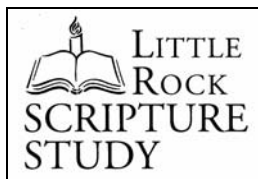


Church of the Holy Spirit



Extra Readings

PSALMS I - Lesson 1 Psalms of Descriptive Praise

Psalms 117, 33, 104, 8, 19
Psalms for All Seasons, pages 1-18

Psalm 117

^{1a} Praise the LORD, all you nations!
Give glory, all you peoples!
² The LORD'S love for us is strong;
the LORD is faithful forever. Hallelujah!

Q5

Psalm 117:2

² The LORD'S love for us is strong;
the LORD is faithful forever. Hallelujah!

Q6

Psalm 117:2

² The LORD'S love for us is strong;
the LORD is faithful forever. Hallelujah!

1 John 4:9-12

⁹ In this way the love of God was revealed to us: God sent his only Son into the world so that we might have life through him. ¹⁰ In this is love: not that we have loved God, but that he loved us and sent his Son as expiation for our sins. ¹¹ Beloved, if God so loved us, we also must love one another. ¹² No one has ever seen God. Yet, if we love one another, God remains in us, and his love is brought to perfection in us.

Q7

Psalm 33:6-9

II

⁶ By the LORD'S word the heavens were made;
by the breath of his mouth all their host.
⁷ The waters of the sea were gathered as in a bowl;
in cellars the deep was confined.

III

⁸ Let all the earth fear the LORD;
let all who dwell in the world show reverence.
⁹ For he spoke, and it came to be,

^a [Psalm 117] This shortest of hymns calls on the nations to acknowledge God's supremacy. The supremacy of Israel's God has been demonstrated to them by the people's secure existence, which is owed entirely to God's gracious fidelity.

commanded, and it stood in place.

Genesis 1-2 (on your own)

Isaiah 40:28

²⁸ Do you not know
or have you not heard?
The LORD is the eternal God,
creator of the ends of the earth.
He does not faint nor grow weary,
and his knowledge is beyond scrutiny.

Romans 1:19-20

¹⁹ For what can be known about God is evident to them, because God made it evident to them. ²⁰ Ever since the creation of the world, his invisible attributes of eternal power and divinity have been able to be understood and perceived in what he has made. As a result, they have no excuse;

Psalm 33:8

⁸ Let all the earth fear the LORD;
let all who dwell in the world show reverence.

Q8

Psalm 33:16-19

¹⁶ A king is not saved by a mighty army,
nor a warrior delivered by great strength.
¹⁷ Useless is the horse for safety;
its great strength, no sure escape.
¹⁸ But the LORD'S eyes are upon the reverent,
upon those who hope for his gracious help,
¹⁹ Delivering them from death,
keeping them alive in times of famine.

Psalm 44:7-9

⁷ Not in my bow do I trust,
nor does my sword bring me victory.
⁸ You have brought us victory over our enemies,
shamed those who hate us.
⁹ In God we have boasted all the day long;
your name we will praise forever. Selah

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Jeremiah 17:5-8

⁵ Thus says the LORD:

Cursed is the man who trusts in human beings,
who seeks his strength in flesh,
whose heart turns away from the LORD.

⁶ He is like a barren bush in the desert
that enjoys no change of season,

But stands in a lava waste,
a salt and empty earth.

⁷ Blessed is the man who trusts in the LORD,
whose hope is the LORD.

⁸ He is like a tree planted beside the waters
that stretches out its roots to the stream:

It fears not the heat when it comes,
its leaves stay green;

In the year of drought it shows no distress,
but still bears fruit.

Q9

Psalm 33:20-22

²⁰ Our soul waits for the LORD,
who is our help and shield.

²¹ For in God our hearts rejoice;
in your holy name we trust.

²² May your kindness, LORD, be upon us;
we have put our hope in you.

Q10

Psalm 104:1-4

^{1a} Bless the LORD, my soul!

LORD, my God, you are great indeed!
You are clothed with majesty and glory,

² robed in light as with a cloak.

