

What Paul Did Teach and Do.

By Example to Jews and Gentiles.

Why did Paul: Meet with the Jews on the Sabbath day, teach the Gentiles and Greek on the Sabbath, and not mention Sunday, 1st day observance.

Acts 13:42 And when the Jews were gone out of the synagogue, ***the Gentiles besought that these words might be preached to them the next sabbath.*** 43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. 44 And ***the next sabbath day came almost the whole city together*** to hear the word of God. 45 But when the Jews ***saw the multitudes,*** they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Acts 16:12 And from thence to Philippi, which is ***the chief city of that part of Macedonia,*** and a colony: and we were in that city abiding certain days. 13 And ***on the sabbath*** we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

Acts 17:2 And Paul, ***as his manner was,*** went in unto them, and three ***sabbath*** days reasoned with them out of the scriptures, 3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. 4 And some of them believed, and consorted with Paul and Silas; ***and of the devout Greeks a great multitude,*** and of the chief women not a few.

Acts 18:4 And he reasoned in the synagogue every sabbath, and ***persuaded the Jews and the Greeks.*** . . . 11 And he continued there a year and six months, teaching the word of God among them. ***78 sabbaths teaching Jews first, then Greeks-Gentiles.***

Note: In these we see no evidence of the claims put forth by Sunday observers that the weekly day of worship was changed. Had it, accounts would have stated something different, having made it the center of Paul's preaching instead of the Ceremonial/Sacrificial law of Moses. *Acts. 3:18;6:14;13:39;24:27,44;26:22,23;28:23.*

What Paul Didn't Teach to Do on the 1st day.

Written to the Gentiles.

No Picture for 1st day sacredness.

1Cor. 16:1 Now concerning *the collection* for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 3 And when I come, whomsoever ye shall approve by your letters, them will I send *to bring your liberality unto Jerusalem.*

Note: Here is given instruction for activity of a common day. “*lay up by him in STORE,*” “that there be no gatherings *WHEN* I come,” On his way to Jerusalem. Collect your gifts and offerings on this day for my journey to Jerusalem. Not a wit about worshipping!

Evidence for the 1st Day.

“Quod probat nimis, probat nihil” — “What proves much, proves nothing.”

Acts 20:7 And *upon* the first day of the week, *when the disciples* came together to break bread, Paul preached unto them, ready to depart *on the morrow*; and continued his speech until midnight. 8 And there were many lights in the upper chamber, where they were gathered together. 9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. 10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

Note: “Paul once broke bread upon the first day of the week at Troas. Hence this day was observed as the Christian Sabbath. Acts 20:7.

We answer that at one period the apostolic church at Jerusalem broke bread every day. Acts 2:42-46. If a single instance of breaking bread at Troas upon the first day of the week was quite sufficient to constitute it the Sabbath, would not the continued practice of the apostolic church at Jerusalem in breaking bread every day be amply sufficient to make every day a Sabbath? Moreover, as the act of the great Head of the church in breaking bread must be quite as important as that of his servant Paul, must not the day of the crucifixion be pre-eminently the Christian Sabbath, as Christ instituted and performed this ordinance on the evening with which that day commenced? 1Cor.11:23-26.

But on what day of the week did this act of Paul’s occur? For, if it is of sufficient importance to make the day of its occurrence the future Sabbath of the church, the day is worth determining. The act of breaking bread was after midnight; for Paul preached to the disciples until midnight, then healed Eutychus, and after this attended to breaking bread. Acts 20:7-11. If, as time is reckoned at the present day, the rest day of the week terminated at midnight, then Paul’s act of breaking bread was performed upon the second

day of the week, or Monday, which should henceforth be regarded as the Christian Sabbath, if breaking bread on a day makes it a Sabbath.

But, if the Bible method of commencing the day, viz., from sunset, was followed, it would appear that the disciples came together at the close of the Sabbath for an evening meeting, as the apostle was to depart in the morning. If it was not an evening meeting, why did they have many lights there? Paul preached unto them until midnight, and then broke bread with the disciples early in the morning of the first day of the week. Did this act constitute that day the Sabbath? If so, then why did Paul, as soon as it was light, start on his long journey to Jerusalem? If Paul believed that Sunday was the Christian Sabbath, why did he thus openly violate it? If he did not believe it had become the Sabbath, why should you? And why do you grasp, as evidence that the Sabbath has been changed, a single instance in which an evening meeting was held on Sunday, while you overlook the fact that it was the custom of this same apostle to preach every Sabbath, not only to the Jews, but also to the Gentiles? Acts 13:14,42,44; 16:13; 17:2; 18:4.

