

The Sabbath & the Appointed Times of the *LORD*

A Review of *Judging the Sabbath* by Ron du Preez

This paper will look at the words related to the *Sabbath* and the *appointed times of the Lord* in the Old Testament, using the New American Standard Bible (NASB) and linking key Hebrew and Greek words used to translate these terms that are associated with the appointed times of the Lord. These key terms are (תָּמִיד) (tāmīd) for the daily continual burnt offering, (שַׁבָּת) (shabbāt) σάββατα for the weekly, yearly and year-long sabbaths, (חֹדֶשׁ) (hōdesh) νεομηνίας for the monthly new moons, (חַג) (ḥag) for the three pilgrim feasts, and (מוֹעֵד) (mō'ēd) for both the annual appointed times and as a summary for all of the appointed times of the *LORD*. In addition *a rest* (שַׁבְּתוֹן) (shabbātōn) is used to refer to the weekly and yearly and year-long sabbaths and to refer to certain other yearly appointed times of the Lord. Numbers 28-29 have the most complete listing of these appointed times but other passages will have a partial list.

In Numbers 28-29 and six other passages there is a sequence of days beginning from daily, to weekly, to monthly and then to yearly. In two passages the order is reversed, descending from yearly, to monthly, to weekly, to daily.¹ The LXX² uses ἑορτή to translate the Hebrew (ḥag) for the three pilgrim feasts. *The appointed times* always comes from the Hebrew (mō'ēd). When (mō'ēd) is plural the LXX translates it as ἑορτάς, with two exceptions when it uses πανήγυρις³ in Ezekiel 46 and Hosea 2. The definitions for these Hebrew key terms come from the *Theological Wordbook of the Old Testament*.⁴ At the end of this paper in I will have a glossary of the key Hebrew terms mentioned in this paper with the Greek words used in the LXX to translate these same Hebrew key terms.⁵

I will examine many of the passages of the Old Testament that include two or more of these key terms in order to see the range of meaning each word has in any given context. Since many of these passages have a lot of information relating to specific burnt offerings, I have made a diagram showing how each of these key terms are used in each passage. These diagrams can aid a person who does not know either Hebrew or Greek as they read these passages, in order to see for themselves what these terms mean in the context of each passage. In addition, I am attaching *Appendix Six*,⁶ which will list all of these relevant passages in NASB with the Hebrew and Greek for each key term in the text. It will take much patient work and reading over each passage many times for one to be certain what a given key term means in a specific passage.

¹ Ascending order: Numbers 28-29; 2 Chronicles 23:30-31; 2 Chronicles 2:4; 2 Chronicles 8:12-13; 2 Chronicles 31:3; Nehemiah 10:33; Ezekiel 46:1-15. Descending order: Ezekiel 45:17; Hosea 2:11.

² LXX: The Greek translation of the Old Testament done around 200-150 BC. The LXX was often quoted from by New Testament writers.

³ πανήγυρις 1. a general or national assembly, esp. a festal assembly in honour of a national god, Liddell and Scott. An Intermediate Greek-English Lexicon. Oxford. Clarendon Press. 1889

⁴ R. Laird Harris, Editor, *Theological Wordbook of the Old Testament*, Moody Press of Chicago, Illinois. 1980.

⁵ Appendix One: p. 30 Hebrew Lexicon: R. Laird Harris, Editor, *Theological Wordbook of the Old Testament*, Moody Press of Chicago, Illinois.

⁶ *Appendix Six*: All the texts reviewed in *The Sabbath & the Appointed Times of the LORD* in the *New American Standard Bible* with the Hebrew and Greek for the key terms used in Ron du Preez *Judging the Sabbath*, p. 44

Why should one take this time to study the meaning the Sabbath and the other key terms as they relate to the appointed times of the *LORD*? This time is well spent for anyone seeking to understand how Christians under the New Covenant are to relate to the weekly seventh-day Sabbath. Is it a shadow of Christ that no longer needs to be kept, now that Christ the reality has come? Or is the Sabbath still a sign and seal of one's faithfulness to God, who still desires us to keep all of the Ten Commandments? If it is the later, than the vast majority of the Gentile branch of the Church made a serious mistake over 1,900 years ago in no longer keeping the seventh-day Sabbath and instead gathering to worship on Sunday in memory of their risen Lord.

The word Sabbath is used 60 times in the New Testament, but those committed to keeping the seventh-day Sabbath dispute the meaning of Sabbath only once in Colossians 2:16-17. Paul has just spoken of Christ's glorious triumph over sins and all rulers and powers by means of the cross. Then he concludes, "¹⁶Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day— ¹⁷things which are a *mere* shadow of what is to come; but the substance belongs to Christ."

Here seventh-day Sabbatarians claim that Paul was not referring to the weekly Sabbath but to annual ceremonial sabbaths.⁷ If they can show that *the sabbaths* mentioned in Colossians 2:16 refer to annual sabbaths, they then can understand that the monthly new moons and the yearly feasts or appointed times that God gave to Israel indeed foreshadowed the reality that Christ would bring, while insisting that Paul was speaking of a yearly ceremonial Sabbath like the Day of Atonement. This allows them to maintain that the weekly Sabbath was given before man sinned and therefore cannot foreshadow the salvation from sin that Christ would bring. Since the weekly Sabbath is not a shadow of Christ, it must still be kept today.⁸ However, if Paul intended to include the weekly Sabbath as a shadow of Christ, what implications does this have for a seventh-day Sabbatarian? Why should they no longer feel the need to keep the monthly and yearly appointed days of the *LORD*, yet still feel that the *LORD* is calling them to keep the weekly Sabbath that is also a shadow of Christ?

I was raised to believe that I as a Christian was called to keep the seventh-day Sabbath. After finding Christ as my personal Savior, I began an intensive 12 year study of many issues in the New Testament including what Paul meant by a Sabbath in Colossians 2:16. I became convinced by 1981 from my study of ten Old Testament passages that Paul indeed was referring to the weekly Sabbath in Colossians 2.⁹ These passages deal with the appointed times of the Lord in which burnt offerings were to be offered the daily, weekly on the Sabbath, monthly on the new moons and yearly at the appointed festivals. I believed that Paul chose with care his words in Colossians 2:16 intending by his use of a festival, a new moon and a Sabbath to include all of the appointed times of the *LORD* mentioned in Numbers 28-29 including the weekly Sabbath.

Samuele Bacchiocchi in 1977 wrote his doctoral dissertation *From Sabbath to Sunday* in support of the seventh-day Sabbath. He examined Colossians 2:16 in light of these Old Testament

⁷ Ron du Preez, *Judging the Sabbath, Discovering What Can't Be Found in Colossians 2:16*, Andrews University Press, Berrien Springs, Michigan, 2008, preface vii.

⁸ Deut. 5:12-15 calls Israel on the Sabbath to remember God delivered them from slavery. Jesus declares he will set free all who are in slavery to sin in John 8:31-36, and that he gives rest to all who are weary Matthew 9:28-30.

⁹ Numbers 28-29, 2 Chronicles 23:30-31, 2 Chronicles 2:4, 2 Chronicles 8:12-13, 2 Chronicles 31:3, Nehemiah 10:33, Isaiah 1:13 -14, Ezekiel 45:17, Ezekiel 46:1-15, Hosea 2:11

passages and concluded that Paul was indeed referring to the seventh-day Sabbath in Colossians 2:16. His conclusion helped to confirm to me that what I saw in these Old Testament passages that referred to appointed times, Sabbaths, new moons and festivals was correct.

The seventh-day Adventist Bible Commentary interprets the “sabbaton-sabbath days” as a reference to the annual ceremonial sabbaths and not to the weekly Sabbath (Lev. 23:6-8, 15, 21, 24, 25, 27, 28, 37, 38). It is a fact that both the Sabbath and the day of atonement in Hebrew are designated by the compound expression *shabbath shabbathon*, meaning “a sabbath of solemn of solemn rest” (EX. 31:15; 35:2; Lev. 23:3, 32; 16:31). But This phrase is rendered in the Septuagint by the compound Greek expression “*sabbata sabbaton*,” which is different from the simple “*sabbaton*” found in Colossians 2:16. It is therefore linguistically impossible to interpret the latter as a reference to the day of Atonement or to any other ceremonial sabbaths, since these are *never* designated simply as “*sabbata*.”¹⁰

In 1996 I began to study New Testament Greek, and as my studies progressed I looked again at these Old Testament passages in the Greek LXX translation to see how they compare with the Greek of Colossians 2:16. In 2004 I completed a MA in Applied Linguistics and in addition took four upper division NT Greek classes in seminary. I have worked actively as a translation consultant in training and then a full translation consultant since 2005 with Sudanese New Testament language projects. In January 2011, I was told about a recently written book by Ron du Preez *Judging the Sabbath, Discovering What Can't Be Found in Colossians 2:16*. He disagrees with Bacchiocchi's conclusions. The back cover of his book summarizes well his conclusions:

“In this book, du Preez examines those other arguments. In a wide-ranging engagement with Scripture, he considers relevant exegetical, linguistic, structural, syntactical, and intertextual factors that could be used to support them. In the process, he finds the evidence pointing forcefully against the traditional interpretation. Grounded firmly on a high view of scripture, du Preez's conclusions challenge any argument that relies on Colossians 2:16 in order to deny the continuing moral imperative of the seventh-day Sabbath.”¹¹

Out of the ten passages¹² that mention the appointed times of the Lord, the Sabbaths, new moons and festivals, du Preez acknowledges that in nine of them the Sabbath is weekly, the new moons monthly and the feasts or appointed times are yearly. But he contends that the closest parallel to Colossians 2:16 in the Old Testament is Hosea 2:11. “I will also put an end to all her gaiety, her feasts, her new moons, her sabbaths and all her festal assemblies.” He then maintains that her feasts refers to only the three pilgrim feasts and that therefore the sabbaths must refer to the annual blowing of trumpets, the Day of Atonement and the year-long sabbaths of the land.¹³ Thus he contends that Hosea needed to use both feasts (הַגַּ (hag) and sabbaths (שַׁבָּת) (shabbāt) to refer to all the annual appointed times mentioned in Numbers 28-29. He maintains that Paul likewise must use both a feast and a Sabbath to refer to all the annual appointed times. This allows du Preez to conclude that Paul was not referring to the weekly Sabbath in Colossians

¹⁰ Samuele Bacchiocchi *From Sabbath to Sunday* p. 358

¹¹ Ron du Preez, *Judging the Sabbath*, (see back cover)

¹² Numbers 28-29, 2 Chronicles 23:30-31, 2 Chronicles 2:4, 2 Chronicles 8:12-13, 2 Chronicles 31:3, Nehemiah 10:33, Isaiah 1:13 -14, Ezekiel 45:17, Ezekiel 46:1-15, Hosea 2:11

¹³ *Ibid.* p. 109

2:16. His conclusion also answers the question of why Paul would need to use two different words to refer to all the yearly appointed times listed in Numbers 28-29.

