

The LORD's Day
The Revelation 1:9-11
Covenant of Peace Church
June 27, 2021

Revelation 1:9-11 NASB - 9 I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance [which are] in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus. 10 I was in the Spirit on the Lord's day, and I heard behind me a loud voice like [the sound] of a trumpet, 11 saying, "Write in a book what you see, and send [it] to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

I must begin by stating clearly the purpose of preaching a sermon about the Lord's Day is not to win an argument, but to follow after holiness and to recommend it to others.

Hebrews 12:14 Pursue peace with all men, and the sanctification without which no one will see the Lord.

Another word for sanctification is holiness. There is an almost militant dogmatism within reformed circles, and this is not my intent. This sermon is a defense, established from the Word of GOD, and strengthened by the history of His church, in holding to and keeping of the Lord's Day Sabbath. This is meant to be an encouragement to take joy in this Day the LORD has set apart from others.

An argument that is put forth is that which the Apostle Paul wrote to the saints in Colossae teaches us the Sabbath Day has been abrogated or put to an end; that NT believers should not observe a day set apart to worship our LORD and rest in His promises.

Colossians 2:16-17 NASB - 16 Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day-- 17 things which are a [mere] shadow of what is to come; but the substance belongs to Christ.

Colossians 2:16-17 KJV - 16 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]: 17 Which are a shadow of things to come; but the body [is] of Christ.

BH Carroll, the longtime pastor of the First Baptist Church of Waco, TX and the founder of Southwestern Baptist Theological Seminary said this about Colossians 2:16. "This passage is the death blow to all sects which observe the Seventh-Day Sabbath. They are either Jews on this point or merely keepers of a Sabbath that commemorates creation. Yet when we come to consider the more elaborate arguments in the Letter to the Hebrews, written a little later, we will find that 'there remaineth to the people of God a Sabbath keeping' which commemorates not rest from the creation nor deliverance from Egypt, but our Lord's rest after His greater work of redemption."

Albert Barnes in his commentary on this text has this to say: "There is no evidence, from this passage, that he would teach that there was no obligation to observe *any* holy time, for there is not the slightest reason to believe that he meant to teach that one of the ten commandments had ceased to be binding on mankind." He goes on: "But the use of the term "sabbath days" in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law—and not to the *moral* law, or the ten commandments. No part of the moral law—no one of the ten commandments could be spoken of as "*a shadow* of good things to come." These commandments are, from the nature of moral law, of perpetual and universal obligation."

Adam Clark writes: "There is no intimation here that the Sabbath was done away, or that its moral use was superseded, by the introduction of Christianity. I have shown elsewhere that, Remember the Sabbath day, to keep it holy, is a command of perpetual obligation, and can never be superseded but by the final termination of time. As it is a type of that rest which remains for the people of God, of an eternity of bliss, it must continue in full force till that eternity arrives; for no type ever ceases till the antitype be come."

We can say that circumcision is no longer binding. Why? Because regeneration has replaced and fulfilled it and the Apostle Paul and the other Apostles stated the practice has come to an end.

Romans 2:29 *But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.*

We can see that the sacrifices have ended. Why? Because Jesus Christ was the full and final sacrifice and all other sacrifices have been rendered useless and an affront to God for rejecting His Son. Circumcision and sacrifices are not part of the moral law (the Ten Commandments). So, the whole of the ceremonial law is done away with but the Ten Commandments still stand – these laws are perpetual, abiding for eternity. How can we know that? Because that is what the New Covenant teaches us. Notice the following prophecy of the New Covenant:

Jeremiah 31:31-33 *31 "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, 32 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. 33 But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.*

And then the New Testament reveals to us that we are in the New Covenant. JFB Commentary states on Colossians 2:16: "A *positive* precept is *right because it is commanded*, and ceases to be obligatory when abrogated; a moral precept is *commanded* eternally, *because it is eternally right*. If we could keep a perpetual Sabbath, as we shall hereafter, the positive precept of the Sabbath, one in each week, would not be needed. But we cannot, since even Adam, in innocence, needed one amidst his earthly employments; therefore, the

Sabbath is still needed and is therefore still linked with the other nine commandments..." So, the overwhelming evidence is that what Paul is speaking in verse 16 of Colossians 2 is the pushing onto Christians the ceremonial law of the Old Covenant, not the doing away with of a day set aside for worship.

There is another text often cited as a proof text for doing away with a particular day for worship.

