

*"Is The Christian
Under the Bondage
of the
Ten Commandments?"*



Message Given By
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"IS THE CHRISTIAN UNDER THE BONDAGE OF THE TEN COMMANDMENTS?"

Galatians 5:1-4 "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 a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

There are a great many divisions in the Bible—these divisions are based upon God's plans for a particular people at a particular time concerning particular relationships. Most folks divide the Bible up into what we call Seven Dispensations, but we haven't the time to go into this particular type of Biblical division tonight. We do want, however, to call attention to two very definite divisions that are so definite that they stand out before us the very moment we look at the Bible. Yet, although these two divisions are very definite, they are in some way hidden from the minds of a great many people, with the result that they fail to notice them, and because of this failure it means there is a kind of a conglomerate mixture of Old Testament truths with New Testament truths—of law and of grace—with the result that it is almost impossible to put a dividing line as to just how much of the law we should accept and how much of grace we should accept.

Now these two very definite divisions are the Old Testament and the New Testament, or we might call them the Old Covenant and the New Covenant. The Old Covenant was a contract, or a Testament, based upon the promises God made to Abraham, Isaac and Jacob. To this Covenant the law was added, the law of Moses, 430 years later, but the adding of the law of Moses did not change the promises, did not change the Covenant. The Covenant was still in effect and whatever rules there were connected with the Covenant made with

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Abraham, Isaac and Jacob were still in effect. Shall we look at Galatians the 3rd chapter and the 17th verse:—

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

In order to just use an illustration of that fact we can turn to the 4th chapter of Galatians, the 21st to the 26th verses:—

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory; for these are the two covenants; the one from mount Sinai, (where, of course Moses received the complete law, the commandments and statutes (and the judgments) which gendereth to bondage, which is Agar. (or Haqar) For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."

Then over in the book of Hebrews 8:6-8. In the first verse we find he is speaking about the Lord Jesus Christ being our High Priest, and then in this sixth verse "this High Priest hath obtained a more excellent ministry, by how much also 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. But 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."

Now this new covenant or new testament was based upon the blood of our Lord and Saviour Christ Jesus, and we find it very definitely brought before us in the establishment of the Lord's Supper, as we find that

Supper recorded for us in the 26th chapter of Matthew, the 26th to 28th verses—

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, (the new testament) which is shed for many for the remission of sins."

So we discover then that there were two covenants—two testaments. One covenant, the covenant of promise, made with Abraham, Isaac, and Jacob, to which the law was added 430 years later in order to establish a basis by which the promise might be put into operation. Later on in the life of Jesus he said, "I give to you a new testament."

Now the old testament was administered to the descendants of Israel, upon the basis of the law, those who were already the recipients of the promise had the law added to them and it was added upon their vote when God asked them whether they wanted a law added, they said we will accept legal provisions for the sake of finding our relationship to God. Let's look at Exodus the 19th chapter. We won't read all of the verses, but just enough to establish the truth that we have in mind.

Exodus 19:1—"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. (So we are discussing the children of Israel. Those who had been in bondage in Egypt.)

19:3—"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, (he is still talking to the people of Israel) and tell the children of Israel."

19:5—"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; for all the earth is mine:"

Now notice the reaction of the people when God asked them if they would accept a law— in the 8th verse:

"And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."

With the result that in the 20th chapter and the first two verses, we have the following:

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

Then we find the Ten Commandments given, after he had said I am speaking to the people of Israel who have been led out of the house of bondage.

We call that old covenant the Old Testament, or the Law of Moses. We will establish the reason for calling it that very soon, but since the New Testament is based upon the mercy of God as declared through the death of the Lord Jesus Christ, then we call this New Testament, this new covenant, the covenant of grace.

John 1:17—"For the law was given by Moses, but grace and truth came by Jesus Christ."

So the old covenant is the covenant of the law of Moses and the new covenant or the new testament, the covenant of grace—grace ministered in the blood of our Lord and Saviour Christ Jesus.

