

Open your Bibles to Revelation 1:10.

- We'll be considering just the first half of that verse to begin today as we continue our study of the Christian Sabbath.

- This morning we our theme will be the change of the Sabbath Day from the seventh day of the week to the first day of the week, also called the Lord's Day.

So far we've been considering the doctrine of the Sabbath mainly from the OT Scriptures.

- But today we will turn forward to the NT.
- By considering the OT Scriptures, I've been arguing for the perpetuity/continual nature of the command to keep a Sabbath holy to the Lord.
- But now we will move on to consider the Christianization of the Sabbath Day under the New Covenant.

As most of you know, something major has happened since the days of the OT: The New Covenant in Christ has come.

- And with that Covenant, a new day of worship has been instituted.
- And you already know this because we are meeting today instead of yesterday.
- We are gathered on the first day of the week (Sunday), according to divine institution and Apostolic example, instead of the the last day of the week (Saturday).
- Our day of religious observance is the Lord's Day.
- Therefore, we say that we observe the Christian Sabbath day and not the Jewish Sabbath day.

- With a change of covenants has come a change in the Law. And with that change, comes a change in the day.

But some people claim that there is no biblical command to worship on the First Day of the week.

- They and others will also claim that there is no Sabbath to be kept for Christians.
- Even more, some extreme people will claim that there is no appointed regularity for Christian worship. (No Sabbath, no particular day to meet, and no pattern of reoccurrence for worship.)

But the NT teaches something different.

- Though it does not explicitly tell us that the Sabbath day changed, there are indicators that tell us so:
 - We have the example of the Apostles, the language the Apostles used about the first day of the week, the nature of Apostolic authority, the Resurrection of Christ, and the background of the OT that all point to there being a Sabbath for us under the New Covenant.
 - All that is to say, there is a lot of stuff for us to consider about a day for worship, a day belonging to the Lord Jesus, a Sabbath day under the New Covenant.
 - And I intend to show you some of it this morning.

NOTE: To those who demand an explicit text saying that the Sabbath day has changed to Sunday, this sermon will NOT give you what you want.

- There is no such text in the Scriptures.
- BUT such a demand is UNBIBLICAL.
- We do not need explicit statements in Scripture for everything that we believe or do.

- Implications of texts, good and necessary consequence, necessary deductions from texts are valid to establish doctrine and practice.

- And we know that because, in Mark 12, Jesus argued from Exodus 3:6 to establish the resurrection of the dead.

- And guess what? Exodus 3:6 is not explicitly talking about the resurrection of the dead.

- Our Lord Himself argues from inferences and implications of Exodus 3:6 to establish the resurrection.

- So then, we can do the same. Jesus teaches us how to use and interpret Scripture.

Furthermore, there are many central doctrines in our Faith that we must get from implications and good and necessary consequence of texts:

- Doctrines like the Trinity and the Hypostatic Union of Christ's Divine and Human Natures are not explicitly stated in Scripture.

- We get those by deduction. We get them by looking at all Scripture says about God and Christ and then connecting the dots and harmonizing it all.

- So then, to say, "I demand an explicit text for the Christian Sabbath or I won't believe it," will lead you to heresy and a denial of the Faith if you apply that same standard to other doctrines.

- Don't do that. Please, don't do that.

Brothers and sisters, we must THINK THROUGH the Scriptures.

- We must think deeply on ALL that the Bible says about everything.

- And the doctrine of the Christian Sabbath is no different.

Hear me: God is not bound by your demand to spoon feed you everything that He wants you to know.

- He is free to make you think hard about what He has revealed in the Word and connect dots and come to conclusions.

- And you are bound to do so.

- So, this morning, I want you to think deeply about what is said while seeking God's face on this matter.

- He will help you. I know He will.

Brothers and sisters, I've been setting forth in this series that the Sabbath command continues today.

- But under the New Covenant, the day has changed from the seventh day to the first day (the Lord's Day).

- That is the assertion of our Confession of Faith. That is the assertion of our forefathers in the Faith. And, most importantly, that is the assertion of the Word of God.

- And so, my goal this morning is to demonstrate that the day has indeed changed and then briefly explain how we know that and why it has happened.

- May God put His blessing on the preaching of His Word.

If you would, and are able, please stand with me now for the reading of the inspired, inerrant, and infallible Word of God.

