

Keeping God's Sabbath

Book of Isaiah

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Bible Text: Isaiah 58:13-14

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I'd like to have you look with me in your Bibles in Isaiah 58 for our text from which I'll be preaching this morning and it has to do with "Keeping God's Sabbath." Keeping God's Sabbath and there are just two verses I want us to consider and that is verse 13 and 14. Isaiah 58:13 and 14. Here the Lord through Isaiah gave this instruction,

13 If thou turn away thy foot 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: 14 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.

There was a day when if a preacher announced to me that he was going to be preaching on keeping God's Sabbath, I kind of hunkered down. I thought, "Oh boy, here comes the rules and the regulations of what to do and what not to do on a particular day." I'm sure that if I took a poll of each of you and asked you how many times in your lifetime have you been confronted with different messages or preaching on the Sabbath day, that all of us probably would have some story or experience to share and talk about. The fact of the matter is that men have confused the subject. The Scriptures are clear but men take something, just like anything that is precious to God, and they will make a work out of it. So I'm mindful of all the different methods and messages and, yes, even emotions that are stirred up among those who profess to believe the Bible over this subject of the Sabbath day and maybe in your mind it's still confusing.

So my purpose today is to take this word and to show you what it is to keep God's Sabbath. There are some that hold to what would still be considered the seventh day worship. In our calendar's we are meeting on the first day of the week. I know that there are some secular calendars that start the first day with Monday now because they don't like the fact that a day of worship begins the week, but traditionally Sunday has been the first day of the week and Saturday the seventh. So adherence to a seventh day Sabbath can be found in almost every denomination. We're used, perhaps, to hearing about the Seventh Day Adventists who hold rigidly to worship on Saturday, not on Sunday, but

there are also Seventh Day Baptists, as there are Seventh Day Pentecostals, as there are Seventh Day Catholics and so it's not surprising that there are many today who still see this matter of keeping the Sabbath as keeping a day, a particular day of the week.

There are others who contend that Sunday is the new Sabbath and this would be how they would go through the Scriptures and say, "No, we're no longer under the law of the Old Testament but now there is a new law, a new Sabbath." And those who preach Sunday as the new Sabbath, I find still try to put their hearers and their followers under the same bondage of the law. They've just moved it a day. I was raised that way. I was raised to believe that you don't try to fill your gas tank on Sunday. That you don't watch tv on Sunday. That you don't go out and eat on Sunday because what you're doing is encouraging people to stay away from worship when they should be in worship and not have their stores open. I found it a little difficult during that whole time to believe that my one pulling in and filling my gas tank was keeping them open, but such was the teaching.

In all of this you see fallacies. I have a very good friend up in Michigan that I was there preaching for their congregation and had to travel back and it drove him nuts that I chose to travel eight hours to get back home on a Sunday after the time of worship. That bothered him, but it especially bothered him, he said, "What are you going to do for lunch?" because I wanted to take off right after the meeting. I told him, "Well, I'll just stop at a Burger King or a McDonald's and grab something on the way," and you would have thought I had just blasphemed. "No, no, no, no. We can't have you doing that." He would consider himself to be a Gospel preacher and yet a Sabbatarian. So what happened he brought me to his house and his wife slaved away in the kitchen for an hour, an hour and a half, getting the roast ready and potatoes and all the other stuff and then we sat down and had a meal and then I had to rest so we had to take a little nap and finally I was able to get on my way, but rather than getting back home at 8 o'clock, now it was one in the morning by the time I got back but that was okay because the Sabbath was past.

These are things that we deal with and people still have this in their mind, but I'm going to tell you right up front and then we're going to look at this from the standpoint of Scripture: I do not believe that keeping God's Sabbath is keeping a day, a particular day. I know Paul wrote of this in Romans 14, "One man celebrates a day unto the Lord and another says all things are lawful." But I believe as we're going to see here in the Scriptures, that when the Scriptures talk about the Sabbath, the word "Sabbath" simply means "to rest." When the Lord said here, "If thou turn away thy foot from the sabbath," it's just another way of saying, "If thou turn thy foot away from resting." Well, when you stop and consider why the Sabbath was established in the first place, you see, it was a type and picture of the rest that comes in, through and by the work of the Lord Jesus Christ.

