

## HOME BIBLE STUDY SERIES

### Lesson No. 5. Is Sunday the Lord's Day, Holy Day or Holiday, Which?

Our Text—Isaiah 58:1,13,14.

"Cry aloud, spare not, lift up thy voice like a trumpet, and *shew my people their transgressions*, and the house of *Jacob their sins*. 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 honor Him, not doing thine own ways . . . then shalt thou delight thyself in the Lord . . . ."

**QUESTION NO. 1: Did Jesus change the Sabbath from the seventh day (Saturday) to the first day of the week (now called Sunday)?**

**QUESTION NO. 2: Was the Sabbath abolished by Jesus Christ, and did He set apart the first day of the week (Sunday) as the weekly day of worship for Christians?**

**QUESTION NO. 3: Is Sunday "the Lord's Day" of Revelation 1:10?**

**ANSWER NO. 1:** Jesus did not change the Sabbath day from the seventh to the first day of the week. There is absolutely no mention of such a change in the entire New Testament record. On the contrary, Jesus kept the seventh-day Sabbath and taught His disciples to follow His example. He kept all the Ten Commandments and the seventh-day Sabbath is in the center of that perfect Law (see Exodus 20:8-11). Jesus did not change one word of God's perfect Law, the Ten Commandments. By precept and example, He taught obedience to all ten Precepts, including the seventh day, God's holy day.

**ANSWER NO. 2:** The Sabbath was not abolished by Jesus Christ. He did not abolish the Ten Commandments, which define sin. We have given proof in other lessons that Jesus did not abolish, nor did He change one single word in that perfect Law, the Ten Commandments.

Jesus did not abolish the seventh-day Sabbath and He most certainly did not set apart Sunday, the first day of the week, as the day for Christian worship. There is absolutely no Bible authority for such a change. There are eight texts in the New Testament Scriptures that mention the first day of the week and not once are we commanded to meet for worship on that day—not once is it spoken of as a holy day—not once did Jesus mention it in all the Inspired Record of His teachings.

**ANSWER NO. 3:** Sunday is not the Lord's Day of Revelation 1:10. Any day that is holy to the Lord has been sanctified, or set apart, by the Lord. If Sunday is the Lord's Day, it is a holy day, set apart by the Lord Jesus. Where

is there *one single text* that tells us that Jesus (or His Apostles) set apart the first day of the week for Christian worship, or for any other purpose?

We read in Genesis 2:1-3 that *God blessed and sanctified the seventh day*. The Fourth Commandment in the Ten Commandments commands us to "remember the Sabbath day to keep it holy," and it tells us that the seventh day is the Sabbath, telling us *why this certain day is the Sabbath*. The reason is "the Lord blessed the Sabbath day and hallowed it" (Exodus 20:8-11). Surely if Sunday, the first day of the week, is the Lord's Day, we can find in the Bible the record telling us that it was sanctified or set apart and also telling us how to keep it. Where do we find the text, my dear friends? I have been asking for one single text of Holy Scripture for Sunday observance for the past 50 years. No one has given me the Scripture! Why? There is a reason. *It is not in the Bible.*

Why do preachers insist on calling Sunday the Lord's Day *without one single Bible text to prove it*? Again, I ask *why*? I am still asking for that one Bible text. If it isn't in the Bible, then many teachers and leaders are going to answer before God for a human substitution for God's holy day! Can man make a day holy? Can the Church set aside the day God blessed and the day Jesus kept and adopt *another day without any divine authority*, and still claim to be *Christian*? Can man change God's Law and be *guiltless* (Matthew 7:21-23; read Mark 7:7-10).

### The True Lord's Day

Now, let us examine Revelation 1:10, "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."

John is speaking in this verse, and he plainly says, "I was in the Spirit on the Lord's Day." Some believe that this Lord's day" is the same as the "Days of the Lord" and refers to the time of the end. There are others (the majority) that believe that this Lord's day was a certain day of the week. Most of those who hold with this second group believe that Sunday, the first day of the week, is the Lord's day of this text.

With due respect to those of the first group, *I believe* that this "Lord's day" was a given day of the week that was being recognized by John. However, *I do not believe* that the Lord's day of Revelation 1:10 was Sunday, the first day of the week. Why don't I believe this text referred to our Sunday?

John says, "I was in the spirit on the Lord's day," but he did *not* say that the Lord's day was, or is, the first day of the week. In fact, he did not say *which* day was the Lord's Day. It is mere assumption to say that this text teaches that Sunday is the Lord's Day. Taking this text alone, we have as much authority for Monday as there is for Sunday. Let us not guess about such an important matter. This text does not tell which is the Lord's Day.

*Points for us to consider:*

First, that in A.D. 96, *over 60 years this side of Calvary, there was a day*



that was *holy to the Lord*—a day which had been sanctified, or set apart, as a holy day.

Second, John was observing that holy day while he was in exile on Patmos and speaks of it as “the Lord’s day.”

Third, since this was over 60 years this side of the time when the law of Moses ended at the Cross, we shall conclude that the day John was observing is the day that all Christians must observe.

Now we come to the question: What day is the “Lord’s day” of Revelation 1:10 according to the second group? Since John did not explain *which* is the Lord’s day, let us obey the Lord and rightly divide the Word of Truth (2 Timothy 2:15). Let us look in other parts of God’s Word for the answer. We are not disappointed in our search.

In the New Testament Scriptures Jesus said, “The Son of man is *Lord* also of the Sabbath” (Luke 6:5), and in Mark 2:28, “Therefore the Son of man is *Lord also of the Sabbath.*” This point is very plain, my dear friends. If Jesus is Lord of the Sabbath day, then the *Sabbath* is the *Lord’s Day*.

In Isaiah 58:13 God said, “If thou turn away thy foot from the *Sabbath*, from doing thy pleasure on *my holy day.*” What is the difference in John’s saying, “The Lord’s day?” There is no difference. *God’s holy day is the Lord’s Day.* The Sabbath is God’s holy day. Therefore the Sabbath is the Lord’s Day of both *Old and New Testament Scriptures.* *Jesus is Lord of the Sabbath day.* Can you find any such statement about the first day of the week? Is there a hint in any of the New Testament Scriptures that it is a holy day and should be called God’s holy day or Christ’s holy day?

Throughout the entire New Testament Record the *seventh day* is recognized as “the Sabbath.” The Gospel writers and the “Acts of the Apostles” all speak of the *seventh day* as “the Sabbath.”

The Acts record some 32 years of church history and always speak of the *seventh day* as “the Sabbath.” In *one place only* is the “first day of the week” mentioned (Acts 20:7), and there it is called “the first day of the week.” It is neither called Sabbath nor Lord’s Day. Neither are we told that it was the “custom” or “manner” of the disciples to meet on that day. Why did Luke fail to record such a custom—if it were the custom? It was *not* the custom of Christians to meet on Sunday, but it *was* their custom to observe the true Lord’s Day, or Sabbath, the seventh day of the week.

### THE TRUE LORD’S DAY

We have shown that the Sabbath day is the Lord’s holy day. The seventh day was sanctified and made holy by Almighty God (Genesis 2:1-3). He commanded all men to observe that day as a holy day (Exodus 20:8-11). Jesus Christ is Lord of the Sabbath day which is not Sunday (Mark 2:28).

Did Jesus teach us to keep the Sabbath day? Did *He* keep it? The answer to both questions is “Yes.” For proof, let us look at some Bible texts.

First, Jesus said, "The Sabbath was made for man, and not man for the Sabbath" (Mark 2:27). This text forever sets aside the belief that the Sabbath was for the Israelites alone and not for Gentiles to keep. Jesus said, "The Sabbath was made for man." This refers us back to the very time that God blessed and sanctified the seventh day, thus making it "the Sabbath day." This also gives us the purpose of the Sabbath: its observance and benefit were for man—not just the Jew, but for all mankind. If the Sabbath was made for all mankind, then all men are required by God to remember it and keep it holy. Even in the days of Isaiah, God let it be known that the "sons of the stranger," or Gentiles, that joined themselves to the Lord, to be His servants, would keep the Sabbath from polluting it (Isaiah 56:6).

Jesus kept the Sabbath day. It was His "custom" to go into the synagogue and teach on the Sabbath days. Luke says so. Read Luke 4:16 and 6:1,6. The Pharisees found fault with His manner of keeping the Sabbath day, but Jesus rebuked them for their traditions and taught them how to keep the Sabbath day. Read carefully Matthew 12:1-12. Jesus also said, "I have kept my Father's Commandments" (John 15:10). He commands us to follow Him (John 8:12).

The holy women who followed Jesus, "rested the Sabbath day according to the Commandment" (Luke 23:56). They were obeying the command to follow the example and teachings of Jesus Christ. Can we follow Him and refuse to keep the Sabbath day? Better read 1 John 2:4,6; 1 Peter 2:21,22.

Jesus prophesied the fall of Jerusalem and commanded His disciples to pray that "your flight be not in the winter, neither on the Sabbath day" (Matthew 24:15-20). This great disaster took place A.D. 70, over 30 years after Jesus ascended to Heaven. If the Sabbath ended at the Cross, why did Jesus command the disciples to pray that they would not have to flee on the Sabbath day? If the Sabbath were abolished at the Cross, there would be no Sabbath for them to pray about, nor would there be any Sabbath for them to flee upon. This text proves that the Sabbath was not abolished on the Cross and that it would still be in existence for Christians to keep in A.D. 70. Jesus knew that He did not come to abolish or change the Sabbath, and therefore He commanded His disciples to pray that they would not have to flee on the day. Not all would be in the city, but all would have to flee. See verses 16 and 17.

### DID PAUL KEEP THE SABBATH?

Yes, Paul, the Apostle to the Gentiles, kept the Sabbath day and commanded the Corinthian Church to follow him as he followed Christ (1 Corinthians 11:1,2). Read it.

First turn to Acts 17:1,2: "And Paul as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."



was Paul's manner or custom to meet with the people on the Sabbath days and teach them the Word of God. A "custom" or "manner" is a *habit*. We have found that both Christ and Paul had a habit of attending worship on the Sabbath day. May I also ask why Luke, in the Book of Acts, continued to call the seventh day, "the Sabbath" if it had been abolished?

Now, let us go back to the custom of Paul. In Acts 18:1-11 (read it please) Paul came to Corinth and abode with Aquila and Priscilla and wrought (made) tents during the six working days (Ezekiel 46:1). "And he *reasoned* in the synagogue *every Sabbath*, and persuaded the Jews and the Greeks" (verse 4). Verse 11 tells us that he continued there a year and six months. Just how many Sabbaths would that be? Remember, he reasoned with the Jew and the Greeks (Gentiles) *every Sabbath*. There would be 78 Sabbath-day meetings at this one time in Corinth. Many believed on the Lord and were baptized, but Paul never changed his custom of the Sabbath-day meeting. Why didn't he instruct those converts to keep Sunday as their day of worship, if that is the Christian Lord's Day? Paul knew nothing about keeping Sunday (Acts 20:27).

