

RETURN TO THE BIBLE - SABBATH WORSHIP?

Robert Stapleton

INTRODUCTION:

1. The word "Sabbath" means to rest.
 - A. Biblically speaking, it refers to the seventh day of the Jewish week, set aside for rest and worship.
 1. The Sabbath was the seventh day of the Hebrew week, extending from sunset on Friday to sunset on Saturday.
 - B. This day was celebrated as a Holy Day.
 1. This was accomplished by ceasing from all labor, with their servants and strangers, as well as cattle - Ex. 20:10.
 - C. Deliberate profanation of the Sabbath was punished by death - Ex. 31:14.
 1. If the law was broken through ignorance or mistake, a sin offering was required.
 2. There were times when the Jews dispensed with the extreme severity of their law.
2. The Pharisees were very strict in their requirements of Sabbath keeping.
 - A. As examples, all of the following were considered to be desecrations of the Sabbath:
 1. Plucking of a single ear of corn (plucking of grain) - Mt. 12:1, 2.
 2. Healing of the sick - Mt. 12:10.
 3. The walking of a cured patient with his bed - Jhn. 5:10.
 - B. According to the Mishna, which was an interpretation of the law compiled by the Rabbis in 200 A.D.:
 1. Even a broken bone was not to be set on the Sabbath day.
 2. Frivolous conversation was forbidden on the Sabbath day.
 - C. The Jews were limited in regard to the distance they traveled on the Sabbath day - Acts 1:12.
 1. According to Ex. 16:29 every man was to "abide in his place" and "let no man go out of his place."
 2. Ancient Hebrew Legislators deduced that Israelites must not go 2,000 yards or 12,000 hand-breadths beyond the place they lived.
3. Sabbath worship.
 - A. This day was celebrated as a Holy day by the Hebrews.

BODY:

1. WHEN SABBATH KEEPING BEGAN:

- A. The first mention is in connection with the giving of manna - Ex. 16:22-30.
 1. The whole circumstance shows that they were unacquainted with such an institution.
 2. About 30 days later, the Sabbath law was incorporated in the Decalogue - Ex. 20.
- B. The Sabbath law was given to ancient Hebrews only - Ex. 20:1, 2; 34:27, 28.

1. Not given to the fathers - Deut. 5:1-3.
2. Not given to the Gentiles - Deut. 4:8; Rom. 2:14
- C. When was the Sabbath given? - Neh. 9:13, 14.
- 2. WHY WAS THE SABBATH GIVEN?:**
 - A. It was given as a sign between God and Israel - Ex. 31:16, 17.
 - B. It was to cause remembrance of Egyptian bondage - Deut. 5:12, 15.
- 3. MORE ABOUT THE SABBATH:**
 - A. It was given to Israel only - Ex. 20:2.
 - B. Israel commanded to keep the Sabbath because they had been delivered from Egyptian bondage - Deut. 5:15.
 - C. God used the same day upon which He had rested - Gen. 2:3; Ex. 20:8-11; 31:17.
 - D. The Sabbath was made known at Mount Sinai - Neh. 9:13, 14.
 - E. It was a sign between God and Israel.
 1. Had it been for all nations, how could it have been a sign between God and Israel?
 - F. The Bible teaches that the Old Covenant made with Israel would be abrogated -
 1. Jere. 31:31; Heb. 8:6-13; 10:9.
 - G. That which was "written and engraven on tables of stone" was to be done away in Christ - 2 Cor. 3:6-14.
 - H. The "handwriting of ordinances" was "nailed to the cross" - Col. 2:14-16.
 - I. Hosea declared that the Sabbath, and all Jewish observances, would cease when the Gentiles became the people of God - Hos. 2:11, 23.
 - J. Paul declared that the Sabbath, with all other Jewish observances, did cease at the cross - Col. 2:14-16.
 - K. Christians are said to be delivered from that law - Rom. 7:4, 6, 7.
 - L. Those who would be justified by that law have fallen from grace - Gal. 5:1-4.
- 4. SABBATH KEEPING NOT BINDING UPON US:**
 - A. The Sabbath - a part of the Decalogue which was done away with - 2 Cor. 3:7-11.
 - B. All blotted out - Hos. 2:11; Col. 2:14-17.
 - C. Sabbath - A part of the shadow, which was supplanted by the substance - Heb. 4:1-11; 10:1.
 - D. The Apostles never taught Sabbath keeping.
 1. They did, though, teach meeting upon the first day of the week - Acts 20:7; 1 Cor. 16:1, 2.
 2. The heathen knew nothing about the Sabbath, and the apostles never taught them anything about it.
 - E. Jesus taught that all would be fulfilled at the same tune - Mt. 5:17, 18.
- 5. SOME OBJECTIONS CONSIDERED:**
 - A. A perpetual Sabbath - Ex. 31:16.
 1. A perpetual incense - Ex. 30:8.
 2. A perpetual Passover feast - Ex. 12:14.
 3. A perpetual Burnt Offering - Ex. 29:42.
 4. Perpetual meant so long as that which was under consideration was in effect such and such was to be done.

