

**2020.10.18 Sabbath School led by Jordan Rouden  
Ryan McGraw's *The Day of Worship*, chapter 4  
"Revisiting Isaiah 58: a Day Set Apart for Whatever God Says to Do"**

***Sabbath School lesson in Ryan McGraw's "The Day of Worship." In Chapter 4, we revisit Isaiah 58, to look especially at how the prohibitions of the chapter redirect us from a day for what pleases us to a day for what God has been pleased to set it apart for.***

**(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](https://tinysa.com/hopewellarp))**

---

All right. I'd say it's probably time to get started. That's let's go to the Lord in prayer this morning.

Holy Father we thank you so much for the opportunity to come together this morning on this Lord's Day that we can listen to your words preach that we can have the joy of seeing Psalms in hymns and we're citing prayers in partaking of the Lord's Supper Lord. I pray that you help each of us to examine our hearts and prepare our hearts and be attentive in our years Lord.

We ask this on Jesus name. Amen. Okay, so this morning I get the pleasure of going through chapter two of the book. The Sabbath book for those that have been reading it is the book talking about going more in detail into that passage in Isaiah. But before you do that, that's kind of do a recap.

So in the first session Josiah talked about the general importance of the Sabbath. So it was a creation ordinance like two other ordinances and what were those anybody? And society you can't answer it's not fair. Mr. Whitaker.

Marriage and Labor that is right. So it was a creation ordinance just like those two. We were to keep the Sabbath because God marked it holy from the very beginning. It was a creation ordinance. It wasn't just because he said it at Sinai. It was there at the beginning.

And but it was also a sign of the covenant of grace at Sinai. So we have the fact that God set it in place at the beginning and we also have the fact that God set it in place as a on Sinai and because of him being our Redeemer and that he commanded so two major.

Reasons that Josiah kind of covered that first session. And then Pastor James the next week talked about the change from the Saturday to the Sunday the Lord's day and he put a lot of things from the New Testament and I think one of the most compelling arguments was this idea that for Adam and Eve well this that Saturday actually would have been their first day, right?

The seventh day for them would have been their first full day. I thought that was very compelling. Oscar you were with your one remember he spoke on the importance of it as God's day of worship. So it was designed in the garden right off the bat to be this this time of worship and communion with God's specifically in especially God sanctified it.

He made it holy which means that there's something something special something different about it, right? Something that has to be done differently. It's holy holy things were used for the

worship of God. Also the placement in the Ten Commandments shows that is how as being how we relate to God and worship.

And of course, he also covered some of the general duties of Sabbath keeping. And then last week, if you remember what's last week, wasn't it? Russ covered kind of the pre-suppositions of the passage we're going to be dealing with today and that's a pretty subdivisions of Isaiah, 58 13 and 14.

And so who remembers what's the presupposition? Oh, actually, I just see you raise your hand. Oh.

Yeah some assumptions we have beforehand it's it's what we believe that kind of colors how we interpret any kind of data or information So even if it's the Bible if it's you know spreadsheets you get from somebody if it's these charts and graphs and poles that you see in the news presuppositions color how we interpret that kind of stuff.

And so the presupposition of this particular passage that Russ pointed out is that the lights would have already been reading this passage as if it was a day devoted to worshipping God. That was their presupposition and it really should be ours as well, right? And so that piece of business that God said, A.

Special day aside dedicated to the worship of him.

Alright so for us this morning we're gonna cover a little bit more in detail Isaiah 58:13 and 14, there's gonna be a lot of scripture, we're gonna cover. I'll be asking for volunteers, right? But we're gonna be talking specifically about the prohibitions that are outlined from this passage that we can pull from this passage.

We're gonna cover the requirements of the passage again that are pulled from the passage. We're gonna cover at least one major objection that we're gonna tackle from RC Sproul. And then we're going to really tackle and looking and dig on to the significant promises. That are promised within this passage and they're beautiful.

So first one either I volunteer to read Isaiah 58:13 and 14. Luke out loud for everybody.

13 and 14.

Years pleasure day life. The Holy Day of the Lord. Is shall honor him.

