
Tuesday, July 18, 2023 ▫ Read Psalm 95

Questions from the Scripture text: What do v1–2 call for us to do? With what attitude, amplitude, and affection? Why (v3–5)? What posture and attitude do v6 command? Why (v7)? What else corresponds to an attitude of reverence (v7–9)? What are we provoking and doing to ourselves if we don't hear the Word preached with intent, submissive hearts (v10–11)?

What does God command for public worship? Psalm 95 looks forward to the opening portion of morning public worship on the coming Lord's Day. In these eleven verses of Holy Scripture, the Holy Spirit teaches us that **the Lord commands that public worship be joyous, reverent, and submissive.**

This Psalm addresses public worship, as indicated by all of the first person plural verbs and pronouns—which is important to us, because we know that God must be worshiped the way that He says and only in that way. What we find is that this “regulative principle” directs not only the primary actions of public worship (singing, v1–5; praying, v6–7; and preaching, v7c–11), but also the primary attitudes of public worship (rejoicing, reverence, and submission).

Rejoicing. v1–5 are LOUD. This singing is loud enough to be shouting—not the noise of war but of rejoicing. Thanksgiving. When even an unbeliever comes into some providence that he considers exceptionally momentous and favorable the response of joy is intense. How much more should the believer's response be to the “Great God” and “Great King above all gods”—YHWH, Who has made Himself the Rock of our salvation?! God tells us that the way that we worship—especially the way that we SING in worship—should reflect the glorious greatness of the God Whom we are worshiping. These may be some of the commands for worship most disobeyed by those who hold to Scriptural worship. Let us commit to singing with joy and amplitude in the public worship of God. No half-hearted, hardly audible singing for us!

Reverent. v6–7 are humble, adoring, confident, and intimate. The three posture words in v6 are words of humbling oneself, not only in humiliation but adoration of someone great. However, the greatness is magnified by nearness. He is our Creator, our covenant God, our Shepherd. These terms describe a successively closer unity and intimacy with God. But each term also indicates an increasingly providing, protecting, and caring interest on His part for us. It is this nearness and care that takes the exceeding joy of Who God is and fuels the amazed, adoring, confident reverence for *Who God is to us*. Lack of humility and reverence in worship is indicative of a church culture in which the great glory and holiness of God is hardly known, and in which true nearness to Him is hardly known. What are you doing during prayer?

Are you bringing yourself low before Him?

Are you enjoying that He is yours, and you are His, and His banner over you is love?

Are you drawing confidence from how He has joined you to Himself?

Are you drawing near as one for whom He manages all things to provide for you?

Are you drawing near as one for whom He also provides through direct, personal contact?

Submissive. v7c–11 now come with the third great affection that we should have toward God in public worship: submission. This follows not only from Who God is in Himself and Whom God has made Himself to be toward us, but also what God is doing in public worship. He is addressing us. This God of glory is addressing us. This covenant God Who has taken us for His own covenant people is addressing us.

What do you do during the preaching?

Are you attending to His voice?

Are you softening your heart?

Are you intending to walk not wandering but in the way that He commands?

Are you hearing Him as the One Who is bringing you into His rest (cf. Heb 3:7–4:10, 12:25–28)?

Which of the attitudes commanded in this Psalm do you most need to improve upon in public worship?
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Sample prayer: Lord, You are the great and glorious God, who have taken us to be Your very own and have gathered us unto Yourself to address us. So give us the ministry of Your Spirit now, by whom we would worship You with loud rejoicing, humble and intimate reverence, and submissive and responsive listening, we ask through Christ, AMEN!

Suggested songs: ARP184 “Adoration and Submission” or TPH95A “O Come before the LORD, Our King”

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Psalm 95. These are the words of god. Oh, come what a sing to your way. Let us out joyfully to the rock of our salvation. Let us come before his presence of thanksgiving. Let us shout joyfully. To him, psalms For y'all. Hey, is the great God. And the great king above all gods.

In his hand or the deep places of the earth. The heights of the hills are his also. The sea is his for, he made it. And his hands formed the dry land.

Oh, come let us worship. And bow down. Let us kneel. Will for you all your maker. For, he is our god. And we are the people. Of his pasture. And the sheep. Of his hand.

Today, if you will hear his voice. Did not harden your hearts as in the rebellion. As in the day of trial in the wilderness, With your father's tested me, they tried me. That they saw my work. For 40 years, i was grieved with that generation. And said, it is a people who go astray.

And their hearts. And they do not know my ways. So, i swore, in my wrath, They shall not enter my rest.

So far the reading of god's inspired and inherentworth. The psalm about corporate worship. Targets here something about worship, singing, and the bowing and The hearing of god's word but it's especially a song about corporate worship. Because, Of all the plurals. Let us and let us have joyfully, you can see that even in the

english.

And then there are Second person commands that are also plural. Just more difficult to see in this translation of the english. But it's for it's a song about corporate worship. It's even especially about corporate worship on the lord's day. Or it says today. And Hebrews, three and four picks up that.

