

**The Ten Commandments - Part 2**  
**(Exodus 20:1-17)**  
Expository Lessons from the Book of Exodus

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**I. Review from Previous Lessons**

- a. The Lord meets with Israel at Mount Sinai and gives the Ten Commandments. They are spoken first in the hearing of the people and later are engraved on stone tablets by the Lord.
- b. The Ten Commandments are found in two places in the Old Testament: here in **Exodus 20**, and later in **Deuteronomy 5** when Moses is retelling the story near the end of his life.
- c. In the previous lesson, we started to look at the Ten Commandments. We will continue that discussion this morning.
  - i. In the prior lesson, we looked at how the Ten Commandments are numbered, and how they hang on “the two greatest commandments” of the Old Testament.
  - ii. We spent some time on the significance and implications of the Second Commandment: the prohibition on making images of God.
  - iii. The gathering of the people at Sinai to hear the Lord speaking the Ten Commandments is referred to as “the day of the assembly”. This term “assembly” in the Septuagint (LXX) is the same word that Jesus and the apostles use to refer to “church” in the New Testament.
- d. Rather than go through each of the commandments in detail (since it seems to me that most of them are easy to understand without further explanation), I want to begin today by looking at some “big picture” questions regarding the Ten Commandments.

**II. Do the Ten Commandments Still Apply to Christians Today?**

- a. Re-read **Exodus 20:1-17**.
- b. Some may struggle with the statement about the children suffering to the third and fourth generation because of the sins of their forefathers.
  - i. *(In the discussion on the sin of idolatry) “...for I, the Lord your God, am a jealous God, recompensing the sins of the fathers on the children to the third and fourth generation of those who hate Me; but showing mercy to thousands, to those who love Me and keep my commandments.” (Exodus 20:5-6, LXX, OSB; see also Deuteronomy 5:9-10)*

- ii. However, consider the discussion in **Ezekiel 18**.
  1. It starts with the Lord saying, “What do you mean when you use this proverb concerning the land of Israel, saying: ‘The fathers have eaten sour grapes, And the children’s teeth are set on edge?’” (**Ezekiel 18:2**, NKJV)
  2. The Lord then explains a hypothetical situation where a righteous man has a wicked son. Then the wicked son has a child who sees the wickedness of his father and chooses to live a righteous life instead.
    - a. According to the Lord, each of the three men (father, son and grandson) will live or die only on the basis of *his own* sins (or righteousness).
    - b. The text explains that a person does not bear guilt (and will not be punished) for the sins of his father. Likewise, he will not get the credit for righteous things his father did.
    - c. The Lord further explains that if a lawless man repents at the end of his life, he will live; the Lord will not remember the past lawless things that man did.
  3. The Scriptures teach that we will not be held *guilty* by the Lord for the sins of our parents and other ancestors. However, we may suffer negative consequences as a result of some of sins of our parents.
    - a. For example, if our parents were alcoholics, abusive or financially irresponsible, things like that could impact us (and even our children, for more than one generation) in negative ways.
- c. **A Big Question:** What *should we* (as Christians) *do* with the Ten Commandments *today*? Should we still follow all ten these commandments?
  - i. Many “conservative Christians” would tend to say yes.
  - ii. However, what about the Fourth Commandment, the requirement to keep the Sabbath (Saturday)? Are Christians supposed to keep that one? If a Christian feels that they need to keep that commandment along with the other nine, there are just a few options:
    1. *EITHER*...Meet on Saturdays and don’t do any work on that day (like Orthodox Jews and perhaps Seventh Day Adventists), *OR*

