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Glad and Joyful Worship

Psalm 100:1-5
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Commentary

by

Clyde M. Miller

Text:

Psalm 100:1-5, Shout for joy to the Lord, all the earth. Serve 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. NIV

Introduction:

I. It is not certain that this psalm was written as a summary of the enthronement psalms (see the introduction to Ps. 93), but it is likely that the collector of Book IV of the Psalter (Ps. 89-106) intended that the psalm should serve that purpose.

A. The concept of God as king (Ps. 93:1; 95:3; 96:10a; 97:1; 98:6; 99:1,4) and that of impending world judgment (96:10b, 13; 98:9), so prominent in the enthronement psalms, are not explicitly set forth in Ps. 100.

1. Psalm 93:1, The Lord reigns, he is robed in majesty; the Lord is robed in majesty and is armed with strength. The world is firmly established; it cannot be moved. NIV
2. Psalm 95:3, For the Lord is the great God, the great King above all gods. NIV

3. Psalm 96:10, Say among the nations, "The Lord reigns." The world is firmly established, it cannot be moved; he will judge the peoples with equity. NIV

4. Psalm 97:1, The Lord reigns, let the earth be glad; let the distant shores rejoice. NIV

5. Psalm 98:6, with trumpets and the blast of the ram's horn—shout for joy before the Lord, the King. NIV

6. Psalm 99:1,4, The Lord reigns, let the nations tremble; he sits enthroned between the cherubim, let the earth shake. The King is mighty, he loves justice—you have established equity; in Jacob you have done what is just and right. NIV

7. Psalm 96:10, 13, Say among the nations, "The Lord reigns." The world is firmly established, it cannot be moved; he will judge the peoples with equity. They will sing before the Lord, for he comes, he comes to judge the earth. He will judge the world in righteousness and the peoples in his truth. NIV

8. Psalm 98:9, let them sing before the Lord, for he comes to judge the earth. He will judge the world in righteousness and the peoples with equity. NIV

B. The concepts of the gladness of worship (100:2,4; 95:1-2; 96:11-13; 97:1,12; 98:1,4-6,7-9; 99:3,5,9), of God as Creator of the world (100:3; 95:5-6; 96:5) and shepherd of Israel
(100:3b; 95:7), and of monotheism (100:3a; 95:3; 96:4-5; 97:7, 9) are common property to the group of Ps. 93, Ps. 95-100.

1. Psalm 100:2,4, Serve the Lord with gladness; come before him with joyful songs. Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name. NIV

2. Psalm 95:1-2, Come, let us sing for joy to the Lord; let us shout aloud to the Rock of our salvation. Let us come before him with thanksgiving and extol him with music and song. NIV

3. Psalm 96:11-13, Let the heavens rejoice, let the earth be glad; let the sea resound, and all that is in it; let the fields be jubilant, and everything in them. Then all the trees of the forest will sing for joy; they will sing before the Lord, for he comes, he comes to judge the earth. He will judge the world in righteousness and the peoples in his truth. NIV

4. Psalm 97:1,12, The Lord reigns, let the earth be glad; let the distant shores rejoice. Rejoice in the Lord, you who are righteous, and praise his holy name. NIV

5. Psalm 98:1, 4-9, Sing to the Lord a new song, for he has done marvelous things; his right hand and his holy arm have worked salvation for him. Shout for joy to the Lord, all the earth, burst into jubilant song with music; make music to the Lord with the harp, with the harp and the sound of singing, with trumpets and the blast of the ram's horn–shout for joy before the Lord, the King. Let the sea resound,
and everything in it, the world, and all who live in it. Let the rivers clap their hands, let the mountains sing together for joy, let them sing before the Lord, for he comes to judge the earth. He will judge the world in righteousness and the peoples with equity. NIV

6. Psalm 99:3, 5, 9, Let them praise your great and awesome name—he is holy. Exalt the Lord our God and worship at his footstool; he is holy. Exalt the Lord our God and worship at his holy mountain, for the Lord our God is holy. NIV

