

EVANGELISTIC LECTURES

Mr. Reynolds, will you please read this text for us? “Woe unto you, lawyers! for you have taken away the key of knowledge: you entered not in yourselves, and them that were entering in you, hindered.”

You will notice that Jesus Christ addressed those words to the lawyers. The lawyers of Christ’s day were men who interpreted the meaning of the laws of God. Jesus shows that by misinterpreting the law of God, they had taken away the key of knowledge. This indicates that a right understanding of God’s law is the key of knowledge which unlocks the truth of God.

It is easy to open a lock if you have the right key. So you may readily gain an understanding of the real truth, if you have the key of knowledge, *which is a true understanding of the Law of God.*

Look at the second proposition: “A failure to recognize the difference in the nature, application and duration of the Ten Commandment law in contrast to the Ceremonial Law of Moses has caused millions to miss the real truth in regard to the true Lord’s day for Christians.”

One of the main arguments which people use against the keeping of the seventh day is that all the laws given in the Old Testament, including the Ten Commandments, passed away at the cross. Notice the third statement on the lesson outline: “The Bible presents two distinct systems of law.” On the blank line record Deuteronomy 33:2-4.

Mr. Heglund, we shall hear from you on this reference. “The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and He came with ten thousands of saints: **from His right hand went a fiery law for them.** Yea, He loved the people; all His saints are in Thy hand: and they sat down at Thy feet; every one shall receive of Thy words. Moses commanded us a law, even the inheritance of the congregation of Jacob.”

How many different laws are mentioned in this Scripture? Two different laws are mentioned. First, a fiery law which came direct from God’s right hand; then second, another law, which was commanded by Moses. One law which came direct from God’s own hand; another law that was commanded to the people by Moses at the Lord’s direction.

God Himself made a clear distinction between the laws of the Old Testament. The Ten Commandments were spoken by God’s own voice, and written by the Lord Himself on stone, and placed inside the ark of the covenant. The Ceremonial Laws of Moses were promulgated by the voice of Moses—were written by him with a pen in a book, and placed in a pocket **outside** the ark.

Look at the fourth proposition. “The New Testament shows that the principles of the Ten Commandments, with the seventh-day Sabbath in their very heart are binding upon Christians today as a rule of life and conduct.” You will notice that we list three references on this: Ephesians 6:2; James 2:8-12; Acts 13:14.

In Ephesians 6:2 Paul quotes from the Ten Commandments as being a code, binding on Christians some twenty-nine years after the old covenant had passed away he said, “Honour thy father and mother; which is the first commandment with promise.” In writing to them he quotes from the Ten Commandments as a binding code on Christians.

In James 2:8-12 it speaks directly of the Ten Commandments and says, “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” This shows that every one of the Ten Commandments is binding on Christians.

Acts 13:14 shows that the same seventh-day which was the Sabbath before the crucifixion continued to be the Sabbath after the crucifixion and resurrection of Christ.

Notice the second item under the fourth proposition. “The New Testament also shows that the offering of animal sacrifices, meat offerings and drink offerings, and the observance of the feast days, new moons and yearly Sabbaths of the Mosaic law were abolished at the cross.” On the blank line write in Colossians 2:14-17.

Here is something which is especially important for you to understand. Colossians 2:14-17 is the reference which many people use to prove that the seventh day Sabbath was done away with at the cross. I am not a prophet, but I know that in the next two or three weeks many of you will have this reference thrust at you. Preachers will use this text and say, “Just look at this! This proves that the Sabbath was done away with in Christ.” Jesus said, “How reads thou?” It is very necessary that we have the true understanding of this text.

All right, Mr. Jayne we shall hear from you as to how this Scripture reads. “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; And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. 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.”

