

# ***FPFWC Christian Development***



## **Called to Praise God**

October 2021

Fall Quarter

*October 2, 2021*

## **Lesson #1 –Praise God with Joy**

### **Scripture Focus – Psalm 100**

#### **ICE BREAKER –**

1. How can joy become characteristic of our life?
2. What is sincere (true) worship?

*Key Verse: Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.—Psalm 100:3*

#### **LESSON BACKGROUND**

Psalm 100 is a brief poem that speaks to the proper response of the people of God to Him. The ancient Israelites may have sung this psalm during the feast of ingathering (Exodus 23:16b; 34:22b), also called the feast of tabernacles (example: Deuteronomy 31:10). This annual seven-day observance celebrated the fall harvest and the completion of the agricultural year. It had historical significance as well, in that it commemorated the Lord's protection during Israel's sojourn in the wilderness (Leviticus 23:33–36, 39–43; Deuteronomy 16:13–15; Nehemiah 8:13–18).

The organization of Psalm 100 is a variation on the standard psalm structure known as the hymn, or praise, psalm. The standard structure consists of a summons to praise the Lord followed by reasons for that praise. This type of psalm first appears in Exodus 15:21 as Miriam and the women of Israel sang (see lesson 1). The author of Psalm 100 varied this pattern by using two invitations to praise (100:1–2, 4), each followed by a motivation for praise (100:3, 5). Conspicuous in Psalm 100's design are seven commands. The fourth command occupies the central position in the psalm (see Psalm 100:3a, below).

And although Psalm 100 does not explicitly celebrate God as king, it nevertheless shares some affinity with another type of psalm known as divine kingship psalms. Such psalms speak of the Lord's rule over the cosmos or nations.

Many psalms have superscriptions. These often include information regarding the historical circumstances of the psalm, the name of the writer, etc. The superscription of Psalm 100 does not indicate the author's identity. The date of its composition is also unclear. Alluding to temple structures would be appropriate in both the pre-exilic era (that is, before the destruction of Solomon's temple in 586 BC) and in the post-exilic era after the temple was rebuilt (515 BC; see Psalm 100:4, below).

However, given the context of Book IV, in which Psalm 100 is located, we can surmise that this particular poem was meant to be associated more closely with Moses than with other writers or prophets (see the superscription of Psalm 90; compare Psalm 100:2, below). Psalm 100 is the only psalm with a superscription that reads, "A Psalm of praise."

## **LESSON COMMENTARY**

### **Psalm 100: A Song of Thanksgiving to God**

On the heading of this **Psalm for Thanksgiving** (or more literally “a thank offering”), see the comments on the heading to Ps 3. Given both the Levitical and temple context of the Psalms’ original compilation (see Introduction: Date) and the frequent use of the Hebrew term translated here as **Thanksgiving** to designate a “thanksgiving sacrifice” (cf. Lv 7:12; 22:29; Jr 17:26; Am 4:5), this psalm was probably sung in connection with temple sacrifices. God was celebrated as the sovereign Governor of all creation in Pss 93–99. It is fitting that here He be praised as the One who, in His sovereign power, chose Israel as the recipient of His covenantal blessings (vv. 3–5; Sailhamer, *NIV Compact Bible Commentary*, 338).

#### **A. Thanking God for His Sublime Uniqueness (100:1–3a)**

**100:1–3a.** The psalm begins with the call to praise: **Shout joyfully to the LORD** (cf. 32:11; 33:3). The psalm is addressed to the people of Israel; **all the earth** (Hb. *eretz*, land) is the particular name for the land of Israel, which is a metonymy for the people of Israel. They are to **serve** (in the service of worship) the **LORD** for who He is, focusing on the fact of His deity in general as opposed to any specific attribute(s), that is, because He is **the LORD** [Hb. *Yahweh*, His uniquely revealed name] **Himself is God**. The pronoun **Himself**, which is usually not supplied except for emphasis, underscores that **the LORD** alone is God. Both in concept and wording, this fundamental basis of worship recalls the central confession of biblical faith: “Hear, O Israel! The LORD is our God, the LORD is One!” [unequaled or unique; Dt 6:4].

#### **B. Thanking God for His Gracious Election (100:3b–c)**

**100:3b–c.** The psalmist continued his exhortation to praise and thanksgiving by declaring, on behalf of Israel, that **It is He** (the one and only God as affirmed in the previous clause) who **has made us**. This refers not to God’s creation of humankind in general, but rather to His choice of Israel as His unique people (cf. Dt 32:6, 15; 1Kg 8:51; Pss 28:9; 74:2). Furthermore, the psalmist affirmed that because God had **made** them, they are **His people and the sheep of His pasture** (cf. comments on 2–3 and 95:6–7).

#### **C. Thanking God for His Faithful Love (100:4–5)**

**100:4–5.** Drawing out the implication of Israel as being the “sheep” of God’s “pasture,” the psalmist exhorted his people to offer God **thanksgiving** and **praise** because of His **lovingkindness** and **faithfulness** toward them (see comments on 5:7; 88:11). The conclusion is God’s faithfulness to Israel forever: **The LORD is good; His lovingkindness is everlasting and His faithfulness to all generations** (v. 5; cf. 36:5–7; Jr. 31:34–37).

**LESSON NUGGET** – If you can’t serve the Lord with gladness you shouldn’t try to serve Him at all. God does not like griping servants. God does not like griping givers either. If you can’t give to the Lord with a cheerful heart, don’t give to Him at all. He

loves a cheerful giver (2 Cor. 9:7). It is a mockery to God for a person to complain about their service to God. If you can't do it with gladness, don't do it.

***Sources: Moody Bible Commentary, Standard Lesson Commentary, and The Essential Everyday Bible Commentary.***