2. Somehow transfer the Sabbath from Saturday over to Sunday, and keep that day in the same manner (which many conservative Christians have done), *OR*
  3. Maybe just follow *Nine out of the Ten Commandments*.
- iii. Or are they just an artifact of a bygone era, *something that no longer applies?*
1. Perhaps the Ten Commandments are like the *Articles of Confederation* (or some suggest they might be like parts of the *Bill of Rights*, or the War Powers Clause in Article 1, Section 8, Clause 11 of the US Constitution that says only Congress can declare war), that are no longer in effect.
  2. Like those historic documents, should we figuratively just archive the Ten Commandments in some museum, under a glass display case, as historical artifacts of another age? Are these Commandments *anceled, void and no longer in effect?*
- iv. **Back to Our Question:** What do *you* think about the 10 Commandments? Do Christians still need to follow them today, despite the fact that we no longer need to follow the other requirements of the Law of Moses?
- d. Luther had an immense impact in changing how people understood the Bible, one that is still very much with us in the US. Here is what he taught, in his own words, regarding the laws brought by Moses, the 10 Commandments, and in what way Jesus fulfilled and superseded Moses.
- i. Following advice of a well-known speaker on resolving disputes, I will try to first by summarizing Luther's position *fairly based on his own words*. Only after that first step will I start to critique Luther.
  - ii. The speaker's advice, to improve communication in the face of any dispute (personal relationship or otherwise), was:
    1. Rather than creating a weak caricature of your opponent's position and attacking that (like a 'straw man'), first listen to your opponent's reasoning and understand *his justification* for his position.
    2. In that way you can understand our opponent and his (or her) *strongest case*, and address *that* logically and respectfully (even if you are convinced your opponent is dead wrong).
    3. Also, by restating your opponent's case accurately, your opponent can at least appreciate that you are listening, and

truly do understand his position. This can diffuse a lot of unnecessary anger and frustration.

4. After restating the position of your opponent, you can ask questions regarding apparent inconsistencies (either logical or internal to his argument) in what he is saying.
- iii. Let us consider Luther's position, as he builds it in his own words. The following is taken from Luther's *Preface to the Old Testament*, from his German translation of the Bible, where he discusses the Ten Commandments and the Law of Moses:
1. "... just as the peculiar and chief teaching of the New Testament is the proclamation of grace and peace in Christ, through the forgiveness of sins; so the peculiar and chief teaching of the Old Testament is the teaching of laws, the showing of sin, and the furtherance of good. Know that this is what you have to expect in the Old Testament.
  2. "...This law (Levitical laws given by Moses) can be done away; but the Ten Commandments cannot be done away, for sin against the Ten Commandments would be sin, even though there were no commandments, or they were not known; just as the unbelief of the heathen is sin, even though they do not know or think that it is sin.
  3. "Then, when Christ comes, the law ceases, especially the Levitical law, which, as has been said, makes sins of things that are not in their nature, sinful. The Ten-Commandments do not cease, in the sense that they are no longer to be kept or fulfilled, but Moses' part in them ceases, and no longer strengthens sin by the Ten Commandments, and sin is no longer the sting of death. For through Christ sin is forgiven, God is reconciled, and man's heart has begun to be inclined to the law. Moses can no longer rebuke it and make it sinful, because it has not kept the commandments and is guilty of death, as he did before grace came and before Christ was there.
  4. "...So Moses himself has told us that his work and teaching should last until Christ, and then cease, when he says in **Deuteronomy 18**, 'A prophet shall the Lord thy God raise up unto thee from among thy brethren, like unto me; him shalt thou hear, etc.' *This is the noblest saying in all of Moses*; indeed it is the very pith of him; and the apostles appealed to it and made great use of it to strengthen the Gospel and abolish the law; all the prophets, too, drew heavily upon it. For since God here promises another Moses, whom they are to hear, it

follows of necessity that he would teach something different from Moses; and Moses gives up his power to him, and yields to him, so that he may be heard. This prophet cannot, then, teach law, for Moses has done that to the uttermost, and for the law's sake there would be no need to raise up another prophet. Therefore this word was certainly spoken concerning the teaching of grace and concerning Christ.

- iv. The following is from Luther's Preface to the New Testament:
1. "See to it, therefore, that you do not make of Christ a second Moses or of the Gospel a book of laws and doctrines, as has been done heretofore; and certain prefaces, even those of St. Jerome, speak for this. For the Gospel does not really demand works of ours by which we become righteous and are saved, nay, it condemns such works; but it does demand faith in Christ, that He has overcome for us sin, death, and hell, and thus makes us righteous, and gives us life and salvation, not through our works, but through His own works, death, and suffering, in order that we may avail ourselves of His death and victory, as though they were our own.
  2. "To be sure, Christ, in the Gospel, and St. Peter and St. Paul besides, do give many commandments and doctrines, and expound the law, but these are to be counted like all Christ's other works and benefits. To know His works and the things that happened to Him, is not yet a knowledge of the Gospel, for if you know only these things, you do not yet know that He has overcome sin, death, and devil. So, too, it is not yet knowledge of the Gospel, when you know these doctrines and commandments, but only when the voice comes that says, 'Christ is your own, with His life, teaching, works, death, resurrection, and all that He is, has, does, and can do.'
  3. "We see, also, that He does not compel us but invites us kindly and says, 'Blessed are the poor, etc.:'; and the apostles use the words, 'I exhort,' 'I entreat,' 'I beg.' Thus one sees on every hand that the Gospel is not a book of law, but really a preaching of the benefits of Christ, shown to us and given to us for our own, if we believe. But Moses, in his books, drives, compels, threatens, smites and rebukes terribly; for he is a law-giver and driver.
  4. "Hence it comes that to a believer no law is given by which he becomes righteous before God, as St. Paul says in **1 Timothy 1**, because he is alive and righteous and saved by faith, and he

