

Readings for this Sunday enable the Faithful to focus on the Divinity of Jesus. The Book of Wisdom, by mentioning *morning dew* recalls the Exodus, during which morning dew fell, and places the life of Jesus within a Divine context. In Psalm 145, God reveals his majesty, a gradual process, extending into the life of Jesus. 2 Thessalonians is explicit, *with the grace of our God and Lord Jesus Christ*. Finally, Luke uses the title, with capital letters, *Son of Man*, to draw attention to the title of the hypostatic union, Son of God. The hypostatic union is the joining of Divine and human natures in the one person of Jesus Christ.

Annotated Bibliography

Material above the double line draws from material below the double line. Those uninterested in scholarly details should stop reading here. If they do, however, they may miss some of the fun stuff scholars are digging up.

First Reading: Wisdom 11:22—12:2

Wisdom 11—19

Douglas K. Clark, "Signs in Wisdom and John"¹

Clark relates Wisdom 11—19 to the Exodus.

Responsorial Psalm: Psalm 145:1-2, 8-9, 10-11, 13, 14 (cf. 1)

Psalm 145

Aelred Cody, O.S.B., review of Markus Witte (ed.), Gott und Mensch im Dialog: Festschrift für Otto Kaiser zum 80. Geburtstag, Volumes 1-2.²

In an article in this collection of articles Reinhard G. Kratz uses "as his point of departure the concept of God as king not only of Israel but of all the world ...". Kratz argues that Psalm 145 is basic to the development of the Psalter and "thought and piety found in the later books of the OT or in other Jewish works."

Psalm 145:13a

Karl A. Kuhn, "The 'One like a son of Man' Becomes the 'Son of God'"³

Through inadvertent scholarship, the Lectionary cites all of verse 13, but only uses 13b. 13a reads, *Your kingship is a kingship for ever, your reign lasts from age to age*. Kuhn translates that verse, *your kingdom is an everlasting kingdom, and your dominion endues throughout all generations*. Kuhn is arguing that the Book of Daniel is a better source for explaining, "the fragmentary *Aramaic Apocalypse* (4Q246) found among the writings of Cave 4 near Qumran."

¹ the Catholic Biblical Quarterly, Vol. 45, No. 2 (April 1983) 202 ff.

² the Catholic Biblical Quarterly, Vol. 68, No. 3 (July 2006) 578.

³ the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 28.

Second Reading: 2 Thessalonians 1:11—2:2

The most interesting Greek is for the line in 2:2, *not to be shaken out of your minds ... by a "spirit."* When *spirit* is read at Mass, the quotation marks will be difficult to express. The reference seems to be to speaking in tongues and the like from charismatics.

Alleluia: John 3:16

Gospel: Luke 19:1-10

Luke 19:10

Karl A. Kuhn, "The 'One like a son of Man' Becomes the 'Son of God'"⁴

Kuhn correlates Luke 19:10 with other Biblical and contemporary non-biblical sources to argue that *son of Man* is a step from *Son of God*.

While these reflections are on the Divinity of Jesus, the reflections three years ago focused on humility. The need for humility within the context of the Divinity of Jesus forms an essential groundwork for the JustFaith apostolate described at www.justfaith.org/JM125.html.

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

After-action Report

Material below the solid line involves reactions from readers made after posting the material on the web. My intention is to regulate the announcement to the Appendix. At that time, I also intend to redistribute the Appendix.

⁴ the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 33.