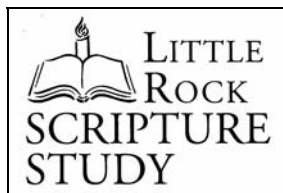


# Church of the Holy Spirit



## Extra Readings

### PSALMS I - Lesson 2 More Psalms of Descriptive Praise

Psalms 29, 100, 65, 113, 145

Psalms for All Seasons, pages 18-30

Q2

#### a) Psalm 29:3-9

*II*

<sup>3a</sup> The voice of the LORD is over the waters;  
the God of glory thunders,  
the LORD, over the mighty waters.

<sup>4</sup> The voice of the LORD is power;  
the voice of the LORD is splendor.

<sup>5</sup> The voice of the LORD cracks the cedars;  
the LORD splinters the cedars of Lebanon,

<sup>6b</sup> Makes Lebanon leap like a calf,  
and Sirion like a young bull.

<sup>7</sup> The voice of the LORD strikes with fiery flame;

<sup>8c</sup> the voice of the LORD rocks the desert;  
the LORD rocks the desert of Kadesh.

<sup>9d</sup> The voice of the LORD twists the oaks  
and strips the forests bare.  
All in his palace say, "Glory!"

#### b) Exodus 3:1-4

<sup>1e</sup> Meanwhile Moses was tending the flock of his father-in-law Jethro, the priest of Midian. Leading the flock across the desert, he came to Horeb, the mountain of God. <sup>2f</sup> There an angel of the LORD appeared to him

a The voice of the LORD: the sevenfold repetition of the phrase imitates the sound of crashing thunder and may allude to God's primordial slaying of Leviathan, the seven-headed sea monster of Canaanite mythology.

b Sirion: the Phoenician name for Mount Hermon. Cf Deut 3:9.

c The desert of Kadesh: probably north of Palestine in the neighborhood of Lebanon and Hermon.

d [9b–10] Having witnessed God's supreme power (Psalm 29:3–9a), the gods acknowledge the glory that befits the king of the divine and human world.

e The mountain of God: probably given this designation because of the divine apparitions which took place there, such as on this occasion and when the Israelites were there after the departure from Egypt.

f An angel of the LORD: the visual form under which God appeared and spoke to men is referred to indifferently in some Old Testament texts either as God's angel or as God himself. Cf Genesis 16:7, 13; Exodus 14:19, 24, 25; Numbers 22:22–35; Jdgs 6, 11–18.

in fire flaming out of a bush. As he looked on, he was surprised to see that the bush, though on fire, was not consumed. <sup>3</sup> So Moses decided, "I must go over to look at this remarkable sight, and see why the bush is not burned." <sup>4</sup> When the LORD saw him coming over to look at it more closely, God called out to him from the bush, "Moses! Moses!" He answered, "Here I am."

#### Exodus 19:18-19

<sup>18</sup> Mount Sinai was all wrapped in smoke, for the LORD came down upon it in fire. The smoke rose from it as though from a furnace, and the whole mountain trembled violently. <sup>19</sup> The trumpet blast grew louder and louder, while Moses was speaking and God answering him with thunder.

#### 1 Kings 19:9-13

<sup>9</sup> There he came to a cave, where he took shelter. But the word of the LORD came to him, "Why are you here, Elijah?" <sup>10</sup> He answered: "I have been most zealous for the LORD, the God of hosts, but the Israelites have forsaken your covenant, torn down your altars, and put your prophets to the sword. I alone am left, and they seek to take my life." <sup>11g</sup> Then the LORD said, "Go outside and stand on the mountain before the LORD; the LORD will be passing by." A strong and heavy wind was rending the mountains and crushing rocks before the LORD—but the LORD was not in the wind. After the wind there was an earthquake—but the LORD was not in the earthquake. <sup>12</sup> After the earthquake there was fire—but the LORD was not in the fire. After the fire there was

g [11–13] Compare these divine manifestations to Elijah with those to Moses (Exodus 19:1–23; 33:21–23; 34:5) on the same Mount Horeb (Sinai) (Deut 4:10–15). Though various phenomena, such as wind, storms, earthquakes, fire (Exodus 19:18–19), herald the divine presence, they do not constitute the presence itself which, like the tiny whispering sound, is imperceptible and bespeaks the spirituality of God. It was fitting that Elijah, whose mission it was to re-establish the covenant and restore the pure faith, should have returned to Horeb where the covenant was revealed to Moses and through him to the Israelite people (Exodus 3:1–4, 17; 33:18–34:9). Moses and Elijah appeared with Christ at the time of his transfiguration (Matthew 17:1–9; Mark 9:1–7; Luke 9:28–36).