Notice that the Sabbath days which Paul refers to were a part of the handwriting of ordinances, because in Colossians 2:14-17 he definitely is speaking of the handwriting of ordinances that was nailed to the cross. Just ask yourself the question, “Does the handwriting of ordinances that was nailed to the cross and abolished, mean the Ten Commandments, or does that refer to the ceremonial law?” The very word “ordinances” shows that it refers to the Ceremonial Law. What is an ordinance? The dictionary says, “An ordinance is a religious rite or ceremony.” There are no ordinances in the Ten Commandments. The ordinances are found in the Ceremonial Law. An ordinance is a ceremony and Paul is talking about the Ceremonial Laws.

Look at the fifth item on the lesson outline: “The twenty-third chapter of Leviticus (remember, Leviticus is the ceremonial law) reveals that in addition to the weekly seventh-day Sabbath, which originated at creation, the Jews were given seven yearly Sabbaths when they came out of Egypt. These were the fifteenth and twenty-first day of the first month, the day of Penecost, the first, tenth, fifteenth and twenty-second days of the seventh month.

Look at the sixth proposition: “.Paul expressly shows that the Sabbath days which were done away with in Christ, were these yearly Sabbath days connected with the new moons and the feast days of the Jews, which pointed forward to Christ’s death on the cross.

Paul is very careful to define which Sabbath days he is talking about. He says in the 16th and 17th verses, “The Sabbath days which are a shadow of things to come.” It was the ceremonial Sabbaths that pointed forward to the cross; those ceremonial Sabbaths, with which certain offerings were connected, which pointed forward to the Saviour’s death.

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We have a chart here which reveals the differences between the **weekly seventh-day Sabbath, and the yearly Sabbaths** of the ceremonial law. Notice that the seventh-day Sabbath of the Ten Commandments was made at creation, when God rested on the seventh day, and then **sanctified or set apart** for man to keep holy.

These yearly Sabbaths of the ceremonial law in Leviticus 23 were made twenty five hundred years after creation, when the Jews came out of Egypt. Jesus said it was made for man. The yearly Sabbaths were for the Jews only. The seventh-day Sabbath was for all ages and times. The yearly Sabbaths were only for the Mosaic dispensation, and passed away at the cross. The seventh-day Sabbath came once a week. The Sabbaths of the Ceremonial Law came once a year. The seventh-day Sabbath points back to creation; the yearly Sabbaths pointed forward to the cross. (At this juncture a chart showing the shadow of the cross was lowered in view of the audience.)

This chart illustrates the shadow of the cross. Notice in this scene how the cross is the great centre around which God's plan revolves. The shadow of the cross reaches back to the garden of Eden, when they offered the first lamb. Every lamb they offered pointed to the great Lamb of God, Who was to die for the sins of the world. Notice that since the cross we have ordinances that point back to Calvary. The cross is the great centre. The people of Old Testament times looked forward to the cross. In our days we have ordinances that point us back to the cross. We have the Lord's Supper and Baptism, which point back to the crucifixion and resurrection of Christ.

Notice this line at the top which runs all the way across the chart. This shows that the Ten Commandments, as the great law of God, are eternally binding. Notice that the law of Moses came in when Israel left Egypt, and continued only to the cross. The law of Moses was nailed to the cross and abolished, but the Ten Commandments were separate from the laws of Moses, and continued binding after the cross.

Notice the seventh proposition: "The New Testament clearly teaches that the keeping of the seventh-day Sabbath remains after the cross." The first reference is Acts 13:14, where the term Sabbath is identified with the Saturday-meeting day of the Jews in the days of the apostles. On the blank line fill in Hebrews 4:9, 4, 10.

Mr. L. R. Holley, will you please read Hebrews 4:9 for us? "There remains therefore a rest to the people of God."

In the margin it says, "the keeping of a Sabbath." The Greek word is "Sabbatismos," which means, "Sabbath keeping." In other words the writer of Hebrews says, Sabbath keeping remains. The sacrifices of the old covenant are abolished. The worldly sanctuary has ended. But Sabbath keeping remains. "There remains the keeping of a Sabbath to the people of God."