The pleasure nor speaking your own words.

And feed your mouth and feed you with.

Excellent, thank you. So right off the bat at the beginning of this. We as we read this passage and look at it this is a hallowed day and he says that here God says that through Isaiah here that it's that they are to turn their feet from this day, and there's I mean, there's something different about the Sabbath and what a God say about the Sabbath.

It's sanctified. It's set apart. It's holy it's consecrated. What are some other things that God has sanctified? And this is how to shout 'em out to raise your hand to shout it out.

Yes. I like that one. Marriage. Yep. This we have to treat differently than any other kind of normal relationship, right? Well, the children are believers, we should be treating them differently than you know, the children of pagans, right? The tools for worship in the Old Testament were sanctified.

They were they weren't to be used for ordinary purposes. Our bodies, right, are living or we actually use them as living sacrifices or something we should treat our bodies differently as believers, right, because God has said their holy, right. The ground that the burning bush, very obvious example of some place that God said was holy, something that we said was holy.

And it's specifically what Isaiah's referencing here of turning the feet, what did God tell Moses in that passage when he when he came into the presence of God at the burning bush. Take your shoes off for why? It's holy ground, he didn't, he wasn't to trample on that special place where God has had had come to meet with him and and God comes to me with us every Sunday every Lord's day and he's saying that here in this passage don't trample on this, this is special, this is sacred, you need to take this seriously because I'm here with you in your midst and you're here to worship me, right, so trampling in this case is not doing and we're gonna cover all each of these, not doing your own way, not doing your own pleasure, not speaking your own words as Luke mentioned.

You and and called out in that passage, so those are the themes of the prohibitions we're about to go into any questions so far they.

Yeah.

That's.

Why we're saying hey, deserve plywood into the Bible to. Or as family some passion might even say only once a year because we want to do it on Cedarwood, right, yeah, I mean.

Well, I think you you said that at the beginning of the rhetorical question, so I will I'll I'll leave that to y'all to chew on but Josiah things got a comments on there.

We think. On a weekly basis or not is part of the day depends. Whether that is what is commanded or? Point is you look to the word of the God to define how. This day. I think it's fair to say if we have evidence in the New Testament where the apostles and the disciples would partake of the Lord's Supper on the Lord's day that there's probably a model of doing that regularly on the Lord's day as often as possible.

I'm the kind of guy who say why don't we do it all the time why don't we do it every Lord's day. I think that would be amazing, all right, prohibition, so the first one in that passage was not doing thine own ways so it's not just doing not doing what sinful, actually some people believe well.

I just got telling you don't sin well, first of all the problem with that is. Not really supposed to be sitting any time, right, should be expected every day, right, but that's that's that's not what's tied up here in the idea of doing of doing your own thing, your own ways, doing their own ways, it's more about this idea of the ordinary course of your life throughout the week, right, we go to work some of us five days a week, some of us six days a week.

And we have things that we do that we have to do throughout the week and the things that we enjoy doing throughout the week and and the books that we read on the TV shows that we watch and this is the discussions that we have and the and all of the deliverables and actions and homework and everything that we have to do is tied up throughout the week, your own way so things that you would normally do that's kind of what skin being talked about here.

Matthew Henry says that regarding the Sabbath we should in always say and do we must put a difference between this day and all other days. Right there is something different about it so it can't just be about sin because honestly we're called to be holy and that's a calling for all seven days a week right so it must be more than that so do we need more proof let's take a look somebody pull up Isaiah 56 and then read two through six wait, oh yeah, but you've already you've already done something right you've volunteered okay not go for fifty six two through six.

Two through six.

Thank you sir so here in Isaiah 56 what do we see here has more evidence of there's something different than we need to be doing differently it's not our own way, we see that there are blessings specifically for holding it fast keeping it not profaneing it keeping hands from doing work even further it says again keeping it it says again choosing the things that please the Lord I thought that was probably one of those powerful portions in that passage to emphasize what the what Isaiah was saying to chapters later that this is not your own way, this is the way that pleases the Lord that we should be doing.

