

Day of Worship 6: "What Is Missing"
2020.11.01 Sabbath School, led by Oscar Loud
Hopewell ARP Church, Culleoka, TN

Sabbath School lesson in Ryan McGraw's "The Day of Worship." In Chapter 6, we consider that the Sabbath combats our worldliness by presenting to us a full day of that which is missing from the worldly "Christian's" life.

(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 welcome to listen to the audio recording, which you may find via tinysa.com/hopewellarp)

Good morning. It's so wonderful Steven's faces. This is home. This is truly home and.

I'm going to be. Continuing our series and the, Our book. The day of worship and. On the preface this by saying as I'm going through this reading it has been very. Enlightening convicting.

And. It's really made me examine myself. In light of scripture in the scripture says about the staff and so. As I go through this. It's it's a growth process. And I really encourage. Our congregation to take the opportunity and and read I actually have a this is an extra copy so if anybody needs a copy of the book they can please please take this.

I encourage you to.

So before I start I just wanted us to pray please. By the God we thank you for this day this opportunity to come and to hear about the Sabbath and about what your words says may it, strengthen us father and keeping the Sabbath. May your word being part of to us and bring us knowledge and to bring us closer to you.

By that we thank you. We honor you and glorify your name. Jesus Christ. What's missing?

That's missing does anybody know what's missing? That's the the title of this passage is chapters, what's missing. Brother Russ touched on worldliness in the previous teaching however. I'll be touching on much of the same however in a bit of slightly different approach taken slightly different approach. I ask you what is missing in the way many approach the Christian life today?

We declare that believers must live to the glory of God in every aspect of life. We also use this principle to justify whatever we are doing so long as it is not expressly forbidden in scripture. There are however pitfalls on every side some Christians abused the true idea that all of life should be lived to the glory of God.

And others in order to justify worldliness without realizing it. Many have simply not given enough thought to Christian living, however overall what seems to be missing. Is all together in practical grants of how dangerous this present evil age can be. As well as a positive understanding of how to live life before the face of God.

So yeah, you must ask this question, how do we steer clear of worldliness? Now two questions, we need to ask ourselves. What is the relationship of Christians to the world as in current conditions? Second question what principles ought the characteristic of what principles ought to characterize our lives in this world.

The Apostle Paul answers the first question for us in first John 5:19, we ought we know that we are of God and that the whole world lies in the power of the evil one. Matthew Henry's commentary tenses, so eloquently as he states mankind is divided into two great parties of Dominions that which belongs to God and that which belongs to wickedness or to the wicked one.

The Christian believers belong to God they are of God and for him and to him.

They succeed to the right to the right room of the ancient Israel God of whom it is said the Lord's people is his portion is a state is the world. Jacob is a lot of his inheritance the dividend that has fallen to him by the Lot of his own determination.

While on. While on the contrary the whole world the rest being by far the major part. Like lieth and wickedness. In the jaws and the bows of the wicked one. They are indeed were wheat considered the individuals many wicked ones many wicked spirits in the heavenly or the ethereal places.

But they are united and wicked nature policy principle and they are united also in one head. There's a prince of the devil's and the diabolical kingdom. There is a head of the malignity and of the malignant world. And he has such sway here that he is called the God of this world.

Strange that's such a knowing spirit should be so implicitly incensed against the almighty and all his interest when he cannot button know that it must end in his own in sorry must end his own overthrow and everlasting damnation. How tremendous is the judgment of God upon that wicked wonderful.

May the God of the Christian world continually demolishes Dominion in this world and translates souls into the kingdom of his dear, son. There are enlightened they are enlightened. In the knowledge of the true eternal God. And we know that the Son of God has come and has given us given as understanding that we may know him.

Know him that that is true.

So going back to the second question what principles are the character what sorry what principles ought to characterize our lives in this world the answer to the second question can be summarized in Colossians 3 1 through 2 since then. You have been raised with Christ set your hearts on things above.

Where Christ is seated at the right hand of God set your minds on the things above not on earthly things. We also read in Matthew Henry's commentary the apostle having described the privileges of Christ in the former part of the epistle. And our discharge from the yoke of the ceremonial law comes here to press upon us our duty has inferred fence.

