

1. Question: "Do Christians have to keep asking for forgiveness for their sins?"

Answer: A frequent question is “what happens if I sin, and then I die before I have an opportunity to confess that sin to God?” Another common question is “what happens if I commit a sin, but then forget about it and never remember to confess it to God?” Both of these questions rest on a faulty assumption. Salvation is not a matter of believers trying to confess and repent from every sin they commit before they die. Salvation is not based on whether a Christian has confessed and repented of every sin. Yes, we should confess our sins to God as soon as we are aware that we have sinned. However, we do not always need to be asking God for forgiveness. When we place our faith in Jesus Christ for salvation, all of our sins are forgiven. That includes past, present, and future, big or small. Believers do not have to keep asking for forgiveness or repenting in order to have their sins forgiven. Jesus died to pay the penalty for all of our sins, and when they are forgiven, they are all forgiven ([Colossians 1:14](#); [Acts 10:43](#)).

What we are to do is confess our sins: “If we confess our sins, He is faithful and just and will forgive us our sins and purify us from all unrighteousness” ([1 John 1:9](#)). What this verse tells us to do is “confess” our sins to God. The word “confess” means “to agree with.” When we confess our sins to God, we are agreeing with God that we were wrong, that we have sinned. God forgives us, through confession, on an ongoing basis because of the fact that He is “faithful and just.” How is God “faithful and just”? He is faithful by forgiving sins, which He has promised to do for all those who receive Christ as Savior. He is just by applying Christ’s payment for our sins, recognizing that the sins have indeed been atoned for.

At the same time, [1 John 1:9](#) does indicate that somehow forgiveness is dependent on our confessing our sins to God. How does this work if all of our sins are forgiven the moment, we receive Christ as Savior? It seems that what the apostle John is describing here is “relational” forgiveness. All of our sins are forgiven “positionally” the moment we receive Christ as Savior. This positional forgiveness guarantees our salvation and promise of an eternal home in heaven. When we stand before God after death, God will not deny us entrance into heaven because of our sins. That is positional forgiveness. The concept of relational forgiveness is based on the fact that when we sin, we offend God and grieve His Spirit ([Ephesians 4:30](#)). While God has ultimately forgiven us of the sins we commit, they still result in a blocking or hindrance in our relationship with God. A young boy who sins against his father is not cast out of the family. A godly father will forgive his children unconditionally. At the same time, a good relationship between father and son cannot be achieved until the relationship is restored. This can only occur when a child confesses his mistakes to his father and apologizes. That is why we confess our sins to God—not to maintain our salvation, but to bring ourselves back into close fellowship with the God who loves us and has already forgiven us.¹

¹ <https://www.gotquestions.org/Christian-sin.html> *Overcomer* - David Jeremiah

2. Question: "Does God require Sabbath-keeping of Christians?"

Answer: In [Colossians 2:16-17](#), the apostle Paul declares, "Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ." Similarly, [Romans 14:5](#) states, "One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind." These Scriptures make it clear that, for the Christian, Sabbath-keeping is a matter of spiritual freedom, not a command from God. Sabbath-keeping is an issue on which God's Word instructs us not to judge each other. Sabbath-keeping is a matter about which each Christian needs to be fully convinced in his/her own mind.

In the early chapters of the book of Acts, the first Christians were predominantly Jews. When Gentiles began to receive the gift of salvation through Jesus Christ, the Jewish Christians had a dilemma. What aspects of the Mosaic Law and Jewish tradition should Gentile Christians be instructed to obey? The apostles met and discussed the issue in the Jerusalem council ([Acts 15](#)). The decision was, "It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God. Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood" ([Acts 15:19-20](#)). Sabbath-keeping was not one of the commands the apostles felt was necessary to force on Gentile believers. It is inconceivable that the apostles would neglect to include Sabbath-keeping if it was God's command for Christians to observe the Sabbath day.

A common error in the Sabbath-keeping debate is the concept that the Sabbath was the day of worship. Groups such as the Seventh Day Adventists hold that God requires the church service to be held on Saturday, the Sabbath day. That is not what the Sabbath command was. The Sabbath command was to do no work on the Sabbath day ([Exodus 20:8-11](#)). Yes, Jews in Old Testament, New Testament, and modern times use Saturday as the day of worship, but that is not the essence of the Sabbath command. In the book of Acts, whenever a meeting is said to be on the Sabbath, it is a meeting of Jews and/or Gentile converts to Judaism, not Christians.

When did the early Christians meet? [Acts 2:46-47](#) gives us the answer, "Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved." If there was a day that Christians met regularly, it was the first day of the week (our Sunday), not the Sabbath day (our Saturday) ([Acts 20:7](#); [1 Corinthians 16:2](#)). In honor of Christ's resurrection on

Sunday, the early Christians observed Sunday not as the “Christian Sabbath” but as a day to especially worship Jesus Christ.

