

HE WHOSE RIGHT IT IS
Ezek.21:25-27
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I. INTRODUCTION

1. To emphasize and apply the lesson to be taught by our topic title, which is that we should trust in Him whose right it is, the divine One, rather than in human policy or human philosophy, we first consider our text in its context, which vividly reveals this necessity by the example of God's rebellious people Israel under the Law of Moses.
2. During the time of our text, God's people Israel had turned from faithfulness to God to Egypt and its idols for their hope, thus in effect had become an heathenized people. The prophet Ezekiel shows this to be a delusion for them in the heathenism of Egypt. As a result they are doomed to destruction!
3. Our text in context involved Israel's imminent judgment, the design of which was to withdraw God's rebellious people from their delusions, and to try to teach them they must repent and trust no longer in others, but in the One to come, "whose right it is," Ezek.20:45-21:27.
 - a. 1st, there is the parable of the forest fire, or the parable of the burning forest kindled by the Lord against them, 20:45-49.
 - b. 2nd, the sword of the Lord is coming, 21:1-7.
 - c. 3rd, the sword is prepared for impartial justice, 21:8-17.
 - d. 4th, the sword of Nebuchadnezzar, as the instrument of the Lord, will come against Jerusalem, 21:18-24.
 - e. 5th, History itself could scarcely be more explicit than this prophecy. The "profane wicked prince of Israel" is then declared to be given up by Jehovah, and his kingdom devoted to utter destruction.
 - (1) The "profane wicked prince of Israel" was Zedekiah. His day of judgment had come, and his crown would be removed.
 - (2) The throne would be overturned, and the nation would be without a king until that one arose to whom God would give the throne.

- (3) This, without a doubt, points to the Messiah. For when the Messiah is finally come, the crown and diadem would be given to him, for he would be the One “whose right it is.”
 - (4) The Messiah would be “the culmination of everything to which the Davidic house and the Messianic kingship in Israel have always pointed. See Gen.49:10; Psa.110:1,2; Zec.6:12,13. See also Lk.1:30-33; Ac.2:30-36; Heb.1:1,2; 8:1; 12:2; Rev.3:21; 12:5; 1Cor.15:21-28.
4. Thus we are made aware of the fact that Jesus has been given all power, authority and rule in heaven and earth in this age, Mt.28:18; Eph.1:19-23; 1Pet.3:22; Heb.1:1,2.
 5. Obviously then, he it is whose right it is to speak for God today, the one whose right it is to tell us the who, what, when, where, why and how of all biblical subjects in this age, or all scriptural principles that are to govern us in this age – he and he alone is to tell us what to believe, what to do, and how to do it!
 6. In spite of this, there are those today who seem to think and act as if they think they are those whose right it is; for they are constantly changing things.
 7. Thus we ask and discuss the following questions:

II. DISCUSSION

A. WHOSE RIGHT IS IT TO CHANGE THE DAY OF WORSHIP?

1. The 1st day of the week or what is known in the N.T. as the “Lord’s day,” is the day God binds on N.T. Christians as the day of worship in this age when certain acts of worship are to be rendered to Him.
 - a. In Rev.1:10, John said, “I was in the Spirit on the Lord’s day.”
 - (1) The natural import of John’s language necessarily implies this day to be a special day.
 - (2) This can only have reference to the 1st day of the week in this the N.T. age.
2. The 1st day of the week is the day:
 - a. Jesus was resurrected from the dead, Mk.16:1-9.
 - b. The N.T. church, the Lord’s church (Mt.16:18), was established, Isa.2:1-3; Lk.24:44-49; Mk.9:1; Ac.1:1-12; Ac.2:1-4,14-47.