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a tiny whispering sound. <sup>13</sup> When he heard this, Elijah hid his face in his cloak and went and stood at the entrance of the cave. A voice said to him, “Elijah, why are you here?”

**Q5**

**a) Psalm 100:3**

<sup>3a</sup> Know that the LORD is God,  
our maker to whom we belong,  
whose people we are, God’s well-tended flock.

**Ezekiel 34:1-10**

<sup>1</sup> Thus the word of the LORD came to me:

<sup>2b</sup> Son of man, prophesy against the shepherds of Israel, in these words prophesy to them (to the shepherds): Thus says the Lord GOD: Woe to the shepherds of Israel who have been pasturing themselves! Should not shepherds, rather, pasture sheep? <sup>3</sup> You have fed off their milk, worn their wool, and slaughtered the fatlings, but the sheep you have not pastured. <sup>4</sup> You did not strengthen the weak nor heal the sick nor bind up the injured. You did not bring back the strayed nor seek the lost, but you lorded it over them harshly and brutally. <sup>5</sup> So they were scattered for lack of a shepherd, and became food for all the wild beasts. My sheep were scattered <sup>6</sup> and wandered over all the mountains and high hills; my sheep were scattered over the whole earth, with no one to look after them or to search for them.

<sup>7</sup> Therefore, shepherds, hear the word of the LORD:

<sup>8</sup> As I live, says the Lord GOD, because my sheep have been given over to pillage, and because my sheep have become food for every wild beast, for lack of a shepherd; because my shepherds did not look after my sheep, but pastured themselves and did not pasture my sheep; <sup>9</sup> because of this, shepherds, hear the word of the LORD:

<sup>10</sup> Thus says the Lord GOD: I swear I am coming against these shepherds. I will claim my sheep from them and put a stop to their shepherding my sheep so that they may no longer pasture themselves. I will save my sheep, that they may no longer be food for their mouths.

**Matthew 9:36**

<sup>36</sup> At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned, <sup>c</sup> like sheep without a shepherd.

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a Although the people call on all the nations of the world to join in their hymn, they are conscious of being the chosen people of God.

b The shepherds of Israel: the leaders of the people.

c See Mark 6:34; Numbers 27:17; 1 Kings 22:17.

**Matthew 26:31**

<sup>31</sup> Then Jesus said to them, “This night all of you will have your faith in me shaken, <sup>d</sup> for it is written:

‘I will strike the shepherd,  
and the sheep of the flock will be dispersed’;

**John 10:14-15**

<sup>14</sup> I am the good shepherd, and I know mine and mine know me, <sup>15</sup> just as the Father knows me and I know the Father; and I will lay down my life for the sheep.

**John 10:27-28**

<sup>27</sup> My sheep hear my voice; I know them, and they follow me. <sup>28</sup> I give them eternal life, and they shall never perish. No one can take them out of my hand.

**Acts 20:28**

<sup>28</sup> Keep watch over yourselves and over the whole flock of which the holy Spirit has appointed you overseers, <sup>e</sup> in which you tend the church of God that he acquired with his own blood.

**b) 1 Peter 2:10**

<sup>10</sup> Once you were “no people”  
but now you are God’s people;  
you “had not received mercy”  
but now you have received mercy.

**Q6**

**Psalm 100:5**

<sup>5</sup> good indeed is the LORD,  
Whose love endures forever,  
whose faithfulness lasts through every age.

**Psalm 145:13**

<sup>13</sup> Your reign is a reign for all ages,  
your dominion for all generations.  
The LORD is trustworthy in every word,  
and faithful in every work.

**Jeremiah 31:3**

<sup>3</sup> the LORD appears to him from afar:  
With age-old love I have loved you;  
so I have kept my mercy toward you.

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d Will have...shaken: literally, “will be scandalized in me”; see the note on Matthew 24:9–12. I will strike...dispersed: cf Zech 13:7.

e Overseers: see the note on Phil 1:1. The church of God: because the clause “that he acquired with his own blood” following “the church of God” suggests that “his own blood” refers to God’s blood, some early copyists changed “the church of God” to “the church of the Lord.” Some prefer the translation “acquired with the blood of his own,” i.e., Christ.

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**Lamentations 3:22-24**

- <sup>22</sup> The favors of the LORD are not exhausted,  
his mercies are not spent;  
<sup>23</sup> They are renewed each morning,  
so great is his faithfulness.  
<sup>24</sup> My portion is the LORD, says my soul;  
therefore will I hope in him.

