

Fourth Sunday of Easter, Responsorial Psalm

[Ps 100:1-2, 3, 5](#)

Responsorial Psalm

R. (3c) **We are his people, the sheep of his flock.**

or:

R. **Alleluia.**

Sing joyfully to the LORD, all you lands;
serve the LORD with gladness;
come before him with joyful song.

R. **We are his people, the sheep of his flock.**

or:

R. **Alleluia.**

Know that the LORD is God;
he made us, his we are;
his people, the flock he tends.

R. **We are his people, the sheep of his flock.**

or:

R. **Alleluia.**

The LORD is good:
his kindness endures forever,
and his faithfulness, to all generations.

R. **We are his people, the sheep of his flock.**

or:

R. **Alleluia.**

Jerome Biblical Commentary

Ps 100. A hymn of praise, composed for a procession to the Temple. The note of joy is emphatic and characteristic.**3.** The reason why God is to be praised is the covenant relationship, expressed in the Dt formula, "the Lord is God" (Dt 4:35, 39).**4.** The exhortation to enter the Temple is probably spoken by the priests; the purpose of the visit is thanksgiving and praise. This Ps is often associated with the enthronement Pss, although there is no mention of Yahweh's kingship.

Brown, R. E., Fitzmyer, J. A., & Murphy, R. E. 1968]; Published in electronic form by Logos Research Systems, 1996. *The Jerome Biblical commentary* (electronic ed.). Prentice Hall: Englewood Cliffs, NJ

Haydock's Catholic Commentary

All are invited to rejoice in God, the Creator of all.

Ver. 1. Praise. Theodoret reads, "A psalm of David for confession, with a title in Hebrew." But now that text and the Septuagint agree with us. The psalm refers to the same events as the preceding. (Calmet)

Ver. 2. Earth. Both Jews and Gentiles, (Worthington) converted to the faith of Christ. (Haydock) --- *Gladness.* God loves a cheerful giver. [2 Corinthians ix. 7.] (Menochius) --- He hears our prayers in all places. Yet appoints the temple more peculiarly for that duty. (Worthington)

Ver. 3. Not. St. Jerome seems to have read *lu* for *lo*, and translates, "and we are his," which Houbigant follows. But the Vulgate gives a very necessary instruction, as some might perhaps forget that God preserves their life every instant, (Berthier) and some have foolishly imagined, that the collection of things might give existence, or be eternal. (Berthier)

Ver. 5. Truth. This is commonly joined with *mercy*. (Calmet) --- God faithfully executes what he has promised (Worthington) for the liberation of his people, and the conversion of the Gentiles. (Calmet)

Believer's Bible Commentary (non-Catholic)

Psalm 100: Old Hundredth

Affectionately known as "Old Hundredth," from its tune in the Geneva Psalter (1551), this Psalm is a call to all the earth to worship Jehovah. Its summons goes beyond the narrow confines of Israel to **all** the Gentile **lands**. Barnes writes:

The idea is that praise did not pertain to one nation only; that it was not appropriate for one people merely; that it should not be confined to the Hebrew people; but that there was a proper ground of praise for all, there was that in which all nations, of all languages and conditions could unite. The ground of that was the fact that they had one Creator (v. 3).⁶⁷

We learn from these five short verses that worship is simple. The longest words are **thanksgiving**, **everlasting**, and **generations**. The language is neither involved nor flowery. We learn too that the simple recital of facts about God is worship. The words themselves carry cargoes of wonder. The plain facts are more wonderful than fiction.

There is a definite pattern in the Psalm, as follows:

Call to worship (vv, 1, 2).

Why God should be worshiped (v. 3).

Call to worship (v. 4).

Why God should be worshiped (v, 5).

Seven elements of worship are suggested:

Shout joyfully (v. 1).

Serve the LORD with gladness (v. 2a).

Come before Him with singing (v. 2b).

Enter into His gates with thanksgiving (v. 4a).

Enter **His courts with praise** (v. 4b).

Be thankful to Him (v. 4c).

Bless His name (v. 4d).

We should praise Him because of who He is. He is our:

LORD (v. 1).

God (v. 3a).

Creator (v. 3b).

Owner (v. 3c).

Shepherd (v. 3d).

We should praise Him because of His attributes:

He is good (v. 5).

His mercy is everlasting (v. 5).

His truth endures to all generations (v. 5).

