1. "Paul in his journeys combined home and foreign missions. Now he is preaching to the Jews in their own place of worship. Now he is preaching to the Gentiles, before their own temple and in the very presence of their gods. Nor does Paul proclaim to the Jews a Messiah whose work is to destroy the old dispensation, but a Messiah who came to develop the whole Jewish economy in accordance with the truth." *Evangelism, p. 554*

2. Every place that "Sabbath days" is used in Scripture, Adventism translates it Seventh-day Sabbath, except **Colossians 2:16** of course. This is the only verse in which *days* is italicized, meaning added text, which renders it "Sabbath." (See handout #1) This is not good exegesis. Dr. William Richardson, chair of the Dept of Religion, Andrew's University says, "The implication is that the Sabbath being described is the WEEKLY SABBATH...when Paul here refers to the 'Sabbath...[days],' if he meant the ceremonial Sabbaths, he was needlessly repeating himself. In that case he would be saying, 'Let no one pass judgment on you in regard to a ....ceremonial Sabbath, or in regard to a new moon, or in regard to a ceremonial Sabbath,' a statement neither logical nor likely." *Ministry, May 1997, p.15* (See handout #2)

3. **I Corinthians 5:8**. There fore let us keep the feast... **Acts 18:21**, "I must...keep this feast". **I Corinthians 5:7-8** ==> Passover/Unleavened Bread. **Acts 20:16 and I Cor. 16:8** ==> Pentecost, and **Acts 27:9** ==> Day of Atonement [AD 62]. Why so many references to the feasts if they all met their antitype at Calvary? As a matter of record, Peter preached during Pentecost in AD 31, a mere 10 days after the ascension. Peter and the 120 must have missed where "Jesus" did away with this feast. Some argue the point that Paul was rushing to Jerusalem for Pentecost only because he knew that it was a great time to witness to all the visiting Jews. The burden of proof is upon those with this view. Paul could not attend Passover in Jerusalem that year because of a plot on his life. So he kept it in Philippi with his Gentile converts. See below. When a feast is mentioned at all in Paul's writings, he is either hurrying to keep it, is keeping it, or has kept it already.

EGW says this about **Acts 20:6**, "At Philippi Paul tarried to keep the Passover. Only Luke remained with him, the other members of the company passing on to Troas to await him there. The Philippians were the most loving and true hearted of the Apostles converts, and during the eight days of the feast he enjoyed peaceful and happy communion with them." *AA 390-391.* My margin says this event took place 29 years after the crucifixion. I find this compelling because there was not then and there still is not a synagogue in Philippi. Passover and Feast of Unleavened Bread are being kept by an Apostle and his Gentile converts without a multitude of unconverted "Jews" in sight.

If, in **Acts 18:21** (*I must by all means keep this feast*...) and **I Corinthians 5:7-8** (*Therefore, let us keep the feast*...), you replace the word *feast* with the word *Sabbath*, Adventism would cling to these passages as defense of the sanctity of the Sabbath. The feasts are commanded to be kept in the same manner as the weekly Sabbath (see **Leviticus 23**), yet we are unwilling to practice what is plain ink upon the page because it says *feast*, not *Sabbath*. Does anyone other than myself find this at all inconsistent? The feasts are annual Sabbaths designed to guard and amplify the weekly Sabbath.

4. Let's take a leisurely look at the Day of Atonement sanctuary service. Materials needed: One high priest wearing attire prescribed by the Almighty, one bull, two rams, two kid goats, one sanctuary with all its accoutrements, and untold millions of sins committed through the year by the nation of Israel.

In this condensed version, the high priest was to cast lots to decide which kid goat was the LORD'S and which was the scapegoat. Then the priest was to offer the bull as a sin offering for his own household. After this he was to take coals and incense to burn before the LORD before he entered the Most Holy place with the blood of the bull, which was to be sprinkled on and before the mercy seat. Then the high priest was to kill the LORD'S kid goat as a sin offering for all the people and do with the blood of it as he had done with the bull's blood. Now he was to make Atonement (confess and ask for forgiveness) for his own household and for all the land of Israel. At this point, THE HIGH PRIEST TOOK AND TORE UP THE LAW then went and sprinkled more of the blood on the alter of burnt offerings. After this, he was to confess over the head of the scapegoat all the iniquities which had been stored in the Holy place. At this point, the high priest was to remove the special linen garments, wash with water, put on his own attire then come out and offer, as a burnt offering, a ram for his own household, the other ram for the people of Israel, and the fat of the sin offerings (the bull and kid goat). Is this what the Bible says? If the type in no way altered or destroyed the law, antitype does not either.

5. *And YHVH commanded us to observe all these statutes, to fear YHVH our Elohim, <u>for our good always</u>, that He might preserve us alive, as it is at this day.* **Deuteronomy 6:24**
...keep the commandments of YHVH, and His statutes, <u>which I command this day for thy good</u>. **Deuteronomy 10:13**
Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, <u>good statutes</u> and commandments:
And madest known unto them Thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses Thy servant: **Nehemiah 9:13-14**

6. **Isaiah 43:25** and **Isaiah 44:22**. This is what Paul was in reference to. So what was nailed to the Cross? KJV, NKJV margins. The record of my sin-indebtedness. And what portion of the law met antitype?

"The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the <u>sacrificial offerings</u> were to cease. It is this law that Christ 'took . . . out of the way, nailing it to His cross.' *Patriarchs and Prophets, p. 365.* How does a festival Sabbath, a day of rest and solemn assembly, a day of holy convocation point to anything that happened on the cross? If the Sabbath was still binding after the cross, how are the feasts to be dealt with any differently when they are described in the same manner? (See handout #3)