Romans 14:5-6 *5 One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. 6 The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God.*

Now let me start off by stating that if what Paul and the Holy Spirit have in mind here is what many people think then there could never be any command whatsoever for church attendance. But we do have that command. Hebrews 10:25 commands us to not forsake the assembling of ourselves together meaning attending the public worship services of the church. In other words, church attendance is not and never has been optional. But if verse 5 and 6 mean what some say that it means, that there is no day set aside in the New Covenant for the public worship of the Lord, then Hebrews 10:25 does not apply to anyone. But this is not what Paul is talking about. The Epistle to the Romans in part was written to a church that was made up of Jewish Christians and Gentile Christians. As you would expect, there were differences in the way they were brought up culturally and religiously. Some of the Gentiles had been in the synagogues as God fearers while others came out of the pagan temples. So, the Jews would have been raised to keep feast days and holy days in the Jewish calendar. So obviously, there would have been some discussions as to whether or not those carried over. They did not but, habits usually take a while to be broken. So, the Jews who esteemed one day as better than another were not to be judged by the Gentile who esteemed every day alike. Likewise, the Jew who remembered particular days was not to judge those who did not. One was not a better Christian because they did or did not. It came down not to a theological issue but an issue of personal preference. Personal preference are things that are indifferent that are not particularly addressed in Scripture. There are very few of these things. To get a better understanding of what I mean we can use food for instance.

For example, let's assume that you and I are part of a Body that has a fellowship meal every Sunday. Suppose you go to the cardiologist and you are told that your cholesterol is high and you have to get that under control. So, you cut out all high cholesterol and fatty foods. And because you do that you get upset on Sunday when the rest of us bring in deviled eggs, lasagna, pot roast, and buttered biscuits. And you throw a fit and start telling everybody in the church that they can no longer bring that stuff to the fellowship meal and you begin to try and bind people's consciences to do what you think is best. Or suppose you are trying to lose weight and you are skipping dessert. And somebody brings in a great big cheesecake and grabs a piece and sits down in front of you and eats it. And then you blast that person for doing that. So, the issue in Romans 14 has to do not with the Lord's Day but rather with festival days and clean food. Some Roman Christians loved BLT's while some would not eat them because it was not what they grew up with. The point of this is that we do not use proof texts to try and get our own understanding across. We look at the verses in context and we deal with what they are saying. The Lord's Day is perpetual and an obligation for everyone including lost people who need to hear the Gospel.

The proper way to interpret, explain, and understand Scripture is this - Scripture is to be interpreted by Scripture and context. This difference between the Jew and Gentile regarding days and meat arose from the ceremonial law for the Jew. Its roots are in Judaism. The bottom line of what GOD's Holy Word teaches, — that the will of God is to preside over all our actions. When Romans 14:5-6 is understood in the proper context, it does not invalidate or revoke the Lord's Day. The one day in seven stems from Creation until the end of the age. This dispensational view of doing away with the Sabbath, now the Lord's Day, leads to antinomianism and unholy conduct. This is an example of the great sin of "doing what is right in our own eyes". Antinomianism means "against the law" and is an abuse due to the misunderstanding of grace. Grace is not the license to do as we see fit under the New Covenant. Grace should lead to the pursuit of holiness, to a following and being governed by GOD's Word, by Its laws and precepts, and flow from a thankful heart for the salvation found in Christ alone. These verses reference to days are those days that characterizes the old covenant Israel's calendar. The ceremonial Sabbaths have passed away – yet the moral law stands. The Jewish observance of the Saturday Sabbath has also passed and the term has also changed to the Lord's Day. This passage warns against the Judaizers who were trying to enforce the old covenant ceremonial laws.

More along the lines of how to rightly understand and explain the Scriptures.....There is "command by example" and an illustration of this is the following: GOD made man and woman and gave the woman, Eve, to the man, Adam, to be his wife. There is no command (positive or negative) in this Genesis 2 account. The same folks that argue against the Sabbath (or LORD's Day) will not apply the same understanding to marriage. Christ gives us the proper understanding of this account, to be applied to all of mankind, in Matthew 19:3-6.

Matthew 19:3-6 3 And Pharisees came up to him and tested him by asking, "Is it lawful to divorce one's wife for any cause?" 4 He answered, "Have you not read that he who created them from the beginning made them male and female, 5 and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh'? 6 So they are no longer two but one flesh. What therefore God has joined together, let not man separate."

Christ the Lord, the Prophet, Priest, and King applies this to all people.

