

2020.10.11 Hopewell ARP Sabbath School, Day of Worship 3

" Presuppositions of Isaiah 58:13–14: Gift of Gospel Joy, Not Demand of Legal Misery"

We continue through Ryan McGraw's helpful little book, "The Day of Worship," by considering those presuppositions with which the Spirit-inspired prophet expects us to read Isaiah 58:13–14

(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)

And go into it. Now free stuff positions oftentimes are right, but they're often times wrong and so what we're looking at what pastor McGraw wants us to see and these chapters is Isaiah's presuppositions as well as our own preself positions on the Lord's Day. What as Reform Presbyterians what presupposition do we have when we look at Old Testament passages.

Does anybody have a guest? Well, yes, we do presume that the Old Testament is all true.

Reform Presbyterians. That the Old Testament.

Right? It's a good earth. Yeah, we one of our presuppositions when we look at any Old Testament passage is that it deals with Christ that it is pointing us towards Christ and that there's not a complete separation between Old and Newt. It's all God's word, it's all God's story of his redemption of where people.

Okay, without any more delay, let's take a look at Isaiah 58, so if you have your Bibles handy, Turn with me to Isaiah 58 the verses again that are in question are 13 and 14, but I'm gonna read the whole chapter because we're gonna look at that in a few minutes the the overall context of that.

Okay, Isaiah 58, this is the Lord it's speaking to Isaiah. Cried loudly do not hold back raise your voice like a trumpet and declare to my people their transgression into the house of Jacob their sin. Yet they seek me day by day and delight to know my ways as a nation that has done righteousness and has not forsaken the ordinance of their God.

They ask me for just decisions, they delight in the nearness of God. Why have we fasted and you do not see? Why have we humbled ourselves and you do not notice. Behold on the day of your fast, you find your desire and drive hard all your workers. Behold you fast for contention of strife and to strike with a wicked fist.

You do not fast like you do today to make your voice hurt on high. Is it a fast like this, which I choose a day for a man to humble himself? Is it for bowing one's head like a reed and for spreading out sackcloth and ashes? Is it bad?

Will you call this a fast even an acceptable day to the Lord? Is this not the fast which I choose to? Loosened the bonds of the wickedness to undo the bands of the Europe and to let the oppressed to go free and break every year. Is it not to divide your bread with the hungry and to bring homeless poor into the house?

When you see the naked to cover him and not to hide yourself from your own flesh. Then your life will break out like a dog and your recovery will steadily spring forth and your righteousness

will go before you. The glory of the Lord will be your rear guard. Then you will call and the Lord will answer.

You will cry and He will say here I am. If you remove the yoke from your myths the pointing of the finger and speaking wickedness and if you give yourself to the hungry and satisfy the desires of the afflicted then your life will rise in darkness and your gloom will become like midday.

In the Lord will continually guide you and satisfy your desires and scorched places and give strength to your bones and you will be like a watered garden and to spring of water whose waters do not fail. Those from among you will rebuild the ancient ruins you will rise up the age-old foundations and you will be called the repairer of the breach the restore of the streets in which to dwell.

If the cause of the Sabbath you turn your foot from doing your pleasure on my holy day and call the Sabbath of delight the holy of the Lord honorable and honor it desisting from your ways from seeking your pleasure and speaking your word, then you will delight in the Lord and I will make you right on the heights of the earth and I will feed you with the Heritage of Jacob your.

Father for the mouth of the Lord has spoken. And then. So Passion McGraw and this book he refers to chapter 58 verses 13 and 14 as the locus where my Latin students who has an idea on what locus classicus means. Anybody? Well, okay. I looked it up. Locust classic is means a passage considered to be best known or most authoritative on a particular subject.

And what you find is these passages here were reliant on very heavily by the Westminster divines the Westminster assembly as they were dealing with the Sabbath in confessions and the catechisms they looked very strongly at these passages and often times the, Passages are referred to as in the idea around the Sabbath from these passages are referred to as the Puritan view of the Sabbath.

Sometimes that's a compliment. Sometimes that's a pejorative depends on who's speaking that. For us it's definitely a compliment I think. And often the the disagreement that you find in dealing with these passages is only ideas of worldly recreations and worldly enjoyments. But this is where our own presuppositions come into play.

What are our presuppositions on scripture on the Lord and on his day?

So, let me ask you this did Isaiah. Have his own presuppositions.

Yes, Isaiah divinely inspired did have his own presuppositions. One of his presuppositions is that the people that would be reading this both then and now would have a basis for where he's coming from that we would understand the covenants of Abraham Isaac Jacob that we would understand the mosaic law Isaiah did not.

Spend time rehashing certain theologies, he assumed we would understand that we would understand and remember Genesis that in six days God created the heavens and the earth and rested on the seventh. He had a presupposition Isaiah did. That the Sabbath was a day apart was a day separate from everything else.