- A. Therefore, so long as the law was in effect, the Sabbath was to be kept.
- B. Jesus kept the Sabbath.
 - 1. He also kept the Passover, should we?
 - 2. Jesus was born under the law - Gal. 4:4.
 - 3. He came to fulfill the law - Mt 5:17, 18.
 - 4. He could not have been the perfect, sinless offering had he broken the law - Heb. 5:9; 4:15.
- C. Paul and the Sabbath.
 - 1. See Acts 18:4.
 - A. If I reason with Catholics every Sunday, does this mean I am a Catholic and that I am keeping their traditions?
- D. The Pope changed the Sabbath.
 - 1. Sabbatarians do not believe anything else the Pope claims, why this?
 - 2. Constantine merely "legalized" Sunday worship in 325 A.D.

RETURN TO THE BIBLE - MIRACLES

Robert Stapleton

INTRODUCTION:

1. There are many who claim to be able to perform miracles, as did Christ and His Apostles.
 - A. Some go so far as to say that any Christian can have such powers if he had faith enough.
2. The purpose of this lesson is not to discuss whether God will hear our prayers on behalf of the sick.
 - A. Instead, we want to see from the Scriptures the real purpose of miracles.
 - B. And to show the difference between miracles recorded in the Bible, and so-called miracles of today.

BODY:

1. **THE PURPOSE OF MIRACLES IN ALL DISPENSATIONS WAS TO CONFIRM THE WORD OF GOD:**
 - A. The O.T. days of miracles proved God's message to be true - Ex. 4:1-9, 14-31.
 - B. Jesus declared that His miracles were for that purpose - Mk. 2:10, 11; Jhn. 4:48.
 1. Jesus even used them to prove that he was the Son of God - Lk. 7:10-22.
 - C. John stated that the miracles of Jesus proved His deity - Jhn. 20:30, 31.
 - D. Apostolic practice bears this out - Acts 2:43; 5:12-16; 1 Cor. 14:22; Mk. 16:20; Heb. 2:3, 4.
 - E. Examples where miracles give faith to those who beheld them serve to illustrate this truth- Act 8:5-8, 12, 13; 9:32-35, 40-42; 13:11, 12; 14:8-11; 19:11-17; 28:1-6.
2. **THERE IS A GREAT DIFFERENCE BETWEEN THE MIRACLES RECORDED IN THE N. T., THOSE PERFORMED BY SPIRIT EMPOWERED MEN, AND THE SO-CALLED MIRACLES OF TODAY:**
 - A. See the following examples - Mt. 9:18-22; Acts 3:1-10; 9:32-35; 28:1-6.
 - B. Consider these indisputable facts:
 1. These miracles were complete - not partial.
 2. They were so startling that people were "amazed" and marveled."
 3. Those healed were well known, no chance of mistake.
 4. They were instantaneous - not on the installment plan.
 5. Some were healed who did not expect such.
 6. Miracles were performed in spite of "no faith" and "much doubt."
 7. They caused the people to believe in the message and that God was speaking through the messenger.
 8. There were no failures.
 9. The one healed was not always present.
3. **SOME SUGGESTIONS IN REGARDS TO PRESENT DAY CLAIMS:**
 - A. Watch the works of so-called miracle workers and see if their claims are true.
 - B. Examine their claims that the word must be continued by signs - Mk. 16:20; Heb. 2:3, 4.

