

**BIBLICAL STUDY**

# **SATURDAY, SUNDAY, OR NO REQUIRED DAY?**

*A Biblical Study of the Day of Worship to the Lord*

Biblical foundation: Reina-Valera 1960

Francisco Lacueva's Greek-Spanish Interlinear New Testament

**Prepared for  
Ruperto Bravo Benavente (R.B.B.)**

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### **BRIEF ANSWER**

The New Testament does not present any weekly day as a requirement for obtaining or preserving salvation. The Sabbath is the explicit covenant sign given to Israel. The first day has great Christian significance because of Christ's resurrection and examples of gathering, but it is not legislated as a new Sabbath. The church must assemble faithfully and worship the Lord every day without judging the consciences of other believers.

## **Introduction**

The question of the day of worship usually receives three answers: keep Saturday, keep Sunday, or affirm that the new covenant does not impose a specific weekly day. A biblical response must distinguish creation, the Mosaic covenant, Jesus' practice, the life of the apostolic church, and freedom of conscience. It must also separate two different matters: the duty to assemble and the obligation to observe a day as a covenant command.

This study does not seek to discredit believers who worship on Saturday or those who worship on Sunday. Its purpose is to submit every practice to Scripture, recognize what the text explicitly says, and avoid turning a reasonable inference or useful tradition into a condition of salvation.

### **CENTRAL THESIS**

The New Testament neither commands the church to keep the Mosaic Sabbath nor calls Sunday a new Sabbath. It does show freedom concerning days, Christian gatherings on the first day, continual worship, and an unmistakable command not to forsake assembling together.

## **Method and criteria**

Direct texts mention the Sabbath, the first day, the Lord's Day, the valuing of days, or the duty to assemble. Complementary texts explain the covenants, fulfillment in Christ, the nature of worship, and the practice of the church.

- The Reina-Valera 1960 serves as the Spanish biblical reference text.
- Francisco Lacueva's Interlinear guides observations about Greek vocabulary and word order.
- Greek expressions are transliterated and explained briefly; the cited editions are not reproduced extensively.
- The doctrinal conclusion arises from the whole body of passages, not from one isolated word.

# I. The seventh day: creation and covenant

## 1. God's rest in creation

Genesis 2:2-3 establishes the original pattern: God completed His work, rested on the seventh day, blessed it, and sanctified it. This gives rest deep theological meaning. Yet the narrative does not state a weekly command addressed to Adam, Noah, or all nations. The explicit covenant obligation appears later in Israel's history.

## 2. The Sabbath given to Israel

Exodus 16 anticipates Sabbath practice in connection with the manna. Exodus 20:8-11 incorporates it into the Decalogue and connects it with creation. Deuteronomy 5:12-15 also connects it with deliverance from Egyptian slavery. The Creator is also Israel's Redeemer.

Exodus 31:12-17 is decisive: the Sabbath is a sign between the Lord and the children of Israel. Nehemiah 9:13-14 confirms that God made His holy Sabbath known at Sinai. Therefore, although the principle of rest has a creational root, the legal form of the Sabbath explicitly belongs to the Mosaic covenant with Israel.

### NECESSARY DISTINCTION

A creational origin does not automatically equal a universal covenant obligation. Creation explains the dignity of rest; Sinai defines the command and its sign for Israel.

## **II. Jesus Christ and the Sabbath**

### **1. Jesus under the Law**

Jesus was born under the Law (Galatians 4:4), shared in Israel's life, and customarily entered the synagogue on the Sabbath (Luke 4:16). His perfect practice cannot simply be converted into a later command to the church; He also observed other Mosaic provisions belonging to His mission within Israel.

### **2. Lord of the Sabbath**

In Mark 2:27-28 Jesus corrects legalism: the Sabbath was made for humankind, not humankind for the Sabbath. The Greek word *kyrios*, “Lord,” declares His authority over the institution. He does not despise the Sabbath; He rescues it from interpretations that denied mercy and human need.

The Sabbath healings show that doing good, setting people free, and preserving life agree with God's purpose. Jesus refuses His opponents' casuistry and reveals both the meaning of the command and His own messianic authority.

### **3. Rest converges in Christ**

Matthew 11:28-30 invites the burdened to find rest in Christ. Hebrews 4 shows that God's rest is not exhausted by Canaan or by a weekly cycle. Believers enter by faith and persevere toward the promised fullness.

