

—{1}. **Psalm 100** **Enter with Thanksgiving**

A. Introduction

1. from the lips of a child

- a. A 4-year-old boy was asked to give the meal blessing before Thanksgiving dinner. The family members bowed their heads in expectation. He began his prayer, thanking God for all his friends, naming them one by one. Then he thanked God for Mommy, Daddy, brother, sister, Grandma, Grandpa, and all his aunts and uncles. Then he began to thank God for the food. He gave thanks for the turkey, the dressing, the fruit salad, the cranberry sauce, the pies, the cakes, even the Cool Whip.
- b. Then he paused, and everyone waited – and waited. After a long silence, the young fellow looked up at his mother and asked, ‘If I thank God for the broccoli, won’t he know that I’m lying?’—{2}.
- c. good for that lad; for his concern about false thanksgiving

2. « Psalm 100 is a Psalm of true thanksgiving »

3. tomorrow is Thanksgiving Day

- a. in the U.S. the Pilgrims, with friendly Indians, in 1621 had a three-day feast of thanksgiving to God for his blessing, after their surviving the first year in the New World
- b. its origins in Canada differ somewhat from those in the U.S., dating back to 1578, in what is now Newfoundland, when the English explorer, Martin Frobisher, held a formal ceremony of thanks for surviving the long journey seeking the north-west passage; others repeated this practice
- c. Samuel de Champlain led the French settlers, who, from 1604 on held huge feasts of thanksgiving, derived from the European Martinmas or harvest home festivals
- d. following the American Revolution, the United Empire loyalists came, bringing with them U.S. customs
- e. but this holiday, like those of Easter and of Christmas, has become increasingly secular
- f. people’s emphasis is on football games, Oktoberfest, partying and the turkey dinner – so that one comedian has suggested that it be called Turkey Day
- g. so like that lad, our concern is how to truly give thanks, for true thanksgiving is the very centre of true

worship

- h. let's ask the questions of who, where, &c., of thanksgiving
- i. the first of these questions is 'Who?', who are the

B. Thanksgiving Parties

1. This is a very beautiful time of the year

- a. I hope that the colours will be at their height next week when my brother comes down from Thunder Bay to visit us
- b. Harriet Martineau was an atheist. One morning she and a Christian friend stepped out into the glories of a beautiful fall morning. As Harriet saw the brilliant sun peaking through the haze, and the frost on the meadow, and the brightly coloured leaves making their way lazily to the ground, she was filled with the beauty and burst forth with 'I am so thankful. I'm just so grateful for it all.' – Her believing friend asked, 'Grateful to whom, my dear?'^{3}.

c. this pointedly reminds us that the first party in this matter of thanksgiving is God Himself

- (A) Shout joyfully to the Lord (1)
- (B) Serve the Lord (2)
- (C) the Lord Himself is God (3)
- (D) bless His Name (4)
- (E) the Lord is good (5)
- (F) 15 or so times in these 5 verses we are pointed to God
- (G) Lord, or Yahweh, is the promise keeping God
- (H) our thanksgiving is due and owing to the God of salvation who has revealed Himself in His word; particularly in the living Word, the Lord Jesus Christ
- (I) this is the one worthy of our thanks and gratitude

2. Who is the other party in this thanksgiving

- a. we read 'all the earth' or 'all ye lands'
- b. this is the last of a family of Psalms, called by some 'Isianic Psalms,'^{4}. not because they were written by Isaiah – in fact, none of them bear a title naming their author – but because they reflect the message

of Isaiah, especially the latter part, that God's salvation through Israel is for the whole world; a message for all peoples, not just the Jews

- c. so, it is all people who should give praise and thanksgiving to God, '[... for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.](#)' (Matthew 5:45)
- d. yet, there is in this Psalm another party specifically named who need to be involved in this thanksgiving – it is we who are '[His people and the sheep of His pasture](#)'
- e. we, those of us who are the redeemed, those of us who have been made '[... a chosen race, a royal priesthood, a holy nation, a people for God's own possession,](#)' have an extra incentive and debt of thanksgiving to God, because He '[has called {us} out of darkness into His marvellous light;](#)' (1 Peter 2:9)
- f. these, then, are the parties to thanksgiving, answering the question, '[Who?](#)', and we turn to the question, '[Where?](#)'

C. The Situations of Thanksgiving

1. The word 'enter' is found twice in this Psalm

- a. but in the English it is disguised once as 'come' but the Hebrew meaning primarily is '[come in, go in, enter](#)'
- b. '[Enter His presence with joyful singing.](#)' (2)
- c. '[Enter His gates with thanksgiving,](#)' (4)
- d. and these two inform us of the two situations in which we should '[offer a sacrifice of thanksgiving, and call upon the name of the Lord.](#)' Psalm 116:17-19

2. in the first instance, there is the direct communion between each believer as he or she [enters His presence with joyful singing](#)

- a. this communion does not depend upon a set place or time
- b. and yet it is the most important aspect of thanksgiving
- c. we are not merely to mouth words to the walls
- d. or to follow some ritual of worship
- e. for the time has come '[... when the true worshippers will worship the Father in spirit and truth ...](#)' (John 4:23)

- f. that communion in the spirit with God comes when we consciously set aside all the cares, delights, problems, and projects of this world, and set our thoughts upon the Lord Jesus Christ to whom we are giving thankful worship
- g. such is a necessary preliminary for the other situation ...