1. But does this mean that "signs" etc., must continue through the centuries in order to confirm the word? - No!
 - A. Proof – Lk. 7:19-22.
2. A thing once confirmed is forever settled - Heb. 6:16, 17; Gal. 3:17.
- C. Time must be considered.
 1. During Apostolic times the word was in the man, and it had to be confirmed by signs.
 2. Now, the word is in the Book, and the signs, which confirmed it, are recorded there.
 - A. All that is needed to prove the message is in the Book.
- D. If these so-called miracle workers had the baptismal measure of the Holy Spirit as they claim, they would not need the Bible.
 1. They could write one.

RETURN TO THE BIBLE - THE TERMINATION OF MIRACLES

Robert Stapleton

INTRODUCTION:

1. The question at hand is not did the miracles as recorded in the Bible actually happen.
A. We all believe and teach they did exist.
2. The real question is, were they given to serve a general or special purpose?
A. And, were they temporary or perpetual?
3. That these measures were to cease is evident from the following facts.

BODY:

1. THEY WERE OF PROMISE, AND WERE NEVER GIVEN ON THE GROUNDS OF PRAYER OR WORKS:

- A. See Joel 2:28-32; Mt. 3:11, 12; Jhn. 14:16, 26; 16:7-15; Lk. 24:49; Acts 1:5.
1. Note that prayer and works as a means of receiving the Holy Spirit are not once mentioned in these passages.

2. WHO WAS/IS INCLUDED IN THE PROMISES?:

- A. See Joel 2:28-32 - note, "all flesh."
1. But this does not include all flesh of all ages - 1 Cor. 15:39; Jhn. 14:17.
 2. Not all Christians even in the apostolic age received the miraculous measures of the Holy Spirit. - Acts 8:14-17; Rom. 1:11.
- B. See Mt. 3:11, 12.
1. Note that this does not include all Christians.
 2. The same thing is true also of John 14:16, 26; 16:7-15; Lk. 24:49; Acts 1:5.
A. Only the Apostles were promised such.
- C. See Mk. 16:17, 18.
1. Note verse 14 and see who Jesus "upbraided for their unbelief and hardness of heart."
 2. The promise of miraculous powers in verses 17 and 18 cannot be extended beyond, nor made to include more than those addressed, and to whom Jesus gave the commission in verses 15, 16.
A. Verses 19, 20 and Heb. 2:3, 4 also show the fulfillment of this promise.
- D. See Acts 2:38, 39.
1. There is nothing in this text that would indicate that miraculous powers were under consideration.
 2. But even if it did, then it would not include all Christians of all ages.
A. This is so due to the fact that it did not even include all Christians of that Age - Acts 8:14-17; Rom. 1:11.

3. NOTE THAT JOEL STATED AND SPECIFIED A TIME FOR THE FULFILMENT:

- A. "Last Days" - Note two other places where the same phrase occurs - Isa. 2:1-4; Micah 3:9-12; 4:1, 2.
1. From these passages we see that it is evident that the phrase "Last Days" refers to the last days of Israel and included:

