

Part 2 – The Sheep of His Pasture

In chapter one-hundred, part 1, we learned that the subject/title of this Psalm is “***Worship, In View of Rest Anticipated***”. Therefore, in the first couple verses of this great Psalm, we learned of the *great* joy, and gladness, that those who *remain true* worshipers of the Lord (YHWH) will have when Jesus Christ returns. And, their joy will be *so intense*, they’ll literally shout for joy. But, we also learned *why* they’ll be so happy they’ll shout for joy (out loud). And that’s because, when the *true* Jesus Christ returns, He saves His faithful servants from the persecutions of the antichrist (Satan), his fallen angels and *all other* wicked people on earth. As Jesus warned us, the ‘great tribulation’ will be harder than *any other time in history* of this flesh earth age (Mth 24:21). And that’s because, the deception (lies) will be *so terribly thick* that nearly the whole world will fallow Satan, *and worship him*, as though he was really God, our ‘Savior’. So, when God’s *faithful* servants are saved from the wicked ones (and their massive deception campaign), we will be so blithe and gleesome (glad) that we’ll literally be shouting for joy, and worship Him with joyful songs (as we learned about in previous Psalms 96-99). And, of a truth, *it is* a joy to serve Jesus Christ (righteousness) rather than Satan (unrighteousness). *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord* (Rom 6:23) ...

Psalm 100

3 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.

While the first couple of verses in this Psalm called us to make a joyful noise (shout for joy) and sing unto the Lord (YHWH), *and* to serve Him with gladness (glee), the Psalmist now begins to explain *why* we will be (*if* we remain *faithful* to Him). Now, the word ‘**know**’ here is a prim root that simply means *to know* (*as in to ascertain by seeing*), but is used in a great variety of senses (figuratively, literally, euphemistically and inferentially) including ***observation, care, recognition, instruction, designation, punishment***, etc. (#3045). And, when Jesus Christ returns, we **will** *all know* – from what we see with our own eyes (i.e. ascertain by seeing) – that truly, Jesus Christ IS the King of king and Lord of lords. And *that’s because*, Jesus *will* return with power and *great* glory (Matt 24:30; Mark 13:26; Luke 21:27). And that’s *because* He’ll return with *ten thousands* of His faithful servants (Jude 14) in *majestic* flying vehicles *far superior* to that which even Satan, and his fallen angels, have [<https://t.me/BibleStudyDownload/392>]. And, while God’s faithful servants will be gathered by His angels (Mth 24:31; Mk 13:27) - which is what saves us from the wicked ones (Lk 21:28) - He’s also coming to *execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him* (Jude 15). And *that* is what will cause all to ‘to know’ (because we’ll literally see it happen) that ‘the Lord *is* God’! And, the word ‘**Lord**’ here is (of course) God’s sacred (and covenantal) name ***Yehovah*** [<https://t.me/BibleStudyTruth/946>] which means (the) ***self-Existent*** or ***Eternal***

(#3068). So, His name *reveals* that our Heavenly Father (Yehovah) is the *only* one who has *always* existed and *always* will, which is why He is *eternal* (Rev 1:8, 4:9, 11:17, 16:5, 22:13). And the word ‘**God**’ here is ‘**Elohiym**’ (#430), which means *the Supreme God*, who is our **Creator**. This ‘title’ of the Lord thus reveals that God (Yehovah) is our Creator putting His omnipotence (‘El) into operation. Which is quite appropriate for a Psalm speaking of the reasons God (Yehovah = YHVH) will be worshiped when Jesus Christ returns. For indeed, Jesus’ return (to punish the wicked and save/reward the righteous) **is** God putting His ‘omnipotence’ (all-powerfulness) into operation!

