

## PRAISE GOD WITH JOY

DEVOTIONAL READING: Psalm 100

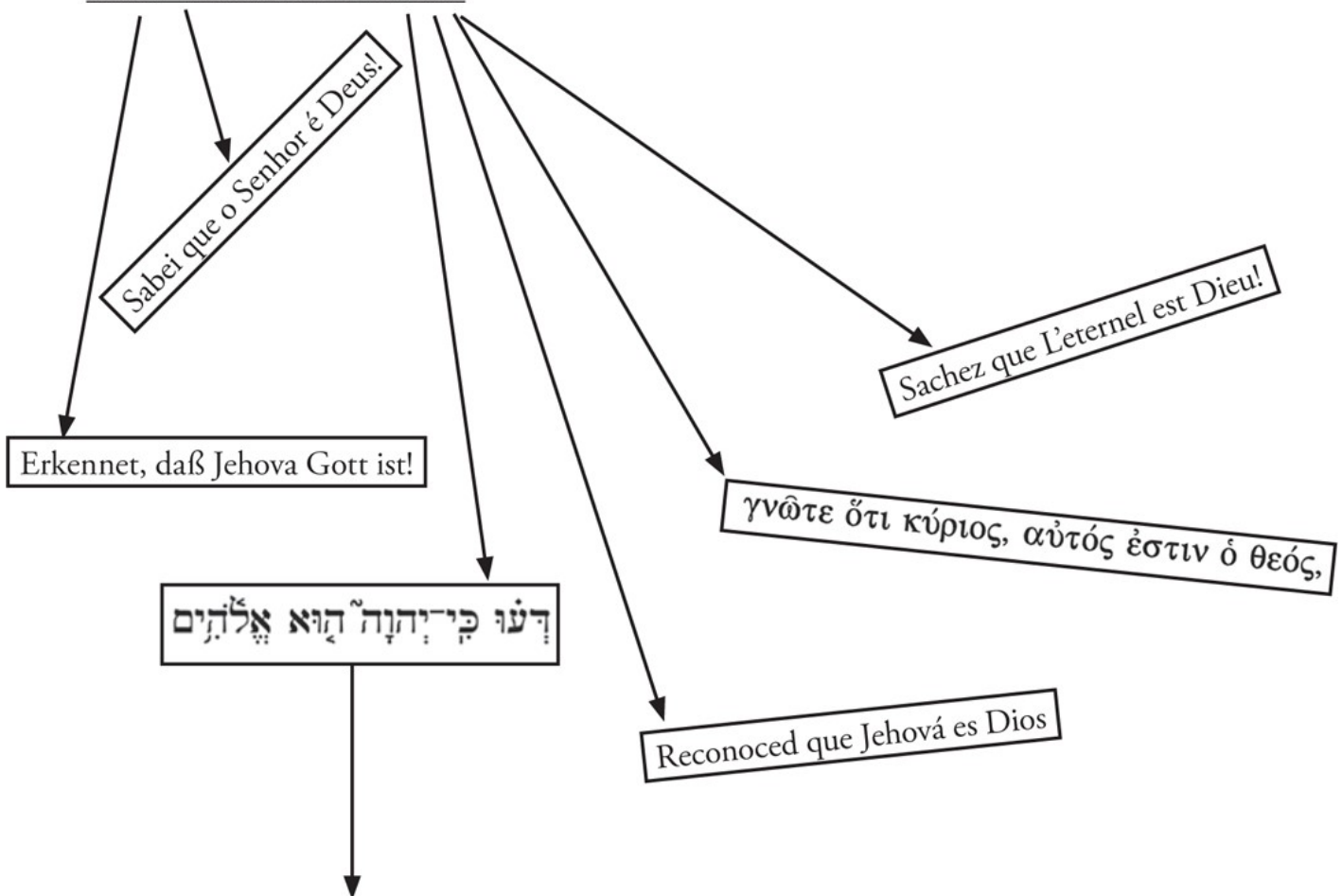
BACKGROUND SCRIPTURE: Psalm 100

### PSALM 100

A psalm. For giving grateful praise.

