

## July 29 Answers

- 1) The people of Isaiah's day lived double lives. They would go to the temple and act delighted to learn about God, but when they left, they would **fight** among themselves and **oppress** each other (Isa 58:1–3). Do we act one way on Sunday and another way on Monday? Do our daily lives testify that we're Christians? Isaiah was faithful to condemn the people of Judah for their idolatry and hypocrisy, but he was also eager to show them how to **live** out God's righteousness in their daily lives. 'It's not enough,' Isaiah said, 'to just go through the motions of serving God. You can fast and offer sacrifices and inquire of the Lord, but that's not what it means to be **holy**. Holiness is keeping your hand from doing any **evil**, **humbling** yourself before God, **loosing** the chains of injustice, **setting** the oppressed free, **sharing** your food with the hungry, **giving** shelter to the homeless, and **clothing** the naked. Holiness is **practical** and down-to-earth. Holiness is concerned with setting things **right**. Holiness is doing what God would do if He lived in your neighborhood, attended your church and worked at your job.' Isaiah was especially concerned with how the people treated God's day of **rest**, the Sabbath (Isa 58:13–14; cf. Exod 31:12–17). Why the emphasis on keeping the Sabbath? Because in keeping the Sabbath, the people demonstrated their love for God (they respected and **honored** the day on which God rested) and their love for others (their obedience **encouraged** others to rest and refresh themselves). Perhaps no other commandment so beautifully weaves together the twin themes of the Law: loving **God** and loving **others**. That's what **holiness** is all about: loving God by obeying His commands (John 14:15) and loving others by treating them how we want to be treated (Matt 7:12).