

# Daily Worship Notes

April 13<sup>th</sup> – 18<sup>th</sup>, 2026



## Westminster Shorter Catechism

*Question 62:* What are the reasons annexed to the fourth commandment?

*Answer:* The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath day.

*Scripture Proofs:*

Exodus 20:9, 11; Exodus 31:15, 17; Leviticus 23:3; Genesis 2:2-3.

*Comment:* God gave us six days in the week to delight in work and activities that we might choose to do that are within His commands. The seventh day, now the first day of the week, we are to delight in worship and rest following His creation example.

*Psalm of the Week:* Psalm 45C. The words are on page 8.

*Please pray for:*

Mon - Matthew DeHaan

Tues - Jordan & Doralynne, Amos, Natalie, Levi, Gabriel, Micah, Matthias, Jonah, Isaac, & Norah Dohms

Wed - Mark & Alison, Robin & Irelyn Dumalski

Thur - Josh & Karin, Elyssa, Julia, Sarah & Suzannah Foster

Frid - Norm & Jane Fry

Sat - Damir Karaturovic & Sonya Han, and Huxley & Ponette

*Bible Questions for the week:*

*Question:* Who is the only one who shall come near to the Lord?

*Answer:* Exodus 24:2

*Question:* How long was Moses on the mountain?

*Answer:* Exodus 24:18

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, and frequently quoting sections directly, from Alec Motyer's book "The Prophecy of Isaiah".



**Monday – Isaiah 14:22-32 - Babylon, Assyria and Philistia.**

The section verses 3-23, which addresses the downfall of the kings, parallels the city's downfall in chapter 13:17-22. This concluding section of this chapter, with its first-person statements from the Lord, matches the wording of the earlier section and shows how all that has been said in principle about the final proud king will be exemplified in the way that the Lord will deal with the actual king of Babylon. The termination of the royal line (verse 22), and the blighted land (verse 23), make precise links between what will happen in the future (the eschatological) and what is going to happen immediately. And it all hinges on the fact that the Lord Almighty will rise, for all world government rests with Him. Even the name 'Babylon' will cease to exist, and there will be no survivors, no one left to tell the story of what happened when everything is swept away, removing every last vestige of life. That which once dominated all around it will, as the Lord swings His broom, be swept in total destruction and ultimate oblivion.

**Now a new Oracle or word begins – This time against Assyria.**

The substance of these verses is that the Assyrian threat, a live one in Isaiah's day, would be decisively crushed in the Lord's own land (verses 24, 25), with His people as the witnesses (Isaiah chapter 37 is the fulfillment of the verse). This act of God is then used as an example of how the divine hand governs all nations, executing His eternal decrees to bring to pass the purposes He has determined (verses 26, 27). And all of this speaks to that which will come to pass at the end of time, serving as a guarantee of its certainty.

**Again, a new Oracle or word begins – This time against Philistia.**

It's totally understandable that Isaiah should find the death of King Ahaz a significant event and date this oracle accordingly. Ahaz had refused to listen to God through the prophet and had instead chosen to place his trust in an alliance with the Assyrians. It was a bad decision, as every decision not to listen to God always turns out to be, for it resulted in the end of the Davidic dynasty, as it had been known. What would happen now? We'll find out tomorrow, God willing.

**Question**

1. What is the outcome for anyone who disregards the commands of God?

**Memory Verse** - "In the beginning was the Word, and the Word was with God, and the Word was God." *John 1:1*



**Tuesday – Isaiah 14:28-32 – Destruction for Philistia, life for God’s people.**

A bit like the Provinces of Canada, the city-states of Philistia didn’t always act together, hence the reason for the expression “all of you” in verse 29. The ‘rod that had struck’ them had been David. No other king had as many victories over the Philistines as David had. In fact, it was in the face of Philistine opposition that David had established his kingdom and then dynasty.

Up to the time of Ahaz, David’s Kingdom, whatever its issues, had remained a sovereign state; but by the time of Ahaz’s death, when Isaiah was declaring this oracle, his policies had reduced the once-great empire of Israel to nothing but a vassal state of the Assyrians. Thus, the rod that struck the Philistines, David, and his kingdom was now broken. But note, it’s not finished, as is symbolized in the reference to it turning into a serpent; and what does that remind you of? The staff of Moses turning into a serpent in Exodus 4:2-3 and 7:10-12. Yes, David’s kingdom may be broken, but the Lord’s power resides in the fallen rod, and it will be used to God’s glory wherever He decrees.

