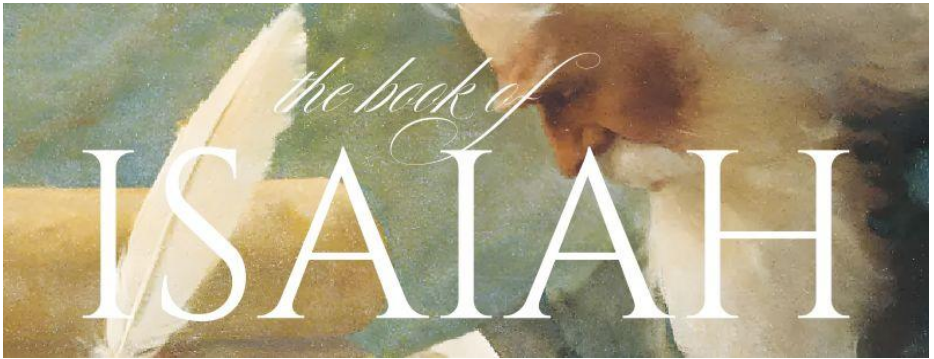


# Daily Worship Notes

April 6<sup>th</sup> – 11<sup>th</sup>, 2026



## Westminster Shorter Catechism

*Question 61:* What is forbidden in the fourth commandment?

*Answer:* The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

*Scripture Proofs:*

Nehemiah 13:15-22; Isaiah 58:13-14; Amos 8:4-6.

*Comment:* God gave us one day in seven to delight in and worship Him. We must give ourselves to that worship and rest, and take considered care not to do otherwise, either in terms of what we think or do.

*Psalm of the Week:* Psalm 44A. The words are on page 8.

*Please pray for:*

Mon - Spencer Clifton

Tues - Evan & Kaylea, Lauren, Nash, Axl & Lennox Clarke

Wed - Lucas Coelho

Thur - Alice Coelho

Frid - Mark Cousins

Sat - Ezekiel deBlois

*Bible Questions for the week:*

*Question:* In what year were they to let their fields, vineyards and orchards rest?

*Answer:* Exodus 23:10, 11

*Question:* Who rests on the seventh day?

*Answer:* Exodus 23:12

Please pray for the Holy Spirit's help as you study God's Word.

These notes have been written by Rev. Dr. Andrew Quigley, drawing heavily, often quoting directly, from Alec Motyer's book "The Prophecy of Isaiah".



# the book of ISAIAH

## **Monday – Isaiah - Isaiah 14:1-2: The security and future of the Lord’s people.**

For the past few weeks, we have been considering the Day of the Lord, the wrath or Judgment that will come upon Babylon, as a picture of the final day of Judgment when Christ returns. Now we come to the Lord’s Compassion for His people, and we will see that there is the same blending of divine and human agency as in the exercise of judgment.

The term ‘compassion’ is a very strong word. It’s more than simply an acknowledgment of someone being in a difficult situation. It’s more than a casual recognition that someone needs some help. It’s more than agreeing to be part of the process of providing that help. Compassion is a highly charged emotional response to someone’s need. It’s a parent’s response when their child is in need. In Matthew 9:36-37, we read that Jesus saw the crowd and had compassion on them because “they were harassed and helpless, like sheep without a shepherd”. But it didn’t end with just an observation or the sense of a need to help, for we read that Jesus “said to his disciples, ‘The harvest is plentiful, but the labourers are few; therefore pray earnestly to the Lord of the harvest to send out labourers into his harvest.’”

The object of the Lord’s compassion? His people, His flock, Israel. Why? The Bible offers no explanation for the divine choice other than ‘love’ (Deuteronomy 7:7, John 3:16, 1 John 4:9). And what will He do for them; what will they experience because of God’s loving intervention? He will set them in their own land, literally settle them at rest where they belong. And they will be joined by those who were refugees and came as temporary residents. Such people in Israel had a particularly protected status (Deuteronomy 12:20, 29; 16:11), arising from Israel’s experience in Egypt (Exodus 23:9, Deuteronomy 10:19), but ultimately from the experience of the Lord (Deuteronomy 10:18, Leviticus 25:23). Not that that if settled, the sojourner would have been expected to fulfill God’s command to work six days and rest on the Sabbath, and not simply live off the blessing received by God’s people.

### **Questions**

1. What led the Lord to provide for His people?
2. Why was Israel to care for the sojourners who came to the land?

### **Memory Verse**

“Teach me, O Lord, the way of your statutes; and I will keep it to the end.”

*Psalm 119:33*



## **Tuesday – Isaiah 14:1-4a: Reversal of roles.**

The people of God had been slaves in Egypt; now, the role will be reversed. Israel will receive the world's wealth, and they will exercise dominion, domestically, politically, and militarily, until they hold total sway. The ultimate reality of all of this is the spreading of the kingdom of peace (chapter 9:7) into which the convert is brought, gladly and by choice, to take their place as a blood-bought slave, a servant within the household of God and the community of peace.