- 1 Shout for joy to the LORD, all the earth.**
- 2 Worship the LORD with gladness;  
come before him with joyful songs.**

**<sup>3</sup> Know that the LORD is God.**



**It is he who made us, and we are his;  
we are his people, the sheep of his pasture.**

- 4 Enter his gates with thanksgiving  
and his courts with praise;  
give thanks to him and praise his name.**
- 5 For the LORD is good and his love endures forever;  
his faithfulness continues through all generations.**

## **KEY TEXT**

*Know that the LORD is God. It is he who made us, and we are his; we are his people, the sheep of his pasture.—Psalm 100:3*

# **CELEBRATING GOD**

## Unit 2: Called to Praise God

### LESSONS 5–9

## **LESSON AIMS**

After participating in this lesson, each learner will be able to:

1. Describe the structure of a psalm of praise.
2. Evaluate the basis for joyous praise.
3. List ways he or she can live that honor God as king.

## **LESSON OUTLINE**

### Introduction

- A. Worthy of Song
  - B. Lesson Context: The Book(s) of Psalms
  - C. Lesson Context: Psalm 100
- I. A Call to All (Psalm 100:1–2)
    - A. Come with Joy (v. 1)
    - B. Come with Gladness (v. 2)

*Get To*
  - II. A Call to Know (Psalm 100:3)
    - A. Who God Is (v. 3a)
    - B. Who We Are (v. 3b)

III. A Call to Thanksgiving (Psalm 100:4–5)

A. In God’s Presence (v. 4)

*Check the Gate*

B. For God’s Greatness (v. 5)

Conclusion

A. Because the Lord Is Good

B. Prayer

C. Thought to Remember

## HOW TO SAY IT

Davidic     Duh-*vid*-ick.

Mosaic     Mo-*zay*-ik.

Yahweh (*Hebrew*)     *Yah*-weh.

## Introduction

### A. Worthy of Song

One database of hymns and hymnals on the internet lists over 240 hymns and songs whose lyrics reflect phrases from [Psalm 100](#). Among these are “All People Who on Earth Do Dwell,” Isaac Watts’s “Before Jehovah’s Awesome Throne,” and Mozart’s “Jubilate Deo.” An arrangement of “Old Hundredth” was composed by Ralph Vaughn Williams to be performed in 1953 as the processional hymn for the coronation of Queen Elizabeth II of England. The attraction of [Psalm 100](#) no doubt derives from its concise yet robust summons to joyful praise to God and its eloquent rationale for doing so.

### B. Lesson Context: The Book(s) of Psalms

The book of Psalms is actually a collection of five books or sections. Most Bibles note these book divisions (often with Roman numerals) at the beginnings of [Psalms 1](#); [42](#); [73](#); [90](#), and [107](#). Altogether these five books feature 150 poems.

[Psalm 100](#), today’s text, is found in the fourth of these five books. Many scholars consider this section of Psalms (that is, [Psalms 90–106](#)) to be the answer to the problem presented in the first three books: the Davidic dynasty established ([Psalm 2](#); see [lesson 6](#) on [Psalm 9](#)); the flourishing of that dynasty ([Psalm 72](#)); and the failure of that dynasty ([Psalm 89](#); see also [lesson 8](#) on [Psalm 84](#)). The emphasis in Book IV of Psalms is simply *God reigns!* (see [Psalms 93](#);

96–99).

Here, finally, the problem presented in the first three books is stated. Human kings may disappoint us, but God is our ultimate king, and he reigns forever. He is the king who, through Moses, led the Israelites out of Egyptian bondage.

In this light, Book IV of Psalms has something of a Mosaic flavor (notice that the superscription of [Psalm 90](#) attributes it to Moses). Book IV ends with two views of the wilderness wandering: God’s viewpoint ([Psalm 105](#)) and Israel’s viewpoint ([Psalm 106](#)). The former is about God’s faithfulness to the covenant promises, while the latter is about Israel’s sinfulness and failure to obey God and keep the covenant.

