

CBC BIBLE STUDY

November 8, 2023

GIVING THANKS – PART 2

Introduction: Summary from last week

“Give Thanks” and “Praise” the parent root of these two words are the same. *Yadah* is the verb tense and *Yehuda* is the noun tense. Judah in Hebrew is *Yehuda* which means “Thanksgiving or praise. We also discussed a major point that Praise/Thanksgiving is the best recompense to God’s mercy and acts of kindness. David, said How can I repay for all the benefits? I will lift up the cup of salvation and praise the Lord. Ps. 116:13. We went on to explain that the benefits of the Lord as described in Ps. 103 are in the cup of salvation! Forgiveness of sins, Healing of all diseases, Redemption from destruction, His Lovingkindness and Compassion, and total Satisfaction are all in the cup of God’s salvation. We recompense by receiving the cup and blessing (Being Thankful and expressing thanks) the Lord.

God doesn’t give us thanks for giving something to Him.

Luke 17:7-10 - The master does not thank the servant when he (servant) has obeyed and did what was expected. Likewise, we should not expect that God owes us gratitude when we obey Him, as though we’ve done Him a favor.

The reason is obvious: no one ever gives God anything that He didn’t already give them first. David expresses it quite succinctly: “*All things come from You, and of Your own we have given You*” ([1 Chron. 29:14](#)).

To say “Thank you” is, therefore, a distinctly **human activity**. Those two words, “Thank you” summarize our position as

receivers in the divine/human relationship. The one who gives thanks is the one in the position to receive. When we are seated (ceased from our rest) then God works, and we continue to give thanks. Old Testament is “Man working” New Testament is “God working” or “Grace”. God say’s in New Testament, “ok, you’ve tried, and you can’t do it. Now, sit down and let me do it while you watch me”. Even our language is a gift from heaven. We couldn’t even pronounce those two words “Thank you” unless the Logos, the Word himself, had placed them in our mouths.

1. We should remember and not forget God’s goodness.

As we stated last week, the Hebrew verb for **giving thanks** is *yadah* (יָדָה). Frequently, it also means **to confess**. And rightly so, because in the Old Testament, when Israel thanks God, often that thanksgiving consists of confessing, in detail, exactly what He’s **done**—and **continues to do** and that He’s made promise **He will do**—for his people.

This is what Chad Bird, a pastor, professor, and guest lecturer in Old Testament and Hebrew “A Hebrew Twist on Thanksgiving”

The Hebrew twist on thanksgiving, therefore, is that it often sounds not so much like “thank you” as “Here is what kind of God you are for us.”

For instance, [Psalm 136](#) is a thanksgiving hymn. It begins with the Hebrew verb *yadah*, “O give thanks unto Yahweh, for he is good, and his lovingkindness endures forever.” Three more times in this psalm, the psalmist calls on us to “give thanks to God.” But what’s fascinating is that, between all of these calls for thanksgiving, verse by verse, we **remember** and **rehearse** (or recount) the work of God in creation and exodus.

To say that God “made the heavens with skill” (vs. 5) or “spread out the earth above the waters” (vs. 6) or “smote the Egyptians in their firstborn” (vs. 10) are all ways of saying **Thank You**. How so? Because each of these describe the God who **acts on behalf of his people to give them gifts**. Much like a creed rehearses who God is and what he does, so this thanksgiving psalm

recounts what God did in creation and redemption as an illuminating discovery or as an epiphany of His love.

To **thank God**, Hebrew style, is to **confess who He is and what He's done**. That confession alone is our way of describing the fact that He gives, and we receive. He saves and we are saved. He loved so much that He gave His Son, and we are the recipients of His such love.

“Listen to the village musicians gathered at the watering holes. They recount the righteous victories of the LORD and the victories of his villagers in Israel..” Judges 5:11 The New Living Translation

To rehearse the righteous acts of God is to **remember** and **recount** God's mercies, His wonderful works and unusual acts, all the great things He has done for us.

Ps. 30:4 *“Sing praise to the Lord, you saints of His, And **give thanks** at the **remembrance** of His holy name..”*

2. Jesus is our Thanksgiving:

One final thought based on all this: Jesus truly is what (in Greek) we could call our Eucharist (which means “thanksgiving”). He is Thanksgiving for he embodies both divinity and humanity in one person. He is both God the Giver and Man the Receiver. We look at Jesus as the one from whom every good gift comes to us; the one who is the gift of the Father; and the priest who, representing us all, gives thanks to the Father for us and all creation. Indeed, so gracious is he that he even places his body and blood into us in the Eucharistic meal, thereby uniting us to God and filling us with his Spirit.

Key Terms/Definitions:

Grace – Charis (grace, as a gift or blessing brought to man by Jesus Christ, favor, gratitude, thanks, kindness)

Give Thanks – Eucharists (eucharistos) – gratitude, actively, grateful language (to God, as an act of worship), thankfulness. Luke 22, During the institution of the Eucharist Jesus “gave thanks”

The free gift - Charisma – a gift of grace, a free gift, an undeserved favor, grace endowments