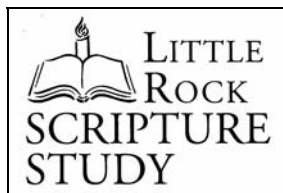


Church of the Holy Spirit



Extra Readings

PSALMS II - Lesson 4

More Psalms of Lament

69, 44, 58, 85, 90

Psalms for All Seasons, pages 116-135

Psalm 69

^{1 a b} For the leader; according to “Lilies.” Of David.

I

^{2 c} Save me, God,
for the waters have reached my neck.

³ I have sunk into the mire of the deep,
where there is no foothold.

I have gone down to the watery depths;
the flood overwhelms me.

⁴ I am weary with crying out;
my throat is parched.

My eyes have failed,
looking for my God.

^{5 d} More numerous than the hairs of my head
are those who hate me without cause.

Too many for my strength
are my treacherous enemies.

Must I now restore
what I did not steal?

II

⁶ God, you know my folly;
my faults are not hidden from you.

⁷ Let those who wait for you, LORD of hosts,
not be shamed through me.

Let those who seek you, God of Israel,
not be disgraced through me

⁸ For your sake I bear insult,
shame covers my face.

⁹ I have become an outcast to my kin,
a stranger to my mother’s children.

^{10 e} Because zeal for your house consumes me,
I am scorned by those who scorn you.

¹¹ I have wept and fasted,
but this led only to scorn.

¹² I clothed myself in sackcloth;
I became a byword for them.

¹³ They who sit at the gate gossip about me;
drunkards make me the butt of their songs.

III

¹⁴ But I pray to you, LORD,
for the time of your favor.
God, in your great kindness answer me
with your constant help.

¹⁵ Rescue me from the mire;
do not let me sink.

Rescue me from my enemies
and from the watery depths.

¹⁶ Do not let the floodwaters overwhelm me,
nor the deep swallow me,
nor the mouth of the pit close over me.

¹⁷ Answer me, LORD, in your generous love;
in your great mercy turn to me.

¹⁸ Do not hide your face from your servant;
in my distress hasten to answer me.

¹⁹ Come and ransom my life;

a [Psalm 69] A lament complaining of suffering in language both metaphorical (Psalm 69:2–3; 15–16 the waters of chaos) and literal (Psalm 69:4,5,9,11–13, exhaustion, alienation from family and community, false accusation). In the second part the psalmist prays with special emphasis that the enemies be punished for all to see (Psalm 69:23–29). Despite the pain, the psalmist does not lose hope that all be set right, and promises public praise (Psalm 69:30–36). The psalm, which depicts the suffering of the innocent just person vividly, is cited often by the New Testament especially in the passion accounts, e.g., Psalm 69:5 in John 15:25; Psalm 69:22 in Mark 15:23,36 and parallels and in John 19:29. The psalm prays not so much for personal vengeance as for public vindication of God’s justice. There was, at this time, no belief in an afterlife where such vindication could take place. Redress had to take place now, in the sight of all.

b “Lilies”: apparently the name of the melody.

c Waters: the waters of chaos from which God created the world are a common metaphor for extreme distress. Cf Psalm 18:5; 42:8; 88:8; Jonah 2:3–6.

d What I did not steal: the psalmist, falsely accused of theft, is being forced to make restitution.

e Zeal for your house consumes me: the psalmist’s commitment to God’s cause brings only opposition. Cf John 2:17. I am scorned by those who scorn you: Romans 15:3 uses the verse as an example of Jesus’ unselfishness.

Psalms II
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because of my enemies redeem me.
²⁰ You know my reproach, my shame, my disgrace;
before you stand all my foes.
²¹ Insult has broken my heart, and I am weak;
I looked for compassion, but there was none,
for comforters, but found none.
²² Instead they put gall in my food;
for my thirst they gave me vinegar.

IV

²³ Make their own table a snare for them,
a trap for their friends.
²⁴ Make their eyes so dim they cannot see;
keep their backs ever feeble.
²⁵ Pour out your wrath upon them;
let the fury of your anger overtake them.
²⁶ Make their camp desolate,
with none to dwell in their tents.
²⁷ For they pursued the one you struck,
added to the pain of the one you wounded.
²⁸ Add that to their crimes;
let them not attain to your reward.
²⁹ Strike them from the book of the living;
do not count them among the just!

V

³⁰ But I am afflicted and in pain;
let your saving help protect me, God,
³¹ ^a That I may praise God's name in song
and glorify it with thanksgiving.
³² My song will please the LORD more than oxen,
more than bullocks with horns and hooves:
³³ "See, you lowly ones, and be glad;
you who seek God, take heart!
³⁴ For the LORD hears the poor,
does not spurn those in bondage.
³⁵ Let the heavens and the earth sing praise,
the seas and whatever moves in them!"

VI

³⁶ God will rescue Zion,
rebuild the cities of Judah.
God's servants shall dwell in the land and possess
it;
³⁷ it shall be the heritage of their descendants;
those who love God's name shall dwell there.