As I read du Preez's *Judging the Sabbath*, I could see that he had put much study into how the weekly Sabbath is used in both the Old and New Testaments. He also realizes that being able to deny that Paul intended to include the seventh-day Sabbath as a shadow of Christ, is important to the defense of the Sabbatarian position. As a linguist and a translation consultant, who is familiar with Biblical Greek and translation issues, I felt that I should read du Preez book with care and see if he has fairly dealt with all of the "relevant exegetical, linguistic, structural, syntactical, and intertextual factors."¹⁴

I wish to thank du Preez for the work that he put into writing *Judging the Sabbath*, because it gave me reason to look again at these ten Old Testament passages that speak of Sabbaths, new moons, festivals and appointed times. Let me say I did not find this book easy reading. It is full of detailed references to Hebrew and Greek terms. I could follow the issues that he raised in the Greek but was prompted to use a Hebrew-English interlinear text that allowed me to access the meaning of any Hebrew word in the passages that du Preez was dealing with. This Hebrew-English interlinear text allowed me to follow the points that he was making about the meaning of different Hebrew words and to examine the larger context surrounding each of these key terms.

His argument prompted me to ask questions that I never would have thought to have asked. I have sought only to deal with the issues most central to his main point regarding the meaning of 'her sabbaths' in Hosea 2:11. I came to realize that central to his exegesis of Hosea 2:11 is his conclusion that *My Sabbaths* always refer to the weekly sabbaths, and *your sabbaths* or *her sabbaths* must always refer to the yearly ceremonial sabbaths. If true, this would allow him to exclude the weekly Sabbath from Hosea 2:11. This passage refers not only to *her sabbaths* but to *all her appointed times*. All her appointed times refers to all the *appointed times of the LORD* listed in Numbers 28-29. He fails to look carefully at how the *appointed times* (מוֹעֵד) (mô'ēd) is used in these ten passages.¹⁵ This failure leaves his conclusion that the weekly Sabbath must be excluded from Hosea 2:11 very much in doubt.

All of us have an overall theological framework by which we come to any study of God's Word. Our theological framework can sometimes cause us to misunderstand God's Word. I have told you of my spiritual journey from being a committed believer in the need to keep the seventh-day Sabbath, to coming to believe that Christ is now my Sabbath rest. Du Preez makes his theological framework clear in the preface of his book. I was touched by his candor in stating, "I was a doctoral student in 1989 when I first stumbled into the arena of Colossians 2:16. It was eye-opening and troubling."¹⁶ But after speaking of his initial troubled feelings he then comes to the following convince conclusions:

- The Hebrew ceremonial system—with its feasts, new moons celebrations, and various sabbaths—included symbols pointing forward to the work of the Messiah.

¹⁴ Ibid. (see back cover)

¹⁵ Numbers 28-29, 2 Chronicles 23:30-31, 2 Chronicles 2:4, 2 Chronicles 8:12-13, 2 Chronicles 31:3, Nehemiah 10:33, Isaiah 1:13 -14, Ezekiel 45:17, Ezekiel 46:1-15, Hosea 2:11

¹⁶ Ibid. preface vii

- The seventh-day Sabbath, pointing back to creation, was instituted long before the Hebrew ceremonial system and was encoded in the Decalogue, as no ceremony was.¹⁷
- Paul makes it clear that the feasts, new moons, and the sabbaths he is talking about were the shadow of things pointing forward to Christ.
- Thus, the “sabbaths” of Colossians 2:16 were clearly the ceremonial ones, and not the moral Sabbath of the Decalogue.¹⁸

In what follows I will diagram all the texts that du Preez examines and some more that I found that contain at least two of the key terms related to the appointed times of the *LORD*. From time to time I add notes as to my conclusions of what a given term means in a given context. These passages should be studied using a more literal translation like the NASB, ESV, or NRSV to look at each of these texts in context. I would encourage a person to carefully read through these texts before and while reading du Preez’s book. Then re-read them and test both du Preez’s and my conclusions. Then you must judge if he indeed has good support for his conclusions that “...challenge any argument that relies on Colossians 2:16 in order to deny the continuing moral imperative of the seventh-day Sabbath.”¹⁹

Exodus 13:8-10 Passover ⁹ And it shall serve as a sign to you on your hand, and as a reminder on your forehead, that the law of the *LORD* may be in your mouth; for with a powerful hand the *LORD* brought you out of Egypt. ¹⁰ Therefore, you shall keep this ordinance at its *appointed time* from year to year.

13:10 **yearly: appointed time** (מִוֶּעַד (mô‘ēd) from year to year in the

Note: that when *appointed time* (mô‘ēd) is singular as in this text, it refers to a specific appointed time. Here the *appointed time* refers only to the Feast of Passover.

Exodus 16:23 a Sabbath of complete rest ²³ then he said to them, “This is what the *LORD* meant: Tomorrow is a Sabbath observance, a holy Sabbath to the *LORD*. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning.”

weekly: Sabbath: (שַׁבָּת) (shabbāt) (שַׁבְּתוֹן) (shabbātōn)
 σάββατα ἀνάπαυσις ἅγια τῷ κυρίῳ
 a Sabbath rest holy to the *LORD*

Note: a *sabbath of complete rest* (shabbāt) (shabbātōn) σάββατα ἀνάπαυσις is used to refer to the weekly Sabbath three times (Ex. 16:23, 31:15, 35:2) and the yearly Sabbath of the land once (Lev. 25:4). The Day of Atonement is also twice called a *sabbath of complete rest*, but the LXX translates (shabbāt) (shabbātōn) as σάββατα σαββάτων in (Lev. 16:31, 23:32).

¹⁷ Exodus 16:22-30; Nehemiah 9:13-14; Ezekiel 20:18-20 all speak of the Sabbath being given to Israel in the desert. Deut. 5:12-15 calls Israel on the Sabbath to remember that God delivered them from slavery. Jesus declares he will set free all who are in slavery to sin in John 8:31-36, and that he gives rest to all who are weary Matthew 9:28-30. Therefore the Sabbath pointed both back to God as Creator and then to God as Israel’s Redeemer, who delivered them from slavery. It also pointed forward to the Sabbath rest the Christ brings by his finished work on the cross that redeemed us from our slavery to sin.

¹⁸ Ibid. preface vii

¹⁹ Ibid. back book cover

Note: Here (mô[˘]ēd) is singular and only refers to the Feast of Unleavened Bread which was one of the pilgrim feasts.

Exodus 35:2-3 ² “For six days work may be done, but on the seventh day you shall have a holy day, a sabbath of complete rest to the **LORD**; whoever does any work on it shall be put to death.

weekly: a sabbath of complete rest (שַׁבָּת) (shabbāt) (שַׁבְּתוֹן) (shabbātōn)
 σάββατα ἀνάπαυσις ἅγια τῷ κυρίῳ
 a sabbath rest holy to the **LORD**

Note: a sabbath of complete rest (shabbāt) (shabbātōn) σάββατα ἀνάπαυσις is used to refer to the weekly sabbath three times (Ex. 16:23, 31:15, 35:2) and the yearly sabbath of the land once (Lev. 25:4). The Day of Atonement is also twice called a sabbath of complete rest, but the LXX translates (shabbāt) (shabbātōn) as σάββατα σαββάτων both times (Lev. 16:31, 23:32).

Leviticus 16:29-34 Annual Day of Atonement ³¹ It is to be a sabbath of solemn rest for you, that you may humble your souls; it is a permanent statute.

16:29 month (חֹדֶשׁ) (hōdesh), 7th month 10th day
 16:30 **yearly:** day that atonement shall be made. It shall be a sabbath (שַׁבָּת) (shabbāt) of solemn rest (שַׁבְּתוֹן) (shabbātōn)

Note: sabbath of solemn rest: The Day of Atonement is here called a sabbath of solemn rest, using two closely related Hebrew words (shabbāt) (shabbātōn) which the LXX translates as σάββατα σαββάτων. It shall be a sabbath (שַׁבָּת) (shabbāt) of solemn rest (שַׁבְּתוֹן) (shabbātōn). The Hebrew (shabbāt) (shabbātōn) is also used to refer to the weekly sabbath three times (Ex. 16:23, 31:15, 35:2) and the yearly sabbath of the land once (Lev. 25:4), but in those cases (shabbāt) (shabbātōn) in the LXX is translated as σάββατα ἀνάπαυσις.

Leviticus 23 appointed times, Sabbaths, yearly festivals

Note: The appointed times in Leviticus 23 make no mention of the burnt offerings to be offered continually every day or monthly on the new moon.

