

## 23 April, Second Sunday of Easter

42) And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. 43) And fear came upon every soul; and many wonders and signs were done through the apostles. 44) And all who believed were together and had all things in common; 45) and they sold their possessions and goods and distributed them to all as any had need. 46) And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, 47) praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved. Acts 2.42-47

“They” refers to the recently baptized three thousand who heard Peter preaching immediately after the descent of the Holy Spirit. Almost at once...for there seems to be little or no time frame...these newly baptized did what they were compelled to do, organize their lives by laying the groundwork for forming a community. Vs. 42 gives the four forms essential for such an enterprise. As for the first or the teaching, at this point it consisted of just the basics. Since the disciples were still circulating, people depended upon them to recount not their personal teaching or *didache* but that of Jesus which they did from memory. That means their memories of Jesus were transmitted into the memories of these new Christians. They had to ensure the stability of this transmission both for the current generation lives as well as preserving it for newcomers to the Christian faith plus the next generation. This brings up the importance of *koinonia* or fellowship, community, for *didache* without which it couldn't exist. Everyone would get the same information, bounce it off each other, and once it has been secured, write it down. Breaking the bread or what soon would be called Eucharist would be the distinctly Christian expression of *koinonia*, so this rite coupled with transmission of teaching quickly became one and the same.

Once this seminal community got underway...three thousand members possibly breaking into more manageable groups staying in contact with each other...it was only natural they drew attention to themselves. This is expressed by fear or *phobos* which is the biblical kind meaning reverence. At the same time the apostles were present through whom signs and wonders were being accomplished. While important, ultimately these become secondary to the breaking of bread and fellowship, these two including the teaching and prayers of vs. 42. The importance of *koinonia* is reflected by all (three thousand at this juncture) having all things as *koinos* or shared among each other.

Despite the *phobos* or fear which this seminal Christian community generated is their attendance at worship in the Jerusalem temple which they saw in unison with the breaking of bread. While in the temple, many of the newly baptized recalled Jesus' words about that building being destroyed in the not too distant future. Also Jesus implied that his own body is greater than the temple, a realization that impelled these Christians to break

bread. Instinctively but not clearly they knew the latter would supersede the temple. So once this breaking of bread has taken greater root in their awareness, they could eat gladly and with generous hearts as vs. 46 states. This flows automatically over to praise of God and finding favor (*charis*, also as grace) with the people. Such behavior is spontaneous as well as infectious which is why the Lord increased their number, another ominous sign that the temple's days are numbered and that the eucharistically based community will replace it. Such is the meaning of being saved as this last verse has it.

### **30 April, Third Sunday of Easter**

*14) But Peter, standing with the eleven, lifted up his voice and addressed them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words...22) "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know—23) this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. 24) But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it. 25) For David says concerning him, 'I saw the Lord always before me, for he is at my right hand that I may not be shaken; 26) therefore my heart was glad, and my tongue rejoiced; moreover my flesh will dwell in hope. 27) For you will not abandon my soul to Hades, nor let your Holy One see corruption. 28) You have made known to me the ways of life; you will make me full of gladness with your presence.' 29) "Brethren, I may say to you confidently of the patriarch David that he both died and was buried, and his tomb is with us to this day. 30) Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants upon his throne, 31) he foresaw and spoke of the resurrection of the Christ, that he was not abandoned to Hades nor did his flesh see corruption. 32) This Jesus God raised up, and of that we all are witnesses. 33) Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear. Acts 2.14, 22-33*

This excerpt begins with vs. 14 comes after the descent of the Holy Spirit at Pentecost and followed immediately by a scriptural justification for the mission of Jesus Christ. Peter is standing, pretty much struck in amazement at what just transpired, after which he lifted his voice still fresh from uttering other tongues (cf vs. 4). However, he felt the obligation to address those still present who had just witnessed the event of Pentecost. The intervening verses consist of Peter's interpretation of a passage from Joel (2.28-32) relevant to the miracle so many had witnessed. This forms a back-drop, if you will, for explanation of other scriptural passages which is the most natural thing a devout Jew could do. While it might be argued that the Joel passage was a later insert, chances are that Peter, newly

anointed by the Spirit, uttered it whole and entire without giving a thought. So right from the start of the church's existence we find a natural unity between what we call the Old and New Testaments.

Peter stresses the fact that Jesus is attested by God, *apodeiknumi*...pointed out or shown in the sense of making evident...literally “into (*eis*) you” through *dunamis*, *teras* and *semeion* or power (in the sense of having the capacity to do something), wonders (an omen in the sense of indicating a coming event) and miraculous signs. The “*eis* (into) you” is similar to “in your midst (*mesos* or in the middle of).” All three are self-evident which is why Peter says “as you know.”

In vs. 23 Peter makes a distinction, if you will, between those he's addressing as having crucified Jesus and lawless men. However, attention should be there but upon God who effected this, *horizo* meaning to mark off by boundaries. It therefore situates the crucifixion within a specific context where these two types of people are instruments. And by instruments they are part of both the divine plan and foreknowledge, *boule* and *prognosis*, the former also meaning counsel. So if those present are responsible for Jesus' crucifixion and are cut to the quick, that's secondary. Immediately Peter turns attention away from that to Christ's resurrection and launches into a lengthy quote from Ps 16.8-11.

The quote from Psalm Sixteen is the second biblical passage after Joel used by Peter within the immediate context of Pentecost. For a presentation of these verses, refer to an excerpt from *Notes on the Psalter* also on this home page posted after the notations relative to the passage at hand.

In vs. 25 Peter mentions David as author of the psalm verses he's about to quote and brings up his name again in vs. 29 as a central authority as witness to the person of Jesus Christ. Everyone knew of King David, so by quoting him Peter establishes his own authority as leader of the new Christian community at its very beginning. The noun *parresia* ('confidently') is important here which pertains to the freedom to speak freely as a citizen, a vital asset as leader.

With regard to vs. 33, it's the Holy Spirit who inspired King David and by extension, Peter, this Holy Spirit having just manifested itself at Pentecost. In light of both the Joel and Psalm Sixteen passages, the first and most urgent task of Peter with the other disciples is to justify, if you will, the connection between Israel's tradition of prophecy and kingship (i.e., David) and the birth of a new community at Pentecost. At that very moment people were unaware that a new community had been inaugurated but quickly afterward it began to form. “And all who believed were together and had all things in common” [vs. 44]. Their first task is to unpack the words of vs. 33, “promise of the Holy Spirit...which you see and

hear.” The seeing is the tongues of flame upon the disciples and the hearing consists of speaking other tongues.

From *Notations on the Psaltar* as noted above:

Vs. 8: “I keep the Lord always before me; because he is at my right hand, I shall not be moved.” Such is the result of *yasar* during the *leyloth* mentioned above. The keeping of the Lord or *shawah* is a making equal or similar; second meaning of this verb is to fear. “To whom then will you compare me, that I should be like him” [Is 40.25]? The notion of resemblance is suggestive of a person being made in God’s *eikon*, image. Note that such *shawah* is constant, *tameyd*, almost in the sense of an ontological identification of the psalmist with God. Nevertheless, the distinction between the two realities is maintained: before me, *lenegdy*, signifying place-in-front-of or not identical with. This word is prefixed by the letter l-, literally, to; translation would be to before me. This implies Moses’ words, “I pray you, show me your glory” [Ex 33.18], not your face which would be identical with God’s own self.

“Because he is at my right hand, I shall not be moved.” In many cultures the right has always been symbolic of good as opposed to the left hand. The word for right hand is *yamyn*; note that God is at the psalmist’s *yamyn*, not the other way around. This word is also used for south, for when one’s right hand is towards this direction, the face is towards the east or sunrise. With this in mind Ex 33.18 quoted in the paragraph above can be understood in terms of Moses having God situated at the south while Moses’ face is towards the east, sunrise. This position results in constancy, in not being moved, *mut*; use of the future tense suggests continuance of that keeping or *shawah* already discussed.

Vs. 9: “Therefore my heart is glad, and my soul rejoices; my body also dwells secure.” Two aspects of the psalmist’s condition which rejoice, heart (*lev*) and soul (*kavod*). The latter more accurately means liver which was considered the heaviest of the internal organs, *kavod* being the verbal root with this meaning. “My heart is poured out on the ground” [Lam 2.11], more specifically, that which is most interior is made exterior as a result of sadness. This rejoicing or *gyl* comes from the verbal root suggestive of a round dance.

“My body also dwells secure.” The safety of the entire body rests upon the *lev* and *kavod* finding joy in God. The verbal root for body, *basar*, means to bring good tidings: “Get up on a high mountain, O Zion, herald of good tidings; lift up your voice with strength, O Jerusalem, herald of good tidings” [Is 40.9]. The association of these two words is suggestive of the Incarnation of Jesus Christ...his assuming of a human body...with the Good News of the Gospel. The words “dwells secure” literally read “dwells to trust” or the constant abiding or *shakan* in the direction towards (*l-*) this trust, *labetach*.

Vs. 10: “For you did not give me up to Sheol or let your godly one see the Pit.” Give up or *hazav* connotes the finality of abandonment, an apt verb with regards to Sheol, the abode of the dead which the psalmist’s soul or *naphash* escapes. This verse is quoted in Acts 2.27 by Peter on the day of Pentecost.

The psalmist identifies himself with being a godly one or *chasyd*, from the root *chasad* or one who is the object of God’s tender love. The pit or *shachat* implies corruption: “But you have held back my life from the pit of destruction” [Is 38.17]. This text literally reads, “But you have in love to my soul,” *chashaq* rhyming with *shachat* or pit. “To see” this pit is equivalent to actual presence in it.

Vs. 11: “You show me the path of life; in your presence there is fullness of joy, in your right hand are pleasures for evermore.” Because Sheol infers a downward direction, the path or ‘*orach* leads in the opposite or upward direction. Consider this verse in light of two ascensions, that of Enoch and Elijah: “Enoch walked with God and he was not, for God took him” [Gen 5.24]. Note the words he was not, ‘*eynenu*, signifying a thorough “noughting” or disappearance from the earthly sphere. The second ascension reads, “And as they [Elijah and Elisha] still went on and talked, behold, a chariot of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven” [2 Kg 2.11]. This latter example is an upward movement effected indirectly by God through the medium of a chariot of horses; the former is by God himself.

The ‘*orach* or path is a more poetic word as compared with the more prosaic *derek*. Here its “upward” direction as noted in the last paragraph is associated with life, *chayeym*. It is God who shows this ‘*orach* to the psalmist, more accurately, causes to make known, the verbal root being *yadah*. I.e., we have here an indirect discovery on part of the psalmist of the path, not a clear manifestation.

“In your presence there is fullness of joy.” The Hebrew verb is *savah*, to fill, which bears resemblance to another verb, *shavah*, to swear an oath and from which is derived the number seven. Note that joy, *samach*, is in the plural, *simachoth*, implying an indeterminate number. ‘*eth-paneyka*, before you or in your presence, face, source of joys.

“In your right hand are pleasures for evermore.” Such pleasures or *nehimoth*, from *naham*, derive from the right hand as in vs. 8, “because he is at my right hand.” The word forever, *netsach*, derives from *natsach*, splendor, glory.