Revelation 1:10a

I was in the Spirit on the Lord's day...

(PRAY)

*Our Heavenly Father,
We thank you for this Lord's Day that we could
assemble to sit under your Word read, preached, sung,
prayed, and seen in the Sacrament.*

*We ask now that, by your Spirit, you would make the
Word effectual to our salvation and sanctification.*

*Open our hearts to receive the pure Word of God.
Help us to humble ourselves before your Word so that
we might receive it with all faith and gladness.*

*Let us see from your Word that this is the day that you
have made for us to rejoice and be glad in.*

*Help us to see Christ, the Lord of the Lord's Day, as we
look deeply into your Word.*

Sanctify us by your truth. Glorify yourself in us.

*We ask these things in Jesus' Name and for His sake.
Amen.*

**1.) In Revelation 1:10a, the Apostle John writes, "I
was in the Spirit on the Lord's Day..."**

- Clearly, a day belongs to the Lord in a special way under the New Covenant. John says so here.
- And that Lord is the same Lord that John sees in the revelation: The Lord Jesus Christ.
- There is a day that belongs to Jesus.

Now, all days are His, for He is Lord of all.

- But John explicitly states that there is a day that uniquely and specially belongs to Jesus.
- Lord willing, we'll see this more later in the sermon.
- BUT I hope your wheels are already turning as you consider this simple truth.
- You've heard for three weeks now that God has always had a day.
- From the beginning of creation to the end of the Old Covenant, God had a day that belonged specially to Him: The seventh day of the week.
- And now with the New Covenant, a day belongs to Jesus Christ, who is Lord and God over all.
- That, brothers and sisters, is SIGNIFICANT.

Now, to dive in more deeply, let's briefly review some things as we consider the Sabbath day changing from the seventh day to the first day of the week:

1. How do we know that a Sabbath remains for Christians?

•Well, just consider all that we've seen in the last three weeks of sermons:

A. We've seen that the Sabbath was instituted at creation.

•We read about this in Genesis 2:1-3. On the seventh day of the world's existence, God created the Sabbath day, put His blessing upon it, and set it apart for holy uses (worship).

- And what God makes holy, man must KEEP holy.
- So from the beginning, there has been a Sabbath for

human beings to keep to the Lord.

And this means that the Sabbath is a CREATION ORDINANCE.

- And those things that are instituted/ordained at creation continue to be normative and binding on us today.

- We believe this about marriage, procreation, labor, heterosexuality, and male headship.

- So we ought to believe that the command to keep one day in seven holy to the Lord continues.

B. We've also seen that the Sabbath is part of the unchanging Moral Law of God.

- God gave it to us in the Ten Commandments, which is the summary of His moral will for mankind.

- He spoke those commandments with His own mouth, wrote them with His own finger on tablets of stone, and had them placed in His throne.

- The Ten Commandments are not like other laws found in the OT. And the commandment to keep the Sabbath is found right in the middle of those Commandments.

- So then, we conclude that the command to keep one day in seven holy to the Lord continues today, just like the rest of the Ten Commandments.

C. We've also seen, in Isaiah 56, that the prophets spoke of God's People keeping the Sabbath even during the New Covenant era.

- That is, when all the Old Covenant ceremonial laws were done away with, the Sabbath would still remain, though it would be Christianized under the New

Covenant.

So then, with all that in our minds, we should go into the NT assuming that the command to keep a Sabbath day continues.

- There is nothing in the Scriptures that suggests that the Sabbath would one day come to an end.
- There are hints that other things in the Old Covenant would end: The priesthood, sacrifices, cleanliness laws, etc.
- But all that we've seen so far tends toward the view that the Sabbath will remain as long as this world exists in its present state.
- So, we should have an assumption that it continues.

2. We know that the day the Sabbath was to kept on was always subject to change, as God willed it.

- Remember the distinction between Moral Laws and Positive Laws:
 - Moral Laws are unchanging and can be known from the light of nature and human reason.
 - But Positive Laws cannot be known unless God explicitly reveals them to man. And Positive Laws can always be taken away, if God wills it. (Ceremonial and Judicial Laws of the OT are both Positive Laws. And they went away.)
 - And the command to keep the Sabbath is a Moral-Positive Law.
 - That is, it's substance is Moral but it's application is Positive.