In Acts 13:42-44, Paul was preaching at Antioch and the Gentiles asked that he preach to them the *next Sabbath day*. He preached to them *the next Sabbath day*. Why didn't he tell those Gentiles to come on the first day of the week if that was really the day to meet for worship? It is clearly evident that no such custom was known to Paul.

At Philippi, Paul went out for a riverside meeting on the Sabbath day. Now we have found that Jesus kept the Sabbath day—so did His followers—and the Apostle Paul's manner was to reason in the synagogue every Sabbath day.

God commands us to keep the Sabbath holy. Will you obey? (Matthew 7:21-23).

Paul did not shun to declare *all the council of God* (Acts 20:20-27). In Hebrews 4:4-9, speaking of the Creation *rest* or Sabbath, he says, "There remaineth therefore a *rest* [margin: *keeping of a Sabbath*] to the people of God." Anything that remains had to be there before. And if it *remains*, it was *not taken away*. Do you believe this? He was talking of the seventh-day Sabbath, or *holy rest day*, sanctified at Creation.

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### Lesson No. 6. Why Do Christians Keep Sunday?

Jesus commanded, "Search the Scriptures" (John 5:39). And Paul said, "Prove all things; hold fast that which is good" (1 Thessalonians 5:21). The Bible is God's revealed will to man, and repeatedly we are warned against the many false teachers and doctrines that would come after Jesus ascended to Heaven. Paul warned that after his departure grievous wolves, or false teachers, would arise in the Church and lead many disciples after them (Acts 20:28-31). Peter said that "false teachers" would arise in the Church and *teach damnable heresies* and that *many would follow them* and that *the way of truth would be evil spoken of* (2 Peter 2:1-3).

Jesus in the Book of Revelation foretold of the time when *heathen customs and doctrines would be taught in the Church*. "I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants, to commit fornication . . ." (Revelation 2:18-20). Jezebel was the heathen wife of King Ahab in ancient Israel. She brought her 850 false prophets into Israel and tried to kill all the true prophets of God.

*Jesus knew that heathen customs would be taught in the Church during the Dark Ages and He warned us of that period. Today God is calling honest people out of those traditions and back to God's holy Law. God's Law was set aside and heathen substitution made not long after the death of the Apostles. The traditions and heathen customs were whitewashed and called under Christian names. Some of these heathen customs and substitutions are still being kept by many professing Christians. They are being taught that God sanctified these customs and that Jesus changed His Father's Law!*

The day that most professing Christians keep as the weekly day of worship is of *heathen origin*. No doubt many are honest in their observance of Sunday and that is why we are answering some questions on why most professing Christians keep Sunday.

Question: Christ arose from the dead on the first day of the week and that day was set apart as the Christian's day of worship in honor of Christ's Resurrection. What objection do you have to this claim?

Answer: In the first place, I want you to know that what I am about to say is with love to all honest friends who believe that Sunday was set apart as a memorial in honor of Christ's Resurrection. Get your Bible, my dear friends. If this claim be true, it should be an easy matter to prove it. I want the truth on this matter. Do you?

I have searched the Scriptures for 50 years in vain for one single text that



says that Christ or the Apostles set apart the first day of the week as a day for Christians to meet and worship in honor of the Resurrection, or for any other reason. There is not one single text that proves any such claim. We have no record that Jesus so much as mentioned the first day of the week in His ministry. *Paul explains baptism as the means by which we show our faith in Christ's Resurrection (Romans 6:1-4).*

There is no mention in all Paul's Epistles of the first day of the week as a holy day or a memorial of Christ's Resurrection. In fact, he only mentions the first day of the week one time in his epistles, and there he commanded *work* on that day and called it "the first day of the week" (1 Corinthians 16:1-4).

*If Christ did rise from the dead on the first day of the week, that would not in itself make it a holy day any more than His death on the Cross on a certain day makes that day holy. The seventh day was made holy by the blessing and sanctification of God, and if Sunday is now a memorial day of Christ's Resurrection, to be kept by Christians instead of the Sabbath day, we must have Bible proof that it was sanctified by Jesus Christ or the Apostles. The Bible gives no such proof texts—not even an inference.*

*This claim comes to us not from the Bible but a tradition that originated in Rome. For proof look up the word "Easter" in any good encyclopedia. At the Council of Nicea it was the Roman Christians that contended for Sunday as the right day to be celebrated as a yearly/weekly memorial in honor of the Resurrection. The great mass of Eastern Christians opposed this idea, but Constantine, the Emperor, favored the Roman custom and a decree was made accordingly.*

The second objection I have to keeping Sunday in honor of Christ's Resurrection is that *the Resurrection did not take place on the first day of the week. This Easter Sunday Resurrection idea is a custom handed down from Rome and borrowed from heathenism.* Christ did not rise on Sunday according to the Bible record. Mark, Luke, and John, all three, tell us plainly that the tomb was empty at every visit by the women on the first day of the week.

Matthew alone tells the time of the earthquake and of the Resurrection of Christ. Read Matthew 28:1-6. It was "in the end of the Sabbath, as it began to dawn toward the first day of the week." Read it for yourself. The Sabbath according to Bible time, ended at sunset, at even (Leviticus 23:32). "In the end of the Sabbath" would be just before sundown Saturday, or Sabbath day. Jesus said that He would be in the grave "three days and three nights" (Matthew 23:38-40). How could this be true if this "Good Friday" Crucifixion and "Easter Sunday" Resurrection is true?

Thank God that Roman tradition is not true. Christ's Resurrection was on the Sabbath day and not on Sunday. This shows that even the very reason given for Sunday observance is false. Christ did not rise from the grave on Sunday. Why keep Sunday in honor of the Resurrection of Christ when it is

not Christ's Resurrection Day? Write for tract on Resurrection of Christ.

Even if it were Christ's Resurrection Day, there is not one single text that in any way tells us to observe it as a holy day of worship.

This shows that the whole theory setting Sunday apart in honor of Christ's Resurrection is false and without any Bible proof. You have been taught tradition and that in place of the command of God to keep His holy day (Isaiah 58:13).

This is serious, my friends. I want to be fair in this study, and I beg you to be honest with yourself and with God in this matter. Search the Scriptures. Perhaps you are wondering: Where did the idea of calling Sunday "the Lord's Day" originate?

That is a good question and there is an answer. Jesus and His apostles did not call it the Lord's Day. To them, it was a working day—merely the first day of the week. If Jesus and the Apostles did not call the first day of the week the Lord's Day, who did and where did the idea originate?

Let history answer from the *Encyclopedia Britannica*, 11th Edition, art. "Sunday." I quote: "The first writer who mentions the name of Sunday as applicable to the Lord's Day is Justin Martyr. *This designation of the first day of the week, which is of heathen origin, came into use in the Roman world shortly before Justin wrote.*"

This is plain authentic history. The first ones who called Sunday "the Lord's Day" were heathen people. The custom is of heathen origin. The heathen were not honoring Christ, but were honoring their own gods, heathen gods. The first law for Sunday observance, *human not divine*, was given by Emperor Constantine in A.D. 321 and he called it "*the venerable day of the sun.*" There was no mention of Christ or of God in this law. He was a heathen sun worshipper and this law was the first step to substitute the Sunday for the Sabbath that Jesus kept.

The apostate Church of Rome was seeking popularity, and Constantine, for political reasons, helped this so-called Christian Church by granting them the same liberties as the pagans and bestowed rich gifts upon the Church. This Church had lost its original purity before this. *Their prejudice against the Jews led to substitution of Sunday for God's holy Sabbath day.* In A.D. 363 the Council of Laodicea forbade Christians from keeping the Sabbath. Opposing forces increased.

Now we come to another question: How many times is the first day of the week mentioned in the New Testament Scriptures? Please give the references so we can study them.

**ANSWER:** There are eight places in the New Testament Scriptures where we find the words "the first day of the week." They are as follows—look them up:

No. 1. Matthew 28:1-6, "In the end of the Sabbath, as it began to dawn [draw] toward the first day of the week, came Mary Magdalene and the other



Mary to see the Sepulchre." Note that the first day of the week is the day after the Sabbath—with no hint of its being anything but the first day of the week.

No. 2. Mark 16:1,2. "And when the Sabbath was past, Mary Magdalene, and Mary the Mother of James, and Salome, had *bought* sweet spices, that they might come and anoint him. And very early in the morning *the first day of the week*, they came unto the sepulchre at the rising of the sun." Nothing here about the first day of the week being holy or a day of worship, but *the seventh day is still called the Sabbath*.

No. 3. Mark 16:9,10. "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene out of whom he had cast seven devils." We see nothing here to sustain the idea that the first day of the week is now the Christian day of worship.

No. 4. Luke 24:1-3. "Now upon the first day of the week, very early in the morning they came unto the sepulchre, bringing the spices which they had prepared . . . And they entered in and found *not* the body of the Lord Jesus." Here we have the record again of the holy women coming to anoint the body of Jesus on the first day of the week and finding *an empty tomb*. They *had already kept the Sabbath day* according to the Commandment.

Luke 23:56 indicates that the seventh day was still the Sabbath, but the first day of the week was merely a work day.

No. 5. John 20:1-16. "The first day of the week cometh Mary Magdalene early, when it was yet dark unto the sepulchre, and seeth the stone taken away from the sepulchre."

No. 6. Verse 19. "The same day at evening, being the first day of the week, when the disciples were assembled for fear of the Jews, came Jesus and stood in the midst." There is nothing in either of these two texts to indicate that the first day of the week was an holy day at all. In verse 19 the disciples were assembled *for fear of the Jews*, *not* to honor the Resurrection of Christ because they did not yet believe that He was alive until this appearance.

No. 7. Acts 20:7. "And upon the first day of the week, *when the disciples came together to break bread*, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight."

This is the only record we have that any preaching service was held on the first day of the week in the entire New Testament. This text is used by many to prove that the Christians did meet regularly on the first day of the week to take the Lord's Supper. This text does *not* prove that Christians *kept* the first day of the week, neither does it *prove* that they took the Lord's Supper on the first day of the week. Look at this text again: "And upon the first day of the week, when the disciples came together *to break bread*." Let us look at the facts as given in this part of the verse. The time is stated here as "upon the first day of the week." What time of the day and what was the purpose of coming together?

"When the disciples came together to break bread . . ." Please note that they did not come together for worship or a religious meeting, but to *break bread*. Many claim that they came together to take the Lord's Supper. The text does not say so. The term "break bread" referred to a common meal. For proof read Acts 2:42-46. The disciples had all things common. "And they continuing daily with one accord in the temple, and *breaking bread from house to house*." The margin says, "*at home*." Here they *broke bread every day* at home. This was a *common meal* as all can see.