Today. And it talks about it as that sabbath, keeping which remains For the people of god. The ones who are still in this world. Not yet entered. Its rests Is kind of houses. That he continues to maintain unto them a sabotismod. A sabbath, keeping. Not using language at all.

That justifies. Uh, those whose flesh resist. The fourth commandment and resist. The lord jesus as the one about whom the fourth commandment is, especially speaking. And, Mince the scriptures up, make ground beef of the scriptures. By saying that. Because the lord jesus has come, you don't have a sabbath anymore.

Exactly the opposite. And so that today in verse 7 was taken. By the spirit. In Hebrews, three and four. And we know that it means, especially The lord's day. Probably meant even the jewish sabbath before. But it definitely especially means the Lord's day wouldn't christ comes. You know, we've been seeing in Exodus and we'll see continue to see in levticus Really throughout the whole scripture.

That you are to worship. God, we are to worship god. Only in the way that god has commanded. What sometimes people call the regular principle of worship or the scripture principle of worship? And sometimes by those who really love them or those who really hate them. It is called the puritan principle of worship.

But it's just the second commandment. But you're not to worship in ways that man makes up forms for himself that god is the one. Who gives us how to worship. And here is a wonderful song. In very brief compass that shows us how we are to worship. Sing prey and hear preaching.

To, that will be added. For the corporate service. The lord's supper. On the lord, jesus comes and The ceremonies. Uh, get reduced. To a meal. So all of the grace is like concentrated in one meal, A whole year's worth. Of feasts and festivals. And then the Profit priest and king comes.

And it turns out that he is god himself. And suddenly the realization. Of what all of those festivals and ceremonies and laws of cleanness and all those things. Mention pointed forward to is massively enriched and then even that is highly concentrated. So that will be added later. Praise god.

And the book of hebrews recognizes that Having talked about the obsoleting of The. Ironic priesthood lead worship and By the coming of the Jesus priesthood is a ducky and priesthood led worship. And then he says in chapter 13, Basically not to be jealous of other sacrifices. Because we have a table from which they have, no right to eat.

Which is another reminder, by the way, that you must be a member of christ's church. To eat from his table of boards up. But here in psalm 95, it's just Singing praying and hearing preaching. But one of the things that I think many who Get caught up in. Just trying to stick to the worship actions that God has commanded.

There's that's keeping the regular principle. One of the things. I think they may be missing. We may be missing. Is that it's not just the actions of workshop. That God commands. But the attitudes, Of worship and the first part of the psalm, even the amplitude. Of worship. Oh, come let us sing to y'all.

I let us shout joyfully. To the rock of our salvation. Let us come before his presence with thanksgiving, let us shout joyfully. To him with psalms for yahweh is the great god. And you have a double couplet And the second half the explanatory, f, the emphasized half. In each of the two couplets.

Is shout. Joyfully. Which means? That we are not supposed to sing in corporate worship and when it sounds like that, We're not supposed to sing. God moves.

You know, the barely audible. Nobody can hear you. Um, and there is Especially. By the use and abuse of instruments. Sadly. Much of that. Kind of singing that you can't even tell. Here. The people shouting joyfully. You can't hear the thanksgiving. You can't hear the corporate song. Even when there were priestly instruments, that were assigned to the temple worship.

The great thing. Was the singing of the whole even when there was a briefly choir, The great thing was the singing of hole and they were to try to joint. So god, commands us to sing out. To sing with the heart. Yes. But to sing with the voice. There ought to be amplitude.

That shows are Attitude.

Not just when When we're singing. The amen. Whenever you speak, there's opportunity. Intensity. As we sing and pray. Together and the corporate worship. The second place. There's not just this. Joy. And volume. But there's reverence. The joy and the volume. At the greatness of our god. But then the nearness to god.

Produces reverence This is again. Very different. Than what we in our flesh. Are we in our foolishness? Might think or expect there are many. And i have been one of them at times in my life. Who thought that nearness to god? Um, Would be. Expressed by Being casual with him.

But the closer you come to god. You do not find him. To be lighter or more casual. You find? Is that even as you come so close, As to be the sheep of his hand. Where there is not just The greatness of his presence. As inverses one, two five, but now There is nearness direct.

Personal. Presence. God being present to each one of us. Personally. That this produces reference. There's three posture words. In verse 6, each one of them. Having to do with literally physically bringing their body low. Worship. Bow down. And neo all have to do with posture from the original language.

And so, there is A humbling ourselves. That. That is. Conducive to knowing the nearness of god. When someone makes display of themselves. Whether? And god forgive us, that this is a thing, in some age, churches on the stage or in the ground. Now, when you start to make display of yourself or come with, Desire to make expression of yourself.

Which is different than make expression about god. Right? The first five verses were all about god and his greatness. They weren't. Are coming to express themselves. It's not, i just want to sing about you. I just want to shout joyfully to you. I just want to come with thanksgiving, i just want And i don't know if, if there's Yeah, that's probably a little too close to some 95 from the people who write those kinds of songs.

But the, the expressing is expressing about God. But if we want to know, His presence in particularly his personal presence. We are the people of his pastor and the sheep of his hand. Then it is. It is necessary. First that we compose ourselves. Humble. For him. And we will, of course, find ourselves Humbled, all the more.