You spread out the heavens like a tent;

^{3b} you raised your palace upon the waters.

You make the clouds your chariot;
you travel on the wings of the wind.

⁴ You make the winds your messengers;
flaming fire, your ministers.

Q11

Psalm 104:6-16

⁶ The ocean covered it like a garment;

a [Psalm 104] A hymn praising God who easily and skillfully made rampaging waters and primordial night into a world vibrant with life. The psalmist describes God's splendor in the heavens (Psalm 104:1-4), how the chaotic waters were tamed to fertilize and feed the world (104:5-18), and how primordial night was made into a gentle time of refreshment (Psalm 104:19-23). The picture is like Genesis 1:1-2: a dark and watery chaos is made dry and lighted so that creatures might live. The psalmist reacts to the beauty of creation with awe (Psalm 104:24-34). May sin not deface God's work (Psalm 104:35)!

b Your palace upon the waters: God's heavenly dwelling above the upper waters of the sky. Cf Genesis 1:6-7; Psalm 29:10.

above the mountains stood the waters.

⁷ At your roar they took flight;
at the sound of your thunder they fled.

⁸ They rushed up the mountains, down the valleys
to the place you had fixed for them.

⁹ You set a limit they cannot pass;
never again will they cover the earth.

III

¹⁰ You made springs flow into channels
that wind among the mountains.

¹¹ They give drink to every beast of the field;
here wild asses quench their thirst.

¹² Beside them the birds of heaven nest;
among the branches they sing.

¹³ You water the mountains from your palace;
by your labor the earth abounds.

¹⁴ You raise grass for the cattle
and plants for our beasts of burden.

You bring bread from the earth,
¹⁵ and wine to gladden our hearts,

Oil to make our faces gleam,
food to build our strength.

^{16c} The trees of the LORD drink their fill,
the cedars of Lebanon, which you planted.

Psalm 104:24-26

V

²⁴ How varied are your works, LORD!
In wisdom you have wrought them all;
the earth is full of your creatures.

²⁵ Look at the sea, great and wide!
It teems with countless beings,
living things both large and small.

^{26d} Here ships ply their course;
here Leviathan, your creature, plays.

Psalm 23:2

² In green pastures you let me graze;
to safe waters you lead me;

Isaiah 55:1

^{1e} All you who are thirsty,
come to the water!

You who have no money,
come, receive grain and eat;

c [16-18] Even the exotic flora and fauna of the high mountains of the Lebanon range receive adequate water.

d Leviathan: a sea monster symbolizing primeval chaos. Cf Psalm 74:14; Isaiah 27:1; Job 40:25. God does not destroy chaos but makes it part of the created order.

e [1-3] God's salvation is freely extended to his people and to all nations; through him will the benefits assured to David be renewed; cf Isaiah 12:3; John 7:37.

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Come, without paying and without cost,
drink wine and milk!

John 7:37-39

^{37 a} On the last and greatest day of the feast, Jesus stood up and exclaimed, "Let anyone who thirsts come to me and drink. ³⁸ Whoever believes in me, as scripture says: 'Rivers of living water ^b will flow from within him.'"

³⁹ He said this in reference to the Spirit that those who came to believe in him were to receive. There was, of course, no Spirit yet, ^c because Jesus had not yet been glorified.

Acts 8:36-39

³⁶ As they traveled along the road they came to some water, and the eunuch said, "Look, there is water. What is to prevent my being baptized?" ^{37 d} ³⁸ Then he ordered the chariot to stop, and Philip and the eunuch both went down into the water, and he baptized him. ³⁹ When they came out of the water, the Spirit of the Lord snatched Philip away, and the eunuch saw him no more, but continued on his way rejoicing.

