

Delighting in the Lord

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 17 November 2019

Preacher: Rev Andrew Coghill

[0 : 0 0] Isaiah 58, we read in verses 13 and 14, If thou turn away thy fruit from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it.

Now as soon as we read verses like this, we tend to then think in terms of, oh no, this is going to be all about Sabbatarianism, and what we're not supposed to do, and what we're not allowed to do, and so on.

Now, that is only the case, if we were to think in terms of the Christian life as a whole, in terms of all that we're not allowed to do, all the fun things we once enjoyed, that now we're not allowed to do anymore, or entering upon the state of marriage, for example, they say, oh well, all the free bachelor life, and all the great nights out I was able to have, I'm not able to do that anymore, oh dear, how sad, never mind.

And it all really depends on whether or not we view the things of the Lord, or the things of, say, a future married estate, or about becoming a Christian, or whatever, in negative or in positive terms.

What we see here in this chapter, and remember every text as a context, is not so much simply about the day itself. We see in this chapter 58 of Isaiah, a situation where, if you like, the worship of the Lord had become culturized.

[1 : 4 7] It had become part of their identity and their culture, in a way that perhaps you could say it did for a time in Scotland, but the people had lost that living, vital relationship with the Lord.

There was no shortage of people offering up sacrifices, and having solemn fasts, and going to the temple, and so on. The problem was that clearly, as we read this chapter, we see that they made no correlation between their outward religious observance at the required times, and how it was to affect the rest of their lives.

At the same time as they were practicing their outward religious rituals, they were oppressing the poor, or neglecting the hungry, and the naked, and so on.

They were unmindful of the misery, of the suffering that was going on under their noses. In other words, they were failing to connect with what Jesus himself teaches in the Gospel as the two main commandments of all.

To love the Lord your God with all your heart, and soul, and mind, and strength, and to love your neighbor as yourself. And the one follows from the other.

[3 : 0 0] However, if the relationship with the Lord had been a living, vital relationship with the Lord for the ordinary Israelites, then they would have seen the misery and suffering around them, and they would have wanted to help.

They would have wanted to clothe the naked, and feed the hungry, and so on. But these are the things they are charged in this chapter with not doing, with ignoring. And in the context of that, likewise, they see that the Sabbath, the Lord's Day, that holy rest, as being a burden.

They don't call it a delight, they call it a kind of misery, and so on. I mean, we've got in Amos, for example, that verse in that chapter where those who are, yes, they're outwardly observing it, but they really find it burdensome, and they say, when will the new moon be gone, that we may sell corn, and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit.

In other words, these were some charlatan traders, who, yes, they were outwardly observing, not trading, on the Sabbath day, but they couldn't wait for it to be over, so they could get back to cheating, and swindling people, on the first day of the week.

You see, the religious observance was not connecting, with the rest of everyday life, and that's the problem, that is being identified, in this chapter here, and that, I would suggest to you, is the problem, in so much, of what we think of, as religious practice, or outward observance, or indeed, the Sabbath day.

[4 : 43] Because we have become, accustomed, to think of it as, well, that's part, it was part of our culture, our identity, or that, that was our grandparents day, and nobody does that, anymore.

And we think in terms of, mankind, and we, we, we define, our relationship to the Lord, by what humanity, human beings, what society does, because that was our culture, once, but we didn't do it then, because it was our culture, we did it because, our previous generation, sought to, build that culture, on the foundation, of the word of God, I'll say that again, a previous generation, sought to, build that culture, on the foundation, of the word of God, the things, that were once, commonplace, in terms of, religious observance, in schools, and at the Lord's day, and rest from work, and so on, and all these things, that were taken seriously, and also the things, that were not countenance, as well, in terms of our laws, and what is allowed, nowadays, the reason for that, was not because, people were killjoys, or because they were, unhappy, it was because, we were seeking, to construct, a society, founded, upon the teachings, of the word of God,