Though we are made free from the obligation of ceremonial law, it does not therefore follow that we may live as we list. We must walk the more closely with God and all the instances of evangelical obedience. He begins with exporting them to set their hearts on heaven and take them off from this world.

If you then have risen with Christ, it is our privilege that we have risen with Christ that is have benefited by the resurrection of Christ and by virtue of our union and communion with him. And shall be glorified hence he infers that we must seek those things which are above we must mind the concerns of others of another world more than the concerns of this we must make heaven our scope and aim.

Seek the favor of God of and keep our communion with the upper world by faith and hope and holy love and make it our constant care and business to secure our title to and qualifications for the heavenly bliss. And the reason is because Christ sits at the right hand of God.

He was our best friend in our head is advanced to the highest dignity and honor in heaven and has gone before to secure to us the heavenly happiness and therefore we should seek to secure what he has purchased that's so vast and expense. And is taking so much care about it.

We must live such a life as Christ lived here on earth and lives now in heaven according to our capability our capacities. Set your affections on the things above. Not on the things on the earth. Observe to seek heavenly things is to set our affections upon them to love them and to let our desires be toward them.

Upon the wings of affection the heart soars upwards and it carries forth towards spiritual and divine objects. We must acquaint ourselves with them a steam them above all other things and lay ourselves in preparation for the enjoyment of them.

Things on earth are here set in opposition to things above. We must not dote upon them nor expect too much from them. That we may set our affections on heaven for heaven and earth our contrary one to another and a supreme regard to both his inconsistent and prevalence of our affection to one will proportionately proportional ability proportionately weaken the other weaken and debate our affection to the other.

The wicked one has no authority in himself, we must know that God rules and reigns overall, however scripture tells us clearly that the day in which we live are evil. That's Satan in some sense the God of this world. And that both rulers and people of the earth rage against the Lord and against his Christ.

Is this something we we're seeing today. We see a lot in.

Violence rebellion going on much of our cities today. This may be really think about what's going on our present world not only in our in our country, but all over the world. Many Christians have become too far to trusting of this present world we act as though as easy to use of things of this world without misusing them.

And that is a simple task to do all things to the glory of God who give us richly all things to enjoy. By contrast John Owens and 1681 pins in his book the grace of duty of being spiritually minded earthly enjoyments in large men's earthly desires and the love of them grows with their income.

This is not to say that you should not enjoy the things of life and the blessings of God cannot accompany them in whatever you do, whatever you eat or drink you must do all things through the glory of God. But we must recognize that this is not an easy task and that the ruler of this world's seeking to destroy and devour you.

The entertainments and pleasures of this life are not neutral. And you must not treat them as such. Whom we see present presenting the world to us on television and movies and throughout other media will not retain. God in their thinking loans 128. What they are for is not Christ, but against him.

We not we must not adopt the new normal. Because it is acceptable to society at large thou shall not follow a multitude to do evil exes. 232, we must not love the world or the things in the world

the world is an opposition to our Lord. This should not mean that Christians cannot legitimately enjoy worldly pleasures like cinema or sports, it does have replaced two limitations upon you.

We must be wary and suspicious of what is inherently sinful becoming acceptable and normal. Without your notice. We need to be mindful that indulging in activities that are otherwise innocent satisfies the unbelieving world. It is as not follow that because an activity is lawful. The world does not encourage a moderate use of things of the world.

And when it speaks of moderation it often has nothing to do with standards set forth in scripture. The issue is things that are harmless in the in themselves become a dominant part of life.

So I have to pause there because I if you all know me. I I've been good part of my career has been in technology last few years. I've been in health care so with that being said, I was a geek I was I was. Developing programs back when I was in junior high school and.

Technology was was really a first love of mine. So as I got older I got into a video games. And as you know, I the early days of video games with the pong and the needs to have that and it kind of evolved into the other games and and as I got older I got more into the computer games, you know, like the the if you all remember to do these first-person shooter games and, So it became.

