



BBC UPDATE



Dr. Thomas M. Strouse

EXEGESIS: PSALM ONE HUNDRED *MAKE A JOYFUL NOISE*

Introduction

Although not the shortest psalm in the Psalter, Psalm One Hundred is slightly larger than Psalm One Hundred and Seventeen (two verses) and Psalm One Hundred and Thirty-One (three verses). The current psalm is the culmination of the octet of praise poems for the reigning Jehovah, beginning with Psalm Ninety-Three forward. The crescendo of these psalms runs the gamut of the reality that *“The LORD reigneth”* (Pss. 93:1, 96:10, 97:1, and 99:1), including His vengeance on the wicked, His warning for hardening hearts, His promise of coming, His looming presence, His soon victory, His presence in Zion, and the climatic praise for He Who is Creator! Hence, the sweet psalmist entitled it with *hapax legomena* *“A psalm of praise”* (*mizmor lethodah*)¹. The exhortation for international joyful noise was because of the enduring kingdom of David. The chronicler’s testimony should not go unnoticed: *“And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations”* (I Chr. 14:17).

Structure

An official psalm by the *“sweet psalmist of Israel,”* encouraging all to praise with joy the victory of the LORD in allowing David to return to his rightful kingship, prompted his inspired poetry of praise. He focused on Who is the Creator that ordained and protected David’s Kingship.

A. The Call for Praise in the LORD’s Presence (vv. 1-2)

B. The Creator of the Praising People (v. 3)

A.’ The Call for Praise in the LORD’s Presence (vv. 4-5)

¹ The noun *todah* (32x) means *“praise”* (see also v. 4) or *“thanksgiving.”* In this octet, David employed it initially, saying, *“Let us come before his presence with **thanksgiving**, and make a joyful noise unto him with psalms”* (Ps. 95:2).

Continued on next page

PSALM ONE HUNDRED (CONTINUED)

Exegesis

A. The Call for Praise in the LORD's Presence (vv. 1-2)

A Psalm of praise. Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing.

Seventy-eight times in the Psalter the author entitled his inspired poetic literature as “*A Psalm*” (*mizmor* [from Ps. 3 to Ps. 144]). Here it was emphatically qualified as one of “*praise*” (see introduction). The *KJV* expression “*make a joyful noise*” (cf. Pss. 66:1; 81:1; 95:1, 2; 98:4, and 6) comes from the *Hiphil* imperative of the verb *rua`* (46x) which means “to shout.”²

David's invitation was to “*all ye lands*” (see Ps. 66:1). He followed with two additional imperatives of universal command for complete submission, saying, “*serve*” (*`avad* [290x]) Jehovah “*with gladness*” (*simchah* [94x]) and “*come*” (*vo`*) before his face with “*singing*” (*renanah* [4x]). Although Jehovah is omnipresent, His presence for worship was exclusively in the geographical location for the house of God, the pitched tent in Mount Zion (II Sam. 5:7; 7:6; also Ps. 99:2).³

B. The Creator of the Praising People (v. 3)

Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

David, the ruddy son of Jesse, was not in control of anything, especially his kingship. No doubt he could recount his initial anointing to the surprise of everyone. Scripture recorded the account, saying, “*And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons*” (I Sam. 16:1). After Jesse's seven sons were dismissed, the account continued, saying, “*And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah. But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him*” (I Sam. 16:12-14). David neither created himself nor chose himself King of Israel—this was all the choice and call of Jehovah!

² The *Geneva Bible* rendered the verb and object as “Sing ye loude vnto the Lord.”

³ Again, in the Baptist Church Dispensation, the Lord's ecclesiological presence is in the “*upper room*” movement (Acts 1:13; 2:1 ff.).

Conclusion on next page

PSALM ONE HUNDRED (CONCLUSION)

Again, David challenged the people with the imperative, saying, “*know*” (*yada`* [958x]) that Jehovah is God and Creator. Interestingly, he affirmed, “*it is he that hath made us, and not we ourselves*” (*hu` asanu we lo` anachnu*).⁴ Jehovah’s power made David, and His will decreed to him an everlasting throne (II Sam. 7:16). The immediate context dealt with Who is sovereign, and not with whose possession! God is sovereign over His people and the Shepherd of his sheep. Passively, all David could say was that he and his were merely people and sheep (*tzo`n* [274x]) in the LORD’s determined pasture (*mir`iyth* [10x])!⁵

A.’ The Call for Praise in the LORD’s Presence (vv. 4-5)

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.