We know instinctively that God should be

worshipped.

- And in order to worship Him, time must be set aside for worship.

- And in the time of worship, we must set aside what we would ordinarily do with that time. (Rest from our ordinary labors and recreations.

- That is the Moral substance of the Sabbath command. And all men know this from nature and human reason.

But we do not know the particular day that we should worship on and for how long we should do so.

- And at creation, God revealed the answer: One day in seven belongs to the Lord for worship. And God positively chose the seventh day.

- But there is nothing intrinsically moral about the seventh day. The day to be observed for worship is not the substance of the Sabbath command. Rather, it is the Positive application of the Moral command..

- So then, since the day itself is not the Moral issue of the command, but rather one day in seven being devoted to God is the substance, we know that the day could always change as God willed and revealed.

- So then, the day can change, but the Sabbath itself, as a Moral Principle, remains.

But the question is this: Has God changed the day?

- And now I turn to answer that question.

2.) I believe the Word of God shows us that God's appointed day for rest and worship has changed under the New Covenant.

•And God has revealed that to us by Apostolic example:

1. First, we turn to 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.”

•Here, Luke records in the preceding verses that he and Paul had sailed to an area called Troas. And there they stayed for seven days.

•But on the first day of the week, there was a gathering.

Luke tells us that they gathered together in order to “break bread.”

•Now, that is significant. I don’t believe that this refers to an ordinary meal. Especially because Luke tells us the specific day that they met to do so.

•This idea of “breaking bread” has theological significance in the NT.

•We read in 1 Corinthians 10:16, “The cup of blessing that we bless, is it not a participation in the blood of Christ? The **bread that we break**, is it not a participation in the body of Christ?”

•Breaking bread, in a Christian sense, is to partake of the Lord’s Supper within the Church.

Acts 2:42 says something similar:

•“And they (*new converts*) devoted themselves to the apostles’ teaching and the fellowship, to the **breaking of bread** and the prayers.”

- Clearly, worship is in view in this verse. The new Christians devoted themselves to what the Apostles taught and the fellowship of the Church as well as prayer.
- These are all Church related things. These are all things related to doctrine and worship.
- So then, devoting themselves to the breaking of bread would indicate that they devoted themselves to receiving and celebrating the Lord's Supper.

Remembering those things, when we read in Acts 20:7 that the Christians to “break bread,” we should understand it as a worship service.

- They met together to remember and receive Christ at the Table.
- And what else happened? The Apostle Paul preached to them. He preached until midnight.
- Brothers and sisters, there was preaching and also the celebration of the Lord's Supper.
- This is a church service we're reading about in Acts 20:7.

And on what day did this occur?

•“**On the first day of the week, when we were gathered together...**”

- Notice in v6, that Paul even waited seven days in order to speak to all the brothers.
- Why would he do that? I think the reasonable answer is that the first day of the week was the day the Church met. And Paul wanted to address the whole Church.

Brothers and sisters, the first day of the week is the

Christian day of worship.

- The believers in Troas observed the day. The Apostle Paul observed the day.

- And this means that, right off the bat, observing the first day of the week as the day for Christian worship has Apostolic practice and approval. And that is a huge deal, as we'll see later.

2. Next, we turn to 1 Corinthians 16:1-2.

- Context:** There was a collection being taken up among to the churches to help the poor saints in Jerusalem who were dealing with a horrible famine.

- And Paul writes, "Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. 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."

Notice that the Apostle COMMANDS something here: "As I directed the churches of Galatia, so you also are to do."

- Paul is giving a command with Apostolic authority. The believers in Corinth were to gather together and put their money into a common treasury so that there would be no collecting when Paul came to them.

- Now, why would Paul choose that day?

- Answer: Because they were already going to gather on that day. And Paul knew it.

- So when they gather, they should pool their money together for the saints in Jerusalem.

- And notice that this weekly gathering was a reoccurring thing: "On the first day of EVERY WEEK..."

- This was the ordinary day for Christians to gather. That's what makes the most sense of this text.

