

Saturday / Sunday – Which Is God’s Day?

Exodus 20:8-11 ⁸ Remember the sabbath day, to keep it holy. ⁹ *Six days shalt thou labour, and do all thy work:* ¹⁰ *But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:* ¹¹ For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Introduction

Most Christians today observe Sunday as their religious day, and most will say that this is in honour of Jesus’ resurrection, and that the example given to us by the New Testament apostles confirms that Sunday is the day which the Bible teaches we should observe.

Most Christians believe that the seventh-day Sabbath was part of the Jewish ceremonial law which came to an end when Jesus was crucified, that Jesus died to set us free from legalistic obedience to such old-covenant law.

Is this belief correct? Does the Bible really teach that Sunday is the day upon which we should honour God with our worship? Is this really the example we see being given by the apostles in the Bible? Does the Bible really teach that the seventh-day Sabbath came to an end at the crucifixion?

Could it be that today most Christians are honouring a day which has its origin, not in the Bible, not in the word of God, but rather purely in pagan tradition?

The Bible is very clear that the day which we choose to honour with our worship has an extremely important role to play in the final events of this world before Jesus returns. If this is true then we need to be absolutely sure that we are observing the day which is commanded by God and taught in His word the Bible, and not mere tradition.

In these pages we will discover the truth about which day God Himself has established for our rest and worship.

To do this, we will go to the only place where the truth on this subject this can be found.

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Truth Or Tradition?

The great majority of Christians today, including many famous evangelists and theologians, are keeping Sunday instead of the seventh-day Sabbath. That fact alone should not over impress anyone, taken by itself, but in the light of Christ’s words, it should raise a flag of warning. Truth has never been popular with the masses. And those in the majority today, as in all past ages, are not really looking for truth as much as they are looking for a smooth, easy, comfortable religion that will allow them to live as they want to live, and still have the assurance of everlasting life.

What, then, should be the test of the Sabbath truth? Just one thing, and one thing only—the Word of God. Unfortunately, millions have never studied the Bible for themselves on this subject. Here we will test the Sunday-keeping practice of this majority group and find out if it is correct. If it is biblical, then all of us should accept it and faithfully keep every Sunday. If the Scriptures do not support it, then we should diligently search the Word until we find the day that our Lord has endorsed for us to keep.

If we truly want to follow Jesus then the most honest way to approach this subject is to take a look at absolutely everything that the Bible says about the first day of the week. There are only eight texts in the New Testament that refer to Sunday, and by carefully studying these verses we can be certain that all the evidence for consideration is before us. If there is any biblical authority for keeping the first day of the week, it will have to be found in one of these verses.

Are we willing to face the consequences of this kind of exhaustive study? Here is where our prejudice our preconceived ideas, and tradition will be tested! Can we open our minds completely to whatever this objective search reveals? These are not trick questions. Personally, I do not care which day is found to be the Sabbath. If the Bible teaches it, I will gladly keep Monday, Thursday, Friday, or Sunday, because if we are true seekers of God’s Word and long to follow Him, then, we will be willing to follow the Word of God wherever it may lead.

Regardless of feelings or tradition or what the majority do, it should make no difference to us which day we keep holy, **as long as it is the one commanded in the Bible!**

To start we will begin our examination of every single reference in the New Testament that mentions the first day of the week.

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What About The Resurrection On Sunday?

Let’s begin with the first Gospel. Matthew writes...

Matthew 28:1 ¹ “In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre”

Here we have some very interesting proof that the Sabbath could not possibly be the first day of the week. According to this record the Sabbath was ending when the first day was beginning. They are two successive days. Based on Scripture no one could truthfully call Sunday the Sabbath. It would be both confusing and unbiblical.

The substance of Matthew’s testimony is simply that the women came at dawn on the day following the Sabbath and found that Jesus was already risen. This harmonizes perfectly with the next Gospel, which adds a few more details. Notice that Mark equates the dawn with “the rising of the sun.” He wrote...