**7 May, Fourth Sunday of Easter**

14) But Peter, standing with the eleven, lifted up his voice and addressed them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words...36) Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified." 37) Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" 38) And Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. 39) For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him." 40) And he testified with many other words and exhorted them, saying, "Save yourselves from this crooked generation." 41) So those who received his word were baptized, and there were added that day about three thousand souls. Acts 2.14, 36-41

Here the Joel passage is commented upon to some degree though not in the excerpt.

The small particle *de* or "but" is important to show Peter's response to vs. 12 when some people were wondering about the apostles speaking in tongues immediately after the Holy Spirit's descent at Pentecost. They asked, "What does this mean?" It was obvious that Peter had to give an explanation which he did at once, calmly yet fearlessly. The words "standing" with the eleven and "lifted his voice" demonstrate this fact. Peter asks those around him who had been drawn out of curiosity to "give ear to my words," the verb being *enotizomai*. Literally it means to receive into the ear and comes across as something like "pay the utmost attention."

Peter begins a lengthy quote from the prophet Joel (Jl 2.28-32) which amounts to the very first direct quote from the Old Testament by the New with the added importance that it is uttered by the one who demonstrates himself as the budding church's leader. Besides, this passage at the fountainhead of the church's existence shows that the sense of mystery, awe and excitement it contains can and should remain and inform subsequent generations. As for Peter, most likely he cites the passage not so much from memory but spontaneously without reflection in light of the Pentecost experience which was just moments ago. Instead of "last days" it begins with "those days," the Spirit's manifestation and Joel's prophecy cementing the union between the two Testaments (of course, the New was just coming into existence). In other words, "days" applies equally to both Testaments. As for the "days" of the second Testament, God will pour out his Spirit upon every human being, Pentecost being the first pouring and limited to the more immediate apostles.

The Joel passage continues with the young, old, free and slave all engaged in prophesying along with wonder in the heavens, etc. This signals yet another "day," the one belonging to the Lord which is both "great and manifest," the latter adjective being *epiphanos* or literally to shine upon, with obvious reference to Epiphany. This "day of the Lord" will

supersede the day of the first and second testaments characterized by a freedom and ease of relationship with the Lord. It's characterized by having the ability to call on the Lord's name at any time and be saved.

As for the verses for this week's excerpt (36-41), Peter speaks of Christ's crucifixion, a mere several weeks ago. Nothing is said of his resurrection; it seems the descent of the Holy Spirit is more important referred to in vs. 29. This is certainly true in light of Pentecost. If the presence of this Spirit can be communicated to people as quickly as possible, so Peter believes, what's true not just about Christ's death but his resurrection will follow naturally. The way this happens follows upon what Christ says after his resurrection, namely, to go into the world, preach the gospel and baptize (cf. Mk 16.15).

#### **14 May, Fifth Sunday in Easter**

*1) Now in these days when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. 2) And the twelve summoned the body of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. 3) Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom whom we may appoint to this duty. 4) But we will devote ourselves to prayer and to the ministry of the word." 5) And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas and Nicolaus, a proselyte of Antioch. 6) These they set before the apostles, and they prayed and laid their hands upon them. 7) And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith. Acts 6.1-7*

This passage deals with a concrete situation that arose in the first days of the church's life when people were attempting to establish some kind of order within in it, especially in light of Pentecost and not knowing that they were headed to becoming independent of Judaism. What's key here isn't the details but the whole ball of wax summed up by murmuring which is rendered just as the verb *gogguzo* sounds, guttural in nature and thus indistinct. Fundamentally it means something uttered in a low tone of voice and behind one's back and takes place within the context of the growing number of disciples. Despite the nice positive tone of the excerpt at hand, a larger number of people is bound to become fertile ground for the spread of rumors, etc, and hence *gogguzo*.

To remedy the situation at hand, the twelve disciples asked that persons of three qualities be put in charge caring for widows, this particular group perhaps more susceptible to

murmuring: of good repute, full of the Spirit and having wisdom. The first is the verb *martureo* or to give testimony, witness which applies here of comporting oneself in a become manner publicly. The second is to imitate the recent descent of the Holy Spirit at Pentecost. The third group is to be *sophos* or wise, this adjective also meaning skilled at some craft. All three combined should take care of any exigency that should arise in the future as well as the present situation.

Once the seven men who filled the threefold criteria above are chosen, the apostles prayed and laid hand upon them. Note that as soon as this happened, there's no mention of the problem about ministering or the "daily distribution" of vs. 1. That took care of itself right away, almost miraculously. What's more important is that the word (*logos*) of God increased and disciples multiplied, the two working hand in hand.

This excerpt concludes with mention of many priests becoming obedient to the faith. Nothing more is said of this nor is there need to elaborate. Implied is that those responsible for ministering in the Jerusalem temple saw that their ministry had come to an end or better, was fulfilled, and that it was time to move on to new calling where their priesthood might assume a different role. And so these priests represent a transition from one testament to another without their knowing it despite the risks of opting out of a prestigious and even lucrative occupation.

## 21 May, Sixth Sunday in Easter

*5) Philip went down to a city of Samaria and proclaimed to them the Christ. 6) And the multitudes with one accord gave heed to what was said by Philip when they heard him and saw the signs which he did. 7) For unclean spirits came out of many who were possessed, crying with a loud voice; and many who were paralyzed or lame were healed. 8) So there was much joy in that city...4) Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John 15) who came down and prayed for them that they might receive the Holy Spirit; 16) for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. 17) Then they laid their hands on them and they received the Holy Spirit. Acts 8.5-8, 14-17*

This incident takes place just after the stoning of Stephen and before Philip's conversation with the Ethiopian eunuch, showing that early on he was one of the most active of the apostles. When he made his way to Samaria surely thoughts of Jesus with the Samaritan woman must have been running through his head, especially his words about drinking water that which well up to eternal life (cf. Jn 4.15, etc.). Perhaps the reason for the trip is that Philip received an invitation from this same woman or those Samaritans with whom

Jesus spoke, those who “believed because of his word” [Jn 4.41]. Thus he had an audience that in many ways was predisposed to his message.

In addition to preaching in Samaria, Philip had worked signs or *semeion* which took the form of dispelling unclean spirits and healing, this in line with what Jesus himself had performed. Despite this, the words of Jesus to the Samaritan woman mentioned above took precedence once the excitement over Philip’s activity had settled down. So when vs. 8 says “there was much joy in that (Samaritan) city,” much of it must have centered around a sharing of the inhabitants’ fond recollection of Jesus having been there with the woman plus Philip’s sharing of his knowledge about the master.

Quickly word got back to Jerusalem of Philip’s venture which cause Peter and John to pay a visit. Obviously they were eager to continue this work but in a way were driven by curiosity to see how things were working out there due to the above mentioned incident of Jesus and the Samaritan woman. It seems that Jesus interacted with her alone, that is, without disciples, so Peter and John wished to take advantage of this foothold among people traditionally at odds with Judaism as a whole and see if pursuing it is worthwhile.

The visit to Samaria by Peter and John paid off. They did some inquiring, were impressed, but found that the people hadn’t received the Holy Spirit. This was a necessary first step of initiation associated with baptism where in 2.38 Peter says “Repent and be baptized everyone of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.” Also the notion of the Spirit falling upon those to be baptized reflected the falling of the same Spirit at Pentecost. There the Spirit rested on each apostle (cf. 2.3) which Peter and John copied, if you will, by the act of placing hands upon the Samaritans to receive the same Spirit. In other words, Pentecost is duplicated by baptism and carried forth from there.

## **25 May, Ascension**

*1) In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach  
2) until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. 3) To them he presented himself alive after his passion by many proofs, appearing to them during forty days and speaking of the kingdom of God. 4) And while staying with them he charged them not to depart from Jerusalem but to wait for the promise of the Father which he said, "you heard from me, 5) for John baptized with water, but before many days you shall be baptized with the Holy Spirit." 6) So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?" 7) He said to them, "It is not for you to know times or seasons which the Father has fixed by his own authority. 8) But you shall receive*

*power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." 9) And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight. 10) And while they were gazing into heaven as he went, behold, two men stood by them in white robes 11) and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." Acts 1.1-11*

“First book” is the Gospel according to St. Luke, Luke being the speaker here. Note that he uses “began” or *archomai* with respect to what both Jesus did and taught. This verb sets up a time frame extending throughout Jesus’ life as in Luke’s gospel and culminates through the word “until” or *achri*. This *achri* is synonymous with “the day” of Jesus’ ascension. It extends further, if you will, through Pentecost by mention of the Holy Spirit which initially pertains to the apostles. Thus Luke bids Theophilus (‘Loved by God’) to keep in mind his gospel account before launching out into Acts.

Luke continues by giving a summary of what Jesus had done during the forty days after his resurrection, making the important connection between two baptisms, that of John and that of the Holy Spirit. In a sense the *achomai-achri* or began-until corresponds to these two baptisms.

Despite Jesus making repeated statements about his mission as one of salvation and devoid of political overtones, even when he had risen from the dead the disciples couldn’t get the political idea out of their heads. It was incredibly ingrained, not with them alone but with others living under Roman occupation. Jesus doesn’t exactly clarify the situation. He tells the apostles that it isn’t for them to know both times and seasons appointed by the Father. The two words *chronos* and *kairos* encompass both chronological time and special occasions which may be said to stand outside space and time.

What Jesus just communicated by bringing in his Father as along privy to *chronos* and *kairos* times now shifts to bring the apostles’ attention to the Holy Spirit. That person will give them power or *dunamis*, the capacity to do as well as follow up on something. Upon hearing this, the apostles may have continued thinking...hoping...it referred to power in the political sense. But when Jesus throws in the aspect of being witnesses, it doesn’t sound at all political.

After this exchange two things happened to Jesus simultaneously but in order. First he was lifted from (*epairo*) earth and second, was taken by (*hupolambano*) a cloud into heaven. Note the two prepositions prefaced to the verbs at hand, *epi* and *hupo* or upon and from under. The former verb is passive whereas the latter is active. How far Jesus was lifted

isn't indicated, but implied is that the cloud came down fairly close to earth, almost enabling him to step within it.

While this being lifted up and taken transpires, the apostles' attention was riveted, the verb *atenizo* meaning that they were transfixed and couldn't move without blinking their eyes. Without knowing it, two men in white robes...the notion of angels is implied but not specified...stood next to them. They asked in a tone of both a rebuke and with some humor why they were acting this way. Jesus will return the same way as this twofold ascent, but they said nothing of when. Such uncertainty isn't meant to cause anxiety but can be taken as an invitation, albeit disguised at the time, to maintain that *atenizo* upward. It will come into play shortly with the descent of the Holy Spirit at Pentecost. However, when the Spirit descends and rests upon the heads of those present, this resting will nullify *atenizo*. No one will have to have their eyes turned upward looking for Jesus to return.

## **28 May, Seventh Sunday in Easter**

*12) Then they returned to Jerusalem from the mount called Olivet which is near Jerusalem, a sabbath day's journey away; 13) and when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. 14) All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus and with his brothers.*  
Acts 1.12-14

A fairly brief passage, appropriate for on the threshold of Pentecost and the coming descent of the Holy Spirit. If the passage were longer in this situation, it'd detract from the excitement over an impending event which everyone involved had an inkling about but didn't understand fully.