Also, notice the universality of this practice:

- Paul says, “As I directed the CHURCHES OF GALATIA, so you ALSO are to do.”
- The churches of Galatia were gathering on the first day of the week.
- So we see that this is not something unique to the Corinthian Christians.
- There is a catholicity, or universality, to Christians gathering on the first day of the week.
- We saw it happen in Troas (Acts 20). And now we read that the Corinthians are to do so. And the Galatians were to do so as well.
- This is a universal day for the Church.
- Also, it's good to note that Troas, Galatia, and Corinth were not just a mile or two away from one another. They were spaced out. This practice is not regional. It is a Church-wide practice for Christians.

So, once again, we see Apostolic approval and even ASSUMPTION about Christians in many regions gathering on the first day of the week.

- Under the eye and direction of the Apostles, this was the practice of the Church.

3. Third, we now turn to Revelation 1:10 to see the language used about the first day of the week.

- “I was in the Spirit on the Lord's Day...”
- Now, what day would that be?
- What's interesting is that John never defines what day

the Lord's Day is. He simply assumes that his readers know.

- It's as if this was a common designation for a particular day of the week within the Church.

If we're to interpret Scripture using Scripture, I think we need to look at all the places in the NT where the first day of the week is mentioned.

- And, wouldn't you know it, beyond Acts 20 and 1 Corinthians 16, the first day of the week is referenced in every single Gospel.

- The first day of the week is the day that our Lord Jesus rose from the dead. (Matt. 28; Mark 16; Luke 24; John 20.)

- That the first day of the week is the day of Christ's resurrection from the dead seems to be important for us to know and remember.

- This was the day that our Lord was declared to be the Son of God in power.

- This was the day that Christ trampled down sin, Satan, and death by overcoming them all in His resurrection.

- So then, I think it's reasonable to conclude that the data lends itself to identifying the first day of the week with the risen Lord Jesus.

- So it makes sense to identify the Lord's Day as that day.

Moving beyond the fact that the first day was the day of Christ's resurrection from the dead, we see other glorious things happening that day.

- We read in John 20:19 and 21:1 that Jesus met with His disciples multiple times on the first day of the week

after His Resurrection.

- Surely, this would've stuck out to the disciples as a particularly holy day. It was the day the risen Lord met with His People.

Furthermore, it was the day that the risen Lord sent His Spirit at Pentecost.

- Acts 2:1-2 tells us that the Spirit fell on the disciples the first day of Pentecost.

- And Leviticus 23:15 tells us that Pentecost began on the first day of the week.

- From Heaven, the risen and exalted and ascended Lord Jesus Christ sent the Holy Spirit on a Sunday.

Taking all of this together, we see that the first day of the week is consistently the day that Jesus was made undeniably revealed as THE LORD.

- He displayed His power and love as the risen, reigning, glorious Lord of Heaven and earth on the first day of the week multiple times.

- Therefore, the day is rightly called THE LORD'S DAY.

But to take it even further, there are extra biblical writings that were written SOON AFTER the NT was finished that call Sunday the Lord's Day.

- This is recorded in the Didache, written between 80-120 AD.

- Ignatius, writing between 107-116 AD calls it the Lord's Day.

- And, slightly later, Dionysius (170 AD) and Tertullian (200 AD) call Sunday the Lord's Day as well.

- There was never any real dispute in the early church

as to what day John was referring to in Revelation 1:10.

- The first day of the week, Sunday, is the Lord's Day. And that is the day for Christian worship.

If that is not the case, then you have to admit that this verse is impossible to understand.

- You'll have to admit that you have no idea what John was talking about, while also ignoring a mountain of evidence.

Now, CONSIDER WHAT IT MEANS THAT THIS DAY IS THE LORD'S DAY:

- It means that the first day of the week belongs to the risen Lord Jesus Christ.

- It means that He claims the day Himself. John was writing under the inspiration of the Holy Spirit, after all. And the Spirit revealed whatever Jesus gave to Him to reveal.

- As Jesus said in John 16:14, "He (*the Holy Spirit*) will glorify me, for He will take what is mine and declare it to you."

- This tells us that the Lord's Day is a divinely revealed institution and NOT A HUMAN INSTITUTION.

- Jesus Christ Himself claims the day for Himself. The Apostle asserts that the day is Christ's. John isn't saying this on His own authority, but under inspiration.

- And we know from texts we've already examined that this day is for worshipping the risen Lord Jesus.

So then, in summary:

- The day of worship clearly changed under the New Covenant from the Saturday Jewish Sabbath to the

Christian Lord's Day.