In the first three verses, God is worshiped as Creator. But in the last two verses, it is not hard to read Calvary into the text because nowhere else do we see so clearly His goodness, His mercy, and His faithfulness.

All worlds His glorious power confess,

His wisdom all His works express;

But O His love!—what tongue can tell?

Our Jesus hath done all things well!

—*Samuel Medley*

There is a wonderful conjunction of thoughts in verse 3 that we should not miss. There we learn that **the LORD is God**; this means that He is unapproachably high. But we also read that **we are His**; and this tells us that He is intimately nigh. It is because He is so near to us that the Psalm breathes gladness and singing instead of dread and fear.

The Psalm is a joyful song for the happy God, and its message has been preserved in our hymnology in the well-known paraphrase:

All people that on earth do dwell,

Sing to the Lord with cheerful voice;

Him serve with mirth, His praise forth tell!
Come ye before Him and rejoice.
Know that the Lord is God indeed;
Without our aid He did us make;
We are His flock, He doth us feed,
And for His sheep, He doth us take.
Oh, enter then His gates with praise
Approach with joy His courts unto;
Praise, laud, and bless His name always,
For it is seemly so to do.
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.

—*Scottish Psalter*

[67](#) (100:Intro) Barnes, *Psalms*, III:56.

MacDonald, W., & Farstad, A. 1997, c1995. *Believer's Bible Commentary : Old and New Testaments* . Thomas Nelson: Nashville

Commentary On The Old Testament (non-Catholic)

Psalm 100

Call of All the World to the Service of the True God

- 1 MAKE a joyful noise unto Jahve, all ye lands!
- 2 Serve Jahve with gladness,
Come before Him with rejoicing.
- 3 Know ye that Jahve is God:
HE hath made us, and His we are,
His people, and the flock of His pasture.
- 4 Come into His gates with thanksgiving,
Into His courts with praise.
Give thanks unto Him, bless His name.

5 For Jahve is good,
His mercy is everlasting,
And to generation and generation His faithfulness.

Ps. 100. This Psalm closes the series of deutero-Isaianic Psalms, which began with Ps. 91. There is common to all of them that mild sublimity, sunny cheerfulness, unsorrowful spiritual character, and New Testament expandedness, which we wonder at in the second part of the Book of Isaiah; and besides all this, they are also linked together by the figure anadiplosis, and manifold consonances and accords.

The arrangement, too, at least from Ps. 93 onwards, is Isaianic: it is parallel with the relation of Is. 24–27 to Ps. 13–23. Just as the former cycle of prophecies closes that concerning the nations, after the manner of a musical finale, so the Psalms celebrating the dominion of God, from Ps. 93 onwards, which vividly portray the unfolded glory of the kingship of Jahve, have *Jubilate* and *Cantate* Psalms in succession.

From the fact that this last Jubilate is entirely the echo of the first, viz., of the first half of Ps. 95, we see how ingenious the arrangement is. There we find all the thoughts which recur here. There it is said in v. 7, *He is our God, and we are the people of His pasture and the let us* (בְּתֹדָה) *flock of His hand.* And in v. 2, *Let us come before His face with thanksgiving !make a joyful noise unto Him in songs*

Taken in the sense of a מְזַמְּרִים לְתֹדָה, is found here in the title of the Psalm תּוֹדָה This in a liturgical sense (with לתּוֹדָה “Psalm for thanksgiving,” it would say but little. We may take in this series, and like 92:1, לַיּוֹם הַשַּׁבָּת, the Targum, Mendelssohn, Ewald, and Hitzig), like in 38:1; 70:1. What is intended is not merely the *tōda* of the heart, but the *shelamîm*- להִזְכִּיר in 56:13, 2 Chron. תּוֹדָה which is also called absolutely, 116:17; 107:22, זָבַח תִּוְדָה, *tōda* i.e., as thankful praise, על-תּוֹדָה, 29:31. That kind of *shelamîm* is thus called which is presented for divine benefits received, more particularly marvellous protection and deliverance (vid., Ps. 107).

