What Paul Did Teach and Do.

His teaching to Jews and Gentile.

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. . . . 46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. 48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. . . .

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

Acts 20:7. then also was a 7th day Sabbath for this took place A.D. 60.

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 worshiping!

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

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 rst 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. 2:2,3) “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 Isa. 56:8) “must enter therein, and they to whom it was first preached entered not in because of” (Rom. 11:20;Ex. 16:27,28; Amos 8:5;Isa. 56:2,6;58:13;Jer. 17:21-27;Neh. 13:15-22.) “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; Acts.9:15:10:45;11:18

Note: Here is an astounding wresting of this scripture in that it is taught this 7thday rest means eternity. Then it must be shown that the Jews in the OT knew the 7thday rest as eternity? No! Isa. 66:23 day after day. Let’s apply this theory to Matt. 24:20 “pray ye that your flight be not . . . on the . . . “ eternal rest in Heaven.

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

Rom. 2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: . . . 3: 29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: See Matt. 4:15;12:18,21;Rom. 9:24;11:25; Rev. 11:2.

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.

Rom. 1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: . . . 15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, . . . 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: . . . 2:11 For there is no respect of persons with God. 12 For as many have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. See 2Kings 17:24-41 verses 27,28.  

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.

Note: The Book of Ruth is a striking illustration of this. Being partaker of the commonwealth she was also partaker of the Promises, every one given Israel she had a right to claim. Lev. 25:25-;27:15-; Due. 15.

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!

John 11:52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

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 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,
Gal. 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

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.
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 Paul’s 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.

Such is the estimate which the Scriptures place upon the work of creation as evincing the eternal power and Godhead of the creator. The Sabbath stands as the memorial of this great work. Its observance is an act of grateful acknowledgment on the part of his intelligent creatures that he is their Creator, and that they owe all to him; and that for his pleasure they are and were created. How appropriate this observance for Adam! And when man had fallen, how important for his well being that he should “remember the Sabbath day, to keep it holy.” He would thus have been preserved from atheism and from idolatry; for he could never forget that there was a God from whom all things derived their being; nor could he worship as God any other being than the Creator. HSFD 26.1. Rev. 4:11

The fourth commandment is remarkably definite. It embraces, first, a precept: “Remember the Sabbath day, to keep it holy;” secondly, an explanation of this precept: “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, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant nor thy cattle, nor thy stranger that is within thy gates;” thirdly, the reasons on which the precept is based, embracing the origin of the institution, and the very acts by which it was made, and enforcing all by the example Genesis 12Exodus 31:17. of the Law-giver himself: “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.” HSFD 47.1

Note: Those that choose Sunday can not give a precept, explanation or reason from the Bible for that days worship.

The moral obligation of the fourth commandment which is so often denied may be clearly shown by reference to the origin of all things. God created the world and gave existence to man upon it. To him he gave life and breath, and all things. Man
therefore owes everything to God. Every faculty of his mind, every power of his being, all his strength and all his time belong of right to the Creator. It was therefore the benevolence of the Creator that gave to man six days for his own wants. And in setting apart the seventh day to a holy use in memory of his own rest, the Most High was **reserving unto himself one of the seven days**, when he could rightly claim all as his. The six days therefore are the gift of God to man, to be rightly employed in secular affairs, not the seventh day, the gift of man to God. The fourth Commandment, therefore, does not require man to give something of his own to God, but **it does require that man should not appropriate to himself that which God has reserved for his own worship.** To observe this day then is to **render to God of the things that are his; to appropriate it to ourselves is simply to rob God.** HSFD 50.1. Matt. 22:21

There, is no more appropriate time to let God speak to our own souls through His word than on the Sabbath day, when we lay aside our worldly cares and business, and take time to study the Holy Word and let it come into our inmost heart until we hear God speak to us, not to another. CIS 57.3

The priests were not only to set the hot bread upon the table on the Sabbath day, but later that same bread was to be eaten and become a part of their very being. God designed that His people should each Sabbath day gain a fresh experience in divine things, which would make them better fitted to meet the temptations of the week. The soul that never gains a deeper experience on the Sabbath than on any other day, fails to keep the Sabbath as God would have him. Ezekiel 20:12. We may have a few minutes of quiet study of the word on the Sabbath day, when we hear the Lord speaking to us individually; but if the words are not incorporated into our lives, they give us no abiding strength. As the priests ate the bread prepared the Sabbath before, they assimilated it, and thus received strength for daily duties. CIS 57.4

The Sabbath, like a great bridge, spans all time. The first pier upholding this great institution was placed in Eden, when, according to the account given in Genesis 2:2, 3, God and unfallen man rested through the sacred hours of the Sabbath. The second pier of the bridge was founded amid the thunders of Sinai, when God, in proclaiming the fourth commandment as found in Exodus 20:8-11, gave the fact that He had rested upon the seventh day from the work of creation, as the reason why man should keep it holy. The third pier of the Sabbath bridge was hallowed by the blood of Calvary. While the Son of the mighty God rested in the tomb from the work of redemption, it is recorded in Luke 23:54-56 that Jesus’ followers “rested on the Sabbath day according to the commandment.” The fourth pier of this wonderful bridge will be laid in the earth made new. In Isaiah 66:22, 23, we are told that after the last trace of the curse of sin is removed from the earth, all flesh will from Sabbath to Sabbath come to worship before the Lord. As long as
the new heavens and the new earth remain, so long will the redeemed of the Lord love to commemorate the Sabbath as a memorial of the finished work of Christ in the redemption of this fallen world, as well as a memorial of its creation. CIS 106.1

“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. Today 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

On the other hand, faith in Jesus Christ, while refusing obedience to the law of the Father is presumption. An effort to obtain friendship with the Son, while living in rebellion against the Father, is Heaven-daring. No greater insult can be offered to either the Father or the Son. What! separate the Father and the Son, by trampling on the authority of the one, and making a friend of the other? “I and my Father are one.” The Jew insults the Father, in his rejection of the Son; and the Christian flings in the face of Heaven equal insult, in all his acts of worship in which he vainly thinks to make Jesus his friend while, with light upon the subject, he breaks the commandments of God.” —The Law and the Gosple. J. White. page 6 paragraph 6. reprint.

“. . . Too late they see that the Sabbath of the fourth commandment is the seal of the living God. . .” GC 640.1
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