And then, in the second part of this verse 3 (here in Ps 100) we’re told that ‘the Lord God’ *is he that hath made us, and not we ourselves*. And the reason this is so important is because, *many* people *don’t* even believe there is a Supreme God (‘Elohiym’ #430) who created us. That’s *why* they *don’t* fear to sin, or to do evil (Prov 16:6). But, Jesus Christ’s return will prove – to *all* people – that there *really is* a Supreme God (who is our Creator) and that He *really is* all seeing (knowing) **and all powerful**. In essence, the judgments that will come upon the wicked ones, when Jesus Christ returns to pour out God’s ‘cup of wrath’, **IS** what proves that He is God above all gods and thus, is the true King above all kings (Deut 10:17; Rev 17:14; 19:16). As David prayed, in Ps 9:19-20: *Arise, O LORD; let not man prevail: let the heathen be judged in thy sight. Put them in fear, O LORD: that the nations may know themselves to be but men.* And that’s one of the main reason Jesus Christ will return with ‘*power and great glory*’, i.e. to put the ‘fear of God’ into all unbelievers. After all, there’s nothing *anyone* will be able to do to stop Jesus Christ from returning to the earth and taking over (Deut 32:39). Even Satan himself will be *publicly* arrested and put in prison (Rev 20:1-3). So, all those who foolishly worshiped him will be *forced to admit* that Satan is truly nothing but *a liar, and a fraud* (John 8:44). That’s why Isa 14:13-16 says that, even though Satan will try and be ‘God’ – by *opposing and exalting himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God* (2 Thess 2:4) – when he is deposed by Jesus’ mighty angel, and thrown in ‘the pit’ (solitary confinement, Isa 14:15; Rev 20:1-3), those that see him will *narrowly look upon him, and consider him, saying, Is this the man that made the earth to tremble, that did shake kingdoms* (Isa 15:16). The word ‘**narrowly**’ here means **to glance sharply at** (7688), i.e. they’ll look at him in disgust, and disbelief, that Satan could have deceived them so terribly. That’s why 2 Thess 2:8 says that Satan (that wicked one) will be ‘revealed’ by the brightness of Jesus Christ’s return; for the truth that comes from Jesus’ own mouth, (which is a sharp, double-edged sword, Rev 1:16; 19:15) will also prove Satan is a fake and a liar, i.e. he is a *false* god and thus a *false* Christ, which Jesus sternly warned us about (Mth 24; Mk 13; Lk 21, etc.). So, when Jesus Christ returns, *all* people *will know* that He *truly is* our Creator – i.e. He made us, and not we ourselves (Gen 1:1, Isa 42:5, Isa 45:12, 18, Ezek 18:4; Zech 12:1, Ps 96:4-5; 148:1-6, John 1:1-3, Acts 4:24; 14:15, Eph 3:9, Col 1:16, Rev 4:11; Rev 14:7).

And then, in the last part of this verse 3 (here in Ps 100) the Psalmist wrote that: *we are his people, and the sheep of his pasture*. What's interesting about the Hebrew in this verse is that, while the word 'people' does mean *a people* (as a congregated unit) and can thus also mean (specifically), *a tribe* (as those of Israel) or (collectively) *troops or attendants*, it also means (figuratively), *a flock* (#5971). And even the word 'sheep' is figuratively used *for men* (i.e. mankind, #6629). And also, the word 'pasture' not only means *pasturage* but also (concretely) *a flock* (#4830) and comes from a prim root that means *to tend a flock*; i.e. *pasture it; to graze* (literally or figuratively); *to rule*; and even, by extension, *to associate with (as a friend)* (#7462). So, clearly, the Psalmist is using an analogy here; and it's one that is commonly used in the Bible, especially the Psalms, i.e. that of *a shepherd leading his sheep*. David used this analogy in Psalm 23, of course, but it was also used back in Psalms 74:1 and 77:20, 78:52, 79:13 and 80:1. And, in Ps 44, Hezekiah also used it (vs 11, 22) and it'll be used yet another time in the book of the Psalms (Ps 119:176). But that's not all. Later on, the prophet Isaiah picked up on it (Isa 53) and uses it not only for Israel (vs 6) but also when prophesying of Jesus Christ (vs 7). Zechariah also used it in prophesying of how Jesus's disciples fled when He was arrested (Zech 13:7) and it's also used several times in the book of Jeremiah (Jer 12:3, Jer 23:1, Jer 50:6, 7), as well as in Ezekiel (Ezek 34:6, 11-12). And Jesus Christ also used this analogy quite a bit as well (Matt 10:6, 16, 12:11-12, 15:24, 18:12-13, 25:31-33, 26:31, Luke 15:4-7, John 10:1-18, John 21:15-17). And that's why Jesus told His disciples...