What Sabbath is it that remains for the people of God? Listen to verse 4:

"For he spoke in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." Notice that in the context, he specifically mentions the seventh day as the day of God's rest. This shows us that the Sabbath keeping which remains is the keeping of that seventh day on which God rested.

Suppose I had a 2 x 4 piece of lumber 10 feet long. I cut off 2 feet, 8 feet remains. What will this 8 feet be like? Will it be 2 x 6? No! Will it be a 2 x 8? No! Will it be a 1 x 4? No! It will be 8 feet of 2 x 4. It is simply a continuation of the same size piece of wood from which I cut 2 feet. Therefore, the Sabbath that remains must be a continuation of the same weekly Sabbath they had before the **cross, which was none other than the seventh-day Sabbath.**

Now, Mr. Holley, please read verse 10: "He that is entered into his rest, he also hath ceased from his own works, as God did from His."

The import of this **text is that a Christian is to rest as God rested. Tell me, dear friends, if a Christian rests as God rested, on what day will he rest? Yes, the seventh day. This is very plain. If a Christian rests as God rested, he will rest on the seventh day.**

God set the seventh day apart for man to keep because He rested upon that day. In Genesis 2:3 we read, "God blessed the seventh day and sanctified it: because that in it He had rested from all His work which he had made." God actually set the seventh day apart for man, because on that day He had rested. Resting as God rested must include resting on the day that God rests, which is none other than the last day of the week, or the seventh day.

Look at proposition No. 8: "While the cross of Christ testified of the abolition of the ceremonial law, it witnesses to the immutability and perpetuity of the Ten Commandments." Two references are listed: 1 Corinthians 15:3 and 1 John 3:4.

I want to show you how law and grace meet at the cross. Take the word "law." The middle letter of law is what? "a." Now what is the middle letter of "grace?" The middle letter of "Grace" is "a" also. Law, "a" is the middle letter of law. Grace, "a" is the middle letter of "grace." When you place "law" and grace together, so the "a" in each coincides, it forms a cross. The cross of Christ didn't do away with the law. The cross of Christ only testifies to the immutability and perpetuity of the great law of God, the Ten Commandments.

Now look at proposition No. 9. "When the Jewish Christians who still kept these yearly holy days of the Mosaic Law condemned the Gentile Christians for not observing them, Paul urged that the matter be left to each person's choice."

This text has been greatly misunderstood. People quote this reference to justify themselves in the idea that it makes no difference what day we keep, just so we keep a day. Paul does not mean this at all.

I read Romans 14:5, 6: "One man esteems one day above another: another esteems every day alike. Let every man be fully persuaded in his own mind. He that regards the day, regards it unto the Lord; and he that regards not the day, to the Lord he doth not regard it. He that eats, eats to the Lord, for he gives God thanks; and he that eats not, to the Lord he eats not, and gives God thanks."

. Paul is talking about days of esteem, days that men esteem. He is not thinking about the day that God commands man to keep. There were two classes of people in the early Christian church. There were the Jewish Christians, who went on keeping these yearly Sabbaths. They had been brought up that way. They kept the day of atonement; they kept the day of Pentecost; they kept the Passover. They went on keeping these yearly Sabbaths according to their custom even when they had been done away with at the cross.

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The Gentile Christians who had never been under the ceremonial law paid no attention to those yearly Sabbaths. The result was that one class began condemning the other about it. Paul exhorted them not to condemn one another about this matter, but to let each do as he thought best. This had reference not to the keeping of the seventh day, but to the Jewish feast days, which had already passed away, and were not binding. He urged that this be left to each person's own choice. It is a misinterpretation of this scripture to use it to support the idea that it makes no difference which day we keep, just so we keep a day.

Now look at Proposition No. 10: "Not being under the law, but under grace, does not release Christians from the obligation to keep all the Ten Commandments." On the blank line record Romans 6:14, 15.

