

# THE TRUTH A B O U T THE SABBATH

PROOF THAT  
THE SEVENTH-DAY  
(SATURDAY) IS STILL  
GOD'S HOLY DAY

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## SABBATH BASICS

**The Sabbath originated at the creation of the world:** Genesis 1 and 2 reveal that God made our world in six days, “And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made” (Genesis 2:1–3, NKJV). Thus, God rested upon, blessed, and sanctified “the seventh day” of the week as a memorial of His wonderful creative work. He didn’t rest upon the seventh day because He was tired or weary, but as an example for man whom He had just created in His own image. The Bible states that God “sanctified” “the seventh day,” which means He “set it apart” for holy use. Adam and Eve were created on the sixth day (Genesis 1:26–27), and thus the seventh day would have been their first, full day of being alive in the Garden of Eden. What a joyful day it was! Their first day was to be a day of grateful rest, so that they could meditate on the love and goodness of their Creator who had just formed them, apart from their own works. Thus, the Sabbath day, from its very inception, points to rest, not works.

**The fourth commandment (Exodus 20:8–11):** After the fall of man, God wrote the Ten Commandments with His own finger on two tables of stone (see Exodus 31:18). The Ten Commandments reveal “His will” (see Romans 2:18) for every descendant of Adam and Eve. The fourth commandment states:

Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it. (Exodus 20:8–11, NKJV)

Of all the Ten Commandments, the fourth is the only one that starts with the word “Remember.” Because of the supreme importance of remembering our roots (that we didn’t evolve, but were created “in the image of

God,” see Genesis 1:26), the Lord wants to make sure that we don’t forget His seventh-day Sabbath. The reason for the commandment goes back to Creation Week. If any of the commandments could be changed (which they can’t), surely it wouldn’t be the only one God told us to “Remember” and not to forget!

**Jesus Christ kept the Sabbath:** “As his custom was, He went into the synagogue on the Sabbath day [Saturday]” (Luke 4:16). Luke wrote that this was Christ’s regular “custom,” which means He would have kept over 1,500 Sabbaths during the thirty-three years He walked this earth.

**The Sabbath remains *after the cross*:** After Jesus died, His followers “rested the Sabbath day according to the commandment” (Luke 23:56). Thus “the commandment,” meaning the fourth commandment (see Exodus 20:8–11), was still in force after the cross. Jerusalem was destroyed in 70 A.D., almost forty years after Christ’s crucifixion. Looking ahead to that time, Jesus told His disciples to pray that their “flight be not in the winter, neither on the Sabbath day” (Matthew 24:20). Many years after Christ’s resurrection, Luke wrote, “And on the Sabbath we went out of the city by a river” (Acts 16:13). Thus Luke, who was a Gentile, and Paul, who traveled with him, kept the Sabbath day holy far from Jerusalem, in Philippi, which was Gentile territory.

**The Sabbath will continue forever:** The Sabbath will continue into eternity, for Isaiah wrote that in “the new earth . . . from one Sabbath to another, shall all flesh come to worship before me, saith the Lord” (Isaiah 66:22–23). This is what God Himself says, not man. We should trust His Word first and foremost.

# JESUS CHRIST IS LORD OF THE SABBATH

**Jesus Christ is “Lord even of the Sabbath day”:** This is perhaps the most important part of *The Truth about the Sabbath*. Speaking to a group of hostile religious leaders, a young Galilean Rabbi boldly declared, “The Son of Man is Lord even of the Sabbath day” (Matthew 12:8). By identifying Himself as “Lord even of the Sabbath day,” Jesus of Nazareth was, in reality, revealing to His astonished hearers that He Himself was the One who originally made planet Earth in six days, and rested on the seventh day. The New Testament is very clear that Jesus Christ is not just our Savior but also our Creator. Notice carefully:

All things were made by Him; and without Him was not any thing made that was made. (John 1:3)

He [Jesus] was in the world, and the world was made by Him, and the world knew Him not. (John 1:10)

God, who created all things by Jesus Christ. (Ephesians 3:9)

For by Him [Jesus] all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. (Colossians 1:16, NKJV)

Jesus Christ is our Maker. In the beginning, He is the One who created, and then rested. Thus, the Sabbath commandment, when correctly understood in the light of both the Old and New Testaments, points to Jesus Christ as the Author of all life. The Good News in the New Testament is that our Creator has become our Savior. As an expression of infinite love, He died for our sins (see 1 Corinthians 15:3)!

# SUNDAY IN THE NEW TESTAMENT

The following is an examination of every New Testament verse that mentions “the first day of the week [Sunday]”:

1) **Matthew 28:1**: “In the end of the Sabbath, as it began to dawn toward the first day of the week.” Here, two different days are mentioned. One is “the Sabbath,” and the other is “the first day of the week,” or Sunday, which followed the Sabbath. Jesus Christ rose from the dead on Sunday, but Matthew reveals that this did not transform Sunday into the Sabbath.