So to attribute it to a day, even though Christ has come and fulfilled it, and to continue to labor under a legalistic view of a day, is not to see Christ, is not to rest in Christ and so I believe that there is something here that we need to see, that Christ is our Sabbath and to keep the Sabbath is to rest in Christ. We're going to come back to the portion that Bob read a few moments ago in Hebrews 4. I believe it's key to us understanding the

fulfillment of the Scriptures in Christ. It's a rest in him and his finished work. There is a reason he said, "It is finished," and not tied to a day.

But let's go back to the beginning. I believe it's very important even as I mentioned in our Bible class, in Psalms. I don't want to have anybody think that somehow we're just spiritualizing the Scriptures and not seeing them in their historic context. There is an historical context to Scripture but God is the God of history and the reason why he ordained things, the reason why he brought them forth, whether it's in type or picture or promise, all of these things we see in the Old Testament was to point us to the Lord Jesus Christ and I believe that's how we have to read the Scriptures. There is an Old and there is a New but they're connected and the connection is in how Christ came and fulfilled all these things.

If we go all the way back to the beginning, we have to go back to Genesis 2 so that's where I'd like you to go. When the Lord speaks here in Isaiah 58 of, "If thou turn away thy foot from the sabbath," it began back here in Genesis 2. Now, here's the reason why some would say that once this was established, it was established forever because God established it in the creation even before the law. That's how they're going to reason, but as we get to Hebrews 4, you see, the Scripture is its own best interpreter. We're going to see how the writer of Hebrews wrote it, but what I want to do is just lay the foundation for you here in very simple ways.

Here in Genesis 2:1-3, we see the Sabbath law established from the beginning of creation. It says, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." So right from the beginning we have our calendar established. A lot of people try to relate the calendar to a Jewish calendar, a Roman calendar, but in reality, the idea of seven days in a week, God himself ordained, and from the beginning he established one day of the week to be a day of rest in which people were to rest from their labors and not to work. Again, everything that was done was done forward looking to the work of the Lord Jesus Christ, but what I want you to see is that it is clearly established from the beginning that there would be a day of rest.

Now, if you were to ask me and if I had to pinpoint a day, I'd have to say if this Sabbath day was universal and it is because it was established in creation, then those that worship on the seventh day, then they would be right. That would be the day that we should set aside because it says there, "God blessed the seventh day, and sanctified it: because in it he had rested from all his work which God created and made." So there is a picture here of a day in which God purposed to rest from his work. Keep that in your mind because we're going to see how that was fulfilled in Christ.

But the second thing about the Sabbath day is that God reiterated the need for a day of rest even when he gave the law to the children of Israel. If you'll go to Exodus 20, and the reason I'm going through these Scriptures is because there would be some where I would

say the Sabbath is not a day but it's the person of Christ and his work that would say, "Well, you're just ignoring the Old Testament Scriptures then." It's the same accusation they gave of our Lord when they said he came to destroy the law just because he would not submit himself to men's interpretations of the law. It's one thing for our Lord to be submitted to the law, it's another thing for him to refuse to bow to men's interpretations of the law and therefore in Matthew 5:17 he said, "I didn't come to destroy the law but to fulfill it." But it's the same sort of reasoning that you and I are going to have with people today. They're saying, "Well, you're just setting the law aside." No, we're not. What we do is see the law fulfilled in Christ. There's a difference. He didn't set it aside and if he fulfilled it, he did it on our behalf. That's who he did it for, his people.

But very specifically here in Exodus 20, the Sabbath keeping, the keeping of a day was not a universal law that God gave to all nations. This was specific to the nation of Israel and we're going to see that it was designed and purposed to set them apart in their way of worship. I would hope that even though there are multitudes of other congregations meeting at this hour today that we meet, that there is something that sets us apart in our manner of worship that is different from the way the world is carrying on right now. If not, then we ought to just go and join them. But there is a reason why the Lord established the Sabbath not only from creation but established it in the law that he gave specifically to the children of Israel and what I believe we see here, it has everything to do with worship. That was the whole purpose for having this day set aside.