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There is also an argument put forth that there is no New Testament command to keep the Sabbath. Is that a valid argument? Christ is made known to us as the Creator in the following verses as well as many others. Let's look at that argument from this perspective (Truth).

John 1:1-3 1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was not any thing made that was made.

Also, look at Jude vs 5.

Jude 5 Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe.

These as well as other Scriptures put the issue of the Sabbath in the proper perspective. The Triune GOD rested on the 7th day and set it apart as holy. This also establishes Jesus Christ as having the authority to change the day. Following are some examples that Christ has indeed changed the day.

John 20:1 Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. ... The resurrection of the Lord Jesus Christ took place on the first day of the week.

John 20:19-23 19 On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." 20 When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. 21 Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." 22 And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld." ... The Lord appears, commissions the disciples, and gives them the Holy Spirit. Notice when this account happened, the first day of the week.

John 20: 26 Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, "Peace be with you." This once again refers to the first day of the week. This is the way the Jews counted days. Regarding this way of counting days, John Gill writes "And after eight days,.... That is, after another week, the same day a week later, which taking in the day in which Christ rose and appeared to Mary Magdalene, and his disciples, and the day in which he now appeared to the disciples with Thomas, made eight days.

Acts 20:7 On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight. The church, which is the people of GOD, not a building, meet on the first day of the week.

1 Corinthians 16:1-2 1 Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. 2 On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come. Another example of the people of GOD meeting on the first day of the week.

Revelation 1:10-11 10 I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet 11 saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea." The Apostle John is given this word to the seven literal churches (bodies of believers) on the Lord's day.

There is also an argument put forth that says "all days belong to the Lord". This is a true statement. The LORD GOD is sovereign over all of His creation. HE has authority over every detail of His creation. But just as all days belong to the LORD, He has declared and set one day in seven apart as holy. An example would be, does all the OT priests belong to GOD? The obvious answer is yes. Yet, GOD set apart, for example, Aaron as the high priest.

Exodus 28:36-38 36 "You shall make a plate of pure gold and engrave on it, like the engraving of a signet, 'Holy to the LORD.' 37 And you shall fasten it on the turban by a cord of blue. It shall be on the front of the turban. 38 It shall be on Aaron's forehead, and Aaron shall bear any guilt from the holy things that the people of Israel consecrate as their holy gifts. It shall regularly be on his forehead, that they may be accepted before the LORD.

So, all priests belonged to the LORD and His service, but Aaron was set apart. Do all the altars mentioned in the Old Covenant belong to the LORD? Once again, the answer is an obvious and resounding "yes". Are all altars the same? No.

Exodus 30:1-10 1 "You shall make an altar on which to burn incense; you shall make it of acacia wood. 2 A cubit shall be its length, and a cubit its breadth. It shall be square, and two cubits shall be its height. Its horns shall be of one piece with it. 3 You shall overlay it with pure gold, its top and around its sides and its horns. And you shall make a molding of gold around it. 4 And you shall make two golden rings for it. Under its molding on two opposite sides of it you shall make them, and they shall be holders for poles with which to carry it. 5 You shall make the poles of acacia wood and overlay them with gold. 6 And you shall put it in front of the veil that is above the ark of the testimony, in front of the mercy seat that is above the testimony, where I will meet with you. 7 And Aaron shall burn fragrant incense on it. Every morning when he dresses the lamps he shall burn it, 8 and when Aaron sets up the lamps at twilight, he shall burn it, a regular incense offering before the LORD throughout your generations. 9 You shall not offer unauthorized incense on it, or a burnt offering, or a grain offering, and you shall not pour a drink offering on it. 10 Aaron shall make atonement on its horns once a year. With the blood of the sin offering of atonement he shall make atonement for it once in the year throughout your generations. It is most holy to the LORD." The altar of incense was set apart from the other altars. What about people? Do all people belong to the LORD and exist for His glory? Yes. But, are all people saved or set apart? No.

Psalms 24:1 A Psalm of David. The earth is the LORD's and the fullness thereof, the world and those who dwell therein, and.....

1 Peter 2:9-10 9 But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. 10 Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy. Does the preceding verse apply to all people? No. So, in conclusion does every day belong to the LORD? Yes. Are all days the same? No.

Notice the command as given in the moral law that is perpetual and stands forever.

