



still waters

home church studies

Psalm 8

[Worship]

1 O LORD, our Sovereign, how majestic is your name in all the earth! You have set your glory above the heavens. 2 Out of the mouths of babes and infants you have founded a bulwark because of your foes, to silence the enemy and the avenger. 3 When I look at your heavens, the work of your fingers, the moon and the stars that you have established; 4 what are human beings that you are mindful of them, mortals that you care for them? 5 Yet you have made them a little lower than God, and crowned them with glory and honor. 6 You have given them dominion over the works of your hands; you have put all things under their feet, 7 all sheep and oxen, and also the beasts of the field, 8 the birds of the air, and the fish of the sea, whatever passes along the paths of the seas. 9 O LORD, our Sovereign, how majestic is your name in all the earth!

Consider:

[Words]

In today's readings, God reveals the infinite mystery of God's self through the Trinity, as if to finally defy any attempt we might make to limit the scope or breadth of the One who has called us into being.

The first reading provides the first challenge of our understanding of the Holy One. Proverbs' discourse on Wisdom and Understanding introduces a feminine presence who was "the first born of his ways.... From of old I was poured forth, at the first, before the depth" (Proverbs 8:22-23). She confesses she was with God even before creation and before God created humans in God's image. For the majority of us, this terminology proves somewhat shocking and foreign to our ears. Once again we are confronted with the God who refuses to be confined to the limits of our perceptions or projections.

Our God also resists a singular identity or to be bound to a singular form of relating to us. The God who calls us to community is fundamentally a communal being, consisting of three persons. Some say this is because God, as love, spilled over into other "persons" with whom to relate in love. Thus our triune God is a never-ending being in relationship, creating and recreating in love. It is a beautiful image. It could also be, however, that God so loves us, the ones whom "You have made...little less than the angels, and crowned...with glory and honor" (Psalm 8:5), that God needed multiple ways to relate to us. God did not want to be limited to one expression of love or relationship, one dimension of caring. Instead, God is Parent/Creator, Beloved Son, and ever-present Spirit. There is no way we can avoid this God!

As beloved Abba and Son, God's love "has been poured out into our hearts through the Holy Spirit" (Romans 5:5). God is ever creator, the nameless one, beyond our understanding. And yet this God has devised multiple ways to invite us home, and to allow the love with which we're showered to spill over, to be given anew.

~Michaela Bruzzese

[Scripture]

Romans 5.1-5

1 Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. 3 And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, 4 and endurance produces character, and character produces hope, 5 and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

Question:

We are called to be "One" as God (reflected in the diversity of context, and the unity of purpose, of the Trinity. It is a truth and the manifold wisdom of God, that holds things together. Without the wisdom of God's One-ness revealed in us, people (we) are at the mercy of every competing voice and culture.

Where do you recognize the beauty of God's diversity among us, and where do you see our need to suffer even more to realize our calling to live within Jesus' dream for us? (John 17:21-23)

Also, read for yourself this week, Proverbs 8.1-4, 22-31