23:1 **LORD'S appointed times** (מוֹעֵד) (mô[˘]ēd) (Αἱ ἑορταὶ κυρίου)
 23:2 My appointed times (מוֹעֵד) (mô[˘]ēd) (ἑορταί μου.)
 23:3 **weekly:** sabbath (שַׁבָּת) (shabbāt) sabbath of complete rest
 (שַׁבָּת) (shabbāt) (שַׁבְּתוֹן) (shabbātōn) (σάββατα ἀνάπαυσις)
 23:4 **appointed times** (מוֹעֵד) (mô[˘]ēd) appointed times of **LORD**
 (αἱ ἑορταὶ τῷ κυρίῳ)
 23:4 **yearly:** their appointed times (מוֹעֵד) (mô[˘]ēd)
 23:5 month: 1st month and 15th day is the Feast of Unleavened Bread.
 23:6 **yearly:** Feast (הַג) (hag) ἑορτῆ of Unleavened Bread to the **LORD**
 23:11 **yearly:** first fruits of your harvest
 23:15 day after the sabbath (שַׁבָּת) (shabbāt)

ἐπαύριον τῶν σαββάτων the Sunday when
Christ rose as the first fruit of the resurrection

23:16 day after the sabbath (שַׁבָּת) (shabbāt) fifty days to
the day after the seventh sabbath (שַׁבָּת) (shabbāt)
ἐπαύριον τῶν σαββάτων
Pentecost when the Holy Spirit was out
poured on the followers of Christ

23:21 day: on this day *You shall do no laborious work.*

23:24 **yearly:** 1st day of 7th month (חֹדֶשׁ) (hōdesh) blowing of the trumpets.

23:25 **a rest** (שַׁבְּתוֹן) (shabbātōn) (ἀνάπαυσις)
do not do any laborious work.

Note: *Blowing of Trumpets:* is never referred to as a *sabbath of complete rest* or as simply a *Sabbath* (שַׁבָּת) (shabbāt), as are the weekly Sabbath, the annual sabbath on the Day of Atonement and the year-long sabbaths of the land. The Hebrew (shabbātōn) (ἀνάπαυσις) *a rest* is used by itself to refer to resting from any laborious work on the day of Blowing of the Trumpets. This is not a rest from all work as commanded on the weekly Sabbath and the yearly Day of Atonement, yet du Preez claims that the Blowing of Trumpets is also an annual sabbath like the Day of Atonement.²¹ He ignores the fact that the 1st and 8th day of the Feast of Booths also use this same phrase *a rest* (שַׁבְּתוֹן) (shabbātōn) (ἀνάπαυσις) to *do no laborious work* (see Lev. 23:39-40), but du Preez does not claim that the 1st and the 8th day of the Feasts of Booths should likewise be included with the *Blowing of the Trumpets* and *Day of Atonement* as annual ceremonial sabbaths.

23:26 **yearly:** Day of Atonement 10th day 7th month (חֹדֶשׁ) (hōdesh)

23:26 **yearly:** sabbath (שַׁבָּת) (shabbāt) **of complete rest** (שַׁבְּתוֹן) (shabbātōn)
(σάββατα σαββάτων). The weekly sabbath is also
called a *sabbath of complete rest* (shabbāt)
(shabbātōn), but in the LXX it is called a (σάββατα
ἀνάπαυσις) (see 23:3)

23:32 **yearly:** your sabbath (שַׁבָּת) (shabbāt) (τὰ σάββατα ὑμῶν)

Note: *your sabbath:* Here both *sabbath of complete rest* (shabbāt) (shabbātōn) σάββατα σαββάτων and *your sabbath* (shabbāt) τὰ σάββατα ὑμῶν refer to the annual Day of Atonement. This is the only place in the Old Testament where Sabbath (שַׁבָּת) (shabbāt) σάββατα is used by itself to refer a yearly sabbath rather than to the seventh-day Sabbath. This leads du Preez to maintain that sabbath standing alone can refer to the annual Day of Atonement.²² However there are many contextual markers in 23:26-32 that makes clear that *your sabbath* refers to the Day of Atonement and not to the weekly sabbath.

²¹ Ibid. p. 50-51

²² Ibid. p. 48-49

included as *My Sabbaths* here in 26:2.²⁶ Yet du Preez believes that *My Sabbaths* refer only to the seventh-day Sabbath while *its, hers, and yours* always refer to the yearly sabbaths and year-long sabbaths.²⁷

Numbers 28-29 The LORD's Appointed times: Numbers 28-29 lists all of the appointed time of the LORD.

28:1 Then the LORD spoke to Moses, saying, ² “Command the sons of Israel and say to them, ‘You shall be careful to present My offering, My food for My offerings by fire, of a soothing aroma to Me, at their appointed time.’”

- 28:2 **at their appointed time** (מִועֵד (mō'ēd) ἑορταῖς μου Here appointed time (mō'ēd) is singular and refers to each to the appointed times mentioned in Numbers 28-29.
- 28:3-8 **daily** continual (תָּמִיד (tāmîd) burnt offering
- 28:9 **weekly:** sabbath (שַׁבָּת) (shabbāt) τῆ ἡμέρα τῶν σαββάτων offerings in addition to
- 28:9 daily continual (תָּמִיד (tāmîd) burnt offering
- 28:11 **month:** beginning of the month (חֹדֶשׁ) (hōdesh) ἐν ταῖς νεομηνίαις offerings in addition to
- 28:15 daily continual (תָּמִיד (tāmîd) burnt offering
- 28:16 **yearly:** feast (הַג) (hag) ἑορτή unleavened bread pilgrim feast offerings besides the
- 28:23 daily continual (תָּמִיד (tāmîd) burnt offering
- 28:26 **yearly:** day of the first fruits offerings besides the
- 28:31 daily continual (תָּמִיד (tāmîd) burnt offering
- 29:1 **yearly:** Day of Trumpets
month: 7th month 1st day (חֹדֶשׁ) (hōdesh)
day: 1st day do no laborious work
- 29:2 offer a burnt offering besides the offering on the new moon and the daily continual burnt offerings.
- 29:6 monthly: new moon (חֹדֶשׁ) (hōdesh) νεομηνίας
- 29:6 daily: continual (תָּמִיד (tāmîd) burnt offering
- 29:7 **yearly:** 10th day of the 7th month (חֹדֶשׁ) (hōdesh) (*Day of Atonement*) burnt offerings and
- 29:7 daily: continual (תָּמִיד (tāmîd) burnt offering
- 29:12 **yearly:** feast (הַג) (hag) ἑορτὴν κυρίῳ a feast to the LORD of Booths (pilgrim feast)
- 29:13 1st day do not laborious work and present burnt offerings besides
- 29:15 daily continual (תָּמִיד (tāmîd) burnt offering

²⁶ See *Appendix Two: My Sabbaths of the land*, p. 31 and *Appendix Three: My Sabbaths in Ezekiel*, p. 33 for a complete review of all places that *My Sabbaths* are used in the Old Testament.

²⁷ *Ibid.* p. 18-22

29:17	2 nd day present burnt offerings besides
29:19	daily continual (תָּמִיד (tāmîd) burnt offering
29:20	3 rd day present burnt offerings besides
29:22	daily continual (תָּמִיד (tāmîd) burnt offering
29:23	4 th day present burnt offerings besides
29:25	daily continual (תָּמִיד (tāmîd) burnt offering
29:26	5 th day present burnt offerings besides
29:28	daily continual (תָּמִיד (tāmîd) burnt offering
29:29	6 th day present burnt offerings besides
29:31	daily continual (תָּמִיד (tāmîd) burnt offering
29:32	7 th day present burnt offerings besides
29:34	daily continual (תָּמִיד (tāmîd) burnt offering
29:35	8 th day do not laborious work and present burnt offerings besides
29:38	daily continual (תָּמִיד (tāmîd) burnt offering
29:39	your appointed times (מוֹעֵד (mô'ēd) ἑορταίς ὑμῶν is plural.

You shall present these to the LORD at your appointed

times

Ταῦτα ποιήσετε κυρίῳ ἐν ταῖς ἑορταῖς ὑμῶν

Note: *your appointed times:* The appointed times (mô'ēd) ἑορταίς here in Numbers 28-29 include burnt offerings for the daily continual (tāmîd), the weekly sabbaths (shabbāt) σαββάτων, the monthly new moons (hōdesh) νομηνίαις, the three Pilgrim feasts (ἡγ) ἑορτή of Unleavened Bread (Passover), of Weeks (Pentecost) and of Booths. There were also burnt offerings for the Blowing of Trumpets and Day of Atonement. Here *your appointed times* refer to the weekly Sabbath as well yearly sabbath on the Day of Atonement. This undermines du Preez contention that *your* cannot be used to refer to the weekly Sabbath.²⁸

1 Chronicles 23:30-31 ³⁰ They are to stand every morning to thank and to praise the LORD, and likewise at evening, ³¹ and to offer all burnt offerings to the LORD, on the sabbaths, the new moons and the fixed festivals in the number *set* by the ordinance concerning them, continually before the LORD.

23:30	daily give thanks every morning and evening (sacrifices not mentioned)
23:31	weekly: sabbaths (שַׁבָּת) (shabbāt) ἐν τοῖς σαββάτοις burn offerings on sabbath,
	monthly: new moons (חֹדֶשׁ) (hōdesh) νομηνίαις burn offerings new moons
	yearly: fixed festivals (מוֹעֵד) (mô'ēd) ἑορταίς is plural. burn offerings on fixed festivals number <i>set</i> by ordinance do them continually (tāmîd) before the LORD.

²⁸ Ibid. p. 18-22

Note: Fixed Festivals: ($m\hat{o}^{\acute{e}d}$) ἑορταῖς Numbers 28-29 lists all of the appointed times. Since the daily, weekly and monthly appointed times have already been mentioned, these *appointed times* or *fixed festivals* primarily refer to the yearly appointed times. These include the three pilgrim feasts and the Blowing of Trumpets and the Day of Atonement. However, whenever ($m\hat{o}^{\acute{e}d}$) *appointed times* is used in the plural it should also be seen as a summary of all the *appointed times* mentioned in Numbers 28-29.