are all lands, or rather all men כְּלֵהָאָרֶץ. **Ps. 100:1–3.** The call in v. 1 sounds like 98:4; 66:1 belonging to the earth’s population. The first verse, without any parallelism and in so far monostichic, is like the signal for a blowing of the trumpets. Instead of “serve Jahve with Fear and joy do” (בְּיִרְאָה) it is expressed in 2:11, “serve Jahve with fear” (בְּשִׂמְחָה) gladness not exclude one another. Fear becomes the exalted Lord, and the holy gravity of His requirements; joy becomes the gracious Lord, and His blessed service. The summons to manifest this joy in a religious, festive manner springs up out of an all-hopeful, world-embracing love, and this love is the spontaneous result of living faith in the promise that all tribes of the earth shall be blessed in the seed of Abraham, and in the prophecies in which as in 4:4) Theodoret well interprets δι’ αὐτῶν μάθετε τῶν) ἐγὼ .this promise is unfolded πραγμάτων. They are to know from facts of outward and inward experience that Jahve is God: *He hath made us, and not we ourselves.* Thus runs the *Chethîb*, which the LXX follows, αὐτὸς ἔποίησεν ἡμᾶς καὶ οὐχ ἡμεῖς (as also the Syriac and Vulgate); but Symmachus (like Rashi), contrary to all possibilities of language, renders αὐτὸς ἐποίησεν ἡμᾶς οὐκ ὄντας. Even the Midrash (*Bereshith Rabba*, ch. c. *init.*) finds in this confession the reverse of the arrogant words in the mouth of Pharaoh: “I myself have made myself” (Ezek. 29:3). The *Kerî*, on the which the Targum, Jerome, and Saadia follow and render: *et ipsius* ³³² לְ, other hand, reads *nos sumus*. Hengstenberg calls this *Kerî* quite unsuitable and bad; and Hupfeld, on the other hand, calls the *Chethîb* an “unspeakable insipidity.” But in reality both readings accord with

the context, and it is clear that they are both in harmony with Scripture. Many a one has drawn balsamic consolation from the words *ipse fecit nos et non ipsi nos*; e.g., Melancthon when disconsolately sorrowful over the body of his son in Dresden on the 12th July 1559. But in *ipse fecit nos et ipsius nos sumus* there is also a rich mine of comfort and of admonition, for the Creator of also the Owner, His heart clings to His creature, and the creature owes itself entirely to Him, without whom it would not have had a being, and would not continue in being. is אֱלֹהִים, since, further ;אֱלֹהִים rather than אֱלֹהִים. Since, however, the parallel passage, 95:7, favours leads one to expect that an antithesis will follow (Hitzig); הוּא the easier reading, inasmuch as and since the “His people and the sheep of His pasture” that follows is a more natural than that it should be attached as a predicative object to אֱלֹהִים continuation of a preceding the *Kerî* decidedly maintains the preference. In : אֱלֹהִים אֲנַחְנוּ over a parenthetical עֲשֵׂנוּ has a sense related to the history of redemption, as in 1 עֲשֵׂנוּ, connection with both readings Isa. 29:23; 60:21, cf. Deut. 32:6, 15, not merely as a , (מעשה) Sam. 12:6. Israel is Jahve’s work .people, but as the people of God, who were kept in view even in the calling of Abram

Ps. 100:4, 5. Therefore shall the men of all nations enter with thanksgiving into the gates of His Temple and into the courts of His Temple with praise (Ps. 96:8), in order to join themselves in worship to His church, which—a creation of Jahve for the good of the whole earth—is congregated about this Temple and has it as the place of its worship. The pilgrimage of all peoples to the holy mountain is an Old Testament dress of the hope for the conversion of all peoples to the God of revelation, and the close union of all with the people of this God. His Temple is open to them all. They may enter, and when they enter they have to look for great things. For the God of revelation (Ps. 52:11; 54:8) is “good” (Ps. 25:8; 34:9), and His loving-kindness and faithfulness endure for ever—the thought that recurs frequently in the later Hallelujah and Hodu Psalms and is become a liturgical formula (Jer. 33:11). The mercy of loving-kindness of God is the generosity, and His faithfulness the constancy, of His love.

According to the reckoning of the Masora, there are fifteen passages in the Old [332](#) is read, viz., Ex. 21:8, Lev. 11:21; 25:30, 1 Sam. 2:3, 2 לֹא is written and אֱלֹהִים Testament in which Sam. 16:18, 2 Kings 8:10, Isa. 9:2; 63:9, Ps. 100:3; 139:16, Job 13:15 [cf. the note there], 41:4, Prov. 19:7; 26:2, Ezra 4:2. Because doubtful, Isa. 49:5, 1 Chron. 11:20 are not reckoned .with these

Keil, C. F., & Delitzsch, F. 2002. *Commentary on the Old Testament*. Hendrickson: Peabody, MA