### C. Lesson Context: [Psalm 100](#)

[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 Festival of Ingathering ([Exodus 23:16b](#); [34:22b](#)), also called the Festival 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. For giving grateful praise.”

## I. A Call to All

([PSALM 100:1–2](#))

### A. Come with Joy (v. 1)

#### 1a. Shout for joy to the LORD,

The command to *shout for joy* appears in exactly the same Hebrew phrasing in only two places: here and in [Psalm 98:4](#). To these we can compare [Psalms 66:1](#); [81:1](#); and [95:1](#), which are similar. This is a call to unhindered praise.

The Hebrew word behind the translation *shout* is translated as “extol” in [Psalm 95:2](#), and both senses are present here. This attests that the psalmist expects volume and excitement (compare also translations of triumphal cries in [Psalms 41:11](#); [60:8](#); and [108:9](#)). Such shouts could be accompanied by the clapping of hands ([47:1](#)), singing ([98:4](#)), and instruments ([98:5–6](#)).

*The Lord* is never referred to with explicitly royal language in the psalm we are studying. Even so, the call matches the worshipful equivalent of making fanfare for a king (compare [Psalm 98:6](#); see [100:2](#), below). This is the first of four appearances (in a psalm of only five verses!) of the divine name Yahweh, identified in English translations as “LORD” in small caps (see [100:2–3](#), [5](#), below). This could just be the writer’s preferred method of referring to God. Or it could be that the psalmist uses this designation specifically to show that all people will know God by name and have greater knowledge of him because of it.

#### 1b. all the earth.

The word *earth* in this context refers to the world in its entirety (compare [Psalms 8:1](#); [24:1](#); etc.). This word can also refer to specific nations or territories when used with parallel terms that speak of such groups (example: [74:8](#)). Sometimes a doubled usage will refer to both in poetic parallelism (example: [67:6–7](#)). This flexibility results at times in ambiguity as to whether the narrower or the wider sense is intended.

Assuming that this address is for people everywhere, we see God’s concern for all humanity. The psalmist anticipated the day when all nations would come to know the Lord and would offer their praise to him—a theme that appears frequently in the psalms (examples: [Psalms 22:27](#); [117:1](#)). This theme complements the motifs of Israel proclaiming the Lord’s name among the nations (examples: [96:3](#); [108:3](#)) and of his reign over the nations (example: [47:7–9](#)).

*What Do You Think?*

What are some ways you can manifest more joy on a daily basis?

*Digging Deeper*

What passages of Scripture offer examples of the kind of joy envisioned by the psalmist?

## B. Come with Gladness (v. 2)

### 2a. Worship the LORD with gladness;

Given that this psalm is associated with [Psalm 90](#) (see [Lesson Context](#)), we can surmise that the writer alludes to the exodus here. Serving *the Lord* therefore suggests a contrast between Israel's service to God and the nation's service to Pharaoh ([Exodus 1:11–14](#); [5:17–18](#)). Whereas their labors for Pharaoh caused the people to cry out to God in distress ([2:23–24](#)), service to God is accompanied by *gladness* ([Numbers 10:10](#); [2 Chronicles 30:21](#); etc.). David expressed a similar thought in [Psalm 68:3](#).

### 2b. come before him with joyful songs.

If this verse alludes to the exodus, then coming *before him* can very easily be an allusion to the ark of the covenant ([Exodus 25:22](#)). This brings to mind the ark's location in the tabernacle and later in the temple ([Exodus 25:8–9](#); [2 Chronicles 6:1–2, 11](#)).

Throughout the centuries, the people of God had experiences worthy of song. Israel sang in celebration of their rescue at the Red Sea ([Exodus 15](#); see [lesson 1](#)). David had issued instructions for leading Israel in praising God for “all his wonderful acts” ([1 Chronicles 16:7–9](#)). Paul directed Christians to sing to one another ([Ephesians 5:19](#); [Colossians 3:16](#)). In all these instances, the people of God could declare with David, “[God] put a new song in my mouth” ([Psalm 40:3](#)).

*What Do You Think?*

As we see “gladness” connected with singing, what place should you allow for mournful songs in worship, if any? Why?