needs nothing more, except to prove his faith by works. Nay, if faith is there, he cannot hold himself back; he shows himself, breaks out into good works, confesses and teaches this Gospel before people, and risks his life for it. Everything that he lives and does is directed to his neighbor's profit, in order to help him, not only to the attainment of this grace, but in body, property, and honor. He sees that this is what Christ has done for him, and he follows Christ's example.

5. "That is what Christ meant when He gave, at last, no other commandment than love, by which men were to know who were His disciples and true believers. For where works and love do not break forth, there faith is not right, the Gospel does not take hold, and Christ is not rightly known. See, then, that you so approach the books of the New Testament as to learn to read them in this way."

v. Summary of what Luther taught:

1. Moses brought laws and warnings. He brought "the ultimate" in law. Since law will not save us, Christ abolished the old laws and replaced them with grace and entreaty. Jesus' only command is for us to *love one another* (as He loved us).
2. Christ did not bring a new set of laws.
3. While all the Levitical laws and other laws brought by Moses were abolished, for some reason the Ten Commandments are special, and still in effect. However (if I understand Luther correctly), they are not laws which we must follow in order to be saved.

e. There are some obvious questions I would like to ask Martin Luther, including:

- i. *On what basis* did you conclude that the Ten Commandments are still in effect?
- ii. You make a distinction between the ceremonial and religious requirements versus the moral requirements. What about the Fourth Commandment (regarding the Sabbath), which pertains to *religious observance*?
- iii. You state that Jesus' only law is to love one another. What about everything else He taught, such as in the Sermon on the Mount? Were those just *suggestions*?

- iv. You state that Jesus just “entreated” while Moses warned the people. What about all the *warnings* Jesus gave repeatedly, *regarding hellfire and judgment* throughout the gospels?
- v. When in **Acts 15** some of the Jewish Christians were insisting that the Gentiles be circumcised and follow the Law of Moses, why didn’t the apostles just tell them, “Make sure to follow the Ten Commandments”? Why didn’t they mention observing the Sabbath, too?
  - 1. The apostles listed *only four things* from the Law that Gentile converts to the Christian faith must follow.
- f. I believe that Eusebius (bishop of Caesarea, church historian and apologist writing c. 320 AD) had a much better explanation than Luther (who was writing about 1200 years later, c. 1520 AD).
  - i. In his *Proof of the Gospel*, an apologetic work, Eusebius is using reason and evidence, and the Jewish Scriptures, to prove his case to unbelievers.
  - ii. The first objection he tackles is, “If you Christians have so much respect for Moses and the Jewish prophets and claim to follow them, why don’t you live like the Jews?”
    - 1. Think of following all the rules of the Law of Moses, being circumcised, etc.
  - iii. Points made by Eusebius to answer that objection:
    - 1. God’s ultimate plan was always to bless *all people, all nations* through Abraham’s seed; not just the Jews. (**Genesis 18:18, 22:18**)
    - 2. The Law of Moses *could not possibly be followed by all nations* scattered throughout the world. That law was not suitable for all people. Examples of commands from that Law that would be impossible for the people from all nations of the world to follow include:
      - a. All men were to gather *in one place*, 3 times per year.
      - b. Sacrifices at temple in Jerusalem when a child born.
      - c. Anything associated with temple sacrifices and offerings (in view of the fact that the temple was destroyed in AD 70).