With three plural imperatives, the restored king challenged all, saying, “*enter*” (*bo`u*), “*be thankful*” (*hodu*),⁶ and “*bless*” (*baracu*), which could only be accomplished in the one geographical location in all of creation—the house of the LORD in Zion (see I Chr. 16:1)! Reference to “*gates*” (*sha`ar* [371x]) and “*courts*” (*chatser* [189x]) may be taken literally, since there was some sort of physical structure with the “*tabernacle of David*” (Amos 9:11). The invitation to the presence of the LORD is open to all who come to His place and with His conditions! Because the nature of Jehovah is “*good*” (*tov* [cf. Gen. 1:31, *et al*]) and His “*mercy*” (*chesed* [cf. Ps. 98:3]) is everlasting, sincere worship of Him manifests in thanksgiving and praise! Jehovah made a promise about the truth of the Davidic Dynasty, saying that it would extend to the Lord Jesus Christ and forever more (II Sam. 7:12-16; Mt. 1:1-18; Lk. 1:32). Surely, King David was convinced that the “*truth*” (*emunah* [x]) of the eternal God of truth “*endureth to all generations*” (see Ps. 12:7).

⁴ The *KJV* followed the *kethiv* or written text reading of the Masoretic Hebrew word for the negative *lo`* (not), and did not use the *qere`* or spoken word *lo* (to him). Contrastively, the modern versions rejected the inspired written Hebrew text, and translated the clause as “It is he who made us, and we are his;” (*ESV*). The *KJV*: “*and not we ourselves*”; the *ESV*: “and we are his.”

⁵ David seemed to revisit his reflection about and relationship with his Shepherd: “*The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters*” (Ps. 23:1-2).

⁶ The *Hiphil* imperative form comes from the verb *yadah* which is the root for “*Judah*” (*Jehudah* [819x]) and means “to praise.” Paul punned on the name “*Jew*” (*Ioudaios* [198x]), saying, “*whose praise is not of men, but of God*” (Rom. 2:29).

MODULES IN IRELAND, INDIANA, AND THE PHILIPPINES

In the first two months of 2026, Dr. Thomas M. Strouse will be teaching seminary modules in Ireland (Hebrew Exegesis of Genesis), in Fairhaven Baptist College in Indiana (The Book of Job), and in Quezon City, Philippines (The Gospel of Matthew).

Bible Baptist Church has several men trained in the knowledge and exegesis of the Scriptures in order to feed the flock of God while Dr. Strouse ministers elsewhere. These men, “*the Mighty Men*” (II Sam. 23:1-38) of Bible Baptist Church, two of whom are ordained pastors/bishops/elders, namely Pastor Darrell Nelson and Dr. M. Ryan Strouse, are companions with Bill Gagnon, Jeff Skorupski, Aiko Tinte, Andrew Williams, and Don White in pulpit supply. David had his mighty men, the Lord Jesus had His Apostles, the Apostle Paul had his apostolic representatives, and by the grace of God, Bible Baptist Church has her godly men “*thoroughly furnished unto all good works*” (II Tim. 3:17).

4

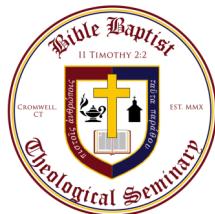
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Beginning January 26, 2026

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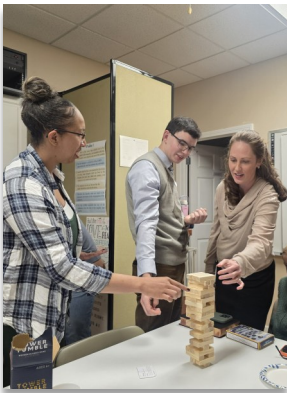
BBTS Graduation Service

Christmas 2025



*Left: Making Christmas cookies at the Strouse House
Right: A busy post-Christmas weekend for everyone*