In Acts 27:34-36 we see that Paul broke a fourteen-day fast at sea. He took bread and gave thanks, and then *broke the bread* and began to eat. Was this the Lord's Supper? It was not.

Jesus *broke bread* and also fish in feeding the multitude (Mark 8:6-9). After His resurrection, Jesus made Himself known to certain disciples in *breaking bread*. See Luke 24:30,35.

These texts show that "breaking bread" was a term used to refer to a common meal and *never to the Lord's Supper unless there are other qualifying statements to prove that it was the Lord's Supper*. There is no evidence that this breaking of bread in Acts 20:7 was anything more than a common meal together. Most of these disciples in Acts 20:7 were from other cities anyway. Read verses 4-6.

These brethren evidently had rented a room in the third loft. See verse 9. The record says they came together to break bread or to take their evening meal. Paul preached to them and continued until midnight. The first day of the week began at sunset, Bible time. This meeting was on what we call Saturday night.

There is nothing said of there being a custom or habit for the disciples to meet on the first day of the week. It was Paul's manner to teach on the *Sabbath days* (Acts 17:2), but there is no such statement in Acts 20:7.

Read Acts 20:8-13. An accident happened at midnight. A young man fell out of the loft and was taken up dead. Paul brought the young man back to life by his faith, and *then he broke bread again*, verse 11, "*and talked a long while even until break of day, so he departed*."

Where did he go at daybreak Sunday? He went on foot to Assos, some 18 miles across the peninsula, to meet Luke and other brethren who had left before and sailed at night (see verses 11-13). *Paul walked 18 miles across this peninsula on Sunday morning to join Luke and others at Assos*.

Luke and his companions had been sailing—*working*—all night while Paul was preaching to brethren at Traos. The *first day* of the week was not *holy* to Paul nor to those brethren who were sailing that night. It was a *work day* for them and for Paul who walked 18 miles that Sunday morning after having been up all night.

This was a farewell meeting. Paul knew he would see their faces no more (verse 25). Paul took this occasion to preach his farewell sermon to the



brethren at Troas when they came together to take their evening meal. He stayed up all night talking to them and departed at daybreak to join Luke and those on the ship at Assos, 18 miles distant. There is not the least inference here that Christians had a *custom* of meeting on the first day of the week. Please let us not add to God's Word. That is dangerous. Read Proverbs 30:6.

No. 8. The last mention of the first day of the week is in 1 Corinthians 16:1-4. A special offering was being taken for the poor saints at Jerusalem, and Paul commanded the Corinthian brethren, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him . . . ." This was not a *public* gathering, for everyone was to *lay by him in store*. This was for this *one time only* and not a *regular custom*. This gift included fruits, etc. (See Romans 15:26-28). There is *no command here* for Sunday sacredness. Paul's command was for *work*—bookkeeping and business on that day.

#### *Why Christians Keep Sunday*

There you have all eight texts in the New Testament Scriptures that mention "the first day of the week" and not *one* text calls Sunday "Lord's Day" or "Christian Sabbath." All the inspired writers merely speak of it as "the first day of the week" with not even an *inference* that it was a *custom* to meet for worship upon that day.

#### *Whom Will You Serve?*

Most of the professing Christian World cease their regular work on Sunday and many make it a day of rest and worship—businesses close, etc. By *what authority* did it come to us as a rest and worship day for Christians? *Not* by divine authority of Christ or His Apostles. The Bible gives *no such command or example*. To *what authority* are Christians bowing in keeping Sunday—who gets the honor? *Tradition is vain worship before God* (Mark 7:7-9).

*If we take the Bible alone as authority for Christian faith and morals, Sunday is not a holy day at all.* Many leaders deny that Sunday "Sabbath" and "Lord's Day" come to us from the Roman Apostasy, yet history verifies the *fact* that Sunday "Sabbath" and Sunday "Lord's Day" come to us by a gradual process of church council decrees. The claim that the early Christian Church kept Sunday instead of the Sabbath comes from Roman tradition. As one priest wrote me some 35 years ago, "If you do not believe in the *tradition of the Roman Catholic Church, you should keep the Sabbath.*" Friends, he stated the truth. That same *tradition* teaches other things that Protestants deny. Why then accept their tradition for observing Sunday? "Come out of her, my people," is God's message of the hour (Revelation 18:4-8).

### Lesson No. 7. What About Christians Who Keep All the Ten Commandments Except the Sabbath?

Our message is dedicated to the defense of the Ten Commandments as a whole and the true Sabbath day in particular (Isaiah 58:1,13; Mark 2:27,28).

**QUESTION:** "Do you really believe that a Christian will be lost who lives obedient to God's Law but does not keep the seventh-day Sabbath? The way you teach you make sinners out of many good people."

**THE BIBLE ANSWER:** This is a very important question and one that many people ask us. *The Bible* has the answer and we will give it to you shortly. We are accused of making, or rather condemning, good Christian people as sinners because we teach obedience to *all* the Ten Commandments, which include the seventh-day Sabbath. These same people who fail to keep the Sabbath Commandment because they feel that it is not important, or has been changed, will teach and obey the other *nine* Precepts in the Ten Commandments. The nine Precepts are important to them because it is sin to transgress any of them. If it is a sin to transgress any one of these *nine* Precepts, why isn't it sin to ignore or transgress the Fourth Commandment in the same Law? (Exodus 20:8-11.)

Now what does the *Bible* say? Will a person be lost who keeps all the Law except the Sabbath Precept?

First, let us look at Psalm 119:165: "*Great peace have they which love thy Law: and nothing shall offend them.*" From this we see that all *true* children of God must love the Father's Law. If we love God with all our heart, we will love His Law; and if we *love God's Law*, we will obey it. It will be all important to us. It is a bit of selfishness and lack of love on our part when we refuse to obey any Command of our God after we come to the knowledge of it.

A solemn warning is given in Proverbs 14:12: "*There is a way which seemeth right unto a man, but the end thereof are the ways of death.*" We may reason out a way that seems right to us but if it causes us to *disobey* God's Law, it is a way of death. We have *no right* to set aside or change God's Law in any way. We must *obey from the heart all ten Precepts* of the Ten Commandments as Jesus taught us to do.

There are honest people who have accepted Jesus Christ as their Saviour and who are living obedient to God so far as they have been taught; but they have not as yet learned the truth that Jesus did *not* change or abolish God's holy Sabbath day. They are honestly keeping Sunday, thinking that it is the Lord's Day. They are violating the Commandment of God but do not



know it. What about them? Let James give the answer: "Therefore to him that *knoweth* to do good and doeth it not, to him it is sin" (James 4:17. See also John 15:22 and 9:41). According to these texts an honest-hearted person is not held guilty before God until the Bible truth about the Sabbath comes to his knowledge. When the facts are presented, it is the *duty* of every honest-hearted Christian to search the Scriptures for himself, asking God to guide by His Holy Spirit (John 5:39; James 1:5). Willful ignorance, by refusing to search for the Bible truth on the matter, will result in death or destruction (Hosea 4:6).

When a person is convinced that the Ten Commandments were not changed or abolished by Jesus Christ, and that the seventh-day Sabbath is *still* God's holy Day for Christians to keep, there is but one thing to do if he wishes to continue in the way of eternal life. "To him that knoweth to do good and doeth it not, to him it is sin." You are a sinner, my dear friend, if you refuse to keep the Fourth Commandment that says, "The *seventh* day is the Sabbath of the Lord thy God" after you have come to the knowledge of this truth. There is no way around this. When we *know* that the Bible says so, and we refuse to obey, it is *sin*—and *the wages of sin is death* (Romans 6:23; John 9:41).

*What is sin?* "By the Law is the knowledge of sin" (Romans 3:20).

*By what Law?* "Is the Law sin? God forbid. Nay, I had *not known* sin, but by the Law: for I had not known lust, except the Law had said, Thou shalt not covet" (Romans 7:7,12). These words of Paul make it very clear that God does have a Law that gives a knowledge of sin. We are not left in doubt as to what Law gives a knowledge of sin in our age, for he quoted from the Ten Commandments. "Thou shalt not covet." The Ten Commandments are still holy, just and good in this age (Romans 7:12). This fact we have proved in the lessons before this one. The Bible definition of sin is given in 1 John 3:4: "Whosoever committeth sin transgresseth also the law: for sin is *the transgression of the Law*." This makes it very clear that when we transgress any one of the ten Precepts of the Law that gives a knowledge of sin, we have committed sin. Jesus was manifested to take away our sins or transgression (1 John 3:5). He came to *save from sin* (Matthew 1:21).

"*THE WHOLE LAW*." James makes it clear that we must keep "the *whole Law*" and that we can't get by by keeping nine Precepts and failing in the one. James 2:10-12: "For whosoever shall keep the whole Law, and yet *offend* in one point, he is *guilty of all*. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, *thou art become a transgressor of Law*. So speak ye, and so do, as they that shall be *judged* by the Law of Liberty." There can be no doubt that James quoted from the Ten Commandments here in these verses. He teaches obedience to the *whole Law*, and he tells us plainly that if we break one Precept, we are guilty of *all*. This includes the Sabbath commandment. It is

just as much a sin to break the Sabbath Commandment as it is to steal, or to kill, or to worship idols. To God it makes no difference. Sin is the transgression of the Law—whether it be one Precept or the other. When we knowingly transgress God's Law, we commit sin, and if we do not repent and obey, we are sinners before God. We may go ahead in a form of godliness and hold church membership here on earth, but our names will be erased in Heaven. Someone will ask, "Does James mean that if I break the Sabbath Command, I am guilty of adultery, murder, etc.?" No, that is not the idea, but you have broken the Law of God. The Ten Commandments make up the whole Law in this text and when one Precept is broken, the whole Law is broken and you are as guilty before God as if you had broken every Precept. The wages of sin is death, whether you break one Precept or break them all (Romans 6:23).

After we know that the Ten Commandments must be kept by Christians, there is no excuse for refusing to keep the Sabbath, because there is no excuse for willful sin.