Paul broke bread on the first day of the week, and then immediately started on his long journey to Jerusalem. So that this, the strongest argument for the first day of the week, furnishes direct proof that Sunday is not the Sabbath.”—*JNA SRFS. jna_AnExamination_gray.pdf*

Rom. 14:5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. 6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Col. 2:16 “Let no man therefore judge you in” (*Rom. 14:2,6; Heb. 19:10*) “meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body is of Christ.” These sabbath days are connected to the feast days in the ceremonial/sacrificial law. ***Hosea. 2:11; Dan. 9:27; Eph. 2:15; Acts 6:14; 13:39***, Not “***The Sabbath***” of the 4th Commandment of the decalog.

Note: These have to do with the ceremonial/Sacrificial law Acts 6:14; 21:21,28. written by Moses and not the Sabbath of the 4th Commandment written by God. If by these Paul endorsed a 1st day weekly worship, is evidenced he endorsed other days as well. ***YET*** these do not address a weekly worship. Why? It contradicts his manner above, and Jesus teaching (*Luke 4:16; Matt. 24:20 39 years after His resurrection*) whom Paul followed. The Apostles are silent on 1st day worship. Acts 15:10; 21:21-28. We have direct testimony that the ceremonial/sacrificial law was changed, and absolutely no evidence that the moral law was changed. ***Heb. 7:12; 9:1-14; 10:1-14.***

See NT, Keeping [FeastDays](#) ? When were the Apostles [Converted](#) ?

Which Day?

Rev. 14:7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and **worship him that made** heaven, and earth, and the sea, and the fountains of waters. *Written by John 65 years after Jesus's resurrection in A.D. 96.*

John. 1:10 He was in the world, and **the world was made by him**, and the world knew him not.

Gen. 2:1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And ***God blessed the seventh day, and sanctified it:*** because that in it he had rested from all his work which God created and made. Ex. 20:8-11.

Mark. 2:27 And he said unto them, The sabbath ***was made for man***, and not man for the sabbath: 28 Therefore the ***Son of man is Lord also of the sabbath.***

Paul's Epistle to the Jews.

Acts 9:15

Compared with his Epistle to the Romans.

Heb. 4:1 Let us therefore fear, lest, a promise being left us of entering into his rest, ***any of you*** should seem to come short of it. 2 For unto us was the gospel preached, as well as unto" (OT Jews) "them: but the word preached did not profit them, not being ***mixed with faith***" (*Acts 13:39; Rom. 10:4. ceremonial Law*) "in them that heard it. 3 For ***we*** which have believed ***do enter into rest***, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. 4 For he spake in a certain place" (Gen. 2:23) "***of the seventh day*** on this wise, And God did rest the seventh day from all his works. 5 And in this place again, If they shall enter into my rest. 6 Seeing therefore it remaineth that ***some***" (*Gentiles*) "must enter therein, and they to whom it was first preached entered not in because of" (*Rom. 11:20*) "unbelief: 7 Again, ***he limiteth a certain day***, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. 8 For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There ***remaineth therefore a rest to the people of God.*** 10 For he that is entered into his rest, he also

hath ceased from his own works, as God did from his. 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. Rom. 9:2-5

Note: “For if Jesus” God when He became Jesus did not change the day of worship. *Matt. 24:20. He warned the Apostles that 39 years after His resurrection Jerusalem would be destroyed and they should pray their flight be not on the Sabbath 7th Day.*

Note: Paul teaches the Jews that Gentiles must keep the Sabbath to be grafted in.

Paul’s Epistle to the Gentiles.

Acts 9:15

Compared with his Epistle to the Hebrews/Jews.