Mr. Reynolds will you read this reference? "Sin shall not have dominion over you: for you are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid."

Notice how this reads. He says, "Sin shall not have dominion over you, for you are not under the law, but under grace." A lot of people stop right there. They say this proves that a Christian is not under the Ten Commandments at all. He doesn't have to keep the Ten Commandments. He is under grace. If they would just read on, they wouldn't draw such a conclusion. Paul evidently knew that people would get the wrong idea. He says, "What then? shall we sin?" What is sin? I John 3:4 says, "Sin is the transgression of the law." All right, "Shall we transgress the law because we are not under the law, but under grace?" What is the answer? "God forbid!" Evidently Paul had no idea of conveying the impression that being under grace gave a Christian the right to live contrary to the Ten Commandments.

Does being under grace, and not under the law, give a man the right to break the eighth commandment, which says, "Thou shall not steal?" You say, "No." Even so, being under grace and not under the law doesn't give a Christian the right to break the fourth commandment. Why would a Christian want to be free from a law that forbids stealing, lying, murder, swearing, and such? A true Christian wouldn't want to be free from such a law as this.

Notice proposition No. 11. "Instead of the keeping of the Sabbath being contrary to grace, it is one of God's own appointed signs of the work of grace in the believer's life." Put down on the blank line Ezekiel 20:12.

Mr. Heglund will you please read Ezekiel 20:12? "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them."

Notice that God says, "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." The Sabbath is a sign of sanctification. The keeping of the Sabbath is a sign that God is sanctifying you. It is a sign of the work of grace in your heart and life. The keeping of the Sabbath shows that we are looking to Jesus alone to save us and that we could no more save ourselves, than we could create a world. The same seventh-day that is a sign of creation is also a sign of redemption.

Look at proposition No. 12: "The doctrine of keeping the seventh day stands God's tests for being a part of His truth." The reference is Isaiah 8:20. It says, "To the law and to the testimony: If they speak not according to this word, it is because there is no light in them."

This is God's test for true doctrine. The true doctrine will be according to the law of God and the Word of God. You know that the keeping of the seventh day is according to the law of God and according to the word of God. Then there must be light in that doctrine for you. The doctrine of keeping the first day of the week doesn't stand the test of the law of God. He says, "To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Look at proposition No. 13: "God is particular that we obey His law exactly as He worded it. In Deuteronomy 4:2 He tells us, that we are not to add unto the commandments nor take anything away from the Commandments, but keep them as He gave them: If we do not keep the seventh day, we are actually taking something away from the law. If we kept the first day in place of the seventh day, we would be adding something to His law. God says, we are not to do this, but to keep it as He gave it.

Look at proposition No. 14: "God requires implicit obedience even in what may seem to us like small matters." In Luke 17:32 you have the shortest sermon Jesus ever preached. It is these three words, "Remember Lot's wife." What about Lot's wife? The angel said to her, "Do not look behind you." This seemed like a little thing. In fact it is rather difficult to keep from looking around when something interesting is going on behind you. In this case the whole town was being burned up. The angel said, "Do not look back." She disobeyed and lost her life and lost her soul. Jesus says, "Remember Lot's wife."

It shows us that when God gives a command, even though it seems like a little thing, God expects us to obey. In John 13:8 we have the statement that Jesus made to Peter. Jesus was washing His disciple's feet. Peter said, "Lord are you going to wash my feet?" Jesus answered him, "What I do thou knows not now; but thou shall know hereafter."

Then Peter said, "Thou shall never wash my feet." Jesus said, "If I wash thee not, thou shall have no part with me."

Peter said, "Lord, not my feet only, but also my hands and my head." His "never" lasted just about two minutes.

Even a little matter like having his feet washed meant everything, because it was a matter of obedience to the Lord Jesus Christ. Hence, the right understanding of the importance of God's law is in your hand a key of knowledge. Let obedience open the door to new vistas beyond.