If you know these things, my dear friends, I beg you in the name of Jesus Christ that you obey. I am convinced that there are many who know that the Sabbath day is still God's holy Day, but who do not feel that it is important to keep it. You would not tolerate that kind of reasoning about the Sixth or Seventh Commandment in the same Law. "Thou shalt not kill," (the Sixth Command) condemns murder, and under the teachings of Jesus Christ "Whosoever *hateth* his brother is a *murderer*: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15). Is there any question about the seriousness of violating this Sixth Precept of the Ten Commandments? Those who hate their brother are condemned by that very Precept as murderers and *they do not have eternal life abiding in them*. Why? Because they are sinners. The Sabbath is in the same Law. If it makes no difference whether we keep the Sabbath Command, then we have as much right to reason that it makes no difference if a professing Christian breaks that Precept that says "Thou shalt not commit adultery" or the one that says "Thou shalt not steal." If we can break the Sabbath Commandments and be guiltless before God, we can break *any one* or *all* of the other nine Precepts and be guiltless. James said that if we break *one* we are guilty of *all* (James 2:10-12). This is God's Word to us. God will not tolerate sin whether it be Sabbath desecration or the worship of idols. The Sabbath stands or falls with the Ten Commandments. The Fourth Commandment says "Remember the Sabbath day to keep it holy . . . the seventh day is the Sabbath of the Lord thy God . . ." (Exodus 20:8-11). The *seventh* day was *blessed and sanctified* by God in the beginning of man's existence (Genesis 2:1-3). Jesus said, "The Sabbath was made for man . . ." (Mark 2:27). Jesus kept the Sabbath day (Luke 4:16). His followers kept it (Luke 23:56). Paul kept it (Acts 17:1,2). Jesus taught how to keep it (Matthew 12:1,2 and 24:14-20). We are to follow



the footsteps and teachings of Christ (John 8:12; 1 Peter 2:21,22).

• Satan persuaded Mother Eve to believe his lie. God said that she would die if she disobeyed Him, but Satan said she would not die (Genesis 3:1-20). In short Satan was saying that she could disobey God and it would make no difference. Many are being persuaded to believe that same thing today. It *did* make a difference to Mother Eve and Father Adam. They were driven from their home in Eden, and death entered this world with multitudes of other sorrows and troubles. We see the results of their disobedience on every hand. This all came because Mother Eve was persuaded that it would make no difference if she did disobey God. Will you fall into the same pitfall today? You can't break God's Law and get by with it. The penalty must be paid. *Christians must obey God's will.*

In Matthew 7:21-23 Jesus said, "Not everyone that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that *doeth* the will of my Father which is in Heaven." What is the will of the Father? Let Paul answer, To the Jews he said, "And knowest His will, and approvest the things that are more excellent, being *instructed* out of the Law" (Romans 2:17,18). The Law is clearly identified in verses 19-25. Read them. Those Jews knew God's will, being instructed out of the Law. Then if we are to do the will of the Father, we *must obey His Law*. It will do no good to call Jesus our Lord and refuse to obey His Father's will or Law. You cannot be saved by calling Him your Lord and then contradict that claim by refusing to obey the Law of God, the Father. Turn back to Matthew 7:21-23. We gave you verse 21. Read verses 22 and 23, please. Many will claim to have been followers of Jesus, even to the extent of casting out devils in His Name, but Jesus will say, "I never knew you: *depart from me, ye that work iniquity.*" This is a sad picture because this is speaking of "many" professing Christians who refuse to go all the way with the Lord. While professing to be Christians, they work iniquity, or sin, by transgressing God's Law. Jesus was speaking of persons who knew better. They know the will of God. Read verses 24 to 27. "Whosoever heareth these sayings of mine and doeth them . . ." (verses 24,25). These words are part of the "Sermon on the Mount." They begin with Matthew 5:1. "These sayings of mine" that Jesus spoke of included this entire Sermon, and in Matthew 5:17-28) Jesus plainly taught obedience from the heart to the Ten Commandment Law of God. We can't even break one Precept. We must "*Do and teach them*" (verse 19). *The Sabbath is a part of that Law. Now let us go back to Matthew 7:24-27: "Therefore whosoever heareth these sayings of mine, [the Sermon on the Mount] and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock."* But "every one that heareth these sayings of mine, and *doeth them not*, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods

came, and the winds blew, and beat upon that house; *and it fell*: and great was the fall of it." Which house is yours? Where are you building? Are you hearing and obeying, or are you hearing and obeying *not*?

We are commanded to love God with all of our heart (Matthew 22:36-40). If we *love God*, we will *keep* His Commandments (1 John 5:3). "He that saith I know Him, and keepeth not His Commandments, is a liar, and the truth is not in him" (1 John 2:4).

The Sabbath was and is important (Jeremiah 17:20-27; Isaiah 58:13,14).

Let us obey Jesus, the Lord of the Sabbath day (Mark 2:28; Luke 6:5; John 8:12; 15:10; and 1 Corinthians 11:1).

A counterfeit or substitute will *not* do. Aaron's sons offered "*strange fire*" before God—something that *He did not command them* and it *cost them their lives*. Read Leviticus 10:1-5. These things happened and are recorded in the Bible for lessons to us (Romans 15:4).



## HOME BIBLE STUDY SERIES

### Lesson No. 8. Does It Matter That We Keep the Seventh Day? Why Not Any One Day in the Week?

Text: Isaiah 48:18

**QUESTION:** "Does it really matter that we keep the seventh day of the week? If we keep one day in the week, isn't that what the Law requires?" (Romans 14:5,6.)

**ANSWER:** This is a good question and an important one, because many people seem to believe that God will accept any one of the seven days of the week if kept in His honor. In answering this, I would like for you to turn to Proverbs 14:12 and read it first. God says that there is a way that seemeth right unto a man, but the end thereof are the ways of death. We must have *Bible proof* that God will accept a substitute for that which He has blessed and sanctified for man. We must have this proof that we are safe in reasoning that any one of the seven days in the week would be acceptable as obedience to the Fourth Commandment, which says "the seventh day is the Sabbath of the Lord thy God" (Exodus 20:8-11).

Now let us look at Romans 14:5,6, the text given in our question. "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it . . . ." What is Paul's meaning in these verses? Does he mean that it doesn't matter whether we Christians keep a certain day or not? Did he tell us to follow either one of the persons referred to? We can better understand verses 5 and 6 if we read the first four verses. To whom is Paul speaking in these verses? "Him that is weak in the faith receive ye" (verse 1). Paul was speaking of *weak brethren*. These *weak brethren* were to be received into fellowship, but charity was to be exercised one toward another until each had gained a better knowledge of God's will (verses 2 and 3), "For one believeth that he may eat all things: *another who is weak*, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: *for God hath received him*." Who art thou that judgeth another man's servant?" (verse 4). These *weak brethren* lacked understanding as to God's will on certain things. Paul was not teaching that we follow either of these *weak brethren*. He was admonishing those *weak brethren* to have love for one another until God gave them a better understanding of His will. That understanding comes through a study of God's Word, and it takes time. Paul was *still speaking of weak brethren* (not yet fully established in certain truths of God's Word) in verses 5 and 6. "One man esteemeth one day above another: another esteemeth every day

alike. Let every man be fully persuaded in his own mind." Is it safe to follow a weak brother's example? And if so, which one shall we follow? The one that regarded the day, or the one that esteemed every day alike? After further Bible study, one or the other must change his mind, because the Bible teaches *only one way* to life eternal. Let us be honest with ourselves in this matter. Can a person who has been a Christian for 15 to 20 years claim to be in the *same class* as the *weak brethren* that Paul wrote about in this chapter? Surely not. Then why will preachers sometimes use this text to get away from their obligation to keep the Sabbath day? Every man must be fully persuaded in his own mind. *But what and who is to persuade a Christian?* It is the Word of God and the Holy Spirit within each Christian soul. God's Word is clear about the true Sabbath day (John 5:39; 2 Timothy 2:15).

Sunday is one of the six working days (Ezekiel 46:1).

It does make a difference *which day* we keep because God blessed and sanctified "the seventh day" (Genesis 2:1-3). It is God's holy Day (Isaiah 58:13). Man cannot make a day holy. Neither can he substitute a common day for God's holy Day. There is only one holy Day in the week and the Fourth Commandment in God's Law says, "Remember the Sabbath day to keep it holy." The same Commandment says, "The seventh day is the Sabbath of the Lord thy God" (Exodus 20:8-11). Since God sanctified "the seventh day" and the Law of God commands us to *keep* this day holy, we are disobeying God when we keep any *other* day of the week. The first day of the week is not the seventh day. Those who keep the first day of the week instead of the Sabbath that God ordained are violating the Law of God, and when they work on God's holy Day they make it a double violation. It is a serious matter when we undertake to change God's Law in any way. Jesus kept the seventh day (Luke 4:16). Paul kept it too (Acts 17:2). "The Sabbath was made for man" (Mark 2:27). "The seventh day is the Sabbath" (Exodus 20:10). See 1 John 3:4.

**QUESTION: "Why teach people to observe the Sabbath day when Paul said to let no man judge you in respect of the sabbath days?" (Colossians 2:16,17).**

**ANSWER:** We teach people to observe the Sabbath day commanded in the Ten Commandments and blessed by God at Creation for man because Jesus did not abolish or change one word in God's holy Law. The *sabbath days* that Paul spoke of in Colossians 2:16, 17, are *different sabbath days*. They are *yearly sabbath days* and their observance was commanded by the law of commandments contained in ordinances (Colossians 2:14; Ephesians 2:15). The Ten Commandments say nothing about those sabbath days. Now shall we read Colossians 2:14,16,17: "Blotting out the handwriting of ordinances that was against us, which was contrary to us and took it out of the way, nailing it to his Cross; . . . Let no man therefore judge you in meat, or in drink, or in respect of an holy day or of the new moon, or of the sabbath



days: which are a shadow of things to come: but the body is of Christ." First let us notice verse 14. Paul is speaking of the "handwriting of ordinances" that was blotted out—nailed to the Cross. Paul speaks of the same in Ephesians 2:15: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." This law of commandments contained in ordinances is further identified in Hebrews 9:1,9,10. In verse 1 Paul speaks of "ordinances of divine service." The margin explains "ordinances" as rites or ceremonies; verse 9 speaks of the gifts and sacrifices under the law of Moses "that could not make him that did the service perfect as pertaining to the conscience." Verse 10: "Which stood only in meats and drinks, and divers washings, and carnal ordinances [margin: rites and ceremonies] . . . ." This makes it clear that the handwriting of ordinances that was nailed to the Cross (Colossians 2:14) was *that code of laws that regulated the sacrifices—meat offerings, drink offerings—the holy days and sabbath days set apart by this law for such sacrifices.* Now let us look at Colossians 2:16,17, "Let no man therefore judge you . . . ." Note the word "therefore." This refers to verse 14 where Paul said that the "handwriting of ordinances" was abolished, or nailed to the Cross. For this reason "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon or of the sabbath days: Which are a shadow of things to come . . . ." This could not refer to the seventh-day Sabbath for two reasons: *First*, the seventh day is not a shadow of things to come. It was set apart as a memorial of Creation in honor of God as Creator (Genesis 2:1-3; Exodus 20:8-11). *Second*, the seventh-day Sabbath is commanded in the Ten Commandments which say nothing about the meats, drinks, and new moons that are listed along with the sabbath days of Colossians 2:16,17. These were all regulated by the abolished law of verse 14. This abolished law was not the Ten Commandments and therefore the "sabbath days" in verse 16 had no connection with the seventh-day Sabbath commanded by the Ten Commandments.

