

SABBATH

What day is the Sabbath, Saturday or Sunday?

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Do Christians have to observe the Sabbath day?

Question: "What day is the Sabbath, Saturday or Sunday? Do Christians have to observe the Sabbath day?"

Answer: It is often claimed that "God instituted the Sabbath in Eden" because of the connection between the Sabbath and creation in [Exodus 20:11](#). Although God's rest on the seventh day ([Genesis 2:3](#)) did foreshadow a future Sabbath law, there is no biblical record of the Sabbath before the children of Israel left the land of Egypt. Nowhere in Scripture is there any hint that Sabbath-keeping was practiced from Adam to Moses.

The Word of God makes it quite clear that Sabbath observance was a special sign between God and Israel: "The Israelites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant. It will be a sign between me and the Israelites forever, for in six days the Lord made the heavens and the earth, and on the seventh day he abstained from work and rested" ([Exodus 31:16–17](#)).

In Deuteronomy 5, Moses restates the Ten Commandments to the next generation of Israelites. Here, after commanding Sabbath observance in verses 12–14, Moses gives the reason the Sabbath was given to the nation Israel: "Remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. Therefore the Lord your God has commanded you to observe the Sabbath day" ([Deuteronomy 5:15](#)).

God's intent for giving the Sabbath to Israel was not that they would remember creation, but that they would remember their Egyptian slavery and the Lord's deliverance. Note the requirements for Sabbath-keeping: A person placed under that Sabbath law could not leave his home on the Sabbath ([Exodus 16:29](#)), he could not build a fire ([Exodus 35:3](#)), and he could not cause anyone else to work ([Deuteronomy 5:14](#)). A person breaking the Sabbath law was to be put to death ([Exodus 31:15](#); [Numbers 15:32–35](#)).

An examination of New Testament passages shows us four important points: 1) Whenever Christ appears in His resurrected form and the day is mentioned, it is always the first day of the week ([Matthew 28:1, 9, 10](#); [Mark 16:9](#); [Luke 24:1, 13, 15](#); [John 20:19, 26](#)). 2) The only time the Sabbath is mentioned from Acts through Revelation it is for evangelistic purposes to the Jews and the setting is usually in a synagogue (Acts chapters 13–18). Paul wrote, "to the Jews I became as a Jew, that I might win Jews" ([1 Corinthians 9:20](#)). Paul did not go to the synagogue to fellowship with and edify the saints, but to convict and save the lost. 3) Once Paul states "from now on I will go to the Gentiles" ([Acts 18:6](#)), the Sabbath is never again mentioned. And 4) instead of suggesting adherence to the Sabbath day, the remainder of the New Testament implies the opposite (including the one exception to point 3 above, found in [Colossians 2:16](#)).

Looking more closely at point 4 above will reveal that there is no obligation for the New Testament believer to keep the Sabbath, and will also show that the idea of a Sunday "Christian Sabbath" is also unscriptural. As

discussed above, there is one time the Sabbath is mentioned after Paul began to focus on the Gentiles, “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.” ([Colossians 2:16–17](#)). The Jewish Sabbath was abolished at the cross where Christ “canceled the written code, with its regulations” ([Colossians 2:14](#)).

This idea is repeated more than once in the New Testament: “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. He who regards one day as special, does so to the Lord” ([Romans 14:5–6a](#)). “But now that you know God — or rather are known by God — how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again? You are observing special days and months and seasons and years” ([Galatians 4:9–10](#)).

But some claim that a mandate by Constantine in A.D. 321 “changed” the Sabbath from Saturday to Sunday. On what day did the early church meet for worship? Scripture never mentions any Sabbath (Saturday) gatherings by believers for fellowship or worship. However, there are clear passages that mention the first day of the week. For instance, [Acts 20:7](#) states that “on the first day of the week we came together to break bread.” In [1 Corinthians 16:2](#) Paul urges the Corinthian believers “on the first day of every week, each one of you should set aside a sum of money in keeping with his income.” Since Paul designates this offering as “service” in [2 Corinthians 9:12](#), this collection must have been linked with the Sunday worship service of the Christian assembly. Historically Sunday, not Saturday, was the normal meeting day for Christians in the church, and its practice dates back to the first century.

The Sabbath was given to Israel, not the church. The Sabbath is still Saturday, not Sunday, and has never been changed. But the Sabbath is part of the Old Testament Law, and Christians are free from the bondage of the Law ([Galatians 4:1-26](#); [Romans 6:14](#)). Sabbath keeping is not required of the Christian—be it Saturday or Sunday. The first day of the week, Sunday, the Lord’s Day ([Revelation 1:10](#)) celebrates the New Creation, with Christ as our resurrected Head. We are not obligated to follow the Mosaic Sabbath—resting, but are now free to follow the risen Christ—serving. The Apostle Paul said that each individual Christian should decide whether to observe a Sabbath rest, “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” ([Romans 14:5](#)). We are to worship God every day, not just on Saturday or Sunday. (www.gotquestions.org/Saturday-Sunday.html)

Recommended Resource: [The End of the Law: Mosaic Covenant in Pauline Theology by Jason Meyer.](#)

질문: 그리스도인들은 안식일을 지켜야 합니까?

대답: 출애굽기 20 장 11 절의 6 일 간의 창조와 7 일 췌 안식의 연계성 때문에 하나님께서 에덴동산에서 이미 안식일을 만드셨다는 주장이 있습니다. 이렇게 제 칠일에 하나님이 일을 쉬었다는 것(창세기 2:3)을 후일 안식일 규정에 대한 전조로 볼 수도 있겠지만, 이스라엘의 자손이 애굽을 벗어나는 시점 이전에는 안식일에 대한 언급이 없습니다. 즉, 아담으로부터 모세에 이르기까지 안식일이 지켜진 예가 성경에 나타나 있지 않습니다.