Q2

Psalm 69:6-7

⁶ God, you know my folly;
my faults are not hidden from you.
⁷ Let those who wait for you, LORD of hosts,
not be shamed through me.
Let those who seek you, God of Israel,
not be disgraced through me

^a That I may praise God's name in song: the actual song is cited in 33–35, the word "praise" in 35 referring back to "praise" in Psalm 69:31.

Mark 9:42

⁴² "Whoever causes one of these little ones who believe (in me) to sin, it would be better for him if a great millstone were put around his neck and he were thrown into the sea.

1 Corinthians 8:9

⁹ But make sure that this liberty of yours in no way becomes a stumbling block to the weak.

Ephesians 4:1-3

^{1b} I, then, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, ² with all humility and gentleness, with patience, bearing with one another through love, ³ striving to preserve the unity of the spirit through the bond of peace:

Q3

Psalm 69:8-13

⁸ For your sake I bear insult,
shame covers my face.
⁹ I have become an outcast to my kin,
a stranger to my mother's children.
^{10c} Because zeal for your house consumes me,
I am scorned by those who scorn you.
¹¹ I have wept and fasted,
but this led only to scorn.
¹² I clothed myself in sackcloth;
I became a byword for them.
¹³ They who sit at the gate gossip about me;
drunkards make me the butt of their songs.

Jeremiah 15:10-21

¹⁰ Woe to me, mother, that you gave me birth!
a man of strife and contention to all the land!
I neither borrow nor lend,

^b [1–16] A general plea for unity in the church. Christians have been fashioned through the Spirit into a single harmonious religious community (one body, Eph 4:4,12; cf Eph 4:16), belonging to a single Lord (in contrast to the many gods of the pagan world), and by one way of salvation through faith, brought out especially by the significance of baptism (Eph 4:1–6; cf Romans 6:1–11). But Christian unity is more than adherence to a common belief. It is manifested in the exalted Christ's gifts to individuals to serve so as to make the community more Christlike (Eph 4:11–16). This teaching on Christ as the source of the gifts is introduced in Eph 4:8 by a citation of Psalm 68:18, which depicts Yahweh triumphantly leading Israel to salvation in Jerusalem. It is here understood of Christ, ascending above all the heavens, the head of the church; through his redemptive death, resurrection, and ascension he has become the source of the church's spiritual gifts. The "descent" of Christ (Eph 4:9–10) refers more probably to the incarnation (cf Phil 2:6–8) than to Christ's presence after his death in the world of the dead (cf 1 Peter 3:19).

^c Zeal for your house consumes me: the psalmist's commitment to God's cause brings only opposition. Cf John 2:17. I am scorned by those who scorn you: Romans 15:3 uses the verse as an example of Jesus' unselfishness.

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yet all curse me.
¹¹ Tell me, LORD, have I not served you for their good?
Have I not interceded with you in the time of misfortune and anguish?
^{12 a}
¹⁵ You know I have.
Remember me, LORD, visit me, and avenge me on my persecutors.
Because of your long-suffering banish me not; know that for you I have borne insult.
¹⁶ When I found your words, I devoured them; they became my joy and the happiness of my heart,
Because I bore your name,
O LORD, God of hosts.
¹⁷ I did not sit celebrating in the circle of merry-makers;
Under the weight of your hand I sat alone because you filled me with indignation.
^{18 b} Why is my pain continuous, my wound incurable, refusing to be healed?
You have indeed become for me a treacherous brook, whose waters do not abide!
¹⁹ Thus the LORD answered me:
If you repent, so that I restore you, in my presence you shall stand;
If you bring forth the precious without the vile, you shall be my mouthpiece.
Then it shall be they who turn to you, and you shall not turn to them;
²⁰ And I will make you toward this people a solid wall of brass.
Though they fight against you, they shall not prevail,
For I am with you,
to deliver and rescue you, says the LORD.
²¹ I will free you from the hand of the wicked, and rescue you from the grasp of the violent.

Mark 13:9-13

⁹ “Watch out for yourselves. They will hand you over to the courts. You will be beaten in synagogues. You will be arraigned before governors and kings because of me, as a witness before them. ¹⁰ But the gospel must first be preached to all nations. ^c ¹¹ When they lead you away and hand you over, do not worry beforehand about what you

a [12–14] These verses are omitted in the text because Jer 15:12 in the Hebrew is a dittography of Jer 17:1. Jer 15:13–14 are a dittography of Jer 17:31.

b A treacherous brook: that dries up when its waters are needed. The prophet complains that he cannot rely on God with unfailing assurance of his assistance.

c The gospel...to all nations: the period of the Christian mission.

are to say. But say whatever will be given to you at that hour. For it will not be you who are speaking but the holy Spirit. ¹² Brother will hand over brother to death, and the father his child; children will rise up against parents and have them put to death. ¹³ You will be hated by all because of my name. But the one who perseveres to the end will be saved.