The old covenant to which the law of Moses was added in order that it might prepare for the proper relationship between God and man, was a covenant of death. The only thing that covenant could do was bring death. First Corinthians 15:22 "As in Adam all die"; the new covenant based upon the Lord Jesus Christ and His shed blood is a covenant of life—"Even so in Christ shall all be made alive." The old covenant was a covenant of death. Romans 6:23 "The wages of sin

is death"; the new covenant is a covenant of life—"but the gift of God is eternal life through Christ Jesus His Son". In Romans the 5th chapter and the 17th to the 21st verse we find this very same truth brought before us in a little bit more complete manner, where it refers back to the whole experience that came because of the sin of Adam.

Romans 5:17-21—"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." (Those who were then a part of the old covenant were all condemned to die, all of them were under the penalty of death. Thus they called it the reign of death. However, in the new covenant, where we find that through Christ Jesus the Lord we can have life, that is called the covenant of life and we reign in life through Him.) "Therefore as by the offence of one judgment came upon ALL MEN to condemnation: (All men—I want you to keep that in mind. Was anybody ever saved in the O. T. by keeping the law? Here it says condemnation come upon all men) even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, (and we have just read that those MANY were ALL) so by the obedience of one shall many be made righteous. (Those who are willing to accept that justifying pardon.) Moreover the law entered, that the offence might abound. (The law was added in order that the offence might be recognized—might be known as to its being such a heinous breaking of the holiness of God.) But where sin abounded, grace did much more abound: That as sin hath designed unto death, (the reign of death) even so might grace reign through righteousness (the reign of righteousness) unto eternal life by Jesus Christ our Lord."

Under the old covenant no man could live. Romans 5:12 has stated that particular fact.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:"

You might say, that was Adam's transgression. I know it was, but the definition of sin wasn't known until the law was given. The

LAW brought the definition of sin. Therefore, because sin came into the world through Adam, yet when the definition came it included every single person under the condemnation of death—death passed upon all men, but bless God, although under the law no man could live, yet under grace, when you and I accept grace, no man can die. Isn't that a marvelous truth?

John 10:28 "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Under the law every man dies. Under grace, all who accept Him live and cannot die, because they have moved out of the realm of death into the realm of life. They have moved out of the kingdom of death into the kingdom of life. They have moved out of the kingdom of sin into the kingdom of our Lord and Saviour Christ Jesus. The Old Testament then has to do with the kingdom of the reign of death, as we have read, and the new covenant, or the New Testament has to do with the kingdom of the reign of Life in our Lord and Saviour Christ Jesus.

Under the old covenant, under the law of Moses, everybody in the world became judicially dead. The sentence of death rested upon all men. We will find out later that that was the purpose of the law in order that it might condemn every man. Under the new testament, the law of grace, all who believe are made alive, for that is the purpose of grace, that those who are willing to receive it shall be made alive.

Ephesians 2:1—"And you hath he quickened, who were dead (Dead, because you are condemned to death by the law of Moses)—"who were dead in trespasses and sins." But in the fourth and fifth verses, "God who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins (not were dying, or under the sentence of death, but were dead) hath quickened us together with Christ, by grace are ye saved."

The subject we are discussing tonight, then is, "Are Christians, those who have already been declared dead by the law, and who in the person of the Lord Jesus Christ, have paid the death penalty, still under the bondage of the same law, whose only function is to impose that same death penalty?" The death penalty has been extended—the death penalty has been declared. Every man has been brought under the condemnation of death by that law—that holy law of God Almighty.

Now then, for our own enlightenment, let's discover what is the law. As we use that expression tonight, we are thinking of the whole system of governmental regulation given by God through Moses on Mount Sinai to those who had been led out of Egypt and had been circumcised. It includes the commandments and the statutes and the judgments. Now, I know there will be some who will say that isn't true, but let's go to God's Word and discover whether it is true or not. Back in Deuteronomy the 30th chapter and the 10th verse, as we find Moses himself speaking in terms of that which he is writing under the terminology of the law—

"If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, (so the law contained commandments and statutes) and if thou turn unto the Lord thy God with all thine heart, and with all thy soul."

We are not reading the context as the only thing we want to establish here is the fact that the commandments and the statutes were at least a part of the law.

⁵In the 15th and 16th verses of this same chapter—

"See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes

and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it."

Now look down in the 31st chapter, if you will, the first verse—

"And Moses went and spake these words unto all of Israel."

