

Personal Notes

Twenty-fifth Sunday in Ordinary Time, 133A, September 18, 2011

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Secret Musings

English Star Chamber judicial proceedings are absolutely unacceptable to the sense of justice in the United States. Secret judicial proceedings, nevertheless, characterize justice in the Roman Catholic Church. The Roman Catholic Church approaches self-governance as a monarchy, with the Pope laying claim to a type of Divine Right of Kings. That notion of a Divine Right ended in the secular West with the French Revolution. Part of these Musings is about organizational reform in the Roman Catholic Church. Mary Gail Frawley O'Dea writes, "The [John Jay] report also states that centralized, hierarchical authority structures like that of the church are not conducive to organizational reform even when it is sorely needed."¹ O'Dea goes on,

The researchers define the "crisis" as the sexual abuse itself. Most contributors to the field, however, have never defined the crisis or the scandal in this way. Rather, most view it as the hierarchy's failure of pastoral leadership and appropriate response to both perpetrators and victims. As Terry [Karen Terry, the principal investigator for the Report] herself acknowledges in the report, this continues to some extent. The report should have acknowledged the substantial literature in the field that defines the crisis as primarily a leadership failure, one that is ongoing in too many places.

To exemplify what has been going on, The Wall Street Journal reports,

In response to the second grand jury's report [in February 2011], Cardinal Rigali initially denied there were any priests in the ministry who had admitted abuse or were facing "established" allegations. He later backtracked, suspending many of those priests named in the report and saying he was "truly sorry for the harm done to the victims of sexual abuse." Most of those priests hadn't been named in the 2005 [first grand jury report].²

To some people, what is comforting about the Divine Right is that no one, other than the ruler, as the right to think about anything outside the party line. The Church has no constitution of human rights within its own borders.

Better than most, Father John Corapi knows what all of that means. Corapi is a disbarred member of the Society of Our Lady of the Most Holy Trinity (SOLT). Eternal Word

¹ Mary Gail Frawley O'Dea, "The John Jay Study: What it is and what it isn't," <http://ncronline.org/news/accountability/john-jay-study-what-it-and-what-it-isnt> (accessed July 21, 2011). More formally, the John Jay Study is "The Causes and Contexts of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010," commissioned by the U.S. bishops, conducted by the John Jay College of Criminology.

² Stacy Meichtry and Peter Lofdtus, Rome, "Region Hit By Scandal Gets New Archbishop," The Wall Street Journal, Wednesday, July 20, 2011, page A2, column 5.

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Television Network (EWTN) disbarred Corapi from preaching. He used to appear either right before or right after Raymond Arroyo.

I am trying to discern why EWTN took Corapi off the air, from some eighty pages of internet fizzle. Apparently, a former female employee is accusing Father Corapi of having consensual sex with her. In the secular courts, consensual sex among adults is no crime.³ Dejected, Corapi says that the process used to investigate false accusations against him means, "you are for all practical purposes assumed guilty until you can prove you are innocent." Corapi goes on, "They can't prove I'm guilty of the things alleged because I'm not, and they can't prove I'm innocent because that is simply illogical and impossible."

During its secretive investigation, ecclesiastical jurisprudence forbade Corapi from defending himself. His silence appeared as consent to the accusations, made Ash Wednesday, last year. Since that time, Corapi has had been silent.

The problem for the Church hierarchy is that Corapi owns Santa Cruz Ministries that sells his CDs, DVDs, and books. There is a rumor that Corapi is worth some three million dollars. Corapi is able to fight back in the United States courts. The first thing for which to watch is whether Corapi sues anyone.

Corapi versus the Vatican is historically parallel to middle class businessmen versus the monarchy. Eventually, middle class businessmen won out, because they had the financial strength to fight back. So far, the Vatican, though rendered politically impotent within secular circles, has survived within Roman Catholic religious circles. To become truly effective, Vatican culture needs to change in the direction of providing greater human rights to its members. These Musings are one attempt to bring about such change.

In order to fight back, Corapi felt obliged to leave his religious Society and the priesthood. To this point, The Catholic Virginian furnished the data, leaving the impression that Corapi is guilty, until proven innocent. I mean this observation as a compliment to The Catholic Virginian for presenting good data, in contrast to Raymond Arroyo, who, once again, is twisting the facts.⁴

My objection is to the overblown arrogance displayed by Raymond Arroyo that he was presenting the case better than anyone was. I found The Catholic Virginian presented the case better than he did. Neither outlet gave Corapi the opportunity to defend himself. The facts do appear twisted, no matter who presents them. All that exists for verifiable facts is the fragile information appearing on the internet.