Mark 16:1–3 ¹ And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. ² And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. ³ And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

These parallel Gospel accounts clear up a common misconception that has arisen over the meaning of Matthew’s words “as it began to dawn toward the first day of the week.” Some have interpreted this to be just before sundown on Saturday evening. Since the Hebrew reckoning would establish the end of the Sabbath at sunset, they assume that the women came just before the first day was ushered in at sundown.

Here we see the value of comparing text with text. Mark’s words make it impossible to hold the view that the women came Saturday night and found the tomb empty. He lists the very same women as coming at sunrise Sunday morning, but they were asking the question, “Who shall roll us away the stone?” Obviously, if they had been there the night before and discovered an empty tomb, they would have known that the stone was already removed from the door. Thus, we can understand clearly that Matthew’s “dawn” is referring to the early morning visit at sunrise on Sunday morning.

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The third New Testament reference to the first day is a simple narrative statement in Mark 16:9:

Mark 16:9 ⁹ “Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.”

Little comment is needed here, because the verse is only repeating the same story of the resurrection early on Sunday morning. The important thing to note is that nothing is said in any of these texts about the first day of the week being holy. There is no intimation of anyone observing the day in honour of the resurrection.

How Do We Locate The True Sabbath?

One of the most complete word pictures of resurrection events is found in the Gospel of Luke, and here we read the fourth reference to the first day of the week.

Luke 23:52–54 ⁵² This man went unto Pilate, and begged the body of Jesus. ⁵³ And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. ⁵⁴ And that day was the preparation, and the sabbath drew on.

Before reading further, let us carefully examine the inspired description of this crucifixion day. The vast Christian majority agrees that these events transpired on the day we now call Good Friday. Here it is called the “preparation” day, because it was a time for making special arrangements for the approaching Sabbath. In fact, the text states very simply “the sabbath drew on.” This means that it was coming up next.

What else happened on that day Jesus died?

Luke 23:55-56 ⁵⁵ And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. ⁵⁶ And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

During the rest of that fateful Friday, the devoted women bought the anointing materials and made further preparation for their Sunday morning visit to the tomb. Then, as the Sabbath was ushered in at sunset, they “rested the sabbath day according to the commandment.” This identifies that holy day as the specific

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weekly Sabbath of the Ten Commandments and not the Passover or some other feast-sabbath that could have fallen on any day of the week.

The next verse tells what the women did on the day following the Sabbath.

Luke 24:1-2 ¹ Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. ² And they found the stone rolled away from the sepulchre.

First, we notice that the women came to do their regular labor on the day of the resurrection. Modern churches refer to that particular first day of the week as Easter Sunday. There can be no doubt that Jesus was raised sometime during the dark hours of that early morning. In none of the Gospel recitals do we have any evidence that the women, or anyone else, attached any sacredness to the day on which the resurrection took place.

Luke’s account of that eventful weekend proves beyond any question that the true seventh-day Sabbath can still be precisely located. He describes the sequence of events over three successive days—Friday, Saturday, and Sunday. Jesus died on the preparation day (Friday), and the Sabbath (Saturday) was approaching. Christians now refer to it as Good Friday. The next day was the Sabbath “according to the commandment.” Since the commandment plainly designates that “the seventh day is the sabbath of the Lord,” that Sabbath had to be Saturday.

It is very interesting to note that Jesus rested in the tomb on the Sabbath from His work of redemption, just as He had rested from His work of creation on the Sabbath.

Genesis 2:2-3 ² And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. ³ And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

On the day following the Sabbath, Jesus rose. Today it is referred to as Easter Sunday, but the Bible designates it “the first day of the week.” In the light of these indisputable, historical facts to which all Christianity subscribes, no one can plead ignorance of the true Sabbath. It is the day between Good Friday and Easter Sunday. Luke’s record is such a perfect chronological account of those three days that even the most simple and uneducated can locate the biblical seventh day on our modern calendar.

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Now we are prepared to examine the fifth New Testament statement concerning Sunday.

John 20:1 ¹ “The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre”

There is very little new information in John’s description of the resurrection. Like all the other writers he gives no indication whatsoever that the first day of the week was ever counted holy or kept holy by anyone. So far, the significant common thread in all the Gospel stories has been a total absence of such evidence.