The disciples returned to Jerusalem after Jesus had ascended into heaven, chastened to some degree by the two men in white robes who bade them to return to that city. They had been down this road before, having been rebuked by Jesus, and without further ado obeyed them. While en route to Jerusalem from the mountain, the eleven must have turned back to look at the two men in white robes who lingered in case any of the disciples decided to turn back.

The upper room is synonymous with the names of the apostles and early church. Nothing is said of any conversation that took place, perhaps none being needed since all were confused at what they had witnessed. When vs. 14 says that they devoted themselves to

prayer, they went at it more earnestly than at any other time in their lives. The verb *proskartereo* and adverb *homothumadon* reflect this perfectly. The former has the preposition *pros* (it signifies straight-forwardness) prefaced to the verbal root which by itself represents strength and stamina. Then throw in *homothumadon* and you have a *thumos* (generally, seat of emotion) which is *homoios* (like, similar). In other words, a burning desire shared by all present.

Not so much by way of footnote but to give a place of honor does this passage conclude with Mary along with *the* women and Jesus' brothers. The definite article regarding women perhaps signify those who stood by Jesus from the beginning to the end. Then there are the famous "brothers" often confused as physically related to Jesus. Since they are bound up with these women, perhaps they too were like them, quietly and discreetly following Jesus but remaining in the background. Chances are by this presence-at-a-distance they got to know more about Jesus than his disciples. They had a unique opportunity to make known to other what they've garnered over the years as ratified by the descent of the Holy Spirit and missionary role that ensued.

#### **4 June, Pentecost Sunday**

*1) Now the whole earth had one language and few words. 2) And as men migrated from the east, they found a plain in the land of Shinar and settled there. 3) And they said to one another, "Come, let us make bricks and burn them thoroughly." And they had brick for stone and bitumen for mortar. 4) Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves lest we be scattered abroad upon the face of the whole earth." 5) And the Lord came down to see the city and the tower which the sons of men had built. 6) And the Lord said, "Behold, they are one people, and they have all one language; and this is only the beginning of what they will do; and nothing that they propose to do will now be impossible for them. 7) Come, let us go down, and there confuse their language that they may not understand one another's speech." 8) So the Lord scattered them abroad from there over the face of all the earth, and they left off building the city. 9) Therefore its name was called Babel because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth. Genesis 11.1-9*

The following is taken from *Expansions on the Book of Genesis* also posted on this same homepage.

"Now the whole earth had one language and few words," a verse which applies to approximately three generations stemming from the three sons of Noah. What could have been that first language? As for the garden of Eden, there was no need for a language since

the first man and woman required no words to communicate with each other due to the immediate presence of the Lord. And so we have to look for a first language originating outside the garden of Eden with the banishment of the man and his need to communicate with his two sons, Cain and Abel. Adam was in between two worlds: the one of no language and the one of language. That is to say, he had to speak with Cain and Abel who obviously were born outside Eden yet had first hand knowledge of it through their parents. Any exchange was quite rudimentary yet marked by nostalgia for the days of uninterrupted communion the first man and woman enjoyed with God. Despite the flood which came later, this single yet rudimentary language survived and became the true unifying element among a disparate population. If it could come unscathed through two calamities, people of the day felt reasonably confident they could continue communicating among each other with ease. However, that was soon not to be the case.

“And as men migrated from the east.” Up until now the three chief strands of post-flood generations were concentrated in a fairly small area. The verb for “migrated” is *nasah* has a more forceful connotation meaning to pull up, pluck out and suggests a somewhat violent, sudden displacement from this location. “Men”—and the generic term is implied as in the Hebrew “they”—engaged in this *nasah* “from the east.” No specific place is given, not even a reason for wanting to migrate, except the cardinal direction of east intimates an attachment with the garden of Eden. And so this general movement away from the east represents a movement away from Eden, a movement which can never be left behind permanently and always sought. Finally the flood came which wiped out all familiar places, so a new sense of belonging had to be cultivated.

The place to which the descendants of Shem, Ham and Japeth came turned out to be “a plain in the land of Shinar.” The word for “plain” is *bighah* which also translates as “valley” and suggests that which is cleaved, and anything cut in half like this can be either a plain or a valley...or both together with one half being one and the other half, another. Regardless whether Shinar was a valley or plain, it is a geographical location and had been mentioned in 10.10: “the beginning of his (Nimrod) kingdom was Babel, Erech and Accad, all of them in the land of Shinar.” Thus Shinar is associated with the descendants of Ham and then Nimrod, “a mighty hunter before the Lord” [10.9].

Obviously it was natural for these new settlers to emulate the mountain of Eden, an unfulfilled nostalgia which never let go. If they couldn't ascend the mountain on which it was located, they hoped to copy what was beyond their reach. As for such a herculean effort, no time is wasted between the settlement of Shinar and the construction of a city and tower. After preparing their materials they uttered their desire to “build a city and a tower with its top in the heavens.” The story at hand is remembered best for the tower, not the city, which was just as important. Due to the tower's importance to rival and perhaps

surpass the garden of Eden, it took priority over building the city; people could continue living in tents until that was completed. Nevertheless, some elements of the city must have been put in place with the tower smack in the middle. Its centrality is an attempt to reconstruct an image of the tree “in the midst of the garden (of Eden),” 3.3. This mis-identification was a yet another sign of arrogance, of presuming to have knowledge of the garden of Eden and wishing to emulate it. As for the tower or *migdal* (that word suggests fortifications), its top (*r’osh* or head) was intended to reach the heavens; the Hebrew text is more graphic, “in the heavens” (*shamym*) revealing the haughty confidence of the builders.

The purpose of constructing the tower? That the people who settled in the plain of Shinar decided to “make a name for ourselves, lest we be scattered abroad upon the face of the whole earth.” At first glance this sounds reasonable because the people had a tenuous grip on the land after their recent migration from the east. The presumption of reaching “in the heavens” noted just above is based in the fact that the people didn’t realize the value of their “one language and few words” (vs. 1), that this unity was sufficient to sustain them in their newly settled territory. This making of a name as embodied in the tower, so the people presumed, would prevent their being scattered, *puts* being the verb which implies being broken into pieces. The builders of the tower had in mind the sudden and alarming scattering which happened once Noah’s ark had landed, hence they wished to prevent their dispersal from getting out of hand before distance would destroy that one language and few words. That’s why they the words “upon the face of the whole earth” are stressed, not just the area close to the ark’s landing site but the entire globe. So instead of attempting to gain control over the new territory laid out before them, they should have copied their descendants’ father, Noah, that is, his walking with God.

“And the Lord came down to see the city and the tower which the sons of men had built” [vs. 5]. This is the first of two descents, the second being described in vs. 7. What does this coming down consist of? Did anyone witness it? Chances are it took place on the city’s outskirts away from prying eyes. Actually, this is the first time the Lord appeared on earth since having walked with Noah in the pre-flood days, 6.9. It must have been strange for him experiencing a new yet at the same time old place as he compared the post with the pre-flood earth. Nothing is explicit about this walking, let alone his manner of descent and later, his ascent. Curiosity got the best of the Lord, so he wanted to see what was going on in the plain of Shinar. If he didn’t disguise himself, the sight of divine splendor would have dazzled people. And so the Lord had to assume a disguise to prevent his recognition which involved somehow contracting himself to fit within the confines of space and time. That’s tough enough, let alone the disguise itself. The one he settled upon was as an ordinary man, the best way to go incognito among the people. Some of the descendants of Shem, Ham and

Japheth might have been able to pick him out from among the crowd, having recalled that their ancestor Noah walked with God, and were familiar with his disguise.

When the Lord came upon the first man and woman in the garden of Eden, they hid themselves. Here in the city of Shinar there wasn't any need to express shame while the Lord was among the people because they were pre-occupied with wild celebrations and congratulating themselves for such an accomplishment (as for the name Babel, that doesn't happen until vs. 9). Note the words upon which this festivity rests, namely, "had built," as referring to both city and tower. Just as Moses came down from Mt. Sinai (cf. Ex 32.7ff) at the Lord's request and heard the "sound of singing" (Ex 32.18), something similar must have gotten the Lord's attention which compelled him to descend to the city of Shinar. Even though he had been walking freely about the people there—certainly not as he had done with Noah and Enoch earlier—it was easy to hide right out in the open because people were more concerned about celebrating. Unfortunately Shinar turned out to be a precursor of Sodom and Gomorrah. So at long last the people who migrated from the east to the plain of Shinar founded not just a city but a tower which emulated the mountain on which the garden of Eden was located. The only thing it lacked was the cherubim and flaming, revolving sword (cf. 3.24). The people conveniently left them out of their plan so nothing would block their ascent to their new tower and prevent them from glorying in their achievement. With all this commotion about him, the Lord decided to do something and do it quickly else the people would come to ruin. So why not hit them where they were most vulnerable? The target? Their common language with few words.

"And behold, they are one people, and they have all one language" [vs. 6]. Of course the Lord was aware of what was transpiring from his perch in heaven yet couldn't get a first-hand view—one from that of a human being—unless he descended and walked incognito among the people. As noted above, the people did have one language, the first thing that struck the Lord, and that was vital for ease of communication. Unfortunately, much of this language was used in either shouting or profanity, given the timing of the Lord's arrival. And so he had to do something as quickly as possible.

Vs. 6 continues with "this is only the beginning of what they will do; and nothing that they propose to do will now be impossible for them." The word expressing the Lord's astonishment (*hen* or behold) now comes to an observation based upon reason, not emotion. The verb *chalal* is used for the noun "beginning" which had been commented upon earlier, essentially conveying the idea of to perforate, pierce through. Thus *chalal* is a perforation or an opening which, in turn, signals the start of an event and is appropriate because it intimates an opening—let's say a small one—which upon release, there's no telling how powerful it will be and what manifestation it'll assume. *Batsar* is the verb for the English "impossible" which can be rendered as to restrain as well as to cut off. It's the

opposite to *chalal*, that is, that there will be no means of cutting off this *chalal* once it is unleashed. The Hebrew thus reads “now nothing will be cut off from them all which they propose to do.” As for the verb “propose,” it’s *zamam* which suggests laying in wait, to plot. While out and about in the city, the Lord got wind of this *zamam*, that what the people were celebrating was the start of future, even grander projects. If they could construct such a city and erect such a tower which was as high as the mountain on which lay the garden of Eden, there was no limit what they could accomplish. The next tower would pierce the heavens which is really why the Lord had decided to come down and check things out. Use of the verb *zamam* is telling: because it applies more to scheming as opposed to planning, truly what the Lord heard in the streets was alarming.

Vs. 7 restates the Lord’s descent in vs. 5: “Come, let us go down (*yarad*) and there confuse their language.” *Havah* is an adverb of exhortation (‘come’) as used in vs. 4 when the inhabitants of the city rallied themselves together for building both the city and the tower. Here is a second descent by the Lord, the first one being in vs. 5. He saw how raucous was the celebration over completion of their impressive works, this being the first city built since the one constructed by Cain and named after his son, Enoch (cf. 4.17). The Lord didn’t come down to that city since it wasn’t raised in imitation of the garden of Eden on the mountaintop and posed no threat of usurpation. He wanted to compare the both cities, the former having no tower.