Luke 12:49-53

^{49 d} “I have come to set the earth on fire, and how I wish it were already blazing! ^{50 e} There is a baptism with which I must be baptized, and how great is my anguish until it is accomplished! ⁵¹ Do you think that I have come to establish peace on the earth? No, I tell you, but rather division. ⁵² From now on a household of five will be divided, three against two and two against three; ⁵³ a father will be divided against his son and a son against his father, a mother against her daughter and a daughter against her mother, a mother-in-law against her daughter-in-law and a daughter-in-law against her mother-in-law.”

Q4

Psalm 69:14

¹⁴ But I pray to you, LORD,
for the time of your favor.
God, in your great kindness answer me
with your constant help.

Exodus 33:12-17

¹² Moses said to the LORD, “You, indeed, are telling me to lead this people on; but you have not let me know whom you will send with me. Yet you have said, ‘You are my intimate friend,’ and also, ‘You have found favor with me.’ ¹³ Now, if I have found favor with you, do let me know your ways so that, in knowing you, I may continue to find favor with you. Then, too, this nation is, after all, your own people.” ^{14 f} “I myself,” the LORD answered, “will go along, to give you rest.” ¹⁵ Moses replied, “If you are not going yourself, do not make us go up from here. ¹⁶ For how can it be known that we, your people and I, have found favor with you, except by your going with us? Then we, your people and I, will be singled out from every other people on the earth.” ¹⁷ The LORD said to Moses, “This request, too, which you have just made, I will carry out, because you have found favor with me and you are my intimate friend.”

d [49–53] Jesus’ proclamation of the kingdom is a refining and purifying fire. His message that meets with acceptance or rejection will be a source of conflict and dissension even within families.

e Baptism: i.e., his death.

f I myself: literally, “my face,” that is, “my presence.” To give you rest: in the Promised Land; some understand, “to put your mind at rest”; others, by a slight emendation in the text, render, “to lead you.”

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Luke 1:30-31

³⁰ Then the angel said to her, “Do not be afraid, Mary, for you have found favor with God. ³¹ Behold, you will conceive in your womb and bear a son, and you shall name him Jesus.

Q5

a) Psalm 69:23-29

- ²³ Make their own table a snare for them,
a trap for their friends.
²⁴ Make their eyes so dim they cannot see;
keep their backs ever feeble.
²⁵ Pour out your wrath upon them;
let the fury of your anger overtake them.
²⁶ Make their camp desolate,
with none to dwell in their tents.
²⁷ For they pursued the one you struck,
added to the pain of the one you wounded.
²⁸ Add that to their crimes;
let them not attain to your reward.
²⁹ Strike them from the book of the living;
do not count them among the just!

Psalm 35:1-6

- ^{1a} Of David. I
^b Oppose, LORD, those who oppose me;
war upon those who make war upon me.
² Take up the shield and buckler;
rise up in my defense.
³ Brandish lance and battle-ax
against my pursuers.
Say to my heart,
“I am your salvation.”
⁴ Let those who seek my life
be put to shame and disgrace.
Let those who plot evil against me
be turned back and confounded.
⁵ Make them like chaff before the wind,
with the angel of the LORD driving them on.
⁶ Make their way slippery and dark,
with the angel of the LORD pursuing them.

a [Psalm 35] A lament of a person betrayed by friends. The psalmist prays that the evildoers be publicly exposed as unjust (Psalm 35:1–8), and gives thanks in anticipation of vindication (Psalm 35:9–10). Old friends are the enemies (Psalm 35:11–16). May their punishment come quickly (Psalm 35:17–21)! The last part (Psalm 35:22–26) echoes the opening in praying for the destruction of the psalmist’s persecutors. The psalm may appear vindictive, but one must keep in mind that the psalmist is praying for public redress now of a public injustice. There is at this time no belief in an afterlife in which justice will be redressed.

b [1–6] The mixture of judicial, martial, and hunting images shows that the language is figurative. The actual injustice is false accusation of serious crimes (Psalm 35:11,15,20–21). The psalmist seeks lost honor through a trial before God.

Psalm 58:7-12

- ⁷ O God, smash the teeth in their mouths;
break the jaw-teeth of these lions, LORD!
⁸ Make them vanish like water flowing away;
trodden down, let them wither like grass.
^{9c} Let them dissolve like a snail that oozes away,
like an untimely birth that never sees the sun.
¹⁰ Suddenly, like brambles or thistles,
have the whirlwind snatch them away.
¹¹ Then the just shall rejoice to see the vengeance
and bathe their feet in the blood of the wicked.
¹² Then it will be said:
“Truly there is a reward for the just;
there is a God who is judge on earth!”

