



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond

V27 N28

July 13, 2025

PSALMS: CELEBRATING CHRIST IN GOD'S HYMNBOOK

"Psalm 100"

THIS WEEK'S CORE COMPETENCY

Joy

I have inner contentment
and purpose in spite of my
circumstances.

*"I have told you this so that
my joy may be in you and
that your joy may be
complete."*

John 15:11



What should
bring you joy?



Words have *dictionary* definitions that use other words to define the word in question. For example, "joy" can be succinctly defined as "great happiness" (dictionary. cambridge.org/us/dictionary/english/joy). Dictionary definitions are generally longer — use more words — but still employ words to define the word in question. Words can also have *experiential* definitions — i.e., definitions that employ experiences to define the word in question — and some words may have both. For example, the word "friend" has a dictionary definition, "a person one knows and likes a lot but is not a family member" (dictionary. cambridge.org/us/dictionary/english/friend). It also has an *experiential* definition, a definition learned from having and/or being a friend — a "better-felt-than-telt" definition. In other words, the meaning of "friendship" may be hard to put into words, but it's easily recognized when experienced. In *experiential* terms, "joy" might be defined as the emotion experienced when holding a newborn for the first time, greeting a loved one at the airport after a long separation, hearing from a surgeon that the operation was successful, and so on. In spiritual terms, "joy" is knowing that your sins are forgiven, and you have a right relationship with God.

Old Testament psalmists felt joy and expressed it when they acknowledged that the LORD (Yahweh), their God, is King. Psalm 100 belongs to a collection of psalms celebrating Yahweh's kingship. One commentator writes: "Its position after the psalms proclaiming Yahweh's kingship (96-99) suggests classification with these psalms. More than likely it functions as a hymnic conclusion to this collection" (Willem A. VanGemenen, *Psalms*, vol. 5, *The Expositor's Bible Commentary*, rev. ed., 741).

Another commentator agrees. He writes regarding Psalm 100: "If we are right in regarding the Psalms xciii.-xcix. [93-99] as forming one continuous series, one great prophetic oratorio, whose title is 'Jehovah is King,' and through which there runs the same great idea, this Psalm may be regarded as the Doxology which closes the strain. We find lingering in it notes of the same great harmony. It breathes the same gladness; it is filled with the same hope, that all nations shall bow down before Jehovah, and confess that He is God" (J. J. Steward Perowne, *The Book of Psalms*, vol. 2, *Psalms 73-150*, 210).

The general tenor of these psalms, one of rejoicing, is reflected in Psalm 98 (cf. 95:1-3; 99:1-5):

4 Shout for joy to the LORD, all the earth,
burst into jubilant song with music;
5 make music to the LORD with the harp,
with the harp and the sound of singing,
6 with trumpets and the blast of the ram's
horn —
shout for joy before the LORD, the King.
7 Let the sea resound, and everything in it,
the world, and all who live in it.
8 Let the rivers clap their hands,
let the mountains sing together for joy;
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.

The Old Testament says little about heaven as we know it. Rather, the thought that Yahweh is King, not only of Israel but also of the nations, brought the psalmists and their readers joy, which they expressed in joyful singing (cf. Ps 100:1-2). Yahweh is King, whose worldwide rule will be characterized by righteousness and justice. O how marvelous!

Read Psalm 100:1-5

A psalm for giving grateful praise.

1 Shout for joy to the LORD, all the earth.

*2 Worship the LORD with gladness;
come before him with joyful songs.*

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.*

*4 Enter his gates with thanksgiving
and his courts with praise;
give thanks to him and praise his name.*

*5 For the LORD is good and his love endures forever;
his faithfulness continues through all generations.*

Read another translation

A psalm for thanksgiving.

1 Shout joyfully to the LORD, all the earth.

2 Serve the LORD with jubilation;

Come before Him with rejoicing.

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.

4 Enter His gates with thanksgiving,

And His courtyards with praise.

Give thanks to Him, bless His name.

