

SERMON TRANSCRIPT

06.21.2023 | Renewed Worship | Nehemiah 11-12 | Dr. Ben Day, Senior Pastor

If you have a Bible this morning, I wanna invite you to turn with me to Nehemiah chapter 11.

This morning we're gonna be in Nehemiah 11 and 12, as we're in the second to last week of our study through the book of Nehemiah. We've been walking through this book for a few months now. As we come to the end, this is our second to last week, and it's really the climax of the whole story. All that the story has been building towards, all that we have been focusing on, it comes to fruition. It really comes to completion here in these second to last chapters of the story in chapters 11 and 12. Next week, as we look at chapter 13, we're gonna see, sadly, it's not just a nice conclusion. It's actually a bit of a bummer, kind of a sad way to end the story of Nehemiah.

But what we wanna see this week is really the climax of the story. So the story that we've been seeing throughout the book of Nehemiah is that Nehemiah was serving the king of Persia as the cup bearer, and he got permission, and he got funding from the king of Persia to go to Jerusalem in order to help rebuild the city, and specifically the wall around the city. So he arrived in Jerusalem, he rallied the troops, they began to build the wall, they faced external opposition, they faced internal division, but they overcame by the power of God to build this wall. And when the wall was completed, they began the work of rededicating themselves to the people of God, that together they sat under the word of God. They were convicted and comforted by the word of God. They began to follow the commands of the word. They confessed their sins, they rededicated themselves, reconverted as the people of God is what we saw last week.

And now comes the kind of final step, which is the dedication of the wall. The wall has been built, the people have been rededicated. Now they go to dedicate the wall. And what I hope you'll see this morning is that it is much greater than just the dedication of the wall. When God works in and through his people and this work of rebuilding and renewal, it's more than just about a construction project. It's something greater that is happening. When God works to rebuild and renew his people, it is not about rebuilding a wall, it is about renewed worship. That's what we see here in this passage, that all that God has been doing in his people is leading them to worship him in a renewed way. And this is the call for us, as we've been considering throughout this book, what does it mean to be rebuilt and renewed by God? What we are going to see is that God does a work of rebuilding and renewal in our lives so that we might be renewed in our worship of Him.

Now we're covering chapters 11 and 12. A large portion of that is a kind of our last long list of names. And so what I'm gonna do is I'm gonna read the first couple of verses of Nehemiah 11, which kind of introduces the chapters. Then we're gonna jump to towards the end of chapter 12 and read the last few sections of chapter 12. So Nehemiah chapter 11, I'm gonna read verses one and two. It says, "Now the leaders of the people lived in Jerusalem "and the rest of the people cast lots to bring out of the 10, "one out of the 10 to live in Jerusalem, the holy city, "while nine out of 10 remained in the other towns. "And the people blessed all the men "who willingly offered to live in Jerusalem." Let's go over to chapter 12. We'll go all the way to verse 27 after we see all these different people that are listed. Says in verse 27, "And at the dedication of the wall "of Jerusalem, they sought the Levites in all their places "to bring them to Jerusalem, to celebrate the dedication "with gladness, with thanksgivings, and with singing, "with symbols, harps, and liars. "And the sons of the singers gathered together "from the districts surrounding Jerusalem "and from the villages of the Taphanites. "Also from Beth-Gilgal and from the region of Geba "and from Asmoveth. "For the singers had built for themselves "villages around Jerusalem. "And the priests and the Levites purified themselves, "and they purified the people, and the gates, and the wall. "Then I brought the leaders of Judah up onto the wall "and appointed two great choirs that gave thanks. "One went to the south on the wall to the dungate, "and after them went Hoshaiiah, "and half of the leaders of Judah, and Azariah, "and Ezra, Meshalem, Judah, Benjamin, Shammiah, "and Jeremiah, and certain of the priests' sons "with trumpets, Zechariah, the son of Jonathan, "son of Shammiah, son of Mataniah, son of Micaiah, "son of Zechar, son of Asaph, and his relatives, "Shammiah, Azarel, Milalai, Gilalai, "Mai, Nathaniel, Judah, and Hennai, "with the musical instruments of David, the man of God. "And Ezra the scribe went up before them, "and at the fountain gate they went up straight before them "by the stairs of the city of David, "at the ascent of the wall, the house of David, "to the water gate on the east. "The other choir of those who gave thanks went to the north, "and I followed them with half the people on the wall, "above the tower of the ovens, to the broad wall, "above the gate of Ephraim, and by the gate of Yeshana,

