2006, 454.

<sup>14</sup> the Catholic Biblical Quarterly, Vol. 68, No. 2 (April 2006) 346.

<sup>15</sup> the Catholic Biblical Quarterly, Vol. 29, No. 3 (April 1967) 458.

**Matthew 11:25** (Same as last Sunday.)

## **Matthew 13:44-52**

Matt 13:45-46

Edward F. Siegman, C.P.P.S, "Teaching in parables: (Mk 4:10-12; Lk 8:9-10; Mt 13:10-15)"<sup>16</sup>

Siegman argues that Matthew 13 "represents a compilation of parables and sayings grouped topically, not chronologically." Siegman also argues that Matthew 13 depends in part on Mark 4. Mark organizes his parables according to literary form, for example apocalyptic and prophetic as found in Mark 4:11-12, which the Sunday Lectionary does not use. Biblical "form criticism" delves into such literary aspects of ancient writing.

Matt 13:47-50

Daniel C. Olson, "Matthew 22:1-14 as Midrash"<sup>17</sup>

Olson argues that Matthew 13:47-50 reveals the mixed nature of the church body and that not everybody in that church will be saved. See, for example Matthew 13:48c, *What is bad they throw away.*

Matt 13:49

Karl A. Kuhn, "The 'One like a son of Man' Becomes the 'Son of God'"<sup>18</sup>

Kuhn argues from the Qumran texts that Matthew is bestowing Jewish-type titles upon Jesus, "Messiah, Judge, Subjects evil powers."

Matt 13:52

Daniel W. Ulrich, "The Missional Audience of the Gospel of Matthew"<sup>19</sup>

From Matthew 13:52, Ulrich argues that the disciples not only need to be called, but they also need to be trained, "... every scribe who has been instructed in the kingdom of heaven ..." Such training requires education of some sort.

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<sup>16</sup> the Catholic Biblical Quarterly, Vol. 23, No. 2 (April 1961) 163-164, 170.

<sup>17</sup> the Catholic Biblical Quarterly, Vol. 67, No. 3 (July 2005) 444.

<sup>18</sup> the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 33.

<sup>19</sup> the Catholic Biblical Quarterly, Vol. 69, No. 1 (April 2007) 71.