성경은 안식일 규정이 하나님과 이스라엘 사이에 맺어진 특별한 사인임을 분명히 합니다. “이같이 이스라엘 자손이 안식일을 지켜서 그것으로 대대로 영원한 연약을 삼을 것이니 이는 나와 이스라엘 자손 사이에 영원한 표징이며 나 여호와가 옛새 동안에 천지를 창조하고 제 칠 일에 쉬어 평안하였음이니라 하라 “(출애굽기 31:16-17).

신명기 5 장에서 모세는 이스라엘 후손들에게 십계명을 다시 들려주는데 여기서 안식일을 지키는 것을 명령하고 (12 절-14 절), 안식일을 준수해야 할 이유를 줍니다. “너는 기억하라 네가 애굽 땅에서 종이 되었던니 너의 하나님 여호와가 강한 손과 편 팔로 너를 거기서 인도하여 내었나니 그러므로 너희

하나님 여호와가 너를 명하여 안식일을 지키라 하느니라” (신명기 5:15).

안식일을 주시는 것은 하나님의 창조를 기념하라는 것이 아니라 이스라엘이 애굽의 종살이를 하는 것으로부터 하나님의 구원을 받았음을 기억하라는 연유에서입니다. 안식일의 규정을 보면, 안식일에는 집에서 밖으로 나가면 안됩니다 (출애굽기 16:29). 또 불을 지필 수 없습니다 (출애굽기 35:3). 또 다른 사람에게 일을 시키지 못합니다 (신명기 5:14). 안식일 규정을 깨는 사람은 죽음에 처해졌습니다 (출애굽기 31:15; 민수기 15:32-35).

신약에 있는 구절들을 연구하다 보면 네 가지 중요점을 발견하게 됩니다. 1) 그리스도가 부활하셔서 나타나실 때마다 그 날이 언급됐는데, 모두 주중의 첫째 날이었습니다 (마태복음 28:1, 9, 10; 마가복음 16:9; 누가복음 24:1, 13, 15; 요한복음 20:19, 26). 2) 사도행전부터 계시록까지 안식일은 딱 한번 언급되었는데, 이는 유대인에게 복음을 전하기 위한 목적에서였습니다. 그리고 대개 유대인 회당이 그 배경이 되었습니다 (사도행전 13-18 장). 바울의 경우를 보면, “유대인들에게 내가 유대인과 같이 된 것은” (고린도전서 9:20). 바울은 회당에 간 것은 유대인들과 교제하여 그들을 교육을 위해서가 아니라 잃은 자들을 구원하기 위함이었습니다. 3) 바울이 “이후로는 이방인에게로 가리라”(사도행전 18:6) 라고 말한 이후로는 안식일은 한 번도 거론되지 않았습니다. 4) 그 이후로는 안식일을 꼭 준수하라는 명령과는 오히려 반대되는 예들만이 있습니다 (골로새서 2:16 절에서 발견되는 3)번의 사항만 제외).

4)번을 자세히 살펴보면 신약 시대의 신자들은 안식일을 지켜야 할 의무가 없습니다. 또한 일요일을 안식일로 보는 것도 비성경적입니다. 위에서 토론한 것처럼 바울이 이방인 사역을 시작한 이후로는 안식일이 딱 한 번 거론되었습니다. “그러므로 먹고 마시는 것과 절기나 월삭이나 안식일을 인하여 누구든지 너희를 폄론하지 못하게 하라 이것들은 장래 일의 그림자이나 몸은 그리스도의 것이니라” (골로새서 2:16-17). 유대인의 안식일은 십자가에서 폐지되었습니다. 그리스도가 “우리를 대적하는 의문에 쓴 증서를 도말”하셨기 때문입니다 (골로새서 2:14).

이는 또 신약의 다른 구절들을 통해서도 반복됩니다. “혹은 이 날을 저 날보다 낮게 여기고 혹은 모든 날을 같게 여기나니 각각 자기 마음에 확정할지니라 날을 중히 여기는 자도 주를 위하여 중히 여기고” (로마서 14:5-6a). “이제는 너희가 하나님을 알 뿐더러 하나님의 아신바 되었거늘 어찌하여 다시 약하고 천한 초등학문으로 돌아가서 다시 저희에게 종 노릇하려 하느냐 너희가 날과 달과 절기와 해를 삼가 지키니” (갈라디아서 4:9-10).

그러나 어떤 주장은 말하길 서기 321년 콘스탄틴의 명령으로 안식일이 토요일에서 일요일로 변경되었다고 합니다. 초기교회는 예배를 위해 무슨 요일에 모였습니까? 성경은 이에 대해 안식일이 토요일이었다고 한 바가 없습니다. 그러나 한 주의 첫째 날이었다는 명확한 문장들이 있습니다. 예를 들면, 사도행전 20:7 은 “안식 후 첫날에 우리가 떡을 떼러 하여 모였더니”합니다. 고린도전서 16:2 에서는 바울은 고린도 교인들에게 “매주일 첫날에 너희 각 사람이 이를 얻은 대로 저축하여 두어서 내가 갈 때에 연보를 하지 않게 하라” 합니다. 바울이 이를 고린도후서 9:12 에서 봉사의 직무로 고안한 것으로 볼 때, 이 연보는 주일 예배와 연계시켜야 됩니다. 역사적으로 일요일이 그리스도인들이 교회에 모이는 날이었고 1세기부터 시작되었다고 볼 수 있겠습니다.