5 For the LORD is good;

His mercy is everlasting

And His faithfulness is to all generations. (NASB)

After reading the text, practice your Observation skills by noting the following:

- Underline "joy," "gladness" and "joyful songs" in vv. 1-2.
- Circle "earth" in v. 1.
- Circle "LORD" in vv. 1, 2, 3, 5.
- Circle "Worship" in v. 2.
- Underline "come before him" v. 2.
- Circle "Know" in v. 3.
- Bracket "we are his" in v. 3.
- Circle "gates" and "courts" in v. 4.
- Box "For" indicating *reason* in v. 5.
- Circle "love" in v. 5.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the **THEME** of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. Psalm 100 is a declarative praise psalm that contains two *calls for praise*. Where can each one be found in the psalm?
2. The reference to “all the earth” (v. 1) is significant. How so?
3. The ESV translates verse 2a, “Serve the LORD,” rather than “Worship the LORD.” Verse 2b supports the NIV’s translation. Explain.
4. As often is the case, “Know” (v. 3) means *more* than a simple “awareness of the fact.” What *more* does “know” mean here?
5. The LORD made “us” (v. 3). To whom does “us” (cf. “we”) refer, and in what sense did the LORD make “us”?
6. Some translations (NASB, NKJV) have “and not we ourselves” instead of “and we are his” in verse 3b. Explain why “and we are his” better fits the context.
7. Summarize the *cause for praise* (v. 3).
8. The psalmist’s readers are to “enter his gates . . . and his courts” with *thanksgiving* and with *praise*. What does he have in mind?
9. Summarize the *cause for praise* (v. 5).
10. **Discussion:** The psalmist says, “The LORD is good.” Talk about the twofold sense in which this is true and whether you concur.

Commentary On The Text

According to its *superscription*, Psalm 100 is a psalm for “giving grateful praise” (NIV) or simply a psalm for “giving thanks” (ESV). In general, it follows the basic pattern of other descriptive praise psalms. It opens with a *call to praise* followed by the *cause for praise*. Other psalms of the same type have a *conclusion*. Omitting the conclusion, Psalm 100 repeats the call to praise (cf. vv. 1, 4) and the cause for praise (cf. vv. 3, 5) and thus has two parts: verses 1-3 and verses 4-5.

The central place of “joy,” “gladness,” and “joyful songs” in the psalm is widely recognized. One commentator writes: “Known as the *Jubilate* (‘O be joyful’), it is a psalm much used in liturgical worship; but William Kethe’s fine paraphrase, ‘All people that on earth do dwell’, has even wider currency wherever English is spoken. Finer still, but somewhat freer, is Isaac Watt’s version, ‘Before Jehovah’s awful throne’” (Derek Kidner, *Psalms 73-150*, TOTC, 388). Kethe’s hymn has four stanzas that roughly reproduce verses 1-2, 3, 4, and 5 respectively. The hymn begins:

“All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with fear his praise forthtell,
Come ye before him and rejoice.”

And ends:

For why? The Lord our God is good;
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure

Part one of Psalm 100 (vv. 1-3) opens with a *call to praise* (vv. 1-2). All people are called on to pay homage to the LORD (Yahweh). They are to worship him joyfully and with gladness expressed in joyful songs. According to one writer: “Particularly noteworthy for this psalm is the universal summons: **all the earth**—not merely the covenant people—is invited to join in a joyful relationship with Yahweh. The first imperative, **shout**, indicates that Israelite worship was not to be characterized by civilized restraint,” rather “it is to be characterized by **gladness** and **joyful songs** (lit. ‘joyful shouts’)” (Craig C. Broyles, *Psalms*, NIBC, 386). The psalmist imagines worshipers entering the temple’s courts through its gates to give grateful praise (see *superscription*).

Part one continues with a *cause for praise* (v. 3). Yahweh is the one true God. People are to acknowledge this and respond accordingly. He is the one who made the descendants of Jacob into the na-

tion of Israel when he delivered them from Egypt (Ex 12:31-42; 14:21-31) and gave them the law at Sinai (Ex 19-20). As a result, the people of Israel belonged to him. He was their shepherd, and they were his sheep. Assuming believers today enjoy a similar relationship to God, one commentator writes: “In the brief space of this verse we are first reminded who God is (revealed by name, Yahweh [*the Lord*], a name richly annotated by his words and works); then whence and whose we are; and finally in how favoured a relation we stand to him” (Derek Kidner, *Psalms 73-150*, TOTC, 389).

