

Psalm 100 – A Psalm of Praise

SHOUT FOR JOY TO THE LORD ALL THE EARTH.

WORSHIP THE LORD WITH GLADNESS;
COME BEFORE HIM WITH JOYFUL SONGS.

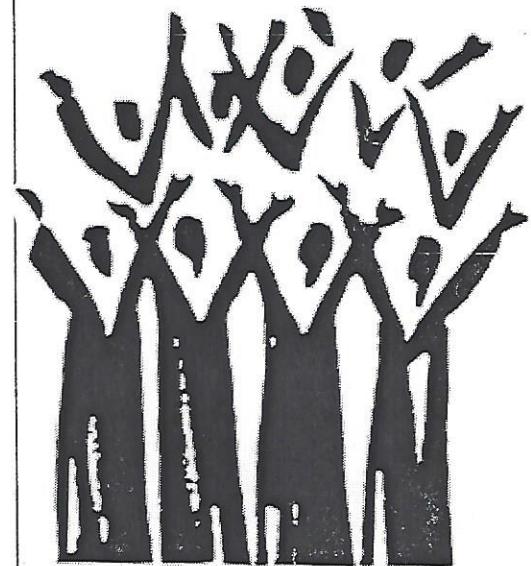
**KNOW THAT THE LORD IS GOD.
IT IS HE WHO MADE US, AND WE ARE HIS;**

**WE ARE HIS PEOPLE,
THE SHEEP OF HIS PASTURE.**

**ENTER HIS GATES WITH THANKSGIVING
AND HIS COURTS WITH PRAISE;
GIVE THANKS TO HIM AND PRAISE HIS NAME.**

**FOR THE LORD IS GOOD AND
HIS LOVE ENDURES FOREVER;
HIS FAITHFULNESS CONTINUES THROUGH ALL GENERATIONS.**

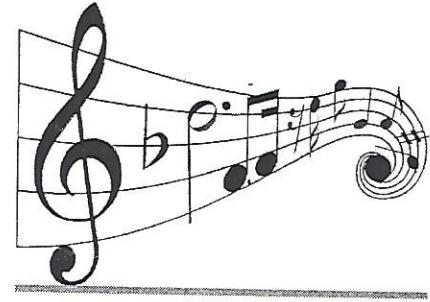
PSALM 100



Manfred E. Kober, Th.D.

PSALM 100—A PSALM OF PRAISE

Manfred E. Kober, Th.D.



INTRODUCTION:

1. This is the only Psalm that has the title "A psalm of praise." (Hebrew: *todah* – Modern Hebrew: *todah ravah*, thank you very much).
2. In Psalm 99, the two dominating notes are holiness and sovereignty; in Psalm 100 they are gladness and universality.
 - gladness mentioned 3 times: verse 1, 2 4
 - universality:
 - v. 1 "all the earth"
 - v. 5 "all generations"
3. The psalm is prophetic and reaches beyond our time when the prayer will be fulfilled as all nations will praise the Lord and enjoy His blessings during the Kingdom age.
4. There are seven imperatives in the psalm.
 - "Make a joyful noise"
 - "Serve the Lord"
 - "Come before his presence"
 - "Enter into his gates"
 - "Enter into his courts"
 - "Be thankful"
 - "Bless his name"
5. There are seven descriptions of praise.
 - "Joyful noise"
 - "Gladness"
 - "Singing"
 - "Thanksgiving"
 - "Praise"
 - "Be thankful"
 - "Bless"
6. The psalm apparently was used in the Second Temple in connection with the sacrifices for thanksgiving. Today the psalm is recited in the Jewish synagogues every day, except on Shabbat and feasts.



7. Perowne cites an anonymous author on the uniqueness of this psalm:

Among the psalms of triumph and thanksgiving this stands preeminent, as rising to the highest point of joy and grandeur. No local restrictions, no national exclusiveness, confined place in the contemplation of God as the common creator and father of man: hence it is that no hymn or psalm in any subsequent age has found a readier response than this first appeal to the whole world to unite in worshiping Jehovah on the ground of common sonship and humanity (*Psalms*, II, 1966, 210).

OUTLINE:

The Holy Spirit seems to favor triplets, such as in this psalm and in Jude. The number seven, of course, is prominent in the book of the Revelation. Thus, three point outlines are not an invention of the faculty of Dallas Theological Seminary or Grace Theological Seminary!

1A. THE DIVINE PRECEPTS: 1-2

- 1b. Shout: 1
- 2b. Serve: 2
- 3b. Sing: 2

2A. THE DIVINE POTENTATE: 3

- 1b. Ruler
- 2b. Creator
- 3b. Shepherd

3A. DIVINE PRAISE: 4

- 1b. Thanksgiving
- 2b. Praise
- 3b. Blessing

4A. DIVINE PERFECTIONS: 5

- 1b. Goodness
- 2b. Mercy
- 3b. Truth

EXPOSITION:

1A. THE DIVINE PRECEPTS: 1-2

Make a joyful noise unto the Lord, all ye lands.

²Serve the Lord with gladness: come before his presence with singing.

- 1b. Shout

Literally, “shout aloud,” used of the welcome given to a king who enters his capital or who takes possession of the throne, as in 98:4, 6 and in 46:1.



2b. Serve

In Psalm 2:11 the command is to serve the Lord with fear, here it is with joy.

3b. Sing

John Phillips is correct when he notes that “the essence of all true worship is to come into the presence of the Lord and to appear before His face in adoration” (*Exploring the Psalms*, II, 1988, 101).