3. Moses himself indicated that there would be another prophet “like him” that God would raise up after him; one that the people *must follow* (**Deuteronomy 18:15-19**).
  - a. From Eusebius in *Proof of the Gospel, Book 1*:
    - i. “Moses was the first of the prophets to tell the good news that another prophet like himself would arise...(*the Lord*) makes known by the oracle accordingly that another prophet will arise from the Jewish race, no whit inferior to His own dispensation. And God Himself names him in this manner:
    - ii. “‘A prophet will I raise up to them from their brethren like you, and I will put my word in his mouth, and he shall speak to them according to what I command him. And whatsoever shall not hear that prophet[’s words], whatever he shall speak in My name, I will take vengeance on him.’ (**Deuteronomy 18:18**)
    - iii. “‘And Moses speaks similar words when interpreting the oracle of God to the people: ‘A prophet shall the Lord your God raise up of your brethren like me. Him shall you hear according to all things that ye asked of the Lord God in Horeb in the day of the assembly.’ (**Deuteronomy 18:15**)
    - iv. “‘Was then any of the prophets after Moses, Isaiah, say, or Jeremiah, or Ezekiel, or Daniel, or any of the twelve, like Moses in being a lawgiver? Not one. Did any of them behave like Moses? One cannot affirm it. For each of them from the first to the last referred their hearers to Moses, and based their rebukes of the people on their breaches of the Mosaic law, and did nothing but exhort them to hold fast to the Mosaic enactments. You could not say that any of them was like him: and yet Moses speaks definitely of one who should be. Whom then does the oracle prophesy will be a prophet like unto Moses, but our Lord and Saviour Jesus Christ, and none other?’”



- b. Ironically, Eusebius pointed to *the very same passage of Scripture (Deuteronomy 18:15-19)* that Luther would 1200 years later point to as *the most important thing said by Moses*.
- c. Eusebius makes the case that in order to be “like Moses”, this new prophet must bring in a new law. The thing that made Moses unique among all the prophets of Israel is that he was the only one who brought laws for the people to follow. *All the other prophets who came after only called the people to follow the laws given by Moses*.
- d. Eusebius also pointed to a prophecy in **Psalm 9**, quoting from the LXX.
  - i. “Arise, O Lord, and do not let ma prevail; Let the nations be judged in your presence. Set a lawgiver over them, O Lord, and let the nations know that they are men.” (**Psalm 9:20-21**. LXX. OSB)
  - ii. Note that the verb form of this word is applied to Moses in **Exodus 24:12** in the LXX.
- e. In **Jeremiah 31:31-34** (designated **Jeremiah 38:31-34** in the LXX) the Lord says that “the days are coming when I will make a new covenant with the house of Israel and the house of Judah, not according to the covenant I made with their fathers in the day I took hold of their hand to bring them out of the land of Egypt...I will surely put my laws into their mind and write them on their hearts...”
  - i. He is saying that the covenant and law given through Moses will be replaced by another covenant with new laws!
  - ii. He *does NOT* say, “I will do away with the old laws and just save them by my grace, with no more laws.” Instead, Jeremiah says, “*I will surely put my laws into their mind and write them on their hearts....*”
  - iii. This prophecy is repeated in **Hebrews 10**, in connection with explaining how the new covenant has replaced the old one.

- iv. As David Bercot often points out, the message of the gospel is the kingdom of God. This is what Jesus told the apostles to preach, and this is what they did preach. Like any true kingdom, the kingdom of God is a real kingdom with a real king, real citizen/subjects, and *real laws*.
4. Eusebius saw the Law of Moses not as the ultimate in law, but as an inadequate law in two senses.
- a. First, because it could not be observed by all nations.
  - b. Second, because it was only a step in the right direction.
    - i. This was to start to get the Jews on track after being polluted by the polytheism and idolatry of Egypt.
    - ii. Eusebius also made the case that there was *a more ancient and perfect law* that some of the earlier worthy men like Job (and Enoch) were aware of.
      - 1. Although that idea might at first seem strange to us, consider the code that Job lived by, in **Job 31**. This is much higher than the Law of Moses; it sounds a lot like the *Sermon on the Mount*!
        - a. He would not cast his eyes lustfully on a woman.
        - b. He fed the poor and clothed the naked and took care of widows and orphans
        - c. He trusted in God, not in his wealth.
        - d. He did not even rejoice at the fall of his enemies.
      - 2. Likewise, *Enoch* was a man who pleased God (or walked with God), who was taken up (**Genesis 5:21-24**, compare MT with LXX; **Hebrews 11:5**).