Part two of Psalm 100 (vv. 4-5) opens with a second *call to praise* (v.4). People are called on to enter the gates of Yahweh’s temple and his courts (*synonymous parallelism*) with thanksgiving and praise (*synonymous parallelism*). They are to “give thanks” to him. One commentator explains: “This offering of thanksgiving (Hb. *tôdâ*), noted in this verse and the superscription, could refer either to a thanksgiving sacrifice (116:17; Lev. 7:12-15) or to a thanksgiving psalm” (Broyles, 387).

Part two continues with a *cause for praise* (v. 5), introduced by “For” indicating *reason*. Worshipers are to give thanks for who Yahweh is. Three of his beneficent attributes are cited by the psalmist: his goodness, his steadfast love, and his faithfulness. The LORD was good to Israel; he was gracious and merciful to them. The LORD remained loyal to his covenant with Israel even when Israel proved disloyal to it. And finally, the LORD was faithful to Israel. He proved to be dependable and reliable throughout their history.

The scope of the psalm—“all the earth”—suggests as one commentator writes: “Every generation that benefits from Yahweh’s goodness, mercy, and faithfulness should carry out this psalm’s exhortation to serve the LORD happily and worship Him gratefully” (Thomas L. Constable, “Notes on Psalms,” 2025 ed., 369, soniclight.com/tcon/notes/pdf/psalms.pdf).

Of course, the offering of thanksgiving that believers bring is identified by Paul in Romans 12:1. “Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.”

Word Studies/Notes

v. 1 *Shout for joy* Cf. “make a joyful noise unto the LORD” (KJV). “**Make a joyful noise:** i.e. shout aloud in praise. Cf. 98:4a. where the words may have a more specific meaning, such as a cry of homage to the divine king” (A. A. Anderson, *The Book of Psalms*, NCBC, 2:698). “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. This verse claims the world for God: it should be thought-provoking to sing” (Derek Kidner, *Psalms 73-150*, TOTC, 388).

v. 1 *earth* Cf. “everyone on earth” (NIRV); by *metonymy*, “earth” is put for the “people” who live there. “People everywhere (**all the earth**; cf. 96:1; 97:1; 98:4) **should shout . . . to the LORD**: they are not to be subdued in their praise of Him” (Allan P. Ross, “Psalms,” *The Bible Knowledge Commentary: Old Testament*, 865).

v. 1 *LORD* I.e., Yahweh, God’s name first revealed to Moses (Ex 3:13-15). “The nations must recognize who the Lord [i.e., the true God] is. He is Yahweh (‘the LORD’) by whose grace and blessing his people exist. The nations too are invited to sing hymns to the Lord and to worship him (cf. Isa 56:6-7)” (Willem A. VanGemenen, *Psalms*, vol. 5, *The Expositor’s Bible Commentary*, rev. ed., 742).

v. 2 *Worship* Cf. “Serve the LORD” (ESV, NKJV, HCSB). “Biblical Hebrew does not have a word comparable to the generic English word **worship**, but the Hebrew word translated ‘serve’ (NKJV; *‘bd*) may be the closest equivalent” (Craig C. Broyles, *Psalms*, NIBC, 386). “The command, *Serve the Lord* [*Worship the LORD*, NIV], is paralleled by *Come into his presence* [*Come before him*, NIV], which is a reminder that an act of worship is well named a ‘service’” (Kidner, 389). The following line (v. 2b) supports the translation “worship.”

v. 2 *come before him* Cf. “courts” (v. 4). “**Come into his presence:** i.e. into his Temple (cf. 95:6, 96:8; Isa. 1:12)” (Anderson, 698).

v. 2 *joyful songs* Cf. “singing” (ESV); “singing with joy” (NLT); “joyful singing” (NET). This is not a reference to a particular type of song or songs, but to a particular type of singing – “the word implies singing out with no uncertain voice” (Kidner, 389). On Ps 95:1-2 where this verb occurs, the same author writes: “The full-throated cries urged in the verbs of verses 1 and 2 suggest an acclamation fit for a king

who is the saviour of his people” (376).