Again notice the word "Israel", he is speaking to Israel—then down in the 9th verse—"And Moses wrote this law,"—what law? the writings which included the commandments, and the statutes, and the judgments—wrote them all down, and after he had written them all down, then he delivered them unto the priests and the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

Over in First Kings, the 2nd chapter and the 3rd verse we find another expression that proves these various items in the law—

1 Kings 2:3—"And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself."

Let's see what the Lord Himself had to say about the keeping of the law.

Luke 24:44—"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses and in the prophets, and in the psalms, concerning me."

So Jesus takes the first five books of the Bible, Genesis, Exodus, Leviticus, Numbers and Deuteronomy—the writings of Moses—and says that is the law because in those books we find that Moses had written what

he received from God Almighty up on Mount Sinai.

Let us notice further that this law of Moses was given to a peculiar people, at a peculiar time, for a definite purpose. Back again to the 20th chapter of Exodus—we have already read the first two verses, but we will read them again in order to establish the fact once more—

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me."

Now turn to Deuteronomy the 5th chapter, where we have the law repeated, and although I am not going into this subject tonight, may I say this, that the law we have in the book of Deuteronomy was the law, or the commandments that were written on the tables of stone. The commandments as they were given in the 20th chapter of Exodus were not written on tables of stone; they were given verbally, and there is a difference between the law given according to the commandments in the 20th chapter of Exodus, these that were spoken verbally, and those written on tables of stone in the 5th chapter of Deuteronomy. The Sabbath day in the 20th chapter of Exodus was a memorial of God's creation rest, while in Deuteronomy the Sabbath is established as a memorial of being led out of the land of Egypt.

Deut. 5:1—"And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them."

Learn the statutes and the judgments which I speak to you this day—and he is speaking to the children of Israel. Then in the 6th verse—

"I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage."

In the 12th to 15th verses—"Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work; But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, or thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore (to whom did he give this commandment? To those who had been led out of the land of Egypt—the Israelites) therefore the Lord thy God commanded thee to keep the sabbath day."

Now let us go on a step further. All the writings of Moses, which he received from God upon Mount Sinai, the commandments, the statutes, and judgments, all included under this one term, the law of Moses—the law was given to the people of Israel who had been led out of the land of bondage, out of Egypt. But, there was another provision made as to what kind of Israelites were under the promise and thus were a part of the covenant. Back in Genesis, the 17th chapter, the 14th verse, we find the establishment of the right of circumcision, and in the establishment of this right we find that soul shall be cut off from his people who is uncircumcised—"that soul shall be cut off from his people; he hath broken my covenant."

Yes, but you say, Mr. Savage, that was before the law of Moses was given. We have just been reading the verses that say the giving of the law did not in any way change the covenant, did not in any way change the promise. All that had been said in the promise was still in effect, and in order to prove that all that was said in the promise was still in effect in regard to this particular right, over in Exodus the 12th chapter, we find Moses

organizing the children of Israel to lead them out of the land of their sojourn, the land in which they had been saved—

Exodus 12:43—"And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof."

48th verse—"And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof."

Therefore, they could not be considered as of the faithful people of Israel unless they still kept the particular rights that had to do with the promise of the covenant.

Now, I hope we have established several facts then that the law included the statutes, the commandments and the judgments—all that Moses received upon Mount Sinai; that the law contained the commandments, and the judgments, and the ordinances, and the ceremonies and the offerings—all of those various ritualistic ceremonies were given to a peculiar people—the people of Israel. And only was it given to obedient Israelites who had desired to come under the covenant requirements which included the right of circumcision.

In the giving of the law, was anybody ever saved by keeping the law? A dear woman called me to see her one time, and in the course of the conversation she said, "Mr. Savage, you know you can be a Christian but you have to keep all of the commandments in order to be saved." I said to her, "Was anybody ever saved by keeping the commandments?" "Oh, yes, she said, everybody in the Old Testament was saved that way." I said, "I'm sorry, but not a person was saved by keeping the Ten Commandments." Jesus alone was the one exception, for he was saved by

His own righteousness. No one else was ever saved that way.

Galatians 2:21—"I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain."

