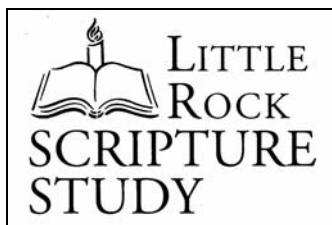


Church of the Holy Spirit



Extra Readings

PSALMS I - Lesson 4 More Psalms of Trust or Confidence

Psalms 121, 131, 62, 125, 91

Psalms for All Seasons, pages 43-54

Q2

Psalm 121:1-2

^{1a} A song of ascents.

I

- ^b I raise my eyes toward the mountains.
From where will my help come?
² My help comes from the LORD,
the maker of heaven and earth.

Q3

Psalm 121:3-8

II

- ³ God will not allow your foot to slip;
your guardian does not sleep.
⁴ Truly, the guardian of Israel
never slumbers nor sleeps.
^{5c} The LORD is your guardian;
the LORD is your shade
at your righthand.
⁶ By day the sun cannot harm you,
nor the moon by night.
⁷ The LORD will guard you from all evil,
will always guard your life.
⁸ The LORD will guard your coming and going
both now and forever.

a [Psalm 121] A blessing given to someone embarking on a dangerous journey whether a soldier going on a campaign or a pilgrim returning home from the temple. People look anxiously at the wooded hills. Will God protect them on their journey (Psalm 121:1)? The speaker declares that God is not confined to a place or a time (Psalm 121:2), that every step is guarded (3-4); night and day (Psalm 121:5-6) God watches over their every movement (PSa 121:7-8).

b The mountains: possibly Mount Zion, the site of the temple and hence of safety, but more probably mountains as a place of dangers, causing anxiety to the psalmist.

c [5-6] The image of shade, a symbol of protection, is apt: God as shade protects from the harmful effects that ancients believed were caused by the sun and moon.

Q4

Psalm 131:1

^{1d} A song of ascents. Of David.

- LORD, my heart is not proud;
nor are my eyes haughty.
I do not busy myself with great matters,
with things too sublime for me.

1 Kings 3:5-12

⁵ In Gibeon the LORD appeared to Solomon in a dream at night. God said, "Ask something of me and I will give it to you." ⁶ Solomon answered: "You have shown great favor to your servant, my father David, because he behaved faithfully toward you, with justice and an upright heart; and you have continued this great favor toward him, even today, seating a son of his on his throne. ⁷ O LORD, my God, you have made me, your servant, king to succeed my father David; but I am a mere youth, not knowing at all how to act. ⁸ I serve you in the midst of the people whom you have chosen, a people so vast that it cannot be numbered or counted. ⁹ Give your servant, therefore, an understanding heart to judge your people and to distinguish right from wrong. For who is able to govern this vast people of yours?" ¹⁰ The LORD was pleased that Solomon made this request. ¹¹ So God said to him: "Because you have asked for this—**not for a long life for yourself, nor for riches, nor for the life of your enemies, but for understanding so that you may know what is right—**¹² I do as you requested. I give you a heart so wise and understanding that there has never been anyone like you up to now, and after you there will come no one to equal you.

d [Psalm 131] A song of trust, in which the psalmist gives up self-sufficiency (Psalm 131:1), like a babe enjoying the comfort of its mother's lap (Psalm 131:2), thus providing a model for Israel's faith (Psalm 131:3).

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Matthew 18:1-5

^{1 a} At that time the disciples ^b approached Jesus and said, “Who is the greatest in the kingdom of heaven?” ² He called a child over, placed it in their midst, ³ and said, “Amen, I say to you, unless you turn and become like children, ^c you will not enter the kingdom of heaven. ⁴ Whoever humbles himself like this child is the greatest in the kingdom of heaven. ^{5 d} And whoever receives one child such as this in my name receives me.