You'll see that in Exodus 20:1-11. "And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy." Remember the rest day is what that word "sabbath" means. To keep it holy. "Holy" means "sanctified." Sanctified unto the Lord.

"Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God," is the rest of the Lord thy God, "in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." Now, if you saw the Ten Commandments, there were two parts, they call them two tables but it was two sides to one stone. All that I have just read for you was chiseled on one side and this is how God divided up the law and you can see the Ten Commandments are divided that way. The first part has to do with the worship of God, the second part, when it speaks of honoring thy father and mother, thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, has to do with how we are to

deal with men. And you remember that rich young ruler that came to Christ and said, "What must I do to inherit the kingdom of heaven?" and the Lord told him, "What does the law say?" Well, if he was thinking of earning his way to heaven, the law demands perfect obedience. But he responded correctly, he said, "Thou shalt love the Lord thy God with all thy heart, soul and strength and love thy neighbor as thyself." And he thought he had done a pretty good job of that until the Lord told him, "Go and sell all your goods and give them to the poor. Let's see how you're doing loving your neighbor as yourself." That's where he went away sorrowful.

But the first part that begins with, "Thou shalt have no other gods before me," in verse 3, is summed up in verse 11, six days the Lord made in heaven and earth to work but the Lord blessed the seventh day and hallowed it. What was the purpose for that seventh day? Well, there was no servile work to be done. It was a picture of true rest. Some saw that day off as a burdensome duty when the Lord had, in truth, purposed it for a day of worship and rest as a picture of, again, the rest that is in the Lord Jesus Christ and what he has accomplished alone. But our nature is such and so fallen and depraved that even when the Lord says to rest, we're churning. Our mind is set on doing and if you don't believe it, even as much as you know about the Gospel and Christ and rest in him, I would pretty much guarantee that most of us at some point in our lives if not often, have woken up in the middle of the night thinking in our flesh we need to be doing more. Maybe I'm not being a witness enough. Maybe I'm not repenting enough. Maybe I'm not believing enough. Maybe I'm not...and there goes that old mind down that path of not resting.

This was to be a day of rest and the Lord didn't starve his people on that day. Even with regard to the manna while the children of Israel were in the desert, they were not to go out and gather new manna on this day, they were to do all their gathering the day before even though the nature of the manna was that it would rot and have worms if you kept it over a day. But for the Sabbath day, the Lord preserved it in a special way. They didn't have to go out and gather it. You would be thinking that this is a blessing that the Lord is so caring for us and giving us a picture of rest that is in Christ, but what does man do? He churns. He's thinking, "Grr, I could be out making some more money today if it weren't for this day of rest."

That is, when we come here to Isaiah 58:13 and 14, if I had to answer two questions as to why that Sabbath was established and how the Sabbath was to be kept, it was for the pleasure of that people. Think of resting. Now, I'm preaching to myself here because I'm the worst one when I've got a day off just to sit back, relax and do nothing. I can do that probably about for the first 15 minutes when I'm awake and then my mind is thinking, "Alright, what do I have to get done here?" That's just my nature and I know that's all of ours, but the Lord says here in Isaiah 58:13, "If thou turn away thy foot from the sabbath," in other words, from resting and, "from doing thy pleasure on my holy day." In other words, how the Sabbath was to be kept. It was to be restraint of doing things that you normally did. Just relax. Rest.

Now, it was to be kept because it was a sign between God and that people. This was how he had distinguished that people from the rest of the nations who were just going and working. I don't know if you see the picture or not, but Gospel believers, those that are the Lord's are a resting people when it comes to this matter of our salvation. We're to rest. While the world is laboring, while works religion is doing and carrying on and constantly putting their people under further bondage as far as doing more and being more, all this that you hear being preached. How do people look at you? They think you're slothful but I've got a "Do not disturb" sign on my door. I'm resting. I am resting in the work of the Lord Jesus Christ. I'm resting in his person. I'm resting in what he has accomplished.

That's what the Lord is saying here. This day that he set apart, he says in verse 13, "call the sabbath a delight." Dear friends, it is a delight to rest in Christ, especially when I consider how I labored under all of that works religion before it pleased God to reveal Christ in me. But the reason they were to do it wasn't to make them like servile servants out of fear, but to teach them an example or a picture of what it is to rest. That's keeping God's Sabbath.