New Year's Fellowship



*Everyone enjoyed playing games,
but others preferred to enjoy the snacks.*

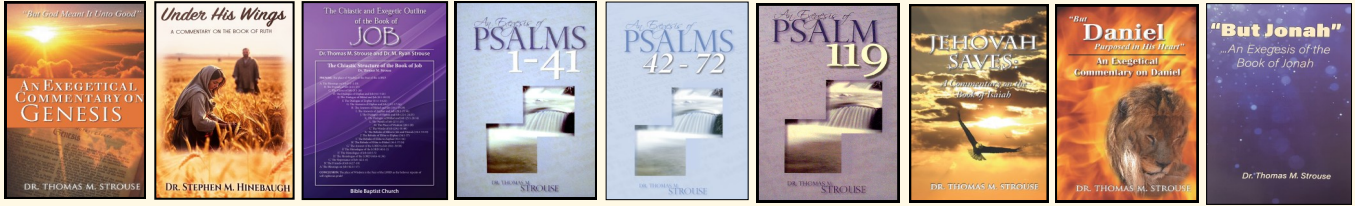
A dinosaur decided to join the fun!



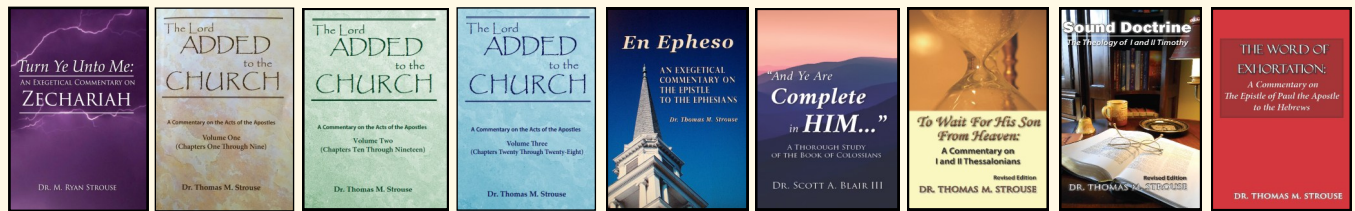
*A (highly competitive) walk down memory lane.
Which team won?*

The Publication Page

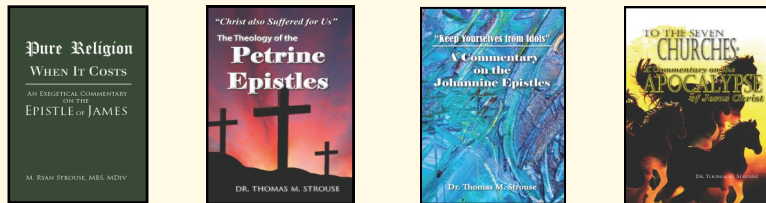
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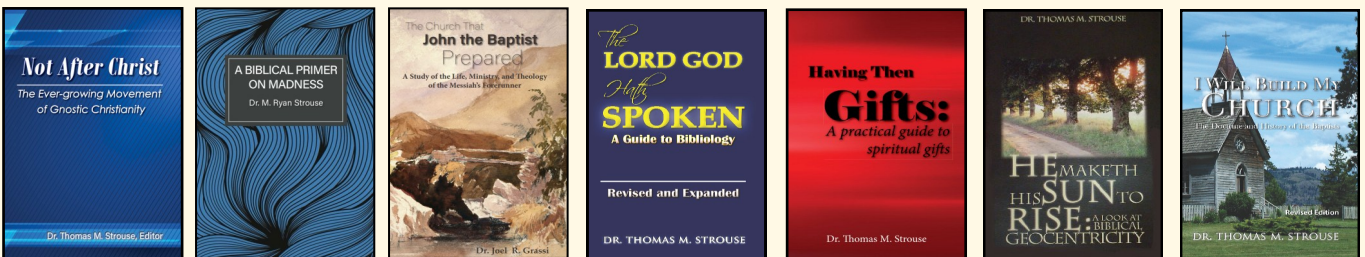
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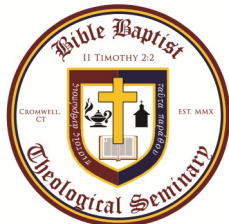


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