

The words for these readings are **kingdom of God** and **children**. These readings offer a sense of Paradise,¹ a sense of honor through suffering, a sense of the good last things. A scholar writes that the Christian **kingdom of God** enters history within the political context of Roman imperialism. Depoliticizing Jesus results in a United States of America, a new Rome inhabited by a “biblical people.” Studying the **kingdom of God** within historical context is vital for the intersection of theology and ethics.²

Genesis 2:18-24

This description of the institution of marriage³ distinguishes itself from other non-Jewish contemporary descriptions by considering marriage primarily companionate rather than primarily procreationate. Through Mark the Lectionary brings in children, Genesis only brings in children after the institution of marriage. The **kingdom of God**, then is sexy and down to earth as well as abstract and heavenly.

verse 24 That is why a man leaves his father and mother
 and clings to his wife,
 and the two of them become one flesh.

Psalm 128:1-2, 3, 4-5, 6, (cf. 5)

The Lectionary uses this Psalm as follows:

Readings	Page in Lectionary	Verses used
17ABC	88	1-2, 3, 4-5, (cf. 1) already seen
140B	877	1-2, 3, 4-5, 6, (cf. 5) Today
157A	959	1-2, 3, 4-5, (cf. 1a) already seen

verse 1 Blessed are you who fear the LORD,
 who walk in his ways!

¹ Dale Launderville, O.S.B., “Ezekiel’s Cherub: A Promising Symbol or a Dangerous Idol?” the Catholic Biblical Quarterly, Vol. 65, No. 2 (April 2003) 175-180.

² Sharon H. Ringe, review of Richard A. Horsley, Jesus and Empire, the Catholic Biblical Quarterly, Vol. 65, No. 3 (July 2003) 468-469.

³ Bernard F. Batto, “The Institution of Marriage in Genesis 2 and in *Atrahasis*,” the Catholic Biblical Quarterly, Vol. 62, No. 4 (October 2000) 628-631.

This verse is translated differently in readings 17ABC, The Holy Family of Jesus, Mary, and Joseph, page 88 in the Lectionary.

Blessed is everyone who fears the LORD,
who walks in his ways!

Readings 157A, Thirty-third Sunday in Ordinary Time. follow the translation for this Sunday, the Twenty-seventh Sunday in Ordinary Time, Cycle B.

The prescriptive nature of the Ordinary readings may be more generic than the specific references to Jesus, Mary, and Joseph in the Holy Family.

verse 6 May you see your **children's children**.
 Peace be upon Israel!

Hebrews 2:9-11

A scholar writes that verses 5-9 put forth the proposition:⁴

that God wills that people be crowned with glory and honor. Since this hope seems to be contradicted by experiences of conflict and loss (10:32-24; 13:13-14), affirming the integrity of the divine message in the *exordium* [1:—2:4] places listeners in a position to expect that God's integrity will be demonstrated through the speech.

verse 9 He "for a *little* while" was made "lower than the angles,"
 that by the grace of God he might taste death for everyone.

Jesus finds his glory accepting death.

The Lectionary verse 9 is incomplete, omitting a middle section of that verse, namely, "crowned with glory and honor because he suffered death."⁵ The following comparisons are about the word *little*, not about the missing section of the verse.

The Vulgate (circa 410): paulo minus ab angelis minoratus est

⁴ Craig R. Koester, "Hebrews, Rhetoric, and the Future of Humanity," the Catholic Biblical Quarterly, Vol. 64, No. 1 (January 2002) 109.

⁵ Craig R. Koester, "Hebrews, Rhetoric, and the Future of Humanity," the Catholic Biblical Quarterly, Vol. 64, No. 1 (January 2002) 110.

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<u>Douay-Rheims</u> (1582-1610):	phrase omitted
<u>King James</u> (1611):	phrase omitted
<u>Jerusalem</u> (1966):	for a short while
<u>New American</u> (1970):	“for a little while”
<u>New Jerusalem</u> (1985):	for a short while

verse 10 For it was fitting that he,
 for whom and through whom all things exist,
 in bringing many **children** to glory
 should make the *leader* to their salvation perfect through
 suffering.

