

# ***FPFWC Christian Development***



## **Called to Praise God**

October 2021

Fall Quarter

*October 16, 2021*

**Lesson #3 – Praise God for Past Deliverance**

SCRIPTURE TEXT – Psalm 107:1-9, 39-43

**ICE BREAKERS-**

1. How does God’s treatment of Israel encourage you to trust in Him?
2. How can we guard against the temptation to rebel against the Lord during the good times?

*Key Verse- They cried unto the LORD in their trouble, and he delivered them out of their distresses.—Psalm 107:6*

**LESSON BACKGROUND –**

Psalm 107 opens Book V, which consists of chapters 107–150 (see Lesson Contexts of lessons 5 and 9). In its transitional role, Psalm 107 also wraps up a series of longer psalms, namely Psalms 104–106. These highlight the mighty works of God in the world He created (Psalm 104) and on behalf of His people through the centuries (105; 106). The latter includes various circumstances of great need through which the Lord had shown himself able to come to the rescue of those in distress (also 107). Psalms in this group are specific in affirming the greatness of the Lord and the wonders that demonstrate that greatness (examples: 104:1, 24; 105:2, 5; 106:2). A repeated refrain in Psalm 107 serves the same purpose (107:8, 15, 21, 31; see commentary on verse 8 below).

**LESSON COMMENTARY**

This psalm has no heading. Consistent with its placement at the beginning of Book Five of Psalms, this psalm focuses on, and hence introduces the main theme of the fifth book, about the ingathering of the people of Israel to the land of Israel. The design of the book of Psalms parallels the Pentateuch (see Introduction: Title, Structure, and Place in the Canon). Thus this fifth book of Psalms parallels Deuteronomy, the fifth book of the Pentateuch, and concerns the arrival of God’s people to the promised land (see v. 3) and their living under the perfect and intimate rule of their divine King. God revealed these truths to those who came out from Egypt. They are repeated in Deuteronomy for the subsequent generation born in the wilderness who did not witness them first hand.

“Deuteronomy,” the name for the book in the LXX, means “repeated or reiterated Law.”

Book Five of Psalms often focuses on the ingathering of God’s people after the exile, with some references to the advent of God’s kingdom on earth. This theme is emphasized by the repetition of the key expression “Hallelujah,” (of which 20 of its 24 biblical occurrences are in Book Five, the other four being in Pss 104:35; 105:45; and 106:1, 48).

Ps 106 closed with a prayer for God to regather His people from the nations (see 106:47). Ps 107 contains an expression of thanks for God regathering the people after exile (107:1–3).

### **A. Praise the Lord for Restoring His People to Their Land (107:1–3)**

**107:1–3.** This psalm opens with the call **O give thanks to the LORD, for He is good.** This call to give thanks is repeated throughout the psalm (cf. vv. 8, 15, 21, 31). The psalm emphasizes that God’s **lovingkindness is everlasting** (also repeated in vv. 1, 8, 15, 21, 31). This statement is the most repeated qualification of praise in the book of Psalms, occurring most often in this fifth book (see 118:1–4, 29; 136). God’s **lovingkindness** (*chesed*; cf. comments on 5:7) more than anything else is represented by His regathering of Israel to their land of Israel and the consequent fulfillment of all that He promised to do for them ultimately under the reign of King Messiah.

That this has in view the final fulfillment of all God’s promises (per the Abrahamic covenant) both to and through Israel is evident from: (1) the past tense (perfect) verbal forms **has redeemed** and **[has] gathered** (vv. 2–3), which indicates that these actions are viewed as completed (whereas from the time of the Babylonian exile to the present they are still ongoing); (2) the specific phraseology describing Israel’s regathering from all points of the compass, **east/west/ north/south**, using prophetic phraseology to describe Israel’s final regathering and redemption, not just the return from Babylon (cf. Is 43:5–6; 56:12; Ezk 11:17; 20:33ff.); and (3) the specific use (in v. 2) of the term **redeemed**, signifying (Is 35:9; 62:12), both spiritual and physical redemption.

### **B. Praise the Lord for Correcting His People for Their Sins (107:4–22)**

**107:4–9.** This is an overview of Israel’s history of the exodus as they **wandered in the wilderness** yet when **they cried out to the LORD ... He delivered them out of their distresses** (vv. 4, 6, cf. vv. 13, 28). Therefore **Let them give thanks to the LORD for His lovingkindness** (v. 8).

**107:39–43.** Because of God’s dominion, He cannot be impeded either by events in nature nor from human agency (from political or social sources) in the process of restoring His people to their land. **He set the needy securely on high ... and makes his families like a flock** (v. 41; cf. Ps 23 and comments there). The conclusion of this psalm is in the style of a proverb: The **wise** person will **give heed** (carefully watch/meditate upon) the instruction of this psalm and **consider the lovingkindness of the LORD** (v. 43).

**LESSON NUGGET** – How easy it is to take God’s mercy for granted! Ingratitude seems to be natural to the sinful human heart. No matter how extreme our calamity, God is able to break through to help us. He is loving and kind to those who are distressed. “Let the redeemed of the LORD tell their story.” What has God done for you? Is there someone you can tell?

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