Luke 18:9-14

⁹ He then addressed this parable to those who were convinced of their own righteousness and despised everyone else. ¹⁰ “Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector. ¹¹ The Pharisee took up his position and spoke this prayer to himself, ‘O God, I thank you that I am not like the rest of humanity—greedy, dishonest, adulterous—or even like this tax collector. ¹² I fast twice a week, and I pay tithes on my whole income.’ ¹³ But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, ‘O God, be merciful to me a sinner.’ ¹⁴ I tell you, the latter went home justified, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.”

Philippians 2:5-11

^a [1–35] This discourse of the fourth book of the gospel is often called the “church order” discourse, but it lacks most of the considerations usually connected with church order, such as various offices in the church and the duties of each, and deals principally with the relations that must obtain among the members of the church. Beginning with the warning that greatness in the kingdom of heaven is measured not by rank or power but by childlikeness (Matthew 18:1–5), it deals with the care that the disciples must take not to cause the little ones to sin or to neglect them if they stray from the community (Matthew 18:6–14), the correction of members who sin (Matthew 18:15–18), the efficacy of the prayer of the disciples because of the presence of Jesus (Matthew 18:19–20), and the forgiveness that must be repeatedly extended to sinful members who repent (Matthew 18:21–35).

^b The initiative is taken not by Jesus as in the Marcan parallel (Mark 9:33–34) but by the disciples. Kingdom of heaven: this may mean the kingdom in its fullness, i.e., after the parousia and the final judgment. But what follows about causes of sin, church discipline, and forgiveness, all dealing with the present age, suggests that the question has to do with rank also in the church, where the kingdom is manifested here and now, although only partially and by anticipation; see the notes on Matthew 3:2; 4:17.

^c Become like children: the child is held up as a model for the disciples not because of any supposed innocence of children but because of their complete dependence on, and trust in, their parents. So must the disciples be, in respect to God.

^d Cf Matthew 10:40.

⁵ Have among yourselves the same attitude that is also yours in Christ Jesus, ^e

⁶ Who, ^f though he was in the form of God, did not regard equality with God something to be grasped. ^g

⁷ Rather, he emptied himself, taking the form of a slave, coming in human likeness; ^h and found human in appearance,

⁸ he humbled himself, becoming obedient to death, even death on a cross. ⁱ

⁹ Because of this, God greatly exalted him and bestowed on him the name ^j that is above every name,

¹⁰ that at the name of Jesus every knee should bend, ^a

^e Have...the same attitude that is also yours in Christ Jesus: or, “that also Christ Jesus had.” While it is often held that Christ here functions as a model for moral imitation, it is not the historical Jesus but the entire Christ event that Phil 2:6–11 depict. Therefore, the appeal is to have in relations among yourselves that same relationship you have in Jesus Christ, i.e., serving one another as you serve Christ (Phil 2:4).

^f [6–11] Perhaps an early Christian hymn quoted here by Paul. The short rhythmic lines fall into two parts, Phil 2:6–8 where the subject of every verb is Christ, and Phil 2:9–11 where the subject is God. The general pattern is thus of Christ’s humiliation and then exaltation. More precise analyses propose a division into six three-line stanzas (Phil 2:6; 7ab, 7d–8, 9, 10, 11) or into three stanzas (Phil 2:6–7ab, 7cd–8, 9–11). Phrases such as even death on a cross (Phil 2:8c) are considered by some to be additions (by Paul) to the hymn, as are Phil 2:10c, 11c.

^g [6] Either a reference to Christ’s preexistence and those aspects of divinity that he was willing to give up in order to serve in human form, or to what the man Jesus refused to grasp at to attain divinity. Many see an allusion to the Genesis story: unlike Adam, Jesus, though...in the form of God (Genesis 1:26–27), did not reach out for equality with God, in contrast with the first Adam in Genesis 3:5–6.

^h Taking the form of a slave, coming in human likeness: or “...taking the form of a slave. Coming in human likeness, and found human in appearance.” While it is common to take Phil 2:6, 7 as dealing with Christ’s preexistence and Phil 2:8 with his incarnate life, so that lines Phil 2:7b, 7c are parallel, it is also possible to interpret so as to exclude any reference to preexistence (see the note on Phil 2:6) and to take Phil 2:6–8 as presenting two parallel stanzas about Jesus’ human state (Phil 2:6–7b; 7cd–8); in the latter alternative, coming in human likeness begins the second stanza and parallels 6a to some extent.