A scholar translates verse 10, “in bringing many sons and daughters to glory, should make the *pioneer* of their salvation complete through suffering (2:10).”⁶

<u>The Vulgate</u> (circa 410):	ducem
<u>Douay-Rheims</u> (1582-1610):	author
<u>King James</u> (1611):	captain
<u>Jerusalem</u> (1966):	leader
<u>New American</u> (1970):	leader
<u>New Jerusalem</u> (1985):	leader

verse 11 He who *consecrates* and those who are being *consecrated*
 all have one origin.
 Therefore, he is not ashamed to call them “brothers.”

<u>The Vulgate</u> (circa 410):	sanctificat	sanctificantur
<u>Douay-Rheims</u> (1582-1610):	sanctifies	sanctified
<u>King James</u> (1611):	sanctifieth	sanctified

⁶ Craig R. Koester, “Hebrews, Rhetoric, and the Future of Humanity,” the Catholic Biblical Quarterly, Vol. 64, No. 1 (January 2002) 110.

<u>Jerusalem</u> (1966):	sanctifies	sanctified
<u>New American</u> (1970):	consecrates	consecrated
<u>New Jerusalem</u> (1985):	consecrator	consecrated

1 John 4:12

no comment

Mark 10:2-16

Verses 2-9 exemplify *chreiai* in Mark. A scholar writes, "The *chreia*, one of the ten fundamental genres taught budding writers and orators in the second level of [antiquity] education, is defined as 'a concise reminiscence aptly attributed to some character.'"⁷ That scholar observes, "Those who ask Jesus questions [in Mark] all turn out to be his adversaries seek to entrap him, and the like."⁸

Verses 13-16 are also used in the Order of Christian Funerals at 7 Vigil for a Deceased Child on pages 143-144 and at 14 Funerals for Baptized Children on pages 257-258.

verse 4 They replied,
 "Moses permitted a husband to write a bill of divorce
 and dismiss her."

This prescription is from Deuteronomy where a woman is refused to remarry her first husband after she has married a second time. The bill of divorce is not in Deuteronomy as a command, but rather as incidental to the first divorce.⁹

verse 7 For this reason a man shall leave his father and mother
 and *be joined* to his wife,
 and the two shall become one flesh.

⁷ Jerome H. Neyrey, S.J., "Questions, *Chreiai*, and Challenges to Honor: The Interface of Rhetoric and Culture in Mark's Gospel," the Catholic Biblical Quarterly, Vol. 60, No. 4 (October 1998) 671.

⁸ Jerome H. Neyrey, S.J., "Questions, *Chreiai*, and Challenges to Honor: The Interface of Rhetoric and Culture in Mark's Gospel," the Catholic Biblical Quarterly, Vol. 60, No. 4 (October 1998) 672.

⁹ John P. Meier, "The Historical Jesus and the Historical Law: Some Problems within the Problem," the Catholic Biblical Quarterly, Vol. 65, No. 1 (January 2003) 65.

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The grammarian brings the sense of *glued to be joined*.

The Vulgate (circa 410): adhaerebit

Douay-Rheims (1582-1610): cleave

King James (1611): cleave

Jerusalem (1966): phrase omitted

New American (1970): (be joined)

New Jerusalem (1985): a footnote treats this phrase as an addition.

verse 9 Therefore what God has joined together,
 no human must separate”

The Vulgate (circa 410): Quod ergo Deus coniunxit, homo non separet

Douay-Rheims (1582-1610): What therefore God has joined together, let no man
put asunder.

King James (1611): What therefore God hath joined together, let not man
put asunder.

Jerusalem (1966): what God has united, man must not divide

New American (1970): what God has joined together, no human being must
separate

New Jerusalem (1985): what God has united, human beings must not divide.

verse 10 In the house the disciples *again* questioned Jesus about this.