3.) Now, at this point, some may say,

•“Sure, Dave. The day for worship is Sunday. I agree with you. But that doesn't it is a SABBATH for us to keep like the Sabbath in the OT.”

•I would now like to show you that the language of the “Lord's Day” indeed does tell us that it is a Sabbath and not just a day for worshipping a few hours and then doing our own will for the rest of the day.

I now just want to help you think through the phrase “The Lord's Day” and all that entails for us.

•This language, “the Lord's Day” has striking parallels to the Sabbath in the OT.

1. It was forbidden to treat the Sabbath day like other days of the week.

•The day was holy. The day belonged to God.

•And now we're told that a day uniquely belongs to Jesus Christ.

•All days are His, generically speaking, but this day is His in a particular way.

•That this day is THE LORD'S DAY and not your day tells us that we are not permitted to regard it or treat it like the other days of the week.

•And that means that the Lord's Day has a sabbatical nature to it. It's different from other days.

2. Second, in the original language of Revelation 1:10, there is a particular possessive form of “Lord.”

•And this kind of possessive for “Lord” is found in only

one other place in the NT: 1 Corinthians 11:20.

- There we read, “When you come together, it is not the LORD’S Supper that you eat.”

- The Lord’s Supper is the only parallel in the Bible to the Lord’s Day.

And what do we know about the Lord’s Supper?

- It is a meal that uniquely belongs to Christ. It is not like other meals. It is HOLY and must be regarded as holy.

- It is a meal that was instituted by Jesus Christ Himself and is to be observed by all Christians until the end of the world.

- It is a meal that is for exclusively religious use.

- And it is a meal that is intended to be a blessing from Christ to His People that He uses to sanctify them.

Brothers and sisters, it seems that there should be an understanding that what belongs to Jesus in a unique way carries these same marks.

- What is true of the Lord’s Supper is true of the Lord’s Day because they both are uniquely His. They are paralleled to one another.

- The Lord’s Day is a day that uniquely belongs to Christ and it to be kept holy to the Lord.

- The Lord’s Day was instituted by Christ to be observed until the end of the world.

- It is a day for exclusively religious use.

- And it is meant to be a blessing from Jesus to His People that He uses to sanctify us.

- Brothers and sisters, these are all Sabbath themes in the OT. So then, the Lord’s Day is a Sabbath.

3. Third, they day clearly belongs to Jesus.

- And the language of a day belonging to Jesus mirrors the OT language about the Sabbath.

- In Isaiah 58:13 we read, “If you turn back your foot from the Sabbath, from doing your pleasure on MY HOLY DAY, and call the Sabbath a delight and the HOLY DAY OF THE LORD honorable...”

- The Sabbath was God’s day. Period.

- Actually there are 16 times in the OT where God refers to “My Sabbaths.”

- “The Sabbath of the LORD (or God)” is mentioned five times.

- A Sabbath “unto the LORD” is mentioned three times.

- God always calls the Sabbath His particular day.

Furthermore, remember that Jesus claimed to be the Lord of the Sabbath, for He is God incarnate.

- So the Sabbath is Jesus’ Day.

- And in Revelation 1:10 we’re told that Jesus is the Lord of this particular day.

- And might I remind you, He is Lord of the WHOLE DAY and not just a portion of it. John doesn’t call it “the Lord’s morning” but the LORD’S DAY.

Brothers and sisters, this is the essence of the Sabbath:

- A day for God, a day of God, a day belonging to God.

- The Lord’s Day is, therefore, of the same essence as the Sabbath:

- It is a day for Christ, a day of Christ, a day belonging to Christ who is GOD ALMIGHTY.

- It in the OT, God had the Sabbath. In the NT, the Son

of God has the Lord's Day. The concept is the same.

4. Fourth, the Lord's Day is a holy day.

- How do we know that? Because JESUS IS HOLY. Because JESUS IS GOD and has claimed the day.
- Jesus has set the day apart for Himself by declaring it the Lord's Day.
- And for something to be set apart FOR GOD is for that thing to become HOLY.
- The day, therefore is holy.

A question for you: Can God claim something for Himself and it remain common or profane?

- Absolutely not!
- So then, this day is holy.
- And if it is holy, it is to be kept holy.
- And how do we keep a day holy? Well, the Fourth Commandment tells us: By abstaining from our ordinary works and devoting the day to worshipping God.