12 This is my commandment, That ye love one another, as I have loved you.

*13 Greater love hath no man than this, that a man lay down his life for **his friends**.*

*14 **Ye are my friends, if ye do whatsoever I command you.***

*15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but **I have called you friends**; for all things that I have heard of my Father I have made known unto you.*

John 15:12-15

Remember, the word 'pasture' comes from a prim root that means (among other things) *to associate with (as a friend)* (#7462). So, we who believe in, love and serve (obey) Jesus Christ are also considered His *friends*. And that's *why* He leads us as a Shepherd does. And it's critical to understand that, unlike other animals, a shepherd does not 'drive' his sheep – he leads them. That's also why Jesus said: *I am the good shepherd, and know my sheep, and **am known of mine*** (John 10:14). ***My sheep hear my voice, and I know them, and they follow me**: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand* (John 10:27-28). So we, who truly (sincerely) believe in, love and serve (obey) Jesus Christ also follow Him. That means we *sincerely* strive to learn, *and obey*, God's Word (*and the Holy Spirit*) which Paul also calls 'walking in the Spirit' in Gal 5, and being 'in the Spirit' in Rom 8. Jesus also calls it 'abiding in Him' in John 15. But, probably the best explanation for *why* this analogy (of a sheep and shepherd) is used, was given by Jesus Christ Himself, in Matt 9:36, when it is

written that (referring to Jesus Christ): *But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.*

So, Israel is so frequently likened to the sheep of God's 'pasture' because He is *as a Shepherd* who takes care of them; protecting them and leading them throughout the land to find good food to graze on. To learn more about this analogy, and why it's used, check out the 34th chapter of Ezekiel [https://t.me/BibleStudyBooks_Ezekiel/640]. But, it's important to understand that, this analogy of 'The Shepherd' (John 10) and His sheep' teaches us *how much God really loves us* [<https://t.me/BibleStudyTruth/1344>]. If you study a bit on shepherding, you'll see *how much* time, care and *devotion* to the sheep it takes to be successful at raising them; this gives a whole new perspective to our Heavenly Father's love, care and devotion to His creation. And again, Psalms 23 [https://t.me/BibleStudyBooks_Psalms/250], is of course, another chapter that well describes how God takes care of us, even during the most difficult of times. We should remember how much effort our Heavenly Father has put into governing us *for our benefit* (Deut 10:13). He loves to see us be safe, happy, healthy and to *grow* spiritually closer to Him. That is, after all, what gives us *eternal* life (John 17:3). And so, that's why this analogy (of we being His sheep) is used here in Ps 100:3, right after the Psalmist proclaims that the Lord is our God who has made us. For we did not make ourself (Ps 100:3; Ezek 18:4) and, in order to be able to obtain *eternal* life, we *need* our Creator, who is *Yehovah*. As Jesus Christ so succinctly said in John 17:3: ***this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*** John 14:6 also makes it clear that there is *no other way* to obtain *eternal* life than through faith in (and obedience to) Jesus Christ. That means there's no other salvation than through Jesus Christ. As it is written, *there is none other name under heaven given among men, whereby we must be saved* (Acts 4:12) ...

*20 Now the God of peace, that brought again from the dead our Lord Jesus, **that great shepherd of the sheep,** through the blood of the everlasting covenant,*

*21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, **through Jesus Christ;** to whom be glory for ever and ever. Amen.*

Heb 13:20-21

We'll pick this up in part 3...

AMEN.