Scotland, prior to the reformation, was not a particularly, God honoring country, all this superstition, and idolatry, that was there, in the medieval church, was exactly, really a reflection, of what we have now, a pretty godless culture, with a little bit, of religious, religiousness, painted over the top of it, and some outward, festivals, of supposedly, Christian expression, but in fact, which did not, leaven, or impact, society at all, you painted, your little religious cross, on top of things, or you went, through the motions, of certain religious rituals, and you thought, that was you, a good Christian, but once, the reformation, came, and once, the society, became founded, on the word of God, it was intended, and it was, it became the case, that the teachings, of God's word, permeated society, as a whole, from the schools, right through, to the villages, the local churches, the societies, people were taught, the word of God, they were taught, the commandments, it became, the basic, building blocks, of society, marriage, was honoured, life, was sacrosanct, the so-called, orality, was biblically based, and so likewise, the Lord's day, was honoured, because it was, in that wider context, you'll see here, in this chapter, it is only the last, two verses, that are actually, dealing with the Sabbath, the rest, of the chapter, is dealing with, the problem, of the disconnect, between, religious, outward observance, on the one hand, that may be, perfunctory, or may be, going through the motions, and the way, that it actually, impacts, ordinary, daily life, now, one way, in which, a relationship, with the Lord, can be expressed, is for the priorities, that we make, in our lives, the priorities, that we make, for others, around us, our neighbours, and so on, and the priorities, we make for God, now, when Jesus, said, what the two, main commandments were, the most important, commandment of all, was that, love the Lord your God, with all your heart, and all your soul, and all your strength, and all your mind, this is the first, and the greatest commandment, he said, and the second, is like it, love your neighbours, yourself, what he was saying, is if you've got God, at the centre, of your life, then the rest, will flow, out from it, and this,

I would suggest to you, is the fundamental, difficulty, that we face, in so much, of our, supposedly, Christian lives, we are trying, to sort of, have our lives, packaged, with the right, wrapping paper, but it's not, the wrapping paper, that makes the difference, it's the gift, itself, and the gift, is from God, the gift, the gift, of Christ, the gift, of salvation, the gift, of life, in all its fullness, that is the gift, how we wrap it, is in a sense, less important, or rather, the wrapping, will almost, take care of itself, if we have the gift, first, that is our relationship, to the Lord, grounded, in his word, then, how we express, that outwardly, will follow, naturally, from it, and whatever, we do, and however, we express it, and however, we behave, because of our relationship, to the Lord, we ought to be able, to justify it, biblically, to go back, to what the word, of God says, that well,

I may differ from you, brother, sister in Christ, and I realize, that you do things, one way, and I do things, another way, and you, you've got your particular, scriptural basis, for what you do, there, but you see, this is my, scriptural basis, I do it this way, because, I think, the word of God, says this, and they'll say, okay, well, we'll just have to, disagree in love, but you know, you've got a, scriptural foundation, for it, and so on, I mean, I would disagree, for example, with how, the Baptist churches, view the, the sacrament of baptism, I would disagree, with the idea, that you know, that a child, should not be, baptized, until it is of age, to be able to, profess for itself, I believe, in bringing a child, within the covenant family, of God's people, and I believe, there is scriptural basis, throughout the word of God, for that, they will take a different view, and they would say, oh no, no, all the scriptural basis, you've got, is that in the New Testament, see, it's only when people, profess their faith, that then they, then they are baptized, so that's our scriptural basis, so they say, they've got a scriptural basis, and I say,

[10 : 47] I've got a scriptural basis, and we disagree in love, fine, but what isn't good, is when we say, well, you know, I do it this way, because that's the way, everybody does it, nobody does it, such and such a way, nowadays, I do it this way, because that's what, everybody else does, that's not good enough, if we are to build, our lives, upon a relationship, with the Lord, you see, if we go back, a couple of verses, from our text, this morning, and we see, what the Lord says, about, if the Lord, shall guide thee, if thou draw out thy soul, to the hungry, satisfy the afflicted soul, then shall thy light, rise in obscurity, that darkness, shall be as the noonday, if you start putting, your faith into practice, the Lord, shall guide thee continually, satisfy thy soul, in drought, make fat thy bones, thou shalt be like, a water garden, like a spring of water, whose waters fail not, just hang on, we'll go off on a tangent here, and say, a water garden, it's not like gardens we have, in the Middle East, and in hot, dry desert countries, a water garden, is that place, that is specially dug, specially prepared, specially manured, and fertilized, and walled in, fenced in, and it would be watered, either by little, irrigation trenches, or by specifically, adding water to it, in other words, you put work, and you put water, into it, to grow the thing, you want to grow, it doesn't happen, by itself, and what the Lord, is saying here, is if you give out, you give out, to the poor, you give out, to the needy, you make it seem, you would think, you're getting poorer, by doing that, he says, no, you do that, and I will make you, like a special water garden,