Exodus 20:8-11 *8 "Remember the Sabbath day, to keep it holy. 9 Six days you shall labor, and do all your work, 10 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. 11 For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.*

The word "remember" is significant as is every word, jot, and tittle, in the Word of GOD. "Remember" indicates the recipients of the law knew about this command prior to it being given here. It is a reminder to a people who had been in exile and affected by the culture they had been living in. They lived in a pagan culture for generations and this is a reminder that the Sabbath was inaugurated in the garden. Look at some of the verses given us in the account of the bread from heaven that shows the people knew of the command to keep the Sabbath prior to the giving of the ten commandments.

Exodus 16:5, 22-30 *5 On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily." ... 22 On the sixth day they gathered twice as much bread, two omers each. And when all the leaders of the congregation came and told Moses, 23 he said to them, "This is what the LORD has commanded: 'Tomorrow is a day of solemn rest, a holy Sabbath to the LORD; bake what you will bake and boil what you will boil, and all that is left over lay aside to be kept till the morning.'" 24 So they laid it aside till the morning, as Moses commanded them, and it did not stink, and there were no worms in it. 25 Moses said, "Eat it today, for today is a Sabbath to the LORD; today you will not find it in the field. 26 Six days you shall gather it, but on the seventh day, which is a Sabbath, there will be none." 27 On the seventh day some of the people went out to gather, but they found none. 28 And the LORD said to Moses, "How long will you refuse to keep my commandments and my laws? 29 See! The LORD has given you the Sabbath; therefore on the sixth day he gives you bread for two days. Remain each of you in his place; let no one go out of his place on the seventh day." 30 So the people rested on the seventh day.*

We should also be mindful of the following verses of Scripture that teach us the significance and place that the Old Testament has in the life of a New Testament believer.

1 Corinthians 10:11 *Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.* and.....

Romans 15:4 *4 For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.*

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Look at the historical evidence from church history as well. Even in our own culture until recently, it was unlawful to work on Sunday and even profaning to engage in recreation on that day. Local businesses remained closed unless it was absolutely essential, which GOD's Word leaves room for.

Mark 2:23-28 *23 One Sabbath he was going through the grainfields, and as they made their way, his disciples began to pluck heads of grain. 24 And the Pharisees were saying to him, "Look, why are they doing what is not lawful on the Sabbath?" 25 And he said to them, "Have you never read what David did, when he was in need and was hungry, he and those who were with him: 26 how he entered the house of God, in the time of Abiathar the high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?" 27 And he said to them, "The Sabbath was made for man, not man for the Sabbath. 28 So the Son of Man is lord even of the Sabbath."*

Also, coaches would not schedule our children's sports practices on Sunday and Wednesday. Now, through neglecting GOD's command, we have and are profaning this Day and His Name. Along these lines, the OT prophets listed the breaking of the Sabbath as a major cause of the judgement of GOD.

From the statements the Lord Jesus issued in the Scripture reference above: **27 And he said to them, "The Sabbath was made for man, not man for the Sabbath. 28 So the Son of Man is lord even of the Sabbath."** we can discern that the Sabbath is sacred and a means of Grace that must be received and embraced as a privilege and a benefit, not as a task and a drudgery. God never designed it to be an imposition upon us, and therefore we must not make it so to ourselves. Man was not made for the Sabbath, for he was made a day before the Sabbath was instituted. He made the Sabbath for man.

The issue of legalism usually pops up when one defends the Lord's Day Sabbath. It is never legalism for the saved to joyfully keep the Lord's commands. Legalism by definition is what the Pharisees did. They added to the law of GOD and looked to the keeping of the law as a means of righteousness. Some examples of this are the Pharisees would say that if a bug landed on your face and you killed it, then you were guilty of breaking the Sabbath. They also sought to figure out how many steps a man could walk on the Sabbath and still be in compliance. The Pharisees were prideful in their supposed keeping of the law. They desired and took great pleasure in the compliments of man. We must not be as the Pharisees and impose more than is intended by Jesus Christ as we can see as He defended His disciples plucking grain – even on the Sabbath. The Sabbath days are days of the Son of man; He is the Lord of the day, and to His honor it must be observed; by Him God made the worlds, and so it was by Him that the Sabbath was first instituted. By Him God gave the law at mount Sinai, and so the fourth commandment was His law; and that little alteration that was shortly to be made, by the shifting of it one day forward to the first day of the week, was to be in remembrance of His Resurrection, and therefore the Christian Sabbath was to be called the Lord's Day (Rev. 1:10).