*The Book of the Law:* The law that was abolished was the law of commandments contained in ordinances (rites or ceremonies). This code was contained in "the book of the law" (Galatians 3:10,19,24-26). This book of the law was given by Moses (2 Chronicles 34:14). God declared and wrote the Ten Commandments upon *tables of stone* (Deuteronomy 4:12,13; Exodus 24:12).

He commanded Moses to teach Israel statutes and judgments (Deuteronomy 4:14). Moses wrote *this law* in a **book** (Deuteronomy 31:9,24-26). The *tables of stone* were placed in the Ark by Moses in person (Deuteronomy 10:1-5). The book of the law was *added* because of transgression or sin (Galatians 3:19; 1 John 3:4). The "handwriting of ordinances" contained in this book of the law was abolished at the Cross of Christ (Ephesians 2:15). These ordinances regulated the gifts and sacrifices

offered for sin (Hebrews 10:1-8;10-12). This *same law set apart certain yearly sabbath days.*

*The Yearly Sabbath Days:* There were several of these yearly sabbath days set apart by Moses to be kept in their seasons. Please read chapter 23 of Leviticus. "These are the feasts of the Lord, even holy convocations, which ye shall proclaim *in their seasons*" (verse 4). The first of these yearly sabbath days was the 15th day of the first month in Israel's calendar. The Passover was killed on the 14th day of this month and then a seven-day Feast of Unleavened Bread began on the 15th day of the same month. The first and the last days of this feast were sabbath days—no servile work was to be done on them (verses 5-8). Certain sacrifices were to be offered on each day. This 15th-day sabbath was the "high" sabbath day of John 19:14,31. The first day of the seventh month was a sabbath day (Leviticus 23:24,25). The tenth day of this seventh month was the Day of Atonement. This was also a sabbath day. It was on this day that the sins of Israel were, in a type, carried out of camp—the sins of the year were, in a figure, carried away by the scapegoat (Leviticus 16:7-10; 23:27,29). This was all a type of the great and true Atonement made by Christ on the Cross. This Day of Atonement was in itself a type of the real Day of Atonement when God's Son died for our sins (Hebrews 2:9).

There were other yearly sabbath days, but we will not take time to give each one. They were all part of the law that regulated the animal sacrifices and the other types and shadows.

When Jesus paid the supreme and one Sacrifice for sins, this system of animal sacrifices with the many washings and rites all ended—the "law of commandments contained in ordinances" was abolished (Ephesians 2:15; Colossians 2:14). Those yearly sabbath days which were part of that code ended too. That is why Paul said to let no man judge you in respect of those sabbath days which were a shadow of things to come (Colossians 2:16,17). The weekly Sabbath is still part of God's Law to be kept by man (Mark 2:27; James 2:10-12).

*The Yearly Holy Days and Sabbaths Distinct From the Creation Sabbath.*

When God commanded those yearly feasts and sabbath days through Moses as part of the types, He made a clear distinction between them and His Creation-Memorial Sabbath Day. Read carefully Leviticus 23:4-38. In verse 37 He gave the purpose of those yearly feasts with their respective holy days of rest (sabbaths); "These are the feasts of the Lord, which ye shall proclaim to be holy convocations." For what purpose? "To offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day." This is plain that the very purpose of those yearly feasts and sabbath days was for certain specified sacrifice and meat and drink offerings. In short they were part of the same



type and *shadows* of that law that was abolished. Now for the *distinction* in verse 38: "*Beside the sabbaths of the Lord . . .*" While the Creation Sabbath was also a holy convocation, or day of assembly (verse 3) it is clearly *separated* from those *typical* yearly sabbaths by God. For example, the Day of ATonement, which came on the tenth day of the seventh month each year. Read the details of the sacrifices and *purpose of the day with those sacrifices* in Leviticus chapter 16 and the reader will see that the day itself would *mean nothing without* those sacrifices offered year by year on that day, the day, with those sacrifices ordained for that day, foreshadowed the *true* day of atonement when the *one and only true* Sacrifice was made for sin. Read Paul's explanation (Hebrews 9:1-28; 7:22-28; and 10:1-12).

That temporary *law of ordinances* foreshadowed the *true* Sacrifice of Christ upon the Cross for the sins of the world and it *ended* then for it had served its purpose. It is *now contrary* to Christianity to obey those *ordinances . . . of fleshly circumcision, to offer sacrifices, meat or drink offerings, or observe* "an holy day, or new moon, or sabbath days." What sabbath days? "*Which are a shadow of things to come.*" What *things to come*? "*But the body is of Christ.*" Read carefully Colossians 2:14,16,17. Paul is clearly teaching that the sabbath days he mentions are *part of the law of ordinances* that are *contrary* to us and were nailed to the Cross of Christ. He further explains that they *foreshadowed good things to come* and that the *real body or good things* come through *Christ Jesus*. Since Jesus purchased the *good things for us by His death*, we are *no longer* under that *Schoolmaster* (Galatians 3:19-26). Read carefully, please.

*Objections:* Sometimes friends will claim that those yearly sabbaths must still be kept because the text says, "*which are a shadow of good things to come*" (Colossians 2:17). They reason that the present tense of the verb "are" shows that they were still shadows at the time Paul wrote and therefore must yet be fulfilled.

*Answer:* The *context* in verses 11-17 shows plainly that this is a mistake, because Paul also uses the present tense in dealing with the *spiritual* circumcision that took place at the *time* those Christians believed and were baptized (verses 11,12,13). Also in verse 14, Paul tells of the *blotting out* and *nailing* to the Cross those *ordinances* that required the observance of the *Holy Days* of verses 16,17. The *time* element *must* be the *same* in verses 14-17. In Hebrews 10:1-10 we have another example of the use of the *present* tense verb when explaining that law of types that *had been abolished* some years before.

## CREATION SABBATH NOT A SHADOW

The Seventh Day Creation Sabbath was *not* included in Colossians 2:16,17. It was *not* a part of those types that foreshadowed the *atonement* through the "*body*" of Christ. It was *blessed and sanctified* by the Creator in

the beginning (Genesis 2:1-3; Exodus 20:8-11). It was a *memorial* to be kept by *man* in *honor* of God in memory of Creation and in *honor* of the Creator (Isaiah 58:13). Jesus said, "The Sabbath was made for *man*." This was before man sinned that the Sabbath was made for man. Marriage was also given to man before sin entered. No one claims that marriage was only a type and was abolished when Jesus died for our sins. Jesus went back to Creation long before Moses' days when He said, "The Sabbath was made for man . . ." (Mark 2:27). Likewise He went back to God's *Law* in the *beginning* when He dealt with marriage and divorce (Matthew 19:1-10). He did not stop at Mt. Sinai in Moses' days but went back to God's *original Law* in Eden. He taught Sabbathkeeping as God required it in the beginning and also the laws regulating marriage. These are *moral* requirements and *not* shadows or types. Read Hebrews 4:3-11.

The writer of Hebrews goes back to Creation Week and gives us a *Sabbath sermon*. We must enter into God's *rest*, or *Sabbath*, and that rest, or *Holy Sabbath* is the *seventh day* (verses 3,4). Some failed to enter into God's holy rest, Sabbath of the Creation, but we still "*must enter . . .*" because that rest ("keeping of a Sabbath"—margin) *remaineth*," (verses 9-11).



## HOME BIBLE STUDY SERIES

### Lesson No. 9. The Old and New Covenants

#### The Old and New Testaments—What Are They?

Text: Galatians 3:15

Our Bible study today is about the *Old* and the *New Covenants*. These two Covenants are also spoken of as the *Old* and the *New Testaments* in the New Scriptures. Many have been led to believe that the Ten Commandments are the Old Covenant and that they were abolished when Jesus ratified the New Covenant by His blood. We wish to correct this misunderstanding in our study at this time. This is a large subject and we must deal with the main points if we are to make it clear so all can understand this important truth. A question introduces this topic.

**QUESTION: "Why do you teach people to go back and obey the Ten Commandments, which was the Old Covenant made with Israel? Explain Deuteronomy 4:12,13. The Old Covenant vanished away (Hebrews 8:13)."**

**ANSWER:** We do not teach people to go back under the Old Covenant, but we do teach them to obey the terms of the New Covenant. Under the New Covenant God writes His *Law* in our hearts. Read Jeremiah 31:31-33; Hebrews 8:6-12. This is what we teach. The *same* Law that was written on tables of stone under the Old Covenant is now written in the *hearts* of Christians under the *New Covenant* (2 Corinthians 3:2,3).

The first, or Old Covenant, the writer spoke of in Hebrews 8:13 was the covenant God made with Israel when He led them out of Egypt (Hebrews 8:6-10). Israel failed to keep their part of the covenant (verses 9 and 10; Jeremiah 31:31,32). They lost their inheritance and were scattered among the nations as the consequence (Deuteronomy 28:25,64,65). God promised to make a *New Covenant* "with the *house of Israel*, and "with the *house of Judah*" (Hebrews 8:8; Jeremiah 31:31). Please note that the New Covenant was to be made with Israel and Judah. We will have more to say about that later on. Christ is the Mediator of the New Covenant (Hebrews 8:6,7; 9:15). Through Christ both Israelite and Gentile become children of God and heirs with Father Abraham (Galatians 3:14-16,26-29).

The main point now is what is the Old Covenant that God made with Israel? First let us look at the definition of the word "covenant." Webster says "A mutual consent or agreement of two or more persons; a contract stipulation. 2. In theology, the promise of God to man, usually carrying with it a condition to be fulfilled by man. In law, a writing under seal, containing the terms of agreement between parties."

We will now give examples of *three uses* of the word "covenant" in the

Bible.

(1) The *promise* that God would not destroy the earth with a flood of water after the Great Flood in Noah's Day. The *promise* is called a *covenant* (Genesis 9:8-15).

(2) An *agreement*, or contract, *between* two or more persons. Such was the *Old Covenant made between God and Israel* and sealed by the *blood of animals* (Exodus 24:1-10).