I will put in, to you, I will put in, to you, God's labor, God's watering, God's blessing, and they, and they, that shall be of thee, shall build, the old waste places, and thou shalt raise up, the foundations, of many generations, and thou shalt be called, the repairer of the breach, the restorer, of paths, to the weather, you see what it says, about, raise up the foundations, of many generations, now, if you've got a building, that is a ruin, and we see plenty of them, around in the island, you know, old, rude, cropped houses, and so on, and maybe, there was a time, when people lived in there, there was a time, when these, these were homes, of warmth, and light in the windows, and people coming, and going, and laughing, and tears, and so on, and now, there's just a ruin, and all the wind, whistles through, the empty doors, and windows, and there's no roof on them, and so on, but if you were to, level that building, and start again, you'd probably find, there is a foundation, which is sound, there will be a foundation, which has been dug, and of which there will be, a base of hard core, on which you can start, to build again, now our culture, and our society, no longer reflects, the foundations, of godliness, that were built, upon the word of God, we cannot, even as Christians, go around, and say, oh well, you know, so and so does this, so it's okay for me, or other people do that, so it's alright for me, we are either, meant to be the Lord's, or we are not, and if we are, then the basis, the foundation, of our lives, has to be, the word of God, you shall, raise up, the foundations, of many generations, and I shall be called, the repairer of the reach, the restorer of paths, to dwell, if thou turn away, thy fruit from the Sabbath, from doing thy pleasure, on my holy day, now turn away your fruit, turn away, what does that mean, well, the use of the fruit, is not too much, for walking on, in this sense, but it's rather, in terms of labour, the fruit sort of being, planted on the spade, to dig with, and the sense of it here, is if we look back, at Deuteronomy, we see in chapter 11, verse 10, which says, the land, whether thou goest, to possess it, is not, as the land of Egypt, from whence ye came out, where thou sowest thy seed, and watered it, with thy foot, as a garden of hers, now, how do you water, something with your foot, well, you water with your foot, by digging, with a spade, you put your foot, on the spade, you dig with your spade, you dig out, an irrigation trench, you dig out, a trench, into which then, water will flow, and there'll be channels of water, flowing around, this particular, water garden, which, from which, water the plants, will draw, the moisture, so you water it, by digging, the irrigation trenches, you water it, with your foot, by using your foot, the digging, the labour, the toil, that's the sense of it here, but the land, where the ego, to possess it, is the land of hills, and valleys, and drink of water, of the way of heaven, a land, which the Lord thy God, careth for, the eyes of the Lord thy God, are always upon it, from the beginning of the year, even on to the end of the year, you see, even though you don't use your foot, to irrigate your garden, of herbs, or your garden of, oh that's well watered,

God himself waters it, and even if you don't, aren't able to put in the labour, and the work, and the toil, that you might want to do, left to ourselves, on God's holy day, God sees to it, you will never be the poorer, because of it, just like giving out, to the poor, and think, well that will make me poorer, I'll be worse off, God says rather, if you will do this, and draw your soul, to the poor, and satisfy the afflicted soul, thy light shall rise, in obscurity, thy light darkness, shall be at the noonday, the Lord shall guide thee, continually, and satisfy thy soul, and drought, make fat thy bones, thou shalt be like, a watered garden, he will put back in, more than you ever lose, he will do it, if you draw out your soul, to the poor, to the afflicted, if this becomes your practice, your generosity, to those in need, and likewise, he will make good to you, any time that you may, think you lose, by not doing, what you would want, or I would want, or our business might want, or our work might want, or our extra overtime, that we might get, might want, by choosing to work, on the Lord's day,

God's holy Sabbath, if we are to practice it, just as if we are to practice, generosity to the poor, will cost us, there is a cost, to following Christ, there is always, a cost, to following Christ, whether it be, in monetary terms, whether it be, in terms of, how we prioritize, our time, whether it be, in terms of, our generosity, to the poor, whether it be, in terms of, the enmity of the world, you can count, in all of those things, but what God promises, in this chapter, and throughout scripture, is that, he is no man's debtor, and that, whatever it is, you think you might lose, by losing this time, in giving it to God, he will make good, he will bless to us, we will raise again, the foundations, because those foundations, which once were, commonplace, in our society, were not the foundations, of just, what society did, they weren't the foundations, of, well we're Scottish, so we do this, well we're islanders, so we do this, well this is how we do it, in our culture, this is what we do, but of course, our culture, isn't any better, than your culture, or somebody else's culture,

