

PSALMS

Chapter 100

His Steadfast Love Endures Forever

A Psalm for giving thanks.

Make a joyful noise to the LORD, all the earth! 2 Serve the LORD with gladness! Come into his presence with singing! 3 Know that the LORD, he is God! It is he who made us, and we are his; we are his people, and the sheep of his pasture. 4 Enter his gates with thanksgiving, and his courts with praise! Give thanks to him; bless his name! 5 For the LORD is good; his steadfast love endures forever, and his faithfulness to all generations.

Ps 100 A call to praise the Lord. Whether or not it was composed for that purpose, the final editors of the Psalter here used it to close the series that begins with Ps 93. It has special affinity with 95:1–2, 6–7; see also Ps 117. (See introduction to Ps 93.) The second main division (vv. 4–5) parallels the structure of the first (vv. 1–3), namely, a call to praise followed by a declaration of why the Lord is worthy of praise—the corresponding elements of the two divisions are complementary. (CSB)

This little gem completes the group of psalms describing the Lord’s rule. It contains two invitations to worship, each of which is followed by a supporting reason for worship. The pure joy of this psalm has made it very popular in Christian worship. (PBC)

Ps 93; 95–99 proclaim “The LORD reigns.” Ps 100 is the thankful doxology named *Jubilate* (Lat “O be joyful”).

Format: Vv 1–2, call to worship; v 3, God’s flock; v 4, enter the temple courts; v 5, who Yahweh is. (TLSB)

100 title *thanks*. Grateful praise. Perhaps it indicates that the psalm was to accompany a thank offering (see Lev 7:12). (CSB)

100:1 *all the earth*. Though vv. 3, 5 clearly speak of God’s special relationship with Israel, the call to worship goes out to the whole world, which ought to acknowledge the Lord because of what he has done for his people (see also Ps 98–99; 117). (CSB)

Cf 96:11–12; 98:7–8. Thanksgiving is not limited to God’s chosen people, but all creation is to praise Him. Nor is praise limited to singing, but includes joyfully serving Him (v 2). (TLSB)

100:2 *into his presence* – Hbr *panim*, “face,” so “to be in front of someone/something.” To “enter God’s presence” typically refers to visiting the temple or tabernacle for worship. (TLSB p. 843)

100:3 *Know*. Acknowledge. (CSB)

True worship is based on knowing who God is and what he has done. (PBC)

made us. Both as Creator of all things (see Ge 1) and as Israel’s Redeemer, he has “made” her what she is: the people of the Lord in the earth. (CSB)

sheep of his pasture. Since kings were commonly called the “shepherds” of their people, their realms could be referred to as their “pastures”. (CSB)

Melanchthon: “We are not born by accident, nor do we live . . . by our own thoughts and powers, but we live with God, who gives us life and preserves us” (Chem, *LTh* 1:152). (TLSB)

This signifies the care and protection and provision he gives to his people. (A Commentary on the Psalms - Ross)

100:4 *his gates.* The gates of the temple. (CSB)

While the temple in ancient Jerusalem is pictured, the emphasis is that these gates and courts are the Lord’s. He will be there for His people. (TLSB)

courts. Of the temple (see 84:2, 10; 2Ki 21:5; 23:11–12). (CSB)

The various courtyards that surrounded the tabernacle and temple were restricted by the various standards of holiness. To enter these holy places was to enter God’s presence. (TLSB p. 842)

bless his name – Augustine: “Your praise of Him is like food: the more you praise Him, the more you acquire strength, and He whom you praise becomes the more sweet” (*NPNF* 1 8:491). (TLSB)

100:5 *the LORD is good.* In that his love-and-faithfulness are unfailing through all time. (CSB)

Although we were locked out of God’s presence by our sin, we can now enter the gates of his sanctuary. We are confident that we will never be excluded again because Jesus promised that no one will take his sheep out of his hands. Since we know that God is good, loving and faithful, we know that this promise will stand forever. (PBC)

steadfast – Hbr *chesed*, “loyalty” to one’s community; most common term for God’s grace in the Psalms (125 times). Luther described *chesed* as “goodness in action” (AE 14:50). (TLSB p. 843)

Ps 100 The text of the common Doxology (*LSB* 805), sung to the tune “Old Hundredth.” Forever joined together are the Church’s much-loved song of praise and the psalm that calls for such praise. How unfortunate when we fail to make a joyful noise to the Lord. Yet even then, we know that He is good. In fact, He gave His Good Shepherd, Jesus, to make one day particularly good. We call it Good Friday. • We are the sheep of Your hand, O Lord. Fill us with joyful praise as we seek to serve You. Amen. (TLSB)