ⁱ There may be reflected here language about the servant of the Lord, Isaiah 52:13–53:12 especially Isaiah 53:12.

^j The name: “Lord” (Phil 2:11), revealing the true nature of the one who is named.

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of those in heaven and on earth and under the earth,
¹¹and every tongue confess that
Jesus Christ is Lord, ^b
to the glory of God the Father.

Colossians 3:12

¹²Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience,

Q5

Psalm 131:2

²Rather, I have stilled my soul,
hushed it like a weaned child.
Like a weaned child on its mother's lap,
so is my soul within me.

Q6

Psalm 131:2

²Rather, I have stilled my soul,
hushed it like a weaned child.
Like a weaned child on its mother's lap,
so is my soul within me.

Proverbs 9:6

⁶Forsake foolishness that you may live;
advance in the way of understanding.

Romans 13:12-14

¹²the night is advanced, the day is at hand. Let us then throw off the works of darkness (and) put on the armor of light; ¹³let us conduct ourselves properly as in the day, ^cnot in orgies and drunkenness, not in promiscuity and licentiousness, not in rivalry and jealousy. ¹⁴But put on the Lord Jesus Christ, and make no provision for the desires of the flesh.

Colossians 3:5-10

a [10–11] Every knee should bend...every tongue confess: into this language of Isaiah 45:23 there has been inserted a reference to the three levels in the universe, according to ancient thought, heaven, earth, under the earth.

b Jesus Christ is Lord: a common early Christian acclamation; cf 1 Cor 12:3; Romans 10:9. But doxology to God the Father is not overlooked here (Phil 2:11c) in the final version of the hymn.

c Let us conduct ourselves properly as in the day: the behavior described in Romans 1:29–30 is now to be reversed. Secular moralists were fond of making references to people who could not wait for nightfall to do their carousing. Paul says that Christians claim to be people of the new day that will dawn with the return of Christ. Instead of planning for nighttime behavior they should be concentrating on conduct that is consonant with avowed interest in the Lord's return.

^{5 d}Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry. ^e ⁶Because of these the wrath of God ^fis coming (upon the disobedient). ⁷By these you too once conducted yourselves, when you lived in that way. ⁸But now you must put them all away: ^ganger, fury, malice, slander, and obscene language out of your mouths. ⁹Stop lying to one another, since you have taken off the old self with its practices ^{10 h}and have put on the new self, which is being renewed, for knowledge, in the image of its creator.

Hebrews 12:1

^{1 i}Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us ^jand persevere in running the race that lies before us

Q7

Psalm 62:2-9

I

²My soul rests in God alone,
from whom comes my salvation.
³God alone is my rock and salvation,
my secure height; I shall never fall.
⁴How long will you set upon people,

d [5–17] In lieu of false asceticism and superstitious festivals, the apostle reminds the Colossians of the moral life that is to characterize their response to God through Christ. He urges their participation in the liturgical hymns and prayers that center upon God's plan of salvation in Christ (Col 3:16).

e [5,8] The two lists of five vices each are similar to enumerations at Romans 1:29–31 and Gal 5:19–21.

f The wrath of God: see the note on Romans 1:18. Many manuscripts add, as at Eph 5:6, "upon the disobedient."

g [8–10] Put...away; have taken off; have put on: the terms may reflect baptismal practice, taking off garments and putting on new ones after being united with Christ, here translated into ethical terms.

h Image: see the note on Col 1:15.

i [1–13] Christian life is to be inspired not only by the Old Testament men and women of faith (Hebrews 12:1) but above all by Jesus. As the architect of Christian faith, he had himself to endure the cross before receiving the glory of his triumph (Hebrews 12:2). Reflection on his sufferings should give his followers courage to continue the struggle, if necessary even to the shedding of blood (Hebrews 12:3–4). Christians should regard their own sufferings as the affectionate correction of the Lord, who loves them as a father loves his children.

j That clings to us: the meaning is uncertain, since the Greek word euperistatos, translated cling, occurs only here. The papyrus P46 and one minuscule read euperispastos, "easily distracting," which also makes good sense.