Psalm 59:10-14

- ¹⁰ My strength, for you I watch;
you, God, are my fortress,
¹¹ my loving God.
¹² May God go before me,
and show me my fallen foes.
Slay them, God,
lest they deceive my people.
Shake them by your power;
Lord, our shield, bring them down.
¹³ For the sinful words of their mouths and lips
let them be caught in their pride.
For the lies they have told under oath
¹⁴ destroy them in anger,
destroy till they are no more.
Then people will know God rules over Jacob,
yes, even to the ends of the earth. Selah

Psalm 109:6-20

- ^{6d} “Find a lying witness,
an accuser to stand by his right hand,
⁷ That he may be judged and found guilty,
that his plea may be in vain.
⁸ May his days be few;
may another take his office.
⁹ May his children be fatherless,
his wife, a widow.
¹⁰ May his children be vagrant beggars,
driven from their hovels.
¹¹ May the usurer snare all he owns,
strangers plunder all he earns.
¹² May no one treat him kindly
or pity his fatherless children.
¹³ May his posterity be destroyed,

c A snail that oozes away: empty shells suggested to ancients that snails melted away as they left a slimy trail.

d An accuser: Hebrew *satan*, a word occurring in Job 1–2 and Zech 3:1–2. In the latter passage Satan stands at the right hand of the high priest to bring false accusations against him before God. Here the accuser is human.

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his name cease in the next generation.
¹⁴ May the LORD remember his fathers' guilt;
his mother's sin not be canceled.
¹⁵ May their guilt be always before the LORD,
till their memory is banished from the earth,
¹⁶ For he did not remember to show kindness,
but hounded the wretched poor
and brought death to the brokenhearted.
¹⁷ He loved cursing; may it come upon him;
he hated blessing; may none come to him.
¹⁸ May cursing clothe him like a robe;
may it enter his belly like water,
seep into his bones like oil.
¹⁹ May it be near as the clothes he wears,
as the belt always around him."
²⁰ ^a May the LORD bring all this upon my accusers,
upon those who speak evil against me.

Jeremiah 12:20

¹⁷ But if they do not obey, I will uproot and destroy that nation entirely, says the LORD.

b) Matthew 5:38-42

³⁸ ^b "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' ³⁹ But I say to you, offer no resistance to one who is evil. When someone strikes you on (your) right cheek, turn the other one to him as well.
⁴⁰ If anyone wants to go to law with you over your tunic, hand him your cloak as well. ⁴¹ Should anyone press you into service for one mile, ^c go with him for two miles. ⁴² Give to the one who asks of you, and do not turn your back on one who wants to borrow.

Luke 6:27-36

²⁷ ^d "But to you who hear I say, love your enemies, do good to those who hate you, ²⁸ bless those who curse you, pray for those who mistreat you. ²⁹ To the person who strikes you on one cheek, offer the other one as well, and from the person who takes your cloak, do not withhold even your tunic. ³⁰ Give to everyone who asks of you, and from the one who takes what is yours do not demand it back. ³¹ Do to others as you would have them do to you. ³² For if you love those who love you, what credit is that to

a May the LORD bring all this: the psalmist prays that God ratify the curses of 6–19 and bring them upon the wicked.

b [38–42] See Lev 24:20. The Old Testament commandment was meant to moderate vengeance; the punishment should not exceed the injury done. Jesus forbids even this proportionate retaliation. Of the five examples that follow, only the first deals directly with retaliation for evil; the others speak of liberality.

c Roman garrisons in Palestine had the right to requisition the property and services of the native population.

d [27–36] See the notes on Matthew 5:43–48 and Matthew 5:48.

you? Even sinners love those who love them. ³³ And if you do good to those who do good to you, what credit is that to you? Even sinners do the same. ³⁴ If you lend money to those from whom you expect repayment, what credit (is) that to you? Even sinners lend to sinners, and get back the same amount. ³⁵ But rather, love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. ³⁶ Be merciful, just as (also) your Father is merciful.

Q6

a) Psalm 69:34

³⁴ For the LORD hears the poor,
does not spurn those in bondage.

Luke 4:16-19

¹⁶ ^e He came to Nazareth, where he had grown up, and went according to his custom ^f into the synagogue on the sabbath day. He stood up to read ¹⁷ and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written:

¹⁸ "The Spirit of the Lord is upon me, ^g
because he has anointed me
to bring glad tidings to the poor.

