

Psalms, Hymns, and Spiritual Songs: The Master Musician's Melodies

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Psalm 100 — Doxology in the Psalms

1.0 Introducing Psalm 100

- Psalm 100 is the last of the theocratic psalms (Psalms 93–100).
- This is the only psalm in the Psalter with a heading saying that it is “A Psalm for Thanksgiving.”
- Psalm 100 has been a favorite for centuries. It is sung to the tune known as “Old 100th” (= “Doxology,” which was originally the tune for Psalm 134 in the *Genevan Psalter* of 1551).
 - ✓ William Kethe (d. June 6, 1594, Dorsetshire, England) wrote the most popular metrical version of the psalm. He was a Scottish minister who fled persecution under Queen Mary (Tudor). During his exile in Geneva, Switzerland, he helped translate the Geneva Bible (1560).
 - ✓ Louis Bourgeois (b. 1510, Paris) composed the tune for Kethe’s paraphrase of Psalm 100. He followed John Calvin to Geneva in 1541, where he became a cantor at the Church of St. Pierre, and edited the *Genevan Psalter* of 1561. At one point, he was jailed for modifying some well-known tunes—church musicians have always had their challenges.

2.0 Reading Psalm 100 (NAU)

100:1 A Psalm for Thanksgiving.

Shout joyfully to the LORD, all the earth.

100:2 **Serve** the LORD with gladness;

Come before Him with joyful singing.

100:3 **Know** that the LORD Himself is God;

It is He who has made us, and not we ourselves;

We are His people and the sheep of His pasture.

100:4 **Enter** His gates with thanksgiving
And His courts with praise.
Give thanks to Him,
bless His name.

100:5 For the LORD is good;
 His lovingkindness is everlasting
 And His faithfulness to all generations.

3.0 Understanding Psalm 100

3.1 Outline

- I. Worship the LORD with Gladness (vv. 1-3)
- II. Worship the LORD with Gratitude (vv. 4-5)



3.2 Notes

- **Compared with Psalm 95**

Psalm 100	Psalm 95
v. 1: Shout joyfully to the LORD, all the earth	v. 1: Let us shout joyfully to the rock of our salvation
v. 2: Come before Him with joyful singing v. 4: Enter His gates with thanksgiving	v. 2: Let us come before His presence with thanksgiving
v. 3: Know that the LORD Himself is God	v. 3: For the LORD is a great God
v. 3: It is He who has made us	v. 6: Let us kneel before the LORD our Maker
v. 3: <i>We are</i> His people and the sheep of His pasture	v. 7: And we are the people of His pasture and the sheep of His hand

- Jewish commentators look at Psalms 95–100 as being the core of the theocratic psalms and various traditions assign them for reciting during the six days prior to the Sabbath.
- **vv. 1-2** An Echo of Psalm 98:4
 - Shout joyfully to the LORD, all the earth;
Break forth and sing for joy and sing praises.
- **v. 1** “Shout joyfully to the LORD, all the earth”
 - “The *joyful noise* is not the special contribution of the tone-deaf, still less of the convivial, but the equivalent in worship to the homage-shout or fanfare (98:6) to a king, as in 95:1 or the almost identical 66:1.”—Derek Kidner, *Psalms 73–150*, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1975), 356.

- **v. 2** “Serve the LORD with gladness”
 - “Serve” could also be translated “worship.” See Deuteronomy 6:13; 10:12, 20; 11:13. Work and worship are indivisible in Scripture.
 - Compare Deuteronomy 28:47.
 - Contrast with Psalm 97:7.
- **v. 3** “Know that the LORD Himself is God”
 - This is the middle of Psalm 100’s seven imperatives.
 - Some commentators make verse 3 the middle stanza of the psalm.
 - Only those who truly know God can come into His real presence.
 - The same expression occurs in Deuteronomy 4:35, 39.
 - “The LORD Himself is God” could also be translated as “the LORD alone is God.”
- **v. 3** “and not we ourselves”
 - The meaning of the text as it stands would be that God chooses His people by grace, not by their choice and works.
 - ✓ Support comes from the ancient Greek Septuagint, the Latin Vulgate, the Syriac Peshitta, and a recent view of the Masoretic marginal notation called *Kethiv-Qere*’.
 - Many modern translations have “and we are His.”
 - ✓ In the Hebrew, “not” and “His” sound the same (homonyms), although they are spelled differently (e.g., like English “through” and “threw”).
 - ✓ Support comes from Jerome, a number of medieval Hebrew manuscripts, and medieval rabbis.
 - “But in reality both readings accord with the context, and it is clear that they are both in harmony with Scripture.”—Franz Delitzsch, *Biblical Commentary on the Psalms*, 3 vols., trans. by Francis Bolton, *Biblical Commentary on the Old Testament*, Franz Delitzsch and Friedrich Keil (reprint; Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1968), 3:105-6.
- **v. 4** “with thanksgiving”
 - In the synagogues Psalm 100 is never recited on the Sabbath or on feast days, because thanksgiving offerings could not be offered on those days according to the rabbinic customs.
- **v. 4** “Give thanks . . . bless”
 - These two verbs occur together only here and Psalm 145:10.
 - “Bless” means to show gratitude to and respect for God.
- **vv. 4-5** “Give thanks to Him, . . . For the LORD is good”
 - This is a standard formulation of praise and thanksgiving that commences Psalms 106, 107, 118, and 136.
 - “The LORD is good, because” He delivers His people and makes “goodness” possible in their lives.



4.0 Singing Psalm 100

All People That on Earth Do Dwell (Tune: "Doxology")

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|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1 All people that on earth do dwell,
Sing to the Lord with cheerful voice.
Him serve with fear, His praise forth tell;
Come ye before Him and rejoice.</p> | <p>2 The Lord, ye know, is God indeed;
Without our aid He did us make;
We are His folk, He doth us feed,
And for His sheep He doth us take.</p> |
| <p>3 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.</p> | <p>4 For why? the Lord our God is good;
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.</p> |
| <p>5 To Father, Son and Holy Ghost,
The God Whom Heaven and earth adore,
From men and from the angel host
Be praise and glory evermore.</p> | |

— Words by William Kethe; Music by Louis Bourgeois (1561)

He Has Made Me Glad

I will enter His gates with thanksgiving in my heart,
I will enter His courts with praise.
I will say "this is the day that the Lord has made"
I will rejoice for He has made me glad.

He has made me glad
He has made me glad
I will rejoice for He has made me glad.

He has made me glad
He has made me glad
I will rejoice for He has made me glad.

— Leona von Brethorst, © 1976 Maranatha Music



5.0 Praying Psalm 100

- Help me serve and worship You with gladness, Lord. [v. 2]
- Father, help me to realize I am Your sheep. [v. 3]
- Thank You, Lord, for all You have done and are doing for me. [v. 4]
- Father, You are good and faithful—how I praise You! [v. 5]
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6.0 Applying Psalm 100

- We must serve/worship our great God with joy.
- Only those who acknowledge His deity can offer acceptable praise and service.
- Gratitude and thanksgiving must abound in our worship.