Vs. 7 continues with “and there confuse their language, so that they may not understand one another’s speech.” The Lord determined this course of action during his first descent when he saw the people’s wild celebration. He was struck especially by the unity of language which, as noted above, was a key factor enabling the people to complete the city and tower in record time. The verb for “confuse” is *balal* which means to mix or mingle, pour and doesn’t necessarily have a bad connotation. So if the people who came from the east had this “one language and few words,” what did this mingling consist of? It was a jumbling of the existing language which at this stage remained one yet instead of a “few words,” the Lord mingled them up to such an extent that the people couldn’t understand each other. It was a reverse Pentecost. Instead of the Lord descending this second time in the guise of a human being, he assumed the form of a wind which blew reversely, if you will, compared with the Holy Spirit who blew upon the disciples of Jesus Christ in the upper room. As for the resulting confusion or mingling, the Hebrew of vs. 7 reads literally, “(each) man could not hear the speech of his neighbor.” And so hearing became just as confused as speaking, another indicator of how necessary it was for Pentecost many years later to reverse this curse.

“So the Lord scattered them abroad from there over the face of all the earth, and they left off building the city” [vs. 8]. *Puts* is the verb for “scatter abroad” used in vs. 4, the fear of

being broken into pieces (the fundamental sense of *puts*) and the rationale behind constructing both the city and tower to emulate the garden of Eden. The Lord effected this scattering by the breath of his mouth, his *ruach*, blowing them like so many leaves over the earth from the plain of Shinar. Vs. 8 concludes with “they left off building the city,” *chadal* which means just this, they ceased their work. When the Lord first descended under the guise of a man, both the city and tower were complete; more work remained with finishing and the city, even entertaining thoughts to go beyond the limits originally laid down. Nothing is said of the tower. It remained there for many years afterwards as a reminder to the former inhabitants’ hubris. The structure was so lofty that no matter where the people were scattered they could see it looming in the horizon as a reminder of their vain efforts. While looking back at it, everyone were unable to express their frustration; although they retained the one language, many words had been injected into it instead of the original few.

## 11 June, Trinity Sunday

*4) So Moses cut two tables of stone like the first; and he rose early in the morning and went up on Mount Sinai as the Lord had commanded him and took in his hand two tables of stone. 5) And the Lord descended in the cloud and stood with him there and proclaimed the name of the Lord. 6) The Lord passed before him and proclaimed, "The Lord, the Lord, a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness, 7) keeping steadfast love for thousands, forgiving iniquity and transgression and sin but who will by no means clear the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation." 8) And Moses made haste to bow his head toward the earth, and worshiped. 9) And he said, "If now I have found favor in your sight, O Lord, let the Lord, I pray you, go in the midst of us, although it is a stiff-necked people; and pardon our iniquity and our sin and take us for your inheritance." Exodus 34.4-9*

The following is excerpted from *Expansions on the Book of Exodus* also on this homepage.

“And the Lord descended in the cloud and stood with him there and proclaimed the name of the Lord” [vs. 5]. Compare with 24.16: “The glory of the Lord settled on Mount Sinai, and the cloud covered it six days” whereas here the Lord descends in the cloud. You could say this descent is a more abbreviated one—short so as not to have Moses be absent from the people and thus giving them time to fashion another idol—to redo what had been lost. As for the Lord’s descent in the cloud, he “stood with him there.” That is to say, Moses did not enter the cloud but took up the same position or stood right there with the Lord as connoted by the verb *natsav*. Thus the two *natsav*’s became as one. Only on this descent the Lord takes the opportunity to proclaim (*qara*’, ‘to call’) “in (*b-*) the name of the Lord.

It may have appeared to Moses that the Lord was boasting to no one except himself which would be quite an impressive display for Israel to witness if it could. It was not unlike Moses being in the hole when “I will make all my goodness pass before you and will proclaim before you my name ‘The Lord’” [33.19].

Vs. 6 spells out this proclaiming or *qara*’: “The Lord passed before him and proclaimed, ‘The Lord, the Lord, a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness.’” Moses already had experienced the divine *havar* or passing by (‘and while my glory passes by’, 33.22) but not in that protective crevice nor covered by the Lord’s hand. This *havar* is “before him” or literally “on his face” (*hal-panayw*) which couldn’t be a more vivid or direct way of putting it. Four elements comprise the divine *qara*’: *rachum* or “merciful;” from the verbal root *racham* last noted in 33.19 which is not unlike the verse at hand. “Yet he, being compassionate, forgave their iniquity and did not destroy them” [Ps 78.38]. Second is *chanun* or “gracious;” from the verbal root *chanan* as in 33.19. Such *chanun* is ‘erek as far as anger goes, this adjective being suggestive of something long and drawn out. Third comes “steadfast love” or *chesed* celebrated when Israel had crossed the Red Sea and saw the Egyptian host drowned (cf. 15.13). Such *chesed*, wonderful as it is, is even greater: *rav*, an adjective applicable either to mass, weight or expanse. *Rav* also modifies the fourth element or ‘*emeth* (‘faithfulness’), the only other reference in Exodus being 18.21: “men who are trustworthy” or literally “of truth.”

Vs. 7 flows as a continuation of vs. 6: “keeping steadfast love for thousands, forgiving iniquity and transgression and sin but who will by no means clear the guilty, visiting the iniquity of the fathers upon the children and the children’s children to the third and the fourth generation.” A second mention of *chesed* within the same larger sentence which the Lord keeps or *natsav* just like Moses did on Sinai and the Lord (cf. vss. 2 & 5). So *natsav* is fleshed out more with regard to that most important divine attribute of *chesed*, of being immovable...not just for the current generation or those Israelites in the wilderness but “for thousands,” thus projecting *chesed* as *natsav* indefinitely into the future (Canaan). The point of vs. 7 vis-a-vis *chesed* is not that it’s a blanket term but a reminder that the Lord is watchful of transgressions. *Nasa*’ is the verb for “forgiving” first noted with a different meaning in 20.7, actually its alternate meaning: “You shall not take the name of the Lord your God in vain.” However, the fundamental sense is that of lifting or raising as in Dt 24.15: “for he is poor and sets his heart upon it.” In the verse at hand, *nasa*’ has three objects: iniquity, transgression and sin (*hawon*, *peshah* and *chata’ah*), words which have been noted respectively in 20.5, 23.21 and 32.30. At the same time or in conjunction with this keeping and forgiving (*natsav* and *nasa*’) are two actions: a maintaining of one’s guilt, that is to say, not clearing it or *naqah* noted in 20.7 which refers to being pure or free from punishment. The object of *naqah* is “guilty” or those who lack such *naqah*, this verb

being used a second time. The second is “visiting” the iniquity committed by earlier generations, the verb *paqad* which as noted in 3.16 can be translated in multiple ways though the one at hand is close in line to its fundamental meaning. Here *paqad* does not last for the duration of the current generation but extends all the way to the third or fourth which, according to modern standards, is not that long because of a short life span.

“And Moses made haste to bow his head toward the earth and worshiped” [vs. 8]. *Mahar* or “made haste” causes Moses to be in awe...not that the Lord had revealed something new and unexpected but that he was grateful for divine tolerance and justice. Such is the meaning of *mahar* which connotes a certain unreflective, automatic response. “Then Pharaoh called Moses and Aaron in haste” [10.16].

This sudden response of humility on Moses’ part did not preclude him from beseeching the Lord as he now does in vs. 9: “If now I have found favor in your sight, O Lord, let the Lord, I pray you, go in the midst of us although it is a stiff-necked people.” This echoes in part the words of 33.13: “If I have found favor in your sight,” the word *chen* being used in both instances. The same applies to “I pray you” where the particle *na’* is used. Moses knew that already he had found divine *chen* personally and wishes to extend it to the people whom he knows is stiff-necked, *qasheh* being the adjective as in 32.9 as used by the Lord himself: “I have seen this people, and behold, it is a stiff-necked people.” So if Moses and the Lord concur on this point, something positive may come of the situation. The request for the Lord to go “in the midst” or *qerev*, bold as it is, therefore loses its cutting edge. Moses continues in the same verse with “and pardon our iniquity and our sin and take us for your inheritance.” Wisely he uses the first person plural, that is, he includes himself while intimating that he as leader of Israel is also *qerev* the people. *Salach* is the verb for “pardon” and is not unlike *nasa’* of vs. 7 as a lifting up or removal as in Jer 33.8: “and I will forgive all the guilt of their sin and rebellion against me.” The genuine sign of boldness on Moses’ part apart from asking the Lord to be *qerev* Israel is for him to be their “inheritance” or *nachal* (verbal form) as in 23.30 where it means “possess.” Such *nachal* would last beyond the wandering in the wilderness which more properly belongs to the Lord as *qerev* and therefore carries over into Israel’s possession of Canaan: “and they shall *nachal* it forever” [32.13].

The first part of vs. 10 has the Lord’s response which runs as “Behold, I make a covenant. Before all your people I will do marvels such as have not been wrought in all the earth or in any nations.” As for the covenant or *beryth*, already it had been created in 24.7 as a “book” (*sepher*) or after Moses had ascended Mount Sinai and restated in 31.16 (“perpetual covenant”). However, that *beryth* Moses smashed when he came upon Israel worshiping a molten calf and was re-written by the Lord in 34.1 on “two tables of stone like the first.” The Lord’s willingness to engage in a second *beryth* is put in simple,

straight-forward words here prefaced by “behold” or *hineh*. It is used to get Moses’ attention as well as signifying that the Lord desires to forget Israel’s idolatry and start anew. While the Lord doesn’t acquiesce explicitly to Moses’ request to be in their midst and to be their inheritance—technically he remains silent on this—still the proposition of the covenant is just as fine if not better as the rest of Chapter Thirty-Four spells out. As for the “marvels” or *pala’* (verb), Moses must have wondered how the ten plagues of Egypt, Israel’s passage through the Red Sea and Pharaoh’s army being drowned there could be surpassed, not including the Lord’s miracles in the desert and his fearful manifestation on Mount Sinai. In fact, *pala’* is used in 3.20 with respect to all these events or at least as pertaining to Egypt. The words “in all the earth” and “in any nations” served to heighten Moses’ curiosity as what would happen. Given his age, his thoughts must have turned to a successor who could handle what seemed to surpass the incredible events just outlined.

## 18 June, Corpus Christ

*1) All the commandments which I command you this day you shall be careful to do, that you may live and multiply and go in and possess the land which the Lord swore to give to your fathers. 2) And you shall remember all the way which the Lord your God has led you these forty years in the wilderness that he might humble you, testing you to know what was in your heart, whether you would keep his commandments or not. 3) And he humbled you and let you hunger and fed you with manna which you did not know nor did your fathers know; that he might make you know that man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of the Lord...14) then your heart be lifted up, and you forget the Lord your God who brought you out of the land of Egypt, out of the house of bondage, 15) who led you through the great and terrible wilderness with its fiery serpents and scorpions and thirsty ground where there was no water, who brought you water out of the flinty rock, 16) who fed you in the wilderness with manna which your fathers did not know, that he might humble you and test you, to do you good in the end. Deuteronomy 8.2-3, 14-16*

Vs. 1 is included since this is the beginning of a new chapter. The section below is lifted from *Expansions on the Book of Deuteronomy* also on this home page.