He has sent me to proclaim liberty to captives
and recovery of sight to the blind,
to let the oppressed go free,

¹⁹ and to proclaim a year acceptable to the Lord."

b) Acts 2:44-47

⁴⁴ All who believed were together and had all things in common; ⁴⁵ they would sell their property and

e [16–30] Luke has transposed to the beginning of Jesus' ministry an incident from his Marcan source, which situated it near the end of the Galilean ministry (Mark 6:1–6a). In doing so, Luke turns the initial admiration (Luke 4:22) and subsequent rejection of Jesus (Luke 4:28–29) into a foreshadowing of the whole future ministry of Jesus. Moreover, the rejection of Jesus in his own hometown hints at the greater rejection of him by Israel (Acts 13:46).

f [16] According to his custom: Jesus' practice of regularly attending synagogue is carried on by the early Christians' practice of meeting in the temple (Acts 2:46; 3:1; 5:12).

g The Spirit of the Lord is upon me, because he has anointed me: see the note on Luke 3:21–22. As this incident develops, Jesus is portrayed as a prophet whose ministry is compared to that of the prophets Elijah and Elisha. Prophetic anointings are known in first-century Palestinian Judaism from the Qumran literature that speaks of prophets as God's anointed ones. To bring glad tidings to the poor: more than any other gospel writer Luke is concerned with Jesus' attitude toward the economically and socially poor (see Luke 6:20,24; 12:16–21; 14:12–14; 16:19–26; 19:8). At times, the poor in Luke's gospel are associated with the downtrodden, the oppressed and afflicted, the forgotten and the neglected (Luke 4:18; 6:20–22; 7:22; 14:12–14), and it is they who accept Jesus' message of salvation.

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possessions and divide them among all according to each one's need. ⁴⁶ Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, ⁴⁷ praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved.

Psalm 44

^{1a} For the leader. A maskil of the Korahites.

I

² O God, we have heard with our own ears;
our ancestors have told us
The deeds you did in their days,
with your own hand in days of old:
³ You rooted out nations to plant them,
crushed peoples to make room for them.
⁴ Not with their own swords did they conquer the
land,
nor did their own arms bring victory;
It was your right hand, your own arm,
the light of your face for you favored them.
⁵ You are my king and my God,
who bestows victories on Jacob.
⁶ Through you we batter our foes;
through your name, trample our adversaries.
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

II

¹⁰ But now you have rejected and disgraced us;
you do not march out with our armies.
^{11b} You make us retreat before the foe;
those who hate us plunder us at will.
¹² You hand us over like sheep to be slaughtered,
scatter us among the nations.
¹³ You sell your people for nothing;
you make no profit from their sale.
¹⁴ You make us the reproach of our neighbors,
the mockery and scorn of those around us.
¹⁵ You make us a byword among the nations;
the peoples shake their heads at us.
¹⁶ All day long my disgrace is before me;
shame has covered my face

a [Psalm 44] In this lament the community reminds God of past favors which it has always acknowledged (Psalm 44:2-9). But now God has abandoned Israel to defeat and humiliation (Psalm 44:10-17), though the people are not conscious of any sin against the covenant (Psalm 44:18-23). They struggle with being God's special people amid divine silence; yet they continue to pray (Psalm 44:24-26).

b You make us retreat: the corollary of Psalm 44:3. Defeat, like victory, is God's doing; neither Israel nor its enemies can claim credit (Psalm 44:23).

¹⁷ At the sound of those who taunt and revile,
at the sight of the spiteful enemy.

III

¹⁸ All this has come upon us,
though we have not forgotten you,
nor been disloyal to your covenant.
^{19c} Our hearts have not turned back,
nor have our steps strayed from your path.
^{20d} Yet you have left us crushed,
desolate in a place of jackals;
you have covered us with darkness.
²¹ If we had forgotten the name of our God,
stretched out our hands to another god,
²² Would not God have discovered this,
God who knows the secrets of the heart?
²³ For you we are slain all the day long,
considered only as sheep to be slaughtered.

IV

²⁴ Awake! Why do you sleep, O Lord?
Rise up! Do not reject us forever!
²⁵ Why do you hide your face;
why forget our pain and misery?
²⁶ We are bowed down to the ground;
our bodies are pressed to the earth.
²⁷ Rise up, help us!
Redeem us as your love demands.

Q8

Psalm 44:10-17

¹⁰ But now you have rejected and disgraced us;
you do not march out with our armies.
^{11e} You make us retreat before the foe;
those who hate us plunder us at will.
¹² You hand us over like sheep to be slaughtered,
scatter us among the nations.
¹³ You sell your people for nothing;
you make no profit from their sale.
¹⁴ You make us the reproach of our neighbors,
the mockery and scorn of those around us.
¹⁵ You make us a byword among the nations;
the peoples shake their heads at us.
¹⁶ All day long my disgrace is before me;
shame has covered my face
¹⁷ At the sound of those who taunt and revile,
at the sight of the spiteful enemy.

c Our hearts have not turned back: Israel's defeat was not caused by its lack of fidelity.

d A place of jackals: following Israel's defeat and exile (Psalm 44:11-12), the land lies desolate, inhabited only by jackals. Cf Isaiah 13:22; Jer 9:10; 10:22. Others take tannim as "sea monster" (cf Ezekial 29:3; 32:2) and render: "you crushed us as you did the sea monster."

e You make us retreat: the corollary of Psalm 44:3. Defeat, like victory, is God's doing; neither Israel nor its enemies can claim credit (Psalm 44:23).

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Psalm 44:27

²⁷ Rise up, help us!
Redeem us as your love demands.