All encompassing my life became part of this and. Things. Seemed to devolve or moving a. In a wrong direction. Because that became a real big part of my life and I noticed. As. The games changed they became more and more violent. More and more graphic. And. I remember. As working and a lot of the guys I worked with we all were into video games we set up a a server and work so we can all game during our lunchtime and we didn't eat we sit in game and our conversations were about killing and shooting each other in the head and it was it was it became very.

It became part of our world. And it it began to change me. And the things that I held dear. I had to put on the back burner because that was my focus.

So and it it began to desensitize me. To what's reality what's on the screen.

So. My point is that we need to be very mindful of what we set our hearts on. What those things should be should be edifying to others should be honoring to Christ and if we find ourselves moving in a direction a wrong direction. We need to turn away we need to seek others to help us help us.

Praise. God. I was able to. Get through that by. Other Christians to help me transition out of that life. Bring me to the light because that is a very dark dark place to be.

Soon the love of the game may come to conflict with some other duties. And I know neglected my duty instead of the game. In fact. The more enjoyment filling the blank has turned into worldliness and idolatry is particularly uncovered when that thing comes into conflict with God's worship. At this point the man will either determine that he must engage in the activity regardless of the conflict of interest or skip the activity and struggle to worship because his heart is with the activity rather than with the Lord.

That's where I was. Be their case. Satan is one. We cannot lose sight of Christ and of heaven by an ornament love. Lawful activities of this life. Satan does not have to tempt you to grow sin such as atheism adultery murder or product living. If he merely convinces you that you are safe as long as you engage in activities, you know are lawful.

He has achieved his purpose in you. CS Lewis has illustrated this subtle the subtlety of this temptation as the book screw tape letters. The older experienced demon councils his younger counterpart not to waste his time trying to tempt the man into big sins, but simply to present him with every distraction the world has to offer.

He says murder is not better than cards. If cards can do the truth. Indeed the safest road to hell is a gradual one. The gentle slope. Soft underfoot. Without sudden turning without milestones. Without signing hosts.

So, Look at the characteristics of godly living. In order to use the this world properly the believer must walk upon the earth with his eyes lifted up to heaven. A Christian. Will I'm sorry a Christians as Christians, we must use the things of this life with our with our hope set upon heaven with heaven in view.

The manner in which the gospel should transform the speech of believers demonstrates this well. Several chapters ago, we touch upon the speech of the Sabbath and that it should consist of conversations directed to promote the worship of God and the edification of others amen their needs to be a seriousness and gravity that hovers about the Christian's life and speech in general.

The speech of believers should be carried out in light of eternal realities. For this reason our speech should always have purpose. We should take seriously the command given in Ephesians. 4:29. Let no corrupt talk come out of your mouth, but only such is good for building up as fit the occasion that it may give grace to those who hear.

Martin Lloyd Lloyd Jones, writes and darkness and light about our speech. This was very convicting me. There must be some purpose in it some point in it some value in it. We are not to chatter away the time and talk about nothing. Oh the hours we have all wasted in life and sheer idle talk and chatter and gossip.

And all to know they'll. The Christian must turn from this he needs not always of necessity talk of religion, but whenever he speaks there must always be some point and some value in it. Unless always be good, he must always be clean unless always in some sense or another be edifying.

So that people may say at the end, it was good, it was a good thing to have spent time with that man or woman. I feel better for having done so. I'm almost tempted to say that one of the main differences between pagan and Christian conversation is that Christian conversation is always intelligent and the other is not.

The transformation that Christ brings our lives by the power of the Holy Spirit means that although our conversations will not always have respect to spiritual things. It will always have a spiritual purpose. With the aim to honor God and edify the person to whom we are speaking. The speech that you characterize.

Sabbath keeping is really not so different. The only difference that is in addition to including spiritual aims in every conversation, we must be eager to include spiritual objects in our conversation.

Should not Sabbath be a natural transition for us. The Sabbath above all other days is a day in which the Christians should feel the most at home. In the present life. That that that's a powerful statement there for me. This is often that on the Sabbath we fill our speech with such things as our unbecoming a Christians at all times.