Rom. 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation them which are” (Jews) “my flesh, and might save some of them. 15 For if the casting away of **them** be the **reconciling** of the world, **what shall the receiving of them be**, but life from the dead? 16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. 17 And if **some** of the branches be broken off, and” (Gentiles) “thou, being a wild olive tree, wert **grafted in among them**, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be **grafted in**. 20 Well; because of unbelief” (Heb. 4:6) “they were broken off, and thou standest by faith. **Be not highminded, but fear**: 21 For if God **spared not** the natural branches, take heed **lest he also spare not thee**. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: **otherwise thou also shalt be**” (*Ex. 31:14-17; Isa. 58:1,13*) “**cut off**. 23 And they also, if they abide not still in unbelief, shall be **grafted in**: for God is able to graff them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? 25 For I would not,” (Gentile) “brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, **until the fulness of the Gentiles be come in**. *Matt. 8:10-12;12:21; Luke 2:32; Acts 13:47;14:27; Ex. 20:10; 23:12; Lev. 19:34; 24:22; 25:6; Num. 15: 16, 29-31; Isa. 56:2,3.*

Note: As the gentiles were taught with the Jews and separately on the same 7th day

Sabbath. So to today as Christians we are called out of babylon/sunday, being united upon the 7th Day Sabbath. This how the work began (*Acts 13: 14, 27, 42, 44;16:13;17: 2;18: 4*) and how it will end, then Christ will come.

1Cor. 12:13 For by one Spirit are we all baptized ***into one body, whether we be Jews or Gentiles***, whether we be bond or free; and have been all made to drink into ***one Spirit***. 14 For the body is not one member, but many. 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? 16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? 18 But ***now hath God set the members every one of them in the body***, as it hath pleased him. 19 And if they were all one member, where were the body? 20 But now are they many members, yet but one body. 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 22 Nay, much more those members of the body, which seem to be more feeble, are necessary: 23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. 24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: 25 ***That there should be no schism in the body;*** but that the members should have the ***same care one for another***. 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. 27 Now ye are the body of Christ, and members in particular.

Rev. 11:2 But the court which is without the temple leave out, and measure it not; for ***it is given unto the Gentiles:*** and the holy city shall they tread under foot forty and two months.

Uniting of Jew and Gentile.

Of Twain one new man, Commonwealth, grafting.

“the multitude must needs come together:”

Not by Keeping the law of Moses!

Note: In Paul’s epistles to the Jews and Gentiles he teaches both are sons and daughters through Abraham seed “as in one,” heirs with Christ.

1Cor. 1:24 But unto them which are called, ***both Jews and Greeks***, Christ the power of God, and the wisdom of God. . . 9:20 And unto the Jews I became as a Jew, ***that I might gain the Jews; to them*** that are under the law, as under the law,

that I might gain them that are under the law; 21 **To them** that are without law, as without law, (being **not without law to God**, but under the law to Christ,) that I might gain them that are without law. . . .;10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; . . . 16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for **we are all partakers of that one bread.** 18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? 11:2 Now I praise you, brethren, that ye remember me in all things, and **keep the ordinances**, as I delivered them to you. . . . 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, **ye do shew the Lord's death till he come.** 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. . . .15:51 Behold, I shew you a mystery; **We** shall not all sleep, but **we** shall all be changed,

Eph. 2:12 That at that time ye were without Christ, **being aliens from the commonwealth** of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made **both one**, and hath **broken down** the middle wall of partition **between us**; 15 Having abolished in his flesh the enmity, even the law of commandments **contained in ordinances**; for to make in himself of **twain one new man**, so **making peace**; 16 And that he might **reconcile both unto God in one body** by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were **afar off**, and to them that were nigh. 18 For through him **we both have access by one Spirit** unto the Father. 19 Now therefore **ye are no more** strangers and foreigners, but **fellowcitizens with the saints**, and of the household of God; 20 And are built upon the foundation of the apostles and **prophets**, Jesus Christ himself being the chief corner stone; 21 In whom all **the building** fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.

Note: Why is the United States and other Nations maintaining their relation

(grafting in) to Israel? “a key ally in the middle east.” Yet, unwilling to give up that day they took when they broke away from papal rule. Why have they not “some must enter therein” to that **Rest** of the 7th Day as God did for His.