- (1) We know this was the 1st day of the week because we learn from Lev.23:5-8,15,16 that Pentecost always came on the 1st day of the week.
 - (2) Any church established later than the Pentecost of Ac.2, AD.33, in Jerusalem, can't be the Lord's.
 - (3) Whose right is it to establish a church at some other time and place; such as:
 - (a) The Roman Catholic church, 606 AD, Rome
 - (b) The Lutheran church, 1520 AD, Germany
 - (c) The Episcopalian, 1534 AD, England
 - (d) The Presbyterian, 1536 AD, Switzerland
 - (e) The Congregational, 1550 AD, England
 - (f) The Baptist church, 1607 AD, Holland
 - (g) The Methodist, 1739, AD, England
 - (h) The Latter Day Saints (Mormon), 1830, America
 - (i) The 7th Day Adventists, 1830, America
 - (j) Christian Scientist church, 1866 AD, Amer
 - (k) Jehovah's Witnesses, 1872 AD, America
 - (l) A host of others in the 19th and 20th century
- c. N.T. Christians, the Lord's disciples, baptized believers, are to observe the Lord's Supper.
- (1) Jesus himself instituted it, Mt.26:26-30; Lk.22:19,20; 1Cor.11:23-26.
 - (2) The N.T. Christians who continued steadfastly in the apostles doctrine and by apostolic authority ate the Lord's supper on the 1st day of the week, Ac.20:7.
- d. N.T. Christians are taught to lay by in store, giving liberally of their material means, as God has prospered them, 1Cor.16:1,2; Cf. 2Cor.9:6,7.
3. For whatever reason some religious groups, such as: 7th Day Adventists; 7th Day Church of God; the followers of Herbert W. Armstrong, etc., have changed the day of worship from the 1st day of the week to the 7th day, or Saturday.
 - a. It is becoming common for churches, even some churches of Christ, to meet on Saturday evening and offer the Lord's supper.
 4. Whose right is it to make such a change?

- a. Some do this on the basis of the false claim that the Pope changed the day of worship from the 7th day, or Saturday, to the 1st day, or Sunday, and they are simply going back to the original 7th day as authorized by the Lord!
 - (1) Not so!
 - (2) The 1st day of the week is of divine ordination!
- 5. All need to learn, remember and respect whose right it is to authorize the day of worship for this N.T. age!

B. WHOSE RIGHT IS IT TO CHANGE THE NAME OR THE SCRIPTURAL DESIGNATION OF THE N.T. CHURCH?

- 1. The N.T. church, the one you can read about and find identified in the N.T.:
 - a. Belongs to Jesus Christ as its builder, Mt.16:13-18.
 - b. Belongs to Jesus Christ by right of purchase, Ac.20:28.
 - c. Has Jesus Christ as its foundation and chief corner stone, 1Cor.3:9-11; Eph.2:16-22.
 - d. Is the spiritual body of Jesus Christ with him as its head, Eph.1:22,23; Col.1:18,24.
 - e. Has Jesus Christ as its Savior, Eph.5:23.
 - f. Wears his name, Rom.16:16; Ac.20:28.
- 2. Whose right is it to change the name of the Lord's church and call it by some human name, or by some Denominational name, or by some religious ordinance, or by some feast day, or by some advent of Jesus Christ?
- 3. All need to learn, remember and respect whose right it is to authorize the scriptural designation by which the church is to be identified.

C. WHOSE RIGHT IS IT TO CHANGE THE CONDITIONS OF SALVATION?

- 1. The One whose right it is to save has stated the conditions of salvation from past sins by saying:
 - a. "...for if ye believe not that I am he, ye shall die in your sins," Jno.8:24; Cf. Ac.4:12; 1Jno.5:1,11,12.
 - b. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," Jno.3:5.
 - c. "He that believeth and is baptized shall be saved," Mk.16:16.
 - d. Salvation is not by faith only, but by works, or the obedience of faith, Jas.2:24; Mt.7:21-23; Rom.1:5; 6:16-18; 16:25,26; Heb.5:8,9.

- e. Salvation is by “grace through faith,” Eph.2:8,9.
- 2. Whose right is it to change the conditions of salvation by teaching:
 - a. Salvation in and through Alla, the god of Islam, denying Jesus is the Son of God and the Savior of sinners?
 - b. Salvation is by faith alone, or at the point of faith before and without further acts of obedience?
 - c. Salvation is by meritorious works, or by the works of the law, making fleshly circumcision a condition of salvation?
- 3. All need to learn, remember and respect what the One whose right it is has said about what to do to be saved. Three times the question “What must we (I) do?” to be saved was asked and the answer was given based on where the one asking was on the road to salvation at the time of asking.
 - a. The Philippian jailor, in fear and trembling, before he knew about Jesus Christ asked the question in Ac.16:30.
 - (1) Vv.31-34 contain the answer he was given and what he did as a result.
 - b. The Pentecostians in Ac.2, as believers in Jesus of Nazareth as the Christ, asked the question in V.37.
 - (1) Vv.38-42 record the answer given and their response to the answer.
 - c. Saul of Tarsus in Ac.9:6, who had asked the question, was told to go on into the city of Damascus to be told what he must do.
 - (1) When in Damascus, when and where he was told what to do according to Ac.22:6-16, he was a penitent believer.
- 4. Now note the difference in what each of the three were told to do.
 - a. The jailor was told to believe.
 - b. The Pentecostians were told to repent and be baptized.
 - c. Saul of Tarsus was told to arise and be baptized.
- 5. Why the difference? Each one was at a different place on the road to salvation when they asked what to do. Illustrate by questions about how far is to Oklahoma City, Okla. If asked at Pine Bluff; again at Little Rock; then again at Ft. Smith, Ark.
- 6. All three heard, believed, repented and were baptized in order to be saved.

