

10. Psalms 23-24

Praying Psalm 23 with Jesus



¹You, O GOD, are my shepherd. You are all I need.

²In green pastures I rest with you.

³You lead me to tranquil waters
to revive my drooping spirit.

You guide me along the right path.

You are true to your name.

⁴Though I should walk in death's dark valley

I fear no evil, for you are with me.

Your rod and your staff give me comfort.

⁵You prepare a banquet for me in the presence of my foes.

You anoint my head with perfumed oil; my cup is overflowing.

⁶Surely your goodness and kindness will accompany me
all the days of my life.

I will dwell in GOD's house my whole life long.

Part One. Exodus journey (23:1-4)

We are on a journey. God, like a shepherd, is looking after us, guiding us to pasture, and to the oasis where we can slake our thirst and find rest. When darkness falls and we cannot see, we listen for the familiar sound of the shepherd's staff as it strikes the firm earth and the rocks, and when we are straying we feel the familiar touch of the rod, directing us along the right path. With such care we are confident that we will not stray or lag behind. We are being led and protected by the Shepherd. We trust that we will want for nothing. We are on the right path and with a God who is faithful.

We pray this psalm with Jesus, the 'Good Shepherd, who lays down his life for his sheep' (John 10:11). He knows us, and we know him (John 10:14). Jesus wants us 'to be with him' (Mark 3:14), and he wants to be with us. Jesus wants us to journey with him, and he wants to journey with us, even when, like the disciples on the road to Emmaus, we are turning our back on our calling (Luke 24:13-15). He knows what our life can be like when we are left without a shepherd: 'When Jesus saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd' (Matthew 9:36).

Peter reminds us: ‘You were going astray like sheep, but now you have returned to the shepherd and guardian of your souls’ (1 Peter 2:25).

‘When the chief shepherd appears, you will win the crown of glory that never fades away’ (1 Peter 5:4).

‘The Lamb at the centre of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes’ (Revelation 7:17).

If we thirst for God with our whole being, it is our whole being that will be nourished. Let us listen to Jesus: ‘Drink of the water that I will give you and you will never be thirsty. The water that I will give will become in you a spring of water gushing up to eternal life’ (John 4:14).

‘Let the one who believes in me drink. As the scripture has said, ‘Out of his heart (Jesus’ heart and the disciple’s heart) shall flow rivers of living water’ (John 7:38).

⁵You prepare a banquet for me

Part Two. Enjoying hospitality in God's Tent (23:5-6)

We experience ourselves as fugitives, banished from the community, but welcomed by God into the protection and hospitality of God's tent. In God's home we enjoy the comfort of a banquet, like the disciples who, having reached Emmaus, invited Jesus to stay with them (Luke 24:29). They shared a meal with him, a Eucharistic meal, the meal that Jesus promised to share with his disciples whenever we gather to remember him (Luke 22:19-20).



The meal we share now holds a promise, for Jesus calls us to enjoy with him eternal communion: ‘In my Father’s house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also’ (John 14:2-3).

Jesus prayed to his Father that ‘the love with which you have loved me may be in them, and I in them’ (John 17:26). For now the wedding banquet is in our hearts, and in the heart of the community of Jesus’ disciples. We hear Jesus say to us: ‘Listen! I am standing at the door knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me’ (Revelation 3:20).

Love bade me welcome, yet my soul drew back, George Herbert
 Guilty of dust and sin.

But quick-ey'd Love, observing me grow slack
 From my first entrance in,
Drew nearer to me, sweetly questioning
 If I lack'd anything.

"A guest," I answer'd, "worthy to be here";
 Love said, "You shall be he."

"I, the unkind, the ungrateful? ah my dear,
 I cannot look on thee."

Love took my hand and smiling did reply,
 "Who made the eyes but I?"

"Truth, Lord, but I have marr'd them; let my shame
 Go where it doth deserve."

"And know you not," says Love, "who bore the blame?"
 "My dear, then I will serve."

"You must sit down," says Love, "and taste my meat."
 So I did sit and eat.

⁶Surely your goodness and covenant love
will accompany me all the days of my life.
I will dwell in YOUR house my whole life long.