On the Lord's day, it's all about joining to the Lord to minister to him right to worship him. So the next one we have is. Not finding thine own pleasure. So this idea of doing as you please. It kind of is very similar in ways to the first prohibition right not doing the thine own way not finding land no pleasure.

It's actually reinforced and mentioned twice in chapter or verse 13. It's a summer. It's kind of a summary of the prohibitions but the thing I want you to look at when you look at these at the three prohibitions of thine own way thine own pleasure thine own speech right speaking, you know words those I know words what do you hear?

Nine time right? Don't do your pleasure. Don't do your words speak your words, don't do your ways, right? Instead, it's God's God's gods, let's wish we should pull from that. That's the implication when God says don't do yours, don't do yours, don't do yours. He's saying do mind. Do you mind?

You do mind. Might I also make an aside here that this is also an indirect commentary about the right worship on the Lord's Day, right as well so not just invented worship and whatever sounds good to us and our ways the indirect implication here is that there is a right way that pleases God and how we worship Him on the Lord's Day in the called service.

So this covers from the Puritan view and I would say from the Westminster a confession of faith that this includes even recreation, right? Again, when we go back to the idea of your ways, and then of course we have here your own pleasures. There's something fully there's a fully orb'd way of life here on the Lord's Day.

It's the most widely however rejected belief. I would say in regards to the Lord's Day outside of just completely not doing anything at all. And that is well, why can't I actually go and write bicycles or why can't I go out and swim and why can't I go out and do organize sports, right?

It's it's lawful on any other days. Why not? Why not on the Sabbath and that's an open question for somebody? Why? Why is it okay for these things that are not sinful on any other day fishing hiking biking organized sports, right? Why are they why would they be prohibited on the Lord's Day?

But I've only like that. Yes, ma'am. Victoria.

I like that one very much. Yes. Josiah. That's a very good one too. It's not commanded if we're talking about the regular principal. God has commanded certain things for the Lord's day, right? And so if it's silent on it, it's not allowance to go and do those things. I would say the one of the biggest reasons and those were very good reasons is that they don't they promote they may promote rest.

Right? We have people find hunting and fishing and biking and swimming and all these things rest both physically often but they actually don't promote the day as being a day set apart for the worship of God. They don't promote the worship of God. But I there say organized sports apply one of the biggest and most discouraging developments in evangelical appreciated today right this idea that well you know we got soccer and the only time soccer can have their meat so they're practices on Sundays that is a horrible indictment on how far we've fallen from what was once considered a biblically sound view of the Sabbath where we're like, okay, let's go let's go kick a ball around in the field with a bunch of other kids right what does that tell our children when we say you know, what we're not gonna actually go and gather with believers on the Lord today, we're instead gonna go put our cleats on and go run around a field for a while and pick a ball.

Tell them Dave.

Check that box. And again because we're not I'm pretty sure I think we could all agree that we don't see anywhere in the command where it says the seventh day God made holy for three hours right he set apart the entire day, which is did this is which part of this could happen yesterday.

It's symbolic oh and it's it's completely in Christ it's it's abrogated because our sabbath is rest isn't right, it's the only symbolic day of this of the seven right there. All right so so that covers that covers. I know in ways I know pleasures I did want to kind of do some kind of get your brain thinking so the questions that we should ask ourselves or shouldn't ask ourself when we're talking about the Sabbath and how we can keep it in a way that's honoring to God and not an illegalistic way right is instead of asking what's wrong with doing this.

We really should say how does this particular activity promote the purpose of the Sabbath and I think that's a more positive way to ask the question right when we get tough stuck in the idea of what we can't do and what we can't do which there are things we can't do.

I think it it takes the focus off of off of God to back to us right well, I can't do that. I can't do that, well let's talk about what you can do and especially as it relates to how we promote the worship of God on the Sabbath the purpose of the Sabbath.

So the yes sir, all right.