7. Psalm 100:3, 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. NIV

8. Psalm 95:5-6, The sea is his, for he made it, and his hands formed the dry land. Come, let us bow down in worship, let us kneel before the Lord our Maker; NIV

9. Psalm 96:5, For all the gods of the nations are idols, but the Lord made the heavens. NIV

10. Psalm 100:3, 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. NIV

11. Psalm 95:7, for he is our God and we are the people of his pasture, the flock under his care. NIV

12. Psalm 100:3, 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. NIV
13. Psalm 95:3, For the Lord is the great god, the great King above all gods. NIV

14. Psalm 96:4-5, For great is the Lord and most worthy of praise; he is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens. NIV

15. Psalm 97:7, 9, All who worship images are put to shame, those who boast in idols—worship him, all you gods! For you, O Lord, are the Most High over all the earth; you are exalted far above all gods. NIV

C. However, these concepts are also frequently found in non-enthronement praise hymns (102:12, 15; 103:19; 104:24; 1051-3; 107:33-43; 115:3-8, 16-18).

1. Psalm 102:12, 25, But you, O Lord, sit enthroned forever; your renown endures through all generations. In the beginning you laid the foundations of the earth, and the heavens are the work of your hands. NIV

2. Psalm 103:19, The Lord has established his throne in heaven, and his kingdom rules over all. NIV

3. Psalm 104:24, How many are your works, O Lord! In wisdom you made them all; the earth is full of your creatures. NIV

4. Psalm 105:2-3, Sing to him, sing praise to him; tell of all his wonderful acts. Glory in his holy name; let the hearts of those who seek the Lord rejoice. NIV
5. Psalm 107:33-43, He turned rivers into a desert, flowing springs into thirsty ground, and fruitful land into a salt waste, because of the wickedness of those who lived there. He turned the desert into pools of water and the parched ground into flowing springs; there he brought the hungry to live, and they founded a city where they could settle. They sowed fields and planted vineyards that yielded a fruitful harvest; he blessed them, and their numbers greatly increased, and he did not let their herds diminish. Then their numbers decreased, and they were humbled by oppression, calamity and sorrow; he who pours contempt on nobles made them wander in a trackless waste. But he lifted the needy out of their affliction and increased their families like flocks. The upright see and rejoice, but all the wicked shut their mouths. Whoever is wise, let him heed these things and consider the great love of the Lord. NIV

6. Psalm 115:3-8, 16-18, Our God is in heaven; he does whatever pleases him. But their idols are silver and gold, made by the hands of men. They have mouths, but cannot speak, eyes, but they cannot see; they have ears, but cannot hear, noses, but they cannot smell; they have hands, but cannot feel, feet, but they cannot walk; nor can they utter a sound with their throats. Those who make them will be like them, and so will all who trust in them. The highest heavens belong to the Lord, but the earth he has given to man. It is not the dead who praise the Lord, those who go down to silence; it is we who extol the Lord, both now and forevermore. Praise the Lord. NIV
II. The word \( \text{idah} \) in the title could refer to the thank-offering (Lev. 7:11-18), or it could refer to thanking God in a psalm of thanksgiving (Ps. 99:4).

A. Leviticus 7:11-18, "'These are the regulations for the fellowship offering a person may present to the Lord: If he offers it as an expression of thankfulness, then along with this sacrifice of thanksgiving he is to offer cakes of bread made without yeast and mixed with oil, wafers made without yeast and spread with oil, and cakes of fine flour well-kneaded and mixed with oil. Along with his fellowship offering of thanksgiving he is to present an offering with cakes of bread made with yeast. He is to bring one of each kind as an offering, a contribution to the Lord; it belongs to the priest who sprinkles the blood of the fellowship offerings. The meat of his fellowship offering of thanksgiving must be eaten on the day it is offered; he must leave none of it till morning. 'If, however, his offering is the result of a vow or is a freewill offering, the sacrifice shall be eaten on the day he offers it, but anything left over may be eaten on the next day. Any meat of the sacrifice left over till the third day must be burned up. If any meat of the fellowship offering is eaten on the third day, it will not be accepted. It will not be credited to the one who offered it, for it is impure; the person who eats any of it will be held responsible. "'Meat that touches anything ceremonially unclean must not be eaten; it must be burned up. As for other meat, anyone ceremonially clean may eat it. But if anyone who is unclean eats any meat of the fellowship offering belonging to the Lord, that person must be cut off from his people. If anyone touches something unclean—whether human uncleanness or an unclean animal or any unclean, detestable thing—and then eats any of the meat of the
fellowship offering belonging to the Lord, that person must be cut off from his people.'" NIV