3. Perhaps Jesus was returning to the more ancient and perfect standard (as He did with marriage/divorce) that was there originally, after the intermediate step of the Law of Moses.
- iii. The three steps (standards of life) seen by Eusebius:
    1. The *pagan, lawless way of life* (the lowest level of humanity).
    2. The *Law of Moses* (an imperfect step in the right direction following recovery from pagan idolatry).
    3. The *perfect law of the gospel* revealed by Jesus, which was known in earlier times by at least a few of the ancient heroes of faith, before Moses.
5. In that light, consider what Jesus said in **Matthew 5**, at the start of the Sermon on the Mount.
    - a. “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy *but to fulfill*. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.” (**Matthew 5:17–18**, NKJV)
      - i. Jesus fulfilled the Law of Moses by completing the promise left by Moses, that God would raise up another prophet “like him”, whom the people must listen to. That promise was *part of the Law of Moses*, that was fulfilled 1400 years later with the coming of Jesus.
      - ii. He was uniquely “like Moses” in that He (alone among all the Jewish prophets) *brought in new laws*.
      - iii. Jesus frames his teaching as superseding what Moses taught, including in the Ten Commandments.
        1. “You have heard that it was said to those of old, ‘You shall not murder, and whoever murders will be in danger of the

judgment.' *But I say to you* that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire." (**Matthew 5:21-22**, NKJV)

2. "You have heard that it was said to those of old, 'You shall not commit adultery.' *But I say to you* that whoever looks at a woman to lust for her has already committed adultery with her in his heart." (**Matthew 5:27-28**, NKJV)
3. Jesus is putting His teachings *on the same level* as the laws of Moses.
  - a. Jesus is not replacing a law with a suggestion. He is replacing one law with another one and calling his followers to live by the new, higher standard.
  - b. He is superseding what Moses taught. Only one person was authorized to do it: the Prophet Moses said who was to come, the one God would raise up, who would be "like Moses".
  - c. *Luther was wrong* in saying that the lesson from Moses is that all laws are useless. Jesus did indeed *replace one set of laws with a perfect one*, laws that are *appropriate for all people of the world, everywhere*.
    - i. Including, all foods clean (**Matthew 15**).
    - ii. Including, we can worship God "in Spirit and truth" anywhere, not just in Jerusalem (**John 4:21-24**).

b. “For I say to you, that *unless your righteousness exceeds the righteousness of the scribes and Pharisees*, you will by no means enter the kingdom of heaven.” (**Matthew 5:20**, NKJV)

i. In this statement, Jesus is *not* talking here about *His own righteousness* being imputed to us.

ii. Everything that follows, including His closing comments in **Matthew 7**, relates to how we live our lives, being called to His new (and perhaps also very old) laws of the kingdom.

iii. He expects us to obey these teachings and realizes that it is a narrow, difficult (but certainly not impossible) way of life.

g. Conclusion regarding the Ten Commandments

i. They were part of an imperfect law, that has been replaced by a higher law, just as Moses was told would happen on the day the Ten Commandments were given.

ii. Paul uses another analogy to make the same point, in **Galatians 3:19-4:6**. He says that the Law of Moses was like a tutor or guardian that brings a young child up only to a certain point, *only until the time appointed by the father*.

### III. About the Sabbath

a. Read **Exodus 20:8-11**.

b. The Sabbath-related requirement of the Ten Commandments

i. No “servile work” on the seventh day, the Sabbath.

ii. This was connected back to the account of the Creation, where God completed the works of creation in six days. He “rested” on the seventh day; therefore it is set apart and made holy.

iii. Specifics related to the Sabbath observance recorded here include:

1. You don’t do any work.

2. “Work” is not precisely defined, and people would argue about that and later would come up with rules to try to define it.