“All the commandment” (*mitsvah*) is singular as in 7.11 with regard to “this day,” a phrase which occurs last in 7.11 and three times within Chapter Eight. Thus “this day” is akin to a *kairos* event, not necessarily one belonging to the twenty-four hour cycle. It’s significance lays in the fact that the Lord is speaking...*davar*...to Israel which suspends perception of space and time. In fact, his *davar* is greater than space and time. Within “this day” so much is crammed or concentrated for Israel to absorb, and it’s done with specific mention before entering Canaan to possess (*yarash*, 7.17) it.

Closely associated with *mitsvah*/"this day" is remembrance (*zakar*, cf. 7.18) of the way which the Lord had led Israel throughout the Sinai wilderness for forty years, *derek* (cf. 5.33) having as its center point Mount Horeb. To that place *derek* has led from Egypt. From there the *derek* takes on greater significance and comes to fulfillment at the border of Canaan or by the Jordan River. This *derek* both to and from Horeb was an occasion for the Lord to both humiliate and test Israel, *hanah* and *nasah*, 5.20 and 6.16 respectively. Both have in mind Israel's collective heart of *levav* (cf. 7.17) with regard to keeping the Lord's commandments, *shamar* (cf. 7.12) again being used. This verse leaves us up in the air insofar as we don't know what the Lord found there but can surmise it was less than desirable. Still, the Lord has in mind the nation as a whole in the midst of which remain a few faithful Israelites.

Vs. 3 has another instance of *hanah* (cf. vs. 2) or humbling Israel, which implies the ever present potential faithlessness of the people. The Lord hearkens back to the incident of manna in the desert (Exodus, Chapter Sixteen) which seems more important than the quails even though they are richer in protein. Here the words about not living on manna alone are cited which Jesus uses to rebuke the devil in the temptation to change stones into bread: "Man shall not live by bread alone but by every word that proceeds from the mouth of God" [Mt 4.4]. In the verse at hand we have "everything" (*kal-*) coming from the Lord's mouth whereas with Jesus we have word or *rhema*. This noun pertains to that which has been uttered or any sound which has a precise meaning whereas *logos* is broader or more inclusive: discourse, the act of speaking or faculty of speech.

One aspect of the *kal-* is that the people did not lack clothing (vs. 4) or more accurately, it didn't wear out implying perpetual renewal of garments throughout forty years in the Sinai wilderness. Also their feet didn't swell meaning that they had their sandals renewed as well, perhaps not unlike the appearance of manna which continued each day to provide food; as for the quails, they came at evening (cf. Ex 16.13). Failure to recognize this is indicative of trouble ahead, of Israel not putting trust in the Lord.

What had been listed contrasts dramatically with the barren existence Israel had experienced in Sinai for forty years. Yet during this time the people's attention was trained against forgetting his commandments, statutes and ordinances (*mitsvah*, *mishpat* and *choq* (vs. 6, 7.12 and 7.11 respectively), all within the familiar time frame of "this day" (cf. vs. 1). These begin an extended sentence continuing through vs. 16 which begins with two conjunctives *v-* (vss. 13 and 14) translated as "when and then." The first deals with multiplication (*ravah*, cf. 7.13) of silver and gold plus everything in Israel's possession. This *ravah* results (i.e., the 'then') in the lifting up of Israel's heart (*levav*, cf. vs. 5) which represents taking credit where none is due. In this false exultation the people forget the

Lord taking them from the house of bondage (cf. 7.8) which could be interpreted otherwise as the people taking credit for this deliverance minus divine intervention.

The rest of the extended sentence begun in vs. 11, that is, vss. 15 and 16, remind Israel of what the Lord had done on her behalf during the forty years in Sinai. It ends with a statement of intent which is to humble and test the people, *hanah* and *nasah* as in vs. 2.

## 23 June, Sacred Heart

1) *For you are a people holy to the Lord your God; the Lord your God has chosen you to be a people for his own possession out of all the peoples that are on the face of the earth.* 7) *It was not because you were more in number than any other people that the Lord set his love upon you and chose you, for you were the fewest of all peoples; 8) but it is because the Lord loves you and is keeping the oath which he swore to your fathers, that the Lord has brought you out with a mighty hand and redeemed you from the house of bondage from the hand of Pharaoh king of Egypt.* 9) *Know therefore that the Lord your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments to a thousand generations 10) and requites to their face those who hate him by destroying them; he will not be slack with him who hates him, he will requite him to his face.* 11) *You shall therefore be careful to do the commandment, and the statutes and the ordinance, which I command you this day.*  
Deuteronomy 7.6-11

The following is lifted from *Expansions on the Book of Deuteronomy*, also on this home page.

The four commands with respect to Canaanite divinities are intended to preserve the holiness of which vs. 6 speaks, *qadosh* being the adjective applicable to Israel and means that which is set apart. “You shall be blessed above all peoples” [vs. 14]. Such apart-ness is fleshed out by the verb *bachar* or to choose found in the next verse along with the preposition *b-* reading literally “in you.” The noun *segulah* also reflects this apart-ness meaning possession in the sense of property or wealth. “And the Lord has chosen you to be a people for his own possession” [14.2]. The phrase “on the face of the earth” as referring to all other peoples means that Israel is no longer on their level but elevated, if you will, above the earth by reason of being *qadosh*.

Vs. 7 spells out the reason for the Lord having chosen Israel: not because of their number but because of his attachment to them despite their being few which is the meaning of the verb *chashaq*. “Yet the Lord set his heart in love upon your fathers” [10.15]. Vs. 8 continues this theme by the Lord saying straight out that he loves Israel, ‘*ahav* (cf. 6.4).

Hence the reason why he keeps his oath, the verb *shamar* (cf. 6.16) with *shevuhah*. “The covenant which he made with Abraham, his sworn promise to Isaac” [Ps 105.9]. As a reminder, the Lord adds that he brought Israel from the house of bondage (cf. 6.12) and from Pharaoh’s hand.

Vs. 9 begins with the conjunctive *v-* translated as “but” and shifts attention to what’s required to follow the Lord who is faithful or ‘*aman*, the verbal root to believe. For another sense of this participle, cf. 28.59: “Then the Lord will bring on you and your offspring extraordinary afflictions.” Such faithfulness is akin to *chesed* (cf. 5.10). Vs. 9 contains two uses of the verb *shamar* (cf. vs. 8): with regard to God and his covenant and with regard to those keeping his covenant. In other words, the covenant or *beryth* (cf. vs. 2) is the intersecting point between God and Israel. Not only will this pertain to the current generation but to a thousand generations henceforth.

Vs. 10 is a continuation of the previous verse which speaks of the Lord requiting those who hate him, *shalam* being the verb which fundamentally means to finish or bring to a conclusion. “I will take vengeance on my adversaries and will requite those who hate me” [32.41]. The phrase “to their face” brings home in no uncertain way that the Lord will make good on his *shalam*. With regard to this hatred, the Lord won’t be slack, ‘*achar* meaning to delay. “When you make a vow to the Lord your God, you shall not be slack to pay it” [23.21]. This ‘*achar* occurs in between two instances of *shamar*, the second concerning the singular person who hates the Lord compared with the plural (‘their face’). Thus *shamar* is found in vs. 11 with regard to the singular commandment and plural statues and ordinances (*mitsvah*, *choq*, *mishpat*, all as in 6.20).

NB: It should be noted that tomorrow is the birth of John the Baptist, this year superseding the Immaculate Hear of the Virgin Mary. By way of interest, this feast pertaining to Mary is at the very tail-end of the 115 day cycle begun with Ash Wednesday. That is to say, it runs through Lent then on to Easter after which comes Pentecost and the subsequent feasts that have been added and which comprise the current liturgical calendar. Thus this one third of the calendar year may be taken as a special block of time comprised of a wide variety of feast days, actually the most important ones in the church’s life. One can’t help but leave this special time, that is, from tomorrow onward, without a certain nostalgia and longing for it to return.

## 25 June, Twelfth Sunday in Ordinary Time

*10) For I hear many whispering. Terror is on every side! "Denounce him! Let us denounce him!" say all my familiar friends, watching for my fall. "Perhaps he will be*

*deceived, then we can overcome him and take our revenge on him." 11) But the Lord is with me as a dread warrior; therefore my persecutors will stumble, they will not overcome me. They will be greatly shamed, for they will not succeed. Their eternal dishonor will never be forgotten. 12) O Lord of hosts, who try the righteous, who sees the heart and the mind, let me see your vengeance upon them, for to you have I committed my cause. 13) Sing to the Lord; praise the Lord! For he has delivered the life of the needy from the hand of evildoers. Jeremiah 20.10-13*

This passage is to read within the context of the impending invasion by King Nebuchadrezzar of Babylon when rumors about it had been circulating throughout the land. *Dibah* is the noun for “whispering” and also refers to slander and calumny. Given the confusion and great fear, people grasping at any change to find a scapegoat and saw Jeremiah an obvious target. Although the terror at hand can apply to Jerusalem being besieged, more immediately it refers to Jeremiah, *magor* also as dread and here virtually the same as *dibah*. The verb *nagad* as “denounce” being in the front or being right before those bringing such accusations. The worse part is that Jeremiah’s supposed friends were plotting against him, the word *shalom* being used which translates literally as “men of my peace.”

These so-called friends decide not to make a move against Jeremiah in an outright manner; they prefer to wait for him to be deceived, *patah* also as to be open or spread out. Where this comes from isn’t specified but chances are it infers by uttering some kind of prophecy from the Lord himself. Thus these friends essentially are plotting against the Lord. Once an occasion arises meaning they were on the look out constantly, they can go after him with undisguised revenge, *neqamah*. Even if when happens, Jeremiah boasts that the Lord is with him as a warrior, words which initially seem to his friends as that self-deception they long for. However, the Lord’s presence will be more dreadful (*harats* connotes terror and trembling) than any Babylonian army making its way to Jerusalem.

Vs. 12 is a direct appeal to the Lord, the early words of Jeremiah perhaps being stated boldly before his accusers. The Lord both tries the righteous as well as sees into the human heart and mind. *Bachan* is the verb meaning to search out and *kilyah* is the noun for mind which more specifically means the kidneys, seat of desire and affection. So with this searching and seeing by the Lord at work, Jeremiah will see divine vengeance (*neqamah* again) upon those formerly his friends.

And so this passage concludes with both a defiant and joyous note of praise. Note that Jeremiah how situates this rather desperate situation. One is personal and the other is an impending national disaster, as the Lord already having delivered not just his life but the

one of the needy or *'evyon* which also means someone who is oppressed. As for the evildoers, they are both those “men of my peace” (*shalom*) as well as the Babylonians.

## 2 July, Thirteenth Sunday in Ordinary Time

Please note: vss. 12-13 are added to help make the text clearer.