While it’s not clear what the phrase ‘the firstborn of the poor’ means, the term ‘firstborn’ again reminds us of events in Egypt. While in Egypt, Israel, downtrodden and doomed as far as the global world power, Egypt, was concerned, they nonetheless had a status through God’s relationship with them, which would make them indestructible and ultimately victorious. Their finding pasture and grazing is a clear sign of the one true Shepherd’s love for them, meaning that they will be sustained no matter what. By contrast the Philistines will experience nothing but famine and death. And there is nothing they will be able to do about it, for once the entrance gates to their cities (verse 31), here identified as one collective gate, are breached, their security and safety are gone; they will melt in fear, become demoralized, and have no fight left. They are doomed.

The contrast for the people of God (verse 32) is evident and telling; they will find refuge in the city of God, the city of Zion, where He will dwell with His people. Their future is one of hope and joy.

**Questions**

1. What will happen to the city-states of Philistia?
2. And what future will God’s people have?

**Memory Verse** - “In the beginning was the Word, and the Word was with God, and the Word was God.” *John 1:1*



**Wednesday – Isaiah 15:1-4 – Devastation will come on Moab in one night.**

**The next oracle is about Moab.**

The oracle about Babylon had revealed that world history, even in its most threatening and climactic forms, is so organized that the people of God are cared for. The oracle about Philistia confirmed this by insisting that the Davidic promises would be kept; now the Moab oracle corrected any impression that the hope expressed in the Davidic promises would be interpreted solely as a blessing for the nation of Israel, rather than for everyone who would become God’s people in the future. Isaiah now makes it clear that the promises already declared about the refuge of God’s people in Zion will extend to all who take refuge there. He’s speaking here about you and me and all in the gentile world who shall come to be in the household of God in Christ.

As to when this oracle was spoken, it’s unclear, which raises the question of whether it represents an actual historical event. Note, I’m not saying the words aren’t historically true; they are. I’m just addressing whether they applied to a specific historical event. One thing that can be said is that if Isaiah had believed that the oracle required a clear historical setting, he would not have hesitated to provide one.

In terms of the oracle itself, it’s clear from verse 1 that the reference to the Moabites being laid waste in a night means that this cousin nation of Israel (Genesis 19:37) will experience such a catastrophic assault that they will be decimated in one night, from Ar to Kir, the whole country from the border to the capital. This will result in a lament that will engulf the entire nation, spreading from town to town, with even soldiers expressing the depths of their grief, with heads and beards being shaven as an indication of the sorrow. Wailing will be heard on every street, on every housetop, in every town square, and no one will be left unbroken and without tears. This is truly a devastating experience for all who will live through it.

**Questions**

1. When the judgment of God comes on Moab, how long will it take?
2. When the Day of final judgement comes, how long will it take?

**Memory Verse** - “In the beginning was the Word, and the Word was with God, and the Word was God.” *John 1:1*



## **Thursday – Isaiah 15:5-9 – The Lord’s grief for Moab.**

As we saw yesterday, the oracle against Moab will speak of destruction that will come in one night and result in the entire nation being engulfed in the depths of grief. But it is not just the Moabites who will grieve, for we read here that the Lord’s heart cries for Moab, grieving over the plight of the fugitives (verse 5), the resulting stricken environment (verse 6), the futile efforts to salvage something from the wreckage (verses 7,8), and over what has yet to come (verse 9). Yes, this is because of the Lord’s smiting, but nevertheless His heart is touched by the impact His judgment brings.

Never allow anyone to paint (in words) our heavenly Father as a callous, brutal, sadistic being who brought death and destruction on His creatures in the Old Testament without a moment’s thought or care. It’s a lie, and these words in Isaiah 15 speak to that lie.

The simple fact is that this loss and suffering arise from one thing and one thing alone, and it’s the same one thing that has brought the just, justice of God upon man since the day of Genesis 3, and that is the sin of pride – see Isaiah 16:6. It is because of man’s rejection of God’s love and mercy, and his headlong, wholehearted pursuit of his autonomy, that desire to do things his way regardless of the price, that requires God’s holy and just character to bring the judgement He does.

Yet, in the execution of that just judgment, we see the heart of God, rather than being marked by unadulterated hatred, is grieved by the actions that He must take for the sake of His own name and glory. We would do well to mark this passage in our minds and hearts, in the event that we might even for a moment think of God as the ogre that the world sees Him as.

### **Questions**

1. How does God respond to the judgment he must bring on Moab?
2. How does that contrast with the world’s view of the God of the Old Testament?