The Disciples Fear Of The Jews

John mentions the “first day” again in the same chapter, and this has often been misinterpreted as a reference to Sunday worship.

John 20:19 ¹⁹ “Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you”

Even though this gathering behind locked doors took place on the same day as the resurrection, was it a special commemoration of that event? The circumstances make it impossible for such to be the case. The text plainly states that they were gathered there “for fear of the Jews.” The frightened disciples had already learned that the tomb was empty, and they expected shortly to be charged with stealing away the body of Jesus. They huddled together in the locked room for protection and reassurance.

The fact is that they did not believe Christ had been resurrected from the dead. Mark’s account reveals that they totally rejected the testimony of Mary and the other disciples who brought word of actually seeing the resurrected Lord.

Mark 16:10–14 ¹⁰ And she went and told them that had been with him, as they mourned and wept. ¹¹ And they, when they had heard that he was alive, and had been seen of her, believed not. ¹² After that he appeared in another form unto two of them, as they walked, and went into the country. ¹³ And they went and told it unto the residue: neither believed they them. ¹⁴ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

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Based on these words, we must quietly pass over that embarrassing Sunday afternoon meeting in the closed room. It was not an occasion of unrestrained joy over the resurrection, as some have portrayed it. In fact, there was not even any recognition on the part of the disciples that a miracle had taken place. They were fearful, depressed, and unbelieving. When Jesus appeared to them He spoke words of strong rebuke because of their lack of faith and because they had rejected the testimony of their own companions. How misleading it is to make this a happy memorial service honoring the resurrection!

We have now carefully studied six of the eight New Testament references without finding a single instance of Sunday observance. In fact, every one of them reveals a consistent, total ignorance of any recognition of the first day of the week for worship, prayer, rest, or honoring the resurrection.

The Gospels were written several years after the events transpired, giving many opportunities for the Holy Spirit to inspire the Biblical authors with the full facts. Jesus told His disciples that the work of that Spirit was to “[guide you into all truth](#)” [John 16:13](#). If first-day observance had been any part of truth, then the Holy Spirit would have been divinely obligated to reveal it to Matthew, Mark, Luke, and John.

We also have the record in scripture of the disciples on the road to Emmaus

Two disciples were walking to Emmaus, about 6-7 miles from Jerusalem. (this could not have been on the Sabbath Day, as a Sabbath Day's Journey was about a half-mile according to Jewish tradition.) As they were walking they were intercepted by the Lord, He walked together with them until they drew near to the village. ([Luke 24:28](#)). The time of day at this point was “*toward evening, and the day is far spent.*” ([Luke 24:29](#)).

We see here in Luke they clearly state that it is the third day (Sunday)...

[Luke 24:21](#) ²¹ But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things (the crucifixion) were done.

So again we see that if it is the third day since the crucifixion which was Friday then it has to be Sunday, they are not keeping it Holy as they would not have been walking on the Sabbath more than about half a mile.

Now we turn to the two remaining references. If we find no evidence in these texts,

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we will have to abandon the search, for there is nowhere else to look. Paul and Luke are the final witnesses who mention the first day of the week, and both of them have been grossly misrepresented in what they said.

Was There Sunday-keeping In Corinth?

In 1 Corinthians 16 Paul wrote:

1 Corinthians 16:1-3 ¹ Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. ² Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. ³ And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

Please carefully notice what the apostle said, and what he did not say. Many have assumed that a religious meeting was held and a collection plate passed. This is not the case. Paul was writing special appeals to the churches in Asia Minor, because many of the Christians in Jerusalem were suffering greatly for lack of food and daily necessities. Paul asked the church at Corinth to gather food, clothing, etc., and store it up at home until he could send men to transport it to Jerusalem. The expression “lay by him in store” in the original Greek gives the clear connotation of putting aside at home. Even Sunday advocates agree to this.

There was no service held on the first day of the week. The gathering up and storing was to be done on that day. Why did Paul suggest that this work be done on Sunday, and what was involved in getting it done?