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all of you beating them down,
As though they were a sagging fence
or a battered wall?

⁵ Even from my place on high
they plot to dislodge me.
They delight in lies;
they bless with their mouths,
but inwardly they curse. Selah

II

⁶ My soul, be at rest in God alone,
from whom comes my hope.
⁷ God alone is my rock and my salvation,
my secure height; I shall not fall.
⁸ My safety and glory are with God,
my strong rock and refuge.
⁹ Trust God at all times, my people!
Pour out your hearts to God our refuge! Selah

Q8

Psalm 62:8-9

⁸ My safety and glory are with God,
my strong rock and refuge.
⁹ Trust God at all times, my people!
Pour out your hearts to God our refuge! Selah

Psalm 62:10-11

III

¹⁰ ^a Mortals are a mere breath,
the powerful but an illusion;
On a balance they rise;
together they are lighter than air.
¹¹ Do not trust in extortion;
in plunder put no empty hope.
Though wealth increase,
do not set your heart upon it.

Q9

a) Psalm 62:12-13

¹² ^b One thing God has said;
two things I have heard:
Power belongs to God;
¹³ so too, Lord, does kindness,
And you render to each of us
according to our deeds.

a On a balance they rise: precious objects were weighed by balancing two pans suspended from a beam. The lighter pan rises.

b One thing...two things: parallelism of numbers for the sake of variation, a common device in Semitic poetry. One should not literally add up the numbers. Cf Amos 1:3; Prov 6:16-19; 30:15, 18, 21.

b) Matthew 16:27

²⁷ ^c For the Son of Man will come with his angels in his Father's glory, and then he will repay everyone according to his conduct.

Matthew 25:31-46

³¹ ^d "When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, ³² and all the nations ^e will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. ³³ He will place the sheep on his right and the goats on his left. ³⁴ Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. ³⁵ For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, ³⁶ naked and you clothed me, ill and you cared for me, in prison and you visited me.' ³⁷ Then the righteous ^f will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? ³⁸ When did we see you a stranger and welcome you, or naked and clothe you? ³⁹ When did we see you ill or in prison, and visit you?' ⁴⁰ And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least

c The parousia and final judgment are described in Matthew 25:31 in terms almost identical with these.

d [31-46] The conclusion of the discourse, which is peculiar to Matthew, portrays the final judgment that will accompany the parousia. Although often called a "parable," it is not really such, for the only parabolic elements are the depiction of the Son of Man as a shepherd and of the righteous and the wicked as sheep and goats respectively (Matthew 25:32-33). The criterion of judgment will be the deeds of mercy that have been done for the least of Jesus' brothers (Matthew 25:40). A difficult and important question is the identification of these least brothers. Are they all people who have suffered hunger, thirst, etc. (Matthew 25:35,36) or a particular group of such sufferers? Scholars are divided in their response and arguments can be made for either side. But leaving aside the problem of what the traditional material that Matthew edited may have meant, it seems that a stronger case can be made for the view that in the evangelist's sense the sufferers are Christians, probably Christian missionaries whose sufferings were brought upon them by their preaching of the gospel. The criterion of judgment for all the nations is their treatment of those who have borne to the world the message of Jesus, and this means ultimately their acceptance or rejection of Jesus himself; cf Matthew 10:40, "Whoever receives you, receives me." See the note on Matthew 16:27.

e All the nations: before the end the gospel will have been preached throughout the world (Matthew 24:14); thus the Gentiles will be judged on their response to it. But the phrase all the nations includes the Jews also, for at the judgment "the Son of Man...will repay everyone according to his conduct" (Matthew 16:27).

f [37-40] The righteous will be astonished that in caring for the needs of the sufferers they were ministering to the Lord himself. One of these least brothers of mine: cf Matthew 10:42.