We are with Jesus. We are nourished by him. He calls us to continue his mission (Mark 3:14). As we leave God's tent to continue our journey to the Promised Land, we are pursued by enemies, but God gives us his own Goodness and Covenant Love as escort. God will be present with us on the journey to the sanctuary which awaits us.

Psalm 23

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You guide me along the right path.

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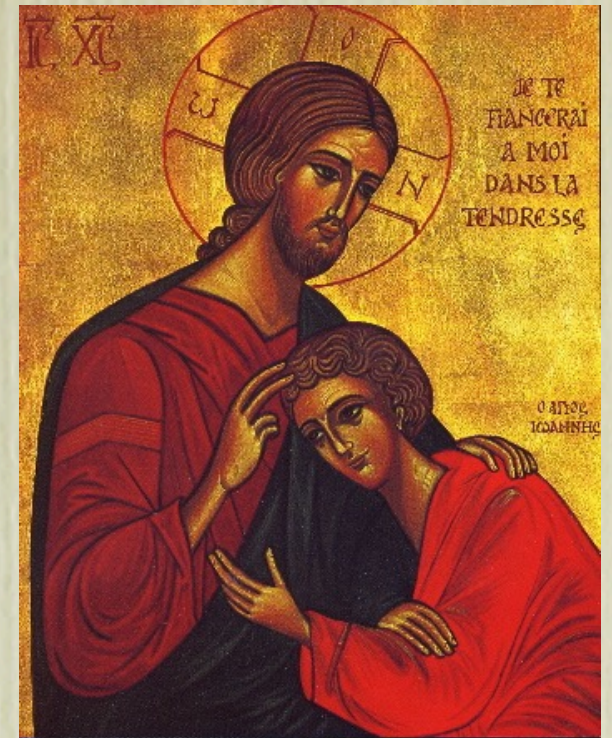
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Praying Psalm 24 with Jesus



¹The earth is yours, O GOD, and all its creatures,
the world and all its peoples.

²It is you who set the land on the seas,
and anchored it in the deep.

³Who is fit to climb GOD's mountain,
and stand in the God's holy place?

⁴Those who act with integrity,
from hearts that are pure,
whose longing is for the real God, not idols,
who do not live a lie.

⁵These will receive blessing from GOD,
and justice from the God who saves.

⁶Such is the company of those who seek you;
who seek your face, O God of Jacob.

⁷You gates, reach to heaven, open high and wide.

Make way for the king of glory.

⁸Who is the king of glory?

The GOD of power and might, the conqueror of chaos.

⁹You gates, reach to heaven, open high and wide.

Make way for the king of glory.

¹⁰Who is the king of glory?

The Mighty GOD, your glorious king.

This psalm is part of a liturgical celebration of victory, or of the enthronement of Israel's God in the New Year Festival (verses 7-10).

As we pray this psalm with Jesus we think of him as the priest-king who ascended into the sanctuary of heaven: 'We have this hope, a sure and steadfast anchor of the soul, a hope that enters the inner shrine behind the curtain, where Jesus, a forerunner on our behalf, has entered, having become a high priest forever' (Hebrews 6:19-20).

Psalm 24

³Who is fit to climb GOD's mountain,
and stand in the God's holy place?

⁴Those with clean hands,
and pure heart,
whose longing is for the real God, not idols,
who do not live a lie.

Their behaviour should be in accordance with God's will, and their hearts should be set on the Living God. They must not allow their longing to lose its focus and turn to 'idols'.

Praying this psalm with Jesus and as his disciples we are reminded that living as Christians with 'clean hands and pure heart', is not something we can acquire by our own efforts. It is not a triumph of personal endeavour.

To live a virtuous life self-discipline is necessary, but, as Paul will state clearly when he speaks of virtues, these are the 'fruit of the Spirit' (Galatians 5:22), not achievements of the self. Paul came to see that we should let go our ego and let the Spirit of Christ fill our hearts and direct our lives.

We are called and graced to let 'Christ live in us' (Galatians 2:19).

As Christians we are to 'clothe ourselves with Christ' (Galatians 3:27);

'Put on the Lord Jesus Christ' (Romans 13:14).