B. Psalm 99:4, The King is mighty, he loves justice—you have established equity; in Jacob you have done what is just and right. NIV

C. From David's time forward, such songs accompanied the thank offering and other communion sacrifices (1 Chron. 16:37-42; 25:1-8).

1. 1 Chronicles 16:37-42, David left Asaph and his associates before the ark of the covenant of the Lord to minister there regularly, according to each day's requirements. He also left Obed-Edom and his sixty-eight associates to minister with them. Obed-Edom son of Jeduthun, and also Hosah, were gatekeepers. David left Zadok the priest and his fellow priests before the tabernacle of the Lord at the high place in Gibeon to present burnt offerings to the Lord on the altar of burnt offering regularly, morning and evening, in accordance with everything written in the Law of the Lord, which he had given Israel. With them were Heman and Jeduthun and the rest of those chosen and designated by name to give thanks to the Lord, "for his love endures forever." Heman and Jeduthun were responsible for the sounding of the trumpets and cymbals and for the playing of the other instruments for sacred song. The sons of Jeduthun were stationed at the gate. NIV

2. 1 Chronicles 25:1-8, David, together with the commanders of the army, set apart some of the sons of Asaph, Hemon and Jeduthun for the ministry of
prophesying, accompanied by harps, lyres and cymbals. Here is the list of the men who performed this service: From the sons of Asaph: Zaccur, Joseph, Nethaniah and Asarelah. The sons of Asaph were under the supervision of Asaph, who prophesied under the king's supervision. As for Jeduthun, from his sons: Gedaliah, Zeri, Jeshaiah, Shimel, Hashabiah and Mattithiah, six in all, under the supervision of their father, Jeduthun, who prophesied, using the harp in thanking and praising the Lord. As for Heman, from his sons: Bukkiah, Mattaniah, Uzziel, Shubael and Jerimoth; Hananiah, Hanani, Eliathah, Giddalti and Romamti-Ezer; Joshbekashah, Mallothi, Hothir and Mahazioth. All these were sons of Heman the king's seer. They were given him through the promises of God to exalt him. God gave Heman fourteen sons and three daughters. NIV

III. Psalm 100 can be classified as a praise hymn or a psalm of thanksgiving.

Commentary:

First Summons to Thanksgiving

Psalm 100:1-3, Shout for joy to the Lord, all the earth. Serve 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. NIV

Psalm 100:1, Shout for joy to the Lord, all the earth.
I. The word "lands", RSV, is singular in Hebrew and could be translated "earth", NIV, meaning all the world, or "land", meaning Israel.

A. The context of the psalm favors the latter (Ps. 100:3), but the possible position of the psalm as a conclusion to the enthronement psalms favors the former (cf. Ps. 96:1, 7-9; 97:1; 98:4; 99:1-5).

1. Psalm 100:3, 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. NIV

2. Psalm 96:1, 7-9, Sing to the Lord a new song; sing to the Lord, all the earth. Ascribe to the Lord, O families of nations, ascribe to the Lord glory and strength. Ascribe to the Lord the glory due his name; bring an offering and come into his courts. Worship the Lord in the splendor of his holiness; tremble before him, all the earth. NIV

3. Psalm 97:1, The Lord reigns, let the earth be glad; let the distant shores rejoice. NIV

4. Psalm 98:4, Shout for joy to the Lord, all the earth, burst into jubilant song with music. NIV

5. Psalm 99:1-5, the Lord reigns, let the nations tremble; he sits enthroned between the cherubim, let the earth shake. Great is the Lord in Zion; he is exalted over all the nations. Let them praise your great and awesome name—he is holy. The King is mighty, he loves justice—you have established equity; in Jacob you have done what is just and right. Exalt
the Lord our God and worship at his footstool; he is holy. NIV