(3) The *basic code of law* contained in the *terms* to which Israel agreed in the Old Covenant (Deuteronomy 4:12,13). "And the Lord spake unto you out of the midst of the fire . . . . And He declared unto you *His Covenant*, which He *commanded* you to perform, even *Ten Commandments*: and He wrote them upon two tables of stone." They are also called "the tables of the covenant" (Hebrews 9:4). This *declared* or *commanded* Covenant, the *Ten Commandments*, was the *basic Law* found in the *terms* of the Old Covenant to which Israel agreed in Exodus 19:5-8, 24:1-10. It is *also* the *basic law* of the *New Covenant* which is written in the hearts of Christians. Moreover, this *commanded* Covenant was the *basic law* in the *covenant* made with Father Abraham. David reveals that fact in 1 Chronicles 16:15-17. Let us read it: "Be ye mindful always of *his covenant*: the *word* which He *commanded* to a thousand generations: even of the covenant which He made with Abraham, and of His oath unto Isaac, and hath confirmed the *same* to Jacob for a *Law*, and to Israel for an everlasting Covenant." Note, please, that the Covenant that David speaks of is the word that God **commanded** to a thousand generations. The *declared* or *commanded* Covenant is the *Ten Commandments* of Deuteronomy 4:12,13. It was the *basic Law* of the covenant that God made with Abraham according to the verses just read in 2 Chronicles 16:15,16. Speaking of the *commanded* Covenant, David says, "Even of the covenant which he made with Abraham . . . and hath confirmed the *same* to Jacob for a *Law*." Evidently David is speaking of the *basic Law* found in the *terms* of the covenant made with Abraham and identifies it as the *commanded* Covenant, the *Ten Commandments*, which was *confirmed* to Israel for a *Law*. This *Law* of God was kept by Abraham long before the covenant with Israel on Mt. Sinai (Genesis 26:5). It was *commanded* to *1000 generations* (1 Chronicles 16:5). There were 42 generations from Abraham to Christ. That leaves over 900 generations under the *New Covenant* who must obey that *commanded* Covenant, the *Ten Commandments*. That is just another way of saying that the *Ten Commandments* must be obeyed by *all* generations.

#### WHAT WAS THE OLD COVENANT MADE WITH ISRAEL?

First I want you to note that the writer of Hebrews uses the words "covenant" and "testament" when referring to the Old and New Covenants. In Hebrews 8:6 he says that Christ is the Mediator of the New, or "better,"



Covenant, and in Hebrews 9:15 he says, "And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the First Testament, they which were called might receive the promise of eternal inheritance." Jesus was made surety of a better Testament (Hebrews 7:22). He deals with the Old Covenant in Hebrews 9:16-21 as a Testament, or Will. He quotes from Exodus 24:1-10 where the Old Covenant was made and ratified. These two Covenants must meet the definitions of both words "covenant" and "testament" in order to make harmony in the Scriptures. There must be a mutual agreement and there must also be an inheritance as in a will. The Old Testament and the Old Covenant are one and the same. When we find out what the Old Covenant is, we will also know what the Old Testament is. Since he describes the making and ratification of the Old Testament in Hebrews 9:15-20, and since he quoted from Exodus 24:1-10, we shall look into this last reference for an answer to the question "What is the Old Covenant?" Moses was mediator of the Old Covenant. In verse 3 we read "And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, all the words which the Lord hath said will we do." Here we have an agreement or Covenant, pure and simple. Israel had already agreed to obey God's voice and keep the Ten Commandments. "Now therefore, if ye will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people . . . and ye shall be unto me a kingdom of priests, an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words . . ." (Exodus 19:5-7). The people agreed to obey all the words of God and Moses returned the words of the people to the Lord (verse 8). This again was a mutual agreement between God and Israel. Besides the Ten Commandments which God Himself declared, Moses was commanded to teach Israel statutes and judgments (Deuteronomy 4:14; Exodus 21:1)—it was these statutes and regulations for the priesthood in Israel that Moses gave to the people in Exodus 24:3. The people agreed to obey all those words of the Lord. Read verses 4-8. Moses wrote all the words of the Lord in a book. He sent young men to offer certain sacrifices. Half of the blood of the sacrifices was sprinkled on the altar and half of the blood was put into basins. Then Moses took "the book of the covenant, and read in the audience of the people and they said, All that the Lord hath said will we do, and be obedient." Here they heard Moses repeat the words of the Lord and the agreed to obey. Then Moses sealed or ratified it by sprinkling with blood of animals, both the book and the people (Hebrews 9:19,20).

Now we have found that the Old Covenant was a mutual agreement between God and Israel. The words of Moses give final proof of that. "Behold the blood of the covenant, which the Lord hath made with you concerning all

these words." The Covenant was made **concerning** all these words. In the terms of the Covenant Israel agreed to keep *two* laws, the Ten Commandments that God commanded and the Law He gave by Moses, the book of the Law (2 Kings 21:8; 2 Chronicles 34:14).

Was this Old Covenant also a Testament or Will? Was there an inheritance? Yes, there was. God promised to give Israel the land of Canaan, a land flowing with milk and honey (Exodus 6:6-8 and 3:8,17). God promised great national blessings in that promised land *on conditions* of full obedience to the terms of the Covenant. His purpose was to fulfill a promise made to Abraham and at the same time use Israel to teach the Gentile nations that the God of Israel is the only true God. Read Deuteronomy 28:1-13. For disobedience Israel was to be rebuked and the promised blessings be turned into cursings. If they *continued* to disobey God, they would be driven from their inheritance and scattered into all the kingdoms of the earth. See Deuteronomy 28:14-25,64,65. This was a temporary national inheritance with the possibility of eternal inheritance through Christ Jesus (Hebrews 9:15). Israel broke their covenant with the Lord and were disinherited. "Because they continued not in my Covenant, and I regarded them not, saith the Lord." The Old Covenant that came to an end, or waxed old, was the agreement between God and Israel found in Exodus 24:1-10. The basic Law in the terms of that Old Covenant was not annulled, and in the *New Covenant* that God makes with the house of Israel and with the house of Judah He will write His Law in their hearts. Read Jeremiah 31:31-33. He said nothing about giving a new Law as so many teach today.

#### THE NEW COVENANT, OR THE NEW TESTAMENT—WHAT IS IT?

The New Covenant and the New Testament are one and the same thing. For proof, check the following evidence. Christ is the Mediator of the better or New Covenant (Hebrews 8:6). He is Mediator of the New Testament (Hebrews 9:15,16). He became surety of a better Testament or Will (Hebrews 7:22,27). ". . . He is the Mediator of a better Covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, He saith, Behold the days come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah" (Hebrews 8:6-8). This New Covenant is a better Covenant, or *Testament*. See margin for "covenant." Why is it better? Because it was established upon better promises. What are these better promises, and how are they made possible under this New Covenant? The better promises briefly stated are these: (1) Eternal life (Romans 6:23). (2) Eternal *Inheritance* in a Kingdom that shall not end (Hebrews 9:15; Isaiah 9:6,7; Luke 1:31-33). (3) A Kingdom of perfect peace and security with no sorrow or death and with perfect harmony in all the earth (Isaiah 65:17-25; Revelation 21:1-5; Matthew 25:31-



34; Isaiah 11:5-9).

We will now show you how these better promises are made possible. God's Son became surety for the better Testament (Hebrews 7:22; Galatians 4:1-4). The Old Covenant was dedicated by the blood of animals (Hebrews 9:17-20). The *New Covenant* or Testament, was *dedicated by the blood of the Son of God upon the Cross of Calvary* (Hebrews 9:5-17,28). He tasted death for every man (Hebrews 2:9). He paid the penalty for the sins of the whole world (John 1:29; 1 John 2:2). The whole world was under the death penalty (Romans 3:23; 5:12). God's love gives all the right to eternal life if they will accept and obey the terms of the *New Covenant* (John 3:16,17; Matthew 7:21). *There are conditions of inheritance in the New Covenant just as there were under the Old Covenant. The individual must come into Covenant relationship with God through faith and obedience to the Gospel* (Romans 1:16; 6:17,18). After coming into this Covenant relationship with God, we are heirs of the Kingdom that is promised to them that love God (James 2:5). However, there are conditions that each heir must live up to in order to be able to receive the promise of eternal life in the Kingdom of Peace. Jesus, the Mediator of the New Covenant, makes that very clear. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven: but he that doeth the will of my Father which is in Heaven" (Matthew 7:21-23).

#### THE LAW IN THE NEW COVENANT

What is the Father's will that must be obeyed? What is the Law of the New Testament, or Covenant? Let the Bible answer: "But this shall be the Covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people . . . . For I will forgive their iniquity and will remember their sins no more" (Jeremiah 31:31-34; Hebrews 8:6-12). There are two things I wish to call attention to in this quotation. First, God promised to forgive the sins and to remember them no more. Under the Old Covenant they offered animal sacrifices for sins. There was a remembrance again made of sins every year, because it is not possible that the blood of animals can take away sins (Hebrews 10:1-4). *Those sacrifices only pointed them forward to the death of Christ. He died for the sins under the first Testament so that faithful people back there will receive the promise of eternal inheritance* (Hebrews 9:15). That system of animal sacrifices with its rites and ceremonies ended when Jesus, the Lamb of God, died for our sins (Hebrews 9:1-12; Colossians 2:14; John 1:29).

We now receive justification through faith in the atoning blood of Jesus. He paid the penalty for our sins. The repentant sinner must accept that fact by faith and be baptized to receive forgiveness of sins under the New Covenant. Those sins are forever erased (Acts 2:38; Romans 5:1,2).

The second point to note in the New Covenant is that God promised to

write *His Law* in the hearts of those with whom this Covenant is made. Remember that God said, "My Law" in Jeremiah 31:33. These words of God were given through Jeremiah over 500 years before Jesus was born. There can be no doubt about what Law is spoken of. It was the *Ten Commandments*. God did not say that He would give a new Law, but that He would write it this time *in the heart*. It will be remembered that at the making of the Old Covenant God wrote *His Law* on two tables of stone and they were placed in the ark (Deuteronomy 10:1-6). Under the New Covenant, or Testament, God writes this same law in the *fleshy tables of the heart* (2 Corinthians 3:2,3). That is why Jesus, the Mediator of the New Testament, taught obedience to the Ten Commandments, *from the heart*, in the Sermon on the Mount (Matthew 5:17-28). He was giving the conditions of inheritance. Moses enforced obedience in the letter, but Jesus enforces obedience from the heart to the Father's Law. Jesus did not change one word of His Father's Law. He commanded that Christians "*do and teach*" every Commandment in that Law (Matthew 5:17-19). Jesus taught that hatred is murder, a transgression of the Law that said "Thou shalt not kill (Matthew 5:21,22; 1 John 3:15). Lust in the heart is violation of the Command that says "Thou shalt not commit adultery" (Matthew 5:27,28). The heart is changed by the power of the Gospel, and the love of God is shed abroad in our hearts by the Holy Spirit (Romans 5:5 and 6:17,18). "This is the love of God that we keep His Commandments, and His Commandments are not grievous" (1 John 5:3).