**Q8**

**Psalm 65:3-4**

- <sup>3a</sup> you who hear our prayers.  
To you all flesh must come  
<sup>4</sup> with its burden of wicked deeds.  
We are overcome by our sins;  
only you can pardon them.

**Psalm 65:6**

- II**  
<sup>6b</sup> You answer us with awesome deeds of justice,  
O God our savior,  
The hope of all the ends of the earth  
and of far distant islands.

**Q9**

**Psalm 65:10-14**

- <sup>10cd</sup> You visit the earth and water it,  
make it abundantly fertile.  
God's stream is filled with water;  
with it you supply the world with grain.  
Thus do you prepare the earth:  
<sup>11</sup> you drench plowed furrows,  
and level their ridges.  
With showers you keep the ground soft,  
blessing its young sprouts.  
<sup>12e</sup> You adorn the year with your bounty;  
your paths drip with fruitful rain.  
<sup>13</sup> The untilled meadows also drip;  
the hills are robed with joy.  
<sup>14</sup> The pastures are clothed with flocks,  
the valleys blanketed with grain;  
they cheer and sing for joy.

**Psalm 23:1-4**

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- a To you all flesh must come: all must have recourse to God's mercy.
- b Awesome deeds: the acts of creating—installing mountains, taming seas, restraining nations (Psalm 65:7–8)—that are visible worldwide (Psalm 65:6,9).
- c [9–13] Apparently a description of the agricultural year, beginning with the first fall rains that soften the hard sun-baked soil (Psalm 65:9–10).
- d [9] God's stream: the fertile waters of the earth derive from God's fertile waters in the heavenly world.
- e Paths: probably the tracks of God's storm chariot dropping rain upon earth.

- <sup>1f</sup> A psalm of David. I  
<sup>g</sup> The LORD is my shepherd;  
there is nothing I lack.  
<sup>2</sup> In green pastures you let me graze;  
to safe waters you lead me;  
<sup>3h</sup> you restore my strength.  
You guide me along the right path  
for the sake of your name.  
<sup>4i</sup> Even when I walk through a dark valley,  
I fear no harm for you are at my side;  
your rod and staff give me courage.

**Deuteronomy 32:10-13**

- <sup>10</sup> He found them in a wilderness,  
a wasteland of howling desert.  
He shielded them and cared for them,  
guarding them as the apple of his eye.  
<sup>11</sup> As an eagle incites its nestlings forth  
by hovering over its brood,  
So he spread his wings to receive them  
and bore them up on his pinions.  
<sup>12</sup> The LORD alone was their leader,  
no strange god was with him.  
<sup>13j</sup> He had them ride triumphant over the summits of  
the land  
and live off the products of its fields,  
Giving them honey to suck from its rocks  
and olive oil from its hard, stony ground;

**Isaiah 66:13**

- <sup>13</sup> As a mother comforts her son,  
so will I comfort you;  
in Jerusalem you shall find your comfort.

**Q10**

**Psalm 113:1-3**

- <sup>1</sup> Hallelujah! I  
<sup>k</sup> Praise, you servants of the LORD,

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f [Psalm 23] God's loving care for the psalmist is portrayed under the figures of a shepherd for the flock (Psalm 23:1–4) and a host's generosity toward a guest (Psalm 23:5–6). The imagery of both sections is drawn from traditions of the exodus (Isaiah 40:11; 49:10; Jer 31:10).

g My shepherd: God as good shepherd is common in both the Old Testament and the New Testament (Ezekiel 34:11–16; John 10:11–18).

h The right path: connotes "right way" and "way of righteousness."

i A dark valley: a different division of the Hebrew consonants yields the translation "the valley of the shadow of death."

j The land: Canaan.

k [Psalm 113] A hymn exhorting the congregation to praise God's name, i.e., the way in which God is present in the world; the name is mentioned three times in Psalm 113:1–3. The divine name is especially honored in the temple (Psalm 113:1) but its recognition is not limited by time (Psalm 113:2) and space (Psalm 113:3), for God is everywhere active (Psalm 113:4–5) especially in rescuing the lowly faithful (Psalm 113:7–9).

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praise the name of the LORD.  
<sup>2</sup> Blessed be the name of the LORD  
both now and forever.  
<sup>3</sup> From the rising of the sun to its setting  
let the name of the LORD be praised.

**Psalm 135:13**

<sup>13</sup> O LORD, your name is forever,  
your renown, from age to age!

**Exodus 3:13-17**

<sup>13</sup> “But,” said Moses to God, “when I go to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ if they ask me, ‘What is his name?’ what am I to tell them?” <sup>14 a</sup> God replied, “I am who am.” Then he added, “This is what you shall tell the Israelites: I AM sent me to you.” <sup>15</sup> God spoke further to Moses, “Thus shall you say to the Israelites: The LORD, the God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob, has sent me to you.