Christianity, Christianity, is not native, to any country, of the world, except possibly, Palestine, if you were to stretch a point, but the fact is, it does not originate, in any one culture, or geographical location, it is always, something that comes, from outside, because ultimately, it comes from heaven, ultimately, it comes from Christ, who came down, from heaven, and it leavens, and it changes, and it causes, to be transformed, every society, and culture, to which it comes, it has a leavening, effect, even where Christians, are a minority, they have a leavening, effect, in that society, in that culture, if they are prepared, to live out their faith, according, to the word of God, you see, we try and blend in, with society, then, we simply become like it, it colors us, rather than us, coloring it, we're not a threat to it, so okay, we'll be tolerated, but we'll make no difference, we'll make no impact, there is no fragrance, there is no leavening there, but if we come into a society, and respect, believe, yes, we accept, other people have different views, they, this is how I live, this is what,

[20 : 04] I will do, this is the standards, I observe, because this is what, my God requires of me, and there will be times, when that may require you to, as has happened a lot, in recent years, people get fired, from their jobs, for upholding, Christian standards, and it's during Glasgow, was under suspension, just now, not because, he heckled a politician, but for supposedly, things that he tweeted, about what was, and wasn't, Christian standards, of behaviour, and that's from the church, he's under suspension, albeit the national church, people, will face, trouble and problems, the more they are prepared, to stand for their faith, but ultimately, the Lord will make them, victorious in it, if thou turn away thy foot, from the Sabbath, from doing thy pleasure, on my holy day, and call the Sabbath, a delight, not a burden, but a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then, shalt thou delight thyself, in the Lord,

God will be precious to you, he will be blessed to you, he will be a delight to you, the more you put in, to this relationship, to the Lord, the more you will get, out of it, the more you stand, for the Lord, the more he will honour that stand, the more you conform, your life to his teaching, the more blessed, you will be by it, thou shalt, then shalt thou delight, thyself in the Lord, and I will cause you, to ride upon the high, places of the earth, now the sense of that here, is places that are, beyond the reach, of danger, like chapter 33, verse 16, says, he shall dwell on high, his place of defence, shall be the munitions, of rocks, bread shall be given him, his waters, shall be sure, in other words, you'll be high, beyond the reach, of danger, this is what the Lord, promises, he shall ride upon, the high places, of the earth, and feed thee, with the heritage, of Jacob thy father, for the mouth, of the Lord, has spoken it, see what God, is promising, again, and again, and again, in this chapter, he is promising, that those, who are faithful, to him, he will bless, he will supply, their need, he will make good, any losses, that they may endure, now of course, a lot of the time, people will say, and we might say, yes, but you know, whether I do this or not, whether I, whether I give to the poor, whether I'm generous, to others, whether I honour, the Lord's day, and keep that day sacred, and don't do worldly, things on it, and whether I worship, and whether I refrain, myself from other things, or activities, or journeys, or whatever, because it's good, it's not going to stop, the rest of the world, from doing it, it's not going to change, the world, we are not called upon, to change the whole world, all at once, but we are called upon, to change that, over which we do, have jurisdiction, we might say, well,