"and by the gate, the fish gate, and the tower of Hanonal, "and the tower of the hundred, to the sheep gate, "and they came to a halt at the gate of the guard. "So both choirs of those who gave thanks "stood in the house of God, "and I and half of the officials with me, "and the priests of Lyacim, Messiah, Miniamim, Micaiah, "Ileanaiah, Zechariah, Hananiah, with trumpets, "Micaiah, Shemaiah, Eleazar, Uziah, Jehonanon, "Makaljah, Elam, and Ezer. "And the singers sang with Jezeriah as their leader, "and they offered great sacrifices that day and rejoiced, "for God had made them rejoice with great joy. "The women and children also rejoiced, "and the joy of Jerusalem was heard far away. "On that day, men were appointed over the storerooms, "the contributions, the first fruits, and the tithes. "To gather into them the portions required by the law "for the priests and for the Levites, "according to the fields of the towns. "For Judah rejoiced over the priests "and the Levites who ministered, "and they performed the service of their God "and the service of purification, "as did the singers and the gatekeepers, "according to the command of David and his son, Solomon. "For long ago, in the days of David and Asaph, "there were directors of the singers, "and there were songs of praise and thanksgiving to God. "And all Israel, in the days of Zerubbabel, "in the days of Nehemiah, gave the daily portions "for the singers and the gatekeepers, "and they set apart that which was for the Levites, "and the Levites set apart that which was "for the sons of Aram."

Have you ever read something that really caught your attention? It kind of caught you so off guard, it maybe challenged your way of thinking. I remember the first time I read a book, it was a book about missions by John Piper called "Let the Nations Be Glad." And in the introduction, the very first sentence, John Piper says, "Missions is not the ultimate goal "of the church." Now when you pick up a book about missions, you kind of expect the beginning to tell you why missions is so important. So when the very first verse, excuse me, first sentence of the book tells you that missions is not the ultimate goal of the church, it kind of catches you off guard. And Piper goes on to say that missions is the ultimate goal of the church, worship is. Missions exists because worship doesn't. He goes on to explain that we were created to worship and what we'll be doing for all of eternity is worshiping. He points out that missions will actually cease at some point. When Jesus returns and the people of God are gathered together with God, there will be no need to go out and reach the lost. Missions will cease, but worship will continue on for all of eternity. It's what we were created to do, it's what we will do forever. And with that thinking, it reminds us that not only is missions not the ultimate goal of the church, but nothing is the ultimate goal of the church except for the worship of God.

This is what we see here in the story of Nehemiah, that all that God is doing amongst his people to bring them back from exile, to give them all the funding and the resources and the people they need to rebuild a wall and to rebuild their city, all of it is for the purpose of worshiping him. Every work of rebuilding and renewal God does in our lives as individuals and in our church is for the purpose of worshiping him. God doesn't just rebuild and renew us so that we're healthier, better people, although that is good. He doesn't just work to rebuild and renew us so that we are a better church in terms of things working well or being well organized, although those things are good, but God ultimately works in his people to redeem, to rebuild, to renew, so that we might glorify him, that we might worship him. This is what you were created to do, to know God and enjoy God and to glorify God. This is what he is doing, this is what's happening in the story here. All that the people have been leading towards and rebuilding and all their efforts of rededicating themselves, all culminates here in the worship of God.

Now we talk about worshiping God and what we were created to do. It's important to know that that means worshiping him with our whole lives. The Bible says that we are to present our bodies as living sacrifices and this is our act of worship. That to worship is not just what we do here on Sunday mornings, worship is not just about singing, it is about living lives that are directed by God, living lives that glorify God. But at the same time, there is something special and unique about when God's people gather to praise him together. The Psalms tell us that God is enthroned upon the praises of his people. There is something unique about God's people worshiping him corporately and that's what we see happening here is the people of God are gathered together to proclaim the praises of God and to worship him. And so that's where our focus will be this morning. As we talk about worship, we talk about renewed worship that God wants to do in our lives, what we're mostly focusing on is the worship we do together as the people of God when we gather together. And what I want you to see is that from this passage, there are three components of renewed worship that I think are important for us to learn from and draw from and make sure we're building our worship around as the people of God.