It's called "holy of the LORD, honourable," because in that Sabbath picture, in that day of rest that he established, is a picture of the satisfaction just as God rested from his labors that he had done. God is satisfied with the work that the Lord Jesus Christ has accomplished so rest. Rest in him.

And it says, "and shalt honour him, not doing thine own ways." You can't mix works and grace. You can't be at the same time saying, "I'm resting in Christ," and at the same time over here doing, busy about doing, trying to improve your status with God or, as you hear some preachers talking about, claiming the higher ground. We used to sing a song about that. There is no higher ground than that which God has already put his people on in the Lord Jesus Christ. It is in a righteousness. It is in a holiness. It is in a satisfaction that is equal to God himself. So these instructions that the Lord gives all pertain to what it is to rest in the Lord Jesus Christ. Again, it was a type. It was a picture of that rest that the Lord would bring.

Look at verse 14 of Isaiah 58. It's all about delighting thyself in the Lord. It's the one thing that, for me even coming apart for worship and worshiping and fellowshiping with the Lord's people, I never want it to be over because I know as soon as it's done, I'm getting back out there in the world and here we go again with the other six days of work and labor and sweat of the brow and thorns and thistles. I don't know why we wouldn't want to spend all our time together in delighting ourselves in the Lord. I cherish these times, but it's not a legalism. It's not fixed to a particular day. We could do this just as well on Saturday. We could do it just as well on Friday. It's like someone asked me one time, "Do you keep the Sabbath?" Yes, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday and Sunday. "Really?" Yeah, in Christ. He's my rest every day. It's not tied to a day thankfully. We're not to look at coming together for worship as being a duty and when it's done, okay, check it off. That's done.

No, we come to delight ourselves in the Lord and in his grace and for that, the Lord says, "I will cause thee," verse 14, "to ride upon the high places of the earth." You hear about people saying taking the high road. "Feed thee with the heritage of Jacob thy father." That's Christ the shepherd feeding his sheep by still waters. You know, sheep need still waters. If it is rushing and flowing and turbulent, they'll die of thirst. The Lord purposes us to feed by the still waters of Christ, his grace, heartened in him, righteousness established and imputed. All of this truth that we have in him. It says, "for the mouth of the LORD hath spoken it."

That's why I believe as we come to the New Testament, yes, our Lord. If you look in Luke 4:16, our Lord himself observed the Sabbath. He was the Sabbath and yet he observed the Sabbath. He kept the Sabbath. There wasn't one part of the law that he could ignore or set aside. He came to fulfill it and that's why you see here in Luke 4:16, "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." So even our Lord observed the Sabbath in coming apart and using that time to worship, to worship his Father. That's what we see here.

But as time went on, we begin to see that our Lord was teaching the true sense of this Sabbath, particularly when you go to Mark 2:27. Look at Mark 2:27 because just as today, we've got these legalists, these purists that want to make an issue of the day and the activity. They did that with our Lord. When you think about what the word "Pharisee" means, it means "a purist." The Pharisees' sect was designed to keep pure the law according to them. They considered themselves to be the true purists as far as the law was concerned and so much so, let's begin in verse 23 of Mark 2, "And it came to pass, that he went through the corn fields on the sabbath day." Our Lord specifically did things on the Sabbath day to raise the ire of these Pharisees. I think sometimes we think if we get in front of a legalist who's law bound, that we've got to tippy-toe around them and make sure that we're not upsetting them. Our Lord didn't do that. Wherein there was falsehood, wherein there was error, he, the light, addressed it. So we see him going through the cornfields on the Sabbath day. They had it down to such a legalism that you were only allowed to walk so much on a Sabbath day, so far and no further. I don't care if your relative, mother, father, child, was dying, if it was on the Sabbath day, you had to wait. That was the legalism that was associated with this day.

It says here, "his disciples began, as they went, to pluck the ears of corn." Now, you know as well as I do that the law provided for somebody going through somebody else's field that if they got hungry, they could eat of what produce they found as they went through it. The law taught that, but how did the Pharisees see this? Verse 24, "And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?" The Sabbath trumped everything in their minds.