Jeremiah 31:3

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

Romans 5:8

⁸ But God proves his love for us in that while we were still sinners Christ died for us.

Ephesians 2:4-5

⁴ But God, who is rich in mercy, because of the great love he had for us, ⁵ even when we were dead in our transgressions, brought us to life with Christ ^a (by grace you have been saved),

1 John 4:7-12

⁷ ^b Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows God. ⁸ Whoever is without love does not know God, for God is love. 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.

Psalm 58

¹ ^{c d} For the leader. Do not destroy. A miktam of David.

a Our relation through baptism with Christ, the risen Lord, is depicted in terms of realized eschatology, as already exaltation, though Eph 2:7 brings in the future aspect too.

b [7–12] Love as we share in it testifies to the nature of God and to his presence in our lives. One who loves shows that one is a child of God and knows God, for God's very being is love; one without love is without God. The revelation of the nature of God's love is found in the free gift of his Son to us, so that we may share life with God and be delivered from our sins. The love we have for one another must be of the same sort: authentic, merciful; this unique Christian love is our proof that we know God and can "see" the invisible God.

c [Psalm 58] A lament expressing trust in God's power to dethrone all powers obstructing divine rule of the world. First condemned are "the gods," the powers that were popularly imagined to control human destinies (Psalm 58:2–3), then "the wicked," the human instruments of these forces (Psalm 58:4–6). The psalmist prays God to prevent them from harming the just (Psalm 58:7–10). The manifestation of justice will gladden the just; they will see that their God is with them (Psalm 58:11). The psalm is less concerned with personal vengeance than with public vindication of God's justice now.

I

² ^e Do you indeed pronounce justice, O gods;
do you judge mortals fairly?

³ No, you freely engage in crime;
your hands dispense violence to the earth.

II

⁴ The wicked have been corrupt since birth;
liars from the womb, they have gone astray.

⁵ ^f Their poison is like the poison of a snake,
like that of a serpent stopping its ears,

⁶ So as not to hear the voice of the charmer
who casts such cunning spells.

III

⁷ O God, smash the teeth in their mouths;
break the jaw-teeth of these lions, LORD!

⁸ Make them vanish like water flowing away;
trodden down, let them wither like grass.

⁹ ^g Let them dissolve like a snail that oozes away,
like an untimely birth that never sees the sun.

¹⁰ Suddenly, like brambles or thistles,
have the whirlwind snatch them away.

¹¹ Then the just shall rejoice to see the vengeance
and bathe their feet in the blood of the wicked.

¹² Then it will be said:

"Truly there is a reward for the just;
there is a God who is judge on earth!"

Q10

Psalm 58:3-6

³ No, you freely engage in crime;
your hands dispense violence to the earth.

⁴ The wicked have been corrupt since birth;
liars from the womb, they have gone astray.

⁵ ^h Their poison is like the poison of a snake,
like that of a serpent stopping its ears,

⁶ So as not to hear the voice of the charmer
who casts such cunning spells.

d Do not destroy: probably the title of the melody to which the psalm was to be sung.

e Gods: the Bible sometimes understands pagan gods to be lesser divine beings who are assigned by Israel's God to rule the foreign nations. Here they are accused of injustice, permitting the human judges under their patronage to abuse the righteous. Cf Psalm 82.

f [5–6] The image is that of a poisonous snake that is controlled by the voice or piping of its trainer.

g A snail that oozes away: empty shells suggested to ancients that snails melted away as they left a slimy trail.

h [5–6] The image is that of a poisonous snake that is controlled by the voice or piping of its trainer.

Psalms II
Lesson 4 – More Psalms of Lament
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Q11

Psalm 58:7-10

- ⁷ O God, smash the teeth in their mouths;
break the jaw-teeth of these lions, LORD!
⁸ Make them vanish like water flowing away;
trodden down, let them wither like grass.
^{9a} Let them dissolve like a snail that oozes away,
like an untimely birth that never sees the sun.
¹⁰ Suddenly, like brambles or thistles,
have the whirlwind snatch them away.

Psalm 85

^{1b} For the leader. A psalm of the Korahites.

I

- ² You once favored, LORD, your land,
restored the good fortune of Jacob.
³ You forgave the guilt of your people,
pardoned all their sins. Selah
⁴ You withdrew all your wrath,
turned back your burning anger.

II

- ⁵ Restore us once more, God our savior;
abandon your wrath against us.
⁶ Will you be angry with us forever,
drag out your anger for all generations?
⁷ Please give us life again,
that your people may rejoice in you.
⁸ Show us, LORD, your love;
grant us your salvation.