Bike is nearness. You don't come before something truly great. And become casual about it. By coming in. There you are. All the more dwarfed As you come right up to it. And see the greatness. Of it. How much more of the living god? Was greatness. Infinitely dwarfs. All those things?

That already dwarf us. So, there is the Joyous loudness. That is, especially associated, but not only with the singing there is The humble reverence. Which is, especially associated with the praying, but not only do the brain especially because it leads well into The submissive. Willingness. Or the soft-hearted. Willingness today, if you will hear your His voice.

Okay. There's not a here. You may or may not have the opportunity to hear his voice. I used to read. This psalm this way. God forgive me. That sometimes you go to worship and sometimes you hear his voice. And sometimes, you don't. And you just, oh, Yeah. No. If you hear the word, You're hearing has worked.

And either you're hearing by the help of the spirit, the spirit gives us. With the spirit gives us in the ordinary way in which this is his means and you depend upon him and as you come resting in him by faith, you hear his voice. Not like, The spirit is one of these.

Um, False deities in one of the pantheons of the ancient world who may or may not show up who may or may not speak. Um, But we are to come then with willing dependence. To hear his voice was soft hearts. Not like maraba and massa. The words here rebellion and trial.

In verse 8, our location words. Referring to what actually happened at particular places to the people of god. In the wilderness and he warns us. That our hearts. Or a wilderness. And either we are going to wander. The wandering for 40 years is the language that is Uh, being used.

It's the same as the verb goes. Go astray in verse 10. Either. We are going to wonder in our hearts because we're rebellious against god. Or we will walk straight according to what god tells us to do from his word in the worship. Which means when we sing in the worship.

You are to. Sing loudly and joyful. And then we pray in the worship. You are to compose yourself humbly. Before god. And personally, Interact with him. You know, just tune out because there's somebody else leading. You personally in reverently interact with him, and when we hear preaching, You are to look to him.

To address you and especially to address your heart. In the preaching. Because you intend to believe whatever, he's telling you now. And you intend to do whatever. He is, commending you now. Because he is using the preaching. And your soft heartedness towards him. To bring you into this rest.

So, when he starts talking to that Jesus, being the one who addresses us in the preaching and Hebrews chapter 2 And then he goes into quoting, this almond, three, and four, and he talks about entering god's rest when we're done with our works in this world. And then when he revisits the subject in chapter 12 of that book, Hebrews chapter 12, and he says, see that you don't refuse him who speaks from heaven with one of the great reasons is That he who speaks from heaven is shaking heaven and earth.

To give us an unshakable kingdom. That we are to have grace than to worship acceptably, with reverence and awe. Because he has chosen addressing us from his word. And our soft hearted submissive listening to believe what he is teaching us and obey what he's commanding us. He has chosen that As the means by which he brings us into his rest.

Well, if that's the means that use appointed for bringing us into his rest, Then if during preaching, we are doing something else, anything else? Other than listening for him. Independence upon them listening to him. With soft and willing hearts, to believe what he teaches and obey, what he commands if we're doing anything else.

Then we are provoking him. We are provoking the one. Who is bringing us into his rest? And instead of rest, we will get wrath. That's what happened to that generation, wasn't it? He was bringing them into the land. Which itself was not ultimately the rest. We know that from To look at Hebrews.

He was bringing them not just into the land but also into his rest. And they forfeited both. Because they did not listen to him. Who the soft and dwelling board, so how we listen to preaching is a huge part of worship. And you could pray for me and if the lord should call.

Any of you boys to it. The lord help you as well. That does lay a great obligation upon the preacher. The a proclaim only what's from the bible. Because the people are under obligation before, God to interact with him in the preaching, in this way. So, this is Another application of the regular principal.

What good will it do us? If someone if those were in charge of it. Have selected only the scripturally required actions. For worship. But we don't come. With the scripturally commanded attitudes for worship. We would then offer god. That, which is offensive even in the midst of the right actions.

Which in many ways has even worse. So my dear children. Especially in the public portion. When we gather for worship even here, Sing with your hearts. Sing with volume. Pray. Personally interacting with god yourself, even while someone else leads you, Listen. With a soft and dwelling art. To be taught from his word by him.

With a desire intention to believe what you see teaches, you And to do what he commands, you And we will be, then be giving the worship that he Has prescribed. And when he blesses us in it, it will not be because of how well we did it. But because we trusted that the one who prescribed it.

Intended to bless us by it and that, that is why it's a watching. His, he is personally, As. The one of who's pasture, we are the people. And who of whose hand? We are the sheep. He personally. Engages. And receives. Bless us. I said That's right.

Father, thank you for giving us. Your worship. Thank you for giving us yourself in your worship. Thank you for giving us. Your we are ways your actions. That you have commanded for your worship. And thank you for giving us. Instruction in the right attitude. For those who come near.

To such a god as you are in covenant with you. To be instructed by you. By which to be brought to you. And enter your rest. Grant to god, that we would do. So Each one of us. We ask it in christ's name. Amen.