8) *One day Elisha went on to Shunem where a wealthy woman lived, who urged him to eat some food. So whenever he passed that way, he would turn in there to eat food.* 9) *And she said to her husband, "Behold now, I perceive that this is a holy man of God who is continually passing our way.* 10) *Let us make a small roof chamber with walls and put there for him a bed, a table, a chair and a lamp so that whenever he comes to us, he can go in there."* 11) *One day he came there, and he turned into the chamber and rested there.* 12) *And he said to Gehazi his servant, "Call this Shunammite." When he had called her, she stood before him.* 13) *And he said to him, "Say now to her, See, you have taken all this trouble for us; what is to be done for you? Would you have a word spoken on your behalf to the king or to the commander of the army?" She answered, "I dwell among my own people."* 14) *And he said, "What then is to be done for her?" Gehazi answered, "Well, she has no son, and her husband is old."* 15) *He said, "Call her." And when he had called her, she stood in the doorway.* 16) *And he said, "At this season when the time comes round, you shall embrace a son." And she said, "No, my Lord, O man of God; do not lie to your maidservant."* Second Kings 4.8-11 & 14-16

Both vs. 8 and 11 begin with “one day” (in Hebrew, ‘the day’) concerning Elisha’s visit on two separate occasions. It suggests something special, a *kairos* event of sorts, when he visited the wealthy woman and her husband. Actually he has done this frequently and got to know them over a fairly long time. When, how and under what circumstances they met, we have no information. Even though Elisha was a man of God, he must have been delighted to know these people by reason of their wealth and thus ability to take care of any future needs. Obviously he’d never admit it but such must have been the case.

As for the unidentified Shunammite woman, she tells her husband that she perceives Elisha to be holy, *qadosh* meaning to be separate...that he has stood out from other people, if you will. Such an observation comes in conjunction with the words “continually passing our way.” We can take this as Elisha a well established relationship and familiarity where the prophet’s apart-ness became more apparent after each visit even if he weren’t aware of it. This growing sense of *qadosh* could have its roots in earlier miracles he wrought or just from knowing him better each time he’d stop by.

Elisha didn't travel alone but was accompanied by his servant Gehazi. We get insight into Gehazi's less than desirable character when he asked Naaman, the Syrian commander, for some payback after having been healed of leprosy. This incident will occur shortly after what we have here, and given the sensitivity of the wealthy man and woman, they must have picked up something they didn't like about Gehazi. They may even have witnessed him stealing small items but didn't mention it out of respect for their Elisha. The prophet must have known it from the beginning yet decided to have him stay on, the reason for which we don't know. Surely the man and wife must have wondered why, his greed becoming more apparent each visit.

After having experienced numerous occasion of hospitality by the Shunammite woman, Elisha decides it's time for him to repay her and her husband. *Charad* is the verb in vs. 13, "have taken trouble" and means to tremble, to fear which in this instance can imply respect for the prophet in their midst. Despite the offer, the woman reply to the astonishment of Elisha and even more to the deceitful Gehazi that she lives among her own people and thus has no need, even if it's miraculous by nature. Despite this independence, Elisha detected a distinct sadness and loneliness. The couple was childless which for people of the time was one of the worse curses imaginable. No one would be able to carry on the family line and in this instance, inherit the wealth. That's when Elisha saw a golden opportunity when he says that next year they will have a son. As for Gehazi, these words must have disappointed him. Chances are that upon the death of the elderly couple, he would have a sizable chunk of their wealth. Now an heir stands in his way. Would he go so far as to plot the demise of this child? Surely we couldn't put it past him.

## 9 July, Fourteenth Sunday in Ordinary Time

*9) Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on an ass, on a colt the foal of an ass. 10) I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea and from the River to the ends of the earth. Zechariah 9.9-10*

At first glance this excerpt seems more appropriate for Palm Sunday than here in the first half of Ordinary Time. *Gyl* is the verb meaning to rejoice and fundamentally means to leap for joy or to go in a circle as in a dance. As for the adverb, *me'od* connotes excessiveness. That means when the Lord commands the people to shout aloud or *ruah* (it also means to suffer evil, the idea being that one cries aloud from it), it's done in a manner that catches everyone's attention. Even its sound suggests the lifting up of one's voice.

As for the king, there's no mention as to his identity, but he will make himself known once in the city of Jerusalem. Already he has achieved victory over Israel's enemies, hence the reason for him being called both triumphant and victorious, *tsadyq* and *yashah*. Also these enemies aren't specified. The first is an adjective meaning to be just and the second is a verb meaning to save, the root for the proper name Jesus. At the same time this king is humble, *hany* also applicable to having suffered much which is visible to the people by reason of riding into Jerusalem on both an ass and colt. Perhaps on his approach he used the ass and once in the city, the colt.

In vs. 10 the Lord says that he will disarm both Ephraim and Jerusalem which for the people may come as an unexpected surprise. And so by the very command of this king he will bring peace or *shalom*. The verb at hand is *davar* meaning to speak but in the fuller sense of bringing into reality something by the spoken word which had not existed beforehand. Thus once having taken up his place within Jerusalem, all this king has to do is to speak...*davar*...and automatically *shalom* will issue out to all the nations round about. Although two specific places are mentioned (the sea and the River), they are meant to include the entire world.

## 16 July, Fifteenth Sunday in Ordinary Time

*10) "For as the rain and the snow come down from heaven and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, 11) so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose and prosper in the thing for which I sent it. Isaiah 55.10-11*

This passage consisting of two verses centers around two swing words, if you will, "for" and "so" (*ky* and *ken*), each beginning their respective verses. *Ky* introduces an analogy to be applied to divine action taken from the physical word, namely, rain and snow, which fall down from heaven. Note that the text states that both don't return to heaven, their coming down or *yarad* being a one way passage. An obvious statement, of course, but with intent of watering the earth, *ravah* also meaning to be satisfied with drink. Implied here is the arrival of two forms of precipitation at the end of summer and the end of spring or one for the harvest and the other for the next planting to succeed it. For this reason vs. 10 mentions the sower and eater. Such is the content of *ky*.

With this vital physical analogy in mind the text moves to the role of *ken* or "so." The word or *davar* of the Lord follows the same pattern as falling rain and snow, this noun

signifying more as expression than something merely uttered. It originates in heaven where the Lord dwells, that being clear to everyone. However, *davar* differs from rain and snow in that it returns (*shuv* meaning to turn around). In other words, *davar* has the ability first to fall down, stay where it's destined to remain for a while and then return to where it had descended. Upon returning home, the divine *davar* is not empty or *reyqam*, an adverb. If it were to return *reyqam*, this would signal that the *davar* had become contaminated by the time spend upon the earth.

So what about the interval period when *davar* descends and before it ascends? Vs. 11 says that it has two purposes: 1) To accomplish what its speaker (i.e., the Lord) wishes. The verb here is *chaphets* meaning to bend or to curve as well as to take delight. And so *davar* retains memory of its origin, if you will, during its sojourn upon the earth, never leaving its homeland for good. With this in mind, the chief mission is to impart this memory...this *anamnesis* or recollection...to those dwelling on earth whose roots can be traced to heaven. 2) To make prosper or *tsalach* for what the Lord had sent it, this verb connoting to succeed.

The temporal duration during which *davar* remains on earth isn't specified, that depending upon the Lord's *chaphets* and *tsalach*, delight and success. So what form does *davar* take while not on its native soil? Wind as described in Jn 3:8: "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with everyone born of the Spirit." Here both wind and Spirit are *pneuma* and are presented as interchangeable. As for the *davar* of Isaiah under discussion, on its own it will know when its time is up to return. And so juxtaposition of this reference from John with the text at hand intimates that *davar* and *pneuma* are of the same divine nature. Both are heard but not seen and therefore cannot be contained by any human effort.

### **23 July, Sixteenth Sunday in Ordinary Time**

*13) For neither is there any god besides you whose care is for all men, to whom you should prove that you have not judged unjustly; 14) nor can any king or monarch confront thee about those whom you have punished. 15) You are righteous and rule all things righteously, deeming it alien to your power to condemn him who does not deserve to be punished. 16) For your strength is the source of righteousness, and over sovereignty over all causes thee to spare all. 17) For you show your strength when men doubt the completeness of your power and rebuke any insolence among those who know it. 18) You who are sovereign in strength judge with mildness, and with great forbearance you govern us; for you have power to act whenever you choose. 19) Through such works you*

*have taught your people that the righteous man must be kind, and you have filled your sons with good hope because you give repentance for sins. Wisdom 12.13 & 16-19*

The text cited omits vss. 14 and 15 where are inserted for the sake of continuity.

Here the author (King Solomon) is making what can be taken a spontaneous exclamation as to the care the God of Israel has for all (*panton*, not directly ‘men’), the verb being *melo* which also means to take an interest in. Managing all created requires it to be done in order which means following certain laws as can be inferred by the legal tone of language in this excerpt. So we begin with such judicially oriented care with reference to not judging unjustly, *adikos*. This means that any supreme leader such as a king cannot challenge (literally as to set one’s eyes against) God about persons whom he has punished. If God were a god as implied in vs. 13, such a ruler indeed could challenge his divinity, he and that god often being considered as being on the same plane.

God is righteous (*dikaio*s) and rules in accord with this attribute (*dikaio*s, adverb). For this reason it would be alien (*opheilo*: to be due, liable) for him to condemn (*katadikeo*) anyone not deserving to be punished. The source of all righteousness rests with God who is its source, *arche* meaning more than this, namely, as the beginning as well as sum of righteousness. Thus everything created flows from this divine *arche* and deserves to be spared, *pheidomai* being the verb. As with vs. 13, *panton* or “all” is used here.

God shows his power (*ischus* implies strength as well as brute force) when men have doubt about its completeness, *dunamis* being the second word for power which applies to the capacity to effect something and is thus more subtle and inclusive than *ischus*. The verb is *endeiknumi*, literally as to show in or *en-*. Associated with *dunamis* is *teleiotes* or completeness which intimates the end or goal of such capacity. In other words, it may be easier for humans to doubt divine *dunamis* but less so when it’s backed up by *ichus*, if you will, the force which makes itself known. One manifestation of this *dunamis* propelled forward by *ischus* is seen when God rebukes the insolence of those persons who know it. *Thrasos* also means courage and boldness but here has a negative sense made all the more so by those knowing God’s *dunamis*.

Solomon continues by saying that although God is sovereign in strength (*ischus*), he judges with mildness or *epieikeia*, pretty much the opposite of *ischus*, that word also suggestive of reasonableness and goodness. Also he governs with forbearance, *pheido* meaning to spare or to let off and is used with the verb *dioikeo* which fundamentally pertains to governing a household and all that entails. This is possible because God can do whatever whenever he chooses, *dunamai* being the verb and root of *dunamis* noted above.

The works (*ergon* also applies to business, wealth and possessions) of God have taught his people that a righteous person (*dikaios*) has to be kind or *philanthropos*, literally to be a friend or *philos* of a fellow human being. Furthermore, God has given his sons hope or *euelepis*, *eu-* being an adverbial prefaced suggestive of that which is well. Such hope performed well or *eu-* rests upon God giving repentance or *metanoia* for sins. This word is associated with the New Testament and literally means an after (*meta-*) thought. In other words, a thinking-back or a reflective action resting upon memory of what one had done with the resolve to rectify it if necessary.

### 30 July, Seventeenth Sunday in Ordinary Time

*5) At Gibeon the Lord appeared to Solomon in a dream by night; and God said, "Ask what I shall give you." 6) And Solomon said, "You have shown great and steadfast love to your servant David my father because he walked before you in faithfulness, in righteousness and in uprightness of heart toward you; and you have kept for him this great and steadfast love, and have given him a son to sit on his throne this day. 7) And now, O Lord my God, you have made your servant king in place of David my father although I am but a little child; I do not know how to go out or come in. 8) And your servant is in the midst of your people whom you have chosen, a great people, that cannot be numbered or counted for multitude. 9) Give your servant therefore an understanding mind to govern your people, that I may discern between good and evil; for who is able to govern this your great people?" 10) It pleased the Lord that Solomon had asked this. 11) And God said to him, "Because you have asked this and have not asked for yourself long life or riches or the life of your enemies but have asked for yourself understanding to discern what is right, 12) behold, I now do according to your word. Behold, I give you a wise and discerning mind so that none like you has been before you and none like you shall arise after you. First Kings 3.5, 7-12*

The text cited omits vs. 6 which is inserted here for the sake of continuity.