"And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread," which the priest typically was the only one who would be able to touch, but David ate the shewbread, "which is not

lawful to eat but for the priests, and gave also to them which were with him?" Then we have these key verses, I believe in verses 27 and 28. If you want to write down a key verse with regard to the Sabbath and the transition from the Old to the New or, better yet, what the true Sabbath was established to do, verse 27, "And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath."

Those are key verses. We are never to use the law or legalism in any way to make excuses for not showing mercy and for not helping or for not doing that which is to the glory and honor of Christ. That's what the Pharisees would do. They would raise up their hands and say, "Can't do it. It's the Sabbath." I've had some friends that are Sabbatarians that would not buy a plane ticket that was leaving on Sunday. For them, Sabbath was a Sunday. They wouldn't buy a plane ticket that flies out on Sunday even if it was to go preach the Gospel somewhere. They're thinking, "Nope, can't do it on Sunday." Such is their thinking. That's a bondage. That's a legalism. That's beyond whatever the Lord ever purposed for the Sabbath and our Lord said that when he says, "the sabbath was made for man."

Again, coming back to Isaiah 58. This whole picture of a day of rest was designed for worship. That's what we need. We need for the Lord to bring us apart and enable us to delight in him and to worship him and to rest in that work that the Lord Jesus Christ has accomplished. When it says here, "Therefore the Son of man is Lord also of the sabbath," that means that that Sabbath has everything to do with him. He has established it and directed it, that he, the Lord, be honored and glorified and so we can see already how our Lord interpreted these things.

Two other references and then I'll be done. Colossians 2. As you go through the New Testament, we don't find Paul or any of the apostles of our Lord Jesus Christ imposing on the congregations or on the churches a particular day or a way of celebrating that day as men do today in what they call the Sabbath day. Here is an example in Colossians 2, beginning with verse 13. What were we before Christ accomplished the work? It says, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Let's just stop there for a second and look at what that's saying. If all of my trespasses have been forgiven because that's the sense of the word, the tense, having forgiven, and when did that happen? It says, "he hath quickened you together with him." That's not talking about at the moment that we're converted, but this quickening together with him once for all was when Christ raised from the dead. It's saying that when Christ raised from the dead, it was proof that all the sins of all of his people had been forgiven. So what does that mean? You can't violate the Sabbath. There's not a day to violate. It's not like you're committing a crime for not observing the day.

Having all your sins forgiven. Again, you think about the resurrection of the Lord Jesus Christ. Everything was according to a time table. In John 19, it was on the eve of the Passover that they crucified our Lord. He is our Passover. On what day was he raised? It wasn't the first day of the week that he was raised. You say, "How come we meet on

Sunday instead of Saturday now?" Well, because the church began to celebrate the resurrection of the Lord Jesus Christ. It was never established as a legalistic day in which we're to worship, but it's a celebration of the risen Savior. Again, we come together out of pleasure in the Lord and for what he has accomplished.

But the Sabbath was accomplished on the eve before the first day of the week. Christ was raised at the end of the Sabbath. He is the end of the Sabbath because it says when those women came at the dawning of the day, the first day of the week, it wasn't then that Christ was raised. They found the tomb empty already. The evidence is that Christ was raised before the eve of Saturday evening. He spent three days and three nights in that grave and thereby accomplished the Sabbath.

But that's what Paul is writing about here and you'll see that as I read on. Verse 14, "Blotting out the handwriting of ordinances that was against us." That's why we can't go back and make the law now our rule and subject people back under it again, those that are the Lord's, because it says here, "blotting out." Something that has been blotted out has been put away.

"Which was contrary to us." There wasn't a person under that law that could keep literally the Sabbath day, not just the letter of the law but the spirit of the law. That was the whole point of Isaiah's preaching. It's like you might be sitting there, it's like Dennis the Menace, he's sitting in the corner. He's sitting down but he's thinking, "I'm standing up inside." That's the way the people were. They were resting but they were chafing. They could hardly wait until 6 p.m. on Saturday night to get the business opened back up and going again and that's all they could think about.