B. For the meaning of "shout for joy", see the comments on Ps. 98:4-6.

1. Psalm 98:4-6, Shout for joy to the Lord, all the earth, burst into jubilant song with music; make music to the Lord with the harp, with the harp and the sound of singing, with trumpets and the blast of the ram's horn–shout for joy before the Lord, the King. NIV

Psalm 100:2, Serve the Lord with gladness; come before him with joyful songs. NIV

I. The expressions "worship the Lord" and "come before him" are synonymous and are related to the beginning clause of Ps. 100:1.

A. Service in the form of worship and in daily living is enjoined in the Old Testament and in the New Testament (Ex. 12:25-27; Deut. 6:13; Jer. 30:8-9; Matt. 4:10; Rom 12:1-2).

1. Exodus 12:25-27, When you enter the land that the Lord will give you as he promised, observe this ceremony. And when your children ask you, 'What does this ceremony mean to you?' then tell them, 'It is the Passover sacrifice to the Lord, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians' " Then the people bowed down and worshipped. NIV

2. Deuteronomy 6:13, Fear the Lord your God, serve him only and take your oaths in his name. NIV
3. Jeremiah 30:8-9, "'In that day,' declares the Lord Almighty, 'I will break the yoke off their necks and will tear off their bands; no longer will foreigners enslave them. Instead, they will serve the Lord their God and David their king, whom I will raise up for them." NIV

4. Matthew 4:10, Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.' NIV

5. Romans 12:1-2, Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—which is your spiritual worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will. NIV

Psalm 100:3, 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. NIV

I. The Hebrew employs an emphatic pronoun, unfortunately omitted in the RSV and NIV, in order to separate God from false gods.

A. The Hebrew reads, "Know that the Lord, he is God!"

B. The second line of Ps. 100:3 is elliptical.

1. Either "we" RSV, NEB, or "we ourselves", KJV, NASB, must be supplied in translation.
C. Some manuscripts and versions of our passage read "his" (Hebrew: low), and others read "not" /Ao.

1. Obviously, a scribal error has been made, but the original reading is difficult to determine.

2. "His" seems to fit better into the following context.

II. Three things are asserted in Ps. 100:3:

A. God is revealed as Yahweh ("the LORD"), One who, as Israel's covenant God, reveals His personality and character in His words and works (cf. Ex. 3:13-17, RSV note, "I will be what I will be").

1. Exodus 3:13-17, Moses said to God, "Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you, 'and they ask me, 'What is his name?' Then what shall I tell them?' God said to Moses, 'I am who I am. This is what you are to say to the Israelites: 'I AM has sent me to you.' " God also said to Moses, 'Say to the Israelites, 'The Lord, the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.' This is my name forever, the name by which I am to be remembered from generation to generation. 'Go, assemble the elders of Israel and say to them, 'The Lord, the God of your fathers, the God of Abraham, Isaac and Jacob, appeared to me and said: I have watched over you and have seen what has been done to you in Egypt. And I have promised to bring you up out of your misery in Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites—a land flowing with milk and honey.' NIV
B. Next, Israel is reminded of her own origin and nature.

C. Finally, Israel is reminded of her favored position as God's covenant people.

III. The word "know" can mean "to be aware of" (Ps. 51:3), or "to acknowledge or confess" (Ps. 32:3,5).

A. Psalm 51:3, For I know my transgressions, and my sin is always before me. NIV

B. Psalm 32:3,5, When I kept silent, my bones wasted away through my groaning all day long. Then I acknowledged my sin to you and did not cover up my iniquity. I said, "I will confess my transgressions to the Lord"—and you forgave the guilt of my sin. NIV

C. The double summons to thank and praise God in this psalm would suggest that the latter meaning is intended here.

The Second Summons to Praise

Psalm 100:4-5, 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. NIV

Note: Perhaps the first stanza (Ps. 100:1-3) was uttered as the worshipers approached the temple, and the second was sung (Ps. 100:4-5) at the time they actually entered the temple court.