The Law that Jesus taught His followers to obey was His Father's Law, the *Ten Commandments*. In Matthew 19:16-23 a certain man asked, "What good thing shall I do, that I may have *eternal life*?" Jesus answered, "If thou wilt enter into life, *keep the commandments*." The young Jew asked, "Which?" Jesus quoted some of the Ten Commandments so that the young Jew would understand that He referred to that Law. Jesus taught that young man if he wanted to enter into *eternal life he must keep the Commandments*, the Ten Commandments. Did He teach a different Gospel after His Resurrection? Peter said, "*Thou hast the words of eternal life*?" (John 6:68). Did Jesus have words of *eternal life* back there before the Cross, or did Peter tell a falsehood in the verse above? I believe Peter knew that Jesus was teaching the words of *eternal life* in those days of His ministry. Jesus was preaching the Gospel (Mark 1:15), and the same Gospel must be preached in our time (Matthew 24:14). Jesus, as Mediator of the New Testament, gave all the conditions of inheritance during His ministry *before He sealed that will*, or Testament, by *His death* (Hebrews 9:15-17). A man always makes his testament *before he dies*, and after his death no changes can be made. Paul, in explaining the Covenant, or Testament, that was confirmed by the death of Christ (Galatians 3:15-17), has this to say, "Brethren, I speak after the manner of men: Though it be but a man's covenant ["testament," see



margin] yet if it be *confirmed no man disannulleth, or addeth thereto*" (Galatians 3:15). From this we see positively that no man could add anything to it, nor could a word be disannulled in the Covenant, or Testament, after it was confirmed by the death of Christ. Jesus spent some three and a half years teaching the *terms* of inheritance before He said, "I have finished the *work* which thou gavest me to do . . . . I have given unto them the *words* which thou gavest me: and they have received them" (John 17:4,8). The very day. He sealed those words in this Covenant with His blood. "It is finished: and He bowed His head, and gave up the ghost" (John 19:30; Matthew 26:28). Jesus gave the words that the *Father* gave to Him to give to the people (just as Moses did in making the Old Covenant—Exodus 24:1) *before* He sealed the Covenant with His *blood*.

To find the Law of the *New Testament*, we have but to study the *life* and *teachings* of Jesus, the Mediator of the New Testament. Jesus set the *example* for us to follow (John 8:12; 1 Peter 2:21,22; 1 John 2:6). The *life* of Jesus *must* be manifest in Christians (2 Corinthians 4:10,11).

Jesus kept God's Law, the Ten Commandments (John 15:10). Yes, He kept the *Sabbath*, which is part of that Law (Luke 4:16).

He taught obedience to the Father's will, or Law (Matthew 5:19-28; 19:16-23; John 8:11; Revelation 22:14). Yes, He taught the people to keep the *Sabbath*, and *how* to keep it (Luke 4:16; John 8:12; Mark 2:27,28; Matthew 12:1-12; John 7:23,27; Matthew 24:20).

We must keep *both* the *commandments* of God and the *Testimony* of Jesus (Revelation 12:17).

## CONCLUSION

We have shown you that Jesus taught obedience to *all* the Ten Commandments under the New Covenant, or Testament, and that God truly *does* write His law in our hearts to enable the true Christian to obey from the *heart* (Psalm 40:7,8).

Every Christian requirement, ordinances and all, were in the New Testament of Jesus Christ *before* He sealed it with His death. Nothing could be added after His death. The Memorial of His death was instituted on the night of His betrayal by a command: "This do" (Luke 22:19-22; 1 Corinthians 11:23-27).

Repentance and baptism were part of His Gospel message too (Mark 1:14,15; John 4:1-4).

## HOME BIBLE STUDY SERIES

### Lesson No. 10. Justification, Grace and God's Law

There are two important questions that we wish to answer at this time; and in doing so we clear up some serious misunderstandings about justification by faith and obedience to God's Law by those who are justified and who are living under grace. First we have a question about justification: **"Why teach people to seek justification by keeping the Law, when Paul says, 'Whosoever of you are justified by the law; ye are fallen from grace' (Galatians 5:1-4)?"**

ANSWER: We do *not* teach people to seek justification by keeping God's Law, but we do teach that *all* who have been justified by faith in Christ Jesus *must* keep God's Law in order to live the holy life that God requires of all His children (1 John 3:4,10). What did Paul mean by his statements in Galatians 5:1-4? In the first place, Paul was not speaking of the Ten Commandments at all, but the book of the *Law of Moses*. This fact we will prove from the Book of Galatians itself. Let us examine Galatians 5:1-4 carefully and see exactly what Bible truth we can find concerning this question about justification: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is debtor to do the whole law. Christ is become of no effect unto you, whatsoever of you are justified by the law: ye are fallen from grace."

Please note that the law that Paul referred to *commanded* circumcision. That one point of identification shows clearly that he was *not* speaking of the Ten Commandments (see Exodus 20:1-17). The Ten Commandments say nothing about circumcision. It was the book of the law that some of these Christians were going back to (Galatians 3:10). That was the law that required circumcision and many other rites and ceremonies, all of which were types pointing to the death of Christ for the sins of the world (Hebrews 9:1-14; 10:1-8). Those types ended at the Cross and so did that law that regulated all those sacrifices and rites. It was that law (Moses' book of the law, 2 Chronicles 34:14) that the Galatian brethren were going back to. Some Jewish Christians had taught some of the Gentile churches that they could not be saved unless they were circumcised and kept the law of Moses (Acts 15:1-5). The Galatian Christians had evidently heard that doctrine and many of them had believed it. They had already been justified and forgiven of their past life of sin through faith in Christ and obedience to the Gospel (Galatians 3:1-5,26,27; Romans 6:17,18). Now after having been made free from sin through Christ, if they turned to circumcision and other rites in the



law of Moses, Christ would profit them nothing. *Why?* Because when they turned to the law of Moses, circumcision, etc., they showed that they did not believe that the death of Christ *fully paid* the penalty for their sins. The law of Moses (the book of the law) could never take away sins, nor make him that did the service perfect, as pertaining to the conscience (Hebrews 9:9,10; 10:1-4). That is why Paul said to those Galatian brethren who had turned back to that law, "Whosoever of you are justified by the law: ye are fallen from grace" (Galatians 5:1-4). Remember that it was *not* the Ten Commandments but by *the law of Moses* that they sought justification from *sin* which is the *transgression* of the Ten Commandments (1 John 3:4; Romans 7:7). Paul plainly taught that *through Christ we are justified from all things* "from which we could not be justified by the law of Moses" (Acts 13:39; 2 Chronicles 34:14; John 1:17). Seeing that we cannot be justified by the law of Moses, how are we justified?

### ARE CHRISTIANS JUSTIFIED BY KEEPING THE TEN COMMANDMENTS?

No, Christians are *not* justified by keeping the Ten Commandments. Let Paul answer that question: "Now we know that what things soever the Law saith, it saith to them that are under the Law; that *every mouth* may be stopped, and *all the world* may become *guilty* before God. Therefore by the deeds of the Law there shall no flesh be justified in his sight: for by the Law is the *knowledge of sin*" (Romans 3:19,20). By what Law is the knowledge of sin? By the Law that says, "Thou shalt not covet" (Romans 7:7). That Law is the *Ten Commandments* (Exodus 20:1-17). *The Ten Commandments were given to give a knowledge of sin*, and by it the whole world, Jews and Gentiles, are *guilty before God* (Romans 3:9,19). *All have sinned* (verse 23). The Law that condemns a man as a sinner cannot justify him. The Law was not given for that purpose. It would be like trying to wash your face with the mirror (James 1:23-25). The mirror could show that the face needed washing, but the mirror is powerless to cleanse the face. The same is true of the Law of God. It can show you that you are guilty of sins, but it cannot forgive nor cleanse from sin. It takes the blood of Jesus to do that (1 John 1:7,9).

What is justification? It is the act of *making free* from *guilt* or blame, to pardon . . . . All have sinned and are under the death penalty for sin (Romans 5:12; 6:23). Nothing but death could pay for man's sins. No amount of obedience could pay the penalty for disobedience in the past. That is why we cannot be justified by keeping the Ten Commandments. We must keep the Ten Commandments *after* we have been made *free from* guilt of sins that are past, but the act of keeping the Ten Commandments itself could never free us from the guilt of our past sins.

### JUSTIFIED BY FAITH

Since we have found that we cannot be justified by the law of Moses and

neither can we be justified by the Ten Commandments, by *what* are we justified? "Therefore being *justified by faith*, we have *peace with God* through our Lord Jesus Christ: by whom also we have *access by faith into this grace* wherein we stand . . ." (Romans 5:1,2). "Seeing it is one God, which shall justify the circumcision *by faith*, and the uncircumcision *through faith*" (Romans 3:30). We are made free from guilt, our past sins are forgiven, we are *justified by faith in Christ the Son of God* Who died for our sins (Hebrews 2:9; 1 Corinthians 15:1-4; Romans 3:25). This faith in the Lord Jesus Christ is preceded by true *repentance* toward God (Acts 20:21). The Gospel lists certain steps: *Repentance, faith and Baptism* (Acts 2:37,38; Luke 24:47; Mark 16:15,16). By this *faith and obedience to the Gospel*, we are *made free* from sin and become servants of righteousness (Romans 6:17,18). We are then *just* before God, our past sins are forgiven, and we are freed from the bondage of sinful habits. What does God expect us to do then? "Let *not sin* therefore *reign* in your mortal bodies, that ye should obey it in the lust thereof. Neither yield ye your members as instruments of unrighteousness unto sin" (Romans 6:12,13). In short, the *justified person is commanded to live obedient to God's holy and just law*, The Ten Commandments (Romans 7:7,12,13). We do not make void the *Law by faith*, but we *establish the Law*. The righteousness of the Law is *fulfilled in the lives* of those who are led by the Holy Spirit (Romans 3:31; 8:4).

Many, while claiming to be justified by faith in Christ, refuse to obey the Law of God. They say they are not justified by the Law and therefore they must *not* keep the seventh-day *Sabbath* lest they fall from grace by so doing. This is the argument that we Sabbath keepers meet many times. Yes, they even tell us that we who keep the Sabbath day that God commanded are trying to be justified by the Law and are not under grace. In short, justification by faith relieves the Christian from all obligation to obey the *law* that says, "Remember the Sabbath day to keep it holy . . . the seventh day is the Sabbath of the Lord thy God . . ." This is the sum of their reasoning in the matter.

My friends, let me answer this, kindly but frankly: *Truth will stand investigation*. So let us *try* this theory with good, sound reasoning. Remember that the Ten Commandments is the *Law* that commands us to keep the *seventh-day Sabbath* holy (Exodus 20:8-11). If we make void our justification by keeping the Sabbath in obedience to one of the Ten Commandments, how about those who obey the Seventh Commandment, "Thou shalt not commit adultery," as a Christian obligation? Does anyone accuse them of falling from grace, or of seeking justification by the works of the Law because they obey that one Commandment in the same Law? Why teach Christians that they *must obey nine-tenths* of God's Ten Commandment *Law* and at the same time tell them that they *must not obey* that one-tenth of the same Law that says "Remember the Sabbath day to



keep it holy," else they will fall from grace? Where is the Scripture that teaches that justified persons must keep *nine* of the Ten Commandments but that they must *not* obey the *Fourth* Commandment? Please give us the *Bible proof* for such a doctrine. If we are under the Law and fallen from grace because we keep all *Ten* Commandments, are not those who keep *nine* of them under the *Law* too? We keep the Sabbath after we have been justified by faith because we have been *made free from sin*, and *God forbids us to continue in sin* (Romans 6:1,2,17,18). We must *keep the whole Law*, for if we *break the one* we are guilty of *all* (James 2:10-12). Christ is *not* the minister of sin but of *righteousness* (Galatians 2:17,18). If we want to remain *just* we must be *doers of the whole Law* (Romans 2:13). Many will agree that *nine-tenths* of this Law must be kept. Why not take the other step, brethren, and obey *all ten* Precepts? The Word of God teaches: "The wages of sin is death" (Romans 6:23; Proverbs 14:12).

