

## Personal Notes

Fourth Sunday of Advent, Reading 012C, December 20, 2015

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Raymond J. Jirran, Ph.D.

It is not really that my prayer-life is dead, or that I am in some “Dark Night of the Soul” that I have nothing to add to the ramblings below. I just do not have anything to add, for the only time in these Personal Notes. May God bless anyone who reads this.

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## **Readings**

First Reading:	Micah 5:1-4-a
Responsorial Psalm:	Psalm 80:2-3, 15-16, 18-19 (4)
Second Reading:	Hebrews 10:5-10
Alleluia:	Luke 1:38
Gospel:	Luke 1:39-45

## **Annotated Bibliography**

Musings above the solid line draw from material below. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting details.

### **Micah 5:1-4-a**

Mica 5:2<sup>1</sup>

Johann Wild (1495-1554), “Commentary on John 5:39”

Wolfgang Musculus (1497-1563), “Commentary on John 7:27”

Mica 5:2

John Calvin (1509-1564),<sup>2</sup> “Commentaries on Ezekiel”

Mica 5:4

John Owen (1616-1683),<sup>3</sup> “Sermon”

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<sup>1</sup> in Reformation Commentary on Scripture: New Testament IV: John 1—12, Craig S. Farmer(ed.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014, ISBN 978 0 8308-2967-5 (hardcover : alk. paper), P 1, Y 14.) 190, 274.

<sup>2</sup> in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012: ISBN 978-0-8308-2962-0 P 1 Y 12) 96.

## **Psalm 80:2-3, 15-16, 18-19 (4)**

Psalm 80:16

Federico Giuntoli, review of Fabrizio Ficco, "Mio figlio sei tu" (Sal 2,7): La relazione padre-figlio e il Salterio<sup>4</sup>

Psalm 80:18.

Davida Charney, review of Andrew Streett, The Vine and Son of Man: Eschatological Interpretation of Psalm 80 in Early Judaism<sup>5</sup>

Street defines eschatology "broadly to include any expectations of `return from exile, a restored Davidic monarchy, a reunited nation, rebuilding of Jerusalem or the temple, coming of messianic figures, manifestation of the kingdom of God, judgment of national enemies and the wicked, resurrection from the dead, and new creation' (p. 2)." There are two problems with the review. I do not understand what Charney means when he writes, "Whatever the merits of this reading of Daniel 7, the allusion points back not to the wording of Psalm 80 itself—which does not contain a word for `king' and lacks any description of the `son of man'—but to an intertextual cloud of meanings. Nevertheless, S. refers to Psalm 80 as if it contained these terms (<b>description</b> is not terms: `The Son of man in Ps 80:18 (used here) is most likely a Davidic king as shown in Chapter 1 . . ." The other problem is with the final assessment. "Too often, however, he (Streett) resorts to the language of historical demonstration rather than intertextual exploration." The broad definition of eschatology helps me.

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<sup>3</sup> in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012: ISBN 978-0-8308-2962-0 P 1 Y 12) 96.

<sup>4</sup> the Catholic Biblical Quarterly, Vol. 75 No. 2 (April 2013) 340.

<sup>5</sup> the Catholic Biblical Quarterly, Vol. 77 No. 4 (October 2015) 748-750.

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**Hebrews 10:5-10**

Hebrews 10:1-11

Giovani Diodati (1576-1649),<sup>6</sup> “Annotation on Acts 13:39”

Heb 10:5-10

Kevin B. McCrudden, “The Eloquent Blood of Jesus: The Neglected Theme of the Fidelity of Jesus in Hebrews 12:24”<sup>7</sup>

Hebrews 10:5-7

Johannes Bugenhagen (1576-1649),<sup>8</sup> “Interpretation of the Psalms”

Hebrews 10:7

John Calvin,<sup>9</sup> “Commentary on the Psalms”

Heb 10:9

Mary C. Boys, S.M.J.M., “What *Nostra Aetate* Inaugurated: A Conversion to the ‘Providential Mystery of Otherness’”<sup>10</sup>

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<sup>6</sup> in Reformation Commentary on Scripture: New Testament VI: Acts, Esther Chung-Kim and Todd R. Hains (eds.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014: ISBN 978-0-8308-2969-9 (*print*) P 1 Y 14) 182.

<sup>7</sup> the Catholic Biblical Quarterly, Vol. 75 No. 3 (July 2013) 512-519.

<sup>8</sup> in Reformation Commentary on Scripture: Old Testament VII: Psalms 1—72, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Herman J. Selderhuis (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015, ISBN 978 0 8308-2957-6 (hardcover : alk. paper), P 1, Y 15) 315.

<sup>9</sup> in Reformation Commentary on Scripture: Old Testament VII: Psalms 1—72, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Herman J. Selderhuis (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015, ISBN 978 0 8308-2957-6 (hardcover : alk. paper), P 1, Y 15) 454.

<sup>10</sup> Theological Studies, Vol. 74, No. 1 (March 2013) 92 (My copy of this issue is missing, December 18, 2015).