For Christians virtue is before all else a grace. We are to 'behave in a manner worthy of the vocation to which we have been called' (1 Thessalonians 2:12),

and we do this by living 'in Christ' (an expression used by Paul eighty-five times).

We are graced to be able to say with Paul: ‘It is no longer I who live; it is Christ who lives in me. The life I live now in the flesh I live by the faith of the Son of God, loving me and giving himself for me’ (Galatians 2:20). Fundamental to our living a moral life as disciples of Jesus is our sharing Jesus’ faith (Galatians 2:16; 3:22).

Jesus revealed God as love. He gave us an example of what it means to welcome God’s love and live by it, but he did more than that – and this takes us to the essential foundation of Christian morality. Jesus continues to give his disciples a share in his faith in God and in his love. We can live a moral life because: ‘God has sent the Spirit of his Son into your hearts, crying, “Abba (Father)!” (Galatians 4:6).

In Galatians 5:19-21 Paul has a list of vices.

It is important to note that he follows this list, not with a list of virtues that we might acquire by our own efforts, but with examples of what he calls 'the fruit of the Spirit': 'The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control' (Galatians 5:22-23).

We are not surprised to find that the first fruit of the Spirit is 'love'. As he wrote earlier in the letter: 'the only thing that counts is faith working through love' (Galatians 5:6).

Paul is speaking of something more than the spontaneous feeling that develops with one's spouse or family. He is speaking of something more than passionate desire, or the affection experienced between friends. He is speaking of the recognition one has of the value of another person in the light of what God has revealed in Christ. He is speaking of the decision to give one's life for others the way Christ gave his life for us.

‘Love’ as used here by Paul speaks of faithful commitment to God and to people whatever feelings circumstances may cause to arise within us. However, love is not something that we can choose to do of ourselves. Love comes from God, and is a gift to us from the heart of Jesus through his Spirit.

Paul ends his list of virtues with 'self-control'. This is not control by the self. Rather, it is the control that we experience when we open ourselves to Jesus and to the gift of his Spirit. It is allowing ourselves to be directed by him. It is being, like Paul, a 'slave of Christ' (Galatians 1:10). It is to 'live by the Spirit' (Galatians 5:16), to be 'led by the Spirit' (Galatians 5:18).

If we do this, then the Spirit will cause these fruits to grow in our lives. Rather than our struggling to obey a law etched on stone, we are to open our hearts and minds to the call of the Spirit, and allow Christ to live in us (Galatians 2:20).

Christian morality is a morality of love, the love revealed by Jesus on the cross. It is not an achievement of the self. It is a fruit of the Spirit. It is not possible without faith, but it is possible with it, and it is here that Paul places his emphasis. More and more we are to allow Jesus' Spirit to penetrate every aspect of their lives. To 'belong to Christ' (Galatians 3:29) demands that we die to our selfishness (Galatians 5:24) and give our lives in love for others.

As Jesus' disciples we rely, not on our own moral strength, but on the love of the Risen Christ to whom we look to purify our loving. We are called and graced to be holy. Holiness is what the Spirit does in our lives:

‘We must always give thanks to God for you, brothers and sisters beloved by the Lord, because God chose you as the first fruits for salvation through sanctification by the Spirit and through belief in the truth’ (2 Thessalonians 2:13).

Holiness is before all else a matter of love, and it is this love that we are to give and receive in the bosom of the Christian community.

In his First Letter to the community in Corinth (13:4-8; 53AD), Paul reflects on the love of God as seen in Jesus:

‘Love never stops caring. Love acts always in a kind way.

Love does not act out of jealousy or envy. Love does not boast or behave arrogantly. Love does not behave indecently or insist on its own way. Love does not give way to irritation or brood over wrongs. Love takes no pleasure in wrongdoing, but rejoices in the truth.

Love has space enough to hold and to bear everything and everyone. Love believes all things, hopes all things, and endures whatever comes. Love does not come to an end’ (1 Corinthians 13:4-8).

Paul uses verbs throughout. He is not listing various qualities that pertain to love. In true Semitic style he is telling us what love *does*.

‘Love acts always in a kind way.’