2) **Mark 16:1–2**: “When the Sabbath was past . . . very early in the morning the first day of the week.” The resurrection of Jesus on Sunday morning was glorious. Super-glorious! Yet there is no evidence that this made Sunday sacred. Jesus died on Friday, but did His death make Friday sacred? As in Matthew 28:1, Sunday came “when the Sabbath was past,” that is, the day after the Sabbath.

3) **Mark 16:9**: “Jesus was risen early the first day of the week.” Sunday is simply called “the first day of the week.” The “week” began in Genesis. God made the world in six days and “rested on the seventh day” (Genesis 2:2). God ordained “the seventh day” as His Holy Day, not “the first day of the week.”

4) **Luke 24:1**: The women went to the tomb on “the first day of the week” after they “rested the Sabbath day according to the commandment” (Luke 23:56). This verse is critical. These were Christian women who loved Jesus. They kept the Sabbath after the cross. Luke was a Gentile who wrote this about twenty-eight years after the resurrection. Again, as Luke states, the Sabbath was still there, and these Christian women were keeping it “according to the commandment” found in Exodus 20:8–11. *These verses prove that the Sabbath continues after the cross, and that the Sabbath is not Sunday.*

5) **John 20:1**: Mary came to the tomb on “the first day of the week.” As in Matthew, Mark, and Luke, John simply gives a narrative account of events surrounding the resurrection of our Lord on Sunday.

6) **John 20:19:** On the “first day of the week” (late Sunday afternoon), the disciples “were assembled” behind shut doors. Why? “For fear of the Jews.” This was not a worship service. They were scared. They had not believed the reports from the women that Jesus had risen (Mark 16:9–13). They were worried that the Jewish authorities might burst in, accuse them of stealing their Lord’s body, and then arrest them. Then Jesus revealed Himself as the risen Lord. Yet in His teaching, He did not mention Sunday even one time.

7) **1 Corinthians 16:2:** “Concerning the collection for the saints” (verse 1), this context and other Scriptures reveal that Paul was raising a “collection” for needy believers in “Jerusalem” (verse 3) during a time of famine (see Acts 11:27–30; Romans 15:25–26). Notice carefully: On “the first day of the week” (Sunday), “let every one” (individually), “lay by him” (the original Greek literally means, “at home”), “in store” (in storage), a certain amount. The words, “by him in store,” reveal that this was to be done by the believers in their homes. The “first day of the week” was ideal for the Corinthians to look back on the previous week, examine their finances, and set aside a weekly contribution. This would then be gathered and made ready for Paul, “that there be no gatherings when I come.” Paul was to pass through Corinth, and He wanted the money ready for him to pick up. This was an emergency situation and not their regular practice, for Paul had to give them “orders” to do what they did not normally do (verse 1). Paul said nothing here about a church service or the resurrection.

8) **Acts 20:6–13:** This passage is often misused to support Sunday observance, but it doesn’t. This was Paul’s last meeting with a small group of believers in “Troas” (verse 6). The meeting took place at night (verses 7–8) on “the first day of the week.” Biblically, the day begins at sunset (Genesis 1:5, 8; Luke 23:54; etc.). Therefore, this meeting took place on a Saturday night. The New English Bible says, “On Saturday night.” That night, Paul preached his farewell sermon, “ready to depart the next day [on Sunday morning].” At “daybreak” (verse 11), while Luke “sailed” (verse 15), Paul walked twenty-five miles “to Assos” (verse 14). Thus, Paul traveled many miles that Sunday. He had been in Troas for “seven days” (verse 6). Simple math reveals that Paul arrived on the previous Sunday, stayed for a week, and conducted his last meeting on Saturday night, which would have been right after the

Sabbath. Significantly, the Book of Acts mentions “the first day of the week” only once (in Acts 20:7), yet “the Sabbath” is mentioned eleven times (see Acts 1:12; 13:14, 27, 42, 44; 15:21; 16:13; 17:2; 18:4). A careful study of Acts 20:6–13, the “Saturday Night in Troas, Sunday Travel to Assos Text” is proof that Paul did *not* keep Sunday holy.

Summarizing the New Testament evidence:

1. Sunday is simply called “the first day of the week” in the New Testament.
2. Jesus Christ never mentioned Sunday, not even one time.
3. Not once is Sunday set aside as a holy day in honor of the resurrection.
4. In Matthew, Mark, and Luke, Sunday always comes “after the Sabbath.”
5. The Holy Spirit only teaches what Jesus Christ taught. John 14:26; 16:13–14. Because Jesus never mentioned Sunday, the Holy Spirit will not teach it.
6. After His resurrection, Jesus told His disciples to teach only what He had “commanded” them (Matthew 28:20). Because Jesus never mentioned Sunday, the apostles could not have taught it.
7. Sunday cannot be part of the New Covenant because it began after Jesus Christ’s blood was shed. After death, it is impossible to “add” to a covenant (Galatians 3:15).