Let's see who it's been this work saying and Jesus was actually saying this is promoting God's stuff in Kingdom. That's as Jesus was often off to do with the commandments he pointed out that there's more than just the words on the page there's the intent in the heart behind them right there's it's more than and I get I'm gonna get ahead of myself but it's more than just murdering right it's yeah the anger and the hate that you have in your heart it's more than just adultery it's the thoughts on the lusts that you have.

All right, so the author here says that all that genuinely promotes the worship of God on the Sabbath promotes the purpose of the day. And so what I pointed out before I'd like to point out again. I think I pointed out some of the kids is there are times a nice less.

I keep using USB example for those that haven't seen you know, Celeste will sketch during Pastor James's message. And some people may find that, you know troublesome. But Celeste literally with Pastor James's message If her hands aren't doing something. And so writing and sketching as she listens allows her to actually fully engage with James and she can answer the questions she can consume what she's preaching and all that whereas if she didn't.

Her mind is over there swirl outside or the fly that's flying around, right? And I know that she's not alone. And so what the author is saying here and I think the intent here is that there are things that may that that we can use that help promote the day, which is a day of worship, right?

If there's something that's causing us to distraction, it should be upon us to remove that distraction, right? Or if there's something that's a distraction it should be upon us to try and find ways to mitigate that distraction because again, we're trying to promote the worship of God. All right.

I do have a question for James. Because I've been shooting on this for a while and it's kind of might go with some of the stuff that Dave has mentioned actually it's for any elder not just James by the way, any of our elders. What about folks who find bicycling helps them to have an uninterrupted time to listen to the Bible Theology audiobooks or other such things that promote the worship of God.

So they say, hey, I really can't seem to find time to be unhindered in my listening and reading of the word and if I'm on that bicycle on the Lord's day after the service, I'm riding my bicycle I can plug my ear pods in I can. Be actually able to devour it easier.

What would you say? I have no answer for that, but I'm just curious that don't yours and maybe other elders thoughts on that one.

The Lord defines the Vedic history the Sabbath as a holy assembly. And that there's a poverty on the public exercises of working ever against the tribe. If the if the point of the activity is the worship, that's fine. I would just caution again.

Especially since we're a one service a day church, although if you participate well, you can be disturbed to 4:30. I would caution against those of us who are not in households where we can continue keeping the day and kind of a corporate way together as a household. Turning the Isaiah 56 unit back into a eunuch too early because one of the blessings of God to his people on the Sabbath is it on the Sabbath none of them reunions?

None of them are you know singles or widows or any of the other providential circumstances that can isolate us but that the worship of that day is especially corporate in public worship. I mean, if it's something that enables you most adults have more self-control some children cannot sustain corporate worship all day and so in order to do well in those particular times because hopefully we're all agreed that the corporate worship is for them as well as.

For as much as for anybody else. So there are wisdom things like having worship in a building at a certain temperature for a certain like the time. But yeah so that especially aim at public worship and then work from there. So again, not the list of what you can't do, but if I'm aiming it

corporate worship as much as possible on this day, is this something that comes from that name.

Thank you James All right we are behind schedule so we're gonna scoot a little faster The next prohibition is the not speaking your own words. So this is actually really difficult. And I think we can all agree that trying to control our tongue our speech and the ways that the things that we say is probably one of the most difficult aspects of the Christian life James in chapter three makes that very clear that taming the tongue is really hard.

And while he's tough specifically talking about the you know, the cursing and the and all of that there's application there to our everyday to our our life. In the Sabbath on the Sabbath on the Lord's Day that it's really difficult to take this idea of speaking God's words and speaking words that are of worship of him and edifying to the saints, you know more than just you know, hey Jordan how you doing and how's work going and and current events and any other thing.

We want to talk about that stuff and honestly often times this is just about the long time we get to talk together on any given week is the Lord's day and so we want to know how people are doing but we have to ask ourselves is that promoting. The worship of God, I'll leave that open for y'all to chew on.

The thing is that where we want to make sure that we aren't using our our own words. We weren't speaking our own words. Matthew 15 19 and 20 who was who wants to pull that real fast 15 19 and 20 and while you're turning there. I'm gonna keep going.