A. Psalm 100:1-3, Shout for you to the Lord, all the earth. Serve 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. NIV

B. Psalm 100:4-5, 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. NIV

Psalm 100:4, Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name. NIV

I. "Thanksgiving" and "praise" are often used interchangeably, as here.

A. The only way man can bless God's name is to "give thanks to him".

Psalm 100:5, For the Lord is good and his love endures forever; his faithfulness continues through all generations. NIV

I. The first two lines of Ps. 100:5, which combine God's goodness and His "love", chesedh, "covenant loyalty", are found elsewhere in slightly different form (Ps. 106:1; 107:1; 118:1,29).

A. Psalm 106:1, Praise the Lord. Give thanks to the Lord, for he is good, his love endures forever. NIV

B. Psalm 107:1, Give thanks to the Lord, for he is good; his love endures forever. NIV

C. Psalm 118:1, 29, Give thanks to the Lord, for he is good; his love endures forever. Give thanks to the Lord, for he is good; his love endures forever. NIV
II. The author adds the dimension of "faithfulness" to further emphasize the constancy of God's covenant loyalty.

**Application:**

I. Favored positions can be a means of greater appreciation and fellowship, or a temptation to rest upon one's laurels.

   A. Israel, and the church, has sometimes experienced one or the other consequence.

      1. The fact that we are the sheep of God's pasture indicates that we must submit to Him in faithful obedience in order to enjoy His spiritual blessings.

         a. As long as we remain submissive sheep, we will be shepherded by our God.

         b. If we revolt, however, we will fall away from His guidance and salvation.

      2. We must choose the higher road of faithfulness.

II. The joy and gladness of worship, especially of the singing, is a natural attitude.

   A. God deserves, expects and enjoys our spontaneous expressions of emotions because of His majesty as our Creator.

   B. His faithfulness to man is another reason for our giving heartfelt worship to Him.
Questions

Psalm 100:1-5

(Questions based on NIV text.)

1. "________________ for __________ to the __________, __________ the ___________. ____________ the ______________ with ____________; __________  _______________ _______________ with _________________. __________ that the ______________ is _______________. It is he who has_____________ us, and we are _____________; We are his ____________________, the ________________ of his _________________."

2. "__________________ his ___________________ with _________________ and his _______________ with ________________; give ________________ to him and ________________ his ________________. For the ______________ is _______________ and his __________ _______________ _______________; his ________________ ________________ through all _________________.

3. For what purpose(s) was Psalm 100 written? ______________
   ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________

4. What two concepts are prominent in the enthronement psalms? __________________________________________
5. What additional concepts are common to the Psalms 93 and 95-100?

6. These concepts are frequently found in non-enthronement praise hymns as well. Give biblical examples of this fact.

7. Define t)nah.

8. From ____________'s ____________, such ____________ accompanied the ____________ — ____________, and other ____________. Psalms 100 can classified as a ____________ or a
9. Into what two sections can Psalm 100 be divided? 

10. What is the meaning of "lands" as used in Psalm 100? Support your answer with scripture.

11. _______________ in the form of _______________ and in _______________ is expressed in the _______________ and in the _______________.

12. Show by scripture that the statement in #11 above is true.

13. List three things which are asserted in Psalm 100:3.____
14. With what attitudes are we to worship God? __________

15. When perhaps were stanza one and stanza two uttered customarily? ________________

16. ________________ ________________ can be a means of ________________ ________________ and ________________, or a ________________ to ________________ upon one's ________________.

17. Give examples of both Israel's and the church's experiencing first one or the other of these reactions. (See question 16.) ________________

_________________________________________________

_________________________________________________

_________________________________________________

_________________________________________________

_________________________________________________

_________________________________________________
18. The fact that we are the __________________ of ____________________ indicates that we must ______________ to Him in ______________ in order to ______________ His __________________________.

19, ____________________________, and __________________________ our __________________ because of his ______________ as our ______________. His ______________ to man is another ______________ for our giving __________________ to Him.

20. What will this study of Psalm 100 make in your daily life? ____________________________