First, the letter would have been shared with the church on the Sabbath when they were all gathered for worship. The first opportunity to do the work would be the next day—the first day of the week. Keep in mind that there was an apparent food shortage in Jerusalem, and the need was not primarily for money. Such famine conditions were not unusual in areas of the Middle East, as Luke reminds us in Acts.

Acts 11:28–30 ²⁸ And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. ²⁹ Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: ³⁰ Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

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The church in Rome gives a clue as to the special needs of those suffering Christians.

Romans 15:25–28 ²⁵ But now I go unto Jerusalem to minister unto the saints. ²⁶ For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. ²⁷ It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. ²⁸ When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

Here the apostle touches a tender spot in his eloquent appeal. The Roman Christians owed a great debt of gratitude to the mother church in Jerusalem that had sent teachers to evangelize them. Paul urges them to return carnal, or material, gifts in appreciation of the spiritual truths received from them. What kind of gifts did Paul have in mind? It is very interesting that he describes it as sealing to them “this fruit.” The Greek word used here is “karpos,” which is the universal term used for literal fruit. It can also have the connotation of “fruits of one’s labor.”

This throws light on Paul’s counsel to the Corinthian Christians to do their work on the first day of the week, “so that there be no gatherings when I come.” Such work as gathering and storing up produce from garden and field would certainly not be appropriate on Sabbath. In these verses, Sunday is identified once again as a day for secular activities and gives no indication of religious observance.

Paul’s Longest Sermon

This brings us to the final reference that could provide any support for Sunday sacredness. In Luke’s history of the early church, he describes the dramatic farewell meeting, which Paul had with the believers in Troas. Those who grasp for any tiny excuse to justify their disobedience of God’s commandments have grievously distorted this account in the book of Acts. Because it is the only record in the New Testament of a religious meeting being held on the first day of the week, so we should examine it with special care and interest.

The full context reveals that it was a night meeting (And there were many lights in the upper chamber, where they were gathered together). In addition, upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

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Acts 20:8–13 ⁸ And there were many lights in the upper chamber, where they were gathered together. ⁹ And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. ¹⁰ And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. ¹¹ When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. ¹² And they brought the young man alive, and were not a little comforted. ¹³ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

There are some very unusual things about this all-night meeting in Troas. First, it had to be a solemn, poignant occasion for the speaker and congregation, as well. In verse 25 Paul declared, “And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.”

It is obvious that this farewell meeting was held on the dark part of the first day of the week. There were lights in the room, and Paul preached until midnight. It is important to understand the Jewish way of reckoning time. Days were not counted according to the pagan Roman method, from midnight to midnight. In the Bible, the day begins at evening.

Genesis describes all the days of creation week in the same way...“The evening and the morning were the first day ... the evening and the morning were the second day,” etc. In other words, the evening always comes first in the day.

This explains why the Sabbath is described in these words:

Leviticus 23:32 ³² It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

But when does the evening begin according to the Bible?

Mark 1:32 ³² And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

Since the Pharisees taught that it was wrong to heal on the Sabbath, the people waited until the Sabbath was over before bringing their sick to Jesus. Therefore, they brought them “at even, when the sun did set.” Moses wrote...

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Deuteronomy 16:6 ⁶ ...thou shalt sacrifice the passover at even, at the going down of the sun...

In Nehemiah, we are given another description of the beginning of Sabbath.

Nehemiah 13:19 ¹⁹ And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.

This definitely places the first moments of the Sabbath at sunset, when it is beginning to get dark.

Now we are ready to apply this sound Bible principle to the first-day meeting of Paul in Troas. The night setting would require that it be held on Saturday night. The Sabbath ended at sundown, and the first day of the week began. Paul, who had stayed a full seven days so that he could be with the people over the Sabbath, decided not to leave with the ship on Saturday night. Instead, he fellowshiped all night long with the believers and then walked twenty miles across the peninsula on Sunday morning to join the boat at Assos.