Heb 10:10  
Benjamin J. Lappenga, “‘Zealots for Good Works’: The Polemical Repercussions of the Word ζηλωτης in Titus 2:14”<sup>11</sup>

Hebrews 10:10  
Urbanus Rhegius, “Apothecary of the Soul for the Healthy and the Sick in These Dangerous Times, 1529”<sup>12</sup>

## **Luke 1:38**

### **Luke 1:39-45**

Luke 1:39  
Pope Francis, The Joy of the Gospel<sup>13</sup>

Luke 1:41  
Jeff Cavins, Tim Gray, and Sarah Christmyer, The Bible Timeline: The Story of Salvation<sup>14</sup>

Luke 1:41  
Pope Francis, The Joy of the Gospel<sup>15</sup>

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<sup>11</sup> the Catholic Biblical Quarterly, Vol. 75 No. 4 (October 2013) 708.

<sup>12</sup> In Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 124.

<sup>13</sup> Erlanger, Kentucky: Libreria Editrice Vaticana, DynamicCatholic.com, 2014, 211.

<sup>14</sup> West Chester, Pennsylvania: Ascension Press, 2004, 2011, Session 18, page 129

<sup>15</sup> Erlanger, Kentucky: Libreria Editrice Vaticana, DynamicCatholic.com, 2014, 10.

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Luke 1:42

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament<sup>16</sup>

Luke 1:43

Jeff Cavins, Tim Gray, and Sarah Christmyer, The Bible Timeline: The Story of Salvation<sup>17</sup>

Luke 1:45

Pope Francis, "Encyclical Letter Lumen Fidei of the Supreme Pontiff Francis to the Bishops, Priests, and deacons [sic] and lay Faithful on Faith"<sup>18</sup>

On April 7, 2013, with Reading 045C 2nd Sunday of Easter\_A Catholic Bible Study 130407, Personal Notes systematically began to incorporate material from A Commentary on the Order of Mass of The Roman Missal: A New English Translation: Developed under the Auspices of the Catholic Academy of Liturgy, Edward Foley (ed.) (Collegeville, Minnesota: Liturgical Press, 2011). The hope is that this approach will help pray with the new Missal, despite itself.

As, on June 23, 2015, I prepared Reading 110B for the Seventeenth Sunday in Ordinary time for July 26, I decided to begin reading unread book reviews and articles from Theological Studies for two reasons. The first is I have already read every article cited in the Catholic Biblical Quarterly. The second is that traditionally Theological Studies articles have been more helpful to my prayer life. I also began reading unread book reviews in the Biblical Quarterly.

For more on sources see the Appendix file. A complete set of Personal Notes, dating from the Fifteenth Sunday in Ordinary Time, July 14, 2002 to the present, is on the web site at [www.western-civilization.com/CBQ/Personal%20Notes](http://www.western-civilization.com/CBQ/Personal%20Notes).

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<sup>16</sup> Grand Rapids: Michigan: Zondervan, 1996, 298, 618.

<sup>17</sup> West Chester, Pennsylvania: Ascension Press, 2004, 2011, Session 18, page 129.

<sup>18</sup> L'Osservatore Romano: Weekly Edition in English, Vol. 46, No. 28 (2013), Vatican City Wednesday, 10 July, paragraph 58-60, page 21-22/23.

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The Responsorial Antiphon for this Sunday is *Lord, make us turn to you; let us see your face and we shall be saved* (Psalm 80:4).<sup>19</sup>

In the gobbledygook prayer at Sunday Mass immediately following mention of forgiven sins, the Faithful hearing the 2011 Roman Missal can listen for “the Incarnation of Christ your Son was made known by the message of an Angel.”<sup>20</sup>

This is a call for grace that some Black Baptists call to mind with *And when the days of her purification according to the Law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord* (Luke 2:22)<sup>21</sup>

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<sup>19</sup> National Conference of Catholic Bishops, The Roman Missal Restored by Decree of the Second Ecumenical Council of the Vatican and Promulgated by Authority of Pope Paul VI: Lectionary for Mass: For Use in the Dioceses of the United States of America: Second Typical Edition: Volume I: Sundays, Solemnities, Feasts of the Lord and the Saints (Collegeville, Minnesota: The Liturgical Press, 1988) 61. Personal Notes refers to this book as the Lectionary.

<sup>20</sup> n.a., The Roman Missal: Renewed by Decree of the Most Holy Second Ecumenical Council of the Vatican, Promulgated by Authority of Pope Paul VI and Revised at the Direction of Pope John Paul II: English Translation According to the Third Typical Edition: For Use in the Dioceses of the United States of America: Approved by the United States Conference of Catholic Bishops and Confirmed by the Apostolic See (Washington, DC, United States Conference of Catholic Bishops, 2011) 159. Personal Notes refers to this book as the Missal.

<sup>21</sup> UMI Annual Sunday School Lesson Commentary: Precepts for Living @: 2015-2016: International Sunday School Lessons: Volume 18: UMI (Urban Ministries, Inc.), (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2015) 180-181.