2 Chronicles 2:4 ⁴ Behold, I am about to build a house for the name of the **LORD** my God, dedicating it to Him, to burn fragrant incense before Him and *to set out* the showbread continually, and to offer burnt offerings morning and evening, on sabbaths and on new moons and on the appointed feasts of the **LORD** our God, this *being required* forever in Israel.

daily: continual (תָּמִיד) (tāmîd) morning and evening
burnt offering morning and evening
weekly: sabbaths (שַׁבָּת) (shabbāt) σαββάτοις
burnt offering on Sabbath
monthly: new moons (חֹדֶשׁ) (hōdesh) νομηνίαις
burnt offerings on new moons
yearly: fixed festivals (מוֹעֵד) ($m\hat{o}^{\acute{e}d}$) is plural. ἐν ταῖς ἑορταῖς τοῦ κυρίου θεοῦ ἡμῶν. In the appointed times of the **LORD** our God.

Note: Appointed Times of the LORD our God: Since the daily, weekly and monthly appointed times are already mentioned, the fixed festivals or appointed times ($m\hat{o}^{\acute{e}d}$) seems to primarily refer to all yearly appointed times listed in Numbers 28-29. These include the three Pilgrim feasts: Feast of Unleavened Bread (Passover), Feast of Weeks (Pentecost), Feast of Booths and the Blowing of Trumpets and Day of Atonement. However, whenever ($m\hat{o}^{\acute{e}d}$) *appointed times* is used in the plural it should also be seen as a summary of all the *appointed times* in Numbers 28-29

2 Chronicles 8:12-13 ¹² Then Solomon offered burnt offerings to the **LORD** on the altar of the **LORD** which he had built before the porch; ¹³ and *did so* according to the daily rule, offering *them* up according to the commandment of Moses, for the sabbaths, the new moons and the three annual feasts—the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Booths.

daily: burnt offerings for the daily rule
weekly: sabbaths (שַׁבָּת) (shabbāt) σαββάτοις
monthly: new moons (חֹדֶשׁ) (hōdesh) μηνῶν
yearly: three annual feasts (מוֹעֵד) ($m\hat{o}^{\acute{e}d}$) is plural. ἑορταῖς
here ($m\hat{o}^{\acute{e}d}$) seems to refer only to the three Pilgrim Feasts
Feast (הַג) (hag) ἑορτῆ of Unleavened Bread pilgrim feast
Feast (הַג) (hag) ἑορτῆ of Weeks pilgrim feast
Feast (הַג) (hag) ἑορτῆ of Booths pilgrim feast

Note: *Three annual feasts:* Here the use of the appointed times ($m\hat{o}^{\acute{e}d}$) is limited by the use of the numeral *three* to the three pilgrim feasts ($\eta\acute{a}g$) $\acute{\epsilon}\omicron\rho\tau\eta$ listed there. This is the only passage of the ten that one might argue that the Blowing of Trumpets and the Day of Atonement is excluded. Du Preez argues that since Hosea 2 also uses ($\eta\acute{a}g$) to refer to the three pilgrim feasts, it must use (*shabbāt*) ($\acute{\sigma}\acute{\alpha}\beta\beta\alpha\tau\alpha$) to refer to annual sabbaths that include the Blowing of the Trumpets and the Day of Atonement. He therefore maintains that Hosea is the one time out of ten that Sabbaths do not refer to weekly Sabbaths.²⁹ However, in this passages where the *yearly feasts* ($m\hat{o}^{\acute{e}d}$) $\acute{\epsilon}\omicron\rho\tau\alpha\acute{\iota}\varsigma$ are limited to the three pilgrim feasts ($\eta\acute{a}g$) because of the numeral *three* ($m\hat{o}^{\acute{e}d}$) $\acute{\epsilon}\omicron\rho\tau\alpha\acute{\iota}\varsigma$, the Sabbaths (*shabbāt*) ($\acute{\sigma}\acute{\alpha}\beta\beta\alpha\tau\alpha$) is still used to refer to the weekly Sabbaths and not the yearly sabbaths.

2 Chronicles 31:3³ *He also appointed* the king's portion of his goods for the burnt offerings, *namely*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths and for the new moons and for the fixed festivals, as it is written in the law of the **LORD**.

daily: morning and evening burnt offerings

weekly: sabbaths (שַׁבָּת) (*shabbāt*) $\acute{\sigma}\acute{\alpha}\beta\beta\alpha\tau\alpha$

monthly: new moons (חֹדֶשׁ) (*hōdesh*) $\nu\omicron\upsilon\mu\eta\eta\acute{\iota}\alpha\varsigma$

yearly: fixed festivals (מוֹעֵד) ($m\hat{o}^{\acute{e}d}$) is plural $\acute{\epsilon}\omicron\rho\tau\alpha\acute{\varsigma}$

$\acute{\epsilon}\iota\varsigma$ $\tau\acute{\alpha}\varsigma$ $\acute{\epsilon}\omicron\rho\tau\alpha\acute{\varsigma}$ $\tau\acute{\alpha}\varsigma$ $\gamma\epsilon\gamma\rho\alpha\mu\mu\acute{\epsilon}\nu\alpha\varsigma$ $\acute{\epsilon}\nu$ $\tau\hat{\omega}$ $\nu\acute{o}\mu\omega$ $\kappa\upsilon\rho\acute{\iota}\omicron\upsilon$.

for the appointed times written in the Law of the **LORD**.

Note: *Yearly fixed festivals:* Since the daily, weekly and monthly appointed times are already mentioned, the fixed festivals or appointed times ($m\hat{o}^{\acute{e}d}$) seems to refer primarily to all the yearly appointed times listed in Numbers 28-29. These include the three Pilgrim feasts: Feast of Unleavened Bread (Passover), Feast of Weeks (Pentecost), Feast of Booths and the Blowing of Trumpets and Day of Atonement. However, whenever ($m\hat{o}^{\acute{e}d}$) *appointed times* is used in the plural it should also be seen as a summary of all the *appointed times* listed in Numbers 28-29.

Ezra 3:3-5³ So they set up the altar on its foundation, for they were terrified because of the peoples of the lands; and they offered burnt offerings on it to the **LORD**, *burnt offerings morning and evening*.⁴ They celebrated the *Feast of Booths*, as it is written, and *offered* the fixed number of burnt offerings daily, according to the ordinance, as each day required;⁵ and afterward *there was a continual* (תָּמִיד) (*tāmîd*) burnt offering, also for the *new moons* and for *all the fixed festivals of the LORD* that were consecrated, and from everyone who offered a freewill offering to the **LORD**.

daily: burnt offerings morning and evening

yearly: Feast ($\eta\acute{a}g$) ($\eta\acute{a}g$) of Booths a pilgrim feast

daily: continual (תָּמִיד) (*tāmîd*) burnt offering

monthly: new moons (חֹדֶשׁ) (*hōdesh*)

all the fixed festivals (מוֹעֵד) ($m\hat{o}^{\acute{e}d}$) is plural. $\acute{\epsilon}\iota\varsigma$ $\pi\acute{\alpha}\sigma\alpha\varsigma$ $\acute{\epsilon}\omicron\rho\tau\alpha\acute{\varsigma}$

($m\hat{o}^{\acute{e}d}$) all the fixed festivals of the **LORD**

²⁹ Ibid. p. 110-111

Note: *all the fixed festivals of the LORD:* This passage does not use the ascending calendar sequence that moves from daily, to weekly, to monthly and to yearly as given in Numbers 28-29. Instead it moves from the daily to the yearly Feast of Booths and then back to the daily and then to the monthly new moons before concluding with *all the fixed festivals* (mô'ēd) (appointed times) of the Lord.

Yet the fact that this passage concludes with the phrase *all the fixed festivals* (mô'ēd) of the LORD, leads to the conclusion that while the weekly Sabbath and the other yearly appointed times are not specifically mentioned, they are included in (mô'ēd) *all of the appointed times of the LORD* listed in Numbers 28-29. These include the offerings to be given: continually every day, on the weekly Sabbath, on the monthly new moons, on the three Pilgrim feasts: Feast of Unleavened Bread (Passover), Feast of Weeks (Pentecost), Feast of Booths and on the Blowing of Trumpets and Day of Atonement.

Nehemiah 10:32-33 ³² We also placed ourselves under obligation to contribute yearly one third of a shekel for the service of the house of our God: ³³ for the showbread, for the continual grain offering, for the *continual* burnt offering, *the sabbaths, the new moon, for the appointed times,* for the holy things and for the sin offerings to make atonement for Israel, and all the work of the house of our God.

daily: continual (תָּמִיד) (tāmīd) burnt offering

weekly: sabbaths (שַׁבָּת) (shabbāt) σαββάτων

monthly: the new moons (חֹדֶשׁ) (hōdesh) νοσηνηγιῶν

yearly: appointed times (מוֹעֵד) (mô'ēd) is plural. ἑορτὰς

Note: *appointed times:* Since the daily, weekly and monthly *appointed times* have already mentioned, the *appointed times* (mô'ēd) in this context primarily refer to all the yearly appointed times listed in Numbers 28-29. These include the three Pilgrim feasts: Feast of Unleavened Bread (Passover), Feast of Weeks (Pentecost), Feast of Booths and the Blowing of Trumpets and Day of Atonement. However, whenever (mô'ēd) *appointed times* used in the plural, it should also be seen as a summary of all the *appointed times* in Numbers 28-29.

Isaiah 1:13-14 ¹³Bring your worthless offerings no longer, Incense is an abomination to Me. New moon and sabbath, the calling of assemblies—I cannot endure iniquity and the solemn assembly. ¹⁴I hate your new moon *festivals* and your appointed feasts, They have become a burden to Me; I am weary of bearing *them*.

monthly: New moon (חֹדֶשׁ) (hōdesh) νοσηνηγίας

weekly: sabbath (שַׁבָּת) (shabbāt) σάββατα

monthly: new moon (חֹדֶשׁ) (hōdesh)

yearly: your appointed feasts (מוֹעֵד) (mô'ēd) is plural τὰς ἑορτὰς ὑμῶν μισεῖ ἢ ψυχή μου· your appointed feasts my soul hates.

