

THE LORD'S DAY

Request: “Could you explain what John meant by “**The Lord’s Day**” in Rev.1:10? I thought every day was the Lord’s Day in the church Age?”

(Rev.1:10-11) “I was in the Spirit on the Lord’s Day, and I heard behind me a loud voice like the sound of trumpet! 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.’”

The Lord’s Day: A technical term for the first day of the week – so named because Jesus rose from the dead on that day. It was also the day on which the Christians met (Acts 20:7) and took up collections (1 Cor.16:2). (Rev.1:10) [NIV, footnote]

Today’s lesson will explain by the following six points what the Lord’s Day means and does not mean in the Christian theology.

1. The Lord’s Day is a reference to the day of the historical resurrection of Jesus Christ from the dead (Matt.28:1-6; Mark 16:1-6; Luke 24:1-8; and John 20:1-18).

When you read the gospels account of the historical resurrection of Jesus Christ, you arrive at the following two points:

- His resurrection occurred the day after the weekly Sabbath at dawn (Matt.28:1).
- His resurrection was announced by angels assigned to the tomb – “He is not here; He has risen, just as He said.” (Matt.28:6a)

2. The day of the resurrection of Jesus Christ occurred the day following the weekly Sabbath of the Jewish national festival called Unleavened Bread (Lev.23:5-16).

Unleavened Bread: “And he shall wave the sheaf before the Lord for you to be accepted; on the day after the Sabbath the priest shall wave it.” (Lev.23:11)

Resurrection of Jesus Christ: “Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave.” (Matt.28:1)

Christian Theology of the Firstfruits of Resurrection: “But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all shall be made alive. But each in his own order: Christ the first fruits, after that those who are Christ’s at His coming.” (1 Cor.15:20-23)

3. Christian Theology establishes the order of the resurrection of all believers – “But each in his own order.”

Prior to the historical resurrection of Jesus Christ, there was only two general categories of the resurrection: resurrection of life (believers) and the resurrection of judgment (unbelievers) (John 5:29).

“And shall come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.” (John 5:29; Matt.25:46; Rev.20:11-15)

The resurrection of life is also called the first resurrection in Rev.20:5-6 – “Blessed and holy is the one who has a part in first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him a thousand years.” (20:6)

Order of the resurrection of life: Christ the first fruits, Church age believers (end of dispensation), Jewish age believers (end of dispensation), and Millennium age believers (end of dispensation).

4. The feast of Weeks or Pentecost occurred 50 days (7 complete weeks) from the feast of Firstfruits (Lev.23:15-16) and occurred on the first day of the week like Firstfruits (Sunday).

The Church Age began on the first day of the week of Pentecost – “And gathering them together, he commanded them not to leave Jerusalem, but to wait for what the Father had promised, ‘Which,’ he said, ‘you heard of from Me; shall be baptized with the Holy Spirit not many days from now.’” (Acts 1:4-8; Matt.3:11; John 14:16-20, 25-26; 15:26-27; 16:7, 12-15)

“And the day of Pentecost had come; they were all together in one place.” (Acts 2:1-4, 31-33).

5. Therefore the first day of the week (Sunday) became a special day for Christian church assembly (Rev.1:10) – the Lord’s Day.

“On the first day of every week let each one of you put aside and save, as he may prosper, that no collections be made when I come.” (1 Cor.16:2)

“Every Sunday each person was to bring what he had set aside for the Lord’s work – an amount proportionate to his income. Since it was to be brought on Sunday, the new day for worship (Acts 20:7; Rev.1:20), probably it was collected at the worship service, not at home. Justin Marty indicates (Apology, 1.67-68) that in his time (150AD) offerings were brought to the church on Sunday.” (1 Cor.16:2, NIV)

“On the first day of the week we came together to break bread.” (Acts 20:7/ Eucharist and fellowship)

Subject of Theology conflict – “One man considers one day more sacred than another.” (Rom.14:5; Col.2:16-17; Gal.4:10)

6. There are two days of the week that mark two different dispensations in biblical history.

Weekly Sabbath (7th day / Sat.) – **Jewish Age** (Ex.20:8-11) [Decalogue] – Gen.2:1-3 was the origin of the Sabbath system development. Jesus Christ fulfilled the shadow Christology of it (Mark 2:23-27).

Lord’s day (1st day of week / Sunday) – **Church Age** – It is based on the day of the historical resurrection of Jesus Christ and beginning of the Church Age.

- **The Lord’s day is NOT the “Christian’s Sabbath”** (blue laws of legalism) – “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.” (Gal.3:28)
- **The “Lord’s day” is NOT the same as the “Day of the Lord”** (Mal.4:5) [Second Coming of Jesus Christ] (Acts 2: 20).