v. 3 *Know* “The imperative ‘know’ (from *yd*) signifies acknowledgement or confession (cf. Dt 4:39; Isa 43:10)” (VanGemenen, 742); it denotes “both internal recognition and external acknowledgment” (Broyles, 386). “**Know:** this is more than merely an intellectual exercise; in this context it implies the acknowledgment that Yahweh is God, and a self-involvement in all the demands and responsibilities which the Lordship of Yahweh implies (cf. Dt. 4:39; Isa. 43:10; Jer. 3:13, 14:20)” (Anderson, 699).

v. 3 *and we are his* Cf. “and not we ourselves” (NKJV, NASB). Most modern translations follow what is written in the margin of the Hebrew text (*Qere*, what is read) – “and we are his.” Some older translations follow what is written in the Hebrew consonantal text (*Kethib*, what is written) – “and not we ourselves.” “The ambiguity arises from the Hebrew words for ‘not’ and ‘his’ (*lo’* and *lô*), which sound alike. Either of them would be appropriate here. But the Hebrew sentence continues more smoothly with the second option (*his*), as the AV’s need of two extra words in italics confesses” (Kidner, 389). “The claim, **it is he who made us**, can refer to God’s roles as creator of humankind and as creator of a covenant people (cf. Isa. 43:1, 15; 44:2). The designations, **his people** and **the sheep of his pasture** (cf. 23:1), point particularly to the latter role” (Broyles, 387).

v. 4 *gates, courts* “In Israelite religion ‘entering [Hb. *bō’û*] the temple gates and courts’ was tantamount to ‘coming [Hb. *bō’û*] before him’ (v. 2) . . . We should not attempt to see a progression in entering **his gates with thanksgiving** (Hb. *tôdâ*) and then into **his courts with praise** (Hb. *ṭhillâ*), as though praise were a higher form of worship” (Broyles, 387).

v. 5 *love* Cf. “steadfast love” (ESV); “lovingkindness” (NASB); “unfailing love” (NLT); “loyal love” (NET). The term connotes the Yahweh’s loving loyalty to the covenant he made with his people Israel. While they proved to be disloyal, he proved to be loyal in the face of their disloyalty. “The reason for this behavior is that Yahweh is good to His people. His mercy (loyal love) lasts forever, and He will continue to remain faithful to all generations of people” (Thomas L. Constable, “Notes on Psalms,” 2025 ed., 369, soniclight.com/tcon/notes/pdf/psalms.pdf).



APPLY THE TEXT

CENTRAL MESSAGE OF THIS PASSAGE

Worship the LORD with thanksgiving and praise for he is God, and he is good.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



PARENT CONNECTION

I love Kids Camp for so many reasons. I love to watch your kids try new things. When they are terrified but launch off the zip line for the first time, there's pure joy on their faces. I love the laughter at the crazy games and the hilarity of the annual sponsor lip sync battle. The spiritual growth from preaching and small group lessons almost visibly catapults your child into a deeper relationship with Christ, and it's so humbling to witness. One thing I especially love to do at camp is sit at the back of the room and watch your kids worship. They are so genuine and free! They dance around at the upbeat songs, and during the slower, more contemplative songs you'll find them with arms raised high and eyes closed. There's joy in their sincere adoration of the Lord. Your kids worship and it's beautiful. To me, this is what childlike faith is all about. How often do you worship freely? When is the last time you stood in awe at creation? Think about last Sunday. What was your posture during worship? Was your mind filled with your to do list for vacation or were you fully engaged in praising God? Are you using your spiritual gifts to serve the church or do you think you just can't make room for a few hours a month? Worship is a gift. It's a way to tell the Lord that He is worth it. Your worship sets the tone for your child's worship. They see what you do and mimic it, so worship with your whole heart. We're praying for you!

What Does The Bible Say?

Read Psalm 100.

1. How should we worship the Lord?
2. What should we know about the Lord?
3. How long will the Lord's love and faithfulness last?

What Do You Think?

In one sentence, explain what Psalm 100 is about.

What Do You Do?

When you're at church on Sunday, notice your worship posture. How does it compare to the call to worship in this psalm?

CORE COMPETENCY: Joy

I have inner contentment and purpose in spite of my circumstances.

MEMORY VERSE: Galatians 5:22-23

"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law."

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)

I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have five children: Elijah, Levi, Bo, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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**CENTRAL
BIBLE CHURCH**

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OUR MISSION

Making God known by making disciples who are changed by God to change their world.