Note: *your appointed feasts:* This passages also does not follow an ascending calendar sequence, but begins with the new moon and then to the weekly Sabbath. Then it goes from new moon to your appointed feasts. These appointed feasts or appointed times (mô'ēd) should be seen as a summary of all appointed times listed in Numbers 28-29 since neither the daily continual burnt offering nor any of the yearly appointed times are specified.

Sabbath and New Moons: du Preez cites Isaiah 66:23 as an example of a cyclical linguistic indicator that makes clear that the weekly sabbath is in view.³⁰ “And it shall be from new moon to new moon and from sabbath to sabbath, all mankind will come to bow down before Me,” says the LORD.” Yet he denies that Isaiah 1:13-14 refers to the weekly Sabbath because Sabbath does not have the definite article and he concludes that *your appointed times* must refer only to yearly ceremonial sabbaths.³¹ Yet the weekly Sabbath and the Day of Atonement are both included in My appointed times and your appointed times.³² Likewise the weekly sabbath does not always have the definite article. Therefore it is a false distinction to divide the weekly Sabbath from all the other appointed times of the LORD by use of the pronoun *My appointed times* for the weekly Sabbath and your appointed times for the yearly sabbath on the Day of Atonement. If Isaiah 66:23 is a good example of a linguistic cyclical indicator when sabbath and new moons are mentioned together, on what grounds can du Preez exclude the weekly Sabbath from Isaiah 1:13-14 and Hosea 2:11 when he will acknowledge that it is the weekly Sabbath that is mentioned with the monthly new moons in thirteen other passages?³³

Ezekiel 44:24 In a dispute they (*faithful priests*) shall take their stand to judge; they shall judge it according to My ordinances. They shall also keep My laws and My statutes in all My appointed feasts and sanctify My sabbaths.

yearly: all My appointed feasts (מוֹעֵד) (mô'ēd) is plural ταῖς ἑορταῖς μου
weekly & yearly: My sabbaths (שַׁבָּת) (shabbāt) plural τὰ σάββατά μου

Note: *all My appointed feasts and My sabbaths:* Here the Hebrew has *all My appointed feasts* (mô'ēd) and My sabbaths (shabbāt). Clearly *My Sabbaths* refer to both the weekly and yearly sabbath on the Day of Atonement, since both are listed in *all My appointed times* in Numbers 28-29. As already noted *My Sabbaths* can refer to the weekly sabbaths (Ex. 31:13), to the year-long sabbath of the land (Lev. 26:2) and here in Ezekiel 44 to the weekly and yearly sabbaths. The LORD calls all his sabbaths: weekly, yearly and year-long *My sabbaths*.³⁴

Ezekiel 45:16-17¹⁶ “All the people of the land shall give to this offering for the prince in Israel.¹⁷ It shall be the prince's part to provide the burnt offerings, the grain offerings and the drink offerings, at the feasts, on the new moons and on the sabbaths, at all the appointed feasts of the house of Israel; he shall provide the sin offering, the grain offering, the burnt offering and the peace offerings, to make atonement for the house of Israel.”

³⁰ Ibid. p. 19

³¹ Ibid. p. 178

³² Leviticus 23:2, 44, Numbers 29:39.

³³ Numbers 28:9-11, 2 Kings 4:23, 2 Chronicles 23:30-31, 2 Chronicles 2:4, 2 Chronicles 8:12-13, 2 Chronicles 31:3, Nehemiah 10:33, Isaiah 1:13 -14, Ezekiel 45:17, Ezekiel 46:1, Ezekiel 46:3, Ezekiel 46:4-6, Amos 8:5

³⁴ See *Appendix Two: My Sabbaths of the land.* p. 31 and *Appendix Three: My Sabbaths in Ezekiel,* p. 33 for a complete review of all places that *My Sabbaths* are used in the Old Testament.

45:17 **yearly:** feasts (חַג) (ḥag) pilgrim feasts ἑορταίς
 monthly: new moon (חֹדֶשׁ) (ḥōdesh) νοουμηνίαις
 weekly: sabbath (שַׁבָּת) (shabbāt) σαββάτοις
all the appointed feasts (מוֹעֵד) (mō'ēd) is plural.
 all the appointed times (mō'ēd) of the House of Israel
 ἐν πάσαις ταῖς ἑορταῖς οἴκου Ἰσραηλ·

Note: *all the appointed times:* Since the yearly pilgrim feasts, the monthly new moons and the weekly Sabbath are already mentioned, the phrase *all the appointed times* (mō'ēd) ἑορταίς serves as a summary of all the appointed times listed in Numbers 28-29 and would include the Blowing of Trumpets, the Day of Atonement and the daily continual burnt offerings.

Ron du Preez sees the *daily continual burnt offerings* implied in what the people of Israel gave to the prince for offerings in 45:13-16. But 45:17 makes clear that the prince will then use these gifts for the sacrifices on the pilgrim feasts, new moons and the weekly Sabbaths and then on *all of the appointed times of the House of Israel*. By asserting that the daily comes before the yearly pilgrim feasts du Preez is able to conclude that, “Thus, there is no real calendar sequence, but simply a collection of sacred times.”³⁵

I agree with du Preez that the *daily continual burnt offerings* are implied but at the end 45:17 by the use of *all the appointed feasts* (mō'ēd) and not in 45:13-16. Thus there is a clear calendar sequence that goes from yearly, to monthly, to weekly to daily with the continual burnt offerings being *implied* by the summary phrase *all of the appointed times* (mō'ēd). The first appointed time mentioned in Numbers 28:3-8 is the daily continual burnt offering. All the appointed times are listed in Numbers 28-29 and include the burnt offerings to be given daily, at the weekly Sabbath, at the monthly new moons, on the three Pilgrim feasts: Feast of Unleavened Bread (Passover), Feast of Weeks (Pentecost), Feast of Booths and at the Blowing of Trumpets and Day of Atonement.

Ezekiel 45 continued:

45:18 month: 1st (*month*)
 45:18 **monthly:** new moon (חֹדֶשׁ) (ḥōdesh) cleanse the sanctuary with a bull.
 45:21 month: 1st (*month implied*) 15th day of the month (חֹדֶשׁ) (ḥōdesh)
yearly: Feast (חַג) (ḥag) of Passover first month
 45:25 month: 7th (*month implied*) 15th day of the month (חֹדֶשׁ) (ḥōdesh)
 days: for seven days give burnt offerings to the **LORD**

yearly: Feast (חַג) (ḥag) (Booths implied but not stated by name)
 days: for seven days give burnt offerings to the **LORD**

Ezekiel 46 Daily, weekly, monthly and yearly appointed times.

³⁵ Ibid. p. 63

- 46:1 **daily:** the six working days gate to be shut
weekly: sabbath day (שַׁבָּת) (shabbāt) ἡμέρα τῶν σαββάτων
 open the gate on the sabbath and the new moon
monthly: new moon (חֹדֶשׁ) (hōdesh) ἡμέρα τῆς νοσημηνίας
- 46:3 **weekly:** sabbath day (שַׁבָּת) (shabbāt)
 people worship at the doorway of the gate on the sabbaths & new moons
monthly: new moon (חֹדֶשׁ) (hōdesh)
- 46:4 **weekly:** sabbath day (שַׁבָּת) (shabbāt)
- 46:6 **monthly:** new moon (חֹדֶשׁ) (hōdesh)
- 46:9 **yearly:** appointed feasts (מוֹעֵד) (mō'ed) κυρίου ἐν ταῖς ἑορταῖς
- 46:9 But when the people of the land come before the LORD at the appointed feasts (mō'ed)
- 46:11 **yearly:** festivals (הַג) (hag) 3 three pilgrim feasts ἐν ταῖς ἑορταῖς
appointed feasts (מוֹעֵד) (mō'ed) the appointed times (mō'ed) πανηγύρεσιν
 ἐν ταῖς ἑορταῖς καὶ ἐν ταῖς πανηγύρεσιν
 in the pilgrim feasts and in the appointed times.
- 46:13-15 **daily:** morning by morning continual (תָּמִיד) (tāmīd) burnt offering

Note: 46:9: *before the LORD at the appointed feasts:* Since the daily is *implied*, and the weekly Sabbaths and monthly new moons have already been mentioned, these appointed times refer primarily to the yearly Pilgrim feasts: Feast of Unleavened Bread (Passover), Feast of Weeks (Pentecost), Feast of Booths and the Blowing of Trumpets and Day of Atonement. However, whenever (*mō'ed*) *appointed times* is used in the plural it should also be seen as a summary of all the *appointed times* in Numbers 28-29 which in this case would include the daily *continual* burnt offerings.

Note: 46:11: *festivals and the appointed feasts:* Festivals (hag) ἐν ταῖς ἑορταῖς here refers to the three pilgrim feasts and the appointed times (mō'ed) πανηγύρεσιν³⁶ refers to a summary of all the appointed times mentioned in Numbers 28-29. When (mō'ed) is plural the appointed times is translated in the LXX with ἑορταῖς every time it occurs except here in 46:11 and in Hosea 2:11, 9:5. In these passages πανηγύρεσιν is used instead of ἑορτας to refer to the appointed times mentioned in Numbers 28-29.