“This is my name forever;  
this is my title for all generations.

<sup>16 b</sup> “Go and assemble the elders of the Israelites, and tell them: The LORD, the God of your fathers, the God of Abraham, Isaac and Jacob, has appeared to me and said: I am concerned about you and about the way you are being treated in Egypt; <sup>17</sup> so I have decided to lead you up out of the misery of Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites, a land flowing with milk and honey.

**Exodus 6:2-8**

<sup>2</sup> God also said to Moses, “I am the LORD. <sup>3</sup> As God the Almighty I appeared to Abraham, Isaac and Jacob, but my name, LORD, I did not make known to them. <sup>4</sup> I also established my covenant with them, to give them the land of Canaan, the land in which they were living as aliens. <sup>5</sup> And now that I have heard the groaning of the Israelites, whom the Egyptians are treating as slaves, I am mindful of my covenant. <sup>6</sup> Therefore, say to the Israelites: I am the LORD. I will free you from the forced labor of the Egyptians and will deliver you from their slavery. I will rescue you by my outstretched arm and with mighty acts of judgment. <sup>7</sup> I will take you as my own

people, and you shall have me as your God. You will know that I, the LORD, am your God when I free you from the labor of the Egyptians <sup>8</sup> and bring you into the land which I swore to give to Abraham, Isaac and Jacob. I will give it to you as your own possession—I, the LORD!”

**Q11**

**Psalm 113:7-8**

<sup>7</sup> The LORD raises the needy from the dust,  
lifts the poor from the ash heap,  
<sup>8</sup> Seats them with princes,  
the princes of the people,

**1 Samuel 2:7-8**

<sup>7</sup> The LORD makes poor and makes rich,  
he humbles, he also exalts.  
<sup>8</sup> He raises the needy from the dust;  
from the ash heap he lifts up the poor,  
To seat them with nobles  
and make a glorious throne their heritage.  
He gives to the vower his vow,  
and blesses the sleep of the just.  
“For the pillars of the earth are the LORD’S,  
and he has set the world upon them.

**Luke 6:20-21**

<sup>20 c d</sup> And raising his eyes toward his disciples he said:

c [20–49] Luke’s “Sermon on the Plain” is the counterpart to Matthew’s “Sermon on the Mount” (Matthew 5:1–7:27). It is addressed to the disciples of Jesus, and, like the sermon in Matthew, it begins with beatitudes (Luke 6:20–22) and ends with the parable of the two houses (Luke 6:46–49). Almost all the words of Jesus reported by Luke are found in Matthew’s version, but because Matthew includes sayings that were related to specifically Jewish Christian problems (e.g., Matthew 5:17–20; 6:1–8,16–18) that Luke did not find appropriate for his predominantly Gentile Christian audience, the “Sermon on the Mount” is considerably longer. Lk’s sermon may be outlined as follows: an introduction consisting of blessings and woes (Luke 6:20–26); the love of one’s enemies (Matthew 6:27–36); the demands of loving one’s neighbor (Luke 6:37–42); good deeds as proof of one’s goodness (Luke 6:43–45); a parable illustrating the result of listening to and acting on the words of Jesus (Luke 6:46–49). At the core of the sermon is Jesus’ teaching on the love of one’s enemies (Luke 6:27–36) that has as its source of motivation God’s graciousness and compassion for all humanity (Luke 6:35–36) and Jesus’ teaching on the love of one’s neighbor (Luke 6:37–42) that is characterized by forgiveness and generosity.

d [20–26] The introductory portion of the sermon consists of blessings and woes that address the real economic and social conditions of humanity (the poor—the rich; the hungry—the satisfied; those grieving—those laughing; the outcast—the socially acceptable). By contrast, Matthew emphasizes the religious and spiritual values of disciples in the kingdom inaugurated by Jesus (“poor in spirit,” Matthew 5:5; “hunger and thirst for righteousness,” Matthew 5:6). In the sermon, blessed extols the fortunate condition of persons who are favored with the blessings of God; the woes, addressed as they are to the disciples of Jesus, threaten God’s profound displeasure on those so blinded by their present fortunate situation that they do not recognize and appreciate the real values of God’s kingdom. In all the

a I am who am: apparently this utterance is the source of the word Yahweh, the proper personal name of the God of Israel. It is commonly explained in reference to God as the absolute and necessary Being. It may be understood of God as the Source of all created beings. Out of reverence for this name, the term Adonai, “my Lord,” was later used as a substitute. The word LORD in the present version represents this traditional usage. The word “Jehovah” arose from a false reading of this name as it is written in the current Hebrew text.

b Elders: the Israelite leaders, who were usually older men. They were representatives of the people.