Two points to keep in mind about Gibeon: upon hearing Joshua's destruction of Jericho and Ai, the inhabitants disguised themselves as coming from a distance in order to worm themselves into Joshua's confidence and thus protection. It worked even though their ruse was discovered shortly afterwards. Also Gibeon is the place where Joshua made the sun stand still to achieve victory of five kings (chapters nine and ten respectively). It wouldn't be surprising that upon waking from his dream, King Solomon had these two events in mind.

“Appeared” derives from the common root *ra'ah* (to see) and because the fluidity of a dream is involved, it has a certain form and substance enough to be remembered.

Nevertheless, emphasis is upon the Lord speaking which he does to King Solomon. He comes right off with a simple statement, almost as asking a child for whatever he wants. The wisdom of Solomon we associated with his name unfortunately was lost later but here fresh enough as it comes to the fore here. That is, he acknowledges how beneficent God had been to his father David by reason of his faithfulness and uprightness of heart. *Chesed* is the word for this divine beneficence, difficult to translate, for it's so all encompassing like *agape* but more earthy. Actually Solomon mentions *chesed* a second time which reveals his shrewdness. Indeed he has acknowledged it regarding his father but now applies it indirectly to himself by reason of being his son. How could the Lord not be moved by that attitude?

Solomon elaborates on his relationship with the Lord which has both sincerity and the intent to get himself in good favor. He denigrates himself by calling himself a child, using language appropriate to one of such an age, that is, not knowing how to come in or go out even though he was around twenty years of age. Not only that, Solomon recognizes his limitations by reason of being a king in the midst of a great people. Most of his subjects had shown their allegiance to David while others to his son Absalom and even others to Saul. And so while Solomon inherited a fairly stable throne, in many ways it was quite a mixed bag threatened by enemies within and without who'd love to take him down.

In vs. 9 Solomon gets down to the crux of the matter. He requires understanding to govern his people which is rendered literally by a "heart listening to the judge," *lev* with the verb *shemah* followed by the noun *shaphat*. The verb to discern is *byn* along with the preposition derived from it and having the same spelling. Such discernment here can be rendered as a desire to get in between a given situation as well as in between the overall welfare of the nation in order to see and understand its inner workings.

The Lord was delighted with Solomon's response which is rendered literally in vs. 10 as "good the word" or *davar*, this noun meaning more an expression than something uttered, not unlike the Greek noun *logos*. The Lord spells this out by noting that Solomon asked for this instead of something more typical he'd expect from a king. This leads the Lord to grant his request put in terms of this *davar* which unfortunately turned out to be a mistake. While he showered Solomon with material blessings beyond belief, soon they had a corrupting influence upon him. Then again, this may have been a sneaky way for the Lord to take revenge upon Israel. Earlier they had demanded to have a king from the prophet Samuel which really grieved the Lord who never forgot it. "Hearken to the voice of the people...for they have not rejected you, but they have rejected me from being king over them" [1Sam 8.7].

By this time the Lord caught himself as having gone overboard in his promises of material abundance to Solomon which is why in vs. 14 he adds rather hastily, “If you will walk in my ways...then I will lengthen your days.” As the text continues, things start off well for Solomon with the Lord wishing him to succeed and as just noted, retaining a desire for revenge since Israel wanted a man for a king, not the Lord.

### **6 August, Transfiguration of the Lord** (falls on a Sunday this year)

*9) As I looked, thrones were placed and one that was ancient of days took his seat; his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, its wheels were burning fire. 10) A stream of fire issued and came forth from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened. 11) I looked then because of the sound of the great words which the horn was speaking. And as I looked, the beast was slain, and its body destroyed and given over to be burned with fire. 12) As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time. 13) I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. 14) And to him was given dominion and glory and kingdom, that all peoples, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom one that shall not be destroyed. Daniel 7.9-10, 13-14*

The text cited omits vss. 11 and 12 where are inserted for the sake of continuity. The following is lifted from *Expansions on the Book of Daniel* posted on this homepage.

*Vs. 9: As I looked, thrones were placed and one that was ancient of days took his seat; his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, its wheels were burning fire.*

*Chazah* is the verb for “looked” found last in vs. 7 and before that, vs. 6 as well as vs. 2. In other words, Daniel is engaged in a lot of looking which is re-enforced, if you will, by other words relative to sight concerning his dream. It's as though such looking needed to be sustained to get through such an unusual dream, that is, to make sure he interpreted it correctly.

Although this is a dream and Daniel is asleep, the vivid imagery doesn't seem to have waken him, especially the dreadful beast with iron teeth and horns which beget yet another one. So while that beast as well as the other three presumably were present at court, thrones appeared (passive; no word as to what or to whom set them up). Once ready, a man whom Daniel designates as “ancient of days” sits down. The adjective *hatyq* has two

other references, vss. 13 and 22 and is close to the Hebrew which fundamentally means shining and hence venerable as is the case here. *Hatyq* is used with “days” suggestive of long duration, even eternity, although at Daniel doesn't attribute divinity to him at this juncture.

The image of this man...and he doesn't necessary have to be old...is one of brightness: white as snow, pure wool, fiery flames and burning fire. There might come to Daniel's mind the fourth being who “is like a son of the gods” [3.25], the one present in the fiery furnace with Shadrach, Meshach and Abednego. However, this person, most likely of divine origin, seems greater than that one.

This mysterious being is sitting on a throne whereas the verse at hand begins with “thrones were placed.” They were akin to princes or subordinates to the “ancient of days,” one of whom easily could be that “son of the gods.” There is no indication as to the number, but the Lord may have made it correspond to the Babylonian court with which Daniel was all too familiar. Note that the elder's “throne” (*karse'*: one other reference, 5.20) was mobile but consisting of a special mobility, namely, with wheels of burning fire. This is reminiscent of Ezekiel's vision though the wheels don't consist of fire: “for the spirit of the living creatures was in the wheels” [Ezk 1.20]. Resemblance of the throne with fire suggests rapid movement either upward (like a flame) or horizontal to any direction (like a fire spreading).

*Vs. 10: A stream of fire issued and came forth from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened.*

“Stream” or *nehar* is the only use of this noun in Daniel and has numerous references in Ezra, the first being 4.10: “and in the rest of the province Beyond the River.” Although *nehar* can refer to a stream, it often applies to a larger body of flowing water. In the verse at hand it consists of continuous fairly large stream of fire “before him,” “him” not being in the original text. It is before the ancient of days although this preposition (*naged*) is not translated (see next paragraph). Since this divine being is upon a throne consisting of “fiery flames” with wheels of “burning fire,” the word used is *nur* as in the “burning fiery furnace” in which Shadrach, Meshach and Abednego had been cast [3.6]. Note the play on words, *nehar* and *nur*, the two being one and the same.

The verb *nephaq* means “came forth” is noted last with respect to the hand doing the writing on the wall ('appeared') in 5.5 and used with the preposition *qodem*, “before” which isn't to be confused with the untranslated *naged* above. And so we have two “before’s:” *naged* implying in the presence of and *qodem* as existing prior to anything.

So while this immense river-like flow of fire is going on continuously, an innumerable multitude is present and is divided into two groups: the “thousand thousands” which “served” or *shemash*, the only use of this verb which connotes performance of religious or liturgical rites. Note that it bears resemblance to *shemesh* or “sun” which ties in with all the words pertaining to intense brightness and so forth. The second group consists of “ten thousand times ten thousand”...much larger...who perform no apparent function but simply stand (*qum*) before him (*qodem*), another play on words. Most likely this group was right by the “stream of fire” yet was unharmed by it. Chances are that the mysterious being present with the three companions in the furnace is a representative of this group. “Court” is *dyn* (last reference being 4.37as 'just'), and the English “judgment” is not in the text, the two being the same. During such a legal proceeding documents were presented by both the defense and prosecution, hence the need for “books” or *sephar* which has four references in Ezra, the first being 4.15: “in order that search may be made in the book of the records of your fathers.”

*Vs. 11: I looked then because of the sound of the great words which the horn was speaking. And as I looked, the beast was slain, and its body destroyed and given over to be burned with fire.*

So while this dramatic scene filled with intense brightness was unfolding, Daniel's attention (*chazah*, 'looked,' vs. 9) shifted to a commotion that started within this courtroom, namely, the fourth beast. The horn first mentioned in vs. 9 was speaking or more accurately, was babbling on incoherently trying to disrupt the proceedings. Compare this speaking with vs. 8 when it is “speaking great things.” In the presence of the ancient of days and countless witnesses the horn did not have the courage to be arrogant as it had been just recently.

*Chazah* occurs a second time, that is, when Daniel sees the “beast” (*chayvah*, vs. 7) “slain” (*qetal*; found last in 5.30 but not mentioned there). Most likely this hideous creature was put to death right outside the court, not in it, for that would defile this sacred gathering. Nothing is said about the manner of execution, the horn being representative of the larger beast. The court wished to make sure this animal was dead which is why the verse speaks of its body being destroyed and burned with fire. That “stream of fire” coming from the ancient of days was the means by which this had been carried out.

*Vs. 12: As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time.*

Although attention had been focused upon the beast and more specifically the little horn “speaking great things” [vs. 8], the lion, bear and leopard seemed to have been present in the courtroom but said nothing. In fact, they may not have been endowed with the gift of

speech. Regardless, they were too dumbfounded at the carrying-on of the fourth beast. Because they were of a lesser evil though deadly, the court decided on leniency.

Vs. 6 speaks of the leopard, the only beast to which is given *shaltan* or “dominion,” although the others certainly had their own. They had been divested of this *shaltan* before being hauled off to court and after they had gone on their own destructive rampages which aren't detailed.

The ancient of days is acting here as a judge but in consultation with the thousands and ten thousands about what to do with these remaining creatures. All were in agreement that they not be put to death but that their lives be “prolonged” though this verb doesn't occur in the original text. Instead, it has “season and time” or *zeman* and *hidan*, both being noted in 2.21, the latter often in reference to one full year. Such a period of grace is temporary; what may come afterward isn't spelled out but may offer the hope for some type of repentance. Nothing is said what the lion, bear and leopard are to do nor what they actually did after the court was adjourned.

*Vs. 13: I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.*

As far as this dream goes, it is the last time Daniel uses the verb *chazah* ('saw') which implies that while asleep, his heart and mind were awake to divine communication through “night visions.” Now Daniel sees...'*aru* ('behold,' vs. 7)...a person resembling the “son of man.” This is the first (and last) time such a man appears in the Book of Daniel, perhaps the person who will restore the exiled Israelites in Babylon to their homeland. Note the word “like” which means Daniel had an inkling of this son of man, perhaps a messiah or sorts. In 8.17 Daniel himself is addressed as such: “Understand, O son of man, that the vision is for the time of the end.”