On his program Thursday, June 23, Arroyo repeatedly insisted that Joan Frawley Desmond, of the National Catholic Register, owned by (EWTN), was presenting the facts better than anyone else was, which is nonsense. Desmond appealed to ignorance of all the

³ Mark Pattison, Catholic News Service, Washington, "Order 'saddened' by priest's decision to quit," The Catholic Virginian, Vol. 86, No. 18 (June 27, 2011), page 13, col. 1-5.

⁴ Raymond Arroyo, the Encore Presentation on EWTN, "The World Over," Sunday, June 26, 2011. I do not own the technology required to record this program, and accept the risk associated therewith.

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facts to imply that she did not know whether Corapi was guilty. In reality, by presenting the case, she implied that Corapi is guilty.

Let me appeal to the same ignorance to charge that his SOLT superior, Father Gerry Sheehan, and his Corpus Christi, Texas, bishop, William M. Mulvey are treating Corapi improperly by U.S. standards. They are not affording Corapi an opportunity to defend himself in a public forum. Mulvey spent five years at the Vatican⁵ imbuing the monarchial elitist attitudes used to run the church, attitudes that are increasingly in disrepute.

Holy Mother the Church does not have to take a royal elitist approach to self-governance. Sacred Scripture does not endorse any means by which Holy Mother the Church governs herself. The Church could run more democratically. Making the case for a democratically run Church is a major component of these Musings. Because of our experience, I think promoting democracy is appropriate to the U.S.A.

Now is the time for the Church to consider a democratic approach, in which the Faithful are expected and obliged to think about Church administration. Isaiah 55:8 insists, *my thoughts are not your thoughts*. That is why some say that the road to hell is paved with the miters (hats) of bishops. If Isaiah 55:7 reports that God is generous in forgiving, why not the Church, especially with her own?

Would it not make more sense for a generous and forgiving God to presume the accused is innocent until proven guilty? The New Testament presents the Holy Spirit as an Advocate for the Faithful before the Father. Let the Church do likewise.

The antiphon for 145th Psalmist reminds the faithful *The Lord is near to all who call upon him*. The Lectionary omits *call upon him in truth*. Especially in the United States, democratic means are more successful than the Divine Right of Kings for finding truth. Corapi seems to take on Saint Paul in Philippians 1:24, 27a. *Yet that I remain in the flesh is more necessary for your benefit. Only, conduct yourselves in a way worthy of the gospel of Christ.*

Readings

First Reading:	Isaiah 55:6-9
Responsorial Psalm:	Psalm 145:2-3, 8-9, 17-18 (18a)
Second Reading:	Philippians 1:20c-24, 27a
Alleluia:	cf. Acts 16:14b
Gospel:	Matthew 20:1-16

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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 interesting details.

Isaiah 55:6-9

⁵ http://en.wikipedia.org/wiki/William_Mulvey (accessed June 28, 2011).

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Isaiah 55:1-13

Gregory J. Polan, O.S.B., review of Oystein Lund, Way Metaphors and Ways Topics in Isaiah 40-55⁶

The reading for this Sunday mentions has five ways five times: the way of the scoundrel; your ways (twice); my ways (twice); my ways; your ways. Polan reports that Lund limits metaphors to one meaning, when the nature of poetry is to encapsulate many meanings in one round of words. The Lectionary verses 6-9 are part of the conclusion to Second Isaiah, bringing together various strands of thought in Isaiah 40—55.. Lund “draws convincing lines of connection, explains them clearly, and shows the unity of chaps. . 40—55.” I take this to mean that the ways of God prioritize truth over politics and the way of the scoundrel prioritizes politics over truth.

Psalm 145:2-3, 8-9, 17-18 (18a)

The Church makes this Psalm available in visits to the sick.⁷

Philippians 1:20c-24, 27a

Phil 1:19-26

Yung Suk Kim, review of Sion Seyoon Kim, Christ and Caesar: The Gospel and the Roman Empire in the Writings of Paul and Luke⁸

Yung reports that Seyoon finds the readings for this Sunday “politically innocuous” and, therefore accepting of Roman imperial rule. Yung does not have much trouble with Seyoon insofar as Philippians is concerned. Yung, however, finds the scholarship of Seyoon daunting when applied to Luke.