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“Blessed are you who are poor,  
for the kingdom of God is yours.

<sup>21</sup> Blessed are you who are now hungry,  
for you will be satisfied.

Blessed are you who are now weeping,  
for you will laugh.

**James 1:9-10**

<sup>9</sup> The brother in lowly circumstances <sup>a</sup> should take pride in his high standing, <sup>10</sup> and the rich one in his lowliness, for he will pass away “like the flower of the field.”

**Q12**

**Psalm 113:9**

<sup>9</sup> Gives the childless wife a home,  
the joyful mother of children. Hallelujah!

**Genesis 17:15-22**

<sup>15</sup> <sup>b</sup> God further said to Abraham: “As for your wife Sarai, do not call her Sarai; her name shall be Sarah. <sup>16</sup> I will bless her, and I will give you a son by her. Him also will I bless; he shall give rise to nations, and rulers of peoples shall issue from him.” <sup>17</sup> <sup>c</sup> Abraham prostrated himself and laughed as he said to himself, “Can a child be born to a man who is a hundred years old? Or can Sarah give birth at ninety?” <sup>18</sup> Then Abraham said to God, “Let but Ishmael live on by your favor!” <sup>19</sup> God replied: “Nevertheless, your wife Sarah is to bear you a son, and you shall call him Isaac. I will maintain my covenant with him as an everlasting pact, to be his God and the God of his descendants after him. <sup>20</sup> As for Ishmael, I am heeding you: I hereby bless him. I will make him fertile and will multiply him exceedingly. He shall become the father of twelve chieftains, and I will make of him a great nation. <sup>21</sup> But my covenant I will maintain with Isaac, whom Sarah shall bear to you by this time next year.” <sup>22</sup> When he had finished speaking with him, God departed from Abraham.

**Genesis 30:22-23**

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blessings and woes, the present condition of the persons addressed will be reversed in the future.

a [9–11] Throughout his letter (see James 2:5; 4:10,13–16; 5:1–6), the author reaffirms the teaching of Jesus that worldly prosperity is not necessarily a sign of God’s favor but can even be a hindrance to proper humility before God (cf Luke 6:20–25; 12:16–21; 16:19–31).

b Sarai and Sarah are variant forms of the same name, both meaning “princess.”

c Laughed: yishaq, which is the Hebrew form of the name “Isaac”; other similar explanations of the name are given in Genesis 18:12 and 21:6.

<sup>22</sup> Then God remembered Rachel; he heard her prayer and made her fruitful. <sup>23</sup> She conceived and bore a son, and she said, “God has removed my disgrace.”

**Exodus 23:25-26**

<sup>25</sup> The LORD, your God, you shall worship; then I will bless your food and drink, and I will remove all sickness from your midst; <sup>26</sup> no woman in your land will be barren or miscarry; and I will give you a full span of life.

**Isaiah 54:1**

<sup>1d</sup> Raise a glad cry, you barren one who did not bear,  
break forth in jubilant song, you who were not in  
labor,  
For more numerous are the children of the deserted  
wife  
than the children of her who has a husband,  
says the LORD.

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d Jerusalem, pictured as a wife who had been barren and deserted, now suddenly finds herself with innumerable children (the returning exiles); cf Gal 4:27 for the application of this text to the Church, the New Zion.

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**Luke 1:5-13**

<sup>5 a</sup> In the days of Herod, King of Judea, <sup>b</sup> there was a priest named Zechariah of the priestly division of Abijah; his wife was from the daughters of Aaron, and her name was Elizabeth. <sup>6</sup> Both were righteous in the eyes of God, observing all the commandments and ordinances of the Lord blamelessly. <sup>7</sup> But they had no child, <sup>c</sup> because Elizabeth was barren and both were advanced in years. <sup>8</sup> Once when he was serving as priest in his division's turn before God, <sup>9</sup> according to the practice of the priestly service, he was chosen by lot to enter the sanctuary of the Lord to burn incense. <sup>10</sup> Then, when the whole assembly of the people was praying outside at the hour of the incense offering, <sup>11</sup> the angel of the Lord appeared to him, standing at the right of the altar of incense. <sup>12</sup> Zechariah was troubled by what he saw, and fear came

