

Hebrew as prophecies, then in Greek. Finally, the New Testament uses Greek versions to explain prophecy.¹

StuhlmueLLer offers a dynamic equivalent translation, sense for sense rather than word for word.

(a)

God, our strong refuge,
Our bulwark against enemies,
God, ever present.
So we do not fear a tumultuous earth,
Mountains collapsing to the bottom of the sea

...

(b)

Ocean currents, now a quiet stream,
Flow joyfully through God's **city**,
The sacred **dwelling** of the Most High.
With God in her midst, she shall never collapse,
God, her bulwark at the break of day.

...

(c)

The Lord of hosts is with us,
Our fortress, Jacob's God. *Selah*

Come! Look! A vision across the earth,
The Lords acts with stunning might.

The three stanzas, (a), (b), and (c), represent three different interrelated settings. The first stanza, (a), is about bringing order out of chaos. The setting is Canaanite. The second stanza, (b), is about God keeping things together. The setting is Israel among surrounding armies, none of which can be resisted, except for God. The third stanza, (c), orders Israel to be still in ecstatic wonder. The setting is God in his Jerusalem **Temple**.

Psalm 46 reenacts history and tradition, point and counterpoint as illuminated by Isaiah. God is not always visible, but God is always present. God enables the Jews to endure and outlast whatever troubles beset them. Messianic hope suits the Psalm. Carroll

¹ Carroll StuhlmueLLer, C.P., The Spirituality of the Psalms (Collegeville, Minnesota: The Liturgical Press, 2002) ISBN 0-8146-2599, pages 51-55.

Stuhlmüller, C.P., specifies the parallels: “the roaring of the nations (Psalm 46:6; Isa 8:7-8, 17:12, 29:8); God’s appearance in power (Psalm 46:9-11; Isa 17:13; 29:6; 30:30)...and trusting in God (Psalm 46 6, 10-11; Isa 7:9; 22:11; 28:16).”² The point from the Psalm is the Davidic dynasty; the counterpoint from Isaiah is the presence of God in the Jerusalem **Temple** and **city**. After the dynasty collapsed, Psalm 46 may have helped Second Isaiah shift the promise to the **city**.

Stuhlmüller explains the role of Mary and the roles of the Hebrew and the Greek:³

In the language of Isa 7:14 (which sees the maiden wife of `almah as the new queen of King Ahaz, whose child will continue the dynasty), Psalm 46 alludes to Jerusalem in its title through its reference to maidens in the plural form of `almah. Psalm 48 addresses Jerusalem with a similar sounding word, `al-muth, which means “beyond death” or “for ever [sic].” For these reasons, and for others beyond the scope and space of this book to discuss, the Greek Septuagint translated `almah in 7:14, not as “maiden” or young woman, but as “virgin” or *parthenos* in the Greek, in accord with Isa 62:1-5 ... the concatenation of Isa 7:14; 62:6; and Psalm 46 offers some theological support for dogma that developed in their own separate way in both the Eastern church and the Roman Catholic church: namely, the inviolable person of Mary in her Immaculate Conception and bodily Assumption into heaven at the end of her earthly life, as well as Pope Paul VI’s invocation of Mary at Vatican II as Mother of the Catholic Church.

Stuhlmüller writes that

verse 8 The LORD of hosts is with us;
 our stronghold is the God of Jacob.

is similar to Psalm 66:5,

Come and see the marvels of God,
His awesome deeds for the children of Adam

² Carroll Stuhlmüller, C.P., The Spirituality of the Psalms (Collegeville, Minnesota: The Liturgical Press, 2002) ISBN 0-8146-2599, 54

³ Carroll Stuhlmüller, C.P., The Spirituality of the Psalms (Collegeville, Minnesota: The Liturgical Press, 2002) ISBN 0-8146-2599, 54-55.

The Lectionary uses this passage at 29B, Third Sunday of Lent. Comments for March 23, 2003 are about this reading. Nothing new has been indexed since that time. The bold print is changed to suit a different emphasis for this liturgy.

verse 13 Since the Passover of the Jews was near,

While the Passover was important to the Jews, the Passover is also important to Christians. For the former, the Passover is a remembrance of the flight out of the **house** of servitude in Egypt. For the latter, the Passover is a remembrance of the flight out of the **house** of servitude in sin.

verse 14 He found in the **temple** area those who sold *oxen*, sheep, and *doves* ...
as well as the *money changers* seated there.

verse 15 He made a whip out of cords
and drove them all out of the **temple** area, with the sheep and
oxen,
and spilled the coins of the *money changers*
and overturned their tables,

verse 16 and to those who sold doves he said,
“Take these out of here,
and stop making my Father’s house a *marketplace*.”

Oxen is translated by *boves* the same word used for cows.⁶

Doves is translated with *pigeons* in the RSV. The grammarian uses *doves*.⁷

Money changers is interesting in that two different Greek words are used: *κεραμιστας* and *κολλυβιστων*. The first *money changers* carries the Greek connotation of *cut short* or *crop*, in other words, a cheat. The second *money changers* carries the Greek connotation of *money changer* only.

The Greek for *marketplace* is *εμποριου* that transliterates as *emporium*.

The grammarian translates this as “a **house** of commerce.”⁸

⁶ Cassell’s Latin Dictionary: Latin-English and English-Latin revised by J. R. V. Marchant, M.A. and Joseph F. Charles, B.A. (New York: Funk & Wagnalls Company, 1952), page 73.

⁷ Max Zerwick, S.J. and Mary Grosvenor, A Grammatical Analysis of the Greek New Testament unabridged, 5th, revised edition (Roma: Editrice Pontificio Istituto Biblico 1996), page 291.

Verse 17 *Zeal for your **house** will consume me.*

verse 20 The Jews said,
 “*This **temple** has been under construction for forty-six years ...*

Has been in this case does not connote *has been* continuously, but rather, *has been* intermittently,⁹ like Mercury Boulevard.

This overturning the *money changers* is a turning point in the Gospel of John. After this incident, the plot to murder Jesus is underway.

In conclusion, the Lateran is like the souls of the Faithful, in the sense that our God is a mighty fortress, a **city**, Jerusalem, on a hill, a safe **dwelling** place, a building with a firm foundation, a very **Temple** of God. Ezekiel gives such a description of the **Temple** that one wonders whether he was smoking pot. Paul, who undoubtedly never touched the stuff, brings a sense of the sacred to the human body as a place in which God **dwells**. Read carefully, Chronicles and John point toward God choosing the Faithful in mighty ever-loving kindness.

For sources, see the Appendix file.

⁸ Maximilian Zerwick, S.J., English Edition adapted from the Fourth Latin Edition by Joseph Smith, S.J., Scripta Pontificii Instituti Biblico—114—Biblical Greek (Roma: Editrice Pontificio Istituto Biblico, 1994, page 80.

⁹ Maximilian Zerwick, S.J., English Edition adapted from the Fourth Latin Edition by Joseph Smith, S.J., Scripta Pontificii Instituti Biblico—114—Biblical Greek (Roma: Editrice Pontificio Istituto Biblico, 1994, page 83.