

### Session Three: Tuesday, October 10: 10:30 until 11:45



<sup>TNK</sup> **Psalm 80:1** For the leader; on shoshannim, eduth. Of Asaph. A psalm.

<sup>2</sup> Give ear, O shepherd of Israel who leads Joseph like a flock! Appear, You who are enthroned on the cherubim,

<sup>3</sup> at the head of Ephraim, Benjamin, and Manasseh! Rouse Your might and come to our help!

<sup>4</sup> Restore us, O God; show Your favor that we may be delivered.

<sup>5</sup> O LORD, God of hosts, how long will You be wrathful toward the prayers of Your people?

<sup>6</sup> You have fed them tears as their daily bread, made them drink great measures of tears.

<sup>7</sup> You set us at strife with our neighbors; our enemies mock us at will.

<sup>8</sup> O God of hosts, restore us; show Your favor that we may be delivered.

<sup>9</sup> You plucked up a vine from Egypt; You expelled nations and planted it.

<sup>10</sup> You cleared a place for it; it took deep root and filled the land.

<sup>11</sup> The mountains were covered by its shade, mighty cedars by its boughs.

<sup>12</sup> Its branches reached the sea, its shoots, the river.

<sup>13</sup> Why did You breach its wall so that every passerby plucks its fruit,

<sup>14</sup> wild boars gnaw at it, and creatures of the field feed on it?

<sup>15</sup> O God of hosts, turn again, look down from heaven and see; take note of that vine,

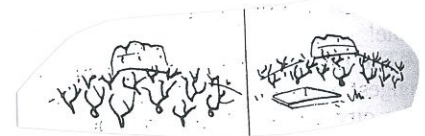
<sup>16</sup> the stock planted by Your right hand, the stem you have taken as Your own.

<sup>17</sup> For it is burned by fire and cut down, perishing before Your angry blast.

<sup>18</sup> Grant Your help to the man at Your right hand, the one You have taken as Your own.

<sup>19</sup> We will not turn away from You; preserve our life that we may invoke Your name.

<sup>20</sup> O LORD, God of hosts, restore us; show Your favor that we may be delivered.



**Plan:** Using our **tools**: *If you recall from our in-person session, how verse number vary among translations, we see it demonstrated here. The words numbered as the first verse remain obscure, and Greek translations pass them by without numbering them—understandably! The Hebrew translations include them as v. 1. We can ask again what **shape or strategy** this psalmist uses/this Psalm takes; for **basic images**, we have shepherd and farmer, each doing a key job; classic in the Bible is the desire for a worthy leader (and maybe the puzzle of why there are so few able ones); **knowing named characters**: who are Ephraim and Manasseh (Bartholomew and Nathaniel)? Like Jacob-sons, there are more than twelve contenders for the classic number of slots. Key here (not in all Psalms) is the **divine dis/approval** motif: what does God want and how*



do we know? Two big tools useable here are **attributing to God's will and choice everything that happens**—a place where we may disagree with the ancients and with systematic theology; and **no need for logical and tight consistency about fundamental issues**, another place where Christian theology is tighter than the Hebrew worldview that tends to see alternatives resting comfortably side by side. Please be ready to offer your own **questions** and insights about the **Sunday lectionary arrangement**.

<sup>TNK</sup> **Psalm 23:1** A psalm of David. The LORD is my shepherd; I lack nothing.

<sup>2</sup> He makes me lie down in green pastures; He leads me to water in places of repose;

<sup>3</sup> He renews my life; He guides me in right paths as befits His name.

<sup>4</sup> Though I walk through a valley of deepest darkness, I fear no harm, for You are with me; Your rod and Your staff -- they comfort me.

<sup>5</sup> You spread a table for me in full view of my enemies; You anoint my head with oil; my drink is abundant.

<sup>6</sup> Only goodness and steadfast love shall pursue me all the days of my life, and I shall dwell in the house of the LORD for many long years.

**Our plan:** This is a Psalm familiar and not usually problematic, also done by “use” previously. We can review it quickly and practice some **tools** and then see if there is time left over. **Who** talks, and to whom: **voicing**; note that it shifts. **Imagery**: familiar and vastly re-used throughout the Bible; one of the huge depths of NT imagery is the “toggled-ness” or “infinite loop-I-ness” of the roles of shepherd and sheep: Jesus is both, and we had better plan to do the same. Good shepherds, as here; bad shepherds, as in Ezekiel 37. The crisis moment of the Psalm is sometimes missed: a walk through the valley of darkness is not avoided but gotten through. **Insights from sociology**: The sheep is not the equivalent of our dog or cat, and so the viewpoint here is not household pers but part of livelihood and part of the economy of sacrifice. Please be ready to offer your own **questions** and insights about the **Sunday lectionary arrangement**.

Wild card Psalm [not a responsorial] anyone have a request, if we have time?

