

Personal Notes

Thirty-second Sunday in Ordinary Time, 156C, November 7, 2010

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Readings

First Reading:	2 Maccabees 7:1-2, 9-14
Responsorial Psalm:	Psalm 17:1, 5-6, 8, 15 (15b)
Second Reading:	2 Thessalonians 2:16—3:5
Alleluia:	Revelation 1:5a, 6b
Gospel:	Luke 20:27-38

Commentary

The difference in the translation of Psalm 17:15 strikes me as something worthy of note. The Lectionary has, *But I in justice shall behold your face* The scholar, J. Gerald Janzen, translates the same phrase, *As for me, I shall behold thy face in righteousness ...* In the Lectionary translation, *justice* appears as something God owes the Faithful. In the Janzen translation, *righteousness* appears as something the Faithful owe to God.

I think the Faithful do better not assuming that God owes them anything and always assuming that they owe God everything. Though I am aware that there are significant problems translating the psalms, I am not arguing which translation, the Lectionary or Janzen, is better or more technically correct. I am offering an opinion on which translation is easier as a form of prayer, always remembering that the Book of Psalms is the prayer book of the church.

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.

2 Maccabees 7:1-2, 9-14

2 Macc 7:2

Robert Doran, "The Pharisee and the Tax Collector: An Agonistic Story"¹

Doran writes: "... contrast a good choice with a bad choice: ... readiness to die versus transgression of the law (2 Macc 7:2) ..." but the story about the Pharisee and the tax collector is a "critique against overconfidence in one's own behavior as righteous ..."

¹ the Catholic Biblical Quarterly, Vol. 69, No. 2 (April 2007) 262.

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Psalm 17:1, 5-6, 8, 15 (15b)

Psalm 17:15

J. Gerald Janzen, "Qohelet on Life `Under the Sun'"²

Jansen translates verse 15 as follows. "As for me, I shall behold thy face in righteousness; / when I awake ... , I shall be satisfied with beholding thy form." The Lectionary substitutes *in justice* for *in righteousness*.

2 Thessalonians 2:16—3:5

Daniel B. Wallace has a Greek Word Index that I checked for *all*, trying to document that *all* is always intense.³ I was unsuccessful, but I continue to highlight *all* in the marked copy of the readings. The Greek does emphasize *himself*, *May our Lord Jesus Christ himself* ... (2 Thess 2:16).

Different languages perceive reality differently. The ancient Greeks used pronouns for emphasis. Translating this emphasis from the original Greek into English is an object of the highlighting on the last page of the hard copy, not found on the web site. The purpose of the highlighting is to transfer the Greek emphasis on personal pronouns into the English translation. Emphasized pronouns are highlighted in *blue*; intense pronouns in *red*.

Anyone wanting a copy of the highlighted verses, please contact me at jirran@verizon.net. Thank you.

Revelation 1:5a, 6b

Luke 20:27-38

In its section on "Prayers after Death, Funerals uses Luke 20:35-38 about the resurrection.⁴

² the Catholic Biblical Quarterly, Vol. 70, No. 3 (July 2008) 475.

³ 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) 797.

⁴ 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) 52.

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In verse 30, *the third married her*, the reflexive pronoun, *her* highlights the repeatedly widowed woman.⁵ The English translation covers over the male chauvinism in the original Greek. In verse 27, *child* is the word that does correspond to the English. In verse 36, however, *children*, in the Greek is ordinarily translated as *sons*, sometimes as *descendants*, but not as *children*. I am not arguing with the translation as it stands, in this age of feminist sensitivity. In verse 38, *all are alive* is intense.

Luke 20:19-25, 30-39

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.⁶

There is a Sixth Century parchment with Luke 20:19-25, 30-39 at the Staatliche Mussen in Berlin. These verses are included in the review by Viviano below.

Luke 20:34b-36

Benedict Thomas Viviano, O.P, review of Francois Bovon, Das Evangelium nach Lukas, Teilband 4, Lk 19.28-24.53⁷

In a lengthy sentence, Viviano reports,

On the Sadducees and the resurrection, B. accepts the idea that Luke had at his disposal a separate source to account for 20:34b-36 [about *children* being like angels]; this seems an unnecessary hypothesis in many commentators, for whom Luke's theological creativity, redactional interests, and instructional zeal suffice to explain the development from Mark.

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

⁵ 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) 350.

⁶ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 127.

⁷ the Catholic Biblical Quarterly, Vol. 72, No. 1 (January 2010) 137.