

as their day of worship when many of them had been accustomed to worshipping on Saturday? Consider some important events which led to Sunday becoming the Christian Sabbath:

- On the first day of the week, Christ arose from the dead, triumphant over death and Hell.
- Before His ascension, the Lord appeared to His disciples on the first day of the week.
- The outpouring of the Holy Ghost on the Day of Pentecost fell on the first day of the week.
- John tells us he was “in the Spirit on the Lord’s day” when he received the Revelation.

The tremendous importance of the Resurrection alone would seem sufficient to explain the change from Saturday to Sunday as a day of worship. The Gospel emphasis upon the “first day of the week” as the day of the Resurrection stresses its distinctiveness. The victory on that day made it sacred to the Christian Church. As the Jewish Sabbath referred back to the creation of the world, the Lord’s Day celebrates the new creation which each born-again soul has experienced.

From the time of the Early Church to the present day, history has provided ample record

of the practice of observing Sunday as the Christian day of worship. Men of God such as John Wesley, Charles Finney, and Dwight L. Moody all affirmed the importance of setting aside the Lord’s Day for spiritual purposes.

The legalistic burdens of the Sabbath Day have been removed by Jesus, but are we guilty of removing the blessing from our day of worship? Many benefits will be received by those who honor the Lord’s Day. From the physical perspective, the importance of using one day in seven to rest from our daily labors is obvious. From the spiritual standpoint, the children of God find that as they set aside worldly concerns and take full advantage of the Lord’s Day to wait upon God in prayer, delight in His Word, and fellowship with other Christians, they will reap His promised blessings.

APOSTOLIC FAITH CHURCH

World Headquarters
5414 SE Duke Street
Portland, Oregon 97206 U.S.A.
www.apostolicfaith.org

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A vertical rectangular panel with a deep purple, marbled texture. The text "HONORING THE Lord's Day" is centered on the panel. "HONORING" and "THE" are in a bold, white, sans-serif font. "Lord's Day" is in a white, elegant script font.

**HONORING
THE
Lord's Day**

The basic principle of setting aside one day of the week to rest from labor and to worship God is as old as Creation. It precedes even the Mosaic Law. During the time of Moses, God gave specific roles to the Children of Israel concerning that holy day. The word *Sabbath* comes from the Hebrew words *shabbath*, which means “Rest,” and *shabath*, meaning “to rest from labor.” The Sabbath Day, our Saturday, is still observed by the Jewish nation as their day of rest.

Since the time of Christ, Christians around the world have marked Sunday as their day to rest and to honor the Lord Jesus Christ. In modern times, however, Sunday has become a day used for pleasure and personal gain instead of being set aside for the Lord. Businesses which at one time would never have considered opening on the Lord’s Day, now open their doors wide for increased profit margins. Many people fill that day with worldly amusement rather than reserving it as a day of worship and praise in the house of the Lord, as their ancestors did.

In view of this, it is important for Christians to acquaint themselves with what the Bible says in reference to Sunday as the Lord’s Day. The Sabbath Day is not to be confused with the Lord’s Day. There are those who would place Christians under the bondage of the Law, and have them keep the Jewish Sabbath

as the day of worship. The Word of God makes it very clear that believers after the time of Christ were no longer under the bondage of the Jewish Law given by God through Moses. Paul asked the Galatians why they were still following the old Law (Galatians 3:19). He told them, “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace” (Galatians 5:4). What, then, was the purpose of the Law? “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (Galatians 3:24). The Jewish people knew that the old Law, or covenant, would one day pass away, because Jeremiah the prophet had told them this (Jeremiah 31:31-33).

Those who urge the necessity of keeping the Jewish Sabbath distort the Scriptures by making a distinction between the Ten Commandments and the rest of the laws given by Moses. The Bible never makes such a distinction. Instead, it teaches that the entire Law passed away when Jesus ushered in the New Covenant, which is the Christian dispensation. “But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration

of the spirit be rather glorious? . . . For if that which is done away was glorious, much more that which remaineth is glorious” (2 Corinthians 3:7-8, 11).

When Jesus arose from the grave on the first day of the week, a new era began—not that the Law was destroyed but, rather, it was fulfilled. The precepts contained in the Ten Commandments were not discarded under the new dispensation. In fact, throughout the entire New Testament, the Commandments are amplified and often made more stringent by indicating that even the thoughts and intents of the heart are brought into consideration. The only one of the Ten Commandments which is not mentioned in Scripture as being binding for Christians is the fourth, which concerns the Sabbath. By doing acts of mercy on the Jewish Sabbath, Jesus repeatedly showed the religious leaders that they did not rightly understand the intended use of the Sabbath. On one such occasion He said, “For the Son of man is Lord even of the sabbath day” (Matthew 12:8). By that statement, we know that Christ exercised control over the Sabbath and would guide His followers into the proper observance of it.

In Acts 20:7 and 1 Corinthians 16:2, we find that the Early Church gathered on the first day of the week to worship. Why would these followers suddenly begin to observe Sunday