안식일은 이스라엘인들에게 주어진 것이지 교회에게 주어진 것이 아니었습니다. 그래서 안식일은 여전히 토요일이지 일요일 인적이 없습니다. 그러나 안식일은 구약 율법의 한 부분이었고 그리스도인들은 이 율법의 묶임에서 자유합니다 (갈라디아서 4:1-26; 로마서 6:14). 토요일이던지 일요일이던지 안식일 준수는 그리스도인들에게 요구되지 않습니다. 주중의 첫째 날, 일요일, 주님의 날 (계시록 1:10)은 새 창조물로서 부활하신 교회의 머리되신 그리스도와 함께 송축하는 날입니다. 우리는 모세의 안식일에 대한 의무 즉 단순한 휴식을 말하는 것이 아니라, 자유롭게 부활하신 그리스도를 따르는 섬김을 말합니다. 그래서 사도 바울은 각 그리스도인들은 안식일에 대해 결정하라고 합니다. “혹은 이 날을 저 날보다 낮게 여기고 혹은 모든 날을 같게 여기나니 각각 자기 마음에 확정할지니라”

(로마서 14:5). 우리는 매일 하나님을 예배하게 되어 있지, 토요일이나 일요일만이 예배일로 규정하지 않습니다. (www.gotquestions.org/Saturday-Sunday.html)

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Chapter Three –

Has Time Been Lost?

Many realize that God created, rested on, blessed, and hallowed the *seventh day!*—and by now, so should you. But which day is the seventh day in today’s calendar? Has the weekly cycle been lost? Can we know? You can be certain. This chapter presents absolute PROOF!

“In spite of all of our dickerings with the calendar, it is patent that the human race never lost the septenary [seven-day] sequence of week days and that the Sabbath of these latter times comes down to us from Adam, through the ages, without a single lapse.”

- Dr. Totten of New Haven, Connecticut—Professor of Astronomy, Yale University
(www.truthontheweb.org/shabbatu.htm)

Let’s ask, is the above statement true? Can it be proven? If so, how? We saw that at the end of the creation week in [Genesis 1](#) God finished His activity with a special creation: “Thus the heavens and the earth were finished, and all the host of them. 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. 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” ([Gen. 2:1-3](#)).

Twenty-five centuries later, at Mt. Sinai, God gave the Ten Commandments to the nation of ancient Israel through Moses. We also saw that the Sabbath command in Exodus directly referred to the creation account of Genesis 2. It states, “Remember the sabbath day, to keep it holy. Six days shall you labor, and do all your work: but the seventh day is the sabbath of the LORD your God.... For in six days the LORD made heaven and earth, the sea, and all that in them is” (Exod. 20:8-11).

These have been very plain, clear verses. But for the sake of discussion, we will continue with several basic facts. God made the Sabbath. He rested on it. He sanctified it (set it apart). He blessed it. He made it to be the seventh day of a seven-day cycle.

This chapter is not primarily written to prove that the Sabbath should be kept. The book does that. Our purpose here is to prove the weekly cycle has never changed since creation. Many suppose that it has. If this cycle has been either broken or lost, there remains no further obligation for mankind to observe the true Sabbath of the Bible. It is that simple. If the weekly cycle has been broken, the Sabbath is lost to history and cannot be in effect today!

Keeping Track of the Sabbath

Others are more sincere and ask, “Well, I know God created the Sabbath, but how do we *now* know which day of our week He made holy?” or “Hasn’t mankind changed the *calendar*?” And further, our seventh day, Saturday, was named after the pagan god Saturn, and some question whether this had an effect on the Hebrew calendar. Others ask about what has been called “the long day of Joshua” or traveling around the world and “gaining a day” or “losing a day.” Many naturally wonder what possible effects any of these issues may have had on the weekly cycle.

Before addressing the concerns raised in this series of questions, a point must first be acknowledged.

Consider! These questions, while individually important, collectively represent a single great question. Is the all-powerful God of the universe capable of creating, hallowing, sanctifying, and blessing the seventh day of the week, yet, at the same time, *incapable* of keeping track of this day throughout history? Would God command people to “remember” the Sabbath only to Himself forget that He must preserve it for this to be possible? The idea is absurd. It insults God’s thinking—and power—by making Him appear to be a doddering old man who is so disorganized and forgetful that He cannot keep track of what He has created or commanded!

While mankind seeks excuses not to keep the Sabbath, some actually dare to blame God as the reason this is no longer possible. They then reason that if *He* forgot to preserve the weekly cycle, mankind no longer needs to remember and observe the Sabbath. How convenient for human nature!

This world’s professing Christianity—Catholicism and the many branches of Protestantism—keep Sunday. It has been the Roman Catholic Church that has preserved Sunday as the day of worship. Notice again, before continuing, what was a stunning admission from a letter by James Cardinal Gibbons, Archbishop of Baltimore (1877-1921). While it also makes a statement about *how* Sabbath obedience was exchanged for Sunday observance, this quote demonstrates the importance of the preservation of Sunday observance for Catholics throughout the centuries. This is only one of so many previously-stated similar quotes:

“Is Saturday the seventh day according to the Bible and the Ten Commandments? I answer yes. Is Sunday the first day of the week and did the Church [Roman Catholic] change the seventh day—Saturday—for Sunday, the first day? I answer yes. Did Christ change the day? I answer no!.. Faithfully yours, J. Cardinal Gibbons.”

No one ever seems to question that the *first day* of the week is *Sunday*! Over two billion professing Christians assert that they keep Sunday in commemoration of Christ’s supposed resurrection on that day—the first day of the week. It is unthinkable to suggest that so many people would either purposely, carelessly, or inadvertently be keeping “their day,” the *first day* of the week, Sunday, on the *wrong day*! Right? But Jews are no less certain that they are keeping the Sabbath on the true seventh day of the week. The Jewish people have been responsible for “keeping track” of *their day*, the same day kept by Jesus and the apostles, for many centuries longer than Catholics have been tracking “their day.”

