

Emmaus Essentials

The London Baptist Confession of 1689

Chapter 22: Of Religious Worship and the Sabbath Day (Part 2) For Distribution on 05/26/2014

Chapter Outline taken from *ST 535 Baptist Symbolics Chapter Outlines* by Dr. Renihan

Introduction

Overview of 22.1-4

I. The Elements of Worship - Paragraph 5

"The reading of the Scriptures, preaching, and hearing the Word of God, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord; as also the administration of baptism, and the Lord's supper, are all parts of religious worship of God, to be performed in obedience to him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings, and thanksgivings, upon special occasions, ought to be used in an holy and religious manner."

(1 Timothy 4:13; 2 Timothy 4:2; Luke 8:18; Colossians 3:16; Ephesians 5:19; Matthew 28:19, 20; 1 Corinthians 11:26; Esther 4:16; Joel 2:12; Exodus 15:1-19, Psalms 107)

A. Delineated:

1. Reading the Scriptures (this was denied by John Smith - the first General Baptist, and thus it needed to be addressed. He believed that worship ought to be the free flow of the Spirit) (The Quakers denied all of these things).
 - a) "Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching." (1 Timothy 4:13, ESV)
2. Preaching
 - a) "preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching." (2 Timothy 4:2, ESV)
3. Hearing the Word of God
 - a) "Take care then how you hear, for to the one who has, more will be given, and from the one who has not, even what he thinks that he has will be taken away." (Luke 8:18, ESV)
4. Singing
 - a) "Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God." (Colossians 3:16, ESV)
 - b) "addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart," (Ephesians 5:19, ESV)
5. Baptism (LBC 28-30)
 - a) "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." (Matthew 28:19-20, ESV)
6. Lord's Supper
 - a) "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." (1 Corinthians 11:26, ESV)

B. Proper performance:

1. In obedience to God
2. With understanding
3. Faith
4. Reverence
5. Godly fear

- C. Occasional forms of worship ought to be used in an holy and religious manner
 - 1. Solemn humiliation with fasting
 - a) "Go, gather all the Jews to be found in Susa, and hold a fast on my behalf, and do not eat or drink for three days, night or day. I and my young women will also fast as you do. Then I will go to the king, though it is against the law, and if I perish, I perish." (Esther 4:16, ESV)
 - b) "Yet even now," declares the Lord, "return to me with all your heart, with fasting, with weeping, and with mourning..." (Joel 2:12, ESV)
 - 2. Thanksgiving on special occasions
 - a) Could be called by the church or government (National Day of Prayer)
 - (1) See Exodus 15:1-9; Psalm 107

II. The Place of Worship - Paragraph 6

"Neither prayer nor any other part of religious worship, is now under the gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth; as in private families daily, and in secret each one by himself; so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by his word or providence calleth thereunto." (John 4:21; Malachi 1:11; 1 Timothy 2:8; Acts 10:2; Matthew 6:11; Psalms 55:17; Matthew 6:6; Hebrews 10:25; Acts 2:42)

- A. Not tied to any particular place
- B. Nor direction
 - 1. "Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father." (John 4:21, ESV)
 - 2. "For from the rising of the sun to its setting my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the Lord of hosts." (Malachi 1:11, ESV)
 - 3. "I desire then that in every place the men should pray, lifting holy hands without anger or quarreling;" (1 Timothy 2:8, ESV)
- C. God is to be worshipped every where in spirit and truth
 - 1. In private families daily
 - 2. In secret by each individual
 - a) "a devout man who feared God with all his household, gave alms generously to the people, and prayed continually to God." (Acts 10:2, ESV)
 - b) "Give us this day our daily bread," (Matthew 6:11, ESV)
 - c) "Evening and morning and at noon I utter my complaint and moan, and he hears my voice." (Psalm 55:17, ESV)
 - d) "But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you." (Matthew 6:6, ESV)
- D. Especially in public assemblies
 - 1. Not to be carelessly, wilfully neglected or forsaken
 - 2. When God by his word or providence calls
 - a) "not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near." (Hebrews 10:25, ESV)
 - b) "And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers." (Acts 2:42, ESV)

III. The Time of Worship - Paragraph 7

"As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive moral, and perpetual commandment, binding all men, in all ages, he hath particularly appointed one day in seven for a sabbath to be kept holy unto him, which from the beginning of the world to the resurrection of Christ was the

last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's day; and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished."
(Exodus 20:8; 1 Corinthians 16:1, 2; Acts 20:7; Revelation 1:10)

Note: I will not take the time to present a thorough argument for the Christian Sabbath here. Please listen to my five sermon series on the subject at <http://emmauscf.org/sermons/the-christian-sabbath/>.

