



still waters

home church studies

## Psalm 106.1-6, 19-23 [Worship]

1 Praise the LORD! O give thanks to the LORD, for he is good; for his steadfast love endures forever. 2 Who can utter the mighty doings of the LORD, or declare all his praise? 3 Happy are those who observe justice, who do righteousness at all times. 4 Remember me, O LORD, when you show favor to your people; help me when you deliver them; 5 that I may see the prosperity of your chosen ones, that I may rejoice in the gladness of your nation, that I may glory in your heritage. 6 Both we and our ancestors have sinned; we have committed iniquity, have done wickedly.

19 They made a calf at Horeb and worshiped a cast image. 20 They exchanged the glory of God for the image of an ox that eats grass. 21 They forgot God, their Savior, who had done great things in Egypt, 22 wondrous works in the land of Ham, and awesome deeds by the Red Sea. 23 Therefore he said he would destroy them—had not Moses, his chosen one, stood in the breach before him, to turn away his wrath from destroying them.

### Consider:

### [Think & Pray...]

What are we to make of the jarring details in Matthew's version of Jesus' parable of the banquet? Is God represented by a king who burns a city for killing his slaves, holds his banquet in the same city, and then has his servants "cast into the outer darkness" a late-invited street guest for not wearing a wedding garment that no street person would possess?

Matthew has made the first part of the parable into a morality tale, taking the destruction of Jerusalem in 70 A.D. as God's punishment upon those Judeans who "refused their invitation" to the messianic banquet. In the second part, he has added a symbolic dress code for the finally invited Gentiles, that they

put on the garment of Christian life if they want to remain at the messianic celebration.

Luke's version of the same parable offers a picture more consistent with Jesus' teaching on forgiveness and love of enemies. In his banquet (Luke 14:16-24), invitations are simply extended to "the poor, the crippled, the blind, and the lame," after others better off have made their excuses for not coming.



What is my response to Jesus' ongoing invitation to God's banquet table?

Am I too proud or busy to be with the poor, the crippled, the blind, and the lame who eat with Jesus? —Jim Douglas

### [Scripture]

## Philippians 4.1-9

1 Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved. 2 I urge Euodia and I urge Syntyche to be of the same mind in the Lord. 3 Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life. 4 Rejoice in the Lord always; again I will say, Rejoice. 5 Let your gentleness be known to everyone. The Lord is near. 6 Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. 8 Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. 9 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.