The point is this: each group (Catholics and Jews) knows full well which day is which—and neither would dare suggest the other does not!

Israel Forgets the Sabbath

Most know the story of Israel’s slavery in Egypt and her Exodus under Moses. A 1950s Hollywood movie made it famous. Before the Exodus, Jacob and his sons had joined another of his sons, Joseph, in Egypt. Later, after Jacob died, a different Pharaoh came into power and enslaved the Israelites for over 150 years. They were not permitted to keep the Sabbath and had no priesthood to guide them. Since Moses recorded the first five books of the Bible later, they would not yet have had any Scriptures available to teach them.

Notice Israel's condition: "Therefore they did set over them taskmasters to *afflict* them with their burdens. And they built for Pharaoh treasure cities, Pithom and Rameses.... And the Egyptians made the children of Israel to *serve with rigor*: And they made their lives *bitter* with *hard bondage*, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was *with rigor*" ([Exod. 1:11, 13-14](#)).

The Bible records that there were 600,000 men, age 20 and above, who left Egypt with Moses. This means there were three-to-four million Israelites, counting women and children. All of them lacked formal knowledge of the Sabbath. By the time they reached the Wilderness of Sin (Zin), two months after leaving Egypt, they were hungry and complaining because of lack of food in the desert

The Manna Miracle Reveals the Sabbath

It has been established that God gave the Sabbath to ancient Israel through Moses. *Why* did God do this? He had to! Israel had just spent nearly two and a half centuries in Egypt, with most of that time in slavery. They had not been permitted to worship the God of Abraham, Isaac, and Jacob—their forefathers—for all those years. At the time that God liberated them, they had forgotten the identity of the true God and His Sabbath.

This is one reason that the Sabbath command begins with the words "*Remember the Sabbath day*"—Israel had forgotten it. Abraham, Isaac, and Jacob had kept God's law ([Gen. 26:5](#)), but the knowledge of the Sabbath had become lost through the centuries.

God decided to make the Sabbath command clear to Israel while they were in the Wilderness of Sin. Israel had left the "flesh pots" of Egypt behind and grumbled to Moses because they lacked food. God had to test whether they would obey His law. This was a specific test designed to teach Israel the uniqueness of the Sabbath's holy time. The account is found in [Exodus 16](#). It illustrates that people can find themselves thinking that "time has been lost."

The Old Testament story about God feeding manna (and quail) to Israel is well-known. Notice: "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will *walk in my law, or no*" ([Exod. 16:4](#)). "And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD hears your murmurings" ([Exod. 16:8](#)).

The test had begun: Would Israel keep God's law—keep His Sabbath? Would they walk in His law or not?

The context continues, "And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for He has heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.... And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host" ([Exod. 16:9-10, 13](#)).

It is important to realize that the quail did not come up until after dusk (sunset). Also, Israel was assembled as a congregation on the Sabbath day. They were gathered for a religious service. The quails appeared *when the Sabbath was over*, and people were permitted to gather them for the evening meal.

The next morning was the first day of the week and the first time that manna appeared. People were instructed to only gather enough for each day, or it would breed worms and stink ([Exod. 16:20](#)). The people disbelieved Moses and attempted to gather extra manna. Just as God said, it bred worms and stank. However, [verse 22](#) explains that

on the *sixth day of the week* they could gather twice as much, so they would have food for the Sabbath, and it would *not* breed worms and stink. God said this because “*Tomorrow* is the rest of the holy sabbath unto the LORD” ([Exod. 16:23](#)).

As is always the case, some did not believe God and attempted to gather manna on the Sabbath—the seventh day ([Exod. 16:27](#)). Just as God had said, they found none. How quickly some become confused about time! These *Israelites* must have thought “time had been lost” and that the manna would be there even though God had told them it would not. Others thought the manna could be held over on days other than the sixth day when it could not. God’s response to those who became confused was, “And the LORD said unto Moses, How long *refuse you to keep My commandments* and My laws? See, for that *the LORD has given you the sabbath*, therefore He gives you on the sixth day the bread of two days; abide you every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day” ([Exod. 16:28-30](#)).

Set confusion and disobedience aside. The sole purpose of this test was to show that God made a specific time holy—the seventh day!

Christ Kept the Sabbath

Fifteen hundred years after the account in [Exodus 16](#) is the example of Christ. He had no doubt which day was the Sabbath.

[Mark 2:27-28](#) records Christ talking to the Pharisees: “And He said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.” If Christ were Lord of the Sabbath, He would have *known* when it was! [Luke 4:16](#) says that Christ’s custom was to enter the synagogue *every Sabbath*.

In A.D. 69-70, all Jews were driven from Palestine and dispersed into nations around the world. Through the last 19 centuries, they have never become confused about which day was the Sabbath. Remember, [Luke 4:16](#) (and 17, 20) actually showed Christ meeting with the Jews in the synagogue on the Sabbath. Again, the Jews had not become confused about which day it was when Christ was alive.

Today, if time had been lost, we would expect that Jews, scattered around the world and no longer in communication with one another, would be keeping *different* days. However, today they are all in unity—in agreement—on which day is the Sabbath.

An historian once said, “More than the Jews having kept the Sabbath, the Sabbath has kept the Jews.” This is true! Modern Jews have never lost their identity because they have *never lost track of the seventh day Sabbath!*

There is no doubt that the Sabbath was kept intact through the 1,500 years until Christ’s time. *He* was certainly not confused and knew when to keep it. There is also no doubt that the Jews have kept it intact ever since. We will momentarily consider other proofs of the period *after* Christ, but first we must examine an event *prior* to Christ’s life.