If we could have been made righteous by keeping the law of Moses, Jesus did not need to have died, but the very fact that Jesus died proves that no one can be saved upon the basis of the law.

Galatians 3:11—"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."

Then back in the 10th chapter of Romans, the 4th verse—"For Christ is the end of the law for righteousness to every one that believeth."

Therefore, righteousness—justification—could not be obtained by the law for no one ever kept the law. Well, then, you say Mr. Savage, how were the Old Testament saints saved? They weren't saved in the sense that you and I are saved. They were saved figuratively, looking forward to the time when the payment would be complete. They were saved upon the basis that by faith they accepted a substitute—the blood of bulls and of goats. Over in the book of Hebrews we read that the blood of bulls and of goats cannot satisfy the demands of God, as the blood of bulls and goats has to be sacrificed year after year and year after year. Why? Because it wasn't a complete sacrifice. But God accepted that as a statement of those who wanted to be saved by Him who was going to come—by the One who was going to put away sin by the sacrifice of Himself. So listen, in the Old Testament the word that is used entirely in regard to the position that folks had with the Lord is the word "atonement" and that word atonement means a covering. I think I called attention to this last Sunday morning, that

as a covering, God covered their sin, he didn't put it away, but when we come down to the New Testament, when Jesus shed His blood, He put away sin by the sacrifice of Himself.

So we find as we look into the 16th chapter of Leviticus, where God is making the declaration of the necessity of the children of Israel coming upon the day of Atonement to bring a sacrifice in order to atone for their sins—for their breaking of the law—we find that every Israelite had to come because every Israelite was a sinner.

Leviticus 16:29-34—"And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. (All the people of the congregation.) And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins (not once forever as it is in the blood of Jesus, but—) once a year. (for the sacrifice had to be repeated every year) And he did as the Lord commanded Moses."

Now when we come to the New Testament, we find Jesus the perfect sacrifice, put away sin. He put away the sin of those who by faith looked forward to His coming in the Old Testament, as well as those who have accepted Him in our own New Testament. In Hebrews the 11th chapter, the 39th and 40th verses, where speaking about these things of the Old Testament, and the fact that they had received their inheritance, we read these words—

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

So they hadn't been perfected yet through the Old Testament, through the law, or through the atoning sacrifices God had provided through the giving of these sacrificial beasts.

Then, what is the purpose of the law? Why was the law given? If no one could be saved by the law; if the law was a law of death; if it condemned every man that ever lived in all the world's history; what's the purpose of it? That was just exactly its purpose—that everyone might recognize their sinful condition before God. That we might recognize the extreme sinfulness of sin. Let's look at just a few verses—

Romans 7:9-11—"For I was alive without the law once; but when the commandment came, sin revived, and I died. (When the commandment came I recognized that I was a sinner, Paul says.) And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me."

I may think I am a very fine, law abiding citizen, and I may be going down the street, and I have never seen a red light in my life. I think, isn't that a most beautiful sort of a decoration the city has put out on these streets. I'll go right on by as fast as I can, and pretty quick I hear a—well, you've heard it—and I stop, and a nicely dressed man asks, "what's the idea of going through that red light?" "Why, I say, what's it mean?" He says, "That means STOP." I say, "I didn't know that." He says, "It doesn't make any difference whether you knew it or not, you are a law-breaker." Therefore, the commandment had revealed to me the fact that I must stop, and I became a lawbreaker because there

was a commandment. Now the state has no right to call you and me a law-breaker until it has established the commandment upon which your life and mine can be judged. It has to establish its meaning of law abiding before it can consider you and me a law-breaker. And so Paul says, when the law came I recognized I was a sinner, and the moment I recognized I was a sinner, then I knew that I was lost.

Galatians 3:19—"Wherefore then serveth the law? (Why was the law given?) It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

In other words, it was added in order that it might prove that everyone was a transgressor. Again, along this same line, in the 24th and 25th verses—

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. (Why was the law given?) It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

The law directed us to Him, but when we know Him we need no longer look at the sign-board as to how to find Him. In other words, the law points everyone to utter dependence upon the Lord Jesus Christ. The law forced me to recognize I had no worth in myself by which I might be saved. Therefore, the law was holy, the law was just, but the very moment it pointed me to Jesus, its function was completed. No longer did I need the law.