This will take place in this particular historical context of God overthrowing the global power of Babylon. Both David (2 Samuel 7:1) and Solomon (1 Kings 8:56) had been mistaken in their thinking that the moment had come in their day, because there are a number of fulfillments throughout the history of God's people. Of course, the full and final fulfillment will come in the Day of the Lord at the end of time.

The relief accompanying this deliverance will include freedom from suffering, turmoil, and cruel bondage. All of which were experienced in those years, decades, centuries when God's people were in Egypt or in exile elsewhere. It speaks to a loss of the land and the security it afforded, coupled with the harsh servitude experienced. With the return to the land and the breaking of the bondage of this cruel servitude, peace and rest will be experienced and enjoyed. Redemption has been provided in full. So it is for those who are in Christ, the harsh servitude through bondage to sin and Satan is broken; there is a new land to look forward to, dwelling in a land of eternal peace and rest, pictured in the delight of the rest and peace of the Sabbath day.

Verse 4: The translation uses the word "taunt," but it's not "taunt" as we think of it. It's not that there will be jeering and mocking, it's that this new life will shed light on the former oppressor. Words will not be needed to taunt; the very dwelling in peace and rest will speak volumes. So it is in Christ; we don't taunt the world with words, we live as light in the world, and that has the effect of calling her out.

### **Questions**

1. What happens in these verses in terms of roles?
2. What does the word taunt mean here?

**Memory Verse** "Teach me, O Lord, the way of your statutes; and I will keep it to the end." *Psalm 119:33*



### **Wednesday – Isaiah 14:4b-8: The poem and section one.**

Alec Motyer writes, “No translation can reproduce the sweep and surge of this truly magnificent people. It is the work of a master. Among known Bible writers, none but Isaiah could be its author”. (Motyer loved the work of Isaiah, and it shines through in this statement.)

The contents are organized into four sections, with the first and last taking place on earth, and the two middle sections taking place in Sheol.

- The first section begins in verse 4b and ends with verse 8, informing us about the reaction of the earth to the end of oppression.
- Section two, verses 9 and 10, shares Sheol’s reaction to the arrival of the king.
- The third section, verses 11 to 15, speaks of the worst of the ambition and accomplishment of Sheol.
- And the final section, verses 16-23, presents both an expectation and what will happen on earth.

#### *Section One*

Verse 4 begins with the statement that the grief caused by the oppressor has stopped, which is often a reference to the time of Egyptian oppression of God’s people. But it’s not just that it has been brought to an end. Those who have formerly decimated the people of God in reigns perpetrated through violent evil wickedness, marked by ever-increasing brutality and unrelenting persecution, will be broken by the Lord. They will face what they meted out, but far worse, for God’s wrath is a holy, just and righteous one which carries judgment that is eternal.

The liberation that will come at the hand of the Lord will not just be for His people, but will extend throughout all creation, to the ends of the earth. The whole world will be at rest, and the peaceful quiet that ensues will only be broken by the joy-filled singing of rejoicing at what God has done.

#### **Questions**

1. How many sections are in the poem in chapter 14? How are they divided?
2. What does Section one speak of?

#### **Memory Verse**

“Teach me, O Lord, the way of your statutes; and I will keep it to the end.”

*Psalms 119:33*



**Thursday – Isaiah 14:9-15: Section two, where we learn about Sheol.**

Verses 9-15 take us into the world of Sheol and, in so doing, express some central Old Testament principles and focus on these matters.

*The first thing we see is that the dead are alive in Sheol.*

In the Bible, 'death' is never the end. Rather, it's a change of state and a change of location. The person still owns their identity, but their state and the place where they exist have permanently changed. It's the same for both those who will dwell eternally in Sheol (Hell) and for those who will dwell externally in Heaven. Sheol is the place where all the dead will live for eternity (Job 3:11-19 and Psalm 49:9).

*Secondly, in Sheol there is personal continuity and mutual recognition.*

Verse 10, the king is recognized as he arrives. Those already in Sheol are pictured as rising from their thrones (not that there are thrones in Sheol), but as a form of speech to show that they are the same people as they were on earth. In the same way, Abraham was gathered to his people in Genesis 25:8, and David looked forward to joining his infant son (2 Samuel 12:23). Both, of course, refer to their entering heaven.

*Thirdly, Sheol is a place of weakness with loss, not enhancement, of earthly power.*

The dead are referred to as 'shades' (verse 9) or spirits of the departed, literally the 'shadowy ones', and they describe themselves as having become weak (verse 10) as they greet the king, who too has become weak like them. Weak in the sense of being totally ineffectual. Sheol is the end of both pride and pleasure, self-importance and self-indulgence. In verse 11, we see the relationship between Sheol and the grave, where the decomposing corpse resides. The grave, which graphically and coldly displays the utter frailty of man, where the body returns to dust while the soul lives on. What a privilege we have, as New Testament believers, to be given greater revelation to understand this more clearly (2 Corinthians 4:16-5:10).

**Questions**

1. What is alive in Sheol?
2. What will be the experience of those in Sheol?

**Memory Verse**

"Teach me, O Lord, the way of your statutes; and I will keep it to the end."