That was his presupposition and we're gonna look at that we're gonna look at the broad context of these verses as well as the more immediate context and see that he went into it with that preself position as well. Broad context from the book here. If you go back to Isaiah 53, many of your Bibles will have.

Chapter titles on there and if it does it's often titled the suffering servant Chapter 53 is one of the clearest pictures of Christ in his suffering you will find anywhere in Scripture. You could take chapter 53 of Isaiah and stick it in the middle of acts and say that it was a sermon by Peter or Paul or John and no one would think anything different.

You moved to chapter 55 in chapter 55 building owned the description of the Savior chapter 55 offers the gospel to everyone. It shows four that this message of hope and redemption of our sins is going to be proclaimed. Throughout the earth and God's mercy is going to be available to all who seek after.

Then we get this chapter 56 Chapter 56. The Sabbath is mentioned specifically three times in the first seven verses. Can I have three volunteers to read? All right. Peter if you'll do chapter Isaiah 56. Verse 2. Lowery if you'll do verses 4 and 5 chapter 56. Yes, ma'am. What's your name?

I'm so sorry. Thank you. Mello. Isaiah. 56, if you will look at verses 6 and 7 in just a minute. Okay, you got it. All right, so if you'll read verse 2 for me. Son of man who lays hold on. The filing. Any evil. Thank you demand who keeps from the Sabbath is blood.

The idea of Sabbath would be not doing what God is required us on the Sabbath. Okay. Lowery will you look at chapter? 56 verses four and five please.

I'll give them an everlasting name. Thank you. So here he calls out units who keep his salary. We'll get to that in just a minute. Miss Madeline. If you will read verses 6 and 7, please.

I will bring. And make them joyful and.

Thank you. So again here he's calling out foreigners. Why do you think it's significant that Isaiah calls out units and foreigners? Anybody have a thought on why?

That's right. Unix and foreigners are not allowed to participate in the corporate worship. They are not part of that worshiping community, but yet God through Isaiah is calling them out. This Dr. Piper and his book on the Lord's Day talks about all of this this old section of Isaiah as pointing towards Christ in New Covenant people and we are very much those foreigners who are being called out that if.

We will join ourselves to the Lord. And not profane his Sabbath hold fastest covenants than He will bring about blessing. The context here is corporate worship Worship attached to an evidence by faithful. Sabbath keeping not just for the Old Testament people of God, but for us as well.

Yeah.

Right?

Yes, so again, Isaiah has this presupposition that his readers would understand not just Genesis and Exodus, but Leviticus and Deuteronomy where? Leviticus 21 Deuteronomy 23 where it says very specifically the foreigner in the unit are not to participate in these things. He would understand he his presupposition is that his people his readers would understand that so then when they read this.

It would be striking to them and coming on the heels of chapter 53 pointing to the Messiah chapter 55 and the free offer of Grace that this would point the Israelites attention to a new covenant people. Yes. And then also in the broad context of these chapters chapter 66 the last.

Book of Isaiah or last chapter of Isaiah at the very end he calls out. That all mankind depending on your translation it may be all flesh will bow down and worship that it will take place from Sabbath to Sabbath. So Isaiah still is ending his book with this idea of all people bowing down and worshiping on the Sabbath.

Isaiah. Assumes the Sabbath is for worship. Notice that in any of these verses that we've looked at work and entertainment has not been mentioned. Only worship. That's Isaiah's presupposition is that the Lord's Day the Sabbath is for worship.

All right. So the immediate context. Isaiah chapter 58.

It might strike you as odd struck me as odd that these two verses on the Sabbath would follow a section on fasting. Now as our pastor has reminded us in the past these chapter and verse numbers are not. Divinely inspired Isaiah did not write chapter 58 verse 1 the first two.

So it's important to look at the whole context when you're looking at passages. And so clearly he has these verses on on the Sabbath after verses on fasting. I don't think Isaiah had an ADD moment and was talking about fasting and then thought oh the Sabbath and just throw it in there.

So my other question is. Thomas is Isaiah telling us that we need to fast on the Sabbath. No, I hope not right because half of us are still aiming breakfast. We've got tables of food over there. No, Isaiah is not telling us to fast on the Sabbath. Actually, he's holding forth the Sabbath as a feast in comparison to the fast in specifically the fast that the Israelites were partaking in.

All right, so let's look at chapter 58. There's obviously an issue here because the Lord tells Isaiah not just to relay this message not just to communicate but to cry loud and to declare your voice like a trumpet the sins of his people. So, something is going wrong, right?

Well, we look at verses verse 2. They seek me day by day, they delight to know my ways as a nation that has done righteousness. I mean, that sounds pretty good, right? I mean, they're looking to to God, they're they're seeking his ways, but what's the problem? Where you see that in verse 3.