Joshua’s Long Day

Christ’s obedience to the Sabbath established its continuity throughout His lifetime. So, while there should now be no need to look *backward* in time, we will consider one other objection that arises. Some argue, “What about Joshua? Didn’t he have some kind of ‘long day’ in the Old Testament? Didn’t that day throw time off and make Sunday the seventh day of the week?” Is this true? We must carefully consider this account, from [Joshua 10](#).

Notice: “Then spoke Joshua to the LORD ... before the children of Israel ... *Sun, stand you still* upon Gibeon; and you, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed.... So *the sun stood still* in the midst of heaven, and hastened not to go down *about a whole day*” ([Josh. 10:12-13](#)).

The scripture states that the sun stood still for “about a whole day.” We will later demonstrate that God defines a normal day as about twenty-four hours.

A clever argument has been used to teach that Joshua’s long day caused Sunday to become the new seventh day of the week. Carefully following the logic of this argument, it is best summarized in this way: “The week in which Joshua’s long day occurred contained an extra twenty-four hour period. This would be the period described as ‘about a whole day.’ If Joshua’s battle occurred, for instance, on a Thursday, then there were *eight* twenty-four hour periods in the week of Joshua’s long day instead of *seven*! Since Thursday would be about forty-eight hours long, it would now also include Friday. The following day, Friday, would then become the day that was Saturday. And Saturday (what would have been the seventh day of this week) would become Sunday.”

This faulty logic would then continue by concluding that “the seventh day has been Sunday ever since.” Of course, this means that people have been keeping the Sabbath on the wrong day for over 3,400 years! For this argument to be true we must ask: was Thursday really *Thursday and Friday*—or was Thursday merely a *long Thursday*?

Here is the problem with the logic of this argument. Those who espouse it do *not* understand the Bible definition of a day. Let’s keep this matter straight. We must let the Bible, and the Bible alone, define a day! Men have endless ideas about things they *think* the Bible says. We must examine what it *actually* says—not what *people* with preconceived ideas *think* it says.

Men try to say that Joshua’s long day was *two days* of twenty-four hours each. This is what is necessary to move the seventh day of the week forward into what is now Sunday. Return to Joshua’s account. Does God refer to this day as *two days*? Here is His answer: “And there was *NO DAY* like that before *IT* or after *IT*” ([Josh. 10:14](#)). Did you catch the “it”? God refers to this period as a “day,” and “it” (twice). God uses the singular, not the plural. It says *day*, not *days*!

Make no mistake. This was not an ordinary day! This much is certain. God says, “there was *no day like ... it*.” It was only *one day*—and this does not mean “two days in one.” It was a single, unique day in the course of human history, and perhaps of all time. This was a tremendous supernatural event demonstrating the great power of God. The universe is a finely tuned mechanism, functioning like a giant Swiss watch. Astronomers agree that it is all interdependent and moves together. Literally, it required God to halt the entire heavens (remember, this miracle included the moon) for about twenty-four hours in order to make the sun “stand still.” To use this event as an excuse to disobey the Sabbath is to trivialize one of the greatest miracles of all time!

The following diagrams depict the error of the clever argument that we have described. The first diagram is the *wrong* view of the week, and the second is the *correct* view.

How the Bible Defines a Day

Men may decide that a day is twenty-four hours *by the clock*—but that is not what *God* says. We must understand *why* God could correctly describe Joshua’s approximately forty-eight hour day as one day.

In the creation chapter of [Genesis 1](#), God gives *His* definition of a day. God says that He “divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening (darkness) and the morning (light) were *the first day*.... And the evening (darkness) and the morning (light) were *the second day*.... And the evening and the morning were *the third day*” ([Gen. 1:4-13](#)) and so on through the first week. From this account, we see that days are comprised of *evenings* and *mornings*. Despite the common perception, a day is not merely the daylight portion of a twenty-four-hour period. It is, in fact, the *entire* period between sunsets.

This is the Bible definition of the length of a day! What could be more plain?

Further, we must go to Leviticus to see what God says is the starting point of each day. Notice that “from even unto even” ([Lev. 23:32](#)) is how God instructed that the Sabbath be observed. The word *evening* is derived from the

word *even*. For several hundred years after the death of Christ, the general practice was always to begin days at sunset, not at midnight. Any encyclopedia will explain this and [Luke 4:40](#) and [Mark 1:32](#) show that days *begin and end at the time of sunset*.

Joshua's long day consisted of a twelve-hour evening and about a *thirty-six-hour* "morning." But this did not make it two days—it was just one very long day.

Now we must restate a previous point. Remember that Christ was not confused about the Sabbath, and that He kept it on the proper day over 1,400 years *after* "Joshua's long day." To believe that the long day of Joshua altered the weekly cycle, thus losing a day, it is necessary to believe that Christ Himself did not adjust for this "long day." Then one must believe that Christ was "off" by one full day in His calculation of which day was the Sabbath—and so were the Jews.

Now think! If Christ was incorrect in His calculation of the Sabbath, then He *broke* the Sabbath—He *sinned*—and mankind has no Savior! But Christ did *not* sin by breaking the Sabbath or in any other fashion. And mankind *does* have a Savior.

Finally, it is interesting to note that even those who reference Joshua's account always call it "Joshua's long day"—not "Joshua's long days." The whole argument of trying to compress two days into one, to escape the command to keep the seventh day Sabbath (today's Saturday), seems rather silly, doesn't it? Do not be fooled by the clever arguments of men.

Can Days Be "Gained" or "Lost"?

Because the earth is round, days are determined by the rotation of the planet on its axis. This rotation is measured in relation to the sun. It is the same with the Sabbath. Sundown—at any given place on Earth—determines the beginning of the Sabbath or any other day. Whether one is in New York, Manila, or Paris is irrelevant. A day is from "even [sunset] unto even [sunset]" ([Lev. 23:22](#)). The beginning of any day is determined based on where someone is when the sun goes down.