Since the pilgrim feasts and the appointed times are mentioned together in Ezekiel 46:11 and Hosea 9:5 it appears that the LXX used πανηγύρεσιν instead of ἑορταῖς for (mō'ed) so as to distinguish between the pilgrim feasts and the appointed times. Du Preez sees the use of πανηγύρεσιν here in place of ἑορταῖς for the appointed times (mō'ed), as a reason to distrust the LXX. Yet here the LXX has used a synonym to provide a distinction between the use of (hag) and (mō'ed).³⁷ Had LXX not use the synonym πανηγύρεσιν in both Ezekiel 46 and Hosea 9 these passages would have read in the ἐν ταῖς ἑορταῖς καὶ ἐν ταῖς ἑορταῖς- *in the festivals and in the festivals.*

³⁶ [πανηγύρις](#) 1. a general or national assembly, esp. a festal assembly in honour of a national god. Liddell and Scott. An Intermediate Greek-English Lexicon. Oxford. Clarendon Press. 1889

³⁷ Ron du Preez, *Judging the Sabbath*, p. 64-65

Numbers 29: Example of digression from the basic calendar sequence

- 29:1 **yearly** Blowing of Trumpets
 month: 7th month 1st day (חֹדֶשׁ) (hōdesh)
 day: 1st day do no laborious work
- 29:2 offer a burnt offering besides the offering on the new moon and the daily continual burnt offerings.
- 29:6 monthly: new moon (חֹדֶשׁ) (hōdesh) νουμηνίας
- 29:6 daily: continual (תָּמִיד) (tāmīd) burnt offering
- 29:7 **yearly:** 10th of the 7th month (חֹדֶשׁ) (hōdesh) (*Day of Atonement*)
 burnt offerings and

Note: *Comparison of Ezekiel 45-46 with Numbers 28-29:* These two passages are similar in that there are extended discussions of which sacrifices are to be performed or other activities to be done on certain of the appointed days. Ron du Preez rightly sees a daily, weekly, monthly and yearly calendar sequence of appointed times in Numbers 28-29,³⁸ but denies that there is any calendar sequence in either Ezekiel 45 or 46.³⁹ When one looks at Numbers 28-29 one sees not only the underlying calendar sequence of daily, weekly, monthly and yearly that du Preez notes, but also at times digressions that go from the yearly back to the monthly and then the daily before returning to the yearly.

At the yearly *Blowing of the Trumpets* a special offering was to be made on that day in addition to the offerings for the new moon and the daily continual burnt offerings. Then the passages returns to mentioning the yearly Day of Atonement. This is an example of many digressions in Numbers 28-29 which in no way undermines the basic calendar sequence the du Preez acknowledges. Likewise Ezekiel 45:17 clearly has a descending calendar sequence of yearly feast, monthly new moons and weekly Sabbaths with the daily implied in the summary of all the appointed times. This basic calendar sequence is not undermined by the fact that after it is mentioned, that discussion turns to the cleansing of the temple on the new moon and then turns to the yearly feasts of Passover and of Booths. Nor does the repetition three times of Sabbath and new moons in Ezekiel 46:1-6, or the mention of the appointed times, pilgrim feasts and again appointed times undermine the basic calendar sequence of daily, weekly, monthly and yearly in Ezekiel 46:1-11.

Hosea 2:11 “I will also put an end to all her gaiety, Her feasts, her new moons, her sabbaths and all her festal assemblies.”

yearly: her feasts (הַג) (hag) ἑορτὰς 3 pilgrim feasts
monthly: her new moons (חֹדֶשׁ) (hōdesh) νουμηνίας
 weekly: her sabbaths (שַׁבָּת) (shabbāt) σάββατα
all her festal assemblies: (מוֹעֵד) (mō‘ēd) all appointed times

³⁸ Ibid. 58-59

³⁹ Ibid. p. 62-64.

πάσας τὰς πανηγύρεις αὐτῆς·

Note: *All her appointed times* (mō^ˆēd) πανηγύρεις⁴⁰ here in Hosea 2:11 include all of the appointed times listed in Numbers 28-29. These include burnt offerings for the: daily continual (tāmîd), weekly sabbaths (shabbāt) σαββάτων, monthly new moons (hōdesh) νοουμηνίας and all annual appointed times including the three Pilgrim feasts: Feast of Unleavened Bread (Passover), Feast of Weeks (Pentecost), Feast of Booths and the Blowing of Trumpets and Day of Atonement.

The pilgrim feasts are mentioned first in *her feasts* (hag), but neither the weekly sabbath nor the yearly Blowing of Trumpets and the Day of Atonement can be excluded from Hosea 2:11 because of the use of the plural (mō^ˆēd) in *all her appointed times*. This attempt to exclude only the weekly Sabbath from Hosea 2:11 ignores the way that the plural form of (mō^ˆēd) *appointed times* is used ten times including Hosea to refer to all of the appointed times listed in Numbers 28-29.⁴¹

Note: Personification: Israel is like an unfaithful wife: In Hosea God is speaking to the Children of Israel like they were an unfaithful wife. That is why Hosea 2:11 speaks of *her feasts, her new moons, her sabbaths and all her appointed feasts*. This use of *her appointed feasts* (mō^ˆēd) carries the same meaning as *your appointed time, LORD's appointed times and My appointed times*.⁴² Numbers 28:2 prefaces the listing of the appointed times by the LORD saying 'You shall be careful to present My offering, My food for My offerings by fire, of a soothing aroma to Me, at their appointed time.' At the end of listing all of the appointed times, which included the seventh-day Sabbath, the LORD said 'You shall present these to the LORD at your appointed times.'⁴³ Here we see that the LORD takes ownership over all of these appointed times with the following terms of ownership, the LORD's appointed times and My appointed times. It is mistaken to seek to divide these appointed times of LORD by use of pronouns My versus your or hers. All of the appointed times are LORD's appointed times, My appointed times, your appointed times and her appointed times.

Note: Her Sabbaths: Because God here is addressing people of Israel as if they were an unfaithful wife the pronoun *her* is used instead of *My* or *your* to refer to sabbaths in Hosea 2:11. Ron du Preez contends that the use of *My Sabbaths, My day* or as *belonging to Yahweh* is used only to refer to the weekly Sabbath, while *your sabbaths* and *her sabbaths* refer only to the yearly or year-long sabbaths. He notes that since the Day of Atonement is called *your sabbath*, that *her sabbaths* in Hosea 2 must be yearly and not weekly.⁴⁴ This leads him to conclude that when the sabbath is called your sabbath or her sabbaths it refers to annual ceremonial sabbaths, but when it is called my Sabbaths it refers to the seventh-day Sabbath. This indicates in his mind

⁴⁰ [πανηγυρις](#) 1. a general or national assembly, esp. a festal assembly in honour of a national god. Liddell and Scott. An Intermediate Greek-English Lexicon. Oxford. Clarendon Press. 1889

⁴¹ Numbers 28-29, 2 Chronicles 23:30-31, 2 Chronicles 2:4, 2 Chronicles 8:12-13, 2 Chronicles 31:3, Nehemiah 10:33, Isaiah 1:13 -14, Ezekiel 45:17, Ezekiel 46:1-15, Hosea 2:11.

⁴² Num. 29:39 *your appointed times*, Leviticus 23:2, 44 *LORD's appointed times and My appointed times*

⁴³ Num. 29:39

⁴⁴ Ron du Preez, *Judging the Sabbath*, p. 19-24

that the ceremonial sabbaths are temporary to be fulfilled in Christ but the seventh-day Sabbath is the eternal moral Sabbath of God.⁴⁵

Du Preez has concluded that the linguistic marker *My*, which occurs 15 times with Sabbaths, always refers to the weekly sabbath.⁴⁶ He ignores, however other contextual indicators such as the mention of the sabbath of the land both before and after Leviticus 26:2, and the use of all *My* appointed times in association with *My Sabbaths* in Ezekiel 44:24 that shows *My Sabbaths* can refer both the yearly and the year-long Sabbaths as well. A careful examination of the context of each time *My Sabbaths* occur in the Old Testament, makes clear that *My Sabbaths* can refer to the weekly, yearly and year-long sabbaths. Therefore there is no basis from the use of the pronoun *hers sabbaths* to conclude that these sabbaths must be yearly.⁴⁷

Note: *Yearly sabbaths?*: Du Preez seeks to exclude the weekly Sabbath from being one of the appointed times here in Hosea by maintaining that (shabbāt) σάββατα refers to the Blowing of Trumpets, the Day of Atonement and the year-long sabbath of the land every seventh year.⁴⁸ As I have already noted that the Blowing of the Trumpets is never called a Sabbath nor was it a day in which no work was to be done.⁴⁹ There are no special sacrifices to be offered to the LORD during this year long sabbath of the land. That is why it is not listed in Numbers 28-29 as an appointed time of the LORD. What makes the appointed times of the LORD special is that the LORD requires specific burnt offerings to be made to him on each of these appointed days. The same is not true of the sabbath of the land. The only reason that I can see for du Preez seeking to include the Blowing of the Trumpet and the sabbath of the land in the (shabbāt) σάββατα of Hosea 2:11 is that (shabbāt) is plural and he is seeking to balance the three pilgrim feasts with three ceremonial sabbaths. The only one of these three that can rightly be called a yearly sabbath is the Day of Atonement.⁵⁰

Note: *The Comparison of Ezekiel 45 and Hosea 2*: Ezekiel 45 follows the same descending order of yearly, monthly weekly as Hosea 2:11 and Colossians 2:16 Both Ezekiel 45 and Hosea 2 use the same four Hebrew words: (ḥag) (ḥōdesh) (shabbāt) and the plural form of (mō'ēd) to refer to the yearly pilgrim feasts, new moons, sabbaths and all the appointed times of the House of Israel. The use of the plural (mō'ēd) in Ezekiel 45 refers to all of the appointed times mentioned in Numbers 28-29 including the weekly Sabbath, the Blowing of the Trumpet, and the Day of Atonement. On what basis can du Preez acknowledge that (shabbāt) σάββατα means the seventh-day Sabbath in Ezekiel 45 and yet insists that in Hosea 2 and Colossians 2 that (shabbāt) σάββατα must refer to the annual sabbaths of the Blowing of the Trumpets, the Day of Atonement and the year-long sabbath of the land?⁵¹

Ron du Preez may seek to argue that the use of *her festivals* in Hosea 2:11 is different from *your appointed times* in Numbers 29:39, but in Hosea 2 God is using a personification to liken Israel

⁴⁵ Ibid. p. 110

⁴⁶ Ibid. p. 156, 159

⁴⁷ See *Appendix Two: My Sabbaths of the land*, p. 31 and *Appendix Three: My Sabbaths in Ezekiel*, p. 33 for a complete review of all places that *My Sabbaths* are used in the Old Testament.