III

- ^{9c} I will listen for the word of God;
surely the LORD will proclaim peace
To his people, to the faithful,
to those who trust in him.
¹⁰ Near indeed is salvation for the loyal;
prosperity will fill our land.
^{11d} Love and truth will meet;
justice and peace will kiss.
¹² Truth will spring from the earth;
justice will look down from heaven.
¹³ The LORD will surely grant abundance;
our land will yield its increase.

a A snail that oozes away: empty shells suggested to ancients that snails melted away as they left a slimy trail.

b [Psalm 85] A national lament reminding God of past favors and forgiveness (Psalm 85:2-4) and begging for forgiveness and grace now (Psalm 85:5-8). A speaker represents the people who wait humbly with open hearts (Psalm 85:9-10): God will be active on their behalf (Psalm 85:11-13). The situation suggests the conditions of Judea during the early postexilic period, the fifth century B.C.; the thoughts are similar to those of postexilic prophets (Haggai 1:5-11; 2:6-9).

c The prophet listens to God's revelation. Cf Hebrews 2:1.

d [11-13] Divine activity is personified as pairs of virtues.

¹⁴ Prosperity will march before the Lord,
and good fortune will follow behind.

Q12

Psalm 85:2-4

- ² You once favored, LORD, your land,
restored the good fortune of Jacob.
³ You forgave the guilt of your people,
pardoned all their sins. Selah
⁴ You withdrew all your wrath,
turned back your burning anger.

Q13

a) Psalm 85:10-14

- ¹⁰ Near indeed is salvation for the loyal;
prosperity will fill our land.
^{11e} Love and truth will meet;
justice and peace will kiss.
¹² Truth will spring from the earth;
justice will look down from heaven.
¹³ The LORD will surely grant abundance;
our land will yield its increase.
¹⁴ Prosperity will march before the Lord,
and good fortune will follow behind.

b) Psalm 126

¹ A song of ascents.

I

- ^f When the LORD restored the fortunes of Zion,
then we thought we were dreaming.
² Our mouths were filled with laughter;
our tongues sang for joy.
Then it was said among the nations,
"The LORD had done great things for them."
³ The LORD has done great things for us;
Oh, how happy we were!
^{4g} Restore again our fortunes, LORD,
like the dry stream beds of the Negeb.

II

- ⁵ Those who sow in tears
will reap with cries of joy.
⁶ Those who go forth weeping,
carrying sacks of seed,
Will return with cries of joy,
carrying their bundled sheaves.

e [11-13] Divine activity is personified as pairs of virtues.

f [Psalm 126] A lament probably sung shortly after Israel's return from exile. The people rejoice that they are in Zion (Psalm 126:1-3) but mere presence in the holy city is not enough; they must pray for the prosperity and the fertility of the land (Psalm 126:4). The last verses are probably an oracle of promise: the painful work of sowing will be crowned with life (Psalm 126:5-6).

g Like the dry stream beds of the Negeb: the psalmist prays for rain in such abundance that the dry riverbeds will run.

Psalms II
Lesson 4 – More Psalms of Lament
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Isaiah 43:19-21

¹⁹ See, I am doing something new!
Now it springs forth, do you not perceive it?
In the desert I make a way,
in the wasteland, rivers.
²⁰ Wild beasts honor me,
jackals and ostriches,
For I put water in the desert
and rivers in the wasteland
for my chosen people to drink,
²¹ The people whom I formed for myself,
that they might announce my praise.

Psalms 65:17-25 (bad quote, can't find)

Psalms 90

^{1a} A prayer of Moses, the man of God.

I
Lord, you have been our refuge
through all generations.
² Before the mountains were born,
the earth and the world brought forth,
from eternity to eternity you are God.

^{3b} But humans you return to dust,
saying, "Return, you mortals!"

^{4c} A thousand years in your eyes
are merely a yesterday,
Before a watch passes in the night,
^{5d} you have brought them to their end;
They disappear like sleep at dawn;
they are like grass that dies.

^{6e} It sprouts green in the morning;
by evening it is dry and withered.

II
⁷ Truly we are consumed by your anger,
filled with terror by your wrath.
⁸ You have kept our faults before you,

a [Psalm 90] A communal lament that describes only in general terms the cause of the community's distress. After confidently invoking God (Psalm 90:1), the psalm turns to a complaint contrasting God's eternity with the brevity of human life (Psalm 90:2-6) and sees in human suffering the punishment for sin (Psalm 90:7-12). The psalm concludes with a plea for God's intervention (Psalm 90:13-17).

b Return: one word of God is enough to return mortals to the dust from which they were created. Humans were created from earth in Genesis 2:7; 3:19.

c The translation reverses the order of the difficult Hebrew verses Psalm 90:3 and 4 to get the probable original order. A watch in the night: the night was divided into three sentry periods or watches. Cf Jdgs 7:19.

d You have brought them to their end: an interpretation of the unclear Hebrew.

e It is dry and withered: the transitory nature of the grass under the scorching sun was proverbial. Cf Psalm 129:6; Isaiah 40:6-8.

our hidden sins exposed to your sight.

⁹ Our life ebbs away under your wrath;
our years end like a sigh.

¹⁰ Seventy is the sum of our years,
or eighty, if we are strong;
Most of them are sorrow and toil;
they pass quickly, we are all but gone.