Kindness is listed by Paul as a fruit of the Spirit (Galatians 5:22). Whatever gifts of grace we may or may not have been given by the Spirit, the more excellent way is the way of love, which can be recognised by the kindness with which we treat others:

‘Be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you’ (Ephesians 4:32).

Through the gift of love we share in ‘the kindness of God’
(Romans 2:4).

This is how Jesus knew God.

‘We think of his description of the way in which the father welcomed home his wayward son: ‘While he was still far off, his father saw his son and was filled with compassion; he ran and put his arms around him and kissed him’ (Luke 15:20).

It is this same compassionate and persistent love that Jesus himself manifested in the way he lived and in the way he died. It is a gift to us from the heart of Jesus pierced on the cross (John 19:34).

This is the gift of the Spirit, the fountain of living water which flows from Jesus’ breast and wells up in our own (John 7:38).

‘Love has space enough to hold and to bear everything and everyone’.

Love is about having space in one’s heart, space for people, space to hold problems, disappointments and pain, as well as joys, hopes and dreams. The crucified and risen Jesus has space in his heart for all the members of the Corinthian community ‘together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours’ (1 Corinthians 1:2).

He has space in his heart for the whole human race for which he offered his life (1 Corinthians 1:13).

In his Letter to the community in Colossae (54AD), Paul writes: 'You must live your whole life according to the Christ you have received – Jesus the Lord. You must be rooted in him, built on him' (Colossians 2:6-7).

He goes on to speak, not of virtues that they should acquire (as one might find in the Stoic manuals of the day), but of the qualities of Christ that they have been clothed in.

‘As God’s chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, gentleness, and long suffering. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him’ (Colossians 3:12-17).

Paul is not suggesting that we model ourselves on Christ ‘from the outside’. It is not a matter of our becoming like Christ – certainly not by virtue of our own striving. Rather, we are to allow the life of Christ to bear fruit in our lives.

Colossians 3:14 speaks of ‘love’ and 3:15 of ‘peace’. Both of these are listed as fruits of the Spirit in Galatians 5:22.

It is in love that ‘we have come to fullness in him’ (Colossians 2:10). It is love that informs all the other virtues, giving them that special quality that identifies them as Christian. It is in experiencing our love (the outer garment that people first see) that others come to experience, through us, the love of Christ.

Through the gift of peace, we experience the 'fullness' of the risen Christ and the harmony of all the various energies of our mind, heart and body. Furthermore, this personal 'peace' is not something individual. It comes through belonging to 'his body, the church' (Colossians 1:18). It is a gift mediated through the community and which, in turn, builds the community.

In his Second Letter to the Christian community in Corinth (55AD) Paul teaches that living a moral life as a Christian is possible because 'If anyone is in Christ, there is a new creation' (2Corinthians 5:17). Judgment of value for the Greeks rested on reason. Paul is clearly appealing to something that transcends reason.

His key criterion is not conformity to human nature. He appeals to the Corinthians to 'examine yourselves to make sure you are in the faith; test yourselves. Do you acknowledge that Jesus Christ is in you' (2 Corinthians 13:5). Salvation, for Paul, comes through an act of God's gracious love. It is seen in Jesus and the invitation God gives through Jesus for us to live by the same divine Spirit that inspired and gave life to Jesus.

Morality for Paul is the fruit of this saving love. It is impossible without this love. Paul does not argue for the logic of his positions, or attempt to demonstrate that they are inherently consistent. He does not present Christian moral conduct as something to be lived by anyone who might choose to do so. Paul invites people to faith, he invites them into the Christian community, he shows what is possible for a Christian. For himself he prays, not for greater rationality or more determined effort, but that 'the power of Christ may stay over me' (2 Corinthians 12:9).

In his Letter to the Romans (57AD) Paul exhorts the Christians, not to be more self disciplined, but to 'put on the Lord Jesus Christ' (Romans 13:14). Morality is the fruit of God's liberating love: it is Christ living in us. It is impossible to live a moral life free from sin without this gift, even with the law. The gift of 'being alive to God in Christ Jesus' (Romans 6:11) is, however, offered to all, without distinction, Jew and Gentile alike.