2A. THE DIVINE POTENTATE: 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.

1b. Ruler

“The Lord, He is God.” The word *Lord* is Jehovah, the covenant-keeping name for God, His special name in connection with His people Israel. God is the generic name indicating His power and strength, the fact that He created and sustains the universe.

2b. Creator

In the kingdom, Israel will recognize that there is only one true God, their Jehovah-God when they at last will recognize Jehovah for who He is. During the long ages of their history, they had been steeped in idolatry and false religion. Now they worship the true God.

3b. Shepherd

Jesus Christ is the shepherd of Israel as well as the shepherd of the Church (John 10). Thus Israel and the church will rest safely under the protection of the great shepherd. The psalmist already alluded to this aspect of our great God in Psalm 23.

3A. DIVINE PRAISE: 4

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

1b. Thanksgiving

Allen P. Ross has some helpful comments:

The first word “thanksgiving” . . . (also used in the superscription; s. v. Psalm 6:5); it refers to public acknowledgement or proclamation about the LORD. It might also here include the giving of the peace offering for praise—but at least the colon calls for public praise in the sanctuary (*A Commentary on the Psalms*, III, 2016, 191).



2b. Praise

The word “thanksgiving” is used in the superscription, referring to the public acknowledgment or proclamation about the Lord. “Praise” refers to an enthusiastic, glowing report.

3b. Blessing

A clear understanding of God’s “name” should remind the worshiper of the proper focus and emphasis of praise. The public acknowledgement and blessing of the Lord is based on His nature, which is revealed through His wonderful works. The believer acknowledges those works publicly and thus God receives all the glory.

4A. DIVINE PERFECTIONS: 5

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

1b. Goodness

The psalmist now gives reasons for this call of praise to God. The first is that the Lord is good (v. 5a). In verse three, the psalmist asserts that the Lord is God; now he affirms that the Lord is good. The term “good” frequently refers to people or things that promote, enhance, and preserve life. Thus, God’s creation was called “good” and the fact that He found Israel was also considered good (Isa. 30:15). It is true that God is the source of all that makes life enjoyable and worthwhile.

2b. Mercy

Literally, His “loyal love endures forever.” God is completely dependable. He keeps His promises; He fulfills His plans; He never fails. It is something that we can only say of God and we cannot say that often enough.

3b. Truth

God’s truth endures “unto generation after generation.” The millennial reign of Christ will last for 1,000 years, or about 25 normal generations today. Generation after generation born in the millennial kingdom will need to learn these truths set before them. Merrill F. Unger incisively notes:

His **truth** will be authenticated for all time in His keeping His word to Israel concerning His covenants and promises to them. The result will be that all peoples of the Kingdom will have indubitable proof that His truth is not an ephemeral whim, but the essence of the very being of God and eternal as He himself is eternal and enduring (*Unger’s Commentary on the Old Testament*, I, 1981, 893, emphasis in the original).

John Phillips shows the parallelism of these blessed verities of God's **goodness, mercy and truth:**

"The Lord is good—an *essential* fact. The Lord's mercy is everlasting—an *eternal* fact. His truth endureth to all generations—an *enduring* fact" (106, italics in the original).

CONCLUSION:

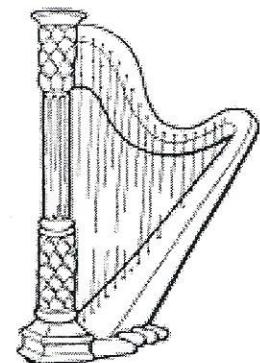
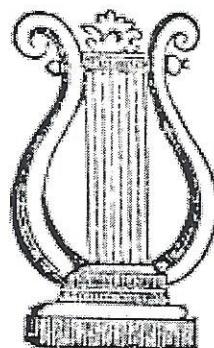
The message of Psalm 100 is very clear: God is worthy of praise because of who He is and what He has done. This praise is to be carried out in a spirit of joy, gladness, gratitude and thanksgiving.

Allen P. Ross has a fitting final observation:

With the summary ideas necessary to this short, clear psalm, it could be worded this way:
Believers should praise God enthusiastically and serve Him with delight because in His goodness and faithful love He made them and He takes care of them (193).

The New Testament contains many doxologies and anthems but perhaps none capture some of these ideas, like Psalm 100, better than the anthems and peons of praise in Revelation 4 and 5. In Revelation 4:8 the Lord is praised because He is holy, powerful and eternal—in the words of the psalmist, "He is God." In Revelation 5 the Lord is praised because He redeemed His people and fashioned them into a kingdom of priests (5:9-10).

The believer in any dispensation has the duty and privilege to loudly and joyfully proclaim his thanksgiving and praise to God – for who He is and for what He has done!



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PSALM 100

L. M.

A plain translation. Praise to our Creator.

Ye nations round the earth, rejoice
Before the Lord, your sovereign King;
Serve him with cheerful heart and voice,
With all your tongues his glory sing.

The Lord is God; 'tis he alone
Doth life, and breath, and being give;
We are his work, and not our own,
The sheep that on his pastures live.

Enter his gates with songs of joy,
With praises to his courts repair;
And make it your divine employ
To pay your thanks and honors there.

The Lord is good, the Lord is kind,
Great is his grace, his mercy sure;
And the whole race of man shall find
His truth from age to age endure.

Psalms and Hymns of Isaac Watts

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