## III. The first day of the week

### 1. The resurrection

All four Gospels place the discovery of the empty tomb on the first day of the week. John 20:19 records an appearance of the risen Christ to the gathered disciples that same day. The first day therefore has undeniable Christological significance.

### 2. Gathering and offering

Acts 20:7 records that the disciples in Troas gathered on the first day to break bread and hear Paul. First Corinthians 16:2 instructs believers to set aside a contribution on the first day. These texts support the antiquity and wisdom of Sunday practice, but neither an example nor a financial instruction transfers every Sabbath obligation to Sunday.

### 3. What does “the Lord's Day” mean?

Revelation 1:10 uses *kyriakē hēmera*, “the Lord's Day” or “the day belonging to the Lord.” Later Christian usage widely applied the phrase to Sunday. The verse itself, however, neither defines the day nor issues a weekly command. The doctrine should not rest entirely on this debated expression.

#### PARTIAL CONCLUSION

Sunday has historical and Christological grounds as an appropriate day for gathering and celebrating the resurrection. What Scripture does not contain is an apostolic command turning it into a new Sabbath or a requirement for salvation.

## **IV. Apostolic teaching about days**

### **1. Romans 14:5-6**

Paul recognizes that one person values one day above another while another regards every day alike. He does not compel uniformity; each believer must act for the Lord with settled conviction, receiving fellow believers rather than judging them over disputable matters.

### **2. Colossians 2:16-17**

The sequence festival, new moon, and Sabbaths reflects the annual, monthly, and weekly calendar. Paul forbids believers to be judged in these matters because they are a shadow; the substance belongs to Christ. Observance of a day cannot be used to declare a believer spiritual or saved.

### **3. Galatians 4:9-11**

Paul is concerned when days, months, seasons, and years become part of religious bondage. The problem is not resting, assembling, or voluntarily dedicating a day, but trusting a calendar as a means of acceptance before God or binding the conscience where Christ has not done so.

### **4. Acts 15 and Gentile believers**

At the Jerusalem council some sought to impose circumcision and the Law of Moses on Gentiles. The apostolic decision rejected that yoke and did not impose Sabbath observance. This omission is highly significant in a dispute centered on Mosaic obligation.

### **DOCTRINAL LIMIT**

Neither keeping Saturday nor meeting on Sunday justifies the sinner. Justification is by grace through faith in Jesus Christ (Romans 3:21-28; Ephesians 2:8-9). Christian freedom also does not authorize forsaking the assembly (Hebrews 10:24-25).

## **V. Rest, worship, and assembly**

### **1. Worship as a whole life**

Romans 12:1-2 presents the believer's life offered to God as spiritual worship. Hebrews 13:15-16 speaks of continually offering praise, doing good, and sharing. Acts 2:42,46 shows a church persevering in teaching, fellowship, breaking bread, and prayers beyond a single day.

### **2. The assembly remains necessary**

The absence of a legally required weekday does not mean the absence of order. Hebrews 10:24-25 commands believers to stir one another toward love and good works and not to forsake assembling. A local church must establish concrete meeting times, and its members should honor that commitment in love.

### **3. A healthy pastoral practice**

- Gathering on Sunday to celebrate the resurrection is biblically legitimate and historically ancient.
- A church may also gather on Saturday, provided it is not taught as a condition of justification and believers who worship on another day are not condemned.

- Churches meeting on other days because of work, persecution, or culture are not spiritually inferior.
- Physical, family, and spiritual rest is wise and compassionate, even though the church is not under the legal sign of the Sinai covenant.
- Freedom must be used to serve, not to isolate oneself or abandon fellowship.

## VI. Greek exegetical summary

| Expression                  | Contextual meaning                                                   | Text                               |
|-----------------------------|----------------------------------------------------------------------|------------------------------------|
| <i>sabbaton / sabbata</i>   | Sabbath / Sabbaths; also appears in Semitic expressions for the week | Mark 2:27-28; Colossians 2:16      |
| <i>mia tōn sabbatōn</i>     | Literally “one [day] of the week,” used for the first day            | Matthew 28:1; John 20:1; Acts 20:7 |
| <i>kyriakē hēmera</i>       | A day belonging to the Lord                                          | Revelation 1:10                    |
| <i>krinetai hēmeran</i>     | Values or judges a day                                               | Romans 14:5                        |
| <i>mē tis hymas krinetō</i> | Let no one judge you                                                 | Colossians 2:16                    |
| <i>episynagōgē</i>          | Assembly or gathering                                                | Hebrews 10:25                      |
| <i>sabbatismos</i>          | Sabbath rest within the argument of Hebrews                          | Hebrews 4:9                        |

| Expression            | Contextual meaning                      | Text        |
|-----------------------|-----------------------------------------|-------------|
| <i>latreia logikē</i> | Reasonable or spiritual service/worship | Romans 12:1 |

Interlinear observation helps clarify vocabulary but never replaces context. *Mia tōn sabbatōn* identifies the first day without automatically giving it the legal status of the Sabbath. Sabbatismos in Hebrews 4 must be read within the full argument about promise, faith, disobedience, and entering God's rest.