⁴⁸ Ibid. p. 111

⁴⁹ Leviticus 23:23, Numbers 29:1

⁵⁰ Leviticus 16: 9-31; 23:26-32; Numbers 29:7

⁵¹ Ibid. p. 111

to an unfaithful wife. Thus the use of ‘*her appointed times*’ in Hosea 2:11 carries the same meaning as ‘*your appointed times*’ in Numbers 29:39 where Israel was to offer all the burnt offerings mentioned in that passage “...to the LORD at your appointed time.” There is no basis for excluding the seventh-day Sabbath from any of the other nine passages that use the plural of (mô^ˆēd) for appointed times,⁵² and therefore no basis for excluding the weekly Sabbath from Hosea 2:11.

Final conclusions:

Appointed times: The LORD’s appointed times where the times that the LORD required Israel to offer burnt offerings to him. They include the daily, weekly, monthly and yearly offerings at set times of the year. When (מוֹעֵד) (mô^ˆēd) is used in the singular it refers to a specific one of the appointed times of the LORD.⁵³

When (mô^ˆēd) it is used as a plural but limited by a numeral, such as three appointed times, then it refers only to the appointed times specified (2 Chron. 8:12-13). When the daily, weekly and monthly times have already been mentioned in the passage, (mô^ˆēd) in the plural refers to the yearly appointed times.⁵⁴ At other times when the weekly, monthly and yearly have already been mentioned or when the phrase *all the appointed times* is used, (mô^ˆēd) is used to summarize all of the appointed times listed in Numbers 28-29.⁵⁵ Finally there are times when only some of the appointed times are mentioned and then (mô^ˆēd) is used to summarize all of the appointed times of Numbers 28-29 including those not mentioned in the passage.⁵⁶

1. *Yearly appointed times:* We have seen that the LXX uses ἑορτὰς to refer both to the yearly pilgrim feasts (הַג) (ḥag) and the yearly appointed times (מוֹעֵד) (mô^ˆēd). Even when (mô^ˆēd) is limited by the numeral three, or when only the pilgrim feasts are mentioned (shabbāt) still refers to the weekly Sabbath.⁵⁷
2. *New Moons:* הַחֹדֶשׁ (ḥōdesh) refers to the new moon which begins each month of the Jewish lunar calendar. Ḥōdesh can also be used to refer to a certain month as in the (10th day of the 7th month).
3. *Sabbaths:* שַׁבָּת (shabbāt): The context is the key to determining if sabbaths refer to the weekly, yearly or year-long sabbaths of the land. It is true that some markers such as a *sign between you and me* are used only to refer to the weekly Sabbaths. However, *My Sabbaths* can refer to either the weekly, yearly or year-long sabbaths.⁵⁸

⁵² Numbers 28-29, 2 Chronicles 23:30-31, 2 Chronicles 2:4, 2 Chronicles 8:12-13, 2 Chronicles 31:3, Nehemiah 10:33, Isaiah 1:13 -14, Ezekiel 45:17, Ezekiel 46:1-15, Hosea 2:11

⁵³ Exodus 13:8-10, 34:18, Numbers 9:2-13, Hosea 9:5

⁵⁴ 2 Chronicles 23:30-31, 2 Chronicles 2:4, 2 Chronicles 31:3, Nehemiah 10:33, Isaiah 1:13-14

⁵⁵ Ezekiel 45:17, Ezekiel 46:1-15, Hosea 2:11

⁵⁶ Ezra 3:3-6, Ezekiel 44:24

⁵⁷ 2 Chronicles 8:12-13 uses three appointed times (mô^ˆēd) to refer to the three pilgrim feasts (ḥag), Ezekiel 45:17 and Hosea 2:11 use (ḥag) to refer to the pilgrim feasts.

⁵⁸ See *Appendix Two: My Sabbaths of the land*. p. 31 and *Appendix Three: My Sabbaths in Ezekiel*, p. 33 for a complete review of all places that *My Sabbaths* are used in the Old Testament.

4. *Rest*: (שַׁבָּתוֹן) (shabbātōn) is used to refer to the yearly Day of Atonement in the compound (shabbāt) (shabbātōn) σάββατα σαββάτων. When (shabbātōn) is used to refer to *the rest from all laborious work* at the Blowing of the Trumpets and the 1st and 8th day of the Feast of Booths the LXX uses ἀνάπαυσις (Lev. 23:23-25, 39). The LXX never translates (shabbātōn) as Sabbath σάββατα except to refer to the Day of Atonement and then only with (shabbāt) in the compound σάββατα σαββάτων. Shabbāt is only used to refer to the complete rest from all work on the seventh-day Sabbath and the yearly Day of Atonement, while (shabbātōn) is used for days such as the Blowing of the Trumpets and the 1st and 8th days of the Feasts of Booths when Israel was to do no laborious work. There is no basis for du Preez's attempt to make the Blowing of the Trumpets a yearly sabbath like the Day of Atonement.
5. *continuity*: (תָּמִיד) (tāmîd) refers to the burnt offerings that were to be offered continually to the LORD every morning and evening.

The Daily, Sabbaths, New Moons and Festivals and Appointed Times: Six times these key terms are used in a calendar sequence; the daily continual burnt offering, the weekly Sabbaths, the new moons and the yearly festivals or appointed times.⁵⁹ Ron du Preez goes to great length not to see a connections with these passages and Colossians 2 by noting that all of these passages include four not three things: the daily, weekly, monthly and yearly, that they use the plural of Sabbaths, new moons and festivals or appointed times, are in ascending order.⁶⁰ Yet we have seen that the meaning of these key terms is not dependent on whether they are singular or plural or on the order in which they occur in a passage. Twice they occur in descending order, and other times are only partially listed or in a more random order.⁶¹

The Relationship between Ezekiel 45, Hosea 2 and Colossians 2: Ezekiel and Hosea use the same four Hebrew words year pilgrim feasts (ḥag), new moons (ḥōdesh), weekly sabbaths (shabbāt) and (mō'ēd) then to summarize all the appointed times mentioned in Numbers 28-29. Paul uses the singular rather than the plural for a festival, a new moon and a sabbath or sabbaths, but chooses these same there words likewise to summarize all of the appointed times mentioned in Numbers 28-29. There is no basis to exclude the weekly sabbath from either Ezekiel or Hosea and therefore not reason to exclude the weekly sabbath from Colossians.

Note: Colossians 2: *Sabbath singular or plural*: The word Paul uses for a plural possessive form for Sabbath σαββάτων. Yet as du Preez has correctly noted the plural form of Sabbath is often used in the New Testament to indicate a single Sabbath. It is possible that while σαββάτων appears to be plural it is actually a transliteration of the Aramaic word for Sabbath so in reality it is singular. In any case whether or not Sabbath is taken as singular or plural has no bearing on the exegetical question of whether Paul was referring the weekly or yearly Sabbath or Sabbaths in Colossians 2.

⁵⁹ Numbers 28-29, 2 Chronicles 23:30-31, 2 Chronicles 2:4, 2 Chronicles 2:8:12-13, 2 Chronicles 31:3, Nehemiah 10:33

⁶⁰ Ibid. p. 58-62

⁶¹ Descending calendar sequence: Ezekiel 45:17, Hosea 2:11; Incomplete list of appointed times Lev. 23:1-44, Ezra 3:3-6, Isaiah 1:13-14, Ezekiel 44:24. See also *Appendix Four*: The context determines the meaning of Appointed times, Pilgrim feasts, New Moons, Sabbaths and Continual burnt offerings. p. 37

Contextual and Cyclical indicators: Ron du Preez notes many linguistic indicators for the seventh-day Sabbath in Isaiah in a table. These linguistic indicators include *keep, the, day, holy, My, cyclical* and *context*.⁶² Why is it not also a contextual and cyclical indicator when five times Sabbath (shabbāt) σάββατα appears in passages with new moons (hōdesh) νοσηνιας, pilgrim feasts (hag) ἑορτὰς and appointed times (mō'ēd)?⁶³ On what basis does du Preez acknowledge that the sabbath is weekly in four of these passages, but not in Hosea 2?

All the Appointed Times: As I have already noted Leviticus 23 and Numbers 28-29 speak of all of the appointed times belonging to the LORD and at the conclusion of Numbers 29 Israel is called to offer burnt offerings to the LORD at *your appointed times*. Since the LORD is comparing Israel to an unfaithful wife in Hosea it is understandable that the term *all her appointed times* would be used in Hosea 2. But *all her appointed times* has the same meaning as *all of your appointed times*,⁶⁴ or all the LORD's appointed times. There is therefore no basis for excluding the weekly Sabbath from *her appointed times* in Hosea.

My Sabbaths, your Sabbaths her Sabbaths: It is central to du Preez's attempt to exclude the weekly Sabbath from Hosea 2:11 that he be correct in his assertion that *My Sabbaths* always and only refer only to the weekly Sabbaths and that *your Sabbaths* and *her Sabbaths* always refer only to yearly ceremonial sabbaths. From examining all 15 references to *My Sabbaths* it is clear that context must determine whether a given *My Sabbaths* refers to weekly Sabbaths, yearly sabbaths on the day of Atonement, or year-long sabbaths of the land.⁶⁵

Note: Examine the Scriptures: God holds each of us accountable for testing our faith.⁶⁶ I trust that my review of the key terms associated with the appointed times of the LORD in these Old Testament passages and will better help the reader to judge whether or not du Preez in *Judging the Sabbath* has been able to exclude the weekly Sabbath from Hosea 2 and Colossians 2. Each of you must test du Preez's conclusions. In the process you must test my own conclusions as well. Just as I have learned much from reading du Preez's book, likewise you can benefit both from reading *Judging the Sabbath* and my review of this book.