Here is a historical glimpse of how man has deviated from this age-old understanding of the Lord's Day. I will begin with the Baptist Faith and Message that was published in 1925. There is no need to go back further, because all of the Baptist confessions and creeds taught the same understanding of the Lord's Day to that point in time. Following is the 1925 section on the Lord's Day. 14. THE LORD'S DAY The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead, and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, works of

necessity and mercy only excepted. The language remained the same in the 1963 BF&M. Now, fast forward to the BF&M of 2000. VIII. The Lord's Day The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate (*what we feel being equivalent to what GOD has said*) with the Christian's conscience under the Lordship of Jesus Christ. What changed? Did the Scripture change? No. Did all of a sudden 2,000 years of Christian interpretation of the Lord's Day Sabbath get thrown out because it was proven in error? No. What I believe can be argued is that Dispensationalism gripped the church in America during the 20th Century and branched out in to every denomination. And the result has been a mass delusion and confusion when it comes to understanding the Ten Commandments. The Law of GOD is perpetual and is not commensurate or in proportion to what man thinks or his conscience. Believers are to be governed by the Word of GOD and not our conscience. Our conscience, like any other faculty of man, is fallen and can't be trusted apart from being governed by Christ.

Lastly, what does the Sabbath of the OT and the Lord's Day in the NT foreshadow and point to? The believer's eternal rest is what these commands point to..... to keep one day in seven as holy, set apart to commemorate GOD's work in creation, to set apart a day as a day of rest and worship, to celebrate the work (the complete keeping of GOD's Word in the flesh and His Resurrection) of Christ as our Prophet, Priest, and King, and a picture of eternal rest is provided which is to be entered by all who rest from their own works and trust in Christ alone. We can also ask "If we turn Sunday into a day for living it up, for sport or pleasure, how will GOD be honored in that? Is it not a mockery and even profaning His Holy Name? Again, this is not written to win an argument, but to point to Christ Jesus as our only Hope, our Righteousness, our Advocate, our Redeemer, our Prophet, Priest, and King.

I would like to address two things before we close. First, man has no righteousness apart from Christ. The Apostle Paul destroys every argument that has ever been made or ever will be made for man's own righteousness in the first three chapters of the Epistle to the Romans. Righteousness is purity of heart and rectitude of life and conformity of heart and life to the divine law – that is GOD's Law which is summarized for us in what we know as the Ten Commandments. The Apostle Paul in his epistle to the Romans toward the end of chapter 3 gives a summary of the doctrine of man in his fallenness.

Romans 3:10-18 10 as it is written: "None is righteous, no, not one; 11 no one understands; no one seeks for God. 12 All have turned aside; together they have become worthless; no one does good, not even one." 13 "Their throat is an open grave; they use their tongues to deceive." "The venom of asps is under their lips." 14 "Their mouth is full of curses and bitterness." 15 "Their feet are swift to shed blood; 16 in their paths are ruin and misery, 17 and the way of peace they have not known." 18 "There is no fear of God before their eyes."

Thus, we can only be righteous if we are covered by the imputed righteousness of Jesus. This is the marvelous transaction in salvation. The one who has been justified and been made able to keep the commands of the Gospel to repent and believe has and always will be delivered from ***"None is righteous, no, not one"***.

Mark 1:15 and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

The justified believer (a complete work of GOD and not aided by man) is given the righteousness earned by Christ in His perfect obedience, and all sin (past, present, and future) of the believer has been given to Christ as His. So, the perfect Lamb of GOD took upon Himself the sins of His people.

Matthew 1:21 She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." and.....

2 Corinthians 5:21 21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

The second issue at hand is the heart of man. We love a list that we can check off and feel good about doing.

Romans 14:23 But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin.

So, we can discern from the latter half of this verse any deed apart from faith is sin. In the Sermon on the Mount, the Lord Jesus Christ teaches that He did not come to abolish the law, but to keep it in the stead of His people. Why? Because we are not capable of keeping the law.

Matthew 5:17-20 17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. 18 For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. 19 Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. 20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

That which follows the Lord's proclamation is that it is not just the deed that determines our guilt, but it is a matter of the heart. The Lord Jesus Christ goes on to expound and teach that sinning is a matter of the heart and not just the deed. An angry thought toward your fellow man makes you guilty of murder, a lustful look and thought toward another person makes us guilty of adultery. So, Christ as does the Apostle's teachings in the New Testament epistles, further expound the law and draws out implications and application to the believer. The New Testament is the law being further explained, illustrated, and applied to the life of the believer. In our day it is considered unloving to disagree with another. But, according to Scripture there is nothing more important than the Truth. The most unloving thing a man can do is be silent....to not proclaim the Gospel and the Truth of GOD's Word.

Amen