3. Even your *children, servants and farm animals* had the day off!

4. The day was a *holy* day, meaning: “set apart for God”.

- c. The Sabbath *was not*, nor was it ever changed in Scripture to, *Sunday*!
  - i. Jesus was crucified on Friday afternoon, and the Jews wanted to complete it before the Sabbath started at sundown.
  - ii. Read **Luke 23:50-56**.
    - 1. The Sabbath was Saturday (technically starting at sundown on Friday and continuing until sundown the next day).
    - 2. Note that Jesus “finished his work” on the sixth day and rested all day on the Sabbath, like His Father.
  - iii. Read **Luke 24:1-3**.
    - 1. The Lord rose on the first day of the week (Sunday).
    - 2. From the beginning, Christians gathered to celebrate “the Lord’s Day” on Sunday, the day Jesus rose. (**Acts 20:7**, **Revelation 1:10**)
  - iv. Luke was author of both the gospel of **Luke** and the **Book of Acts**. Read **Acts 13:13-15**, **13:44**.
    - 1. Luke still refers to Saturday, the days that the Jews gathered, as “the Sabbath”.
- d. Shadows versus realities.
  - i. Read **Colossians 2:8-17**.
    - 1. This may be the definitive passage in the New Testament regarding the fate of the Sabbath requirement of the Law of Moses.
  - ii. *Let no one regard you on the basis of sabbaths*.
    - 1. God’s people are no longer required to observe the sabbath any longer.
  - iii. The handwritten requirements of the Law were *nailed to the cross* and done away with.
    - 1. There is nothing in this statement to indicate that the 10 Commandments, written by the finger of God, were exempt from this statement.
  - iv. The Law of Moses contained *shadows* (Old Testament types) versus the realities that have now been revealed through the new covenant.

1. For example, Paul in **1 Corinthians 9:9** and **1 Timothy 5:18** points back to the statement in **Deuteronomy 25:4**, “You shall not muzzle the ox while it is treading out the grain” as foreshadowing that those working full-time to minister to those in the church should be able to receive financial support from those they are serving.
2. Likewise, several early Christian writers saw the clean and unclean animals as foreshadowing future realities regarding people who would live spiritually “clean” versus “unclean” lives.
  - a. The clean animals, like sheep and cows, had split hooves and chewed the cud.
    - i. This meant they only ate grass (they did not eat garbage as the pigs did), and “ruminated” on it throughout the day.
    - ii. Early Christians saw this as foreshadowing how the righteous would avoid the “garbage” of the world, and instead meditate on the pure word of God throughout the day.
  - b. Sources that make this connection include Irenaeus, *Against Heresies*, Book 5, chapter 8, found in Ante-Nicene Fathers vol. 1, p. 534; and Clement of Alexandria, *The Instructor*, Book 3, chapter 11, found in ANF vol. 2, p. 289.
3. Passover Lamb of **Exodus 12** foreshadowed the sacrifice of Christ, as Paul explains in **1 Corinthians 5:7**.
4. In another example, circumcision (of the old covenant) foreshadowed baptism (of the new covenant).
  - a. We are receiving a circumcision that cuts away the sin of the flesh when we are baptized (**Colossians 2:11-12**).
  - b. Recall that the Law of Moses even pointed to the fact that the Lord was looking for his people to *circumcise their hearts* (**Deuteronomy 10:16**).
5. What is the reality that *sabbath* foreshadowed for us?
  - a. Read **Hebrews 4:1-10**.

- b. God's rest will come *at the end*. Those who do their work faithfully now (for the six days) can look forward to the rest that will come.
- c. The Hebrews writer admonishes us, "For *he who has entered His rest* has himself also ceased from his works as God did from His. *Let us therefore be diligent to enter that rest*, lest anyone fall according to the same example of disobedience." (**Hebrews 4:10–11**, NKJV)
  - i. This is *not* the time for us to be resting. This is time for us to be *working!* The rest will come at the end.
    - 1. That is why God's people were told to rest specifically on *the last day of the week* (as opposed to any random day *during* the week).
    - ii. Also, recall how Jesus said to His disciples, "The harvest truly is plentiful, but *the laborers (= workers)* are few. Therefore, pray the Lord of the harvest to send out *laborers (= workers)* into His harvest." (**Matthew 9:37–38**, NKJV)
- v. If you choose to slow down and devote Sunday to the Lord, that is great. However, *we cannot bind that as a requirement on other Christians*. We are NOT bound to observe the Sabbath; plus, Sunday is not the Sabbath, anyway.
  - 1. We are free from the Law of Moses, including the requirement in it to observe the Sabbath.
  - 2. "One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks." (**Romans 14:5–6**, NKJV)
  - 3. For more on the subject of the Sabbath and the Lord's Day (Sunday), see *Dictionary of Early Christian Beliefs*, ed. David Bercot, articles on Sabbath and Lord's Day.