## VII. Frequently asked questions

### Was the Sabbath instituted before Israel?

The pattern begins in creation, but the command and covenant sign were explicitly given to Israel. The New Testament can affirm the typological value of rest without placing the church under the Sinai covenant.

### Did Jesus change the Sabbath to Sunday?

No text records Jesus transferring the fourth commandment to the first day. The resurrection explains Christian honor for Sunday, but it is not a promulgation of a new Sabbath.

### Did Paul keep the Sabbath?

Acts shows him preaching in synagogues on Sabbaths, where he could find Jewish hearers and God-fearing Gentiles. This missionary strategy does not prove that he imposed the Sabbath on every church.

## **Does Romans 14 refer only to fast days?**

The context may include eating and abstinence, but its wording is general: valuing one day or regarding all days alike. Colossians 2 explicitly confirms freedom regarding Sabbaths.

## **Does Colossians 2 refer only to ceremonial Sabbaths?**

The festival-new moon-Sabbaths formula naturally reflects the annual-monthly-weekly calendar. Its primary purpose is to center every shadow in Christ.

## **Does freedom permit believers not to assemble?**

No. Freedom regarding the calendar does not cancel Hebrews 10:24-25. The church needs real gathering, teaching, the Lord's Supper, prayer, fellowship, and service.

## **VIII. Doctrinal and pastoral conclusions**

- 1.The seventh day was blessed in creation and given as a command and covenant sign to Israel.
- 2.Jesus honored the Sabbath, corrected legalistic distortions, and declared His authority as Lord of the Sabbath.
- 3.The resurrection and apostolic gatherings give the first day genuine Christian importance.
- 4.The New Testament does not call Sunday the “Christian Sabbath” or place the church under Mosaic Sabbath legislation.

5. Romans 14:5-6 and Colossians 2:16-17 protect freedom of conscience concerning days.
6. No weekly observance is the basis of justification, eternal security, or spiritual superiority.
7. Christian worship embraces the whole life and should be expressed continually.
8. The church must assemble, and each congregation must responsibly order its meetings.
9. A believer may devote Saturday or Sunday to the Lord in faith and gratitude without judging others.
10. Christ is the center, the substance, and the final rest to which the shadows point.

### **FINAL ANSWER**

According to the whole of Scripture, the church has no weekly day whose observance is a condition of salvation or a covenant command equivalent to Israel's Sabbath. Sunday is especially appropriate because of the resurrection and apostolic example; Saturday may also be devoted to the Lord. Every day belongs to Christ, and believers must worship, serve, and live for Him continually without forsaking the assembly.

## **Personal and community application**

- Examine whether your practice rests in Christ's grace or in fear of earning acceptance through a calendar.
- Set apart real time for rest, Scripture, prayer, the Lord's Supper, fellowship, and service.
- Respect the conscience of believers who order their week differently.
- Do not turn freedom into indifference or a useful discipline into a law of salvation.
- Make Christ, not the day, the center of worship.

# Visual summary infographic

**SATURDAY, SUNDAY, OR NO REQUIRED DAY?**  
A biblical synthesis of the day of worship

**1 SABBATH**  
CREATION AND COVENANT WITH ISRAEL

- The seventh day was blessed in creation.
- At Sinai it became a command and covenant sign for Israel.

Gen 2:2-3 · Ex 20:8-11 · Ex 31:12-17

**2 JESUS CHRIST**  
LORD OF THE SABBATH AND OF REST

- Jesus corrected legalism and revealed mercy.
- Biblical rest converges in Christ.

Mark 2:27-28 · Matt 11:28-30 · Heb 4

**3 SUNDAY**  
RESURRECTION AND CHRISTIAN GATHERING

- Christ rose on the first day.
- The New Testament records first-day meetings but does not legislate a new Sabbath.

Matt 28:1 · John 20:19 · Acts 20:7

**4 FREEDOM**  
NO DAY JUSTIFIES THE BELIEVER

- Do not judge one another regarding days or Sabbaths.
- The substance belongs to Christ.