5. Fifth, notice the weekly recurrence of the Lord's Day.

- The Sabbath was the same way.
- Both come around once every seven days.
- That's a GLARING similarity between them that is not easily dismissed.
- If the Lord's Day is not meant to be understood as a Sabbath day for Christians, then why does happen over and over again, on the same clock as the Sabbath?

6. Sixth, the Lord's Day is clearly used for worship.

- Remember Acts 20 and 1 Corinthians 16.

- And here in Revelation 1, John is “in the Spirit.” He is engaged in worship on the Lord’s Day, even private worship since he was imprisoned on the island of Patmos.

- The day is for worship. And, biblically speaking, a day for worship is a Sabbath when you consider the OT.

- In order to worship, we must cease from our labors and recreation. So a day for worshipping Jesus is a sabbath, by biblical definition.

Brothers and sisters, the parallels are too strong to ignore.

- Especially when you remember all we’ve learned so far from the OT about the Sabbath as Moral Law and a creation ordinance.

- The Lord’s Day, therefore, is the Christian Sabbath.

4.) Now, another question comes up: Who changed the day? Whose idea was this?

- Some say that the Church did it by common consent. And, therefore, the day is not a Sabbath and can be changed or altered however each congregation chooses.

- Others say that the Apostles came up with the idea by themselves. And, therefore, the Lord’s Day is a merely human institution and can be amended or done away with.

- I don’t believe either of those answers are biblically or theologically justifiable.

- God order His worship. The Second Commandment forbids us to worship God in any way other than He commands.

- And the most basic part of worship is WHEN TO DO IT.

- So, God Himself must instruct us.

But let's consider the Apostles for a moment:

- They had universal authority over the Church. Whatever they said or did carried the weight of command.

- If they did or sanctioned something, it was the Church to observe and imitate.

- And how do we know that?

- Because they were APOSTLES.

Apostles are “sent ones.” They are messengers sent by one with a higher authority.

- And, being sent, they carry all the authority of the one who sent them. They act with the authority of the sender.

- That is the definition of Apostle.

- And who sent the Apostles of the Church?

- JESUS CHRIST SENT THEM.

- So, when they are acting in the office of Apostle, when they are dealing with Church matters, they carry all the weight of Jesus Christ Himself.

These men had no authority of their own. They were APOSTLES.

- Their authority came from the fact that they were chosen, commissioned, and sent by the Lord of Heaven and earth, Jesus Christ, to govern His Church.

- So then, whatever we see them institute, command, or approve, must be instituted, commanded, or approved of

by the risen Lord Jesus Christ in some way.

And what do we see them doing?

- We see them observing the first day of the week and approving of it.
- We see them commanding the church to assemble that day.
- We see them worshipping that day.
- We see them calling that day the Lord's Day.
- So then, we conclude that their example, language, and command comes from Christ Himself.

By resistless logic, we see that the Lord's Day must have been ordained and commanded by the Lord Jesus Himself.

- It simply must have, or the Apostles would not have had the authority to institute it.
- Furthermore, how would John even dare to call the day "the Lord's Day" unless Jesus Himself had claimed it and told him in some way?

Brothers and sisters, we see the Apostles sacralizing the day in the NT.

- We therefore must conclude that the Sabbath day changed because the Lord of the Sabbath, Jesus Christ, changed it and revealed it to His Apostles.

5.) But why? Why the change? What is the rationale? Why did Jesus change the day?

- Jesus changed the Sabbath day to the first day of the week because it was on that day that He entered into His rest.

- He was crucified on Friday. He laid in the grave on Saturday. And then, on Sunday, “bursting forth, in glorious day, up from the grave He rose again.”

- His work of redemption was fully completed and sealed on the resurrection morning.

- The atonement was made. He had descended to the dead. And then He rose from the grave victorious.

- He was crucified for our sins. And He was raised for our justification. His work was finished in it’s entirety.

- On the first day of the week, Jesus Christ publicly triumphed over all His enemies.

- On the first day of the week, our redemption was sealed and attested to by God as Jesus was “declared to be the Son of God in power according to the Spirit of holiness” by His resurrection from the dead. (Romans 1:4)

Again, Jesus changed the day because of the significance of His resurrection.