That's Nathan Matthew 15, 19 and 20. So what would we what were the unbelievers think right as as he's turning there, we tell him that God that Christ is supreme we tell them that worship is this great thing we tell them that the there's the good news of Christ dying in our place of sinners and that all who believed me made right before him, right?

All these beautiful things. And then our speech when they come actually on the Lord's Day is all about the current events and the worldly things. Where's that tell them unbeliever who comes and visits, right? If we really believe who God is who he says he is and he's done special and mighty work in our lives daily and especially on the Lord's Day even our speech should be different.

That's what Isaiah is saying here. Did you find it Nathan? Go forward. Again, I say to you. If two of you agree on earth without anything they ask it will be done by my father in heaven for where to or three organize in my name.

Yeah, thank you, so that's God Promising to be in the midst of the believers in the Lord's Day saying that if you if you agree in my name, it would be granted and that's not agreeing for the the lottery, right? That's there's there's implications and that are there that say this is this is a green and speaking things that are that are God's words right that are alignment with His will.

All right So requirements and I love this portion Call the Sabbath of the Light. What we don't see here and I'll remember which of the previous teachers mention this it's not a drudgery, right? This idea of delighting on the Lord's Day is not some kind of heavy burden. What is what does Jesus say in in Matthew 11:30, he says my yoke is easy in my burden is light, right?

We shouldn't think of this as some massive burden on the Lord's day to keep it in a way that honors him. This is something that is his a joy and his light and his glorious. Just like in the repetitions in Psalm 119 the things that where says it's a testimony of your testimonies or my delight but delight delight in your statutes.

I make me walk in the path of your commandments for I delight in it along. I long for your precepts. I delight in your commandments, which I love, right? And one of the commandments of course is the Lord's Day keeping right? I love that. I delight in that. Help me to walk in that.

That's what the Psalmist is saying here. It's at the light and it's a glorious thing. He's not like oh Lord, please help me. Oh, he's I had delighted it. I delighted even that commandment. I delight in that commandment. And the thing I want you to take away there is there is a physical and mental benefit to keeping the Lord's day, but that is not.

The focus by any stretch of the imagination. It's a delight because of it's a rest for from work to worship and meditate on God. If we get focused on the benefits, it brings us again, we're looking the wrong direction. It's about him and his worship. So again calling in a delight making a positive statement about it.

Can't remove that idea of legalistic, you can't do you can't do. What's a delight? We want to make it at the light. It's delightful.

By some significant objections actually want in particular RC. Sproul basically said, you know, I kind of feel the pure the Puritans erroneously interpret the passages for bidding all recreation and not just business so a sprawl view is that this idea of pleasure. I'm not doing your own pleasure was actually about business transactions because people would be wanting to would their pleasure would be doing business and commerce right and onsite don't believe that really fits in the in the context of what's going on here.

First of all I'd be it be a modification of the commandment which is not what the profits did the confession of faith our confession of face says there are some necessary inferences that we get from scripture these things that that may not be black and white here it is but we have to deduce them by necessary consequence right we see it marriage that it was always monogamous monogamous and not polygamous we see that at the very beginning that was very clear, right?

God hates divorce we can all agree on that. When did he say that first though? Malachi does that mean it wasn't the case before Malachi or we have some necessary inferences from the very beginning in the garden where he said the two become one flesh that God really hates divorce, all right, there's necessary inferences we have to put pull from that.

Let's see so that that's the big thing the other part. I want to harp on there just for a little bit to the end of a lot of time is that even if. Doing your own pleasure was all about commerce and making money you still have to tackle the first one which is not doing your own ways right and you can still pleasure and recreation all that can still be summed up in doing your own ways right so I I love sprawl he's had some of the most impactful books in my life.

I don't think he's wrong here. Again the idea of these 10 commandments as Jesus made clear in the gospels is that there's more to it than just the black and white words on the page, right, you know the idea that there's principles that are implied by the commandments. All right the significant promises in the very short amount of time we have left then now shalt or then shalt thou delight thyself in the Lord it's the greatest one of the greatest and most often missed blessings of the Lord is this idea of of delighting on the Lord's day and and and finding of the light in the lore so children, what's the chief end of man?