The International Date Line was established so that men could know where their travels would require them to add or subtract a day—depending upon whether they were traveling east or west. Except for a couple of isolated South Pacific islands, this location was ideally placed in the middle of the Pacific Ocean because it does not permit people in different parts of the world to keep any day (including the Sabbath) on *two different days*. People in Japan start the Sabbath before those in India—who start it before people in Jerusalem—who start it before those in London—who start it before people in Chicago—who start it before those in Honolulu. However, all keep it on the same day!

Do not be confused by people who say that traveling around the world can cause one to "gain" or to "lose" days. Clever statements are often made about gaining hours while traveling west or losing them while traveling east. This is not reality, but rather a perception of reality.

Here's how to prove it! If one starts in London and travels non-stop westward around the world, returning to London, will he arrive one full day *behind* everyone who never left London? Has he traveled backward in time and "gained" twenty-four hours? Conversely, if one did the same thing traveling non-stop eastward, would he arrive in London a day *before* everyone that had remained there? Has he traveled forward in time and actually "lost" twenty-four hours?

The idea is silly! Yet this is how some people reason. If this were true, two separate people, one traveling non-stop eastward and the other traveling non-stop westward, would both arrive in London at the same time and yet be *two days apart in time*. If two people did this over and over, one would become younger while the other would be aging at a faster rate. How ridiculous to consider this! Yet this argument fools some people.

There is a slightly different, but related, point to be considered. It seems that there are never-ending ways that people devise to believe time can be lost. What would have to happen—exactly—for time to truly be lost in such a way *that the whole world would lose it*? Another way of asking this question is: what would it take today for over *six and one half billion people* on Earth to *all* lose track of time?

We have all known people who forget where they are, fall asleep or “lose track of time,” when they are supposed to be somewhere or do something on a schedule. Perhaps this has happened to you several times. So, it is admitted that *individuals* can certainly “lose track of time.” However, someone would have to be knocked unconscious or fall into a coma to lose track of time so that, when they awaken, they are unable to know how much time has passed—days, weeks, months, or even years! But, they would merely ask how long they had been “out” and the answer would reorient them.

Let’s carry this further. What would be necessary for *all people* on Earth to lose track of time? The following would have to happen (I am being facetious): Simultaneously, *everyone* on Earth, for an extended period of time, would have to be knocked unconscious, fall asleep, or fall into a coma! Presumably, if everyone then regained consciousness, there would be no one left to ask how much time had passed while everyone else was “out cold.” If even one person remained conscious, he could tell everyone what had happened. Everyone would be re-oriented to the proper time.

Can you see the absurdity of such shallow, deceptive arguments about “gaining” or “losing” time?

The True Church Proves Time Has Not Been Lost

The true Church of God has always kept God’s Sabbath—Saturday. Just as Jews know the correct day, so also do true Christians.

Most theologians and religionists have long admitted that the true Sabbath of the Bible is the seventh day. However, they will not obey it. Saturday, not Sunday, is the seventh day of the week. Even a good dictionary explains this. You have already seen several scriptural references to the Sabbath. God hallowed it at creation—long before there were any Jews or Israelites to keep it.

God told ancient Israel, “Moreover also I gave them My sabbaths, to be a *sign between Me and them*, that they might know that I am the LORD that sanctify them” (Ezek. 20:12). One of the single greatest KEYS that identifies the true Church, the one founded by Jesus Christ, is the sign of God’s true Sabbath.

The quote, “More than the Jews having kept the Sabbath, the Sabbath has kept the Jews!” could as easily have been said of the true Church, which has been under siege throughout the ages—partly for keeping the Sabbath. The church at Rome, in A.D. 363, decreed the death sentence on all who continued to observe the Sabbath.

Christ kept the Sabbath. A Christian is one who follows—who copies—Jesus Christ’s example in his own life. His example was Sabbath observance! Therefore, for 2,000 years, the New Testament Church has always kept God’s Sabbath. The record of history is that God’s Church has remained faithful to the Sabbath command despite intense persecution. It has remained a sign between God and His people.

What About Changes to the Roman Calendar?

What about the important question of changes to the Roman calendar? There were two important changes (actually one change that occurred in two stages) to two different Roman calendars. These changes are acknowledged. But what were the *nature* of these changes? Did they affect the *weekly cycle*? They did not! Neither of the two changes affected the days of the week. This has not kept people from saying that these changes broke the weekly cycle. This reasoning continues with the claim that this has caused time to be lost—and thus the certainty of when to observe the Sabbath is gone.

Some understanding of history is required. Most are unfamiliar with the fact that today's calendar is called the *Gregorian* calendar or that the *Julian* calendar preceded it.

Most are familiar with the famous Roman emperor, Julius Caesar. He devised the first Roman calendar—called the “Julian calendar.” Our month of *July* still carries the stamp of his name. His calendar dated from 45 B.C. and continued to A.D. 1582—spanning over 16 centuries. A Greek astronomer named Sosigenes calculated the calendar in 46 B.C., which Caesar adopted.

The first change to the calendar occurred in 1582 and was decreed by Pope Gregory XIII (1572-1585). From this point, the calendar has been known as the “Gregorian calendar.” One hundred and seventy years later, in 1752, another change was made. Both involved dropping days from the calendar to correct for previous errors in construction and computation. What had caused the problem?

Over the centuries, astronomers had come to greater precision in understanding how to compute and devise a more exact (solar) calendar. The Julian calendar lacked this precision. It was based on the belief that a solar year was exactly 365 1/4 days long. Hence, the calendar added one extra day every four years to the month of February. Astronomers learned in time that the solar year was actually 12 minutes and 14 seconds shorter than previously believed. This caused the spring equinox to fall backwards on the calendar until it eventually fell on March 11th instead of March 21st. This required that ten days be dropped from the calendar.