Three components of renewed worship that I want you to see from Nehemiah 11 and 12. The first one is preparation for worship. One of the things that we see in this passage and that we see throughout the Bible is that proper worship of God or true worship of God requires preparation. Part of it is a physical or logistical preparation that must happen because our God is a God of order and not of chaos. There's certain preparation that must happen that we would worship him in an orderly way. But even more importantly, there is a spiritual preparation that must happen for us to truly and properly worship God. We see both of those in the story here. The beginning of Nehemiah 11, we see this kind of first preparation for worship that it might seem kind of strange at first, but I think it helps us see what all was needed in order to prepare for worship.

Go back to Nehemiah 11, verse one. Nehemiah tells us this, "And the leaders of the people lived in Jerusalem." So the leaders of the people of this time, they lived there in Jerusalem, the capital city. It kind of makes sense that this is where the leaders would gather, but then Nehemiah tells us this, "And the rest of the people cast lots to bring one out of 10 to live in Jerusalem, the holy city, while nine out of 10 remained in the other towns." Basically, a tithe of the people needed to live in Jerusalem. And the fact that there was a tithe of the people shows us that this was like an offering or a sacrifice for the people to live in Jerusalem. I think the fact that they had to cast lots probably shows that it wasn't like people were just lining up to live in Jerusalem. Now, as people that live in a city, we might wonder why this would be the case. We might love the city. We think, why wouldn't everybody want to live in the city? Or maybe as people who live in the city, we kind of get it. We're like, listen, I understand why people don't want to live in the city. I'd much rather maybe be out in a town where I get a little bit more space, I can grow my own crops. You see, what had happened is the people had planted their towns. They had built their villages around Jerusalem. Their lives were comfortable there. To move to Jerusalem, they needed to uproot themselves and live in the city.

Probably also to live in Jerusalem meant that you are more likely to be the focus of an attack. If an opposing army came in, they were gonna come to the capital city of Jerusalem first. This is why a wall needed to be built around Jerusalem and not necessarily around all the surrounding villages. So to live in Jerusalem was to maybe put yourself at higher risk, but a group of people needed to live there. People, group of people needed to live in the holy city. Group of people needed to make the sacrifice of being there to keep up the temple, to take the place of the city. There needs to be people present in order for worship to happen.

There's some principles we could probably draw out from this as we think about application for our own lives. I mean, part of it is that there must be probably some people who give maybe more of their time. You might think of people who move to a certain place, those who are missionaries or maybe people who are kind of vocationally in ministry in some ways, kind of being a picture of this as the way they give of their whole lives and their time to prepare the worship of God's people. But I think even more, there's just this general principle that for there to be a gathering of God's people to worship, people need to be present. In order for there to be worship happening in Jerusalem, people needed to be present there. In the same way, I don't wanna draw too direct of a connection because San Francisco is not Jerusalem and it's not the same point that's being made, but just in general principle of people needing to be present, for there to be a worship of God in San Francisco, there need to be the people of God present in San Francisco.

The part of preparation of worship to happen of God here in our city is us being present in our city. All the believers of God cannot move out of San Francisco just because it's too expensive, or just because it's hard to be a Christian, or just because it's easier to raise kids somewhere else, or something like that. For there to be a gathering of God's people to worship here, people must be present. So part of it is that there is going to be people there to worship, but along with just people being present, we see that there's a need for people to fill certain roles, to lead in certain ways, to use their gifts and talents. So you go over to chapter 12 after we kind of see that list of names of who people were and where they lived and the leaders that were in charge. We see what they began to do as they worship God. It says in verse 27, that the dedication of the wall of Jerusalem, they sought the Levites in all their places to bring them to Jerusalem, to celebrate the dedication with gladness, with thanksgivings, with singing, with symbols, harps, and liars. So first they go and they find these Levites who might be outside the city and bring them in so that they might be there to lead the people of God and worship. But it doesn't just stop there in verse 28. And the sons of the singers gathered together from the districts surrounding Jerusalem and from the villages.

So you have the sons of the singers is this group. What this is, is this is like a group of people who were dedicated to leading in musical worship. Probably people maybe who were talented at singing. I would not be again, one of the sons of the singers. Some of you probably would be. These are people who had giftings to probably lead in musical worship. So you have people, you have the Levites who are gonna lead the people in worship. You've got people who are using their gifts to lead the people in singing. And we know it doesn't stop there because Nehemiah tells us that two great choirs are formed. And all the people are joining in on the worship. Part of the preparation of worship is people using their gifts following their callings so that people of God might worship together. Preparation for worship is not just about a few people on stage who prepare songs or prepare a sermon. There's so many people who use their gifts so that worship can happen in our space. People who get here early to open up parking lot gates or be security, be greeters in the building. People who serve behind the scenes as well as in front of people, all using their gifts, all following their calling so that worship might happen. For worship to happen, there's a certain preparation for the gates to happen. People must be present, people must be willing to use their gifts to serve in various ways.

