



Daily Verse and Comment

Isaiah 58:13-14

(13) If you turn your foot away from the Sabbath, *from* doing your own desires on My holy day, and call the Sabbath a delight, the holy of the LORD, honorable; and shall honor Him, not doing your own ways, nor pursuing *your own* desires, nor speaking *your own* words, (14) Then you shall delight yourself in the LORD; and I will cause you to ride upon the high places of the earth, and feed you with the inheritance of Jacob your father, for the mouth of the LORD has spoken it."

A Faithful Version

Instruction in the Bible as to how to keep the [Sabbath](#) is not given in specific detail but in broad *principles* that cover a multitude of specifics. If we are being led by God's Spirit, we should be able to determine what is right. Maybe not the first time around, maybe not the tenth time around, but eventually, we will see that we are doing something wrong and make a change. Or, if we find out that we have been doing it right, we will probably intensify our efforts to do it better. If we are being led by it, God's Spirit will gently compel us towards the perfection of the One from whom that Spirit is emanating.

How can one call the Sabbath "a delight"? Like everything else in life, we delight in what we recognize as being valuable and in what we do well. Doing something well is fun. Doing something poorly is a burden, and we wish nobody were around to see us do it so poorly. On the other hand, if we do something well, we want to make sure that everybody watches us. This is not a wrong principle because, if we are doing something right, we will be a fitting witness for [God](#).

God has four broad concerns here. First, "to turn your foot away." This has to do primarily with one's overall approach, with one's attitude toward the day, with respect for Sabbath time. In [Exodus 3:5](#), where God tells [Moses](#) to

take off his shoes because the ground on which he stood was holy, God is saying, "Get your dirty shoes off where I am." The same principle is involved here. We must respect the things of God, and the Sabbath is of God. Thus, we should not trample all over His holy Sabbath day.

The Sabbath must be regarded as *holy*. It is different; it is *not* common. We must hold it in deep respect—the same kind of respect contained in "the fear of God," the kind of fear that prohibits us from falling on our knees before a statue because it is idolatry, which we do not want to commit because of our reverence for God. We need to have a similar respect toward the Sabbath. This attitude should dominate during this period of time.

Consider that the Sabbath—appointed by law—unites us as a religious organization committed to God. It is "the test commandment," "the sign" that God gave between Him and His people ([Exodus 31:13-17](#)). Conversely, the [Passover](#) unites us as an organization "under obligation" to God. There is a difference between the two. First comes ***recognition of obligation***, then ***commitment to obedience***. This is why we have to accept the blood of [Jesus Christ](#) first. When we do that, we are put under obligation. Every year when we take the Passover, we recommit ourselves to the New Covenant because we are forcefully being made aware of our obligations to the One who died for us. The Sabbath unites us, however, as an organization committed to God, and we show our sense of obligation by our obedience to the Sabbath command.

"Your ways" is another aspect of this. A way is a path or a course leading from one place to another. It is a direction, a manner or method of doing something. It is a code of life, a lifestyle. The problem with mankind's way is its direction. It is self-centered. In this context, "ways" means the path, direction, or manner of speaking or worshipping God. The way is the means of accomplishing our worship.

Many Scriptures contain the word "way" or "path," for instance: "You will show me the path of life [or, the way of life]; in Your presence is fullness of [joy](#); at your right hand are pleasures forevermore" ([Psalm 16:11](#)). He is saying that, because God has showed him the path and he now walks in God's way, and because he is in the presence of God and fellowshiping with Him, fullness of joy is being produced. It is a fruit of walking God's way.

A highway shall be there, and a road, and it shall be called the Highway of [Holiness](#). The unclean shall not pass over it, but it shall be for others. Whoever walks the road, although a fool, shall not go astray. No lion shall be there, nor shall any ravenous beasts go up on it; it shall not be found there. But the redeemed shall walk there. ([Isaiah 35:8-9](#))

There is a certain path, a certain way. In this case, he calls it a highway in which those who are close to God will walk. In Isaiah 58, God says, "Take care—pay attention to your way."

Thus says the LORD: "Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you shall find rest for your souls." But they said, "We will not walk in it." ([Jeremiah 6:16](#))

Do we want rest? When we are striving to obey God and are walking His way, then we have already been brought into the rest of God. It is a beginning—not the fullness, but it is a beginning! Why? It is producing the right fruit. "My [peace](#) I leave with you." "My joy I give to you." God's way will produce the right fruit, and the Sabbath is central to all these things. It is the day that God made for man ([Mark 2:27](#)). It is an expanse of time in which He says, "Today, if you will hear My voice" ([Psalm 95:7](#)).

Why is God working towards producing [faith](#)? Those with faith will submit to and commit their lives to Him. If He can build people's faith, they will believe in Christ and believe His words. They will begin to enter into God's rest. This teaching is throughout the Bible.

— John W. Ritenbaugh

To learn more, see:

[The Fourth Commandment \(Part 4\)](#)



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