a [1:5-2:52] Like the Gospel according to Matthew, this gospel opens with an infancy narrative, a collection of stories about the birth and childhood of Jesus. The narrative uses early Christian traditions about the birth of Jesus, traditions about the birth and circumcision of John the Baptist, and canticles such as the Magnificat (Luke 1:46-55) and Benedictus (Luke 1:67-79), composed of phrases drawn from the Greek Old Testament. It is largely, however, the composition of Luke who writes in imitation of Old Testament birth stories, combining historical and legendary details, literary ornamentation and interpretation of scripture, to answer in advance the question, "Who is Jesus Christ?" The focus of the narrative, therefore, is primarily christological. In this section Luke announces many of the themes that will become prominent in the rest of the gospel: the centrality of Jerusalem and the temple, the journey motif, the universality of salvation, joy and peace, concern for the lowly, the importance of women, the presentation of Jesus as savior, Spirit-guided revelation and prophecy, and the fulfillment of Old Testament promises. The account presents parallel scenes (diptychs) of angelic announcements of the birth of John the Baptist and of Jesus, and of the birth, circumcision, and presentation of John and Jesus. In this parallelism, the ascendancy of Jesus over John is stressed: John is prophet of the Most High (Luke 1:76); Jesus is Son of the Most High (Luke 1:32). John is great in the sight of the Lord (Luke 1:15); Jesus will be Great (a LXX attribute, used absolutely, of God) (Luke 1:32). John will go before the Lord (Luke 1:16-17); Jesus will be Lord (Luke 1:43; 2:11).

b [5] In the days of Herod, King of Judea: Luke relates the story of salvation history to events in contemporary world history. Here and in Luke 3:1-2 he connects his narrative with events in Palestinian history; in Luke 2:1-2 and Luke 3:1 he casts the Jesus story in the light of events of Roman history. Herod the Great, the son of the Idumean Antipater, was declared "King of Judea" by the Roman Senate in 40 B.C., but became the undisputed ruler of Palestine only in 37 B.C. He continued as king until his death in 4 B.C. Priestly division of Abijah: a reference to the eighth of the twenty-four divisions of priests who, for a week at a time, twice a year, served in the Jerusalem temple.

c They had no child: though childlessness was looked upon in contemporaneous Judaism as a curse or punishment for sin, it is intended here to present Elizabeth in a situation similar to that of some of the great mothers of important Old Testament figures: Sarah (Genesis 15:3; 16:1); Rebekah (Genesis 25:21); Rachel (Genesis 29:31; 30:1); the mother of Samson and wife of Manoah (Judg 13:2-3); Hannah (1 Sam 1:2).

upon him. <sup>13</sup> But the angel said to him, "Do not be afraid, <sup>d</sup> Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son, and you shall name him John.

**Luke 1:23-25**

<sup>23</sup> Then, when his days of ministry were completed, he went home. <sup>24</sup> After this time his wife Elizabeth conceived, and she went into seclusion for five months, saying, <sup>25</sup> "So has the Lord done for me at a time when he has seen fit to take away my disgrace before others."

**Q13**

**a) Psalm 145:8-9**

<sup>8</sup> The LORD is gracious and merciful,  
slow to anger and abounding in love.  
<sup>9</sup> The LORD is good to all,  
compassionate to every creature.

**b) Psalm 145:1**

<sup>1 e</sup> Praise. Of David.  
I will extol you, my God and king;  
I will bless your name forever.

**Psalm 145:8-9**

<sup>8</sup> The LORD is gracious and merciful,  
slow to anger and abounding in love.  
<sup>9</sup> The LORD is good to all,  
compassionate to every creature.

**Psalm 103:8-13**

<sup>8</sup> Merciful and gracious is the LORD,  
slow to anger, abounding in kindness.  
<sup>9</sup> God does not always rebuke,  
nurses no lasting anger,  
<sup>10</sup> Has not dealt with us as our sins merit,  
nor requited us as our deeds deserve.

**III**

<sup>11</sup> As the heavens tower over the earth,  
so God's love towers over the faithful.  
<sup>12</sup> As far as the east is from the west,  
so far have our sins been removed from us.  
<sup>13</sup> As a father has compassion on his children,

d Do not be afraid: a stereotyped Old Testament phrase spoken to reassure the recipient of a heavenly vision (Genesis 15:1; Joshua 1:9; Daniel 10:12,19 and elsewhere in Luke 1:30; 2:10). You shall name him John: the name means "Yahweh has shown favor," an indication of John's role in salvation history.

e [Psalm 145] A hymn in acrostic form; every verse begins with a successive letter of the Hebrew alphabet. Acrostic poems usually do not develop ideas but consist rather of loosely connected statements. The singer invites all to praise God (Psalm 145:1-3,21). The "works of God" make God present and invite human praise (Psalm 145:4-7); they climax in a confession (Psalm 145:8-9). God's mighty acts show forth divine kingship (Psalm 145:10-20), a major theme in the literature of early Judaism and in Christianity.