Rom 14:5-6 · Col 2:16-17 · Gal 4:9-11

**5 ASSEMBLY AND WORSHIP**  
EVERY DAY BELONGS TO THE LORD

- Freedom does not authorize forsaking the assembly.
- Worship includes the believer's whole life.

**FINAL ANSWER**

The New Testament does not impose a weekly day as a condition of salvation. Sunday is especially appropriate because of the resurrection; Saturday may also be devoted to the Lord. Believers must assemble faithfully, worship continually, and refuse to judge one another.

**CHRIST IS THE CENTER, THE SUBSTANCE, AND THE FINAL REST**  
Prepared for Ruperto Bravo Benavente (R.B.B.)

*Visual synthesis of the biblical foundation of this study.*

# Catalog of direct texts

| Reference                  | Classification     | Contribution to the study                                                                                                         |
|----------------------------|--------------------|-----------------------------------------------------------------------------------------------------------------------------------|
| <b>Genesis 2:2-3</b>       | Direct (creation)  | God rested, blessed, and sanctified the seventh day. The narrative does not yet state a weekly command addressed to all humanity. |
| <b>Exodus 16:22-30</b>     | Direct (Israel)    | Israel received concrete seventh-day instructions connected with the manna before the written Sinai covenant.                     |
| <b>Exodus 20:8-11</b>      | Direct (Decalogue) | The fourth commandment required Israel to remember the Sabbath and grounded it in creation.                                       |
| <b>Deuteronomy 5:12-15</b> | Direct (Decalogue) | The Sabbath is also connected with Israel's deliverance from slavery in Egypt.                                                    |

| Reference                          | Classification           | Contribution to the study                                                                           |
|------------------------------------|--------------------------|-----------------------------------------------------------------------------------------------------|
| <b>Exodus 31:12-17</b>             | Direct (covenant sign)   | The Sabbath is explicitly identified as a sign between God and Israel throughout their generations. |
| <b>Leviticus 23:3</b>              | Direct (holy calendar)   | It is a solemn rest and holy convocation within Israel's sacred calendar.                           |
| <b>Mark 2:23-28</b>                | Direct (Jesus' teaching) | Jesus taught that the Sabbath was made for humankind and declared Himself Lord even of the Sabbath. |
| <b>Matthew 12:9-14; Mark 3:1-6</b> | Direct (Jesus' teaching) | Doing good and preserving life agree with the merciful purpose of the Sabbath.                      |
| <b>Luke 4:16</b>                   | Direct (Jesus' practice) | Jesus entered the synagogue on the Sabbath as part of His life in Israel under the Law.             |

| Reference                                              | Classification               | Contribution to the study                                                                                                       |
|--------------------------------------------------------|------------------------------|---------------------------------------------------------------------------------------------------------------------------------|
| <b>Luke 23:54-56</b>                                   | Direct (Sabbath)             | The women rested on the Sabbath according to the commandment before discovering the empty tomb.                                 |
| <b>Matthew 28:1; Mark 16:1-2; Luke 24:1; John 20:1</b> | Direct (first day)           | The resurrection was discovered on the first day of the week, without those texts issuing a new Sabbath command.                |
| <b>John 20:19-29</b>                                   | Direct (first day)           | Jesus appeared to the gathered disciples on the first day and appeared again eight days later.                                  |
| <b>Acts 20:7</b>                                       | Direct (Christian gathering) | At Troas, the disciples gathered on the first day to break bread and hear Paul.                                                 |
| <b>1 Corinthians 16:1-2</b>                            | Direct (first day)           | Paul directed believers to set aside resources on the first day; the passage alone does not legislate universal Sunday worship. |

| Reference                 | Classification             | Contribution to the study                                                                                                           |
|---------------------------|----------------------------|-------------------------------------------------------------------------------------------------------------------------------------|
| <b>Romans 14:5-6</b>      | Direct (Christian freedom) | Different convictions about days are permitted when believers act for the Lord with settled conviction.                             |
| <b>Colossians 2:16-17</b> | Direct (Christian freedom) | Believers must not be judged regarding festivals, new moons, or Sabbaths; these are shadows, while the substance belongs to Christ. |
| <b>Galatians 4:9-11</b>   | Direct (warning)           | Paul fears that religious observance of days, months, seasons, and years may become a return to bondage.                            |
| <b>Hebrews 4:1-11</b>     | Direct (fulfilled rest)    | God's rest remains for His people and is entered by faith, with a promised future completion.                                       |
| <b>Hebrews 10:24-25</b>   | Direct (assembly)          | Believers must not forsake assembling, but the passage does not assign one required weekday.                                        |

| Reference              | Classification           | Contribution to the study                                                                                   |
|------------------------|--------------------------|-------------------------------------------------------------------------------------------------------------|
| <b>Revelation 1:10</b> | Direct (debated meaning) | John was in the Spirit on the Lord's Day; the verse itself does not explicitly identify Saturday or Sunday. |

