



still waters

home church studies

Psalm 40.1-11 [Worship]

1 I waited patiently for the LORD; he inclined to me and heard my cry. 2 He drew me up from the desolate pit, out of the miry bog, and set my feet upon a rock, making my steps secure. 3 He put a new song in my mouth, a song of praise to our God. Many will see and fear, and put their trust in the LORD. 4 Happy are those who make the LORD their trust, who do not turn to the proud, to those who go astray after false gods. 5 You have multiplied, O LORD my God, your wondrous deeds and your thoughts toward us; none can compare with you. Were I to proclaim and tell of them, they would be more than can be counted. 6 Sacrifice and offering you do not desire, but you have given me an open ear. Burnt offering and sin offering you have not required. 7 Then I said, "Here I am; in the scroll of the book it is written of me. 8 I delight to do your will, O my God; your law is within my heart." 9 I have told the glad news of deliverance in the great congregation; see, I have not restrained my lips, as you know, O LORD. 10 I have not hidden your saving help within my heart, I have spoken of your faithfulness and your salvation; I have not concealed your steadfast love and your faithfulness from the great congregation. 11 Do not, O LORD, withhold your mercy from me; let your steadfast love and your faithfulness keep me safe forever.

Consider:

Jesus appears as "the Lamb of God," the one offered as a valuable sacrifice (John 1:29, 36). By the end of the paragraph, the Lamb is recognized as the awaited Messiah, the one who will enact all the ancient expectations of Israel. The twinning of "Lamb" and "Messiah"

[Words]

evidences the way in which Jesus, from the outset, is seen as power-in-weakness, as authority-in-vulnerability, the newness that will confound the authorities of the world and make newness possible.

The church's task is to let the world have access to this power-in-weakness that will transform reality. Thus the Isaiah text witnesses that God gives Israel and then Jesus as light to the world and as salvation to the ends of the earth (49:6) that extends into every venue of need in the world. The psalm expresses thanksgiving to God for rescue. In this context the great rescue of the world is what God has done in and through Jesus. The outcome is the "glad news" that is told in public (verse 9) concerning God's faithfulness and steadfast love.

The event of Jesus shows God to be eagerly invested in the life of the world. In John's gospel the summoning of Peter shows that Jesus initiates a movement in the world that is the gathering of all those who will live in "blessedness" with "spiritual gifts" until his rule is complete (John 1:41; 1 Corinthians 1:2, 7, 8).

– Walter Bruggemann

[Scripture] 1 Corinthians 1.1-9

1 Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes, 2 To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours: 3 Grace to you and peace from God our Father and the Lord Jesus Christ. 4 I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, 5 for in every way you have been enriched in him, in speech and knowledge of every kind 6 just as the testimony of Christ has been strengthened among you 7 so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. 8 He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. 9 God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

Reread John 1.29-42

Psalm 40.1-11, Isaiah 49.1-7,
John 1.29-42, & 1 Corinthians 1.1-9