

Psalm 100

A short psalm, just five verses.

The Targum calls it "a hymn for the sacrifice of thanksgiving." Rashi notes it was recited when peace offerings for thanksgivings were offered up.

This is in contrast to the Torah reading **Numbers 13-14** in which Israel murmurs after the "evil report" of the spies.

Psalm 100:1 - "Make a joyful noise unto the LORD, all ye lands.

The Targum has "all the inhabitants of the earth"

Psalm 100:2 - "Serve the LORD with gladness: come before his presence with singing."

Service and praise are joined and inseparable.

Although as His creatures it is our duty to serve and submit to Him, serving with "gladness" can only happen in freedom. Like the peace offering or a thank offering, it could not be commanded, only given willingly.

- **Galatians 5:1** - "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

- **Romans 8:15** - "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

- **2 Corinthians 3:17** - "...where the Spirit of the Lord is, there is freedom."

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."

As believer we are not only created but regenerated by Christ - a new creation.

- **2 Corinthians 5:17** - "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

- **John 1:13** - "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

"the sheep of his pasture" - Hebrew: "the flock of his feeding"

- **John 10:11** - "I am the good shepherd: the good shepherd giveth his life for the sheep."

This implies all the aspects of a good shepherd - protection from predators, guidance to flowing water and sustenance, even leaving the rest to search for and find the lost sheep.

- **Psalm 23:1-2** - "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters, he restoreth my soul. ..."

Psalm 100:4 - "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

The "courts" were literally the open spaces which surrounded the tabernacle or temple. It was in these that worship was celebrated by the people, and not inside the tabernacle or temple Holy Place.

But no particular "place" is required - it means approaching God anywhere and anytime:

- **Hebrews 13:15** - "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

When we approach God in true supplication and prayer, it will always be accompanied by praise and thanks to Him.

The spikenard/incense of gratitude is what makes the aroma of the sweet savor offering acceptable to Him. The savor of Christ...

- **2 Corinthians 2:15** - "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish"

Psalm 100:5 - "For the LORD is good; his mercy is everlasting (*olam*); and his truth endureth to all generations."

- **John 13:1** - "...having loved his own which were in the world, he loved them unto the end."

The Great Hallel is read as part of the Passover Haggadah. It is another psalm of thanksgiving, recounting all God's blessings to Israel:

- **Psalm 136:1** - "O give thanks unto the Lord; for he is good: for his mercy endureth for ever. ..."