Phil 1:21-24

K. K. (Khiok-khng) Yeo, review of S. Sobanaraj, Diversity in Paul's Eschatology: Paul's View on the Parousia and Bodily Resurrection⁹

Yeo reports that Sobanaraj, among other things, is concerned about whether to treat time as cyclical or linear. As an historian, I share that concern. From the reading for today, I suppose Philippians regards laboring in this life as linear time and exiting into the next life as

⁶ the Catholic Biblical Quarterly, Vol. 71, No. 2 (April 2009) 379.

⁷ 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) 328.

⁸ the Catholic Biblical Quarterly, Vol. 71, No. 3 (July 2009) 648.

⁹ the Catholic Biblical Quarterly, Vol. 70, No. 2 (April 2008) 394.

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cyclical time. The *Second Coming* seems like cyclical time, time repeating itself. Yeo reports that Sobanaraj is a beginning, rather than a mature scholar.

Phil 1:27-30

Richard S. Ascough, review, Mark J. Keown, Congregational Evangelism in Philippians: the Centrality of an Appeal for the Gospel Proclamation to the Fabric of Philippians¹⁰

Ascough uses the words *evangelism* and *evangelistic* fifteen times in his review. This is a difficult book because it is too pastoral for theologians and too theological for pastors. Besides that, the arguments are not always convincing. The reading for this Sunday only catches the phrase, *conduct yourselves in a way worthy of the gospel of Christ*. Those with pastoral interests might look for the experimental side of Paul as he established various congregations. Keown neglects this aspect of Paul.

Phil 1:27-30

Joseph H. Hellerman, review of G. Walter Hansen, The Letter to the Philippians¹¹

Hellerman reports, on the one hand, that Hansen offers a good resource for pastors and seminary students. Hansen, on the other hand, is too handicapped by lack of engagement with non-English scholarship for theologians. Hellerman concludes, "In view of its intended goal as a resource for pastors and seminary students, H.'s commentary succeeds admirably. The commentary is the work of a seasoned scholar and a fine addition to the Pillar [publication] series."

Phil 1:27

Clint Tibbs, "The Spirit (World) and the (Holy) Spirits among the Earliest Christians: 1 Corinthians 12 and 14 as a Test Case"¹²

The Lectionary omits the part of the verse to which this article refers.

cf. Acts 16:14b

Matthew 20:1-16

Matt 20:2, 9, 13

Deborah Furlan Taylor, "The Monetary Crisis in Revelation 13:17 and the Provenance of the book of Revelation"¹³

¹⁰ the Catholic Biblical Quarterly, Vol. 72, No. 1 (January 2010) 149.

¹¹ the Catholic Biblical Quarterly, Vol. 73, No. 2 (April 2011) 385.

¹² the Catholic Biblical Quarterly, Vol. 70, No. 2 (April 2008) 329.

¹³ the Catholic Biblical Quarterly, Vol. 71, No. 3 (April 2009) 582, 595.

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Taylor observes that *usual daily wage* is *denarius* in the original Greek.

[Matt 20:2](#)

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Matt 20:2

Carolyn Osiek, R.S.C.J., “When You Pray, Go into Your *ταμειον*’ (Mathew 6:6: But Why?”¹⁴

Osiek asserts, “Matthew often refers to coinage with a wide range of terms,” one of which is the *usual daily wage/denarius* in verse 2.

Matt 20:13

Leroy Andrew Huizenga, “Obedience unto Death: The Matthean Gethsemane and Arrest Sequence and the Aqedah”¹⁵

Huizenga notes that *friend* in *My friend, I am not cheating you* has negative connotations. Jesus addresses Judas with the same *friend* word in the Garden of Gethsemane. See below under Themes at Matthew 20:13.

Matt 20:16

Daniel G. Groody, C.S.C., “Crossing the Divide: Foundations of a Theology of Migration and Refugees”¹⁶

Groody uses *the last will be first, and the first will be last* to promote the following pie-in-the-sky. “In imitation of its founder, the church serves all people regardless of their religious beliefs, their political status, or their national origins.” Tell that to Father Corapi.

For my background and more on sources see the Appendix file. Personal Notes are on the web site at www.western-civilization.com/CBQ/Personal%20Notes.