3. that is the situation of public thanksgiving

- a. as we have been doing this morning
- b. with our voices in singing; I trust with our hearts in praise
- c. [Enter His gates with thanksgiving And His courts with praise.](#)
- d. Psalm 92 is one of this family of Psalms
 - (A) it begins in this way, [‘It is good to give thanks to the Lord And to sing praises to Your name, O Most High’](#)
 - (B) but in most Bibles, you will also find it has a title: [‘A Psalm, a Song for the Sabbath day.’](#)
 - (C) these titles are very ancient, older than the translation into Greek of the second century BC; perhaps given by the scribes following Ezra in setting out temple worship
 - (D) and this is the second situation for thanksgiving
- e. Hebrews 10:25 warns us not to forsake [‘the assembling of ourselves together, as the manner of some is ...’](#) with the purpose of that congregating given in Colossians 3:16, [‘... with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.’](#)

4. thanksgiving is an integral part of our private devotions and our public worship; that’s [‘Where?’](#), then there is [‘Why?’](#)

D. The Reasons for Thanksgiving

1. why should we give thanks to God?

- a. this question is asked with a different attitude by many
- b. cultivated by what the media has force-fed us for years
- c. in the movie, Shenandoah, the widower farmer gives this grace, [‘God, we have plenty of food on this](#)

table. We plowed the fields, we planted the grain, we took out the weeds, we harvested the grain, and now we have prepared the food. We have done all the work but we thank you for this food anyway. Amen'

d. or a more recent cartoon where this is said, 'Dear God, we paid for all this stuff ourselves, so thanks for nothing.'

e. this Psalm gives reasons for thanksgiving to three groups

2. first, for all mankind

a. there is reason, as we have already noted that His bounty is upon all men alike: evil and good, just and unjust

b. but here we read, that in the most general way, all men have occasion to thank God, for He is our creator: 'It is He who has made us, and not we ourselves; ...' (3)

3. the second group, is that these words apply to Israel

a. they were the people whom God made to be a people

b. of them we read in Deuteronomy 32:6, 'Do you thus repay the Lord, O foolish and unwise people? Is not He your Father who has bought you? He has made you and established you.'

4. but on the third group, it applies to believers, OT and NT

a. to those who are His chosen, His elect, His people

b. those who personally 'Know that the Lord Himself is God'

c. to all who have as Saviour the Good Shepherd who gives His life for His sheep, described in Psalm 23 by David, and a testimony, I am sure, to many of you here

5. yet for each of these levels the reasons are the same

a. that by His creative, as well as His redemptive, acts He has brought us into being; we owe our lives to Him alone

b. that the breath of life exists in us should be sufficient

c. but it goes beyond – we owe thanks ...

- (A) for who He is – ‘the Lord himself is God’ (3)
 - (B) for what He is like – ‘For the Lord is good; His lovingkindness is everlasting And His faithfulness to all generations.’
 - (C) good – tobh (Mazel Tov) – perfect in His nature
 - (D) lovingkindness is everlasting – Hesedh – that mercy, love and grace which unchangingly seeks to save
 - (E) faithfulness – His truth and truthfulness in His nature and in his promises which can be counted on
 - (F) to all generations – or ‘unto generation and generation’ – this is similar to those little three dots that we use in writing called an ‘ellipsis’ which say, there is more to be said about this, there is more coming – just wait!
- d. and that is why we give thanks to God, and the best is yet to come; the final question is ‘How?’

E. The Means of Thanksgiving

1. that question lay behind the Samaritan woman’s words
 - a. it may have only been a diversionary tactic, to change the subject when the talk became uncomfortably close to home
 - b. ‘... Sir, I perceive that You are a prophet. Our fathers worshipped in this mountain, and you people say that in Jerusalem is the place where men ought to worship.’ (John 4:19-20) – and the first answer is, ‘in spirit and in truth.’

2. But the Psalms give to us a delightfully varied list of ways by which we may give thanks to God
 - a. just as God has made each of us unique and delightfully varied – with varied natures and personalities
 - b. so that as we give to Him thanks, He is serenaded with many voices and tongues, as Revelation records:

And they sang a new song, saying, ‘Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. You have made them to be a kingdom and priests to our God; and they will reign upon the earth.’ (Revelation 5:9-10)
 - c. even in a small congregation as are here this morning, I am sure that there are a wide variety of ways

- (A) in the hymns, ancient and modern of the church
- (B) some may find expression, like me, in Handel's music
- (C) others in the rich harmonies of gospel quartets
- (D) some in the country styling of some hymns
- (E) and I have known dedicated believers who have been spiritually moved in worship in some of the noisier forms of modern Christian music

3. there doesn't seem to be any right single way – listen to all the ways found in this Psalm 100

- a. 'make a joyful noise' or 'shout joyfully' (1)
- b. 'serve ... with gladness' (2)
- c. 'with joyful singing'
- d. 'know' (3) – just the ongoing desire to know God better
- e. 'praise' (4)
- f. 'give thanks'
- g. 'bless His name'
- h. and then the Psalm ends with another form of thanksgiving – the recital of the ways in which we can describe God and His goodness.

F. Conclusion

1. let us lift our hearts in praise with a song of thanksgiving
 - a. giving thanks for the greatest blessing of all
 - b. that the has saved us
 - c. and oh! that you may not leave here this morning without be able to sing this with a full heart
 - d. Thank you, Lord!

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Various other English versions of the Holy Bible may be used in this sermon. Some (for example, the AV, ASV, and NAS) seek to be strictly translations, while others (and especially PHIL) contain paraphrasing which involves a certain amount of subjective interpretation. Nevertheless, there is little material difference in meaning among these. Some prove slightly clearer on some verses than others. Looking at more than one version sometimes sheds additional light on any particular verse. Explanatory additions to the Bible text are shown in {braces}. The versions are identified as:

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RSV	Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.
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2. *Innocent Thankfulness* – Anon – Kerux illustrations #35072
3. *Thankful to Whom?* – www.sermoncentral.com – Kerux illustration #28667
4. E.g., K&D, *in loc*