Incidentally, Paul’s missionary companions, including Luke, who chronicled the highlights of the carefully scheduled voyage, manned this boat. It is very significant that they would not go out to sea until the Sabbath was over on Saturday night. Toiling at the oars and sails would have been no more proper for a holy day than Paul’s twenty-mile walk across the isthmus on Sunday morning. Neither Paul nor his fellow travelers would have indulged in those secular activities on God’s holy Sabbath.

The New English Bible actually states that the meeting was held on Saturday night. The chief focus of the story seems to be upon the raising of Eutychus from the dead after he fell out the window. The dauntless Paul, after ministering on Sabbath and all night Saturday night, walked twenty miles on Sunday morning to join his companions in Assos. They had stayed with the ship as it sailed around the peninsula on Saturday night, after the Sabbath was over. That long journey on foot by Paul the next day would have been very inappropriate on any kind of holy day.

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Some have equated the breaking of bread with the communion service, but such a view cannot be supported from the Scriptures. Luke assures us that those early Christians broke bread daily.

Acts 2:46 ⁴⁶ And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

The Bible cannot confirm the contention that Paul celebrated the Lord’s Supper with the believers in the upper room. The wording seems to indicate that it was a common meal they shared together.

Acts 20:11 ¹¹ When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

Here we find that eating was associated with the breaking of bread. It is unlikely that the communion meal would be referred to in this manner. But even if that farewell meeting had included the celebration of Christ’s suffering and death, it would not lend any credence to Sunday observance.

We have seen from Acts 2 that bread was broken daily, and nowhere is the Lord’s Supper linked to any particular day. It is surely obvious to anyone that the Troas meeting was not a regular weekly worship service. The importance of that all-night session appears in the miraculous raising of the young man Eutychus, and in the fact that Paul would never see them again before his death.

The particular time frame—all Saturday night—has no spiritual significance whatsoever. Luke, the careful historian, does not even record any of the content of Paul’s marathon sermon, although he faithfully documents the miracle of the resurrected youth. Apparently, it was the *way* Eutychus dropped out of church, and not the *day* on which it happened that Luke is seeking to establish, but to the miracle of the resurrected young man.

We have now completed an intensive examination of each one of the eight New Testament references to the first day of the week. Not one of them has offered the slightest evidence that Sunday was ever sanctified by God or celebrated by man. God’s great infallible test-Book has revealed that the majority is following tradition instead of truth. Millions have been deceived into blind adherence, million have been led to an empty pagan symbol.

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Today there are millions of sincere Christians who are religiously trying to protect the sanctity of Sunday. They do not realise that there is no real sanctity in this day. The first day of the week is just as devoid of holiness as any other day of the week apart from the weekly Sabbath set out from the very beginning. Jesus said,

Matthew 15:13 ¹³ “Every plant, which my heavenly Father hath not planted, shall be rooted up”

History Of The Early Church And The Day They Kept

Now that we have exhausted all possible sources for Sunday keeping without finding the smallest favourable evidence, let us turn to the inspired history of that early church. If they did not keep the first day of the week, which day did they observe? The book of Acts establishes a consistent pattern of seventh-day Sabbath keeping. On one occasion, Paul was petitioned by the Gentiles to hold an exclusive service for them on the Sabbath.

Acts 13:42-44 ⁴² And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. ⁴³ Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. ⁴⁴ And the next sabbath day came almost the whole city together to hear the word of God.

There are some very interesting points in these dynamic verses that validate the Sabbath practices of Paul and his fellow Christians. After preaching in the synagogue, where the Gentiles were not permitted to enter, Paul was besieged by the Gentiles with an appeal to preach to them “the next Sabbath.”

Many have charged that Paul only preached in the synagogues on the Sabbath because he had a ready-made crowd of Jews to work on. This is a false claim. In this instance, Paul made an appointment to minister to the Gentiles on the following Sabbath, and according to verse 43, many of those who heard him that day were “proselytes” to the faith. This means they were converts to Christianity, and Paul and Barnabas “persuaded them to continue in the grace of God.”

How interesting it is that their Sabbath worship is spoken of in the context of continuing in God’s grace! Modern critics of the Sabbath try to label Sabbath

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keepers as legalists who are aliens to the grace of the gospel. Not so the writers of the Bible, who constantly associate obedience with true salvation by faith.

