

The words for these readings are **prophet** and **truth**.

## Numbers 11:25-29

A scholar notes “The concealment and silence of the **prophet** mean two things together: the fear of God warranted by the theophany [a visible manifestation of a deity] and a withdrawal from **prophetic** speech at a moment of crisis.”<sup>1</sup> Numbers 11—12 implies the silence.<sup>2</sup>

- verse 25     The LORD came down in the cloud and spoke to Moses.  
              Taking some of the spirit that was on Moses,  
                  the LORD bestowed it on the seventy elders;  
                  and as the spirit came to rest on them, they **prophesied**.
- verse 26     Now two men, one named Eldad and the other Medad,  
              were not in the gathering but had been left in the camp.  
              They too had been on the list, but had not gone out to the tent;  
              yet the spirit came to rest on them also,  
              and they **prophesied** in the camp.
- verse 27     So, when a young man *quickly* told Moses,  
                  “Eldad and Medad are **prophesying** in the camp,”
- verse 28     Joshua, son of Nun, who from his youth had been Moses’ aide,  
                  said,  
                  “Moses, my lord, stop them.”
- verse 29     But Moses answered him,  
                  “Are you jealous for my sake?  
              Would that all the people of the LORD were **prophets**!  
              Would that the LORD might bestow his spirit on them all!”

The Vulgate (circa 410):           cucurrit

Douay-Rheims (1582-1610):    there ran

King James (1611):            there ran

Jerusalem (1966):             ran

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<sup>1</sup> Brian Britt, “Prophetic Concealment in a Biblical Type Scint,” the Catholic Biblical Quarterly, Vol. 64, No. 1 (January 2002) 58.

<sup>2</sup> Brian Britt, “Prophetic Concealment in a Biblical Type Scint,” the Catholic Biblical Quarterly, Vol. 64, No. 1 (January 2002) 40.

New American (1970): quickly

Seems more like an interpretation than a translation.

New Jerusalem (1985): ran

## **Psalm 19:8, (9a), 10, 12-13, 14**

A scholar observes that in verses 6-7, just before the selection used in the Lectionary, God's "wondrous course or *oreh* is like the sun's (or God's himself)."<sup>3</sup>

This Psalm is used as follows:

Readings	Page in <u>Lectionary</u>	Verses used
29B	183	--, 8, 9, 10, 11
41ABC	335	--, 8, 9, 10, 11
69C	527	--, 8, 9, 10, 15
105C	706	(9a), 8, 9, 10, 11
137B	861	(9a), 8, 10, 12-13, 14

-- = antiphon not taken from Psalm

() = antiphon

This Psalm is already written up at 29B, the Third Sunday of Lent, in file "E:\Microsoft Office\Word\Letters\OLMC\Bible Study030323\_Third\_Sunday in Lent.docx"

verse 8      The law of the LORD is *perfect*,  
   refreshing the soul;  
   the decree of the LORD is trustworthy,  
   giving wisdom to the *simple*.

The Vulgate (circa 410):                      perfect              simple  
   immaculata      parvulis

Versification changes from version to version.

Douay-Rheims (1582-1610):      unspotted      little ones

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<sup>3</sup> Carroll Stuhlmueller, C.P., "Deutero-Isaiah: Major Transitions in the Prophet's Theology and in Contemporary Scholarship," the Catholic Biblical Quarterly, Vol. 42, No. 1 (January 1980) 12.

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<u>King James</u> (1611):	perfect	simple
<u>Jerusalem</u> (1966):	perfect	simple
<u>New American</u> (1970):	perfect	simple
<u>New Jerusalem</u> (1985):	perfect	simple

verse 10b the *ordinances* of the LORD are **true**,  
all of them *just*.

<u>The Vulgate</u> (circa 410):	ordinances judicia	just simul
<u>Douay-Rheims</u> (1582-1610):	fear of the LORD true, justified in themselves.	
<u>King James</u> (1611):	fear of the LORD true and righteous altogether.	
<u>Jerusalem</u> (1966):	judgments	true, righteous, every one
<u>New American</u> (1970):	statutes	true, all of them just
<u>New Jerusalem</u> (1985):	judgements	true, upright, every one

verse 12a Though your servant is *careful* of them,  
The Vulgate (circa 410): eruditur

<u>Douay-Rheims</u> (1582-1610):	keepth
<u>King James</u> (1611):	warned
<u>Jerusalem</u> (1966):	formed
<u>New American</u> (1970):	instructed
<u>New Jerusalem</u> (1985):	formed

verse 14b Then shall I be blameless and innocent of *serious* sin.  
The Vulgate (circa 410): maximo

Douay-Rheims (1582-1610): greatest

King James (1611): great

Jerusalem (1966): grave

New American (1970): grave

sounds like a technical term from moral theology.