**Memory Verse** - “In the beginning was the Word, and the Word was with God, and the Word was God.” *John 1:1*



**Friday - Isaiah 16:1-4a – War is a devastating reality.**

The scene now changes, and it's as though Isaiah is eavesdropping at a meeting of the Moabite 'cabinet' meeting at Sela, which is in the far south of the nation. One of those who is speaking is calling for the sending of a lamb, the traditional Moabite tribute (2 Kings 3:4), presumably as part of a request for asylum. The envoys would have had to cross the desert in southern Judah, west of the Dead Sea, to have reached Zion. The vague description of 'the ruler of the land' is intentional, because while they know they must reach out to Judah to seek peace terms, they are not ready to admit to themselves that they will have to receive the Davidic king as their overlord. What motivates this approach is the news they are receiving from sixty miles north, that thousands of Moabite girls are fleeing the advancing enemy and are desperately seeking, like fleeing birds, to cross the Arnon in the hope of finding a place of safety and refuge. Motyer writes, "Refugees are the most pathetic sight in war, but girls suffer the cruellest fate."

Verse 3 sets out the message that the envoys to Zion were carrying. Give counsel – this is a general request for advice as to what they, the Moabites, should do. Grant justice – is an appeal to the government in Jerusalem to provide immediate shelter and provisions to the people of Moab as they cross the border into Hebrew territory, destitute as they are because of the onslaught the nations have experienced.

War is a devastating reality. There is nothing glorious about it as it leaves death and destruction in its wake. While we must take steps to defend ourselves, we should not be quick to jump in with those who want to wage war on a whim, without the clearest warranted reasons. (And that's not a comment on what is currently happening in the world, it's a statement of principle.)

In verses 6-8, we find the reason for God's judgment on Moab. In verse 5, four words describe what Moab might have experienced and enjoyed: love, faithfulness, justice and righteousness, but in verse 6, we see that they chose pride, arrogance, insolence, and boasting instead. And because of that, we find the first of three consequences, which we will consider tomorrow, God willing.

**Questions**

1. Is war a good thing?
2. Is it ever right to engage in war?

**Memory Verse** - "In the beginning was the Word, and the Word was with God, and the Word was God." *John 1:1*



**Saturday - Isaiah 16:6-14 – The Lord truly grieves but will not relent in exercising justice.**

Yesterday, we saw that Moab chose pride, arrogance, insolence, and boasting when they might have experienced and enjoyed: love, faithfulness, justice and righteousness. Such decisions bring consequences.

The first of these consequences is found in verse 7. Because the Moabite delegation refused the security of Zion, they would accept the terms of having the Davidic king rule over them. They will continue in their wailing; they will no longer enjoy the raisin cakes made of compressed dried grapes, because there will be no vines to produce the grapes. While the exact locations of Heshbon and Sibmah are now unknown, they did exist and became known for their unproductive languishing.

Again, we meet the Lord grieving at the sight of this open rebellion against His rule and authority. Previously, He wept in chapter 15:5 for Moab; now, in chapter 16:9 He weeps with Moab. In verse 9, we read that God weeps with those who weep at Jazer, Sibmah, and Heshbon. (Note the reverse of the order that these names are presented in verse 8.) Where formerly there were shouts of joy and gladness, singing and cheering as the harvest was gathered in and the treader pressed the grapes to produce the wine, now there is a deafening silence, because the pride-driven downfall has brought ruin, and all expressions of joy are put to an end by God.

Verse 11 makes it clear God is no casual onlooker, simply taking note of the world's sorrows, but He personally identifies with the mourners, even though it is by the right of His own judging hand that just punishment is being imposed upon them. His sorrow is no formal – 'you know, this hurts me more than it hurts you'. Our Father in heaven experiences deep-seated agony and is audibly moved in His being (like a lyre for Moab).

And yet, as verse 12 declares, once God rejects and punishes justly because of sin, there is no religious alternative; all the praying in the world, no matter how zealously expressed or how rigorously practised, will amount to anything.

Oh! Give thanks to God for the mercy and grace He has shown you in His steadfast love and covenant faithfulness.

**Question**

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

**Memory Verse** - "In the beginning was the Word, and the Word was with God, and the Word was God." *John 1:1*

## Psalm 45C

5. Daughter, incline your ear,  
Consider well my call:  
Put out of mind your father's house,  
Forget your people all.  
Your beauty then the King  
With great delight will see;  
Because He is your Lord, bow down  
Before Him reverently.

6. Tyre's daughter has arrived,  
A costly gift has brought;  
And by the wealthy of the land  
Your favor now is sought.  
The princess now awaits,  
Most glorious to behold,  
And woven all throughout her gown  
Are threads of precious gold.

7. In her embroidered gown  
She's taken to the King;  
To You her maiden friends are brought,  
Companions following.  
With gladness they are led,  
As people celebrate;  
They all approach the King with joy  
Within His palace gate.

8. Then in your fathers' place  
Your children all will stand,  
And you will make them princes then  
To rule throughout the land.  
I'll cause your name to be  
In every age renowned,  
And so from peoples evermore  
Your praises will abound.