

O Come, Let Us Worship – Psalm 95

The Treasure that is Your Life in Christ #5

Introduction – Jesus said, “...for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth” (John 4:23b-24). We are much more than homo sapiens (man thinking). Someone has coined the phrase that we are homo adorans (man worshipping). We worship God because God created us to worship Him. The greatest commandment is not to obey God with all your heart, but to love God with all your heart, soul, mind and strength. Our obedience to God is to come from a love, adoration, a worship of God. This is how we do everything to the glory of God (1 Cor 10:31). There is a way to understand this in light of our weekly Lord’s Day service that ties worship to everything we do.

Overview of Psalm 95 - Our worship is to be full of singing, shouting, joy, thanksgiving, and psalms (vv1-2). Our worship is to be a response to the revealed knowledge of our Creator (vv3-5). Our worship is our devoted service to our Covenant Head; He is our God and we are His people (vv 6-7). Our worship is never based on our previous confession, but our confession and service “Today” (v 7b). It must be rooted in faith that is expressed in faithful works, trusting always in the God of Creation and Covenant and not in our own strength. Our worship may never be presumptuous (vv 8-11).

Corporate Worship – “O come, let us worship” we are told in Psalm 95. The gathering of the saints together is at the heart of Christian worship and is not to be forsaken (Heb 10:25). Personal devotions, family worship, and individual times away with God are good, but they should all flow out of the central time of worship which is when God’s people meet together to worship Him.

Sheep and Goats – To emphasize the ‘corporate-ness’ of worship is not to lessen the importance of individual faith. Reformation of the church must begin with individuals. It is the individual who will give an account for every idle word (Matt 12:36f). Jesus will be separating goats from His sheep. But those who are His elect will constitute corporately one body, one bride, not many bodies, or many brides. One rampant sin that individuals must repent of individually is the sin of individualism. We are organically connected to Christ (John 15:1) and to one another (1 Cor 12:26).

How Then Shall We Worship? (Rom 12:1-2) - Paul instructs us to “therefore...present your bodies as a living sacrifice...which is your reasonable service...” The word, “service” is where we get our word “liturgy.” By using the term “sacrifice,” Paul brings to mind the sacrificial liturgy of the Old Testament in telling New Testament believers how to approach God, something which can only be done “by the mercies of God.” Because we are coming to the New Jerusalem, because we are a new temple, and because we are brought covenantally before the presence of God, it makes sense that the OT sacrificial system informs us in how we draw near. What happens there? We are “transformed by the renewing of our minds.”

Liturgical Flow (Lev 9) – Another way to look at this is that as we gather before the Lord, we are cleansed, consecrated by the Word, and then we commune with God as friends in peace. This was the flow of the OT sacrifices (Lev 9:1-4). The *sin offering* made the way to approach God, the *ascension offering* consecrated one’s whole life to God and His work through us, and the *peace offering* provided a fellowship meal with God.

A Liturgy of Covenant Renewal – Putting this all together, we follow by the leading of the Spirit and the Word of truth, a pattern of worship known as Covenant Renewal. And the goal of going over this (or reviewing it for many of us) is to make the most of the opportunity God gives. The Call to Worship, then, is God’s summons to us which he does by means of His appointed ministers. The Confession of Sin (*Sin Offering*) is God’s cleansing of His people – we can’t gather on holy ground wearing dirty shoes. The time of prayers and of the Word preached can be considered our Consecration (*Ascension Offering*), a time where God equips, strengthens, and prepares His people – these are His sheep and He is the Good Shepherd leading us to greener pastures. This is also the time where we offer up ourselves and our work by means of our tithes and offerings. Communion (*Peace Offering*) is the time where God nourishes His people at His Table of fellowship and peace. The Benediction is the final Commissioning in the service – placing His name upon us again, He sends us to the good works appointed by Him. Now, as we go back out, we see that all we are about to go do we will bring back with us the following Lord’s Day – and so all that we do all week is a part of our worship of God, our great Treasure.

Your Good Order (Col 2:5) – Having a well thought out and ordered liturgy serves us well in other ways too. Like an army well prepared for battle, we “order” ourselves together around the Lord, preparing to do battle on the world, the flesh, and the devil, through faith in Christ. The liturgy helps us to do this together, trained and focused. By faith, you are summoned to come and join us in the worship of our God. Nothing light and breezy; but everything strong, hopeful, with victory in the wind.