these things on the next Sabbath (Acts 13:42).

As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures (Acts 17:2).

Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks (Acts 18:4).

Then never let anyone criticize you for what you eat or drink, or about observance of annual festivals, New Moons or Sabbaths. These are only a shadow of what was coming: the reality is the body of Christ (Col 2:16-17).

There must still be, therefore, a seventh-day rest reserved for God's people, since to enter the place of rest is to rest after your work, as God did after his (Heb 4:9-10).

The last two quotes summarize the Bible teaching on the Sabbath: We are not to judge each other over picky rules as the Pharisees did, but the seventh day Sabbath remains, just as it has from the creation.

There simply are no scriptures that say the Sabbath or the "worship day" was changed to Sunday. Sunday worship did not become a regular practice until decades after the New Testament was written.

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Scripture quotes are from the New International Version and the New Jerusalem Bible.

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Scriptures About the Sabbath

A great many articles have been written about the Sabbath. This article consists almost completely of Scriptures about the Sabbath. It does not quote every Sabbath verse in the Bible, but contains the major ones. Only a few explanatory notes are added in this type style.

Notice that the first two Bible quotes, below, show that the Sabbath was given before the Ten Commandments.

Thus heaven and earth were completed with all their array. On the seventh day God had completed the work he had been doing. He rested on the seventh day after all the work he had been doing. **God blessed the seventh day and made it holy,** because on that day **he rested** after all his work of creating (Gen 2:1-3).

He [Moses] said to them, "This is what the LORD commanded: 'Tomorrow is to be a day of rest, a holy Sabbath to the LORD. So bake what you want to bake and boil what you want to boil. Save whatever is left [of the manna] and keep it until morning.'" So they saved it until morning, as Moses commanded, and it did not stink or get maggots in it. "Eat it today," Moses said, "because today is a Sabbath to the LORD. You will not find any of it on the ground today. Six days you are to gather it, but on the seventh day, the Sabbath, there will not be any." Nevertheless, some of the people went out on the seventh day to gather it, but they found none. Then the LORD said to Moses, "How long will you refuse to keep my commands and my instructions? Bear in mind that the LORD has given you the Sabbath; that is why on the sixth day he gives you bread for two days. Everyone is to stay where he is on the seventh day; no one is to go out [to gather manna]." So the people rested on the seventh day. The people of Israel called the bread manna. It was white like coriander seed and tasted like wafers made with honey (Ex 16:23-31).

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The Ten Commandments are stated two places in the Bible. The forth commandment (the Sabbath) varies slightly, with different details added in each place. Notice that God asked them to "remember" the Sabbath—something that already existed.

"**Remember the Sabbath** day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, **but he rested on the seventh day.** Therefore the LORD blessed the Sabbath day and made it holy" (Ex 20:8-11).

"Observe the Sabbath day by keeping it holy, as the LORD your God has commanded you. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your ox, your donkey or any of your animals, nor the alien within your gates, **so that your manservant and maidservant may rest, as you do.** 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" (Deut 5:12-15).

Then the LORD said to Moses, "Say to the Israelites, 'You must observe my Sabbaths. This will be **a sign between me and you** for the generations to come, so you may know that I am the LORD, who makes you holy. Observe the Sabbath, because it is holy to you. Anyone who desecrates it must be put to death; **whoever does any work on that day must be cut off from his people.** For six days, work is to be done, but the seventh day is a Sabbath of rest, holy to the LORD. Whoever does any work on the Sabbath day must be put to death. 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'" (Ex 31:12-17).

For six days, work is to be done, but the seventh day shall be your holy day, a Sabbath of rest to the LORD. Whoever does any work on it must be put to death. Do not light a fire in any of your dwellings on the Sabbath day (Ex 35:2-3).

Since the restriction, above, is against work, and since the rest of Exodus 35 is about doing the metal-work of building the temple, this verse is understood by some to be a prohibition against building a fire to work—not a requirement to eat cold food and live in unheated dwellings on the Sabbath.

"Speak to the Israelites and say to them: 'These are my appointed feasts, the appointed feasts of the LORD, which you are to proclaim as sacred assemblies. There are six days when you may work, but **the seventh day is a Sabbath of rest, a day of sacred assembly.** You are not to do any work; **wherever you live,** it is a Sabbath to the LORD'" (Lev 23:1-2).

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While the Israelites were in the desert, a man was found gathering wood on the Sabbath day. Those who found him gathering wood brought him to Moses and Aaron and the whole assembly, and they kept him in custody, because it was not clear what should be done to him. Then the LORD said to Moses, "The man must die. The whole assembly must stone him outside the camp" (Num 15:32-35).

There are scriptures where God does command people to do some work on the Sabbath. Sacrifices were offered on the Sabbath (Num 28:9-10, 1Chr 23:31; Ezk 45:17; 46:12; Matt 12:5). The Israelites marched around Jericho every day for seven days (Josh 6; Heb 11:30)—one day had to be a Sabbath. Guards were regularly on duty at the Temple on the Sabbath, and Jehoiada used the Sabbath to overthrow the evil queen Athaliah (2Kngs 11; 2Chr 23). Circumcision and healing were permitted on the Sabbath (John 7:22-23).

"When the neighboring peoples bring merchandise or grain to sell on the Sabbath, **we will not buy from them on the Sabbath** or on any holy day. Every seventh year we will forgo working the land and will cancel all debts" (Neh 10:31).