Divergences between the Lectionary and the NABRE

In 2011, The United States Conference of Catholic Bishops authorized a revised translation of the New American Bible (NAB), thereby setting up a new tension with the Lectionary used at Sunday Mass. Scholars are citing the new translation as NABRE, which abbreviation I will use here. This tension between the Lectionary and the NABRE will increase with the use of the new Sacramentary, now called Missal, beginning in Advent. The hierarchy is playing name games, because the full title of the Lectionary includes Missal.¹⁷ One purpose

¹⁴ the Catholic Biblical Quarterly, Vol. 71, No. 4 (October 2009) 728.

¹⁵ the Catholic Biblical Quarterly, Vol. 71, No. 3 (July 2009) 523.

¹⁶ Theological Studies, Vol. 70, No. 3 (September 2009) 661.

¹⁷ 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 Saints (Collegeville, Minnesota: The Liturgical Press, 1998).

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showing the divergences in translation is to show the Church contradicting itself, meaning something is wrong with one or other or both of the translations.

Isaiah 55:6-9

It is easier more productive to lay out everything in both versions.

Verse 6

Lectionary: Seek the LORD while he may be found,
call him while he is near.

NABRE: See the LORD while he may be found,
call upon him while he is near.

Verse 7

Lectionary: Let the scoundrel forsake his way,
and the wicked his thoughts;
let him turn to the LORD for mercy;
to our God, who is generous in forgiving.

NABRE: Let the wicked forsake their way,
and sinners their thoughts;
Let them turn to the LORD to find mercy;
to our God, who is generous in forgiving.

The singular pronoun, *his*, in the Lectionary leaves little room for Vatican culture with the plural pronoun, *their*, in the NABRE.

Verse 8

Lectionary: For my thoughts are not your thoughts,
nor are your ways my ways, says the LORD.

NABRE: For my thoughts are not your thoughts,
nor are your ways my ways—oracle of the LORD

It will be interesting to see how the new Lectionary translates *says* and *oracle*.

Verse 9

Lectionary: As high as the heavens are above the earth,
so high are my ways above your ways
and my thoughts above your thoughts.

NABRE: For as the heavens are higher than the earth,
so are my ways higher than your way,
my thoughts higher than your thoughts.

Psalms 145:2-3, 8-9, 17-18 (18a)

It is more productive easier to lay out everything in both versions.

Verse 2

Lectionary: Every day will I bless you,
and I will praise your name forever and ever.

NABRE: Every day I will bless you;
I will praise your name forever and ever.

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Verse 3

Lectionary: Great is the LORD and highly to be praised;
his greatness is unsearchable.

NABRE: Great is the LORD and worthy of much praise,
whose grandeur is beyond understanding.

Verse 8

Lectionary: The LORD is gracious and merciful,
slow to anger and of great kindness.

NABRE: The LORD is gracious and merciful,
slow to anger and abounding in mercy.

Verse 9

Lectionary: The LORD is good to all
and compassionate toward all his works.

NABRE: The LORD is good to all,
compassionate toward all your works.

I wonder about the difference between *his* and *your*.

Verse 17

Lectionary: The LORD is just in all his ways
and holy in all his works.

NABRE: The LORD is just in all his ways,
merciful in all his works.

Verse 18

Lectionary: The LORD is near to all who call upon him,
to all who call upon him in truth.

NABRE: The LORD is near to all who call upon him,
to all who call upon him in truth.

My sense is that *truth* here means honesty, sincerity, and integrity.

Philippians 1:20c-24, 27a

~~The brackets do not appear in the Lectionary.~~

Verse 23

Lectionary: ... Christ, for that is far better.

NABRE: ... Christ, [for] that is far better.

The brackets do not appear in the Lectionary.

Verse 24

Lectionary: ... remain in the flesh ...

NABRE: ... remain [in] the flesh ...

See below in Themes.

Matthew 20:1-16

Verse 1

Lectionary:

NABRE:

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Verse 3

Lectionary: ... landowner saw ...

NABRE: ... he saw ...

Verse 5

Lectionary: And he went ...

NABRE: [And] he went ...

Verse 6

Lectionary: ... the landowner found ...

NABRE: ... he found ...

Verse 15

Lectionary: Or am I ...

NABRE: [Or] am I ...