In Acts 16:13 we have positive proof that Paul kept the Sabbath even when there was no synagogue and no Jews. He was ministering in Greece, where there were only a few scattered Jews and no synagogue at all. What did he do on the Sabbath?

Acts 16:13 ¹³ And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

Even with no church to attend, the apostle sought out a spot where religious worship was carried on—a place of prayer by the river—and preached to those who went there. Surely, no one can fail to discern Paul’s deep commitment to the Sabbath as we follow him in this unusual outdoor mission. Just suppose this Macedonian experience had taken place on the first day of the week instead of the Sabbath. Without question, it would be cited as absolute evidence for Sunday worship, and we would have to concur. But what possible arguments can one present against this example of Paul in true Sabbath keeping?

Again, we read about Paul’s customary practice in these words...

Acts 18:4 ⁴ And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

Finally, we cite the great apostle’s personal testimony that he never kept one Sunday holy in his whole life. Just before his death, Paul made this emphatic statement to the Jewish leaders...

Acts 28:17 ¹⁷ And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

Think for a moment! If Paul had ever deliberately broken the Sabbath, or kept another day than the seventh, he could not have declared truthfully that he had done nothing against Jewish custom. On the strength of this unqualified declaration by a man of unimpeachable integrity, we close the search for Sunday keeping authority in the Bible. It just is not there.

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Had we been able to find it, our religious obligation would, without doubt, be much easier to fulfil. We would have the support and example of most of the great religious institutions of the land, both Protestant and Catholic.

But we are not looking for the most popular way or the most convenient way; we are looking for the Bible way. And we have found it. In all honesty, we must declare that the prevailing custom of keeping a different day from the one commanded in the great handwritten law of God is contrary to the Word which will finally judge us. No amount of popular, majority opinion can annul the weighty testimony of a plain “Thus saith the Lord.” We must stand upon the Bible and the Bible alone for our doctrine on this subject.

The word of God declares...

Exodus 20:10 ¹⁰ But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

Until we find some indication in the Bible that God retracted that moral law which He introduced to the world with such a fanfare of power and grandeur, we will accept the Ten Commandments as still relevant and binding today. God said what He meant, and He meant what He said.

Some argue that God exempts us from the fourth commandment because it is impossible to keep the seventh day in the competitive, industrialized society in which we have to earn a living. It is undoubtedly true that Satan has manipulated the economic world to the distinct disadvantage of the Sabbath keeper, but God has never required the impossible. It is never necessary to break one of God’s commandments for any reason.

You may say, “But my employer requires that I work on Saturday, and I can’t let my family starve.” The answer to that dilemma was given by our Lord long ago in the Sermon on the Mount when He said...

Matthew 6:33 ³³ But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

The preceding verse defines “these things” as food, clothes, and job. Jesus is simply telling us that if there is ever a conflict between obeying Him and obeying

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our employer, we should put Him first. Material considerations should never be made more important than doing God’s will.

In every case, God honours the faith of a Christian who decides to keep the Sabbath regardless of what happens to his job. Many times God works miracles by making special arrangements for the Sabbath keeper. In some cases, He allows His children to be tested by losing their jobs, and then opens up better ones in response to their faith. Nevertheless, the “things” are always added when we trust Him and obey, regardless of the circumstances.

The real secret of keeping the Sabbath of the Lord is to have the Lord of the Sabbath in our hearts! It is love that leads God’s children to choose death rather than disobedience to one of His commandments. Jesus said, “[If ye love me, keep my commandments](#)” [John 14:15](#) The apostle John defined love in these words,

[1 John 5:3](#) ³ “[For this is the love of God, that we keep his commandments](#)”

Thus, it is not so much the question of a day as it is of a way—the way of obedience through love, or of disobedience through lack of love.