## Catalog of complementary texts

| Reference                      | Classification               | Contribution to the study                                                                  |
|--------------------------------|------------------------------|--------------------------------------------------------------------------------------------|
| <b>Nehemiah 9:13-14</b>        | Complementary                | The holy Sabbath was made known to Israel at Sinai.                                        |
| <b>Isaiah 56:1-7; 58:13-14</b> | Complementary prophetic      | - Blessing and faithfulness are associated with the Sabbath in Israel's prophetic setting. |
| <b>Ezekiel 20:10-24</b>        | Complementary historical     | - The Sabbaths function as signs between God and Israel.                                   |
| <b>Matthew 5:17-20</b>         | Complementary Christological | - Christ came not to abolish the Law and the Prophets but to fulfill them.                 |

| Reference                               | Classification                 | Contribution to the study                                                                                                                                             |
|-----------------------------------------|--------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Matthew 11:28-30</b>                 | Complementary Christological - | Jesus calls the burdened to find rest in Him.                                                                                                                         |
| <b>Acts 13:14-44; 16:13; 17:2; 18:4</b> | Complementary missionary       | - Paul preached on Sabbaths where Jews and God-fearing Gentiles were already gathered; this shows missionary strategy, not necessarily a command to Gentile churches. |
| <b>Acts 15:1-29</b>                     | Complementary apostolic -      | The Jerusalem council did not impose the whole Mosaic Law or Sabbath observance on Gentile believers.                                                                 |
| <b>Acts 2:42, 46-47</b>                 | Complementary - church life    | The church persevered in teaching, fellowship, breaking bread, and prayers, including daily meetings.                                                                 |
| <b>Romans 12:1-2</b>                    | Complementary worship -        | The believer's entire consecrated life is presented as spiritual worship.                                                                                             |

| Reference                      | Classification              | Contribution to the study                                                                                                      |
|--------------------------------|-----------------------------|--------------------------------------------------------------------------------------------------------------------------------|
| <b>1 Corinthians 11:23-26</b>  | Complementary - church life | The Lord's Supper proclaims Christ's death whenever it is observed, without limiting it to one weekday.                        |
| <b>2 Corinthians 3:6-11</b>    | Complementary covenant -    | The life-giving ministry of the Spirit is contrasted with the ministry engraved on stone.                                      |
| <b>Ephesians 2:8-10, 14-18</b> | Complementary salvation -   | Salvation is by grace through faith; Christ forms one reconciled people rather than a people justified by calendar observance. |
| <b>Hebrews 7:12; 8:6-13</b>    | Complementary covenant -    | The new covenant requires Mosaic provisions to be read through their fulfillment in Christ.                                    |
| <b>Hebrews 13:15-16</b>        | Complementary worship -     | Praise, confession, doing good, and sharing are continuing sacrifices pleasing to God.                                         |

# Reference bibliography

Holy Bible, Reina-Valera 1960. United Bible Societies.

Lacueva, Francisco. Greek-Spanish Interlinear New Testament. Consulted for lexical and syntactical observations in the New Testament.

Use note: brief references and summaries are provided for Bible study. Readers should verify each passage in the corresponding printed edition and read it in its full context.

# Compiler's biographical profile

## Ruperto Bravo Benavente (R.B.B.)



Senior project developer and process-engineering specialist with more than 40 years of experience in the technical and financial structuring of industrial, agri-food, and critical-infrastructure complexes.

Specialist in modernizing investment models and implementing advanced technologies, including extrusion, cryogenics, and HIMSS 7, with a focus on economic feasibility under International Chamber of Commerce standards.

Compiler and editorial coordinator of biblical and educational materials for study and free distribution. Based in Buenos Aires, Argentina.

In this work he serves as initiator, compiler, and editorial coordinator. The doctrinal content is grounded in the biblical references provided and should be examined in the light of Holy Scripture.

### **EDITORIAL NOTE**

Only professional information relevant to public publication is included. Sensitive personal data, identity documents, addresses, and other private information are omitted.