But along with these kind of logistical, physical components of preparing for worship, there's something deeper that must be happening as we prepare for worship. There's a spiritual preparation that must happen. We read about this in verse 30. It says, "In the priests and the Levites, they purified themselves, and they purified the people, and the gates, and the wall." These Levites, these priests, they were kind of supposed to be somewhat of a intermediary between the people and God. They were to do the work that God had called them to purify both themselves and the people so that they could worship. They had to fast, they had to abstain from certain things. They had to follow certain rituals and processes so that the people might be purified. And here's the thing. It wasn't about any one of those actions that made the people pure. It wasn't like there's some magical thing about fasting for a certain number of days that made the Levites or the people pure. It wasn't about the actions, it was about the heart behind the actions. It was about recognizing that God is holy and that we are not.

And that for an unholy people to worship a holy God, something must happen. We must be prepared. And so these Levites, these priests, they would do the work of purifying themselves. Now we live in a different time in redemptive history. No longer do we depend upon priests to do that type of work. You do not need me as your pastor, some might view me as a priest, to do any type of work to prepare you for worship. Why? Because we have one great high priest. One who has purified us from all of our sins. One who has cleansed us from all of our unrighteousness. It is by him that we as an unholy people are made holy and therefore can worship a holy God.

So what does that mean for us? How do we prepare our hearts for worship? Well, we don't have to follow certain rituals or follow certain laws as the people back then did, but we do need to renew our belief in the gospel and what Jesus has done. Like the people, we need to remember that on our own, we are an unholy people coming before a holy God. We need to renew our belief in our Lord and Savior, Jesus Christ, in order to be able to have renewed worship. Part of preparing for worship is confessing our sins, repenting of our sins. Part of renewed worship is trusting that Jesus' sacrifice cleanses us from our sins. That when we confess and repent, we trust in the grace of God, the mercy of God, to forgive us and cleanse us and to make us pure. So how do you prepare your heart for worship? By believing in the gospel, reminding yourself of the gospel as you come here to gather with the people of God, reminding ourselves of the good news of Jesus, even as we worship, helps us prepare our hearts to worship Him. Remind ourselves that we can only be worshiping God because of what Jesus has done. We're only made pure by His sacrifice, regularly confessing our sin and trusting in the grace that Jesus has provided.

I would encourage you to do these things on a regular basis, to prepare yourself for worship. Preparation for worship is important and as we remind ourselves and as we prepare our hearts for worship, we will then be ready to join with the people of God in the celebration of worship. This is the second part, the second component of worship that we see here. First, there was preparing for worship. Then secondly, there is this celebrating in worship. What happens in this story is kind of cool. We won't try to like look at all the description, but you just kind of get the idea that there's this big procession that's happening. It's almost like a big parade that is happening. You notice at the end of chapter 12 in those sections, DMI describes what's happening. He talks about how he appointed two great choirs, two large groups of people who were in charge of leading out in the singing and the praise. And one went to the north and one went to the south. They kind of made their ways around the wall so they met up at the temple of God. There's kind of big parade that's happening around the city with the choirs leading.

I grew up in South Louisiana and in New Orleans, they have a tradition called a second line. And if you've ever heard of a second line before, what it consists of is a brass band leading the way. And then often a second line will happen maybe at a wedding or a funeral. The couple that's getting married or the immediate family of one who has lost a loved one will be kind of there with the band as the first line. And then all those who have gathered to support them, to grieve with them, to rejoice with them are the second line. To a brass band and then a large group of people go marching down the streets, singing, dancing, celebrating together. What we have here is we have a second line happening in Jerusalem. You've got this big parade of people who are leading out in musical worship and then all the people are following behind them as they make their way around the city. And I want you to notice that Pastor David kind of alluded to this as we began our call to worship, but just notice why they are singing, why they are celebrating. It says in verse 31, as it describes the first choir, "I brought the leaders of Judah up onto the wall "and appointed two great choirs that gave thanks." First one went to the south. You go down to verse 38. It says, "The other choir of those who gave thanks "went to the north." Do you notice how both of the choirs are described? The people who gave thanks.