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brothers of mine, you did for me.’^{41 a} Then he will say to those on his left, ‘Depart from me, you accursed, into the eternal fire prepared for the devil and his angels.’⁴² For I was hungry and you gave me no food, I was thirsty and you gave me no drink,⁴³ a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.’^{44 b} Then they will answer and say, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?’⁴⁵ He will answer them, ‘Amen, I say to you, what you did not do for one of these least ones, you did not do for me.’⁴⁶ And these will go off to eternal punishment, but the righteous to eternal life.”

Romans 2:6-8

⁶ who will repay everyone according to his works: ^{c 7} eternal life to those who seek glory, honor, and immortality through perseverance in good works, ⁸ but wrath and fury to those who selfishly disobey the truth and obey wickedness.

2 Corinthians 5:10

¹⁰ For we must all appear ^d before the judgment seat of Christ, so that each one may receive recompense, according to what he did in the body, whether good or evil.

Q10

Psalm 125:1-2

¹ A song of ascents.

I

^e Like Mount Zion are they
who trust in the LORD,
unshakable, forever enduring.

² As mountains surround Jerusalem,

a Fire prepared...his angels: cf 1 Enoch 10, 13 where it is said of the evil angels and Semyaza, their leader, “In those days they will lead them into the bottom of the fire—and in torment—in the prison (where) they will be locked up forever.”

b [44–45] The accursed (Matthew 25:41) will be likewise astonished that their neglect of the sufferers was neglect of the Lord and will receive from him a similar answer.

c Will repay everyone according to his works: Paul reproduces the Septuagint text of Psalm 62:12 and Prov 24:12.

d We must all appear: the verb is ambiguous: we are scheduled to “appear” for judgment, at which we will be “revealed” as we are (cf 2 Cor 11; 2:14; 4:10–11).

e [Psalm 125] In response to exilic anxieties about the ancient promises of restoration, the psalm expresses confidence that God will surround the people as the mountains surround Zion (Psalm 125:1–2). The just will not be contaminated by the wicked (Psalm 125:3). May God judge between the two groups (PSa 125:4–5).

the LORD surrounds his people
both now and forever.

Psalm 48:9

III

^{9 f} What we had heard we now see
in the city of the LORD of hosts,
In the city of our God,
founded to last forever. Selah

Isaiah 1:26

²⁶ I will restore your judges as at first,
and your counselors as in the beginning;
After that you shall be called
city of justice, faithful city.

Isaiah 60:18

¹⁸ No longer shall violence be heard of in your land,
or plunder and ruin within your boundaries.
You shall call your walls “Salvation”
and your gates “Praise.”

Q11

Psalm 125:1

¹ A song of ascents.

I

⁸ Like Mount Zion are they
who trust in the LORD,
unshakable, forever enduring.

Q12

Psalm 125:3-5

II

^{3 h} The scepter of the wicked will not prevail
in the land given to the just,
Lest the just themselves
turn their hands to evil.

III

⁴ Do good, LORD, to the good,

f What we had heard we now see: the glorious things that new pilgrims had heard about the holy city—its beauty and awesomeness— they now see with their own eyes. The seeing here contrasts with the seeing of the hostile kings in Psalm 48:6.

g [Psalm 125] In response to exilic anxieties about the ancient promises of restoration, the psalm expresses confidence that God will surround the people as the mountains surround Zion (Psalm 125:1–2). The just will not be contaminated by the wicked (Psalm 125:3). May God judge between the two groups (PSa 125:4–5).

h The land given to the just: literally, “the lot of the just.” The promised land was divided among the tribes of Israel by lot (Numbers 26:55; Joshua 18). The just are the members of the people who are obedient to God. If the domination of the wicked were to continue in the land, even the just would be infected by their evil attitudes.

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to those who are upright of heart.

⁵ But those who turn aside to crooked ways
may the LORD send down with the wicked. Peace
upon Israel!

Romans 12:9

⁹ Let love be sincere; hate what is evil, hold on to what
is good;

1 Thessalonians 5:21-22

²¹ Test everything; retain what is good.