**QUESTION NO. 2: "Why keep the Law since we Christians are not under the Law but under Grace? (Romans 6:14.)"**

ANSWER: This is a very important question and one that troubles many sincere people. In answering this, we wish to remind you all that *there is perfect harmony in all Bible texts when rightly divided* (2 Timothy 2:15). Some of Paul's writings are hard to be understood (2 Peter 3:15-17). Peter gives a solemn warning lest we wrest the Scriptures to our own destruction. We must not make one text contradict another text, because the truth does *not* contradict itself. The Bible is the *truth* (John 17:17). With these thoughts in mind, let us read Romans 6:14: "For sin shall *not* have *dominion* over you: for ye are *not* under the Law, but under grace." Please notice this one verse closely. Note the first part of the verse. To whom was Paul speaking when he said, "For ye are not under the Law, but under grace?" Who are the "Ye" that he speaks to? Were they transgressors of God's Law or were they obeying God's Law? Paul tells us the answer in the first part of the verse: "Sin shall not have dominion over you" (Romans 6:14). Here it is, my friends. The Roman brethren to whom Paul wrote were *not* letting *sin* have *dominion* over them. They were living a life of *obedience* to God's Law and were *not* living a life of *disobedience* to God's Law. *Sin* is the transgression of the Law (1 John 3:4). Paul clearly taught that the Ten Commandments is the *law* that defines *sin*: "I had not known sin but by the *Law*: for I had not known *lust*, except the *Law* had said, Thou shalt not *cove*t" (Romans 7:7; Exodus 20:1-17). That *same* Law is *holy, just, and good* (Romans 7:12,14,22; 8:4). So when he said, "Sin shall not have dominion over you," he was speaking to persons who were obeying the Law of God, the Ten Commandments. They were not servants of sin unto death but of "obedience unto righteousness" (Romans 6:16-18). Remember that Paul told the Roman Church in the *same* letter that both Jews and Gentiles were condemned as sinners by one and the same *law*

(Romans 3:9,19,20). That Law is the Ten Commandments and Paul proves that fact in this letter to the Romans several times (Romans 2:17-29; 3:1,2; 7:7; 13:8-10).

Let us go back to our question. We have found that those to whom Paul said, "For ye are not under the Law, but under grace" were really brethren who had been made *free* from sin and were living a life of obedience to God's Law. According to this then, the persons who are obedient to God's Law are the ones who are under grace, and those who live a life of disobedience to that Law are really the ones who are under the law. Grace is the "free mercy of God, or the enjoyment of His favor" (Crudens). The person who is not condemned by the Law is under the favor, or grace, of God, but those who transgress the Law are not under the grace, or favor, of God; they are under the Law, condemned as transgressors (Romans 3:19; 7:13,14). ". . . It saith to them who are under the Law: that every mouth may be stopped, and all the world may become guilty before God." Who is "under the Law" according to this text? It is the person who is condemned as a transgressor of God's Law. Let us go back to Romans chapter 6 again and get more proof of that. Read verse 15, "What then? shall we sin, because we are not under the Law, but under grace? God forbid." Here it is again as plain as can be stated. The question is to the point: "Shall we sin, because we are **not** under the Law, but under grace?" In other words, shall we transgress God's Law because we are not under the Law, but under grace? The answer is positive, "God forbid." God strictly forbids and condemns the idea that we are free to transgress His Law because we are under grace. Why will people continue to teach such an idea when God strictly forbids such a belief and practice? Romans 6:1,2 teaches that those who are under the grace, or favor, of God, are forbidden to continue in sin. They are *dead* to sin and should not live any longer therein.

God's grace does not reign where sin reigns, and remember that *sin* is the transgression of the Law, the Ten Commandments. See Romans 5:21: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life." God's grace, or favor, reigns through righteousness unto eternal life, but *sin* reigns unto death. Why will men pervert the Gospel to their own destruction by teaching that grace frees from the responsibility of obedience to God's Law?

Paul plainly teaches that a life of disobedience to God's Law will end in death, and that grace reigns only through righteousness unto eternal life. *There is not one text of Scripture that teaches that grace reigns in the lives of those who willfully disobey the Law of God.* God's grace is the remedy for sin and not a license to transgress the Law of God.

It was by the grace of God that Jesus died for our sins (Hebrews 2:9). Thus through the riches of God's grace we receive the forgiveness of sins (Ephesians 1:7). Grace gives us salvation from sin, not in sin. Let us illustrate



the point. All sinners are criminals before God and under the death penalty until they receive a *pardon* through the mercy, or grace, of God for all past sins, or crimes. Does that *pardon* also liberate them from all responsibility to obey the Law that condemned them in the first place as sinners? To illustrate, let us take the case of a murderer who was serving a life sentence for his crime, but after serving for some years, through the *grace*, or mercy, of the governor, he was given a *pardon and set free*. That man is freed from his guilt and condemnation for his *past* crime as far as the state is concerned. He is now a *free* citizen of the state and living under the *grace*, or favor, of the state so long as he obeys the laws of the state. Suppose he commits another crime by violating one of the state laws and he is brought before the judge for trial, and in defense of himself he presents the *pardon* that he received from the governor and says, "You cannot condemn me for violating that law, because I hold in my hand the *pardon* received from the governor setting me free and placing me under *grace*. I am a free man; the law cannot touch me." Would his case stand up in court? No. You know it would not. Even so with those who receive *pardon* from God. That *pardon* sets them free from sins, forgives the past, and makes them fellow citizens with the saints and of the household of God (Ephesians 2:19). They are then required to be *obedient* to the Law of God to remain at liberty and under *grace*. It is dangerous to use that *pardon* for past sins and the fact that you were placed under God's *grace* as justification for continued transgressions of God's Law. It will not work in the courts of God any more than it will work in the courts of the land.

We get into *grace* by faith (Romans 5:1,2). Faith *establishes* the Law (Romans 3:31; 8:4). The *grace* of God teaches us to deny ungodliness and to live righteous, godly lives in this present world (Titus 2:11-14).

In closing let me ask a question. Why do people accuse Sabbathkeepers of being *under the Law* when they, themselves *believe* and *teach* obedience to *Nine* Commandments in the *same Law*, the Ten Commandments? If we are under the Law because we keep *all Ten* Commandments, how about those who keep *nine* of them? The argument made against keeping the Sabbath is equally valid for each and every Command in the Ten Commandments (Exodus 20:1-17). The Sabbath Commandment is in the *same Law* that says "Thou shalt not steal" or "Thou shalt not commit adultery." If we are under the Law because we keep the Sabbath, then you are under the *same Law* when you obey that Command that says, "Thou shalt not steal." If we are not to *keep* the Ten Commandments in this age of *grace*, then *why* do we keep only *nine* of them? If we must keep nine of them, isn't that *proof* that this Law was *not abolished* (James 2:10-12)?

#### A LAW WORKING WITH GRACE AND LAW VS. GRACE NOTES ON "LAW AND GRACE"

##### I. THE TEN COMMANDMENT LAW WITH GRACE

Hebrews 8:6-13: Note that this Scripture positively teaches that under

the New Testament—under grace there is a Law that goes hand in hand with grace (verse 10); for God now writes that “Law” in our hearts. This is the Ten Commandments which Christ honored (Matthew 5:18,19,21,22,27-30; also 2 Corinthians 3:3). Remember that the Sabbath is part of the Ten Commandment Law.

Jesus never came to destroy that Law but to magnify it (Isaiah 42:21; Matthew 5:20-28). We must now obey from the heart. This is the Law that defines sin (Romans 3:20; 7:7; 1 John 3:4; James 2:10-12). It is not contrary to the Gospel of grace but works *with* that Gospel. Titus 2:1-14 shows that grace teaches men to live holy, obedient lives and that this Gospel of grace cleanses from all iniquity, or sin. Sin is the transgression of the Ten Commandment Law of God and it is by grace we are cleansed from *all* sin. The old man of sin is crucified with Christ that the body (life) of sin might be destroyed “that henceforth we should not serve sin” (Romans 6:3-7). If we do not serve sin, we most certainly are obeying the Law of God. Remember that sin is the transgression of the Law and when we quit sinning, we *quit transgressing the Law!* Grace brings *salvation from* sin. Anytime grace deals with sin, it must use God’s Law to give a knowledge of sin (Romans 3:20). If there is no Law then there is no sin. Take away the Law and the Gospel has no way or means of showing that anything is wrong because “where no Law is, there is no transgression” (Romans 4:15). *The Law gives a knowledge of sin, and grace gives the remedy!* There is no conflict between the Ten Commandments and grace. Grace sent Jesus to die for our transgression of that holy Law (Hebrews 2:9; 1 Corinthians 15:1-5). Those under grace are “dead to sin” and must *not live any longer therein* (Romans 6:1,2). Grace reigns through *righteousness* unto eternal life, but sin reigns unto death (Romans 5:21).

There is, however, *another law that is contrary to the Gospel of Grace!*

## II. THE CEREMONIAL LAW—THE BOOK OF THE LAW—HANDWRITING OF ORDINANCES, etc.

This is the law referred to in Galatians 3:5-28; 4:1-31; and 5:1-4. This is *not* the Ten Commandments. This law is contrary to us and was abolished (Colossians 2:14; Ephesians 2:15). This law is clearly identified as the “book of the law” (Galatians 3:10) given by Moses (2 Chronicles 34:14). This law was added *because of transgression* (Galatians 3:19). This book of the law was added because Israel was transgressing another *Law already in existence* (Romans 4:15)—the *Law* which Abraham clearly obeyed: Genesis 26:4,5. (As further proof that the Ten Commandment Law was in effect *before* Mt. Sinai note Exodus 16:23-30). This *added law* was *not* the Ten Commandments *but* it was added because they were *transgressing* the Ten Commandments (Ezekiel 20:24,25). *Two laws* were given at Mt. Sinai and it was this added law of works that required circumcision and many sacrifices



for sins, with other rites, that ended at the Cross of Calvary. *It had served its purpose as a type and shadow* (Hebrews 10:1-11). It is now contrary to the grace of God (Galatians 5:1-4). The schoolmaster law was to continue only until faith became a reality—till the death of Christ for the sins of the world.

All those sacrifices, etc., were *types* pointing to the death of Jesus for the sins of the world. *To go back to them is to deny that Christ made a full atonement for our sins.* This is the law that Paul had his problems with, and not the Ten Commandments.