

still waters

home church studies

Psalm 104.24-35

[Worship]

24 O LORD, how manifold are your works! In wisdom you have made them all; the earth is full of your creatures. 25 Yonder is the sea, great and wide, creeping things innumerable are there, living things both small and great. 26 There go the ships, and Leviathan that you formed to sport in it. 27 These all look to you to give them their food in due season; 28 when you give to them, they gather it up; when you open your hand, they are filled with good things. 29 When you hide your face, they are dismayed; when you take away their breath, they die and return to their dust. 30 When you send forth your spirit, they are created; and you renew the face of the ground. 31 May the glory of the LORD endure forever; may the LORD rejoice in his works— 32 who looks on the earth and it trembles, who touches the mountains and they smoke. 33 I will sing to the LORD as long as I live; I will sing praise to my God while I have being. 34 May my meditation be pleasing to him, for I rejoice in the LORD. 35 Bless the LORD, O my soul. Praise the LORD!

Consider:

Now the believers are gathered "all together in one place," when "from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting" (Acts 2.2). This entrance of the Holy Spirit "from heaven" is Jesus returning "in the same way" he left them, as promised in Acts 1.11. Though this scene has always conjured up images of singed hair and Spirit-slain apostles, the "tongues [that] appear among

[Think & Pray...]



them" is actually a play on the Greek word *glossa*, meaning the literal tongue, language, or the capacity to speak. Thus this is the story of being corporately equipped to fulfill the mission to bear witness "to the ends of the earth" (Acts 1.8).

The Greek word *kathiz*, translated "rested on each of them" in the NRSV, can also be translated "to sojourn or settle down." The teacher and companion no longer is bound by human limitations—to one time and place. Now the risen Jesus has made his dwelling among and within his followers, through and in whom his life's work continues.

John narrates this indwelling, with breath, linking Jesus' post-resurrection appearance to the fourth gospel's introduction. The everlasting Word, there at the beginning breathing over the waters, again breathes life into flesh, bestowing the recreating power of forgiveness upon his followers.

Reflection Questions: *Listen for the different voices all around you. What does it mean to speak with the power of the Holy Spirit in your own language?*

[The Scripture] 1 Corinthians 12.3-13

3 No one can say "Jesus is Lord" except by the Holy Spirit. 4 Now there are varieties of gifts, but the same Spirit; 5 and there are varieties of services, but the same Lord; 6 and there are varieties of activities, but it is the same God who activates all of them in everyone. 7 To each is given the manifestation of the Spirit for the common good. 8 To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, 9 to another faith by the same Spirit, to another gifts of healing by the one Spirit, 10 to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. 11 All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses. 12 For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. 13 For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.