

Thanksgiving 2025
"With Thanksgiving"
Psalm 100

This week we prepare for Thanksgiving. It will be busy, and I hope it will be great for each and every one of us.

We need Thanksgiving.

- Our God deserves it. He has commanded it, always with a heart of love knowing what we need...
- **Every time we do what God tells us to do, we benefit.** The multiple commands that tell us **to be thankful and express thanksgiving underscore how vital it is.**
It helps us... remember, focus, reset...
It protects us from the downward spiral that always accompanies our failure to do so.

Charles Spurgeon, a famous Baptist preacher from another time, stated,
"If we will only think, we shall begin to thank".

We'll see that expanded and explained in our text today.

Then, he added, ***"God's people are always happy when they are grateful."***

Thanksgiving isn't just a holiday—**it's a doorway.** And Psalm 100 tells us exactly what happens when we walk through it.

As we make all of our preparations for the holiday - **travel, meals, activities** – **let's this morning hit the "pause" button, and prepare our hearts for Him.**

"With Thanksgiving..." - Let's see what He has for this morning.

I. The Universal Call. Vs. 1-3.

A. The scope of the call: "all ye lands**"**

No one is left out.

Every person of every age of every place – ALL!

The Creator is calling all of His Creation!

B. The source of the call:

Vs. 1- *"The LORD"*

Vs. 2 – *"The LORD"*

Vs. 3 – *"The LORD"*

Vs. 5 – *"the LORD"*

You might remember from our Summer in the Psalms why this special name is all caps and who it is: **Yahweh. Jehovah. The "I am"**.

The One Who

- So loved the world that He became part of it
- Gave His life on a cross that all might be saved
- Would hundreds of years later through Isaiah the prophet, proclaim *"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."* (Isa. 45:22)

Is calling everyone from everywhere!

C. The substance of the call:

Five verses, seven imperatives — God isn't suggesting... He's summoning

Vs. 1- *"Make a joyful noise unto the LORD"*

"Make a joyful noise" – **One Word!**

A primitive root which meant to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. "shout" (23 times!)

Vs. 2 –

"Serve the Lord with Gladness"

- "Serve" – "work of a slave"; "worker for someone else", "labor";
Later use – **"worship"** (Will see that in some of your translations)
- "LORD" – Yahweh. Jehovah. Jesus.
- *"with gladness"* – "joy, mirth, gladness"

"Come before His presence with singing"

Vs. 3 – Instruction.

A Critical lesson! Both sides of the coin – positive and negative. ****Part of the inherent problem thanksgiving addresses!**

"Know ye..." –

"to ascertain by seeing; used in a great variety of senses"-

LEARN! Tudor to students!

How? By experience. By tasting and seeing. By Following these directions!

"that the LORD": Our Savior, Ever present, personal God: Jesus

Jesus – "I am" – Jehovah

"is God" –

"Elohim" – First verse in the Bible! "In the beginning, God" –

Creator and Sustainer! It all begins with Him and ends with Him!

Jesus- "all things were created by Him, and without Him was not anything made that was made" (John 1:3)

"not we ourselves"

- NOT: Danger! Deception!
- The lie of Eden whispers to every sinful, son and daughter of Adam!
- These commands are intended to call, correct and restore eternal reality:
- God is God; we are not.
- Relief. Reality.

"We are.."

- **"His people"**
- **"The sheep of His Pasture"**

This is not just a feel good, frolicking adventure of adoration. It is a careful, purposeful path to lead anyone from the farthest reaches of humanity and lead them to experience the fullness of God.

It is meant to do the same for each of us, wherever we might be on that path.

The Imperatives continue. Vs. 4 provides a key. How? How do I really do that?

Vs. 4 is not just a repeat of the waves or worship. It is packed with insight and instruction. It is how...

II. The Revealing Command. Vs. 4

We miss what was elementary to them because we haven't experienced what they knew intimately. Let's unpack it.

A. The Progression. The Journey.

"His gates" & His "courts"

Gates:

1. **The inherent message** of "gates": Their very nature of going "through the gates", implies a

- ***"from"*** – and a
- ***"to"***

from the world's chaos → to God's order

from the common → to the consecrated

from noise → to presence"

2. This is **classic Hebrew parallelism**, but not **flat parallelism**.

It's what scholars call ***"progressive parallelism"*** — **one line intensifies or moves forward from the previous.**

From to point of entry - Gates → To Courts (plural), we find God directing us, leading us deeper in.

3. The "gates" referenced in Psalm 100:

In OT temple theology, gates weren't just decorative entry points — they marked **transitions from common to consecrated**. They were literally and representatively a threshold, boundary line, point of entry into a sacred space.