What were the people doing on this day? They weren't just celebrating the fact that they had completed this construction project. They weren't just dedicating a wall, they were worshiping. Specifically, they were giving thanks to God. As was read earlier, they were giving thanks that God had brought them home. They had given thanks with great joy because God had placed a joy within their hearts. They were giving thanks because of who God is and because of what He has done. This is why I would call it celebrating in worship. Because worship truly is celebrating God, celebrating who God is and the great things that He has done. I really love the song, "Great Things" by Phil Wickham. What says, "Come, let us bow before the King." Come, let us, how's it, I gotta get the lyrics here because I would know I'd forget it. Come, let us worship the King. Come, let us bow at His feet. Why? Because He has done great things. We gather together to worship God, to celebrate Him because of who He is and because He has done great things.

Now, this doesn't always have to look the same. Celebrating God, who He is, the great things that He has done, doesn't always look the same. You know, both a funeral and a wedding are times of worship, but they have different tones to them. If you ever come during Easter weekend to our church, we'll have both a Good Friday service and an Easter morning Sunday service. They're both very worshipful. They're both giving thanks to God, but with a different tone, but of a different focus. When I talk about celebrating and worship, I don't mean it always has to look the exact same. And it might always not look the same for even the people in one service together. Some people come in celebrating new life. Other people come in grieving the loss of a loved one. Some people come in having had a great week, walking in fellowship with God, rejoicing the things that they're seeing in their lives. Other people come in heavy burdened. People come in caught in sin and addiction. Celebrating doesn't mean we always need to all be happy or we need to all look the same. What I'm saying is the focus is always the same. Our focus is always on God, on who He is, on the great things that He has done.

And don't we have an even more reason to give thanks from the people of Nehemiah's day? God had brought them home from a foreign land, but God has brought us home from the land of sin and death. God had led them to rebuild a city and to rebuild a wall, but God has given us rebirth. He has given us new life in the resurrection of Jesus Christ. Don't we have a reason to give thanks? Now I know it might look different for different people. I know whatever you might be walking through this morning might have trouble feeling the joy, but when we put our focus on God, on who He is, on what He has done, then we are able to celebrate. We are able to give thanks in all seasons. And while the focus is always the same and it might look a little different, I think there is an expression of worship that is consistent as well. And that is the singing of praises to God. You know, in the Bible, we are commanded to sing. One of the things that we see throughout this passage is the singing that is happening. We read about the sons of the singers who were called out of their villages to come and to lead. We read about these great choirs that were leading the people in singing. We read about the musical instruments that they brought out from David's day to lead them in worship. Singing has a big focus, and singing is an important part of Christian worship.

You know, we sing in worship services on Sunday mornings. We sing at funerals. It's kind of a strange thing to do, to sing at all times. It's strange in our culture. It's not many places you can go in our culture where people just gather together to sing. Maybe you're at a concert and you're singing along with somebody, but mostly you're focused on the performance or someone who's up front. But really the people of God gathering together is about a great choir that's forming amongst the people of God as they sing together in worship. That's specifically what we see here in verse 43. It says,

"They offered great sacrifices that day and rejoiced, "for God had made them rejoice with great joy. "The women and children also rejoiced," and I love this, "and the joy of Jerusalem was heard far away." As I was telling the kids earlier, what we have the opportunity to do when we sing is to put our voices with the other people of God and their voices. And together we get to proclaim God's goodness, the great things that he has done. We get to give him thanks in such a way that other people might hear us. Other people might just hear around you.

Listen, you might be here this morning and you might be sitting next to someone who's dealing with something that you know nothing about. You never know what your voice singing God's praises might do to encourage their heart. We don't know what the singing of our praises might reach in terms of the neighbors near us. I can remember when I first got here, it was the COVID pandemic and some of our worship services were outside in our upper parking lot. There were times when people would open their windows or even come sit out on their kind of back balcony just to hear our worship that was happening. Some of our neighbors said, "You know, I know you guys were always doing that "kind of inside, but now I get to see it for myself outside." Never know how our praises, what we are proclaiming, might do to reach other people. But one thing that we do know is that it is glorifying to God that when we don't keep the joy that he has given us just inside, but when we express it, specifically through singing his praises, it glorifies him in a unique way.

