

A biblical Thanksgiving is one of Praise, Honor and Reverence!

Psalm 100

We have here—

I. We praise the Lord because we are Thankful.

1. We praise Him because of who He is. "The Lord He is God," is the grand reason. Jehovah is God, supremely great, supremely good; the self-existent, the fountain of being and well-being, the infinitely perfect and ever-blessed God. Therefore, He should be praised, because...

(1.) He is good. "The Lord is good." "He is benevolent."—Barnes. "Gracious, kind."—Perowne. "The word never means kind; and this sense is expressly excluded here by the circumstance that it is not only the mercy of the Lord; but also His faithfulness towards those who have received His promises, that appears here as the expression of His goodness. For the last two propositions are merely the development of the first."—Hengstenberg. Fuerst gives the primary meaning of *בּוֹט*, as *καλός*, pulcher, beautiful. It seems to us that the Poet intends to include in this word "good" all the meanings given above. The Lord is gracious and righteous, just and merciful, faithful and almighty. Infinite perfection and beauty are His. "To say that God is in Himself a compacted universe of sweetness's, beauties, and splendors, is to speak very unworthily, for endless universes lie hidden in the bosom of the Infinite nature. The heavens must improve, and the creatures must mature, in wisdom and holiness, yet for ages of ages, before they will be capable of reflecting the higher, not to say the highest, beauties of 'the Father of lights.' Beauty is the robe of holiness: the more holiness the more beauty. To all eternity we can imagine the first and loveliest of all God's creatures praying: 'Let the beauty of the Lord our God be upon us.' "A being of such spiritual excellence should receive the heartiest, holiest praise of all creatures.

(2.) He is merciful. "His mercy is everlasting." This is included in His goodness. God's goodness in forgiving offenders and relieving sufferers we denominate His mercy. God's mercy is His goodness in relation to sinners. This mercy is everlasting. The glorious results of it will be enjoyed forever. Being sinners, we should praise Him for His mercy.

(3.) He is faithful. "His truth endureth to all generations." He is true in Himself. "A God of truth, and without iniquity, just and right is He." He is true in His dealings with others. He fulfils all His promises.

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And He will be true for ever. No changes, however great, can produce any change in Him. Here then we have another reason for praise.

2. We praise Him because of His relation to others. "He hath made us, and not we ourselves,"

(1) He made us His people. He is our Creator. He called us into being. But the Psalmist means more than that, as will be seen if we read the verse without the words interpolated by the translators: "He hath made us, and not we ourselves, His people." Not merely has He created us, but He has made us what we are, viz., His people. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works."

(2) He shepherds us as His people. "The sheep of His pasture." "The Lord is my shepherd." As a shepherd He rules, guides, protects, and provides for His people. It is theirs to trust, follow, and obey Him. (See outlines on Psa_77:20; Psa_80:1.) Here we have most sufficient reasons for praise. He has made us what we are; and He will not forget the work of His own hands or forsake His people. He knows us intimately, and cares for us, and provides for us, as the shepherd for his sheep. And He is supremely good, and merciful, and true; and He is so through all ages and through all changes. Surely then it becomes us to praise Him with glad and grateful hearts.

II. We should praise the Lord thoroughly.

"All ye lands." Literally, "All the earth" completely and without any reservation. Not simply the Jew, but all people. The Lord is the Creator and Sustainer of all men; the bountiful Benefactor of all men; therefore, all should praise Him. He is the Redeemer of all men. "He died for all;" therefore by all should His praise be celebrated. The glorious day draws near when.

"Earth, with her ten thousand tongues,
Shall fill His courts with sounding praise."

III. We should praise the Lord with a godly character.

It should be—

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1. Joyous. "Make a joyful noise unto the Lord." Hengstenberg: "Shout for joy to the Lord." Perowne: " 'Shout aloud unto Jehovah:' used of the welcome given to a king who enters his capital, or takes possession of the throne, as in Psa_98:4-6; Psa_66:1." "Serve the Lord with gladness, come before His presence with singing." Our worship of the Lord should be cheerful and songful, the utterance of rejoicing hearts. He is blessed by our joyous praise. "Cheerfulness credits religion."

2. Grateful. "Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him and bless His name." The previous verse contains abundant reasons for grateful praise. And in this verse all nations are invited to share in those glorious privileges. "Bless the Lord, O my soul; and forget not all His benefits."

3. Practical. "Serve the Lord with gladness." "By serving Him here we are not to understand merely the worship of God." We serve Him by loyally obeying His commands, &c. Such service we should render spontaneously, heartily, joyously. "Thy statutes have been my song," &c.

CONCLUSION. —"The great lesson of the Psalm is this," says Mr. S. Cox, "Be unselfish and catholic towards man, trustful and reverent towards God, and pure, deep, religious joy will be yours."