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so the LORD has compassion on the faithful.

**Exodus 34:6-7**

<sup>6</sup> Thus the LORD passed before him and cried out, “The LORD, the LORD, a merciful and gracious God, slow to anger and rich in kindness and fidelity, <sup>7</sup> continuing his kindness for a thousand generations, and forgiving wickedness and crime and sin; yet not declaring the guilty guiltless, but punishing children and grandchildren to the third and fourth generation for their fathers’ wickedness!”

**Luke 1:76-79**

<sup>76</sup> And you, child, will be called prophet of the Most High,  
for you will go before the Lord <sup>a</sup> to prepare his ways,  
<sup>77</sup> to give his people knowledge of salvation through the forgiveness of their sins,  
<sup>78</sup> because of the tender mercy of our God by which the daybreak from on high <sup>b</sup> will visit us  
<sup>79</sup> to shine on those who sit in darkness and death’s shadow,  
to guide our feet into the path of peace.”

**Luke 12:24**

<sup>24</sup> Notice the ravens: they do not sow or reap; they have neither storehouse nor barn, yet God feeds them. How much more important are you than birds!

**Q14**

**Psalm 145:15-16**

<sup>15</sup> The eyes of all look hopefully to you;  
you give them their food in due season.  
<sup>16</sup> You open wide your hand  
and satisfy the desire of every living thing.

**Isaiah 55:1-2**

<sup>1c</sup> All you who are thirsty,  
come to the water!  
You who have no money,  
come, receive grain and eat;  
Come, without paying and without cost,  
drink wine and milk!  
<sup>2</sup> Why spend your money for what is not bread;

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a You will go before the Lord: here the Lord is most likely a reference to Jesus (contrast Luke 1:15–17 where Yahweh is meant) and John is presented as the precursor of Jesus.

b The daybreak from on high: three times in the LXX (Jer 23:5; Zech 3:8; 6:12), the Greek word used here for daybreak translates the Hebrew word for “scion, branch,” an Old Testament messianic title.

c [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.

your wages for what fails to satisfy?  
Heed me, and you shall eat well,  
you shall delight in rich fare.

**Matthew 6:11**

<sup>11d</sup> Give us today our daily bread;

**John 6:33-36**

<sup>33</sup> For the bread of God is that which comes down from heaven and gives life to the world.” <sup>34</sup> So they said to him, “Sir, give us this bread always.” <sup>35</sup> <sup>e</sup> Jesus said to them, “I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst. <sup>36</sup> But I told you that although you have seen (me), you do not believe.

**Psalm 145:18**

<sup>18</sup> You, LORD, are near to all who call upon you,  
to all who call upon you in truth.

**Q16**

**John 1:1-18**

<sup>1fg</sup> In the beginning was the Word,  
and the Word was with God,  
and the Word was God.

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d Give us today our daily bread: the rare Greek word *epiousios*, here daily, occurs in the New Testament only here and in Luke 11:3. A single occurrence of the word outside of these texts and of literature dependent on them has been claimed, but the claim is highly doubtful. The word may mean daily or “future” (other meanings have also been proposed). The latter would conform better to the eschatological tone of the whole prayer. So understood, the petition would be for a speedy coming of the kingdom (today), which is often portrayed in both the Old Testament and the New under the image of a feast (Isaiah 25:6; Matthew 8:11; 22:1–10; Luke 13:29; 14:15–24).

e [35–59] Up to John 6:50 “bread of life” is a figure for God’s revelation in Jesus; in John 6:51–58, the eucharistic theme comes to the fore. There may thus be a break between John 6:50–51.

f [1–18] The prologue states the main themes of the gospel: life, light, truth, the world, testimony, and the preexistence of Jesus Christ, the incarnate Logos, who reveals God the Father. In origin, it was probably an early Christian hymn. Its closest parallel is in other christological hymns, Col 1:15–20 and Phil 2:6–11. Its core (John 1:1–5, 10–11, 14) is poetic in structure, with short phrases linked by “staircase parallelism,” in which the last word of one phrase becomes the first word of the next. Prose inserts (at least John 1:6–8, 15) deal with John the Baptist.

g [1] In the beginning: also the first words of the Old Testament (Genesis 1:1). Was: this verb is used three times with different meanings in this verse: existence, relationship, and predication. The Word (Greek *logos*): this term combines God’s dynamic, creative word (Genesis), personified preexistent Wisdom as the instrument of God’s creative activity (Proverbs), and the ultimate intelligibility of reality (Hellenistic philosophy). With God: the Greek preposition here connotes communication with another. Was God: lack of a definite article with “God” in Greek signifies predication rather than identification.