- A. The destruction of Jerusalem – A.D. 70.
- B. The end of the Jewish religion.
- C. The end of the Jewish nation.
 - 1. All of which ended within 40 years of Pentecost in Acts 2.
- 2. The promise was to be fulfilled within that time frame, and it was.
- 3. Actually, the Bible contains no promise of the Holy Spirit, in these special measures, being given to all Christians.
 - A. The promises were special, not general.
 - B. They were temporary, not permanent.
- 4. CONSIDER TWO OTHER PASSAGES BEARING UPON THE SUBJECT:**
 - A. Eph. 4:5 - "one baptism."
 - 1. The baptism common to every conversion recorded in the Book of Acts is not the Baptism of the Holy Spirit.
 - A. Instead, it is the baptism of the Great Commission, which is baptism in water into the name of the Father, and of the Son, and of the Holy Spirit for the remission of sins - Mt. 28:18-20; Mk. 16:15, 16; Acts 2:38.
 - 2. There are possibly two, and only two, cases of Holy Spirit Baptism on record.
 - A. However, there are many cases where people were baptized in water.
 - 3. No one can consistently hold to both - the N. T. says there is "one baptism."
 - B. 1 Cor. 13:8-12.
 - 1. Note what is said of "tongues," "knowledge," and "prophecy."
 - 2. Also note the use of the words, "part," which means "partial," "incomplete," etc.; and "perfect," meaning "complete," or "whole."
- 5. NOTE WHAT THEIR PURPOSE WAS AND HOW IT WAS FULFILLED:**
 - A. The baptismal measure of the Holy Spirit upon the Apostles was for a three-fold purpose:
 - 1. To reveal the gospel.
 - 2. That spiritual gifts might be imparted to others.
 - 3. To confirm the message.
 - A. The same can be said of the nine special gifts - 1 Cor. 12:4-11.
 - B. These things were all fulfilled in the days of the Apostles - at least by the close of the first century with the death of John.
 - 1. Therefore, there is no need for these special powers today.
 - C. The possible baptismal measure upon the Gentiles was for a different purpose as set forth in Acts 10:47; 11:1-18.

CONCLUSION:

- 1. With this evidence before us we must conclude that there is no such things as the Baptism of the Holy Spirit and the nine special gifts in effect today.
 - A. It is not blasphemy, nor disrespect, to teach and contend for the truth.

RETURN TO THE BIBLE - TONGUES

Robert Stapleton

INTRODUCTION:

1. The Bible uses the word "tongue" in three ways:
 - A. An organ of the body - Jas. 3:5.
 - B. A quality of speech – Prov. 28:23; Jas. 3:6.
 - C. A language to communicate ideas - Dan. 1:4; Acts 1:19; 26:14.
 1. In this sense the word is used whether the language was learned naturally or received as a gift.
2. The religious movement of Pentecostalism claims two classifications of the "gift" of tongues:
 - A. "Other tongues" are said to be foreign languages initially spoken as evidence of receiving Holy Spirit baptism, and experiencing salvation - Acts 2:4.
 - B. "Unknown tongues" are said to be the heavenly or ecstatic utterances continually spoken by some of the saved, for self-edification - 1 Cor. 14:2.
3. There are three words that we shall concern ourselves with in this study:
 - A. Sign - By this word we wish to remember that tongues were given for a sign – Mk. 16:15-20.
 - B. Kind - By this word we wish to establish whether the languages were real understandable languages, or ecstatic utterances.
 - C. Means - By this word we wish to determine how one received the gift of tongues.
 1. As we go along in our study we will point out the sign, kind, and means; as we get to them.

BODY:

1. **WHAT ABOUT TONGUE SPEAKING IN THE NEW TESTAMENT?:**
 - A. The first instance of tongue speaking is in Acts 2, where only 12 Jewish Apostles spoke in tongues by means of Holy Spirit baptism - Acts 1:25-2:4, 7, 14.
 1. Though all Jews had a common knowledge of the Hebrew tongue and the Greek tongue (the universal language of the day) the Jews present on Pentecost were amazed that the apostles from Galilee could also speak in their local dialects where they (i.e. the multitude) were born - Acts 2:6, 8, 11.
 - A. Some say the miracle was in the "hearing."
 1. In other words God caused each man to interpret the sounds into his own language.
 2. However, this would make it a miracle of the "ear" rather than the tongue.
 - B. Others claim that the apostles were all preaching in tongues, but they were only speaking the "wonderful works of God" in real languages - v. 11.
 1. They claim that the preaching in tongues gained the attention and interest of those present.
 2. Then, the apostle Peter explained the miracle and preached the gospel - probably in the common Hebrew language.