The Israelites the their complainant they're complaining to the Lord why have we fasted and not seeing you? Why have we humbled ourselves and you God don't take notice. You get this idea that their heart is not in the right place. They are fasting and they are miserable that they're doing it because God told them to do it and why are you not?

Seeing this. It made me think about our own presuppositions on the Lord's day and how often I know I have in the past thought. Okay, am I gonna work? I'm gonna check my emails. I'm not even gonna watch football. The Lord will be happy. How many times have we done that it's very balcony would say if you can't say amen, you got to say ouch.

We had a similar distance we can have a similar discontented heart if we have our wrong preached opposition on this. You also get the idea and I think it's important that we not. Just take the word fasting here. As a specific fast but we look at all of the religious life of the Israelites not just their fasting but their whole of religious life in these verses here what else are they doing well and the end of verse three and interverse four clearly they are making everyone else miserable in their in their religiosity, what does it say?

The universe three you drive hard all your workers. Going into verse four you fast for contention and strife and to strike with a wicked fist this is clearly getting at the heart of their ideas on

religious worship, they are bitter they're angry about it and they're making everyone else's life misery miserable, they are completely ignoring the second half of the law which what's the second half of the law, what did you how did Jesus sum it up?

To love your neighbor as yourself, well if they are striking hard with a fist. And stirring up strife and contentions are definitely not doing that and I think it points to the fact that they're neglecting the first half of the law, they're not loving the Lord their God with their father heart mind and strength in this.

It shows that their as you read and verses six and seven. The idea is that they're neglecting the hungry, they're neglecting the homeless. They've just they've got their focus on the wrong. Thing. And I think that is why it immediately goes. From their fasting their religious life in the way that they are handling it to.

Isaiah's view the Lord's view of the Sabbath and what he's holding out for them who just tell him is you've made yourself a miserable and you're doing only these things because you think that you're just checking off a box and this is what I'm needing and the Lord is actually saying, I actually have a feast for you if you would just set aside your ways and devoted day to me.

Give me this day and worship. What does he say in? Verse 13. Desisting from. Your ways from seeking your pleasure and speaking your word. That if you will do those things if you will call the Sabbath a delight by setting aside what it is that you have of a presupposition.

What your belief on the sound of is? And do as I ask you to do. Then the Lord will cause you to delight in Him and make you rhyme on the heights of the earth. And I will feed you with the Heritage of Jacob your Father. Again, here's this this idea of the chapter starts with fasting and the miserableness of fasting and he's closing this chapter with God saying I want to feed you.

If you will just. Go back and treat my day as holy.

You know a lot of times I think people have a presupposition that they look at these verses. And all they see. Are what a lot that they see is. The commands on work and how you're treating your workers and strife that your cause and they can and we we all can assume that this is about business about work.

When really that's the secondary issue. The the keeping it holy is the primer. The in it, you shall do no work that is the second day. Yes, do we lay aside our labors? We do. Do we lay our side our entertainment on the day? Yes. But those are the secondary we do those why because we want to keep it whole keep the day holy to the Lord.

That is the primary. And so when we have a presupposition and go into the Lord's Day thinking it's all about business, you're not going to work. It's all about entertainment. I'm not going to do the the things that I would enjoy doing. While there's a place yes we do that but that is not the primer.

The primary is in the keeping it holy and if we do that if we strive for that what the Lord tells us is that He will bless us. In our dividing and finding delight in the Lord's Day. Questions about that. Debut have you ever question?

Ed.

Go through. Practice. Asking the Lord. You don't. Yes, you should obey first and get the delight sentence in fact in verses 13. The commandment to delight in the Lord comes first delight in the Lord find call the Sabbath a delight a holy day of the Lord honorable call that first.

Then desisting from your own ways seeking your own pleasures speaking your own words. Call the days of delight put aside. Our presuppositions on what the day should be. Find and obey what the Lord says the day should be then in verse 14, then you will take delight in the Lord, I think a lot of times.

We like there's that we we wait for to be emotionally drawn towards obedience or you know, I know I should pray but I just I just don't feel it so I'm gonna wait till the spirit moves me to pray that's the case you're never gonna get there. But when you obey when we do what the Lord has asked us to do and until seek the Lord and say, I'm not delighting in this.

I'm not finding joy in this. I'm finding this difficult. But I'm going to obey and I want to trust. That you're going to to change that in me and he will he promises that if you again. I think the orders important. If you set aside your way your pleasure your word, then you will delight on the Lord in the Lord.

And he will make you right on the heights of the earth and feed you. With the heritage of Jacob.

Sound make sense. To. Yes, sir.