Q12

Psalm 104:27-30

VI

- ²⁷ All of these look to you
to give them food in due time.
²⁸ When you give to them, they gather;
when you open your hand, they are well filled.
^{29 e} When you hide your face, they are lost.
When you take away their breath, they perish
and return to the dust from which they came.
³⁰ When you send forth your breath, they are created,
and you renew the face of the earth.

a [37,39] Promise of living water through the Spirit.

b Living water: not an exact quotation from any Old Testament passage; in the gospel context the gift of the Spirit is meant; cf John 3:5. From within him: either Jesus or the believer; if Jesus, it continues the Jesus-Moses motif (water from the rock, Exodus 17:6; Numbers 20:11) as well as Jesus as the new temple (cf Ezekiel 47:1). Grammatically, it goes better with the believer.

c No Spirit yet: Codex Vaticanus and early Latin, Syriac, and Coptic versions add "given." In this gospel, the sending of the Spirit cannot take place until Jesus' glorification through his death, resurrection, and ascension; cf John 20:22.

d The oldest and best manuscripts of Acts omit this verse, which is a Western text reading: "And Philip said, "If you believe with all your heart, you may." And he said in reply, "I believe that Jesus Christ is the Son of God.'"

e [29-30] On one level, the spirit (or wind) of God is the fall and winter rains that provide food for all creatures. On another, it is the breath (or spirit) of God that makes beings live.

Psalm 104:30

³⁰ When you send forth your breath, they are created,
and you renew the face of the earth.

Q13

Psalm 8:3

^{3f} Out of the mouths of babes and infants
you have drawn a defense against your foes,
to silence enemy and avenger.

Matthew 21:12-16

^{12 g h} Jesus entered the temple area and drove out all those engaged in selling and buying there. He overturned the tables of the money changers and the seats of those who were selling doves.

¹³ And he said to them, "It is written:

'My house shall be a house of prayer,'¹
but you are making it a den of thieves."

f Babes and infants: the text is obscure. Some join this line to the last line of Psalm 8:2 (itself obscure) to read: "(you) whose majesty is exalted above the heavens / by the mouths of babes and infants." Drawn a defense: some prefer the Septuagint's "fashioned praise," which is quoted in Matthew 21:16. Enemy and avenger: probably cosmic enemies. The primeval powers of watery chaos are often personified in poetic texts (Psalm 74:13-14; 89:11; Job 9:13; 26:12-13; Isaiah 51,9).

g [12-17] Matthew changes the order of (Mark 11:11,12,15) and places the cleansing of the temple on the same day as the entry into Jerusalem, immediately after it. The activities going on in the temple area were not secular but connected with the temple worship. Thus Jesus' attack on those so engaged and his charge that they were making God's house of prayer a den of thieves (Matthew 21:12-13) constituted a claim to authority over the religious practices of Israel and were a challenge to the priestly authorities. Matthew 21:14-17 are peculiar to Matthew. Jesus' healings and his countenancing the children's cries of praise rouse the indignation of the chief priests and the scribes (Matthew 21:15). These two groups appear in the infancy narrative (Matthew 2:4) and have been mentioned in the first and third passion predictions (Matthew 16:21; 20:18). Now, as the passion approaches, they come on the scene again, exhibiting their hostility to Jesus.

h These activities were carried on in the court of the Gentiles, the outermost court of the temple area. Animals for sacrifice were sold; the doves were for those who could not afford a more expensive offering; see Lev 5:7. Tables of the money changers: only the coinage of Tyre could be used for the purchases; other money had to be exchanged for that.

i "My house...prayer": cf Isaiah 56:7. Matthew omits the final words of the quotation, "for all peoples" ("all nations"), possibly because for him the worship of the God of Israel by all nations belongs to the time after the resurrection; see Matthew 28:19. A den of thieves: the phrase is taken from Jer 7:11.

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¹⁴ The blind and the lame ^a approached him in the temple area, and he cured them. ¹⁵ When the chief priests and the scribes saw the wondrous things ^b he was doing, and the children crying out in the temple area, “Hosanna to the Son of David,” they were indignant ^{16 c} and said to him, “Do you hear what they are saying?” Jesus said to them, “Yes; and have you never read the text, ‘Out of the mouths of infants and nurslings you have brought forth praise?’”

Q14

Psalm 8:4-5

⁴ When I see your heavens, the work of your fingers,
the moon and stars that you set in place—
^{5 d} What are humans that you are mindful of them,
mere mortals that you care for them?