To enjoy him forever, there's one where word missing to. John.

I think it's to fully enjoy him forever right so largely okay I saw like the large on that it's a fully enjoy him forever right that's why you guys were right excellent job. I'm currently going to the larger to fully enjoy him forever. Sabbath day keeping is this a foretaste of this fully enjoying him forever right as James has been often said about how this is a foretaste of what we'll experience in glory with God right it's a foretaste of fully enjoying him forever that's beautiful that's a missed blessing on our parts when we don't actually observe it in the way that's honoring to God.

I will. To ride on the high places of the earth. Don't have time to read the passages. So if you're writing it down, there's Deuteronomy 32, there's Deuteronomy 33 and then there's Habakkuk chapter 3 that you can go and look into. These all show some sort of victory of adversity.

But even more so in especially with a passage in tobacco more spiritual type of victory this idea that God promises your faith to flourish and your soul to prosper when delighting in that day. What a glorious promise. And we see that through the through the the keeping of the Lord's day through the means of grace, we're about to partake of the Lord's Supper shortly and how you know that there's something real that happens there and we are we're a built up and edified and all of the glorious stuff.

I'll cause these to ride on the high places of the earth to have this great fate to build your faith up. And feed thee with the heritage of Jacob thy father So we've been hearing a lot about Jacob the past many number of lords days, right? If there's one thing we've learned through the promises of the Lord to Jacob and Abraham and Isaac that Jacob and his descendants and his predecessors are building up a physical wealth and prosperity due to the Covenant God made with him and Isaac and Abraham, but there's a spiritual reality to that, right?

We're not physical descendants of Abraham. Most of us probably aren't might be some right. But we are if we are believers by faith. We are spiritual descendants of Abraham as it says in Galatians and so we become these adopted children with those promises that God has made whose spiritual promises.

Dr. Piper says our inheritance includes the benefits of of salvation in adoption assurance of salvation boldness and prayer and confidence, right? These are promises that we have through our heritage of Jacob lifefather right the spiritual heritage, we have these blessings. He's benefits. All right before we close, I'll open the floor for just well no we don't have time for questions.

We have you like really pressing questions. Like one that's just burning your mind. Oscar.

Yeah.

I'm so thankful for.

That in and of itself. Yeah. Alright, so to sum up this morning we should as Oscar said we should be delighting in the Lord's Day and should really be concerned when we're not. If we don't find it the light in the Lord's Day, she calls us to examine ourselves spiritually and see what's going on, right?

We had become a society that's become antagonistic even the idea of keeping the Lord's day. Ultimately Isaiah 58:13 and 14 is about him not us He's the purpose and he's the focus You have to be a Christian to truly in delight in the Sabbath right non-Christians, we can expect them to delight in the Lord's Day.

They can struggle through it and put on a pretty face right but really the heart won't be there, right? And again, it's that becomes meat focus because it's about me trying to keep it. And then if we truly desire to have revivals in our churches that I think all of us want even in our land and our country, it has to start with the renewed focus on delighting in the Lord's Day.

I would dare say. So for next week, I don't know who's teaching Lord willing will be discussion about the worldliness the causes and effects of worldliness in the church. Spoiler alert learning to delight and to truly delight in the Lord's Day as a means to combat worldliness just FYI and also it's probably one of the main reasons that the church is as worldly as it is today right because of the of the dereliction of keeping that commandment yesterday.

You know with we would we would those if we had happiness. I know this is gonna please. So, If God's is for delighting him the only way we can delight him is if we can respond. Yeah, thanks for bringing that update. Actually, it makes me think of a of a phrase.

I heard a previous stretcher at where the pastor said obedience is doing what you're told. When you're told to do it. With a happy heart, right? I think that's the key that we are missing that we often miss here is that we should be doing this for happy heart, which is in light of it, right?

It is time so who would like to close us in prayer this morning?

At the same volunteers over here on planets. Go for it. Luke.

Right now.

You missed this.

You are very long to Crazy. I'm glad you got a notepad.

I.