¹¹ Who comprehends your terrible anger?
Your wrath matches the fear it inspires.

¹² Teach us to count our days aright,
that we may gain wisdom of heart.

¹³ Relent, O LORD! How long?
Have pity on your servants!

¹⁴ Fill us at daybreak with your love,
that all our days we may sing for joy.

¹⁵ Make us glad as many days as you humbled us,
for as many years as we have seen trouble.

¹⁶ Show your deeds to your servants,
your glory to their children.

¹⁷ May the favor of the Lord our God be ours.
Prosper the work of our hands!
Prosper the work of our hands!

Q14

a) Psalms 90:2-6

² Before the mountains were born,
the earth and the world brought forth,
from eternity to eternity you are God.

^{3f} But humans you return to dust,
saying, "Return, you mortals!"

^{4g} A thousand years in your eyes
are merely a yesterday,

Before a watch passes in the night,
^{5h} you have brought them to their end;
They disappear like sleep at dawn;
they are like grass that dies.

⁶ⁱ It sprouts green in the morning;
by evening it is dry and withered.

b) Psalms 90:7-11

⁷ Truly we are consumed by your anger,
filled with terror by your wrath.

⁸ You have kept our faults before you,
our hidden sins exposed to your sight.

f Return: one word of God is enough to return mortals to the dust from which they were created. Humans were created from earth in Genesis 2:7; 3:19.

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Psalms II
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- ⁹ Our life ebbs away under your wrath;
our years end like a sigh.
¹⁰ Seventy is the sum of our years,
or eighty, if we are strong;
Most of them are sorrow and toil;
they pass quickly, we are all but gone.
¹¹ Who comprehends your terrible anger?
Your wrath matches the fear it inspires.

Lamentations 3:31-33

- ³¹ For the Lord's rejection
does not last forever;
³² Though he punishes, he takes pity,
in the abundance of his mercies;
³³ He has no joy in afflicting
or grieving the sons of men.

Q15

Psalm 90:17

- ¹⁷ May the favor of the Lord our God be ours.
Prosper the work of our hands!
Prosper the work of our hands!

Q16

1 Corinthians 11:30-12:10

³⁰ That is why many among you are ill and infirm, and a considerable number are dying. ³¹ If we discerned ourselves, we would not be under judgment; ³² but since we are judged by (the) Lord, we are being disciplined so that we may not be condemned along with the world. ³³ Therefore, my brothers, when you come together to eat, wait for one another. ³⁴ If anyone is hungry, he should eat at home, so that your meetings may not result in judgment. The other matters I shall set in order when I come.

Chapter 12

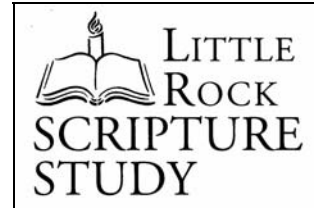
^{1a} Now in regard to spiritual gifts, brothers, I do not want you to be unaware. ² ^b You know how, when you were

a [12:1–14:40] Ecstatic and charismatic activity were common in early Christian experience, as they were in other ancient religions. But the Corinthians seem to have developed a disproportionate esteem for certain phenomena, especially tongues, to the detriment of order in the liturgy. Paul's response to this development provides us with the fullest exposition we have of his theology of the charisms.

b [2–3] There is an experience of the Spirit and an understanding of ecstatic phenomena that are specifically Christian and that differ, despite apparent similarities, from those of the pagans. It is necessary to discern which spirit is leading one; ecstatic phenomena must be judged by their effect (1 Cor 12:2). 1 Cor 12:3 illustrates this by an example: power to confess Jesus as

pagans, you were constantly attracted and led away to mute idols. ³ Therefore, I tell you that nobody speaking by the spirit of God says, "Jesus be accursed." And no one can say, "Jesus is Lord," except by the holy Spirit. ^{4c} There are different kinds of spiritual gifts but the same Spirit; ⁵ there are different forms of service but the same Lord; ⁶ there are different workings but the same God who produces all of them in everyone. ⁷ To each individual the manifestation of the Spirit is given for some benefit. ⁸ To one is given through the Spirit the expression of wisdom; to another the expression of knowledge according to the same Spirit; ⁹ to another faith by the same Spirit; to another gifts of healing by the one Spirit; ¹⁰ to another mighty deeds; to another prophecy; to another discernment of spirits; to another varieties of tongues; to another interpretation of tongues.

Church of the Holy Spirit



Lord can come only from the Spirit, and it is inconceivable that the Spirit would move anyone to curse the Lord.

c [4–6] There are some features common to all charisms, despite their diversity: all are gifts (charismata), grace from outside ourselves; all are forms of service (diakonai), an expression of their purpose and effect; and all are workings (energemata), in which God is at work. Paul associates each of these aspects with what later theology will call one of the persons of the Trinity, an early example of "appropriation."