Themes

For recurring themes in Sacred Scripture, see the following, taken from the Greek.¹⁸ The exclamation point (!) indicates principal reference lists of passages related by a common theme or expression. The exclamation point sometimes also functions as a semi-colon, comma, or period. *Italics* of the same verse (I supply the book and chapter) indicates a special relevance; *italics* of a different verse or book from where it appears, indicates a direct quote. Commas separate verses within the same book and semi-colons separate books. Parenthetical expressions in red refer to Lectionary readings. The abbreviation for *following* is f. For more lengthy *following*, the abbreviation is ff. The abbreviation for personal confusion is ?? For material based on the Greek Septuagint, the abbreviation is LXX. LXX means the psalms may be one less than the number used. Nestle-Aland uses a dagger, which I am unable to reproduce here, to indicate difficult passages, which I note as *difficult*. With this material, I am trying to lay a foundation for developing Biblical themes the next time through the Liturgical Cycles. I intend to add in which Lectionary readings to find the relevant passages.

Sacred Scripture develops themes for the following readings in Philippians 1:20c-24, 27a:

Verse 20 1 Corinthians 6:20; 2 Corinthians 4:10; Romans 8:10! Colossians 3:4.

Verse 22 John 15:16! 1 Corinthians 9:1; cf. Psalm 103:13 LXX. Daniel Wallace asserts that *fruitful labor* emphasizes *labor* in the Greek. Wallace offers the following

¹⁸ 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 recensuerunt et editionem novis curis elaboraverunt Barbara et Kurt Aland una cum Instituto Studiorum Textus Novi Testamenti Monasterii Westphaliae (Deutsche Bibelgesellschaft 1999) Editio XXVII.

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overly-literal translation. “This (will mean) (the) fruit **of labor** to me.” The bold letters are in the original.¹⁹

Verse 23

2 Timothy 4:6; Luke 23:43; John 14:3; 2 Corinthians 5:8; 1 Thessalonians 4:17!

Verse 24

Philippians 2:24; Philemon 22. The Greek manuscripts are difficult at the words *in the flesh*. See above in Discrepancies.

¹⁹ Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament (Grand Rapids: Michigan: Zondervan, 1996) 90.

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Sacred Scripture develops themes for the following readings in Matthew 20:1-16:

- Verse 1 Matthew 13:52! Matthew 21: ff. parallel.
Verse 2 Matthew 20:13; Tobit 5:15 LXX.
Verse 3
Verse 4 Colossians 4:1.
Verse 8 Leviticus 19:13; Deuteronomy 24:14 f. The Greek manuscripts are difficult at the words *to his foreman*.
Verse 9 The Greek manuscripts are difficult at the words *when those who had started ... came*.
Verse 12 The Greek manuscripts are difficult at the words *them equal to us*.
Verse 13 Matthew 22:12. Daniel Wallace asserts that Jesus said My friend, *I am not cheating you*, with great emotion.²⁰ See Leroy Andrew Huizenga at Matthew 20:13 in the Annotated Bibliography above.
Verse 14 Matthew 20:2.
Verse 15 Matthew 6:23!
Verse 16 Matthew 19:30!

Manuscripts

Through Reading 70A, January 30, 2011, I designed these comments on the availability of manuscripts to make the point that uncertainty exists about exactly which Greek to use for the purposes of translation. At that point, I began offering manuscript availability for background when examining Translating the New Testament: Text, Translation, Theology, which I purchased based on the review in the Catholic Biblical Quarterly.²¹

Philippians 1:20c-24, 274a

Kurt Aland and Barbara Aland, The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, 2nd ed., Erroll F. Rhodes, tr.²²

²⁰ Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament (Grand Rapids: Michigan: Zondervan, 1996) 68.

²¹ Robert Hodgson, Jr., review of Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009), the Catholic Biblical Quarterly, Vol. 72, No. 4 (October 2010) 877-878.

²² Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 99.

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The University of Michigan at Ann Arbor has papyrus with these verses dating from about 200.

Matthew 20

Kurt Aland and Barbara Aland, The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, 2nd ed., Erroll F. Rhodes, tr.²³

The Public Library in Leningrad has a Sixth Century parchment with verses 3-32.

The Alands explain why the Lectionary only documents verse 16 as 16a. The rest of verse 16 is an add-on that does not belong.

At **Matt. 20:16** [bold in the original] the popular saying that “the last shall be first and the first last” (cf. p. 237 [extraneous details] above) is followed by another equally popular saying that “many are called but few are chosen.”. The argument for the secondary character of the addition, which is derived from Matt. 22:14, is the same as in all these examples: the attestation for the omission (which is relatively strong in this instance), together with the objection that no reason can be found for deleting such a prudent statement if it had originally been a part of the Gospel of Matthew.

For my background and more on sources see the Appendix file. Personal Notes are on the web site at www.western-civilization.com/CBQ/Personal%20Notes.

²³ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 120, 307.