4. The Metaphor: Gates= Jesus!

Matthew 7:13 – "Enter ye in at the straight gate"

John 10:9 – "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

John 14:6 – "I am the way... No man cometh unto the Father but by Me."

COURTS:

Courts = the actual inner precincts of worship

There were multiple courts:

- Outer court (where worshippers gathered)
- Priestly court
- Inner areas leading toward the Holy Place

- **Israel understood worship as movement toward God — never static.**

So going from “His gates” to “His courts” was drawing nearer to the living God Himself.

B. The Practice: The Schooling. Tutorage. *“with thanksgiving”*

The word ‘thanksgiving’, Hebrew **“*todah*”**, and our word that follows “thankful”, both come from the ancient Hebrew **“*yadah*”**.

TODAH: is not:

- Courtesy.
- Manners.
- Basic gratitude as in “thank you”

No Israelite ever walked up to his neighbor and said, “*Hey man, todah for the help with the donkey.*”

Did. Not. Happen.

Todah is vertical.

It is a worship word. Todah (the noun) is overwhelmingly and almost exclusively used toward God in Scripture.

‘Thanksgiving’ doesn’t mean politeness.

It means proclamation.

Not whispering gratitude but declaring God’s goodness out loud!

Then there is the other form – YADAH.

One author (Randy Newman) observed,

- The Hebrew word ***yadah*...** [is] ***to see all that God has in mind for us.***
- ***When you yadah,*** you acknowledge **both the giver and the gift.**
However – the ***focus is more on the generosity, grace, and abundance of the source*** than on the joy, pleasure, or gratitude of the recipient.

C. S. Lewis noticed something expresses what Psalm 100 is teaching — **that joy *should* always lead us upward, back to the Giver.**

C.S. Lewis posed a question -

“What would it be to taste at the fountainhead that stream of which even these lower reaches prove so intoxicating?” (The Weight of Glory, 44)
[We] shall not be able to adore God on the highest occasions if we have learned no habit of doing so on the lowest. At best, our faith and reason will tell us that He is adorable, but we shall not have found Him so, not have “tasted and seen.”

Any patch of sunlight in a wood will show you something about the sun which you could never get from reading books on astronomy. These pure and spontaneous pleasures are “patches of Godlight” in the woods of our experience.

Lewis –

“pleasures [blessings] are shafts of the glory as it strikes our sensibility.”
(Letters to Malcolm, 119)

“No pleasure [is] too ordinary or too usual for such reception; from the first taste of the air when I look out of the window — one’s whole cheek becomes a sort of palate — down to one’s soft slippers at bed-time” (120).

No pleasure is too small to be a preacher of the kindness and mercy and goodness of God.

This means we are bombarded by shafts of the glory of God all the time. All around us is fuel for the fire of thanks, if we will but notice.

And ***it makes us wonder***, ***“What must be the quality of that Being whose far-off and momentary coruscations are like this! One’s mind runs back up the sunbeam to the sun”*** (120).

Every blessing, every pleasure, every tiny theophany leads us to the One from it all flows.

What happens when we “todah” and “Yadah”? Transforation!

1. **Recognition** of a pleasure or blessing. We notice the blessing.
2. **Relishing** that pleasure or blessing. ***We feel it!*** We “taste and see that Lord is good”. The abstract explodes into personal reality!
3. **Realizing the source** as we ***soak in the ray of sunshine***, we follow the blessing up the beam of light to Him!
4. **We respond with unrestrained praise and wonder. Worship.**

Todah/Yadah unlock the gates to His courts and lead us to the ultimate:

The source of it all- God!

The Holy One,

The Very Essence of Life.

“into his courts with praise”: With each step, as we notice, “yadah”, we progress, closer and closer to Him: Praise!

Summary: ***“be thankful unto Him, and bless his name”***

III. The Foundational Conclusion. Vs. 5

For the LORD...

- ***Is good...***
- ***His mercy is everlasting...***
- ***His truth endureth to all generations...***

“With Thanksgiving”

We enter the Holiday not just with a polite gratitude, but a faith-filled confession of God’s goodness. Thanksgiving is beautiful — but the Giver is better!

Todah, thanksgiving, is the sound that opens the gate to His presence.

If you have never met the Lord personally, He calls you. Today you can meet and know forever the LORD!

Each of us who know Him already knows in our minds the truths about which we’ve spoken today.

But – as He called Israel and “all ye lands”, **He calls us today.**

When we do these things... we discover not just the wonders He has given, but the wonder of Him who breath by breath makes it all possible.