Now, what is grace? Grace is that characteristic of the very nature of God whereby he offers the fullness of His love and mercy not only to those who do not merit it, but also to those who have done everything possible to deserve it.

Ephesians 2:8, 9—"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

How do we become recipients of this grace?
How does that become ours?

John 1:12—"But as many as received him, to them gave he power to become the sons of God, even to (as many as kept the law? true to the commandments? true to the offerings and the ceremonies of the Old Testament?) as many as received HIM." (received the Lord and Saviour Christ Jesus.)

Again in Galatians the second chapter and the 19th and 20th verses—

"For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: (I have paid the penalty for my being a law breaker) nevertheless I live; yet not I, (not through any effort of my own) but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, (not by the keeping of the law, but by the faith of the Son of God) who loved me, and gave himself for me."

John 3:16—"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Now, having received Christ Jesus, the Christian immediately becomes a citizen of a new country. We move out of the realm of death into the realm of life; we move out of the citizenship of that which has to do with the law of Moses into the citizenship that is connected with the law of life which is in Christ Jesus. Again let us look at some scripture verses—

Romans 7:4-6—"Wherefore, my brethren ye also are become dead to the law by the body of Christ; (You've died—the penalty has been imposed.) that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

I had a wedding here a little while ago—a dear young couple of about 55 or 60—and the

woman had been married before. Her husband was dead. She was a sod, not a grass widow. As we were going through the service she wanted to change everything so it would be exactly as it was with her first husband. "Oh," she said, "we don't want to do it that way, when I was married to my first husband we did it this way." And then something else came up, and she said, "when I was married to my first husband, we did it this way." "Oh," she said, "if my first husband were only here, then I am certain he could tell us just the right way to do it." Now, he wasn't there. She was being married to another, and because she was being married to another, what right legally did her former husband, who was now dead, have in regard to deciding what her actions should be in regard to her new husband. Why, of course, the answer is simple, and yet that is exactly what is said here—We are dead to the law by the body of Christ; that we might be married to another, and now we are no longer under the law of the former relationship, but under the law of the new relationship, of the new relationship.

Let's go on to Ephesians 2:6 and we will get another expression there along this very same line to show that we are citizens of a new country, citizens of a new relationship, under a new realm, in a new kingdom—

Ephesians 2:6—"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Then in Colossians the first chapter and the 13th verse. This is a precious one because it gives us the story in such a blessed way—

Colossians 1:13—"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son" (He has taken us up out of one realm, out of the realm of darkness, out of the realm, of death, and hath translated us into another realm, into the inheritance that we might be those who are the kingdom of his dear Son.)

I Peter 2:9-11, we won't refer to that, but he tells us now because we are new creatures in Christ Jesus we are strangers and pilgrims here in this world. We have exchanged our citizenship for a new country, for a new place.

Now listen, if a person has been put to death while a citizen of one country and should then be miraculously given life and be made a citizen of another country, is that person still under the law of the former country where he had already been put to death—is he still a citizen of that country? God says, NO!

Romans 8:2—"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

You know, a person who is a citizen of England could come to this land and become a citizen of the United States and do you suppose he could do things in the United States that would have been against the law in England? Let me tell you a story—

Once upon a time there was a man who was under sentence of death in England, and if they could have gotten their hands on him they would have put him to death, but he became a citizen of the United States, and do you know what we did with him? We made him President. What was his name? Why, George Washington. Sure! He was a rebel against England, wasn't he? He had rebelled against the government of England, and if they could have gotten their hands on him they would have put him to death, but we thought so much of him we made him President. In other words, you can be one who is under the sentence of death in one country, and yet be exalted in another country for doing the very thing you would have been put to death for in the first country.

If I were to become a citizen of Canada, and then break one of the laws of Canada,

they couldn't say, "now look here, that is against the law of the United States." But I am not a citizen of the United States. I am a citizen of Canada. You can only judge me now according to the laws of Canada. You can only judge me now according to the laws of the country of which I am a citizen. You can't judge me any longer upon the basis of the laws of the country where I have already been condemned to death, where I have already suffered the death penalty through my substitute, and I have been translated out of that kingdom into a new kingdom. I think you will agree with me that that is absolutely true.

