

still waters

home church studies

Psalm 150

[Worship]

1 Praise the LORD! Praise God in his sanctuary; praise him in his mighty firmament! 2 Praise him for his mighty deeds; praise him according to his surpassing greatness! 3 Praise him with trumpet sound; praise him with lute and harp! 4 Praise him with tambourine and dance; praise him with strings and pipe! 5 Praise him with clanging cymbals; praise him with loud clashing cymbals! 6 Let everything that breathes praise the LORD! Praise the LORD!

Consider:

[Words]

It is amazing that the narrative of Jesus' new life-giving presence (John 20.19-31) generates bold apostolic preaching (Acts 5.27-32) that eventuates in lyrical expectation of the coming rule of God (Revelation 1.4-8).

The narrative of John 20 concerns the doubt of the early church about Easter, and the peace-uttering presence of Jesus that overrides that uncertainty. The church reports its doubt that culminates in the affirmation of Thomas.

The apostolic preaching of Acts 5 caused early witnesses to the resurrection to be continually called "on the carpet" for asserting that the old authority of the empire had been broken by the eruption of God's power for life. The ultimate testimony is that "We must obey God rather than any human authority" (Acts 5.29). Such defiance refers to Roman authority, but since then evokes bold witness and action in defiance of both settled authority and the dogmas of a misguided religious orthodoxy, that demands self-centered gnosticism.

From that preaching comes hope that what God has begun in Easter, God will complete in the fullness of time. The lyric of Revelation 1.4-8 (matched by the lyric of Psalm 150) celebrates the fullness of God's good rule from A to Z (alpha to omega).

Such new life, lyrical hope, and bold civil disobedience mean the undoing of the old world. Easter is not reflection on an odd miracle. It is rather the mounting of a new practical way in the world, a way that dazzles and threatens and ultimately transforms.



[Scripture]

Acts 5.27-32

27 When they had brought them, they had them stand before the council. The high priest questioned them, 28 saying, "We gave you strict orders not to teach in this name, yet here you have filled Jerusalem with your teaching and you are determined to bring this man's blood on us." 29 But Peter and the apostles answered, "We must obey God rather than any human authority. 30 The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree. 31 God exalted him at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins. 32 And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him."

Question: *Where have you seen the Risen Christ?*

In God's new world of resurrection, are you still needing a vicarious Jesus—having others just telling you about Him in another's experience?

What will keep us free to exercise our liberation from self-centeredness, and sustain our ability to freely herald God's surpassing greatness in how we reorder our lives—sent like Him, and by Him?

Also, read for yourself this week, Revelation 1.4-8