Bear in mind that days were dropped from the *month*—in October 1582—but not from the *week*! The above diagram shows how this was done.

The first week of October went from Thursday, October 4th, to Friday, October 15th. The two Sabbaths on either side of this change were still *seven days apart*. The Sabbath remained unaffected. The weekly cycle was not broken. Because it was the Catholics who made the change, it is they who possess the best historical record of how they did this. The official change took place in Italy, Spain, and Portugal.

Apparently, there was much debate about how and when to make the change. Notice the following two quotes: “Thus, every imaginable proposition was made, only one idea was never mentioned, viz., the abandonment of the seven-day week” (*Catholic Encyclopedia*, Vol. 9, p. 251, article “Lilius”). (It was Lilius who actually proposed the change that was finally accepted.)

Also, “It is to be noted that in the Christian period, the order of days in the week has never been interrupted. Thus, when Gregory XIII reformed the calendar in 1582, Thursday, 4 October was followed by Friday, 15 October. So in England, in 1752, Wednesday, 2 September, was followed by Thursday, 14 September” (*Catholic Encyclopedia*, Vol. 3, p. 740, article “Chronology”).

As stated, two changes occurred to the calendar that were really one change occurring in *two stages*. This bears explanation. When Pope Gregory decreed the change, the British would not comply. They retained the old Julian calendar until 1752—thus remaining ten days behind the newly established Gregorian calendar! Obviously, Sabbath-keeping remained undisturbed in British areas for these 170 years.

The British finally determined to make the change. With the passing of 170 years came an additional “drift” in the calendar of *one more day*. Now it became necessary to drop *eleven days* to catch up with the spring equinox, instead of the previous ten! The change was effected in September of 1752. Instead of dropping ten days, between a Thursday and Friday as in 1582, the British chose to drop eleven days between a Wednesday and Thursday. The next diagram explains what happened. Once again, Sabbath-keeping continued undisturbed during the seven-day period spanning the change.

Actually, there was even a *third stage* to the calendar changes described above. The Russians refused to make the change until 1907! Their calendar had now fallen *thirteen days* behind everyone else's. It was not until 1907 that they synchronized with the rest of the world by dropping thirteen days from their calendar. Before and after this

change, Sabbath-keepers in Russia observed the same day that Sabbath-keepers everywhere else in the world observed. Certainly the same practice applied to all Sunday-keepers.

No one can dispute these basic facts of recent history!

Law of God, Not Moses

Think for a moment. Almost everything God says to do, men do *not* do. Almost everything God says *not* to do, men do. In the Sermon on the Mount, Christ says, “Swear not at all.” Yet people routinely swear, over Bibles in courtrooms and about nearly everything else one can think of. He says, “Love your enemies,” so men hate them and kill them in war, and many other ways. Also in the Sermon on the Mount, He says, “Think not that I am come to destroy the law,” yet preachers declare, “You can’t keep the law. Christ did away with it because He kept it for us.”

Why do human beings seemingly examine the Bible for everything God says in His Word, only to find a reason to do or believe the *exact opposite*?

The Sabbath Command

Just shortly after the manna test, the three-to-four million Israelites arrived en masse at Mt. Sinai. There, they were given the Ten Commandments by God through Moses. The Sabbath is the fourth command.

Let’s read the entire Sabbath commandment: “*Remember* the sabbath day, to keep it holy. Six days shall you labor, and do all your work: But the seventh day is the sabbath of the LORD your God: in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates: 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” ([Exod. 20:8-11](#)).

Several points are vital to understand. First, God said, “Remember the Sabbath.” Again, Israel had forgotten it during their time in Egypt. God had just miraculously revealed the Sabbath—through the manna—as holy time and He wanted Israel to “remember” this time that they had forgotten. Why do men today want to *forget* a commandment that begins with the word *remember*? In a world that has forgotten it, God tells *you*—today—to remember the Sabbath. Will you?

Second, God (actually Christ) commands to abstain from work on the seventh day. God made the Sabbath as a time for man to rest from the previous six days of work. The *rest command* is all-encompassing. He knew that man would need this rest—physically, mentally, emotionally, psychologically, and spiritually. This is another reason the Sabbath is literally “for man.” It is a weekly opportunity to break away from the daily routine, commune more closely with God and reflect on our purpose for being.

God does command human beings to *work* six days. He wants man to provide for himself (and his family) and manage his life and finances in accordance with His laws. Many verses, such as [John 5:17, 36](#), show that both God the Father and Christ work—so should we.

Third, is the critically important point revealing that God *regives* the Sabbath by hearkening to its place and creation in the original creation week. Exodus 20:11 uses practically the same language as Genesis 2:2-3. More than 2,500 years had passed from the time of creation. God explains that the Sabbath is still holy—HALLOWED—time.

An important side note is in order here. Though Genesis 2:2-3 does not use the term “the Sabbath day,” Exodus 20 does. This is critical because Exodus 20 directly references the Genesis 2 creation account. While both use the term “the seventh day,” Exodus merely adds that this is “the Sabbath,” therefore making it one and the same as the Sabbath from creation. The Sabbath did not, technically, *first* appear at Mt. Sinai as some claim. Remember, the same Christ who was LORD of “the Sabbath” made it at creation. The “seventh day” and “the Sabbath” are synonymous! Do not let anyone cleverly twist terms to “prove” that the Sabbath is 2,500 years *newer* than God says it is!