²² Refrain from every kind of evil.

Hebrews 3:12

¹² Take care, brothers, that none of you may have an
evil and unfaithful heart, so as to forsake the living God.

Q13

Psalm 91:5

⁵ You shall not fear the terror of the night
nor the arrow that flies by day,

1 Corinthians 10:13

¹³ No trial has come to you but what is human. God is
faithful and will not let you be tried beyond your
strength; but with the trial he will also provide a way out,
so that you may be able to bear it.

Q14

Psalm 91:10

¹⁰ No evil shall befall you,
no affliction come near your tent.

Luke 21:12-19

¹² "Before all this happens, ^a however, they will seize
and persecute you, they will hand you over to the
synagogues and to prisons, and they will have you led
before kings and governors because of my name. ¹³ It will
lead to your giving testimony. ¹⁴ Remember, you are not
to prepare your defense beforehand, ¹⁵ for I myself shall
give you a wisdom in speaking ^b that all your adversaries
will be powerless to resist or refute. ¹⁶ You will even be
handed over by parents, brothers, relatives, and friends,
and they will put some of you to death. ¹⁷ You will be
hated by all because of my name, ¹⁸ but not a hair on your
head will be destroyed. ¹⁹ By your perseverance you will
secure your lives.

a Before all this happens...: to Luke and his community, some of the signs of
the end just described (Luke 21:10-11) still lie in the future. Now in dealing
with the persecution of the disciples (Luke 21:12-19) and the destruction of
Jerusalem (Luke 21:20-24) Luke is pointing to eschatological signs that
have already been fulfilled.

b A wisdom in speaking: literally, "a mouth and wisdom."

James 1:2-5

² Consider it all joy, my brothers, when you encounter
various trials, ^c ³ for you know that the testing ^d of your
faith produces perseverance. ⁴ And let perseverance be
perfect, so that you may be perfect and complete, lacking
in nothing. ⁵ But if any of you lacks wisdom, ^e he should
ask God who gives to all generously and ungrudgingly,
and he will be given it.

1 Peter 3:14-17

¹⁴ But even if you should suffer because of
righteousness, blessed are you. Do not be afraid or
terrified with fear of them, ¹⁵ but sanctify Christ as Lord
in your hearts. Always be ready to give an explanation to
anyone who asks you for a reason for your hope, ¹⁶ but do
it with gentleness and reverence, keeping your
conscience clear, so that, when you are maligned, those
who defame your good conduct in Christ may themselves
be put to shame. ¹⁷ For it is better to suffer for doing
good, if that be the will of God, than for doing evil.

Q15

Psalm 95:14-16

^{11f} Therefore I swore in my anger:
"They shall never enter my rest."

c Consider it all joy...various trials: a frequent teaching of the New Testament
derived from the words and sufferings of Jesus (Matthew 5:10-12; John
10:11; Acts 5:41).

d [3-8] The sequence of testing, perseverance, and being perfect and
complete indicates the manner of attaining spiritual maturity and full
preparedness for the coming of Christ (James 5:7-12; cf 1 Peter 1:6-7;
Romans 5:3-5). These steps require wisdom (James 1:5).

e Wisdom: a gift that God readily grants to all who ask in faith and that
sustains the Christian in times of trial. It is a kind of knowledge or
understanding not accessible to the unbeliever or those who doubt, which
gives the recipient an understanding of the real importance of events. In this
way a Christian can deal with adversity with great calm and hope (cf 1 Cor
2:6-12).

f My rest: the promised land as in Deut 12:9. Hebrews 4 applies the verse to
the eternal rest of heaven.