- A. Of course nothing in the Scripture confirms this.
- 2. The point that has to be seen is that the tongues on Pentecost were a sign to the multitude, which confirmed the message of salvation that was preached that day.
- B. The second instance of tongue speaking is in Acts 10, where the Gentile house of Cornelius did so by the means of the Holy Spirit.
 - 1. Here tongues were spoken before the gospel was preached and before anyone believed - Acts 10:44-46; 11:15-17.
 - 2. Tongues were for the same praising of God in both instances - Acts 2:11; 10:46.
 - 3. Since the events of Acts 10 were like those of Acts 2, they were obviously real languages.
 - 4. Therefore, tongues were a sign to the Jews present that God's message of salvation was to be accepted by the Gentiles as well as the Jews - Acts 11:18.
- C. The third instance of tongue speaking is in Acts 19, where the Ephesians did so by means of an apostle laying hand on them after they were baptized - Acts 19:5-6.
 - 1. Luke uses the Greek word "GLOSSA" to describe all three occurrences of tongues in Acts.
 - A. Since he did not distinguish between this event and the other two which involved real languages, we must conclude this occasion is the same as the others.
 - B. We cannot place a new meaning on the word GLOSSA that is not given in the text.
 - 2. These tongues by the Ephesians were a sign to these Jews that John's message had been replaced with the gospel of Christ - thus a confirmation.
- D. The fourth instance of tongue speaking is in 1 Cor. 14 where the Corinthians were rebuked for abusing the gift of tongues.
 - 1. Consistency would keep the meaning of the word "tongue" the same as in the book of Acts.
 - A. Since all three occasions in Acts for tongues speaking are in Acts 2, 10, 19, and all were real languages, and Paul was in Corinth in Acts 18 to bestow the gift of tongues to some of the members, why should this gift be anything different?
 - 2. Yet, Pentecostals tell us that the Corinthians spoke something different than other tongues, called "unknown tongues. "
 - A. However, there is no Greek work for "unknown. "
 - 1. And in the KJV, were it is found, the translators placed it there to make the thought complete.
 - B. Since the Corinthians did not receive Holy Spirit baptism, they could have only received the gift of tongues by the means of the laying on of the Apostles hands - Rom. 1:11; 2 Tim. 1:6.
 - 3. Paul proves that real languages were under consideration by presenting two major arguments:
 - A. The first argument speaks of languages "in the world" - 1 Cor. 14:10-11.

- B. The second argument compares "other tongues" to real languages of the O. T., and the day of Pentecost - 1 Cor. 14:21; cf. Isa. 28:11-13; Acts 2:4.
- 4. Paul also reminds the Corinthians that tongues were a sign to unbelievers (not believers) - 1 Cor. 14:22.
 - A. But modern-day Pentecostals turn this around and make tongues a sign to the believers.

2. WHAT ABOUT TONGUE SPEAKING TODAY?

- A. Honesty and consistency would tell us that whatever tongue speaking was in the N. T., it would (and should) be the same today.
 - 1. If miraculous tongue speaking took place today, the means of obtaining the gift would have to be available.
 - A. Contrary to Pentecostal teaching, Holy Spirit baptism has ceased.
 - 1. To start with, we have no record of such following Acts 10.
 - A. No matter how badly the Pentecostals would like to prove Holy Spirit baptism, they cannot objectively do so.
 - 1. Their only argument is subjective - they feel it.
 - 2. So this means is no longer available - Eph. 4:5.
- B. All the apostles' hands are in the grave, so this means is no longer available.
 - 1. So the point is, the only two ways that people could be endowed with the ability to speak miraculously in tongues have been done away with.
 - 2. If tongue speaking took place today, it would only be done by real language, and not the gibberish of the Pentecostals.
 - A. True biblical tongues were never such to start with, and the Pentecostals cannot show when and how God changed this if He did.
 - 3. If tongue speaking took place today, it would have to be a sign to confirm the gospel message of salvation.
 - A. And such is no longer needed, since it has been confirmed and is now recorded in the N. T.
- B. Therefore, the only right conclusion to all of this is that miraculous tongue speaking has ceased - 1 Cor. 13:8.

CONCLUSION:

- 1. If tongue speaking took place today, the "rules" of 1 Cor. 14 would apply - 1 Cor. 14:13, 22, 26, 27, 28.
 - A. These "rules" are completely ignored by Pentecostalism.
- 2. So-called tongue speaking today is nothing more than a "psychological phenomenon," which is an emotional reaction to certain teachings and environmental situations - coupled with a desire to obtain "instant spirituality."

UNKNOWN
TONGUES

VRS. 5, 6, 9, 18, 21, 22,
23, 26

UNKNOWN
TONGUE

VRS. 2, 4, 13, 14, 19, 27