Now then, if a man has been killed once for being a law breaker, can he be brought under jeopardy of life and live again for the same offense. He has already been put to death as a law breaker. I have told this story before, but it is so fitting here. You will remember that several years ago there was a great stir about the Black Legion. A fellow by the name of Dean committed a murder. In the midst of the trial that had to do with some of the fellows that got involved in that sort of a thing, I happened to be in the court where this man Dean was called upon to testify against another man. In the midst of his testimony, why the things he said revealed the fact that he was perjuring himself. He would make one statement and immediately he would reverse himself. Anyone could see he wasn't telling the truth, and finally the lawyer who was cross examining him—the lawyer for the defense for the fellow who was on trial that time—said to him, "Listen here, Mr. Dean, have you ever been convicted of a crime?" Of course he had. He had been convicted of the crime of murder. He said, "Have you been sentenced?" He said, "Yes sir!" He said, "Have you received the maximum sen-

tence that is possible to be given in the state of Michigan?" He said, "I have." He said, "If you were found guilty of perjury, could they add to your punishment?" He said, "No! I have already got the maximum sentence." Then he said, "what business have we got listening to this fellow?"

Why, what does the law of perjury mean to him? What did any other law mean to him? He had already had the maximum sentence imposed upon him.

Now the law held me guilty of sin. It found me so guilty that it sentenced me to death. I began serving my death sentence, because I was dead in trespasses and sins. He saw my condition and he raised me up to new life. He translated me into His kingdom where now I am subject to the laws of His kingdom. All of the life I have is what He has given to me. Now the Ten Commandments do not apply to me any more. Wait just a minute! Aren't you subject to the Ten Commandments? Not at all. The Ten Commandments don't apply to me at all. Why? Because the Ten Commandments found me guilty of death. They sentenced me. The statutes and the offerings—don't they apply to me? No, I don't sacrifice a lamb on Passover Day, and by the way, find me a single place in the Bible where it differentiates between the statutes and the offerings and the commandments. All are part of the law given to Moses as he received them from Mount Sinai. I don't keep the offerings any more. They don't apply to me. The judgments don't apply to me. Why? Because I am a new creation in Christ Jesus. I am a new creature in Him. I belong to Him. Well, you say, Mr. Savage, that's a mighty funny kind of theology you have. Do you mean to say you can break the Ten Commandments? I didn't say anything about breaking them—I said, I am not under

them. You say, aren't you under any law? Yes, I am under a law. I am under a law that is even more binding than the Ten Commandments were, but I am not under the Ten Commandments. That was the law of death that found me guilty. It was the law that condemned me—imposed the death penalty upon me, but now I am under the law of Christ, and there is a tremendous difference in the law of Christ, because in this new law of Christ I find Jesus doesn't now judge my outward actions, He judges the inner motive back of them. So, Jesus said, it was said to you of old under the commandments, thou shalt not kill. I say unto you, thou shalt not hate. No, He doesn't take away the restrictions of Moses' law, He adds to law, but they are a new law—the law that now is the law of the kingdom of heaven. Not the law of Moses, but the law of the kingdom of my Risen King, and He has translated me into that kingdom.

It was said of old, thou shalt not commit adultery, but Jesus says, thou shalt not lust. He looks at the motive back of it and judges for the motive.

But there is this big difference between the law of Moses that condemns and the law of Christ which frees. Under the law of Moses, the penalty was death, but if I break the law of Jesus, then what happens? Then there is chastisement. There is punishment. There is loss of reward. Not death now because I have been translated out of the kingdom of death into the kingdom of life where I live now. A citizen of the realm of life, where Jesus is my king. Death isn't my king any more. Jesus is my king.

Now then, every one of the Ten Commandments which were given exclusively as we have seen to the Children of Israel after being delivered from Egypt, are repeated in

the New Testament as the commandments applying to the citizens of the kingdom of life with one very manifest exception. Nine commandments are repeated. We won't take time to look at them. We find them repeated, for instance, in the 13th chapter of Romans in the 8th to the 10th verses. We find Jesus saying, if ye love me keep by commandments, but throughout the New Testament we find everyone of these moral commandments repeated as the law of Christ. Well, then, you say Mr. Savage, what are you arguing about? You say we are not under the law of commandments and yet you say we have commandments that are exactly the same. Just exactly the same as they have commandments in Canada—against murder, against robbery, against stealing—exactly the same as we have in this country. Are they the same commandments? No, of course not, because they are in a different kingdom—a different realm.

