



still waters

home church studies

Psalm 130

[Worship]

1 Out of the depths I have cried to You, O Lord; 2 Lord, hear my voice! Let Your ears be attentive to the voice of my supplications. 3 If You, Lord, should mark iniquities, O Lord, who could stand? 4 But there is forgiveness with You, That You may be feared. 5 I wait for the Lord, my soul waits, and in His word I do hope. 6 My soul waits for the Lord more than those who watch for the morning—yes, more than those who watch for the morning. 7 O Israel, hope in the Lord; for with the Lord there is mercy, and with Him is abundant redemption. 8 And He shall redeem Israel from all its iniquities.

Consider:

[Words]

The faithful receive new life in the power of God. The dramatic presentation of that claim is the gospel narrative wherein Jesus summons his dead friend, Lazarus, to new life in the face of death. He says to him: “Lazarus, come out!” (John 11:43). And he is released for new life. This gift of new life is the bottom line and the scandal and the wonder of the gospel – the power of God.

That narrative (and others like it in the orbit of Jesus) has an Old Testament antecedent. In Ezekiel 37, the prophet is offered a vision of the “dry bones” of Israel brought to new life by the spirit of God. The imagery refers to the homecoming and restoration of Israel, but the rhetoric concerns resurrection of the dead! In context, resurrection is the power and will of God to restore this defeated, displaced, despairing people to real life in the world after it has been routed and humiliated by the force of empire. “Resurrection faith” is lined out variously in the Bible physically, literally, historically, symbolically, and metaphorically. We can

see in the Lazarus narrative how the literal report shades over into the theological (verses 25-27). We need not quibble, however, because the narrative claim in any case runs well beyond our explanatory categories.

The psalm suggests that God’s power for life takes the form of forgiveness that frees from the burdens of sin and guilt that immobilize. As is evident in the Jesus stories, the gift of life and readiness to forgive are synonymous (see Mark 2:9). The power of death enslaves; the power of guilt immobilizes. And God, in these texts, manifests the power to liberate the enslaved and reconcile the alienated. It is no wonder that Paul becomes lyrical about the resurrection that is a continuing force as God’s spirit “dwells in you” (Romans 8:11). Resurrection is not only an event; it also a continual state of empowered living. – Walter Bruggemann

[Scripture]

Romans 8.6-11

6 To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. 7 For this reason the mind that is set on the flesh is hostile to God; it does not submit to God’s law-- indeed it cannot, 8 and those who are in the flesh cannot please God. 9 But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. 10 But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. 11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

Reread

**Ezekiel 37.1-14 &
John 11.1-45**

Question: Do we believe in the depth of faithful love necessary to bring life out of the decomposing corpse of my own life, country, and world? Jesus questions Martha, whether she believes that he is the resurrection. Do we believe this?