This mysterious person arrives on the scene “with the clouds of heaven,” that is, he descends to the court after the four beasts had been judged and dispensed with. There comes to mind the appearance of Jesus Christ in Mt 24.30: “and they will see the Son of man coming on the clouds of heaven with power and great glory.” This appearance is preceded by people seeing the “sign” of the Son of man in heaven, *semeion* be taken as a signal or token. It is not described but intimated, possibly the cross, because once seen, everyone “will mourn.”

The son of man in Daniel presents himself at court and then approaches the Ancient of Days (capital letters in the **RSV**). While drawing near, he has the full attention of the thousands and ten of thousands, all focused on what was to transpire although they knew

the reason for his coming. Upon reaching the throne, the son of man is “presented” or *qerev* (cf. 6.20), a verb which means to draw near but in the sense of being escorted by some of the vast assembly present. Nothing verbal is communicated here and in the following verses which describe the interaction taking place.

*Vs. 14: And to him was given dominion and glory and kingdom, that all peoples, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom one that shall not be destroyed.*

“Was given:” another verb in the passive mode which suggests someone else is doing the giving, that it did not originate from the son of man himself. Involved here are “dominion, glory and kingdom” or *shaltan* (cf. vs. 12), *yeqar* (cf. 4.36) and *malku* (cf. 6.26). Another group of threes follows, namely, “peoples, nations and languages” whose duty is to “serve” the son of man. However, in the previous verse he is presented to the Ancient of Days who has authority over him. With this in mind, chances are the former acted as mediator for the latter although both shared in the subjection of all peoples.

From among these three attributes “dominion” or *shaltan* is singled out which connotes having mastery and therefore contains the other two. This is emphasized by the adjective *halam* (‘everlasting,’ cf. 2.20).

*Hadah* is the verb for “shall (not) pass away” (cf. 6.8) and connotes a sense of departing. Close to its meaning here is *chaval* (cf. 2.44) which implies a spoiling or corrupting. With this ends Daniel's more immediate account of the dream possibly taken down by a scribe and later recounted to Shadrach, Meshach and Abednego. He will take up the various images and explain them in fuller detail until he reaches “the end of the matter” [vs. 28].

### **13 August, Nineteenth Sunday in Ordinary Time**

*9) And there he came to a cave and lodged there; and behold, the word of the Lord came to him, and he said to him, "What are you doing here, Elijah?" 10) He said, "I have been very jealous for the Lord, the God of hosts; for the people of Israel have forsaken your covenant, thrown down your altars and slain your prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." 11) And he said, "Go forth, and stand upon the mount before the Lord." And behold, the Lord passed by, and a great and strong wind rent the mountains and broke in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; 12) and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice. 13) And when Elijah heard it, he wrapped his face in his*

*mantle and went out and stood at the entrance of the cave. And behold, there came a voice to him and said, "What are you doing here, Elijah?"* First Kings 19.9, 11-13

The text cited lacks vs. 10 which is inserted here for the sake of continuity.

This passage begins as is the case with so many in the Bible, that is, the conjunctive *v-* translated as “and.” It’s designed to show the continuity as well as immediacy with what had just come before. While the conjunctive had no direct bearing on the subject at hand, it serves to locate it, something we pick up, as it were, from the corner of our eye. Without the conjunctive, the text would somehow lack location in the larger scale of things. This seems to be picked up only when reading it in the Hebrew.

Upon reaching the cave the Lord says to Elijah much as a parent tries to cope with a pouting child, “What are you doing here?” Elijah fires back that he is jealous for the Lord, *qana*’ suggestive of being zealous as well as envious. However, he says this tongue-in-cheek, for the reason for fleeing to the cave was to escape the wrath of Jezebel after he had slain the prophets of Baal. In other words, he slew a whole bunch of prophets but fled before a woman. Next Elijah launches into a tirade of sorts about him being the only survivor left, etc, which doesn’t impress the Lord one bit. To get him out of this funk the Lord order him to the cave’s entrance and to stand there while he passes by. Just afterwards it seems there came a wind so strong that it cracked the rocks and caused an earthquake followed by a fire.

Despite the impressiveness of this show, the Lord wasn’t in all three. Elijah’s initial response to the drama isn’t given, but somehow he knew the Lord had a trick up his sleeve, if you will. After all, Elijah had witnessed a similar scene on top of Mount Carmel when the Lord destroyed the offerings of the priests of Baal. And so Elijah decided to wait a bit. Finally in vs. 12 there was a still small voice, the first being the noun *demamah* meaning something that is still or calm and the second being *daq*, that which is thin or minute, not unlike particles of dust. The idea seems to be a pleasant mincing sound or like the gentle flow of sand.

Elijah’s response? First he heard this peculiar sound followed immediately by wrapping his face in his mantle. That is to say, he didn’t just hide his face but made sure the folds of his mantle were well wrapped around his face with just enough space for breathing. The picture we get is not unlike a mummy. What makes this all the more astonishing is that Elijah is inside the cave somewhat. Then he comes out all wrapped up, mummy-like. At this point the voice which is both *demamah* and *raq* is transformed into another voice, if you will, which addresses him. It puts Elijah on the spot as is the case with the opening

verse, namely, "What are you doing here?" In sum, two voices with one message in two different modes: lots of noise and plenty of silence or near silence.

The text continues with Elijah coming off with the same excuse, as it were, for being jealous for the Lord which must have disappointed the Lord to some degree. Apparently Elijah hasn't changed his story. And so the Lord took a completely unexpected tact, that is, he sends him off to anoint Hazael as king over Syria, Israel's arch-enemy. The ultimate end of this irony is that the Lord wishes to save seven thousand in Israel who haven't bowed to Baal, this being reminiscent of what had transpired earlier on Mount Carmel. If it takes the appointment of a king who will ruin Israel to effect this purpose, so shall it be. And so beneath this story which has its own current is one unintended by its readers, one they're ready to reject outrightly. That consists of the Lord taking action in his own way which goes contrary to everything that seems in accord with what had transpired.

### 15 August, Assumption

*1) David built houses for himself in the city of David; and he prepared a place for the ark of God and pitched a tent for it. 2) Then David said, "No one but the Levites may carry the ark of God, for the Lord chose them to carry the ark of the Lord and to minister to him for ever." 3) And David assembled all Israel at Jerusalem to bring up the ark of the Lord to its place which he had prepared for it. 4) And David gathered together the sons of Aaron and the Levites...15) And the Levites carried the ark of God upon their shoulders with the poles, as Moses had commanded according to the word of the Lord. 16) David also commanded the chiefs of the Levites to appoint their brethren as the singers who should play loudly on musical instruments on harps and lyres and cymbals to raise sounds of joy...1) And they brought the ark of God, and set it inside the tent which David had pitched for it; and they offered burnt offerings and peace offerings before God. 2) And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the Lord. First Chronicles 15.3-4, 15-16 & 16.1-2*

Vss. 1 & 2 are added to give the excerpt great continuity.

Note the difference yet simultaneity regarding David building himself a house and a place for the ark of God, *maqom* being the noun for place as a habitation in the sense of a special abode. Compare with *bayth* or house, a more or less general term and of less significance than *maqom*. However, the kingship and central place of Israel's worship are pretty much one and the same. With the eventual construction of a temple, the latter will supersede the former by reason of a place of worship. The priestly cast of Levites are to carry the ark to this *maqom*...nobody else...after which they will minister there forever. The offering of

sacrifices are destined to be central to this service as has been the case ever since Mount Horeb.

In vs. 3 David has not just the Levites carry the ark to the *maqom*, but they are to do it in conjunction with the nation of Israel. *Qahal* is the verb for assembled meaning more specifically a religious one where each participant is aware of being united as a single unit even though there are obvious distinctions among the people. Such a *qahal* wouldn't have been possible unless David first had conquered the Philistines as recounted in Chapter Fourteen; otherwise, it would provide an opportunity to annihilate Israel in one fell swoop.

So with the *qahal* of Israel surrounding the Levites bearing the ark, everyone made the procession to Jerusalem, this being in accord with the command of Moses which provided for poles to carry the ark (cf. Ex 25.13-15). As for these poles, they take on a special significance in light of today's feast concerning the Virgin Mary, the means by which the ark of the Lord is born about by the people. Moses' command is more specific in that it's done in accord with the word of the Lord, *davar* being the familiar noun for expression or express wish. Accompanying this assembly are a group of singers which is reminiscent of the so-called psalms of ascent, 120-134.

Upon reaching the all-important *maqom*, the Levites set the ark of the Lord not just inside the tent but in its very center, *betok* suggestive of this. From there it is destined never to be moved. Once firmly in place, King David led the people with burnt offerings after which he blessed and dismissed the people. Surely many wanted to linger in the vicinity of this newly established *maqom* because it is not the very center of their identity.

## 20 August, Twentieth Sunday in Ordinary Time

*1) Thus says the Lord: "Keep justice and do righteousness, for soon my salvation will come, and my deliverance be revealed...6) "And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord and to be his servants, every one who keeps the sabbath and does not profane it and holds fast my covenant—7) these I will bring to my holy mountain and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples. Isaiah 56.1, 6-7*

The following is excerpted from *Expansions on the Book of Isaiah* also posted on this home page.

Vs. 1: Thus says the Lord: "Keep justice and do righteousness, for soon my salvation will come and my deliverance be revealed.

Note that in this chapter as elsewhere the RSV has quotation marks setting off words of the Lord or when he speaks. This happens frequently even though it seems the Lord is speaking throughout.

Chapter Fifty-Six begins with the first of three "thus says the Lord" (vss. 4 & 8) which, as has been pointed out, is intended to grab the attention of the people.

*Shamar* (cf. 42.20) is the verb for "keep" which has as its object "justice" (*mishpat*, cf. 54.17) followed by the command to "do righteousness" or *hasah* (cf. 55.11) and *tsedaqah* (cf. 54.17).

If both are carried out, two events are to follow:

- 1) The Lord's "salvation" or *yeshuhah* (cf. 52.10) will arrive "soon" or *qarov* (cf. 50.8) which usually applies to being near.
- 2) "Deliverance" or *tsedaqah* will be "revealed," *galah* (cf. 49.21 with its alternate meaning), the noun being used in the verse at hand as "righteousness."

Vs. 6: "And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord and to be his servants, every one who keeps the sabbath and does not profane it and holds fast my covenant—

After speaking of the eunuch, the Lord turns attention to the foreigner, again the verb *lavah* as joining (cf. vs. 3) to the Lord. Three other things follow:

- 1) "Minister" or *sharath* which connotes a waiting upon. "The rams of Nebaioth shall minister to you" [60.7].
- 2) "Love or 'ahav (cf. 48.14) not the Lord but his "name" or *shem*.
- 3) Being the Lord's servants.

All three relate to keeping the sabbath (*shamar*, cf. vs. 4), not profaning it (*chalal*, cf. vs. 2) and holding fast or *chazaq* to the Lord's "covenant," both noted together in vs. 4.

Vs. 7: these I will bring to my holy mountain and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.

The RSV has a set of quotation marks beginning in vs. 6 and most likely contains "these" (the foreigners and eunuchs) whom he will bring to his holy mountain, the temple at Jerusalem. There he will make them "joyful" or *samach* (cf. 39.2) in that house which is one of "prayer" or *tephilah* (cf. 38.5). Not only will this place be for the foreigners and eunuchs but for all peoples.