A multitude of Christians call God’s fourth commandment the “Jewish Sabbath.” But nowhere is this expression found in the Bible. The seventh day is called “the sabbath of the Lord,” and it is never called “the sabbath of the Jew” [Exodus 20:10](#)

Luke, a Gentile writer of the New Testament, often refers to things that were particularly Jewish. He writes of the “nation of the Jews,” “the people of the Jews,” “the land of the Jews,” and the “synagogue of the Jews” ([Acts 10:22](#); [12:11](#); [10:39](#); [14:1](#)). But he never refers to the “sabbath of the Jews,” although he mentions the Sabbath repeatedly.

Christ also taught that “the sabbath was made for man”

[Mark 2:27](#) ²⁷ [And he said unto them, The sabbath was made for man, and not man for the sabbath:](#)

Adam and Eve were the only two people who existed when God actually established the Sabbath. There were no Jews in the world until 2,000 years later, so it was never meant just for the Jews. Jesus uses the term “man” in the generic sense, referring to all mankind. The same word is used in connection with the

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institution of marriage that was also introduced at creation. Certainly no Christian can believe that marriage was made only for the Jews.

God’s Seal Of Approval

The Sabbath is an arbitrary arrangement of God that serves a powerful purpose. It is His claim — His seal — over the world and all human life. It is also a sign of the redemption He offers to every single one of us.

Surely this is why God will preserve Sabbath keeping throughout eternity. We find this described in Isaiah 66.

Isaiah 66:22-23 ²² For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. ²³ And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

The Sabbath is so precious to God that He will have His people observe it throughout all time in the beautiful new earth to come. If it is so precious to Him, should it not be precious to us? If we are going to keep it through all eternity, why not keep it now as our pledge of obedience to Him?

It is easy to understand why the devil has waged a continuing, desperate battle against the seventh-day Sabbath. He has worked through the pride of tradition, misinformation, and religious bigotry to destroy the sanctity of God’s special sign of authority — the Sabbath.

God made it very clear that, regardless of feelings, those who abuse the Sabbath are guilty of breaking His law. James explains that it is a sin to break even one of the Ten Commandments:

James 2:10-11 ¹⁰ For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. ¹¹ For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

Most of the commandments begin with the same words: “Thou shalt not.” But the fourth commandment is introduced with the word “Remember.” Why? Because when God spoke these Commandments from Sinai He was telling the people that you used to keep the Sabbath day but in captivity for 400 years in Egypt they had

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forgotten the Sabbath and had kept the many religions of the Egyptians, so this was commanding them to recall something to their memory that already existed but had been forgotten.

Why did God bless the seventh day as a day of worship? Because He had just created the world in six days. It was a memorial to the birth of the world, a reason to remember that mighty act.



So could the Sabbath memorial be changed? No, because it points backward to an accomplished fact. For instance, could Armistice Day be changed (also known in the UK as Poppy Day) which occurs on the 11 November each year to commemorate those members of the armed forces who were killed during World War 1? No, because that was the day the Armistice was signed between the Allies in World War 1.

Our birthday cannot be changed either. It is a memorial of our birth, which happened on a set day. So, we can call another day Armistice Day, or give another date for our birthday but it won't change it, and by calling Sunday the Sabbath, does not make it so either.

To find out how the change of Sabbath to Sunday came about, click on this link for a study on the Mark of the Beast:

<http://www.666-mark-of-the-beast.info>



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It might be a duty to keep the seventh-day holy, but it should not be a burden. In an age of false gods and spirituality, of atheistic evolution, and the stubborn traditions of men, the world needs the Sabbath more than ever. It is more than just a test of our loyalty to the Creator. It is more than just a sign of our sanctification through His power. It is His promise of a lasting, eternal gift of restoration.

Keeping the Sabbath, even the true seventh-day Sabbath, is an operation in futility if it does not proceed from a heart full of love and devotion to God. Without love, all law keeping becomes mechanical and miserable, but with love, every commandment becomes a joy and delight. Make this kind of personal love relationship the basis of your Sabbath keeping, and it will be the happiest day of your week, for the rest of your life!

With these Sabbath facts in hand, may God grant every Christian the courage to honour the Sabbath commandment as His special test of our love and loyalty to God.