



(20:16), he waited seven days for the opportunity to assemble with the church.

3. The saints in Corinth were assembling, and contributing into the church treasury, “every first day of the week” (1 Cor. 16:2 — Greek text; cf. NASB).

4. On the isle of Patmos, John was “in the spirit” on “the Lord’s day” (Rev. 1:10). The term for “Lord’s” is *kuriakos*, which is defined here as “relating to the Lord.” Thayer comments: “. . . the day devoted to the Lord, sacred to the memory of Christ’s resurrection” (Should Christians Keep the Sabbath?)

There is one final danger of which we must be aware. If we attempt to make any part of the Old Covenant binding as a command of God today, when He has not done so, we separate ourselves from Him (cf. Gal. 5:4). We must be diligent to handle the Scriptures accurately, brethren, lest we bind where God has not bound (cf. 2 Tim. 2:15). While our friends may be sincere and observe the Sabbath out of fear, there is no justification for keeping the Sabbath under the New Covenant of God.



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ISSUE

13.51

BULLETIN OF
THE OLSEN
PARK CHURCH
OF CHRIST

Faithful Sayings

December 18
2011



Services

Sunday: 9:30 AM
10:20 AM
6:00 PM

Wednesday: 7:00 PM

Elders:

Pat Ledbetter
Jeff Nunn
Kyle Pope

Deacons:

Dean Bowers
Eddie Cook
Bill Davis
Steve Dixon
Pat Goguen
Jack Langley
Neil Ledbetter
Brady McAlister
Walker McAnear
Lance Purcell
Rusty Scott

Evangelists:

Kyle Pope
Jason Garcia

A Christian Sabbath?

By Jason Garcia

Some folks are convinced that Sunday is the new Sabbath for Christians and should be observed, at least in part, just as the Sabbath of the Old Covenant. Do the Scriptures support this? Are we commanded to observe a Sabbath day, or treat Sunday as a kind of “New Sabbath” or “Christian Sabbath”? Let’s consider what the Bible has to say regarding the Sabbath in both the Old and New Testaments.

The Old Testament Scripture concerning the Sabbath reads thus:

The LORD spoke to Moses, saying, “But as for you, speak to the sons of Israel, saying, ‘You shall surely observe My sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you. Therefore you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the LORD; whoever does any work on the sabbath day shall surely be put to death (Ex. 31:12-15 NASB).

Notice the Sabbath was to be a *sign* between Israel and God. This command was never given to any other people or nation, but to Israel *alone*. There was a specific reason for them to observe the Sabbath that was peculiar to the people of Israel—whom God delivered from slavery out of Egypt and the Sabbath was to be observed as a perpetual reminder of this (cf. Deut. 5:15). So, the Sabbath was commanded to a specific people for a specific purpose, namely, to be a



Olsen Park church of Christ

memorial for Israel. There were many commands given to Israel that were given to Israel which were temporary. In other words, there was a preset timeframe God had in mind when He made His covenant with Israel. This timeframe would end with the beginning of the New Covenant He would make with men through His Son. Jeremiah foretold of this coming age when he said, **“Behold, days are coming,’ declares the LORD, ‘when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt...”** (Jer. 31:31-32ff). The New Testament confirms that Christians are now living under this New Covenant that God intended to bring all people into from the beginning. The Hebrew writer tells us, **“For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God”** (Heb. 7:18-19). The “former commandment” refers to the old covenant God made with the Jews, and notice he says it has been “set aside”. All throughout the Book of Hebrews the Spirit demonstrates the dissolution of the Old Covenant (in which observing the Sabbath was commanded) in order to bring about the New Covenant. So if we are no longer under the same covenant as Israel (nor could we be since we are not Hebrews), then we must not observe the commands given under that covenant. Paul gives the same instruction to the church at Colossae when he said, **“Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day—things which are a mere shadow of what is to come; but the substance belongs to Christ”** (Col 2:16-17). Paul alludes to the dietary laws of the

Old Covenant along with observance of the Sabbath, proving that Christ has taken such things out of the way.

Folks may try to argue that we should observe the Sabbath because that is when the apostles went into synagogues to preach as we have recorded in the New Testament. True, Paul and others used the Sabbath as an opportunity to reach out to Jews, but nowhere do we read of them observing the Sabbath along with their Jewish brethren (cf. Acts 13:14; 17:1-2). What we do read about the assemblies of the New Covenant is that Christians were commanded to assemble on the first day of the week (Acts 20:7; 1 Cor. 16:1-20). Additionally, there is no place in Scripture where this day is referred to as the “Sabbath” or the “Christian Sabbath”. Again, someone may argue that the Sabbath should be observed because the Hebrew writer says, **“So there remains a Sabbath rest for the people of God”** (Heb. 4:9). One must consider what he is arguing in the context. From chapter three and well into chapter four, he is using the exodus story of the Old Testament to make a point about the Christian’s faithfulness. His point about the Sabbath is quite the opposite of what our friends conclude when they say this is a new command to observe the Sabbath. His point is that “a rest” remains for the people of God and this “rest” was still spoken about long after the time of Joshua and Moses even until David’s day. So the rest God spoke about was not ultimately pointing to the Sabbath *day*, but to a permanent rest that may only be entered into through faithful obedience to Him (cf. Heb. 4:2-3; 5-8).

There is simply no authority for observing the Sabbath day of the Old Covenant, nor is there authority to call Sunday the “Christian Sabbath”. In closing, consider a few points made by Wayne Jackson:

1. The kingdom of Christ was established on the day of Pentecost (Acts 2:1), which always fell on “the morrow after the Sabbath” (Lev. 23:15-16), hence, on Sunday. So the church started out meeting for worship on the first day of the week (cf. Acts 2:42).
2. The disciples at Troas “were gathered together” [passive voice] upon “the first day of the week” to break bread, i.e., to worship, (Acts 20:7). The specific day of meeting was no accident. Though Paul was anxious to get to Jerusalem