

The Attackers: Immutable Truth Produces Freedom; Difference between What Is Truth & What Is True, John 8:31–32; the Syncretism of Law & Grace: Example of the Sabbath, Ex 20:8–10a

9. His revelation to us cannot be questioned and therefore may be considered by every believer to the immutable written record of God's inerrant and infallible message to them.
10. Since God is absolute truth, then none of His revelation may be altered, rescinded, or changed. Some of what he reveals may be retired, such as the ritual plan of God, but while it was His will for the Israelites it was the source of their spiritual life.
11. In every dispensation of human history the truth of salvation and eternal life has always been and always will be provided to whosoever places his personal faith alone in Christ alone.

Isaiah 40:8 - The grass withers, the flower fades, but the word of our God stands forever.

1 Peter 1:24 - "All flesh is like grass, and all its glory like the flower of grass. The grass withers, and the flower falls off,

v. 25 - but the word of the Lord endures forever." And this is the word which was preached to you.

12. When the Lord uses *alētheia* in John 8, He is stressing the fact that knowledge of divine thought is what actually sets a person free.
13. In verses 31–32, He advises new believers on how they can acquire this freedom:

John 8:31 - Jesus was saying to those Jews who had believed Him, "If you continue in My Word, you are truly disciples of Mine;

v. 32 - and you will know the truth [ἀλήθεια (*alētheia*)], and the truth will make you free [ἐλευθερώω (*eleutherōō*)]."

14. From what have these new Jewish believers been freed? As Jews they were previously bound by the yoke of the Mosaic Law and the legalistic restrictions imposed by the oral law, later codified in the Talmud.
15. The Mosaic Law demands righteousness which serves to condemn the entire world. James confirms the inflexibility of the Law and the inability of man to keep it:

James 2:10 - Whoever keeps the whole law and yet stumbles in one point, he is guilty of all.

16. It is God's grace that provides the righteousness He required under the Law.
17. The Jews to whom the Lord addresses His comments were under the bondage of the Law but through faith in Christ were set free from it.
18. The problem with present-day Christianity is that far too many pastors and their sheep attempt to syncretize the grace of God with the legalism of the now defunct Mosaic Law.
19. For example, many preach that a person is saved by expressing faith in Christ, yet, after having done so, if he violates one of the Ten Commandments, it is asserted that he was not really saved, having expressed a "head" belief instead of a "heart" belief.
20. Many Protestant churches throw around the word grace but incorporate the Law into their theology. Examples include support of blue laws which regulate commercial activities and individual labor on Sundays.
21. Blue laws have been part of the American legal code since the colonial period and were primarily designed to enforce certain moral constraints on Sundays, such as gambling or consuming alcohol.

22. In the nineteenth century, blue laws were expanded to commercial enterprises, forbidding businesses from opening on Sundays.
23. These laws were based on the erroneous application of the Fourth Commandment:

Exodus 20:8 - “Remember the sabbath day, to keep it holy.

v. 9 - “Six days you shall labor and do all your work,

v. 10a - but the seventh day is a sabbath of the Lord your God; in it you shall not do any work ...”

24. This is the only commandment among the ten that is not reiterated in the New Testament, yet Christianity continues to impose Sabbath restrictions on not only their parishioners but by means of law, the entire population.
25. This is an example of the syncretism of law and grace resulting in legalism, which is neither law nor grace. Dr. Cyrus Scofield addresses the problem in this excerpt:

The Meaning of Sabbath, Summary: “Sabbath,” from Hebrew *shabbath* (Greek *sábbaton*), means *cessation from labor, rest*. The Sabbath appears in Scripture as the day of God’s rest in the finished work of creation (Gen. 2:2–3). Then the Sabbath was revealed to Israel (Ex. 16:23; Neh. 9:13–14) [and] made a part of the law (Ex. 20:8–11). It was observed by complete rest (Ex. 35:2–3). The seventh-day Sabbath was never made a day of sacrifice, worship, or any manner of religious service. It was simply and only a day of complete rest for man and animals.

The Sabbath is mentioned in Acts only in connection with the Jews, and in the balance of the New Testament only twice (Col. 2:16; Heb. 4:4). In these passages the seventh-day Sabbath is explained as, not a day to be observed by Christians, but a type of the present rest into which the believer will enter when he “also rests from his own work” and trusts Christ.¹

¹ C. I. Scofield, ed., “The Meaning of Sabbath, Summary,” in *The Scofield Study Bible: NASB* (New York: Oxford University Press, 2005), 1327n12:1.

26. Scofield's comments at Hebrews 4:4 are important in two ways: (1) they not only refute the observance of the Sabbath in the Church Age but (2) point out that the spiritual Sabbath is unique to the mature believer who enjoys the copacetic spiritual life.