The Vulgate (circa 410): et domo iterum discipuli de hoc interrogabant eum.

Douay-Rheims (1582-1610): And in the house, his disciples again asked him

King James (1611): And in the house his disciples asked him again

Jerusalem (1966): Back in the house the disciples questioned

New American (1970): In the house the disciples again questioned him

New Jerusalem (1985): Back in the house the disciples questioned him again

verse 11 He said to them,
"Whoever divorces his wife and marries another
commits adultery against her;

The Vulgate (circa 410): committit

Douay-Rheims (1582-1610): commits

King James (1611): committeth

Jerusalem (1966): is guilty of adultery

New American (1970): commits

New Jerusalem (1985): is guilty of adultery

verse 12 and if she divorces her husband and marries another,
she *commits* adultery."

The Vulgate (circa 410): et si ipsa dimiserit virum suum et alii nupserit, moechatur.

The dictionary defines *moechatur* as *to commit adultery*.¹⁰

Douay-Rheims (1582-1610): commits

King James (1611): committeth

Jerusalem (1966): she is guilty of adultery too

New American (1970): commits

New Jerusalem (1985): she is guilty of adultery too

By the time a scholar gets finished examining these verses, he no longer seems convinced about an absolute prohibition against divorce for reasons other than the Pauline privilege, a privilege too complicated for these notes. The scholar seems to

¹⁰ See Cassell's Latin Dictionary: Latin-English and English-Latin revised by J. R. V. Marchant, M.A. and Joseph F. Charles, B.A. (New York: Funk & Wagnalls Company, 1952) 348.

think that deprivation of love and emotional support may also be sufficient reason for divorce.¹¹ Another scholar simply observes that Jesus “interpreted Scripture to ... prohibit divorce (**Mark 10:2-9** using **Gen 1:27, 2:24**)....”¹²

verse 13 And people were bringing **children** to him that he might touch them, but the disciples rebuked them.

verse 14 When Jesus saw this he became indignant and said to them, “Let the **children** come to me; do not prevent them, for the kingdom of God belongs to such as these.

A scholar asks, “Why does he [Mark] have Jesus so constantly ‘dishonored’ by disciples at odds with him? (Mark 8:32; 9:18, 34, **10:13-14**, 37)?” Another scholar cites **10:14** as one of two “negative descriptions of the disciples (**Mark 4:13; 10:14**).” Matthew 19:13-15 describes the scene as less derogatory toward the disciples. My observation is that such dishonor is part of the suffering that begets Jesus his glory.

Then people brought little **children** to him, for him to lay his hands on them and pray. The disciples scolded them, but Jesus said, ‘Let the little **children** alone, and do not stop them from coming to me; for it is to such as these that the kingdom of Heaven belongs.’ then he laid his hands on them and went on his way.

Luke 18:18-23 also passes by the indignation of Jesus.

verse 15 Amen, I say to you, whoever does not accept the kingdom of God like a **child** *will not* enter it.”

The grammarian points out that *will not* carries the connotation of emphasis.

Jesus is relating to child-like trust and faith, not lack of physical, emotional, and intellectual development.

¹¹ Earl C. Muller, S.J., review of David Instone-Brewer, Divorce and Remarriage in the Bible: The Social and Literary Context, the Catholic Biblical Quarterly, Vol. 65, No. 3 (July 2003) 470-471.

¹² P.M. Casey, “Culture and Historicity: The Cleansing of the Temple,” the Catholic Biblical Quarterly, Vol. 59, No. 2 (April 1997) 320.

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God presents the **kingdom of God** as a warm, human place, beginning in **Genesis**, continuing through **Psalm 128** with the wish to see “your **children’s children.**” **Hebrews** explains some of the anomalies, locating perfect salvation through suffering. Finally, Mark describes the **kingdom of God** as some place **children** would receive with glee. There is everything to look forward to in the great promises of God.

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