Now we are ready for the ushers to bring your questions to the desk, to be answered.

(Copy of the Bible lesson outline, which was distributed to the people preceding the nineteenth lecture.)

LESSON III-THE KEY OF KNOWLEDGE

1. A right understanding of God's law is a key, which unlocks the truth of God.
2. A failure to recognize the difference in the nature, application and duration of the ten commandment law in contrast to the ceremonial law of Moses has caused millions to miss the real truth in regard to the true Lord's day for Christians.

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3. The Bible presents two distinct systems of law.

4A. The New Testament shows that the principles of the Ten Commandments, with the seventh-day Sabbath in their very heart are binding on Christians today as a rule of life and conduct. (Ephesians 6:2; James 2:8-12; Acts 13:14.)

4B. It also shows that the offering of animal sacrifices, meat offerings and drink offerings, and the observance of the feast days, new moons and yearly Sabbaths of the Mosaic law were abolished at the cross.

5. The twenty-third chapter of Leviticus reveals that in addition to the weekly seventh-day Sabbath, which originated at creation, the Jews were given seven yearly Sabbaths when they came out of Egypt. These were the fifteenth and twenty-first day of the first month, the day of Pentecost, the first, tenth, fifteenth and twenty-second days of the seventh month.

6. Paul expressly shows that the Sabbath days which were done away with in Christ, were these yearly Sabbath days connected with the new moons and the feast days of the Jews, and which pointed forward to Christ's death on the cross.

7. The New Testament clearly teaches that the keeping of the seventh-day Sabbath remains after the cross. (Acts 13:14.)

8. While the cross of Christ testifies of the abolition of the ceremonial law, it witnesses to the immutability and perpetuity of the Ten Commandments. (I Corinthians 15:3) 1 John 3:4.)

9. When the Jewish Christians, who still kept these yearly holy days of the Mosaic law, condemned the Gentile Christians for not observing them, Paul urged that the matter be left to each person's own choice. (Romans 14:5, 6.)

10. Not being under the law, but under grace, does not release Christians from the obligation to keep all the Ten Commandments.

11. Instead of the keeping of the Sabbath being contrary to grace, it is one of God's own appointed signs of the work of grace in the believer's life.

12. The doctrine of keeping the seventh-day stands God's test for being a part of His truth. (Isaiah 8:20.)

13. God is particular that we obey His law exactly as He worded it. (Deuteronomy 4:2J)

14. God requires implicit obedience even in what may seem to us like small matters. (Luke 17:32; Genesis 19:17; John 13:8.)

References which were filled in as the study was presented: (1) Luke 11: 52; (3) Deuteronomy 33:24; (4B) Colossians 2:14-17; (7) Hebrews 4:9, 4, 10; (10) Romans 6:14, 15; (11) Ezekiel 20:12.

20. \$5,000 for One Text

(Preached on the Fifth Friday Night of the Campaign)

I hold in my hand a letter from A. N. Dugger, a leading minister in a denomination known as the Church of God. He is also editor of their official, CHURCH OF GOD ADVOCATE. Mr. Dugger writes me as follows:

Elder J. L. Shuler

Dear Sir:

In regard to the matter of what day we ought to keep holy, I will say that I hereby offer you or anyone else \$5,000.00 if they will produce one text from the New Testament which says that we ought to keep the first day of the week or Sunday as a holy day. The law setting apart the first day of the week or Sunday as a rest day or holy day was made by the Catholic Church long after the Bible was written; hence, said law cannot be found in the Bible. Yours sincerely,

(Signed) A. N. DUGGER, Editor

CHURCH OF GOD ADVOCATE.

He offers to give me, or anyone, \$5,000 if we will produce one text of scripture which says that Christians are to keep the first day of the week. I could use this 5,000 dollars. It would come in very handy. Hence if it is possible to produce such a text, I want