*Digging Deeper*

Thinking of mournful hymns such as “Abide with Me” and “Almost Persuaded,” what additional examples can you offer?

## GET TO

A friend of mine grew up in a communist country. Life changed dramatically when she attended a Christian college in the United States. When other students complained, “Do I *have*

to go to chapel?” my friend would exclaim, “I’m so glad I *get* to go to chapel!”

“Get to” is better than “have to.” The former nurtures gratitude; the latter generates grumpiness. Crawling out of bed on Monday morning, it’s tempting to mutter, “I wish I didn’t have to go to work.” But considering the alternatives of being sick, injured, unemployed, or forbidden to go, isn’t it better to say, “Thank you, Lord, that I get to go to work today”?

The same principle applies when one has a relationship with God. Do we have to pray? Yes, but even better, we get to. Do we have to sing? Yes, but we get to, and God gives us joyful reason to do so! It helps us serve the Lord with gladness when we remember that we don’t just have to worship God. We get to!

—D. F.

## II. A Call to Know ([PSALM 100:3](#))

### A. Who God Is (vv. [3a](#))

#### **3a. Know that the LORD is God.**

This, the fourth command of this psalm, occupies the central position. It provides a rationale for all the other commands. The word *know* in this context suggests a profound awareness beyond mere intellectual perception ([Deuteronomy 34:10](#); [1 Samuel 3:7](#); [Psalm 139:2](#)).

*The Lord is God* is a central affirmation of Old Testament faith (examples: [Deuteronomy 4:35, 39](#); [1 Kings 8:60](#); [Psalm 118:27](#)). Its parallel of Jesus as Lord is a central affirmation of the New Testament ([Romans 10:9](#); [1 Corinthians 12:3](#)). In both instances, the proclamation sets apart the one who is confessing from those who will not confess the same. In the first-century church and throughout its early history in Rome, declaring Jesus to be Lord — the only Lord—was tantamount to denying the deity of a caesar or any other so-called god. It was a scandal. Yet any saving faith in the Lord must begin by confessing that he alone is God.

### B. Who We Are (v. [3b](#))

#### **3b. It is he who made us, and we are his; we are his people, the sheep of his pasture.**

It would be easy to think of the first part of this half-verse’s declarations in terms of the creation of humanity in [Genesis 1:26–27](#). But pausing to look at the second part may lead us to a different conclusion: *his people* and *the sheep of his pasture* may be intended to refer primarily to God’s creation of the nation of Israel. [Psalm 95:6–7](#) is quite similar in this regard: “Let us kneel before the Lord our Maker; for he is our God and we are the people of his pasture, the flock under his care.” Another close parallel is [Psalm 79:13](#).

The metaphor of the nation of Israel as the Lord’s sheep draws on ancient imagery. Kings were depicted as shepherds and their subjects as the monarch’s sheep (example: [1 Kings 22:17](#)). God is often referred or alluded to as shepherd as well (see [Genesis 49:24](#); [Psalm 23:1–3](#); [Jeremiah 31:10](#); [Ezekiel 34:11–12](#)).

Being God’s sheep suggested that the people of Israel could feel confident in their relationship to God but should be humble concerning their own abilities. Like sheep, Israel was weak, vulnerable, and needing care. However, they belonged to and were valued by the Lord God, the true and ultimate shepherd-king ([Genesis 49:24](#); [Psalm 80:1](#); [Ezekiel 34:31](#)). It was he who would guide, protect, and provide for them.

# THE PSALMS

Beginning in the time of King David, the Psalms took about 700 years to come together as we have now. Traditionally, they have been divided into five “books,” each ending in a doxology. Within these books can be found at least five “types” of Psalms. The notations “MANY,” “Some,” and “few” below refer to the frequency of the five types within each of the five books.

