

Personal Notes

Trinity Sunday, 164A, June 19, 2011

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Readings

First Reading:	Exodus 34:4b:-6, 8-9
Responsorial Psalm:	Daniel 3:52, 53, 54, 55 (52b)
Second Reading:	2 Corinthians 13:11-13
Alleluia:	cf. Revelation 1
Gospel:	John 3:16-18

Commentary

The Responsorial Antiphon from Daniel 3:52, is “Glory and praise forever!” This is not the time to worry or fret about such things as defunding Planned Parenthood. Raymond Arroyo made this point well, Thursday, April 7.¹ There is time for that at another liturgical venue.

Now is the time to rejoice that God is proclaiming himself “merciful and gracious” (Exodus 34:6). God tells the Faithful that God understands, if they do not get the time right when the embryonic human merits human rights vis-a-vis its mother. 2 Corinthians urges the Faithful to rejoice and live in peace, at a time when the U.S. government is perilously close to shutting down, because Congress will not fund it, mainly over the abortion problem. The Gospel reminds the Faithful that “God so loved the world that he gave his only Son” (John 3:16). Here *the world* seems to include the U.S. Congress as it frets over the health of mothers and their unborn children. The prayer is that the Faithful do the best they can, with love, under the present difficult political birth control and abortion circumstances.



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 material.

Exodus 34:4b:-6, 8-9

Exod 34:6-7

Bradley C. Gregory, review of Mark J. Boda, [A Severe Mercy: Sin and Its Remedy in the Old Testament](#)²

Boda argues that the following [Lectionary](#) passage proclaims the remedy for sin. “The LORD, the LORD, a merciful and gracious God, slow to anger and rich in kindness and fidelity.” Gregory reports that Boda approaches with literary and narrative acumen,

¹ Raymond Arroyo, the Encore Presentation on ETWN, “The World Over,” Sunday, April 17, 2010. I do not own the technology required to record this program, and accept the risk associated therewith.

² [the Catholic Biblical Quarterly](#), Vol. 72, No. 4 (October 2010) 789.

but not historical development. Boda explains, “the ultimate hope is shifted from human response to a divine gracious and transformative initiative” (p. 355).

Exod 34:6, 9

Jo-Ann Badley, review of Alexander Tsutserov, Glory, Grace, and Truth: Ratification of the Sinaitic Covenant according to the Gospel of John³

Bradley refers to Exodus 34:6 at least four times in her review. Boda and Tsutserov, therefore, both invite focusing on this verse. Tsutserov uses the verse to link grace and truth as dual attributes of God. Bradley concludes, “Yet T.’s zeal for his conclusion ought not to obscure the contribution that his work makes in clarifying the literary relationship among the terms “glory,” “grace,” and “truth” in these two [Exodus and John] biblical texts.”

Daniel 3:52, 53, 54, 55 (52b)

2 Corinthians 13:11-13

cf. Revelation 1

John 3:16-18

John 2:23-3:21

Lance Byron Richey, review of Mary L. Coloe, Dwelling in the Household of God: Johannine Ecclesiology and Spirituality⁴

Richey reports, “Exploring the dialogue between Jesus and Nicodemus (2:23–3:21) in chap. 4, C. argues that Jesus’ demand that one be ‘born again’ ... when read in the light of the eschatology of the wisdom literature, constitutes a symbolic means of initiating Christian believers into the household of God.”

John 3:16, 17

Sophia Park, S.N.J.M., “The Galilean Jesus: Creating a Borderland at the Foot of the Cross (Jn 19:23-30)”⁵

Park argues that “the world” connotes many types of world in John. Here, John means that the world is the object of the love of God.

³ the Catholic Biblical Quarterly, Vol. 73, No. 1 (January 2011) 176.

⁴ the Catholic Biblical Quarterly, Vol. 72, No. 1 (January 2010) 139.

⁵ Theological Studies, Vol. 70, No. 2 (June 2009) 424.

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John 3:16

Sandra M. Schneiders, "The Lamb of God and the Forgiveness of Sin(s) in the Fourth Gospel"⁶

Schneiders argues, "The word becomes human in time, but the Word comes from the depths of God's eternity on a divine mission not just to a chosen people but to the whole world that 'God so loved' (3:16)." Schneiders explains and defines "the sin of the world."

The nature of the "sin of the world," ... emerges in the Gospel of John as the refusal to believe that God is infinite self-bestowing love offering eternal life, God's own life communicated to those who are born of God (see 1:12-13), [sic] to all who will accept it. Jesus, in John, is the gift of God (see 3:16 [used here]; 4:10), first offered in creation but now coming as a human being, into the world that God so loved. By his words and deeds he reveals both the fact and the meaning of God's creative love and what creaturely acceptance of that love means. The incarnation, in John, is not plan B, God's salvage operation on the wreckage of creation. It is the fulfillment of creation, which was always, from the beginning, in and for and according to the Word that is now made flesh.

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

Themes

For recurring themes in Sacred Scripture, see the following. The exclamation point (!) indicates where a principal reference list of passages related by a common theme or expression found. Commas separate verses within the same book and semi-colons separate books. The abbreviation for *following* is f. With this material, I am trying to lay a foundation for developing Biblical themes the next time through the Cycles, when I intend to add in which Lectionary readings the relevant passages are found.

Sacred Scripture develops themes for the following readings in 2 Corinthians 13:11-13:

Verse 11	Philemon 3:1! 13; Romans 15:5! Hebrews 13:14! Romans 15:33!
Verse 12	Romans 16:16!
Verse 13	Philemon 2:1.

⁶ the Catholic Biblical Quarterly, Vol. 73, No. 1 (January 2011) 4, 8.

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Sacred Scripture develops themes for the following readings in John 3:16-18:

- Verse 16 Romans 5:8, 5:18; John 1:14; Romans 8:32; Hebrews 11:17; 1 John 4:9, 5:24!
- Verse 17 1 John 10:36! Galatians 4:4, 12:47; John 5:34, 10:9; Luke 9:56 includes the apparatus; John 9:10; Mark 2:17 f.
- Verse 18 Mark 2:36, 5:24; John 12:48, Mark 16:16; John 3:16! 1:4 includes 9-11. There is difficulty in the Greek manuscripts at but whoever does not believe in him. I find no change in meaning because of the difficulty. Daniel B. Wallace does not call attention to the manuscript difficulty, but comments, "The gnomic perfect here is also extensive. It is gnomic in that a generic subject is in view, extensive in that the focus is on the decisive act of judgment having been carried out." In another place, Wallace goes on, "The present was the tense of choice most likely because the NT writers by and large saw *continual* belief as a necessary condition of salvation." Again, Wallace characterizes *believes* as a "substantial participle."⁷

Anyone wanting a copy of these Personal Notes, please contact me at jirran@verizon.net

⁷ 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) 580, 621, fn. 22, 660.