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Matthew 4:1-11

¹ ^a Then Jesus was led by the Spirit into the desert to be tempted by the devil. ² He fasted for forty days and forty nights, ^b and afterwards he was hungry. ³ The tempter approached and said to him, "If you are the Son of God, command that these stones become loaves of bread." ⁴ ^c He said in reply, "It is written: 'One does not live by bread alone, but by every word that comes forth from the mouth of God.'" ⁵ ^d Then the devil took him to the holy city, and made him stand on the parapet of the temple, ⁶ and said to him, "If you are the Son of God, throw yourself down. For it is written: 'He will command his angels concerning you and 'with their hands they will support you, lest you dash your foot against a stone.'" ⁷ Jesus answered him, "Again it is written, 'You shall not put the Lord, your God, to the test.'" ⁸ Then the devil took him up to a very high mountain, and showed him all the kingdoms of the world in their magnificence, ⁹ and he said to him, "All these I shall give to you, if you will prostrate yourself and worship me." ^e ¹⁰ At this, Jesus said to him, "Get away, Satan! It is written:

"The Lord, your God, shall you worship
and him alone shall you serve."

¹¹ Then the devil left him and, behold, angels came and ministered to him.

a [1–11] Jesus, proclaimed Son of God at his baptism, is subjected to a triple temptation. Obedience to the Father is a characteristic of true sonship, and Jesus is tempted by the devil to rebel against God, overtly in the third case, more subtly in the first two. Each refusal of Jesus is expressed in language taken from the Book of Deuteronomy (Deut 8:3; 6:13,16). The testings of Jesus resemble those of Israel during the wandering in the desert and later in Canaan, and the victory of Jesus, the true Israel and the true Son, contrasts with the failure of the ancient and disobedient "son," the old Israel. In the temptation account Matthew is almost identical with Luke; both seem to have drawn upon the same source.

b Forty days and forty nights: the same time as that during which Moses remained on Sinai (Exodus 24:18). The time reference, however, seems primarily intended to recall the forty years during which Israel was tempted in the desert (Deut 8:2).

c Cf Deut 8:3. Jesus refuses to use his power for his own benefit and accepts whatever God wills.

d [5–7] The devil supports his proposal by an appeal to the scriptures, Psalm 91:11a,12. Unlike Israel (Deut 6:16), Jesus refuses to "test" God by demanding from him an extraordinary show of power.

e The worship of Satan to which Jesus is tempted is probably intended to recall Israel's worship of false gods. His refusal is expressed in the words of Deut 6:13.

Mark 6:1-5

¹ He departed from there and came to his native place, ^f accompanied by his disciples. ² ^g When the sabbath came he began to teach in the synagogue, and many who heard him were astonished. They said, "Where did this man get all this? What kind of wisdom has been given him? What mighty deeds are wrought by his hands! ³ Is he not the carpenter, ^h the son of Mary, and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?" And they took offense at him. ⁴ ⁱ Jesus said to them, "A prophet is not without honor except in his native place and among his own kin and in his own house." ⁵ So he was not able to perform any mighty deed there, ^j apart from curing a few sick people by laying his hands on them.

Luke 23:44-49

⁴⁴ ^k It was now about noon and darkness came over the whole land until three in the afternoon ⁴⁵ because of an eclipse of the sun. Then the veil of the temple was torn down the middle. ⁴⁶ Jesus cried out in a loud voice, "Father, into your hands I commend my spirit"; and

f His native place: the Greek word *patris* here refers to Nazareth (cf Mark 1:9; Luke 4:16,23–24) though it can also mean native land.

g [2–6] See the note on Matthew 13:54–58.

h Is he not the carpenter?: no other gospel calls Jesus a carpenter. Some witnesses have "the carpenter's son," as in Matthew 13:55. Son of Mary: contrary to Jewish custom, which calls a man the son of his father, this expression may reflect Mark's own faith that God is the Father of Jesus (Mark 1:1,11; 8:38; 13:32; 14:36). The brother of James...Simon: in Semitic usage, the terms "brother," "sister" are applied not only to children of the same parents, but to nephews, nieces, cousins, half-brothers, and half-sisters; cf Genesis 14:16; 29:15; Lev 10:4. While one cannot suppose that the meaning of a Greek word should be sought in the first place from Semitic usage, the Septuagint often translates the Hebrew *ah* by the Greek word *adelphos*, "brother," as in the cited passages, a fact that may argue for a similar breadth of meaning in some New Testament passages. For instance, there is no doubt that in v 17, "brother" is used of Philip, who was actually the half-brother of Herod Antipas. On the other hand, Mark may have understood the terms literally; see also Matthew 3:31–32; 12:46; 13:55–56; Luke 8:19; John 7:3,5. The question of meaning here would not have arisen but for the faith of the church in Mary's perpetual virginity.