I've got no jurisdiction, I'm not the king, I'm not a government, I haven't got any power at all, I have no control, over anything, there is one unit, in this world, over which, you and I, have pretty much, not absolute control, because that's in God's hands, but we have, delegated control, and that is your own life, that is what you do, in your own life, with your own time, with your own church, in Nehemiah chapter 10, we read it verse 31, when he, Nehemiah, is trying to, to encourage the people, to conform their lives now, to God's teachings, they're back in the land, but they're living like heathens, and he wants them to, to be focused upon the Lord, it says verse 30, that we would not give our daughters, unto the people of the land, nor take their daughters, for our sons, we can't stop other people, doing it, but we won't do it, and if the people of the land, bring where, or any victuals, on the Sabbath day, to sell, that we would not, buy it of them, on the Sabbath, or on the holy day, and that we would leave, the seventh year, and the exaction of any debt, and we would make ordinances, for us, to change ourselves, yearly with the third part, of the shekel, charge ourselves, with the third part, of the shekel, and so on, all of these ordinances, they are setting themselves, to do, to conform their own lives, to the Lord, they can't stop people, bringing their, their goods for trade, and saying, come on, come on, buy it, and sell it, and so on, and they're saying, well we can't stop you doing that, but we are not going to buy from you, on the Sabbath day, we are not going to engage, in this trade, on the Sabbath day, if the people of the land, that's the Canaanites, round about, bring where, or any victuals, on the Sabbath day, we can't stop them doing it, just sell, that we would, not buy it of them, on the Sabbath day, we cannot stop them, doing it, we cannot stop, the commercialization, of the Lord's day, we cannot stop, the way, that it has been turned, into just another day, but we, ourselves, can covenant, that this is not, how we will live, we ourselves, will keep this day, holy to the Lord, we ourselves, will, stop ourselves, from just, sinking to the level, of the rest of the world, and when we do that, people will ask, why, if let's say, for example, you had to, you had to go offshore, to the North Sea, or whatever, and instead of going out, on the Lord's day, you went a day early, and you stayed overnight, at B&B; somewhere, why did you do that, couldn't you get a train, or a plane, or something, on a Sunday, and say, well yes, but I'm a Christian,

I believe that, the Lord's day, should be kept, holy, so I came a day early, so I'm on site, I'm here, I'm ready to go, when the day comes, but that would, that would cost you money, don't it, well yes, it would cost me money, it would cost me a day, of my holiday, a day of my time away, but, honouring the Lord, is more important, you're mad, you're absolutely mad, and that's what they would say, but as you practice it, and as you consistently, and quietly, and conscientiously, observe it, without rubbing it, down anyone's throat, just this is what, I myself will do, you say, quietly, and without, forcing anyone else, this is for me, this is what I, they will come to respect it, they will come to accept it, and they will just accept it, this is what so and so does, you know, he may be a bit strange, but this is what he does, you know, he's a Christian, he lives by standards, fair enough, we can't go against it, and they will at least, respect, that you take seriously, that God, in whom you profess, to believe, now the Sabbath, is not the only way, in which anybody, expresses themselves, as following the Lord, we've already talked, in the main part, earlier about, dealing your fruit, to the hungry, drawing out your soul, to the needy, to the afflicted, clothing the naked, and so on, as Jesus himself said, you know, in the parable, of the good Samaritan, says in Luke 10, verses 36 and 37, it says, which now of these, three, the priest, or the Levite, of the Samaritan, thinkest thou, was neighbor, to him, that fell among the thieves, and he said, he that showed mercy on him, then said Jesus unto him, go, and do thou likewise, so, whether it is, caring for the needy, or the poor, whether it is, observing faithfully, the statutes, of the Lord, it is not enough, to say, but nobody does that, nowadays, probably nobody does, but as you think of it, the example in Nehemiah, the covenant is not, we're going to make everybody else, do what we say, we're going to make everybody else, believe what we believe, no, but we ourselves, that one unit, over which we have any control, that one individual life, and soul, which we can direct,

I may direct, what I myself will do, if I'm the head of a family, I may direct, what my family will do, if I'm an employer, I can decide, to close the doors, of my business, on the Lord's day, and all my employees, will get a day off, and I'm sure, they're all going to complain, about that, regardless of, whatsoever jurisdiction, or authority, I may have, I will exercise it, for the Lord, I will exercise it, for godliness, and people will say, you'll lose business, you'll lose pay, it'll cost you, and so on, remember the well, watered garden, whatever we lose, by being faithful, to the Lord, God, who is no man's better, will make good, to us, time, as we said to the children, is the, most precious commodity, this world affords, it is that, which can never be replaced, it is that, which can never be, in a sense, turned back, or rather, let me qualify that, the only person, who can turn back, time, is God, and we have evidence, in scripture, that he has done so, with the shadow, on the dial, of Ahaz, going back, however many degrees, it was, literally, turning back, time, but only God, can do that, only God, can make good, the years, that the locusts, have eaten, only God, has control, over how, time works, and operates, you give him, that portion, of time, love you, all your six days, the week, and so on, yes, then we should have the Lord, in each day, with our private worship, and devotions, and so on, and how we live, and how we work, should be informed, by our relationship, to the Lord, but that one day, that he requires, for himself, give it to him, and the loss, that you think, you may incur, you will see, as no loss, at all, because he will make good, whatever it is, we outlay, remember, how the Lord, says in 1 Samuel, them that honor me,