So I would encourage you, just as I was encouraging these kids this morning, join in the celebrating and worship and sing. Part of that means get here when the service starts so that you can join in with the singing. The important part of the service is not the sermon. It's not when I or someone else gets up here to preach. The important part of the service is the people that are gathered together. Let's be here together when the service starts that we might join in on that first song and sing out loud. It might be awkward. Sometimes if you're kind of sitting alone, you can only hear yourself, that seems awkward. Sometimes you don't love the sound of your singing voice and it might feel like you don't want to sing. Sing God's praises. It's your chance to proclaim and to profess how great God is and the great things that he has done. Let's gather together and celebrating God in worship and let's keep doing it over and over.

This is the last component of worship I want you to see and that is sustaining worship. There's this preparation for worship that happens. It must be people present, people serving in different ways, people being purified. There's this then worship of God that happens as we celebrate God, who he is, the great things that he has done. And then this continues. There's this sustaining power in worship, this call to continue on in worship that we see here. The people, they begin to make decisions and appoint certain people that they might steward all their resources and all that they have so that worship might continue. We read about how the fact that these things had been done back in the day with David and other leaders and now it was time for them to begin again and they wanted to make sure that it didn't stop in their generation but it continued on for many years to come. Look at verse 44, it says, "On that day men were appointed over the storerooms, the contributions, the first fruits and the tithes to gather into them the portions required by the law for the priests and for the Levites, according the fields of the towns, for Judah rejoiced over the priests and the Levites who ministered." So the people were rejoicing over those who had given of their lives and their time to lead in worship and they were following the law, as we saw last week, to give of what they had so that worship might continue and so they appoint these people to be stewards over the storerooms, over all the offerings that are given to make sure that they are stewarding it well and to make sure that worship is sustained for years to come.

Here's how the chapter ends, it says in verse 47, "And all Israel in the days of Zerubbabel and the days of Nehemiah gave the daily portions for the singers and the gatekeepers and they set apart which was for the Levites and the Levites set apart that which was for the sons of Aaron." The people are giving financially to support this worship of God. We saw this last week as the people committed to giving. Part of this is the fact that up until this point, the King of Persia has really been funding this whole rebuild, but now those resources are going to stop. It's important for the people of God to support this work that God is gonna continue in them. It's important for the people of God to give that the work of ministry, the worship of God can continue. To worship can be sustained.

And we must learn from this as well. That we desire to not just see worship happen today or in our generation, but for it to continue for years to come. People have been gathering at First Baptist San Francisco for 177 years to worship God. Wouldn't we love to see that continue for 177 more years? If we want that to happen, it will take us doing what it takes to sustain worship in this place. It will take us giving financially and of our time and of our efforts to see the work of ministry continue and the worship of God continue. It will take us being intentional to pour into the next generation so

that we are raising up a group of people who are worshiping God. It will take us reaching out to our neighbors, to the people of San Francisco, so that there's more voices to be heard. And we must learn from this great choir of our congregation to worship God together. If we are going to see worship sustained in our church, in our world, it will take us being intentional to make these investments, to see worship continue. That to tell you, there's some good news. The hope of our worship sustaining does not rest on us. Yes, we need to make the investments of our time, of our finances, of our giftings. We need to pour into others that worship continues at our church and in the church for years to come. But our hope does not rest in our ability to make those investments and do all those things. Our hope rests in God.

God promised that one day, the knowledge of His glory would fill the earth like water covers the sea. One day, the whole earth will be full of His glory and people seeing His glory and worshiping Him. Jesus promised that He would build His church. He would continue to go out and recruit people to be part of this great choir that He is forming, of worshiping God, and that the gates of hell would not be able to stop Him. Jesus promised that He would return, and when He does, the people of God will gather together around the throne of God and worship God for all of eternity. Don't you see, the one who prepares us for worship, the one who gave of his life, who offered himself as a living sacrifice, died in our place that we might be purified and cleansed and can properly worship God. That one who has given us a reason in saving us from sin and death, a reason to celebrate, a reason to give thanks in every season, He is the same one who is going to sustain our worship.

This is why if we want to have renewed worship in our lives and in our church, we need to keep looking to our Lord and Savior, the one who prepares us, the one who gives us reason to celebrate, the one who sustains our worship. We renew our worship by continuing to remember what He has done, continuing to refocus our vision on Him, to reset ourselves in the hope that He is going to return. As we continue to renew our belief in Jesus, our worship is renewed, and we continue to worship Him together as the people of God.