Book	Chapters	MANY	SOME	FEW
BOOK 1	(Chapters 1–41)	1	1	1
BOOK 2	(Chapters 42–72)	1	1	1
BOOK 3	(Chapters 73–89)	1	1	1
BOOK 4	(Chapters 90–106)	1	1	1
BOOK 5	(Chapters 107–150)	1	1	1

Complaint and/or Trust    Thanksgiving    Praise    Wisdom    Royal

Sheet 1—Fall 2021, Adult Resources, Standard Lesson Quarterly® Curriculum      Photo © Getty Images      Lesson 5

Visual for [Lesson 5](#). With this chart on display, note how the quantitative elements many/some/few serve to define the five types along the bottom.

Whether referring to humanity in general or Old Testament Israel in particular, the text before us highlights both God’s identity as Creator and the worshipper’s identity as created being. The implications are profound: it effectively negates any notions of human self-suffi-

ciency. Neither humanity in general nor Old Testament Israel in particular came into being by self-sufficient effort (see [Acts 17:28](#)). We do well to remember that it is Christ who has created the church ([Matthew 16:18](#); [Acts 2:47](#); [20:28](#)). And the one who created the church is also the Creator of everything ([John 1:1–3](#); [Colossians 1:16](#)).

#### *What Do You Think?*

How can you help your church balance its praise to God with regard to his three roles as Creator, Ruler, and Redeemer?

#### *Digging Deeper*

What examples from Scripture can you think of regarding praise for his three roles?

The shepherd-sheep imagery carries over into the New Testament. We recall that Jesus referred to himself as the shepherd who cares for his sheep to the point of giving his life for them ([John 10:11, 15](#)). The church is God’s flock, and its elders are called to care for and to protect it as does Christ ([Acts 20:28](#); [1 Peter 5:1–4](#); compare [John 21:15–17](#)).

Before moving on, we should pause to note that the affirmations made in [Psalm 100:3b](#) echo the two halves of a standard covenant-promise formula: “I will ... be your God, and you will be my people” ([Leviticus 26:12](#); see also [Exodus 6:7](#); [Psalm 95:6–7](#)). This formula’s final appearance is associated with the promise of “a new heaven and a new earth” ([Revelation 21:1–3](#)).

### III. A Call to Thanksgiving

([PSALM 100:4–5](#))

#### A. In God’s Presence (v. 4)

**4. Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name.**

The dedication of Solomon’s temple took place during the Festival of Tabernacles ([1 Kings 8:2, 65](#); see [Lesson Context](#)). The association of the dedication with that feast may provide context for allusions to the temple grounds here. Furthermore, *gates*, *courts*, and courtyards are mentioned together dozens of times in the Old Testament in that regard (examples: [Jeremiah 36:10](#); [2 Chronicles 23:5](#); [Nehemiah 8:16](#)).

The gates refer to the entrances to the temple grounds, and courts are the areas in proximity. The complex included two temple courts: an “inner courtyard” ([1 Kings 6:36](#)) and a “great courtyard” ([7:12](#)). The chronicler designated the inner court as “the courtyard of the priests” ([2 Chronicles 4:9](#)). The “great courtyard” was evidently an outer court surrounding



the entire temple complex. It is into this larger, outer court the psalmist envisioned the congregation entering (contrast [Hebrews 10:19–22](#)).

Those approaching God in the temple courts needed to bring appropriate offerings (examples: [Deuteronomy 16:16–17](#); [Psalm 96:8](#)). What better than *thanksgiving* and *praise* (compare [Micah 6:6–8](#); [Hebrews 13:15](#))? The terms *thanksgiving* and *give thanks* refer to a proclamation or confession of what God had done (compare [Leviticus 7:12–15](#)). Joyful noise and psalms would accompany this thanksgiving ([Psalm 95:2](#)). Praise consisted of boasting about and exalting the Lord—to recognize the great things he had done and to admire his characteristics (examples: [Psalms 18:1–3](#); [96:2–3](#); [1 Chronicles 16:23–29](#)). To *praise* the Lord’s *name* is to acclaim his power and reputation with all due respect.

The Hebrew term translated *praise* is used in a variety of ways by Old Testament writers. These included proclamation or confession of what God had done (example: [Psalm 26:7](#)).