- Just as God did His work of creation, rested when He was finished, and made that day the Sabbath, so also our Lord Jesus did His work of redemption, rested when He was finished, and made that day the Sabbath.

- Do you see the parallel? It’s there.

Let me take this further: The Lord’s Day was the day that the New Creation began.

- Scripture tells us that if we are in Christ, we are new creations.

- “For neither circumcision counts for anything, nor uncircumcision, but a **new creation.**” (Gal. 6:15)

- “For we are **His workmanship, created in Christ**

Jesus for good works...” (Eph. 2:10a)

•“Therefore, if anyone is in Christ, **he is a new creation. The old has passed away; behold, the new has come.**” (2 Corinthians 5:17)

•In Christ, the old man is dead and a new man has taken his place. The old creation is gone. And Jesus has brought in a new one.

•How? By his DEATH and RESURRECTION.

•In His resurrection, He began the New Creation for all who will believe.

•And that New Creation will one day be fully realized when He returns in glory to judge the living and the dead.

•As Jesus says in Revelation 21:5, **“Behold, I am making all things new.”**

•The resurrection of Christ is the proof that a New Creation has dawned and will be fully realized someday.

Brothers and sisters, a new era has begun. A new age has come. A New Covenant has been inaugurated.

•And so, a New Sabbath day has dawned on the world.

•On the first day of the week, Jesus rested from His work of New Creation, just as God rested from His work of creation.

•Only something monumental could justify a change in God’s appointed day.

•Only something that overshadowed God’s original work of creation could justify a change.

•And that is exactly what happened at the resurrection

of Christ.

- A New Creation, the high point of human history, something greater than the original creation, the completed work of the Messiah has come to pass.

- The work of redemption greatly overshadows the work of creation. And so, it is fitting that our Lord claimed the day for Himself and instituted the Lord's Day.

- Jesus Christ took the old Sabbath into His tomb and burst forth from the grave with the Lord's Day.

Consider this: Just as the old Sabbath day commemorated the finished work of creation, the Lord's Day commemorates the work of redemption.

- It is a day to be remembered by all of us.

- The old sabbath day pointed us back to creation, paradise, how things were originally. And therefore, it points us to how man lost it all through sin.

- But the Lord's Day points us to the work of redemption and reconciliation that our Lord has wrought for His People.

- The Lord's Day points to the New Creation in Christ both individually and universally.

- And the Lord's Day points us forward to the eternal Sabbath rest that Christ has purchased for us with His blood.

What a day for rejoicing!

- Christ is risen!

- We are saved!

- His work is completed!

- Our sins are atoned for!

- The resurrection of the dead is ours!

- Eternal life belongs to us!
- We are safe in Him!
- He is Lord and is reigning over all!
- And one day all will be made new in Him!
- And this day, the Lord's Day, declares these glorious truths to us each and ever week.
 - That is why Jesus Christ changed the Sabbath day.
 - The Lord's Day is more glorious than the original Sabbath ever could've been.

6.) So then, brothers and sisters, rejoice!

- This is a day for joy!
- Jesus is risen!
- This is a day to meditate upon the glory of our Incarnate Lord Jesus who has worked salvation for us.
 - This is a day to think on heavenly things.
 - This is a day to praise God for what He has done for us in Jesus Christ our Lord.
 - This is a day to fellowship with the risen Lord and sing His praises all the day long.
 - Truly, "This is the day that the LORD has made; let us rejoice and be glad in it." (Psalm 118:24)
 - And why is that? Because "The stone that the builders rejected has become the cornerstone." (Psalm 118:22)
 - And the proof that He is the Cornerstone is found in His resurrection from the dead.

So then, Christian, give this holy day to the Lord!

- It is His day and not ours.
- He has claimed it by His resurrection from the dead.
- If He is your Lord, give Him His day.

May God help us to remember the Sabbath day, to keep it holy.

- And may He help us to remember how Christ has transformed it.

- That it is a memorial of His completed work of redemption.

- That it points us to the future consummation of the New Creation when He returns in glory.

- That it points us to our eternal Sabbath rest in Him.

May we, with joyful hearts, Christianize the Fourth Commandment and say,

- “Remember the Lord’s day, to keep it holy. For Christ is risen from the dead.”

- Amen.