New Jerusalem (1985): grave

### **James 5:1-6**

A scholar observes that 4:13—5:6 is part of a “dialogue with the imaginary recalcitrant overt behavior outside the community, before finally offering encouragement to the ‘brethren’ not to complain against one another (5:7-12) but to seek God in all aspects of life (5:13-20).”<sup>4</sup>

verse 5      You have *lived* on earth in luxury and pleasure;  
                      you have fattened your hearts for the day of slaughter.

The Vulgate (circa 410):      Epulati estis

Douay-Rheims (1582-1610):      have feasted

King James (1611):      have lived

Jerusalem (1966):      have had a life

New American (1970):      have lived

New Jerusalem (1985):      have had a life

### **cf. John 17:17b, 17a**

Your word, O Lord, is **truth**;  
consecrate us in **truth**.

This verse is sacred for those in academia.

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<sup>4</sup> Donald J. Verseput, “Genre and Story: The Community Setting of the Epistle of James,” the Catholic Biblical Quarterly, Vol. 62, No. 1 (January 2000) 109.

## Mark 9:38-43, 45, 47-48

verse 41      Anyone who gives you a cup of water to drink  
                 because you belong to Christ,  
                 amen, I say to you, will surely not lose his reward.

Scholars say that this verse is part of a foretaste of the passion, death, and resurrection.<sup>5</sup>

verse 42      “Whoever causes one of these little ones who believe in me to sin,  
                 it would be better for him if a *great millstone*  
                 *were put* around his neck  
                 and he were thrown into the sea.

The grammarian writes that the great millstone was the larger of two grinding stones that a donkey pulled around.

*Were put* in the Greek tense connotes an enduring situation.

<u>The Vulgate</u> (circa 410):	great millstone mola asinaria	were put mittatur
<u>Douay-Rheims</u> (1582-1610):	great millstone	were hung
<u>King James</u> (1611):	a millstone	were hanged
<u>Jerusalem</u> (1966):	great millstone	around his neck
<u>New American</u> (1970):	great millstone	were put

A footnote indicates that “verses 44 and 46 are lacking in some important early manuscripts, are here omitted as scribal additions. They simply repeat v 48, itself a modified citation of Is 66:24.”

New Jerusalem (1985):                      great millstone                      around his neck

A footnote indicates “omitting, with the best MSS. vv. 44 and 46 (Vulgate) as repetitions of v. 48.”

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<sup>5</sup> Francis J. Moloney, S.D.B., “Mark 6:6b-30: Mission, the Baptist, and Failure,” the Catholic Biblical Quarterly, Vol. 63, No. 4 (October 2001) 663.

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verse 43     If your hand causes you to sin, cut it off.  
              It is better for you to enter into life maimed  
              than with two hands to go into *Gehenna*,  
              into the unquenchable fire.

The grammarian notes that *Gehenna* used to be considered the city dump, only gradually coming to mean hell.

The Vulgate (circa 410):           gehennam

Douay-Rheims (1582-1610):       hell

King James (1611):               hell

Jerusalem (1966):               hell

New American (1970):           Gehenna

New Jerusalem (1985):           hell

verse 44     There is no Vulgate, New Jerusalem, American, or New Jerusalem verse 44 or 46. Somewhere, some scribe must have lost count. Douay-Rheims and King James have different versification, including 44 and 46.

**Prophecy** speaks **truth** to power and if that power is found among the Faithful, the Faithful need care and study to follow the **truth** with **prophetic** forbearance. **Numbers** is about encouraging everyone to participate accepting the will of God as found in **prophetic truth** and avoiding rash judgment of others. The **Psalm** is in wonderment of the magnificence of God in **prophecy** and **truth**. **James** is about rash judgment comparing the magnificence of God with the magnificence of humans. **Mark** is about rash judgment of other people doing good and about taking care not to fall into sin oneself. God will reward everything in his own time and place.

For sources, see the Appendix file.