In those days I saw men in Judah treading winepresses on the Sabbath and bringing in grain and loading it on donkeys, together with wine, grapes, figs and all other kinds of loads. And they were bringing all this into Jerusalem on the Sabbath. Therefore I warned them against selling food on that day. Men from Tyre who lived in Jerusalem were bringing in fish and all kinds of merchandise and selling them in Jerusalem on the Sabbath to the people of Judah. I rebuked the nobles of Judah and said to them, "**What is this wicked thing you are doing—desecrating the Sabbath day? Didn't your forefathers do the same things, so that our God brought all this calamity upon us and upon this city?** Now you are stirring up more wrath against Israel by desecrating the Sabbath." **When evening shadows fell** on the gates of Jerusalem before the Sabbath, I ordered the doors to be shut and not opened until the Sabbath was over. I stationed some of my own men at the gates so that no load could be brought in on the Sabbath day. **Once or twice the merchants and sellers of all kinds of goods spent the night outside Jerusalem.** But I warned them and said, "Why do you spend the night by the wall? If you do this again, I will lay hands on you." From that time on they no longer came on the Sabbath. Then I commanded the Levites to purify themselves and go and guard the gates in order to keep the Sabbath day holy. Remember me for this also, O my God, and show mercy to me according to your great love (Neh 13:15-22).

Psalm 92 is titled: "A Song for the Sabbath Day". It speaks of praising God with voices and instruments, acknowledging that His ways are true and right, and will stand—and that evil ways will not stand.

This is what the LORD says: "Maintain justice and do what is right, for my salvation is close at hand and my righteousness will soon be revealed. Blessed is the man who does this, the man who holds it fast, **who keeps the Sabbath** without desecrating it, and keeps his hand from doing any evil.… And foreigners who bind themselves to the LORD to serve him, to love the name of the LORD, and to worship him, **all who keep the Sabbath without desecrating it** and who hold fast to my covenant—these I will bring to my holy mountain and give them joy in my house of prayer….If you keep your feet from breaking the Sabbath and from doing as you please on my holy day, **if you call the Sabbath a delight** and the LORD's holy day honorable, and if you honor it by not going your own way and not doing as you please or speaking idle words, **then you will find your joy in the LORD**, and I will cause you to ride on the heights of the land and to feast on the inheritance of your father Jacob." The mouth of the LORD has spoken (Is 58:2-3, 5-6, 13-14).

At that time Jesus went through the grainfields **on the Sabbath. His disciples were hungry and began to pick some heads of grain** and eat them. When the Pharisees saw this, they said to him, "Look! Your disciples are doing what is unlawful on the Sabbath." He answered, "Haven't you read what David did when he and his companions were hungry? He entered the house of God, and he and his companions ate the consecrated bread—which was not lawful for them to do, but only for the priests. Or haven't you read in the Law that on the Sabbath the priests in the temple desecrate the day and yet are innocent? I tell you that **one greater than the temple is here.** If you had known what these words mean, 'I desire mercy, not sacrifice,' you would not have condemned the innocent. **For the Son of Man is Lord of the Sabbath.**" Going on from that place, he went into their synagogue, and a man with a shriveled hand was there. Looking for a reason to accuse Jesus, they asked him, "Is it lawful to heal on the Sabbath?" He said to them, **"If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out?** How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Sabbath." Then he said to the man, "Stretch out your hand." So he stretched it out and it was completely restored, just as sound as the other. But the Pharisees went out and plotted how they might kill Jesus (Matt 12:1-14).

Pray that your flight will not take place in winter or on the Sabbath (Matt 24:20).

They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach (Mark 1:21—similar verses: Mark 6:2; Luke 4:31; 6:6).

He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue**, as was his custom.** And he stood up to read (Luke 4:16).

Indignant because Jesus had healed on the Sabbath, the synagogue ruler said to the people, "There are six days for work. So come and be healed on those days, not on the Sabbath." The Lord answered him, "You hypocrites! Doesn't each of you **on the Sabbath untie his ox or donkey from the stall and lead it out to give it water?** (Luke 13:14-15).

One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched. There in front of him was a man suffering from dropsy. Jesus asked the Pharisees and experts in the law, "Is it lawful to heal on the Sabbath or not?" But they remained silent. So taking hold of the man, he healed him and sent him away. Then he asked them, "If one of you has a son or an ox that falls into a well on the Sabbath day, will you not immediately pull him out?" And they had nothing to say (Luke 14:1-6).

At once the man was cured; he picked up his mat and walked. The day on which this took place was a Sabbath, and so the Jews said to the man who had been healed, "It is the Sabbath; the law forbids you to carry your mat." But he replied, "The man who made me well said to me, 'Pick up your mat and walk'" (John 5:9-11).

All these happened after Christ's resurrection:

The women who had come with Jesus from Galilee followed Joseph and saw the tomb and how his body was laid in it. Then they went home and prepared spices and perfumes. But they **rested on the Sabbath** in obedience to the commandment (Luke 23:55-56).

… On the Sabbath they [Paul and believers] entered the synagogue and sat down. After the reading from the Law and the Prophets, the synagogue rulers sent word to them, saying, "Brothers, if you have a message of encouragement for the people, please speak" (Acts 13:14-15).

As Paul and Barnabas were leaving the synagogue, the people invited them to speak further about

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