Q15

Psalm 8:6-7

^{6 e} Yet you have made them little less than a god,
crowned them with glory and honor.
⁷ You have given them rule over the works of your
hands,
put all things at their feet:

Genesis 1:26-28

^{26 f} Then God said: “Let us make man in our image,
after our likeness. Let them have dominion over the fish
of the sea, the birds of the air, and the cattle, and over all
the wild animals and all the creatures that crawl on the
ground.”

²⁷ God created man in his image;

a The blind and the lame: according to 2 Sam 5:8 (LXX) the blind and the lame were forbidden to enter “the house of the Lord,” the temple. These are the last of Jesus’ healings in

b The wondrous things: the healings.

c “Out of the mouths...praise’: cf Psalm 8:3 (LXX).

d Humans...mere mortals: literally, “(mortal) person”...“son of man (in sense of a human being, Hebrew ‘adam).” The emphasis is on the fragility and mortality of human beings to whom God has given great dignity.

e Little less than a god: Hebrew ‘elohim, the ordinary word for “God” or “the gods” or members of the heavenly court. The Greek version translated ‘elohim by “angel, messenger”; several ancient and modern versions so translate. The meaning seems to be that God created human beings almost at the level of the beings in the heavenly world. Hebrews 2:9 finds the eminent fulfillment of this verse in Jesus Christ, who was humbled before being glorified. Cf also 1 Cor 15:27 where St. Paul applies to Christ the closing words of Psalm 8:7.

f Man is here presented as the climax of God’s creative activity; he resembles God primarily because of the dominion God gives him over the rest of creation.

in the divine image he created him;
male and female he created them.

²⁸ God blessed them, saying: “Be fertile and multiply;
fill the earth and subdue it. Have dominion over the fish
of the sea, the birds of the air, and all the living things
that move on the earth.”

Wisdom of Solomon 9:2

² And in your wisdom have established man
to rule the creatures produced by you,

Q16

Psalm 19:2-11

I

² The heavens declare the glory of God;
the sky proclaims its builder’s craft.
³ One day to the next conveys that message;
one night to the next imparts that knowledge.
^{4 g} There is no word or sound;
no voice is heard;
^{5 h} Yet their report goes forth through all the earth,
their message, to the ends of the world.
God has pitched there a tent for the sun;
⁶ it comes forth like a bridegroom from his chamber,
and like an athlete joyfully runs its course.
⁷ From one end of the heavens it comes forth;
its course runs through to the other;
nothing escapes its heat.

II

⁸ The law of the LORD is perfect,
refreshing the soul.
The decree of the LORD is trustworthy,
giving wisdom to the simple.
⁹ The precepts of the LORD are right,
rejoicing the heart.
The command of the LORD is clear,
enlightening the eye.
¹⁰ The fear of the LORD is pure,
enduring forever.
The statutes of the LORD are true,
all of them just;
¹¹ More desirable than gold,
than a hoard of purest gold,
Sweeter also than honey
or drippings from the comb.

g No word or sound: the regular functioning of the heavens and the alternation of day and night inform humans without words of the creator’s power and wisdom.

h The sun: in other religious literature the sun is a judge and lawgiver since it sees all in its daily course; Psalm 19:5b–7 form a transition to the law in Psalm 19:8–11. The six synonyms for God’s revelation (Psalm 19:8–11) are applied to the sun in comparable literature.

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Q17

Psalm 19:8-10

II

⁸The law of the LORD is perfect,
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The decree of the LORD is trustworthy,
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⁹The precepts of the LORD are right,
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The command of the LORD is clear,
enlightening the eye.
¹⁰The fear of the LORD is pure,
enduring forever.
The statutes of the LORD are true,
all of them just;

Q18

Psalm 19:13-15

III

¹³Who can detect heedless failings?
Cleanse me from my unknown faults.
¹⁴But from willful sins keep your servant;
let them never control me.
Then shall I be blameless,
innocent of grave sin.
¹⁵Let the words of my mouth meet with your favor,
keep the thoughts of my heart before you,
LORD, my rock and my redeemer.

Church of the Holy Spirit