Fourth, the seventh day is called “the Sabbath of the LORD”—not “the Sabbath of the Jews” or “the Sabbath of the Israelites.” The phrase “of the LORD” connotes possession. An equivalent way of saying this is “the Lord’s Sabbath.” Following basic reasoning, the seventh day is “the Lord’s day.”

No wonder Christ called the Sabbath “the Lord’s day.” Sunday has never been the Lord’s day—it is “the *Sun’s* day,” plain and simple. Yes, men have given the seventh day the pagan name of Saturday (Saturn’s day), but it has always been God’s day—the true Lord’s day. Also, since the original Sabbath command uses the term “the Sabbath of the LORD,” it should be easy to see why the same Lord (Christ) would say to the Pharisees that He was “Lord of the Sabbath” (Mark 2:28; Luke 6:5).

Christ’s Resurrection Was Not on Sunday, the Supposed “Lord’s Day”

Surely some will cite Revelation 1:10 and try to apply the term “Lord’s Day” there to Sunday. This is usually done by saying that Christ’s Resurrection from the tomb was on a Sunday.

We have seen that many theologians and religionists have long admitted that the *true* Sabbath of the Bible is the seventh day. Saturday is the seventh day of the week (any good dictionary states this), and the weekly cycle has never been broken. However, the ministers of this world have had to carefully devise “explanations” that dismiss many clear scriptures about God’s plain command to keep His Sabbath. Instead of letting God’s Word *change* their beliefs to conform to His truths, they change the words or their meanings to make them *fit* their beliefs! They justify Sunday-keeping even though God’s Word has *never* justified this!

God has always instructed, “Remember the sabbath day, to keep *it* holy” (Exod. 20:8). He has *never* said, “Remember the first day (the pagan *Sun’s* day) to keep *it* holy,” or authorized His Church or mankind to do this. Nor did He ever command or allow His people to observe numerous other pagan festivals and days of worship, kept by this world’s churches.

We have just introduced why theologians and so many others *must* conclude that Christ’s Resurrection was on *Sunday*! Consider. This is why Sunday is commonly referred to as “the Lord’s Day.” While the true “Lord’s Day” of the Bible is actually the *Day of the Lord*—the Day of His WRATH (Rev. 1:10; 15:1, 7; Joel 2:1-11 and over 30 other places in the prophets)—the term, the Lord’s Day, has come to be synonymous with Sunday. But why? The reason is simple. If Sunday can be established as the day Christ was resurrected—i.e., the “Lord’s Day”—it becomes a means of validating and “authorizing” the keeping of Sunday by the churches of the world, in place of God’s true Sabbath.

It is interesting that the churches of this world will often admit to making a half-hearted effort at keeping nine of the Ten Commandments. Typically, they will acknowledge that it is wrong to steal, kill, covet, bear false witness, and commit adultery. They will also acknowledge that honoring one’s father and mother, avoiding idolatry and taking God’s name in vain—while also *claiming* to follow the God described in the First Commandment—are basically good things to do. However, most do a poor job of actually keeping these nine Commandments, and

teach that Christ officially did away with them and “kept them for us.” But most will agree, at least tacitly, that these nine commandments are “nice principles.”

Exodus 20:8-11 reveals Sabbath-keeping is the Fourth *Commandment*—a fundamental LAW of God! The Sabbath was hallowed—made into holy *time*—by God at creation. God never hallowed the first day of the week.

Therefore, more than the Good Friday-Easter Sunday tradition collapses if Christ was in the grave for 72 hours instead of 36. (This is discussed in Chapter Seven.) The largest single “reason” for the unscriptural *tradition* (recall Mark 7:7) of Sunday-keeping collapses at the same time. Again, God has always said, “Remember the sabbath day, to keep it holy,” never “Remember *Sunday* to keep it holy—and just call it the Lord’s day!” Actually, Christ’s Resurrection occurred late *Saturday* afternoon, between 3 and 6 p.m. If the day of His Resurrection is important— THEN IT POINTS TO THE SABBATH, not Sunday!

All arguments that Sunday is the Lord’s Day are easily exposed as a product of rebellious human reasoning from people who refuse to OBEY GOD! An entire later chapter will thoroughly expose this idea for the falsehood that it is.

What Is Sin?

Nearly everyone has a different idea about what constitutes sin. Do *you* know? If sin brings the death penalty (Rom. 6:23), then the Bible must tell us what it is so that we can avoid such a terrible punishment. Do not settle for half-answers or the opinions of men. Do not concern yourself with what “religious *people*” and this world’s ministers say, but with what the Bible says.

The Word of God reveals truth (John 17:17). Here is His definition—the *true* definition—of sin: “Whoever commits SIN transgresses also the law: for SIN IS THE TRANSGRESSION OF THE LAW” (1 John 3:4). GOD decides what sin is. And He states that it is transgressing—breaking—His laws. Since sin is the *transgression* of the law, and the opposite would be *obedience* to the law, then exactly what law must we obey?

The answer is the Ten Commandments! Let’s prove it with some review. John also wrote, “All *unrighteousness* is sin” (1 John 5:17). Remember, “all [God’s] commandments are righteousness” (Ps. 119:172). So then, unrighteousness is sin—breaking God’s Commandments.

The apostle James added, “For whosoever shall keep the whole law, and yet *offend* [sin] in *one point*, he is guilty of *all*. For He that said, Do not commit ADULTERY, said also, Do not KILL. Now if you commit no adultery, yet if you kill, you are become a *transgressor of the law* [a lawbreaker]” (James 2:10-11).

James was directly referring to the Ten Commandments.

If a person breaks any “one point” of the Law, he is guilty of sin. The Fourth Commandment—fourth “point”—in the Law James speaks of is “Remember the Sabbath day to keep it holy.” Sabbath-breaking is still SIN today. Once again, so says the *New Testament*!