Now, then, I am in a different realm. I am in the realm of life, where Jesus reigns. Not the realm of death, where sin reigns. Therefore, if there are some of the laws that are exactly the same, that doesn't make them the same because I am in a different realm, under a different order, under a different rulership.

Now, what is that one very noteworthy exception that is not repeated as the law for those in the kingdom of Life and who are thus subject to the rulership and the leadership and the guidance of our risen Lord and Saviour Christ Jesus? What is that particular one? Well, of course, the sabbath day.

Now, why is the sabbath day the one exception? I will tell you. Because, even though the entire law of Moses was given exclusively to the children of Israel, and it was a moral code connected with sin, the sabbath day was given as a memorial, and the sabbath day was repeatedly spoken of as being especially for those who had been slaves down in Egypt. We

have already read the verses and we won't repeat them. (Deuteronomy 5:6, 12-15) In these verses it says, because I had led you out of Egypt by a mighty hand, therefore the Lord thy God commanded thee to keep the Sabbath Day. But notice what He says, "As the Lord thy God hath commanded thee." Who is going to say how to keep the sabbath day? Who is going to determine what makes the sabbath day holy? Is it going to be our opinion, or is it going to be God's definition? Again, it is going to be God's definition, and a great many Sabbatarians try their very best to exclude these verses, but what are some of the verses—

Exodus 16:29—where we find that when it comes to the way the Lord would have us keep it, "See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day"

That is as the Lord commanded it. Any Sabbatarians keep that? No. Why? Because it is not convenient, and yet they are stating their opinion as to how the sabbath should be kept, and God says, keep it as I have commanded you.

Again, over in the 35th chapter of Exodus and the first three verses, where we have another statement that has to do with the proper way of observing the sabbath—

"And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day, there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day."

First, you mustn't leave your house on the sabbath day. Second, you mustn't build a fire on the sabbath day. Is that a part of the commandment? Who is going to say how it is to be kept. God says, as the Lord thy God com-

manded thee. These are the "As I have commanded".

Again we find there was a man that was found guilty of picking up manna on the sabbath day, and what was done with him? Moses said, bring him in and stone him to death because he has trespassed the order as to how it is to be kept. Anybody today that is stoning any of their members to death because they failed to keep the sabbath free from building fires and from even leaving their house on the sabbath day? Any that do that? Of course not!

Again, the sabbath is the only commandment that God Himself said should be destroyed. In speaking about its being destroyed, God was thinking in terms of not only the sabbath but the ceremonies and the offerings and the other various ritualistic activities.

Hosea 2:11—"I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts."

Over in Colossians 2:16, 17, the sabbath is called a shadow of things to come, but the body is Christ. What do we need of a shadow after the body has come?

Colossians 2:16, 17—"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come: but the body is of Christ."

But the Sabbatarians tell us that the Roman Catholics first changed the day, therefore when we keep Sunday as a holyday, we are accepting the teachings of the Catholic Church. The Catholic Church did not change the day. They couldn't change it, as the day had already been destroyed. How can you change anything that has been destroyed? What is the sabbath?—the seventh day. The seventh day of the week? Listen, there is no place in the Bible where it says the seventh day of the

week. The seventh day beginning from when? I don't know. I have never found a single statement in the Old Testament as to where the seventh begins. Personally, I think it began on Sunday and ended with Saturday, but there is no place where it says so. There is no place where it makes that declaration. The seventh day! The seventh day!