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<sup>2</sup> He was in the beginning with God.  
<sup>3 a</sup> All things came to be through him,  
and without him nothing came to be.  
What came to be  
<sup>4</sup> through him was life,  
and this life was the light of the human race;  
<sup>5 b</sup> the light shines in the darkness,  
and the darkness has not overcome it.  
<sup>6 c</sup> A man named John was sent from God.  
<sup>7</sup> He came for testimony, <sup>d</sup> to testify to the light, so that  
all might believe through him.  
<sup>8</sup> He was not the light, but came to testify to the light.  
<sup>9</sup> The true light, which enlightens everyone, was  
coming into the world.  
<sup>10</sup> He was in the world,  
and the world came to be through him,  
but the world did not know him.  
<sup>11</sup> He came to what was his own,  
but his own people <sup>e</sup> did not accept him.  
<sup>12</sup> But to those who did accept him he gave power to  
become children of God, to those who believe in his  
name, <sup>13 f</sup> who were born not by natural generation nor  
by human choice nor by a man's decision but of God.  
<sup>14</sup> And the Word became flesh <sup>g</sup>

and made his dwelling among us,  
and we saw his glory,  
the glory as of the Father's only Son,  
full of grace and truth.

<sup>15 h</sup> John testified to him and cried out, saying, "This was he of whom I said, 'The one who is coming after me ranks ahead of me because he existed before me.'" <sup>16</sup> From his fullness we have all received, grace in place of grace, <sup>i</sup> <sup>17</sup> because while the law was given through Moses, grace and truth came through Jesus Christ. <sup>18</sup> No one has ever seen God. The only Son, God, <sup>j</sup> who is at the Father's side, has revealed him.

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Glory: God's visible manifestation of majesty in power, which once filled the tabernacle (Exodus 40:34) and the temple (1 Kings 8:10-11,27), is now centered in Jesus. Only Son: Greek, monogenes, but see the note on John 1:18. Grace and truth: these words may represent two Old Testament terms describing Yahweh in covenant relationship with Israel (cf Exodus 34:6), thus God's "love" and "fidelity." The Word shares Yahweh's covenant qualities.

h This verse, interrupting John 1:14,16 seems drawn from John 1:30.

i Grace in place of grace: replacement of the Old Covenant with the New (cf John 1:17). Other possible translations are "grace upon grace" (accumulation) and "grace for grace" (correspondence).

j The only Son, God: while the vast majority of later textual witnesses have another reading, "the Son, the only one" or "the only Son," the translation above follows the best and earliest manuscripts, monogenes theos, but takes the first term to mean not just "Only One" but to include a filial relationship with the Father, as at Luke 9:38 ("only child") or Hebrews 11:17 ("only son") and as translated at John 1:14. The Logos is thus "only Son" and God but not Father/God.

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a [1] What came to be: while the oldest manuscripts have no punctuation here, the corrector of Bodmer Papyrus P75, some manuscripts, and the Ante-Nicene Fathers take this phrase with what follows, as staircase parallelism. Connection with John 1:3 reflects fourth-century anti-Arianism.

b The ethical dualism of light and darkness is paralleled in intertestamental literature and in the Dead Sea Scrolls. Overcome: "comprehend" is another possible translation, but cf John 12:35; Wisdom 7:29-30.

c John was sent just as Jesus was "sent" (John 4:34) in divine mission. Other references to John the Baptist in this gospel emphasize the differences between them and John's subordinate role.

d Testimony: the testimony theme of John is introduced, which portrays Jesus as if on trial throughout his ministry. All testify to Jesus: John the Baptist, the Samaritan woman, scripture, his works, the crowds, the Spirit, and his disciples.

e What was his own...his own people: first a neuter, literally, "his own property/possession" (probably = Israel), then a masculine, "his own people" (the Israelites).

f Believers in Jesus become children of God not through any of the three natural causes mentioned but through God who is the immediate cause of the new spiritual life. Were born: the Greek verb can mean "begotten" (by a male) or "born" (from a female or of parents). The variant "he who was begotten," asserting Jesus' virginal conception, is weakly attested in Old Latin and Syriac versions.

g Flesh: the whole person, used probably against docetic tendencies (cf 1 John 4:2; 2 John 1:7). Made his dwelling: literally, "pitched his tent/tabernacle." Cf the tabernacle or tent of meeting that was the place of God's presence among his people (Exodus 25:8-9). The incarnate Word is the new mode of God's presence among his people. The Greek verb has the same consonants as the Aramaic word for God's presence (Shekinah).