#### *What Do You Think?*

With Thanksgiving rapidly approaching (dates of October 11 in Canada and November 25 in the US), what are some creative ways you can use [Psalm 100:4](#) in your observance?

#### *Digging Deeper*

What about [Psalms 69:30](#) and [95:2](#) as well?

### **CHECK THE GATE**

“Check the gate, son.” After all these years, I can still hear Dad’s voice.

Opening and closing gates was one of the first jobs I learned on the farm in southern Ohio where I grew up. Swinging on rusty hinges, our gates were made of wood that was weathered by years of exposure to the elements. Twisted pieces of baling wire fastened the gates shut, allowing us access to the field while keeping our Holstein cattle corralled inside. I would untwist the wire and push the gate open so Dad could drive his tractor into the field.

Later I learned about a different gate. In non-digital filmmaking, it referred to the window on the camera where light from the lens passed through to expose the film. It was important to “check the gate” or else a speck of dust could ruin the shot.

When you join other believers for prayer and worship, do you first “check the gate” of your heart? When it comes to such times with the Lord, this gate should always be open.

—D. F.

## **B. For God’s Greatness (v. 5)**

### **5a. For the LORD is good and his love endures forever;**

This verse offers motivations for praising God. The simple affirmation that *the Lord is good* is used four times in the book of Psalms (here, and in [Psalms 34:8](#); [135:3](#); and [145:9](#)). To these can be added [Psalms 106:1](#); [107:1](#); [118:1, 29](#); and [136:1](#), which all feature the sentence “Give thanks to the Lord, for he is good; his love endures forever” or a slight variation of it. The word translated *love* is elsewhere translated “kindness” ([1 Samuel 15:6](#)) and “approval” ([Esther 2:17](#)). God’s mercy endures through the failures and sins of his people ([Psalms 86:5](#); [89:33](#); [103:8](#)). It is everlasting ([103:17](#)), and the Lord delights to show it ([Micah 7:18](#)). It is rooted and expressed primarily in covenant relationships ([Deuteronomy 7:9, 12](#)).

#### **5b. his faithfulness continues through all generations.**

The Hebrew word translated *faithfulness* here derives from the verbal root from which we get the word *amen*, an affirmative response to what has just been said. It refers to firmness, steadfastness, reliability, and consistency ([Psalms 96:13](#); [98:3](#); [143:1](#)). The congregation of Israel could expect their children, grandchildren, and succeeding *generations* to experience the same goodness from the Lord’s hand that they had received.

God’s long-standing relationship with his people demonstrates his reliable goodness, mercifulness, and truthfulness. Pairings of the words translated “love” and “faithfulness” occur frequently in the psalms (example: [Psalm 57:3](#)). These echo one of the Old Testament’s foundational descriptions of the Lord God of Israel, as seen in [Exodus 34:6–7](#).

The Lord’s dealings with Israel proved to be more than sentimental impulses that could easily dissipate. The people could rely on God because he had been faithful to the covenants he made with their ancestors (examples: [Exodus 2:24–25](#); [6:8](#); [Joshua 23:14–15](#); [1 Kings 8:23–24](#)). Israel had experienced the Lord’s reliability and faithfulness for a long time, and the people could move into their future assured of his continued presence. They could know that God’s acts of grace were not the product of a divine whim. We can trust in the Lord because he is constant, and his gracious purposes for us are reliable ([1 Thessalonians 5:23–24](#); [2 Thessalonians 3:3](#); [Hebrews 10:23](#); [1 John 1:9](#)). Indeed, Jesus is called “Faithful and True” ([Revelation 19:11](#)).

## **Conclusion**

### **A. Because the Lord Is Good**

Enthusiastic joy is fitting for those who have come to experience God as described in [Psalm 100](#). Here the psalmist calls the reader to a life of joyous thanksgiving and praise in the presence of our Lord. When we ponder who God is and who we are, then praise and thanksgiving are called for. The call to worship in this regard is a call away from the mundane distractions of life and toward the holy and loving God. The concerns of the preceding week



should fade as the congregation at worship focuses minds and affections on the ever-present Lord.