i A prophet is not without honor except...in his own house: a saying that finds parallels in other literatures, especially Jewish and Greek, but without reference to a prophet. Comparing himself to previous Hebrew prophets whom the people rejected, Jesus intimates his own eventual rejection by the nation especially in view of the dishonor his own relatives had shown him (Mark 3:21) and now his townspeople as well.

j He was not able to perform any mighty deed there: according to Mark, Jesus' power could not take effect because of a person's lack of faith.

k Noon...three in the afternoon: literally, the sixth and ninth hours. See the note on Mark 15:25.

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when he had said this he breathed his last. ⁴⁷ The centurion who witnessed what had happened glorified God and said, "This man was innocent ^a beyond doubt." ⁴⁸ When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; ⁴⁹ but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events.

Luke 24:1-8

¹ ^b But at daybreak on the first day of the week they took the spices they had prepared and went to the tomb. ² They found the stone rolled away from the tomb; ³ but when they entered, they did not find the body of the Lord Jesus. ⁴ While they were puzzling over this, behold, two men in dazzling garments appeared to them. ⁵ They were terrified and bowed their faces to the ground. They said to them, "Why do you seek the living one among the dead? ⁶ He is not here, but he has been raised. ^c Remember what he said to you while he was still in Galilee, ⁷ that the Son of Man must be handed over to sinners and be crucified, and rise on the third day." ⁸ And they remembered his words.

a This man was innocent: or, "This man was righteous."

b [1-53] The resurrection narrative in Luke consists of five sections: (1) the women at the empty tomb (Luke 23:56b-24:12); (2) the appearance to the two disciples on the way to Emmaus (Luke 24:13-35); (3) the appearance to the disciples in Jerusalem (Luke 24:36-43); (4) Jesus' final instructions (Luke 24:44-49); (5) the ascension (Luke 24:50-53). In Luke, all the resurrection appearances take place in and around Jerusalem; moreover, they are all recounted as having taken place on Easter Sunday. A consistent theme throughout the narrative is that the suffering, death, and resurrection of Jesus were accomplished in fulfillment of Old Testament promises and of Jewish hopes (Luke 24:19a,21,26-27,44,46). In his second volume, Acts, Luke will argue that Christianity is the fulfillment of the hopes of Pharisaic Judaism and its logical development (see Acts 24:10-21).

c He is not here, but he has been raised: this part of the verse is omitted in important representatives of the Western text tradition, but its presence in other text types and the slight difference in wording from Matthew 28:6 and Mark 16:6 argue for its retention.

Q16

Matthew 6:25-30

²⁵ ^d "Therefore I tell you, do not worry about your life, what you will eat (or drink), or about your body, what you will wear. Is not life more than food and the body more than clothing? ²⁶ Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they? ²⁷ Can any of you by worrying add a single moment to your life-span? ^e ²⁸ Why are you anxious about clothes? Learn from the way the wild flowers grow. They do not work or spin. ²⁹ But I tell you that not even Solomon in all his splendor was clothed like one of them. ³⁰ ^f If God so clothes the grass of the field, which grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith?"

d [25-34] Jesus does not deny the reality of human needs (Matthew 6:32), but forbids making them the object of anxious care and, in effect, becoming their slave.

e Life-span: the Greek word can also mean "stature." If it is taken in that sense, the word here translated moment (literally, "cubit") must be translated literally as a unit not of time but of spatial measure. The cubit is about eighteen inches.

f Of little faith: except for the parallel in Luke 12:28, the word translated of little faith is found in the New Testament only in Matthew. It is used by him of those who are disciples of Jesus but whose faith in him is not as deep as it should be (see Matthew 8:26; 14:31; 16:8 and the cognate noun in Matthew 17:20).