[30 : 10] I will honor, but that's not, so much, a nice pat on the head, to the verse, you look at the context, of that verse, I think it's chapter 2, of 1 Samuel, where the prophet, is speaking to Eli, the priest, telling him about, what a rotten, shout of dross, his own sons are, because although, they're priests of the Lord, they behave, appallingly, they behave, like the Canaanite world, around them, the pagans, he says, them that honor me, I will honor, and those that despise me, shall be lightly esteemed, in other words, if I am regarded, as unimportant, by you, or by anyone else, I likewise, will regard them, as unimportant, remember what Jesus says, in Matthew chapter 7, where people are saying, oh Lord, Lord, have we not prophesied, in your name, have we not cast out demons, we've done this, we've done that, we've done the next thing, he says, depart from me, ye that work in equity, I never knew you, then that despise me, shall be lightly esteemed, now of course, the Sabbath, is not the only way, in which we express, our faithfulness, to the Lord, but it is, one way, it is part, of the silent witness, of how we keep it, and the faithfulness, with which we keep it, testifies, testifies, to the world, it is a testimony, to who is most, important, in our lives, and they might say, oh that's so joyous, oh that's so boring, but then, they say that, if you're not willing, to get drunk, at parties, they say that, if you don't like loud music, banging through your head, all the time, they say that, if you're not willing, to follow up, from a serious lifestyle, oh how joyous, oh what a kill joy, oh how boring you are, and so on, because they see, these things, as expressions, of their liberty, we can see them, for the bondage, that they are, the true liberty, is the liberty in Christ, the being set free, in him, and when we give, ourselves to him, and when we testify, to the world, by yes, the joy, with which we ought to, keep, and follow, this and all, his ordinances, a solemn, holy joy, that it testifies, to the world, that however much, they might ridicule, they see that, we have something, that they do not have, that we have something, that deep down, they might not admit it, but they actually want, they want that peace, that passes all understanding, they want that solemnity, that dignity, in their lives, they want to feel, like they are, the worth, that they always hoped, they would be, they want to feel, like they are, precious, in somebody's sight, in the way, that the believer, knows, that he or she, is precious, to God, if thou turn away, thy fruit, from the Sabbath, from doing, thy pleasure, on my holy day, and call the Sabbath, a delight, you see, it's not our own, worldly, selfish pleasure, we seek, it's the delight, of the Lord, and there's so much, we can delight in, on the Lord's day, there's so much, that is legitimate, that is God honouring, that is good, not just going to church, but throughout the day, that we can give, to the Lord, that which is, honouring to him, you know, some people, for example, there would have, there would have, at times, they'd say, you never watch TV, on the Lord's day, but others, would take the line, it's okay to watch, if what you're watching, is honouring to the Lord, ask yourself, when I turn the TV on, and it's the Lord's day, is what I'm watching, honouring to the Lord, if it is, then it's not, anti-Christian, it's not against the Lord, on his day, is it honouring to the Lord, that book I'm going to pick up, the newspaper,

I'm going to pick up, and read, is it honouring to the Lord, is it Christian, is it honouring to the Lord, is God, being honoured, in what you do, that can be, your simple rule of thumb, is God being honoured, in what I do, this day, of course, it should be the rule, for all the days of our lives, but especially, on that day, that we are commanded, to abstain, of all these other things, not so that we are to be, bound down, and bored, but so that we are free, to focus, in liberty, and love, on that one thing, needful, call it, a delight, and delight, ourselves, in the Lord, and when the world, sees the delight, we take, in him, they will want that, they will want, the joy, even if they don't want, the Sabbath, they will want, the delight, even if they don't want, what they see, as the rule keeping, they will want, that life, in all its fullness, and one expression, of that life, in all its fullness, is that here, in this world, we keep, one day a week, special, and holy, just for him, because, when we have gone, from this world, if we are his, all the days, of eternity, will be special, and holy to him, it will be, a joy filled, blessed, bright, glorious, eternal,

Sabbath, and if we can't, stand that, or the thought, of that there, we're not going, to delight in it here, but delight ourselves, in the Lord, and we take it, from there, lay the foundations, again, upon the word, of God.