Actually I don't okay if he's got a really good question or comments. Yeah, no, no, yeah, please van. I. Think it's important for us and I'm when I say I mean all of us but I mean, especially those who have already seen that the Jewish approach to their religion was God as miserable and if I make myself miserable enough for him, I might be able to squeeze something out of him right and yeah, so it's kind of like the, you know, being miserable for the miserable God and make your neighbor as miserable as yourself, you know, that's there to great commandments yeah and I think most of us have.

Come to the conclusion that have to come at this same. God is good his commands are good what they produce is good, but we can still turn our kids into a little miserable. Because especially if you got up the what did they say was the southern of them if you got a passel of them and you've got you know, 31.

Deliver on the Lord's day yeah you can very easily communicate to them this is a day of misery and just you know clench your teeth and and pull up your cut your belt and we'll get through it so you know, it's important if we want to follow the goodness of our father and the goodness of his command to try and communicate, you know, the this is what the day is for and what I want for you is to have your heart trained to.

Enjoy him, you know more than that yeah not. I know that's the fun thing but this is the no fun day yeah well, you know one thing that actually I did miss here, so I ideally when you're fasting and this is not a critique. I'll never fasting. But so ideally when you do take a day of fast, usually it you plan it.

And you do work a little less because you know, you're going to be. Dave and Stephanie wants to come in.

You know by 11 o'clock you're going to be hungry by three o'clock you're going to be really hungry well what is the idea if you're fasting properly the idea is to focus you on your need for God you can't make it till 11 o'clock without your stomach growl and it is to remind you that it is

God that's filled that refrigerator that you're going to get into when you're fast is open and it it's a humbling and appointing you.

Towards the Lord and towards his mercy and his provisions for you in all of your life. And so when done properly. It should be a joyful humbling thing and the Lord today's very much that same same way yes, we set aside our work yes, we set aside our entertainment.

But part of it is is acknowledging that. We have that work and we have those entertainments and there's delights because God has given them to us and without the ever present provision and protection of the Lord we would have nothing. And so the delight is found in a humbling yourself acknowledging that you we are in complete need of the Lord for all the things that we have.

Not just the set of not the just the things that we've set aside for the other six days but when doing that you you find greater enjoyment out of those things that you've set aside when you pick them back up the other six days. I know that's been my personal case as we've worked through.

Various levels of Sabbath keeping over our marriage and. The more that I have set aside and really focused on the worship of the Lord. The more the other six days have really. Gotten sweeter. And I think for a lot of times I focused on the rest resting on the Sabbath and in my mind that was I'm gonna take a nap and I'm gonna lay on the couch most of the day but what that was doing what I realized is that was I was not making it the Lord's nails making it Russell's day and that was Russell's view of resting.

And actually we're exhausted at the end of our Lord's day so much so that we've altered our Saturday and Monday schedules. To kind of plan on that tiredness that physical tiredness that we received after worshiping all day. But it's a sweeter resting and I'm still not there, we're still working on it, but you definitely can see as Dave as you pointed helped me to point out that.

In my case if I would obey first. Then the Lord would bring the delight at any house. Yes, sir.

Know, it's more.

What I mean, do those.

Well in practically speaking. I mean, you you just really look at your schedule and you just. Eliminate some things. During the week and add to others so you know Saturdays we've got our meal plan for what we're doing today, we've got gas in the van usually you know, but you make those provisions Saturday it's like little house on the prairie.

Saturday's bath day, everybody gets a bath it's Saturday night we get our clothes lay down so that Sunday morning when we're frantic, we're less friend. And you make those preparations so that the day can be devoted. And the Lord does bless he blesses those efforts if you put in if you devote yourself to him, you will bless it.

Yes ma'am.

Yeah.

Right?

Yeah.

Right, well, we we tell our children to obey the first time like that our house you say, yes. You can ask to follow up question later if you need more clarification why we're doing this but the first answer is yes, and so how much more like little children to the Lord are we then our little children are to us so yes we obey and then the Lord will bring them out this blessing.

Which wonder.

I don't fast much as you can tell.

Work for.

A call.

The real. Yeah, I mean, this is a picture. Of glory. Yes, there's physical feasting that we have. There's physical food but there's also feasting on the word feasting on the Lord Himself. And doing so in communion with fellow brothers and sisters in the Lord. And so it is a it is a very clear picture that God gives us every week of what an eternity and glory is going to be.

All right, let's pray. Gracious father. We thank you for your goodness, who us, we thank you for your provision to us in the blessing that you pour out upon us. Help us. Father to learn to delight in you and in your day. Grant to us obedience. And grant to us.

Father the. The energy and the power to do as you have asked us. We thank you for this time we thank you. Father for this day and we look forward to worshiping you further. As we go to seeing and to pray and to hear your word preached. And all of this is accomplished in and through and because of Jesus Christ and in his name we pray.

Amen.

To you know, this one a month, but. Let's go.

Back.

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