Paul invites people to faith. He invites people into the Christian community. He invites us to belong to Christ and to experience his indwelling Spirit. He shows what fruit can come from such a union, fruit that without such a union is quite impossible. For Paul, living with ‘clean hands and a pure heart’ (Psalm 24:4) is possible because God’s love has been poured into our hearts through the Holy Spirit that has been given to us’ (Romans 5:5).

To the community in Philippi (62AD) Paul writes: 'If there is any appeal in Christ, any consolation from love, any communion in the Spirit, any movements of compassion and feelings of love, make my joy complete: be of the same mind, having the same love, being of one soul and of one mind. Do nothing from selfish ambition. Do not strive after or seek to find your value in things that are worthless, but in humility regard others above yourselves, so that everyone is not focused on themselves, but each is looking to the interests of others. Let the same mind be in you that was in Christ Jesus' (Philippians 2:1-5).

This goes beyond the training Paul received as a Jew, or the Stoic philosophy that he learned in Tarsus.

It is a new basis for moral living, possible because of the gift of Jesus' mind, heart and Spirit.

The 'compassion' he is speaking of is 'the compassion of Christ Jesus' (Philippians 1:8).

The righteousness that Paul lives is 'not a righteousness of my own that comes from the law, but one that comes through the faith of Christ, the righteousness from God based on faith' (Philippians 3:9).

Sharing in Jesus' communion with God, the Christian shares in Jesus' faith, and it is this communion that is the basis of living a Christian life.

Paul continues: 'Finally, brothers and sisters, whatever is true, whatever inspires reverence, whatever is just, whatever is pure, whatever attracts to love, whatever is commendable, if there is any excellence, and if there is anything worthy of praise, give consideration to these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you' (Philippians 4:8-9).

To live a Christian life we need to open ourselves to receive the power of God into our lives. Only this love, as lived by Jesus, can bring healing and meaning to the human condition. There is a place for indicating the reasonableness of Christian morality, but in the final analysis the appeal is to Jesus' promise to share his Spirit with us.

There will always be a sense of sacred mystery about human life and human behaviour. One aim of education will be knowledge, as the Greek moralists said. But more important than knowledge of 'human nature' will be knowledge of Jesus and what he reveals to us about who God is and who we are called and graced to be.

Let us welcome the gift of his Spirit into our hearts.
Sharing in his communion with God will purify our hearts.
The fruit of his Spirit will be seen in our moral behaviour
(‘clean hands’) as we are ‘clothed in Christ’, till we can say
with Paul” ‘I live no longer I. It is Christ who lives in
me’ (Galatians 2:19).

Psalm 24

¹The earth is yours, O GOD, and all its creatures,
the world and all its peoples.

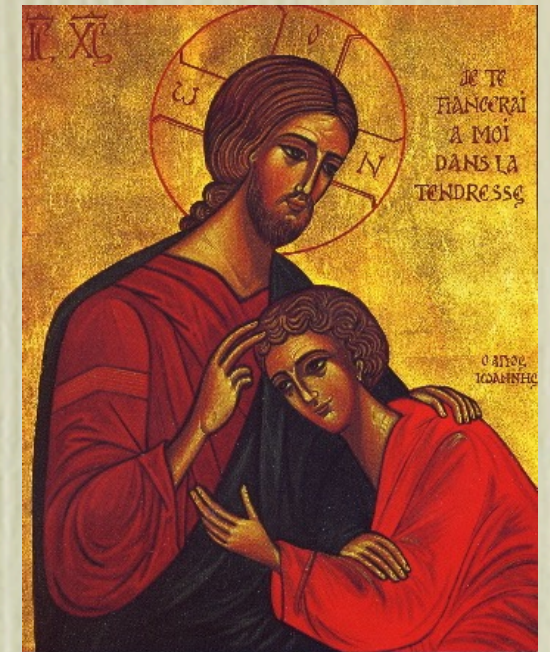
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and justice from the God who saves.

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who seek your face, O God of Jacob.



⁷You gates, reach to heaven, open high and wide.

Make way for the king of glory.

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The GOD of power and might, the conqueror of chaos.

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The Mighty GOD, your glorious king.



Called by a Presence