It is not that the things themselves are wrong, but rather the proportion of attention, we direct towards them and falling short of an edifying purpose in our speech. One of the things that I tell my children Amber and I tell a children one week come to church before we come to church prepare.

And one of the things we encourage them is to engage conversation with others, they normally don't engage with. Ask them how they're doing. Find out. If there's something that they're struggling with. Pray for them. So make that conversation purposeful. And I think that's you know, I look out and I am so thankful that I'm in a room of believers in a room of people whom.

I love and care for. Who have encouraged me and my family. To me and going back to that last statement feeling at home. This is this is home. This should be home. We should fill this as our family.

Williams spray hopefully and pronouncing that correctly. And his electron revival gives a correction to the manner in which the modern church views the Christian life. Sprague describes the conversation of worldly men in this manner. They are quite absorbed with the things that are seen and temporal. Their conversation is not in heaven.

It breathes not the spirit of heaven. It does not relate to the enjoyments of heaven. It means that the means I'm sorry or means of reaching those enjoyments. The world takes knowledge of them, not that they have been with Jesus but the light themselves they love. To grovel amidst things below.

Ask yourselves when we honestly search ourselves do we delight more and conversing about earthly things than about heavenly things? That's part of that self-reflection that you I have to do.

Sabbath keeping ought to be. The natural expression of the life of a person who is heavily minded. It should be the culmination and high point of every week. A sacred day consecrated to the worship of God should be whether Christian looks forward to. Most of every week. We should feel most alive and most clearly express our faith in Christ.

It's epitome of Christian living. Heavenly-minded people should live speak in such a manner that causes them to long for the Sabbath day every week. The way we keep the Sabbath should have this effect upon other people as well. The Sabbath and turn will help them become more heavenly-minded the next week and long more and long even more for the next.

Sabbath. This should this cycle. Should continue until believers one day enter the eternal. Sabbath in glory. This is why the Westminster divines asserts that the Sabbath helps equip men and women to keep all the commandments of God better throughout the rest of the week.

We live in a time in which the church closely resembles the surrounding culture. The Westminster position on Sabbath keeping cannot survive in a worldly church and in many respects has not. It is telling that at the present time so few churches possess a rich heritage of love for the Sabbath as a day of worship and thus retain this position and doctrine.

Or an in practice. Perhaps the greatest indicator of our worldliness is our version the cast of our thoughts words and works about our worldly employments and recreation in order to spend a day of communion with the Trinity. Does this not indicate how little we treasure communion with God? When we are called to enjoy communion with God and his people for an entire day without distraction of work or recreation.

Should our hearts not long to delight in such a day. As a keyword to light the light delight in the Lord. If you are in Christ see whether you have undervalued the worship of the God who loved you and gave himself for you and whether you have loved the world too greatly.

If Sabbath breaking points to the fact that we are out of shape. Spiritually the Sabbath keeping provides exercise needed to train us to run the race set before us with endurance.

This was a very convicting to me. This was a very difficult for me to.

Present. A labored over this. But it was necessary. I think it was necessary for me. I think it's necessary for our congregation. It's necessary for us to grow and to know. What the Sabbath is about what it means.

And again, I encourage everyone. To look at the book read the book if you don't have it again. I have a copy up here if you want to grab it. But this has been a journey for me. I am so thankful that I have you all. To help me and help us through this journey.

With that being said, thank you. I like to close in prayer. Father God, thank you for this opportunity this time to. Hear about the Sabbath and what we need to be aware of and be mindful of as we. Continue our journey with life. That there are pitfalls out there father, but your word gives us the truth and the knowledge we need to keep yourself and keep it rightly keep our minds.

Focused keep our our hearts turn towards you. And Lord continue through the power of the Holy Spirit to help us to strengthen us. To grow. The congregation and. As we hear your word today father. May we.

Edify one another and walk away and help those that are out there find the true Lord and Savior. There's so much.

Grief pain.

Instruction out there in this world of fire. May we show and reveal the light to those need to see it and we ask this in Jesus. Amen.