The law can never make a man just, even if he appears to be. You see, that's what chafes me when I hear these legalists kind of cracking the whip over your head. I'm thinking, "Boy, I'd just like to take a day and grab that heart of yours and put it up on the screen here and let's just take a look at how good you're doing at keeping this law." We know better and that's why here it's described, "which was contrary to us." The law can only condemn.

But it says here, "and took it out of the way, nailing it to his cross." Took it out of the way. "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you," here's another one of those verses you ought to highlight as to why we do what we do, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of," what? "The sabbath days: Which are a shadow of things to come; but the body is of Christ." All that that Sabbath law had to do with, pertain to, was Christ and the rest that is in him.

That's where we come to the final verse or portion over here that Bob read for us just a little while ago in Hebrews 4 and then we'll be done. It very specifically says in verse 8, "For if Jesus," and there it's speaking of Joshua of the Old Testament. Jesus is the Greek pronunciation of the word Joshua. "If Joshua had given them rest, then would he not afterward have spoken of another day." If it had truly been possible that under the law

that people find rest, then the Scriptures would not have spoken of another day. That would be what would be the way to worship even today would be observed in a day.

But verse 9 says, "There remaineth therefore a rest to the people of God." Even though when it says, "There remaineth therefore a rest," the Old Testament day of rest has been done, put away, but there remaineth therefore now a rest to the people of God. A different kind of rest.

You say, "What is it?" Well, verse 10, "For he that is entered into his rest," that is, God's rest, "he also hath ceased from his own works, as God did from his." You see, this is what the Spirit of God does in the heart of a sinner, causes that sinner to cease from his own works. To cease from thinking that in any way, shape or form, either my gaining of salvation or maintaining of it is dependent upon any works that I do. No, I rest. I rest in the finished work of Christ, even as God rested from his work, it says, going all the way back to creation.

Then verse 11 is an interesting verse. It's almost a comedy of terms. "Let us labour therefore to enter into that rest," setting aside all other thoughts of gaining or maintaining salvation any other way, enter into that rest which Christ accomplished, "lest any man fall after the same example of unbelief." A labor to rest.

Again, we come full circle. I can identify with this. I remember all the way back in kindergarten, we had a nap time and everybody had to lay their head down on a mat and be quiet. They shut the curtains and the teacher was talking in a quiet voice. Everybody had to rest and what was Kenny doing? Well, he'd lift his head up and look around a little bit and put it back down. The teacher would say, "Kenny, keep your head down." Up again. I couldn't rest. That is our nature. Spiritually it's that way. If God doesn't give us his Spirit, we won't rest. We're still going to think that there is something that we've got to do better, more, and there is a churning and so the labor is to rest. It's not putting us to work but it's a labor to rest and the only way that we can do that is hearing again and again the voice of Christ who said, "Come unto me all ye that labor and are heavy laden."

Sometimes I think we think that just pertains to our pre-conversion state. "Well, alright, I'll stop laboring now." If you think that or you say that, you're lying because our nature is still to strive in this flesh, to think that something we say or do. If you don't believe it, the Lord gives you an opportunity to talk to another sinner of Christ and after you're done when you walk away in your mind you're thinking, "I did something good." Don't you? I mean, that is the flesh and you want to tell somebody about it. You want them to appreciate you that, "Hey, at least they know I'm witnessing." There is nothing that we can do even for the glory of Christ that we can look back on in the end and say, "I did it for the glory of Christ." I remember the old preacher when someone asked him, "When did you actually start preaching to the glory of Christ?" he said, "I'd like to begin." I'd like to begin.

You know, I'd like to begin to enjoy the rest that is in Christ right now. I'd like to begin because I can tell you, I raise my hand as guilty, I'm one of the ones who has never really

fully appreciated and enjoyed it because we still have such a mindset that, "Somehow if I'm not doing something a certain way or saying it a certain way or being a certain way that, okay, God's going to be upset with me and smack me down." You can't rest when those thoughts prevail. How we need the Spirit of God, just like in Isaiah, summing it up back here in Isaiah 58, "to delight thyself in the LORD." That's my prayer if nothing else through this message that he cause us to delight ourselves in him, to see Christ as that Sabbath who has been sanctified and set apart on behalf of his people and cause us to truly enjoy all of the joy of salvation which he has purchased in his death there at Calvary on our behalf.