The Lord is God, he is the Creator, he is our shepherd. He is good and faithful. We are his people, the sheep for whom he cares. Generations before us have experienced his goodness. And until our Lord Jesus returns, all generations who follow us are invited to experience his steadfast mercy and kindness as well.

How can we not join the psalmist in singing, rendering thanks and praise to the good and faithful God who calls us his own?

#### *What Do You Think?*

Which imperative in today's lesson will you have the most trouble implementing? Why?

#### *Digging Deeper*

Should you wait until your next blessing before making [Psalm 100](#) your own expression, or should you first make the psalm your own in anticipation of blessings to come? Why?

### **B. Prayer**

Our Father, we rejoice knowing that we belong to you! We praise you for your constant faithfulness. When we are tempted to drop our gaze to the troubles of this life, remind us again to lift our focus and our praise back to you. In Jesus' name we pray. Amen.

### **C. Thought to Remember**

Be joyful! The Lord is good,  
and we belong to him.

## INVOLVEMENT LEARNING

*Enhance your lesson with NIV<sup>®</sup> Bible Student (from your curriculum supplier) and the reproducible activity page (at [www.standardlesson.com](http://www.standardlesson.com) or in the back of the NIV<sup>®</sup> Standard Lesson Commentary Deluxe Edition).*

### Into the Lesson

Play a segment of a song about being devoted to another person. (*Possibilities: "Only You," "Hopelessly Devoted," and "Dedicated to the One I Love."*) Follow with discussion about what might be problematic about the kinds of devotion such songs proclaim.

*Alternative.* Ask class members, formed in pairs or triads, to think of an example of one of the following two prompts (half the class discusses each), which you write on the board:

1–*Parents’ devotion to their children*

2–*Children’s devotion to their parents*

After a few minutes, allow volunteers to share. Discuss what is good about these devotions and what is dangerous. (Be prepared to discuss [Matthew 10:37](#) and/or [Luke 14:26](#) if mentioned.)

After either activity, lead into Bible study by saying, “Today we’re beginning a five-week study from the psalms, some of which can surprise us regarding what they imply on this topic.”

### Into the Word

After reading today’s lesson text aloud, distribute handouts (you create) of the following rendition of [Psalm 100](#), which comes from the 1650 Scottish Metrical Psalter.

All people that on earth do dwell  
Sing to the Lord with cheerful voice.  
Him serve with mirth; His praise forth tell;  
Come ye before Him and rejoice.

Know that the Lord is God indeed;  
Without our aid, He did us make.  
We are His flock; He doth us feed,  
And for His sheep He doth us take.

O enter then His gates with praise;  
Approach with joy His courts unto.  
Praise, laud, and bless His name always,  
For it is seemly so to do.

For why? The Lord our God is good;  
His mercy is forever sure.  
His truth at all times firmly stood,  
And shall from age to age endure.

Ask class members, again working in their pairs or triads, to put verse numbers from [Psalm 100](#) beside the phrases to which they refer. Another option would be for them to write

in the margins the words from Scripture that match the words in this poem. Correct matches should be obvious either way.

Write the words *What* and *Why* across the top of the board. As you do, pose this question: “Which verses in [Psalm 100](#) tell us *what* we are to do in our relationship with God, and which verses tell us *why* to do it?” After three or four minutes, make a composite list under each heading on the board during whole-class discussion.

*Option.* To add breadth this study, distribute copies of the “God Is King” exercise from the activity page, which you can download. Have learners work in pairs or triads to complete as indicated. Reconvene for whole-class discussion of findings.

## Into Life

Write the word *KING* in a vertical line on your board or on poster paper. Brainstorm with the class to create an acrostic: for each letter, they should suggest a phrase or word to indicate how to conduct life with awareness that God is king. Dig deeper by asking the class which idea is the most challenging to actually act on and why.

Close the class session by having the class sing a hymn or praise chorus that is based on [Psalm 100](#), easily discovered with an internet search in advance.

*Option.* Distribute copies of the word-search puzzle “Important Ideas from [Psalm 100](#)” from the activity page as a take-home exercise as students depart.