- A. General revelation teaches that time must be set aside for the worship of God
 - 1. The law of nature teaches men that they must devote time to God
 - a) A powerful refutation of the idea that the command is not moral
 - b) Universally recognized by all people and all places
 - c) Pagan cultures recognize the principle of sacred time, thus it is moral and universally so
 - d) LBC and Savoy add clarifying remark to the WCS - by God's appointment - it is not man's idea, but God's idea
- B. His holy word provides the detail
 - 1. The commandment is positive-moral
 - a) Moral - The principle of setting aside time
 - b) Positive - The particular day and sequence is a positive command
 - 2. The commandment is perpetual
 - a) Do to the fact that it is a positive-moral command, there may be changes to the command in regard to the positive aspect of it
 - (1) Who changed the Sabbath?
 - 3. The commandment binds all men in all ages
 - 4. One day in seven is appointed as a sabbath
 - a) It was the 7th day until the resurrection
 - b) It was changed to the 1st day at the resurrection
 - c) It continues as this day until the end of the world
 - d) The 7th day sabbath being abolished
 - (1) Added by the Savoy and LBC to the WCF in response to a small seventh day movement that was developing
- C. Resources
 - 1. See John Owen on the Sabbath Day in his Hebrews Commentary (heavy reading)
 - 2. Joseph A. Pipa - The Lord's Day
 - 3. Walter Chantry - Call the Sabbath a Delight

Key Scripture Texts:

"Remember the Sabbath day, to keep it holy." (Exodus 20:8, ESV)

"Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do." (1 Corinthians 16:1, ESV)

"On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come." (1 Corinthians 16:2, ESV)

"On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight." (Acts 20:7, ESV)

"I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet" (Revelation 1:10, ESV)

IV. The Keeping of the Sabbath - Paragraph 8

"The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations, but are also

taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy."
(Isaiah 58:13; Nehemiah 13:15-22; Matthew 12:1-13)

- A. Unto the Lord
- B. Preparation
 - 1. Of the heart (inner man)
 - 2. Ordering of common affairs (outer man)
 - a) For example
 - (1) Accomplish your work in 6 days
 - (2) Fill up the car with gas on Saturday
 - (3) Do your shopping during the week
 - (4) Clean the house during the week
- C. Keeping
 - 1. Holy rest (not inactivity, but redirected activity)
 - a) From own works (the work we normally do)
 - b) From own words
 - c) From own thoughts
 - (1) Worldly employment
 - (2) Receptions (worldly does not mean sinful, but routine)
 - 2. Worship
 - a) Public
 - b) Private
 - (1) Meditate on word preached
 - (2) Read the word
 - (3) Pray
 - (4) Read a good book
 - 3. Duties of necessity and mercy
 - a) Necessity (necessity does not mean convenience)
 - (1) Flat tire vs. rotation of tires
 - (2) Some professions cannot allow employees to take Sunday off
 - b) Mercy
 - (1) Visiting those in need, encouraging others, etc.
- D. Practical concerns
 - 1. How do the Pastors of Emmaus approach this issue with the people of Emmaus?
 - a) We would seek to persuade you of this concept
 - b) We would encourage you to this practice
 - c) We would give you room to discern how to observe the Lord's Day as individual/family.
 - 2. This ought to be a joy to you, and not a burden!

Key Scripture Texts:

"If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly;" (Isaiah 58:13, ESV)

"In those days I saw in Judah people treading winepresses on the Sabbath, and bringing in heaps of grain and loading them on donkeys, and also wine, grapes, figs, and all kinds of loads, which they brought into Jerusalem on the Sabbath day. And I warned them on the day when they sold food. Tyrians also, who lived in the city, brought in fish and all kinds of goods and sold them on the Sabbath to the people of Judah, in Jerusalem itself! Then I confronted the nobles of Judah and said to them, "What is this evil thing that you are doing, profaning the Sabbath day? Did not your fathers act in this way, and did not our God bring all this disaster on us and on this city? Now you are bringing more wrath on Israel by profaning the Sabbath." As soon as it began to grow dark at the gates of Jerusalem before the Sabbath, I commanded that the doors should

be shut and gave orders that they should not be opened until after the Sabbath. And I stationed some of my servants at the gates, that no load might be brought in on the Sabbath day. Then the merchants and sellers of all kinds of wares lodged outside Jerusalem once or twice. But I warned them and said to them, "Why do you lodge outside the wall? If you do so again, I will lay hands on you." From that time on they did not come on the Sabbath. Then I commanded the Levites that they should purify themselves and come and guard the gates, to keep the Sabbath day holy. Remember this also in my favor, O my God, and spare me according to the greatness of your steadfast love." (Nehemiah 13:15–22, ESV)

"At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat. But when the Pharisees saw it, they said to him, "Look, your disciples are doing what is not lawful to do on the Sabbath." He said to them, "Have you not read what David did when he was hungry, and those who were with him: how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless? I tell you, something greater than the temple is here. And if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless. For the Son of Man is lord of the Sabbath." He went on from there and entered their synagogue. And a man was there with a withered hand. And they asked him, "Is it lawful to heal on the Sabbath?"—so that they might accuse him. He said to them, "Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath." Then he said to the man, "Stretch out your hand." And the man stretched it out, and it was restored, healthy like the other." (Matthew 12:1–13, ESV)

Conclusion

The God of the ordinary