Is there anything wrong with worshiping on Saturday, the Jewish Sabbath? Absolutely not! We should worship God every day, not just on Saturday or Sunday! Many churches today have both Saturday and Sunday services. There is freedom in Christ ([Romans 8:21](#); [2 Corinthians 3:17](#); [Galatians 5:1](#)). Should a Christian practice Sabbath-keeping, that is, not working on Saturdays? If a Christian feels led to do so, absolutely, yes ([Romans 14:5](#)). However, those who choose to practice Sabbath-keeping should not judge those who do not keep the Sabbath ([Colossians 2:16](#)). Further, those who do not keep the Sabbath should avoid being a stumbling block ([1 Corinthians 8:9](#)) to those who do keep the Sabbath. [Galatians 5:13-15](#) sums up the whole issue: “You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. The entire law is summed up in a single command: ‘Love your neighbor as yourself.’ If you keep on biting and devouring each other, watch out or you will be destroyed by each other.”²

3. **Question: “What is the Lord’s day?”**

Answer: The Lord’s day (as distinguished from the [day of the Lord](#)) is Sunday. The term *Lord’s day* is used only once in Scripture. [Revelation 1:10](#) says, “I was in the Spirit on the Lord’s day, and I heard behind me a loud voice like a trumpet.” Since the apostle John does not elaborate on the meaning of “Lord’s day,” we can assume that his target audience, first-century Christians, were already familiar with the expression.

Some have assumed that the Lord’s day is the New Testament equivalent of the [Sabbath](#). The Sabbath day was instituted by God for the nation of Israel to commemorate His deliverance of them from Egypt ([Deuteronomy 5:15](#)). Sabbath began Friday at sunset and ended Saturday at sunset and was to be a day of complete rest from all labor, symbolic of the Creator’s resting on the seventh day ([Genesis 2:2-3](#); [Exodus 20:11](#); [23:12](#)). The Sabbath was a special sign to the Israelites that they had been set apart as followers of the most High God. Their keeping of the Sabbath would help distinguish them from the nations around them. However, nowhere in Scripture is the Sabbath ever referred to as the Lord’s day. The term *Sabbath* was still in use within the Jewish community in New Testament times and is referred to as such by Jesus and the apostles ([Matthew 12:5](#); [John 7:23](#); [Colossians 2:16](#)).

Sunday was the day that Jesus Christ rose from the dead, an act that forever separated Christianity from any other religion ([John 20:1](#)). Since that time, believers have gathered on the first day of the week to celebrate His victory over sin and death ([Acts 20:7](#); [1 Corinthians 16:2](#)). Even though the Sabbath day was designated by God as a holy day, Jesus demonstrated that He was Lord over the Sabbath ([Matthew 12:8](#)). Jesus stated that He had come not to abolish but to fulfill the whole Law. Rule-keeping could not justify anyone; only through Jesus could sinful humanity be declared righteous ([Romans 3:28](#)). Paul echoes this truth in [Colossians 2:16-17](#) when he writes,

² <https://www.gotquestions.org/Sabbath-keeping.html>

“Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ.”

The Lord’s day is typically thought of as Sunday, but it is not a direct counterpart to the Jewish Sabbath—in other words, Sunday is not the “Christian Sabbath.” Although we should set aside a day for rest and honoring the Lord who died and rose for us, we are not under the Law ([Romans 6:14-15](#)). As born-again followers of Jesus, we are free to worship Him on any day that our conscience determines. [Romans 14](#) gives clear explanation of how Christians are to navigate those subtle gray areas of discipleship. Verses 4 and 5 say, “One person considers one day more sacred than another; another considers every day alike. Each of them should be fully convinced in their own mind. Whoever regards one day as special does so to the Lord. Whoever eats meat does so to the Lord, for they give thanks to God; and whoever abstains does so to the Lord and gives thanks to God.”

Some [Messianic Jews](#) want to continue regarding the Sabbath day as holy because of their Jewish heritage. Some Gentile Christians join their Jewish brothers and sisters in keeping the Sabbath as a way to honor God. Worshiping God on the Sabbath is acceptable—again, the day of the week is not the most important issue—but the heart motivation behind that choice is crucial. If legalism or law-keeping motivates the choice to observe the Sabbath, then that choice is not made from a right heart condition ([Galatians 5:4](#)). When our hearts are pure before the Lord, we are free to worship Him on Saturday (the Sabbath) or Sunday (the Lord’s day). God is equally pleased with both.

Jesus warned against [legalism](#) when He quoted Isaiah the prophet: “These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are merely human rules” ([Matthew 15:8-9](#); cf. [Isaiah 29:13](#)). God is not interested in our keeping of rituals, rules, or requirements. He wants hearts that are on fire with His love and grace on the Sabbath, on the Lord’s day, and on every other day ([Hebrews 12:28-29](#); [Psalm 51:15-17](#)).³

³ <https://www.gotquestions.org/Lords-day.html>