

8. The distracting sin in this example is drunkenness from over-imbibing in “spirits.” The recovery is to sober up and then rebound to reacquire the filling of the Holy Spirit which takes us to 1 John 1:9.
9. Once done, the believer is in fellowship with the Holy Spirit:

Philippians 2:1 a - If there is any encouragement in Christ; if there is any comfort from love; if there is partnership with the Spirit [the filling of the Spirit] ...

10. The believer is spiritual when the Holy Spirit controls the soul inside the bubble. He is carnal when outside the bubble under the control of the sin nature.
11. Without the filling of the Holy Spirit, the believer cannot experience the copacetic spiritual life: no contentment, no personal sense of destiny, no occupation with Christ, no tranquility of the soul.

Pseudo Systems of Spirituality:

1. Legalism of any kind that distracts from the leadership of the Holy Spirit. Spirituality is a constant maintained by the filling of the Spirit.
2. Legalistic intrusions include a variety of human works.
3. Spirituality by the way one dresses. Sartorial preferences vary and may be improved by one’s spiritual growth, but they neither add to nor subtract from one’s spiritual status.
4. Spirituality with facial expressions that attempt to project one’s spirituality.
5. Use of developed clichés that sound “spiritual” but are often out of place such as “Lifting up holy hands” or “I’m feeling the Spirit this morning.”
6. Emotion is fine when motivated by the Spirit, but trite sayings that are unbiblical are attempts at self-promotion.

7. Forbidding oneself to do certain things on “the Sabbath” making reference to the Jewish “day of rest” being applied to the Church-Age “Sunday worship.” This is a legalistic notion that confuses the difference between a “day of worship” and a “day of rest.”

There is a current misconception that the Sunday service began with Catholicism. It is often claimed that the Sunday service originated with a law and a church council. The Law of Constantine in A.D. 321, which declared that Sunday was the proper day of observance.

Historically, Sunday worship became the universal practice of all churches outside the Land of Israel by the beginning of the second century. History will bear this out.

In determining the origin of the Sunday Sabbath, one must distinguish between viewing Sunday as a day of worship in contrast to Sunday as a Sabbath day. Historically, while Sunday was originally viewed as a day of worship, it was not considered a day of rest, nor was it considered a Sabbath day. Only with the church councils did Sunday begin to be viewed as a Sabbath. (p. 103)

As church history developed, more and more Sabbath laws from the Old Testament were applied to Sunday. By the end of the first and the beginning of the second century, the Sunday service was the practice of all the churches outside of Israel. That the Sunday service was originated in the first century is seen in two ways. First, it was already found among the Pauline churches. We see this in Acts 20:7 with the Church of Troas, and in 1 Corinthians 16:2 with the Church of Corinth. (p. 106)

Second, it did not begin strictly with the Gentile churches that were established by Paul, but it had an even earlier origin. It began with the Jewish believers in the land. While it was the Jewish believers who were meeting on the first day of the week, keep in mind these four things: First, they did not call the day a “Sabbath.” Second, they did not make it a day of rest. Third, they did not transfer the Sabbath laws to Sunday. And fourth, for them, it was only a day of worship, not a day of rest and not a Sabbath day.¹ (pp. 106–107)

8. From this we are able to establish that Sunday services were observed by both Gentiles and Jews in the first century A.D. It was considered a day of worship, not a “day of rest” or a “Sabbath day.”

¹ Arnold G. Fruchtenbaum, *The Sabbath*, 2d ed. (San Antonio, Tex.: Ariel Ministries, 2014), 103–106.

9. In fact, Sabbath days are established by the mandates of the Mosaic Law and controlled by a lunar calendar under which days of the week were not considered.
10. Most in Christendom have historically insisted on referring to Sunday as a “Sabbath” day or a “day of rest,” which the New Testament does not support.
11. Sunday worship as a Sabbath, a day of rest, or the “Lord’s Day are inventions of the Catholic Church and periodic church councils.
12. Sunday worship started with the incipient church in Israel, but the designation of it being a Sabbath is the invention of man.
13. The spillover into modern times is the development of false doctrines spawning legalistic thoughts and behaviors that have no biblical bases.
14. Here are some examples of taboos that emerged from the idea that Sunday is a Sabbath and a day of rest. Since the Jewish Sabbath forbid work of any kind, most cities in early America established “blue laws”:

Blue laws. In U.S. history, a law forbidding certain secular activities on Sunday. A derivation is based on an 18th-century usage of the word blue meaning “rigidly moral” in a disparaging sense. Strictest in Puritan, Bible-oriented communities, blue laws usually forbade regular work on Sunday, plus any buying, selling, traveling, public entertainment, or sports. As late as the 1990s, however, blue laws remained on the statutes in some states, and their influence has persisted wherever public activity on Sunday is regulated.²

15. Certain behaviors associated with the legalistic restrictions associated with Jewish behavioral commandments include these prohibitions: do not dance, go to movies, smoke cigarettes, gamble, wear make-up, mixed bathing, and reading comics.

² *The New Encyclopaedia Britannica: Micropaedia* (2010), 2:298.

16. These behaviors may cause health problems and or be socially unacceptable, but they are not sins, however, they do require some form of self-restraint empowered by the filling of the Holy Spirit.
17. Advanced believers (those who have acquired much doctrine and have spiritual discernment) must be sensitive to baby believers (those new in doctrine and have a small inventory of biblical ideas). This requires of the former to apply:

The Four Laws of Christian Behavior

The Law of Liberty. You have the right to do certain things which will not cause you to sin or enter into carnality, 1 Corinthians 8:4-9. You have to be careful when you are around people who might be corrupted by something that is meaningless to you.

The Law of Love. This is the function of unconditional love to avoid offending weaker believers and becoming a distraction to their spiritual growth, 1 Corinthians 8:13.

The Law of Expediency. Directed toward the unbeliever, the believer avoids doing certain things so that the unbeliever is not prevented from seeing the true issue of Christ. In self-righteous arrogance, the unbeliever often superimposes his own standards on the believer, and expects the believer to comply with those standards regardless of their true spiritual connotation. Therefore, in the interest of witnessing for Christ, the believer refrains from doing certain things because they prevent the unbeliever from seeing the true issue in salvation – to believe in Christ for salvation. 1 Corinthians 9:18ff.

The Law of Supreme Sacrifice. This is the highest law of Christian behavior. It sometimes requires the believer to forsake even normal living and legitimate function in life, in order to serve our Lord in a special capacity. 1 Corinthians 9:1-15.