Now then, it was destroyed because it was a memorial of being led out of Egypt. It was a memorial of those who were under the law. The law had served its purpose in condemning all human kind to death. Jesus came and bore my death penalty. I am free from sin. I am free from that death penalty now—in Him. Therefore, I don't need that particular rule. Therefore, that day has been destroyed. So the Catholic Church couldn't have changed the day—a day that had already ceased to exist. And when did it cease to exist? I was going to read a number of quotations, but it is in this book "Five Easter Messages" that has just been distributed and those of you who have it can find it on page 31, where we have quotations from a number of the churches from before the First Century, before the year 100, who said our practice in the early church is to keep the day when Jesus rose from the dead—the first day of the week. The Catholic Church, about 300 years later saw fit to say we officially change the day. We don't keep a changed day. We keep a day that remembers His resurrection. We keep a day that speaks in terms of the victory that we have in Him, who died for our sins and relieved us of the death penalty—that is the day we keep.

There is not a single record after Jesus died—Before He died, He was still under the law, but after His death there is not a single place in the Bible where we can find that He met with His disciples on the sabbath day. He met with them on the first day of the week. He met with them upon that resurrection day.

Eight days later He met with them again. The Day of Pentecost was the first day of the week when He established His church, and so you and I as evangelical Christians keep that day and the Bible also gives us the record of it in Acts 20:6, 7 where we have the record that they had met together—remember that Paul had come from Phillipi down to Troas and he abode seven days, so he had been there in plenty of time to have kept the seventh day sabbath if he had wanted to, but 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.

In First Corinthians 16 and the first two verses we have the record concerning his order in regard to the gifts that should be made.

1 Cor. 16:1, 2—"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him that there be no gatherings when I come."

Now concerning the collection—and in speaking about the collection he tells them they are to make this collection upon the first day of the week—let every one of you lay by in store as God hath prospered him that there be no gatherings when I come. You say, well, but Mr. Savage, that has to do with taking up the offering. All right, let's make it the offering. How many Sabbatarian go around on the first day of the week taking up the offering. I asked a Sabbatarian that one time. I said, "you say that pertains only to the offering" and he said, "that's right." I said, "do you take your offering on the first day of the week?" He said, "No, it's more convenient when we meet on Saturday." So he was breaking the law of Christ by doing the thing that he himself said he should not do. So we find it was the practice in the early church to

gather on the first day of the week to memorialize His resurrection.

It is the day in which he said to meet together to give as the Lord has prospered you. Suppose he didn't give us any money? He has given us time on the first day, hasn't he. As the Lord has prospered you.

Now I know this has been a dry Bible Study. I knew it was going to take a little longer than usual, but I felt I must give the entire message so we could get it all in our minds in order that we might see that we are not under the law in any way whatsoever. Christ hath redeemed us from that and has translated us into a new kingdom where we are now under the laws of that new realm of Jesus and in that new realm we memorialize Him.

A judge in a certain criminal court found that one morning as he looked down at the criminal before the bar, he was an old friend of his. A man he had known for years. A man who had gotten into sin and had unfortunate experiences and had become a vagabond. The judge heard the testimony and at the end of the testimony he said, "Sir, are you guilty?" The man said, "Your honor, I am." The judge said I must sentence you to the full extent of the law, \$500 or one year in jail. The man looked up and said, "Judge, you know I haven't any money, and I haven't any friends. I can't pay that fine. Oh, Judge!" The Judge said, "I'm sorry, \$500 or a year in jail." Then with the gavel he dismissed the court, with his old friend still screaming for him, Oh, Judge! Oh, Judge! The judge went back into his office. When he got back there he took off his robe and hung it up and went out into the corridor and came back in through the back entrance to the court, made his way up to the clerk of the court and said, "Please sir, I am a private citizen. A friend of mine has just been sentenced \$500. I want to pay that fine. Is that all right?" The clerk said "It is." He took out his

check book and made out a check for \$500 and paid the fine. Then he said to the man, you are free. As your judge I knew that you were a criminal. I knew you were guilty. I had to sentence you. As your friend I have paid the penalty.

Jesus is Jehovah God of the Old Testament. He gave the law of Moses that He might justly condemn every sinner upon the face of the earth. That includes everyone of you. After He had given His edict and declared the guilt of all men, Jesus hung upon the cross, and while hanging there He said, "Father, forgive them, for they know not what they do." This is the NEW TESTAMENT in my blood! All who believe shall be made new creatures in Christ Jesus. If you haven't accepted Him you are still under the sentence of death, but if you will trust in Him you can be free. Alive for ever more! Bless His Holy Name!