Eph. 4:13 ***Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:***

1John 3:2 Beloved, now are we the sons of God, and ***it doth not yet appear what we shall be:*** but we know that, when he shall appear, ***we shall*** be like him; for ***we shall*** see him as he is. 3 And every man that hath this hope in him ***purifieth himself, even as he is pure.*** 4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5 And ye know that he was manifested to take away ***our*** sins; and in him is no sin. 6 Whosoever abideth in him sinneth not: ***whosoever sinneth hath not seen him, neither known him.*** 7 Little children, let no man deceive you: ***he that doeth righteousness is righteous, even as he is righteous.*** 8 He that committeth sin is of the devil; for the devil sinneth from the beginning. ***For this purpose the Son of God was manifested,*** that he might destroy the works of the devil. 9 ***Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.***

Rom.

1:12,16;2:10,25-29;3:1,29;4:9,11,16,17;5:7-11,15;8:14-17,23;9:5,25,26;10:12,19-21;11:2,11-16;30-32;
13:9-11;15:8-12.

Gal. 3:7-9,14,26-29;4:1,2,6-7,28; 2Cor.1:7,21;4:14.

Eph.1:10,13,18;2:6,11-22;3:1,5,6,16-20;4:6,13,14;5:30.

Col. 1:9,10,12,26-29;3:10-17; Titus 3:6,7.

1Cor. 12:13 For by one Spirit ***are we all*** baptized into one body, ***whether we be Jews or Gentiles,*** whether we be bond or free; and have been all made to drink into one Spirit. ***Romans 3:9;1John 3:4.***

Note: One is moved to tears when they realize that John is finally expressing the Gospel in the same terms as Paul. John’s knowledge, like Paul’s come from a place of experience, Saul’s treatment of christians. When we consider the way John treated Paul, pressuring him with the other Apostles to be cleansed contrary to the Apostles direction of Paul to the gentiles, and Jesus’ own teaching. We can see the deep repentance here of John 27 years after Pauls death.

Acts 15:9 And ***put no difference between us and them,*** purifying their hearts by

faith.

Note: Here is explained Rev. 7:3 and 21:12-14.

“In these texts, the day upon which God rested, and which He subsequently blessed and sanctified, is plainly stated to be the seventh day. And from that seventh day on which Jehovah rested, all future seventh days have in them the blessing and the sanctification. The use of the word seal directs the mind to a legal document. When a ruler’s seal is attached to a legal paper, that seal contains the name of the one in authority, his right to rule, and the territory over which he rules. These features are all made prominent in the seal contained in the law of God. To-day the seal is usually placed, either at the beginning, or at the close of the decree or law; but ***in the divine law it is placed in the center***, that nothing may be taken from, or added thereto. The fourth commandment reads: “Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.... For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” ***Herein lie the three specifications of a seal: first, the name,—the Lord thy God, Jehovah; second, the authority,—Creator; third, the extent of territory,—the heavens and earth. Take away this command from the decalogue, and it would contain no seal. God’s right to rule rests in the fourth commandment, and the seal will be placed in the foreheads of those who thus know God.*** The knowledge of the creative and the redeeming power of God, is revealed by Christ in the fourth commandment of the decalogue.” —1905 SNH, SSP 135.1

Conclusion.

When one thinks of the resistance to Christ Jesus of the Jews for the abrogation of the ceremonial/sacrificial law that represented His ministry for sin. The response of the Gentiles to this new God, Christ Jesus, by Paul on Mars hill. How would one Unite-graft—into the commonwealth—in one church these two groups. One Church with two different days of worship? No moral law? Impossible, this renders us in no need of a Saviour, for we would *NOT* be sinners, “for where no law is, there is no transgression.” Rom. 4:15; 1John 3:4 for sin is the transgression of the law. But the removal of the Ceremonial/sacrificial law written by Moses affirmed by Jesus, Paul and eventually the Apostles does unite both into one church. This law is described as “the middle wall of partition ***between us.***” We have direct testimony that the ceremonial/sacrificial law was changed (*Heb. 7:12; 9:1-14; 10:1-14.*), and absolutely none that the moral law was changed.

For Part two PaulTheGentiles.pdf

AnswerToFeastdays.pdf NTSabbathVsSunday2.pdf