7. Whose right is it to change the Lord's conditions of salvation?
8. Do we learn nothing from Israel of old?

D. WHOSE RIGHT IS IT TO CHANGE THE PURPOSE OF THE 2ND COMING OF JESUS CHRIST AND THE TIME OF THE FINAL JUDGMENT OF ALL MEN?

1. Ac.1:9-11 tell us Jesus is coming again.
2. 2Tim.1 tells us he "shall judge the quick and the dead *at his appearing.*" Cf. Ac.17:30,31; Jno.5:22,27-29; Rom.2:16; 2Cor.5:10; Heb.9:27.
3. From 1Th.4:13-17 we learn that at his 2nd coming all obedient believers, both those raised from the dead at that time and the living, will be taken up to meet the Lord in the air, where they will ever be with the Lord.
4. From 1Cor.15:21-26 we learn that at his 2nd coming, which is when the end cometh, he is coming to raise all the dead, to "deliver up the kingdom to God," to end his rule in the kingdom here on earth, not set up his kingdom and reign here on earth for an additional 1,000 years.
 - a. From Jno.6:39,40,44,54 we learn that the time of the resurrection of the righteous will be at the last day.
 - b. From Jno.5:28,29 we learn that the resurrection of the righteous and the unrighteous will be at the same time.
 - c. From Jno.12:48-50 we learn that the judgment day will be at the last day.
 - d. Therefore, the day of the resurrection of all the dead and the day of the final judgment of all men will be at the same time, which is identified as "the last day," and/or "the end" of things here on this earth. Cf. 2Pet.3:10-12.
5. In spite of the truth herein taught men tell us:
 - a. There are two different comings of the Lord.
 - (1) One, or the 1st coming, his coming "*for*" his saints and only his saints, to take them to heaven for seven years, in what they call the "secret Rapture," justified by a gross perversion of 1Th.4:13-18.
 - (2) Then, seven years later, the 2nd coming, when he comes back "*with*" his raptured saints to raise the rest of the dead, the unrighteous dead, set up his kingdom here on earth, with his throne in Jerusalem and reign here on earth for a literal 1,000 years on David's literal throne.

- b. That at the end of that 1,000 year literal earthly reign he will execute the final judgment of all the ungodly. Of course, the righteous will not stand in that judgment for they were judged when raptured earlier.
6. Whose right is it to change the purpose of the 2nd coming of Christ and the time of the judgment of all men? Do men learn nothing from Israel of old?

III. CONCLUSION

1. He whose right it is has specified the day of worship for N.T. Christians to perform certain items of worship.
 - a. Whose right is it to change the day for such worship?
 - b. When did he whose right it is relinquish that right and place it in the hands of men?
2. He whose right it is has specifically authorized the name we are to wear, both as individual Christian in a religious sense, and as a body of believers or as a church.
 - a. Whose right is it to change either one? Who gave them that right?
 - b. If and when they do it, they do it without divine authority, thus do it sinfully!
3. He whose right it is has plainly revealed the plan of salvation for sinners, or what one must do to be saved from past sins.
 - a. Whose right is it to change the plan, or to say it makes no difference, that one way is as good as another?
 - b. From whom or what source did they obtain such authority to change the original plan, the divine plan, from heaven or men?
4. He whose right it is has revealed to us in the inspired word of God the very purpose of the 2nd coming of Christ and the time of the final judgment of all men.
 - a. Whose right is it to deny this and change both the purpose of his 2nd coming and the time of his judgment of all men, both saint and sinner, both the righteous and the unrighteous?
 - b. Those who have made the change, have done so solely on the basis of human authority, not divine authority. Their action is not of faith. Cf. Rom.10:17.