*Psalm 119:33*



**Friday - Isaiah 14:12-15: Section three, where we learn about the Day Star.**

Isaiah's reference to the 'Day Star' is drawing the reader's attention to the figure of *Helel* in Canaanite mythology, who attempted a coup in heaven, known as the 'revolt in heaven', which failed and resulted in a loss of his status. But what created the thrust for this revolt? Verse 13 tells us that it arose in the heart. The place of secret, all-encompassing, passionate ambition. And what of the ambition raging in this one's heart? It is to ascend to the place where God is, to establish a throne on high, a place of rule and authority above all, a place of utter prominence above the heavens, where he will make himself like the Most High. (For 'Most High', see Genesis 14:18-19,22; Deuteronomy 4:17, 24,25; 2 Thessalonians 2:4).

What happens to the one who would run wild with this ambition? Verse 15, they are brought down to Sheol. The one who would have stretched for the highest heavens, he who would have desired to have sat on the mount of the assembly in the far reaches of the north, stretching to ascend far above the heights of the clouds. What is his end? He is brought to the lowest of all low depths. The depths of the pit of Psalm 9:15-18, 28:1, Psalm 143:7 and Isaiah 38:18. Being cast into hell (Luke 12:5), to experience for all eternity the lake of fire, the lake of burning sulphur, Revelation 20:13-15 and Revelation 21:8.

Oh, give praise and thanks to God that, as you read of this place, you do so as one who will never experience the horror of this reality. Not because of anything good or meritorious in you. Not because you are good, but solely and only because of the precious blood of the Lamb, the beloved Son, who, just as a sheep before its shearers is silent (Isaiah 53:7), so He laid down His life silently, willingly, voluntarily as the Good Shepherd, as the only acceptable once-for-all atonement sacrifice for your sins. So that in the mercy and by the grace of God, you would be redeemed, bought out of the bondage to sin in which you were inextricably held, and set free from your deserved eternal punishment.

**Questions**

1. Who rebelled against God?
2. What is your response to your salvation in Christ?

**Memory Verse**

"Teach me, O Lord, the way of your statutes; and I will keep it to the end."

*Psalm 119:33*



**Saturday - Isaiah 14:16-21: Section four – back to earth with a sobering reminder.**

Verse 16 brings us back to what is happening in the world, prompting us to consider the difference between what a ruler might imagine as the outcome of their rule and what will actually be their epitaph. It presents the picture of people staring, questioningly asking, 'Can this be the man who wreaked such havoc?' The man who, by his decisions, had caused the Kingdom to shake and the earth to tremble? The king, who, by his choices, decimated cities, was so gripped by his own power and ego that he inhumanely would not even let the captives run to their homes once victory had been achieved and surrender granted? The man who turned the world into a desolate wilderness? Look at him now, lying in a lifeless state, like a loathed branch in an unmarked grave, not even granted the privileges of other kings. Where once people fawned over him and queued for a moment of his attention, they now pass by the place where his dead body lies trampled underfoot without a moment's thought. Once, people hung on his every word; now, they have no thought of turning an ear to him because he is speechless. Once his presence exuded more than just influence and power, now no one would want to be in the presence of his corpse, even if it was to be found. No one is concerned with securing his remains to establish a suitable burial plot for this king.

Verses 20b and 21 present the gruesome consequences of such leadership on subsequent generations. Yes, the Old Testament forbade human judicial procedures to punish children for parental sins (Deuteronomy 24:16), but that was invariably ignored when it came to securing the throne. Often, the best (1 Kings 2:2ff) as well as the worst (2 Kings 10:1ff) of Old Testament rulers participated in the murder of children to secure their throne. Here, Isaiah imagines a proclamation to be declared in the future that will not merely prohibit this from happening but will actually cease the practice.

How many kings, rulers, prime ministers, presidents, and military dictators who have ruled our nations will have this as their epitaph? Far more probably than we would care to imagine. How many ministers who have fulfilled their ministry like the shepherds of Ezekiel 34, who abused the sheep, stole from them, failed to seek out the lost and bind up the weak, will have this as their epitaph? It's a sobering warning to all who have been granted the privilege and responsibility of authority over others.

**Question**

1. What is the sobering reminder in these verses for all who have a position of leadership?

**Memory Verse**

"Teach me, O Lord, the way of your statutes; and I will keep it to the end."

*Psalm 119:33*

## Psalm 44A

1. O God, we have heard of Your works with our ears;  
Our fathers have told what You did in past years:  
How nations were crushed and cast out by Your hand;  
You planted our fathers to live in the land.

2. Success did not come from the sword in their hand,  
Nor by their arm's strength did they conquer the land.  
But rather it was by the light of Your face,  
Your right hand and arm, for You showed them Your grace.

3. O God, You alone are forever my King;  
Command, and for Jacob deliverance bring.  
Through You we will surely push back all our foes,  
Through Your name we'll trample on those who oppose.

4. No trust will I place in my sword or my bow;  
We'll boast in the God who saved us from the foe;  
All those hating us You have brought down in shame,  
And so we will ever give thanks to Your name.