Comparison of Hosea 2 and Colossians 2:

Ezekiel 45:17 "...at the feasts, on the new moons and on the sabbaths, at all the appointed feasts of the house of Israel;"

yearly: feasts (הַגַּ) (hag) pilgrim feasts ἑορτὰς

monthly: new moon (חֹדֶשׁ) (hōdesh) νοσηνιας

weekly: sabbath (שַׁבָּת) (shabbāt) σαββάτοις

all the appointed feasts (מוֹעֵד) (mō'ēd) is plural.

all the appointed times (mō'ēd) of the House of Israel

⁶² Ibid. p. 19

⁶³ Numbers 28-29, 2 Chronicles 8:12-13, Ezekiel 45:17, Ezekiel 46:1-15, Hosea 2:11

⁶⁴ Numbers 29:39

⁶⁵ See *Appendix Two: My Sabbaths of the land*. p. 31 and *Appendix Three: My Sabbaths in Ezekiel*, p. 33 for a complete review of all places that *My Sabbaths* are used in the Old Testament.

⁶⁶ Acts 17:11

ἐν πάσαις ταῖς ἑορταῖς οἴκου Ἰσραηλ·

Hosea 2:11 “I will also put an end to all her gaiety, Her feasts, her new moons, her sabbaths And all her festal assemblies.”

yearly: her feasts (הַג) (hag) ἑορτὰς 3 pilgrim feasts

monthly: her new moons νουμηνίας

weekly: her sabbaths (שַׁבָּת) (shabbāt) σάββατα plural

all her festal assemblies: (מוֹעֵד) (mō‘ēd) all appointed times

πάσας τὰς πανηγύρεις αὐτῆς·

Colossians 2:16-17 ¹⁶Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day— ¹⁷ things which are a *mere* shadow of what is to come; but the substance belongs to Christ.

yearly: a festival ἑορτῆς

monthly: a new moon νεομηνίας

weekly: a Sabbath σαββάτων possible plural

Note: *The appointed times:* The LORD commanded specific burnt offerings to be offered at specific times of the year. In the ten passages that speak of these appointed times, the festivals, new moons and sabbaths, only two do not mention these burnt offerings. In Isaiah 1 the LORD is addressing his people who are in open rebellion against him. That is why he speaks of hating your new moons and your appointed feasts. Likewise in Hosea the LORD is addressing Israel as an unfaithful wife. The only mention of burnt offerings in Hosea is of Israel offering sacrifices to Baal.⁶⁷ Paul does not mention burnt offerings in Colossians, because they could only be offered at the temple in Jerusalem and were not an issue between Jewish and Gentile believers in Colossae.

However in addition to the burnt offerings, the Law of Moses specified things that were to be done or not done on these festivals, new moons and weekly sabbaths. These were issues that brought some Jewish believers who kept these days to judge other Gentile believers who did not. Paul did not condemn Jewish believers who still kept all of these appointed times, but was clear that the Gentiles who did not should not be judged, since festivals, new moons and Sabbaths are shadows now that Christ the reality has now come.⁶⁸

I found that du Preez’s *Judging the Sabbath* helped to frame what the issues were and helped me look for evidence to test his conclusions. I am indebted to du Preez for the insights that I have gained from this study. I would not have taken the time and gained the insights into these Old Testament passages without feeling challenged to take du Preez work seriously. This is my first time to attempt to use a Hebrew interlinear text with a Hebrew lexicon. I welcome added insights from the Hebrew text from those who know Hebrew well. I trust that this is not the end, but a continuation of a fruitful dialogue with believers who hold different views on the seventh-day

⁶⁷ Hosea 2:13

⁶⁸ See *Appendix Five: Are the days in Galatians 4:10 Jewish or Pagan?*

Sabbath. Now you have the benefit of both du Preez's *Judging the Sabbath* and my interaction with his positions in this book review. May my diagrams of the key passages, which show the underlying Hebrew and Greek words help you better follow both what these passages are teaching and whether or not du Preez's has truly discovered in *Judging the Sabbath, what can't be found in Colossians 2:16?*

In my judgment du Preez has failed to make his case. I believe that Hosea 2:11 like the other nine passages that mention Sabbaths, new moons, festivals and appointed times, all include the weekly Sabbath, and likewise Paul mentioned a festival, a new moon and a Sabbath because he taught that all of the yearly, monthly and weekly appointed times given to Israel had found their fulfillment in Christ. They are the shadow now that Christ the reality has come.

If one can keep the weekly Sabbath and yet have full fellowship with other believers who do not, I can only join with him in fellowship with our risen Lord. However I believe that any person who sees the seventh-day Sabbath as an end-times test of loyalty to God is doing the very judging that Paul said must not be done. Those who do so are in danger of making the Sabbath the reality and Christ the shadow. For me, my Sabbath rest is in Christ alone and it is very sweet and restful. Jesus said, "Come to Me, all who are weary and heavy-laden, and I will give you rest."⁶⁹ Let us come and find our rest in him.

Serving Our Lord with Joy,

Wesley Ringer

PS: I welcome responses to my review of *Judging the Sabbath*, as long as we can show mutual respect towards one another and follow our Lord's command to love one another as he has loved us.

⁶⁹ Matthew 11:28-30

Appendix One: Hebrew Lexicon: R. Laird Harris, Editor, *Theological Wordbook of the Old Testament*, Moody Press of Chicago, Illinois. Copyright © 1980.

484a יְהוָה (yhw) [Stg: 3068] *Yahweh*. LXX: κύριος The Tetragrammaton YHWH, the Lord, or Yahweh, the personal name of God and his most frequent designation in Scripture, occurring 5321 times in the OT.

602a חָג (ḥag) [Stg: 2282] *feast*. LXX: ἑορτή The basic idea of this root is "keep a feast" or "celebrate a holiday" but the word usually refers to the three main pilgrimage-feasts of Israel. The verb is used sixteen times while the derivative ḥag (below) is used sixty-one times.

613b חֹדֶשׁ (ḥōdesh) [Stg: 2320] *month, monthly, new moon*. LXX: νεομηνία ḥōdesh. *Month, monthly, new moon*. Although this word properly means "new moon," it is commonly used as an equivalent to our word "month" because the month began when the thin crescent of the new moon was first visible at sunset.

878b מוֹעֵד (mō'ēd) [Stg: 4150] LXX: sg. ἑορτή & pl. ἑορτα and twice as πανηγύρεις. *Appointed sign, appointed time, appointed season, place of assembly, set feast*. Each festival is a mō'ēd, but collectively they are the "feasts of the Lord" (mō'ādē YHWH, [Lev 23:2](#), etc.). Appearing at times ([Hos 9:5](#)) with ḥag (which designates the three great annual festivals), mō'ēd must be thought of in a wide usage for all religious assemblies. Jerusalem became the city of assemblies ([Isa 33:20](#); cf. [Ezk 36:38](#)) which were characterized by great rejoicing and were deeply missed during times of exile ([Zeph 3:18](#); [Lam 1:4](#)).

1157a תָּמִיד (tāmîd) [Stg: 8548] *continuity*. (תָּמִיד (tāmîd) Most frequently this word is used in an adjectival genitive construction with 'ōlā for the continual whole burnt offering made to God every morning and evening ([Ex 29:42](#); [Num 28:6](#), 10, 15, 23; [Ezr 3:5](#); [Neh 10:34](#); cf. [Ezk 46:15](#), every morning; and the continual minhâ, [Num 4:16](#); [Neh 10:34](#); [Lev 6:13](#)).

2323b שַׁבָּת (shabbāt) [Stg: 7676] LXX: plural σάββατα, σαββάτων, σαββάτοις *Sabbath*. There is still some question as to whether the noun shabbāt is derived from the verb shābat, or whether shabbāt is primary, and the verb derived from it. In any case, it should be observed that the meaning of shābat is "to rest" in the sense of repose only when the verb is used in a Sabbath context (and this is confined to the Qal stem, thirteen of twenty-seven times).

2323d שַׁבְּתוֹן (shabbātôn) [Stg: 7677] LXX: σαββάτων & ἀνάπαυσις *Sabbath observance*. In addition to designating the Sabbath ([Ex 16:23](#)), this word may apply to the day of atonement (σαββάτων) ([Lev 16:31](#); 23:32); the feast of trumpets (ἀνάπαυσις) ([Lev 23:24](#)); and the first and eighth days of tabernacles (ἀνάπαυσις) ([Lev 23:39](#)).

Appendix Two:

Linguistic Markers for the Hebrew (שַׁבָּת) (shabbāt)

In Appendix B of *Judging the Sabbath* du Preez lists the following linguistic markers that he believes that when used with (שַׁבָּת) (shabbāt) always indicate that the text refers to the weekly Sabbath rather than the yearly Day of Atonement, or the year-long sabbath of the land. He lists Lev. 26:2 as a weekly sabbath and checks the following linguistic markers. He checked context but it is unclear what in the context led him to conclude that the weekly Sabbath is in view.

Lev.	keep	the	day	holy	My	Cyclical	Context
26:2	•				•		•

Leviticus 26:2 *the sabbaths of the land:* ² You shall keep My sabbaths (שַׁבָּת) (shabbāt) τὰ σάββατά μου and reverence My sanctuary; I am the LORD. (יהוה) (yhwh) κύριος.

Linguistic markers: The sabbath is mentioned ten times in Leviticus 25-26 with the following linguistic makers.

Lev.	keep	Sabbath rest (shabbātōn) (shabbāt)	holy	yours	its	My	to the LORD	Cyclical: every 7 th year	Context: year-long sabbath of the land.
25:2							•	every 7 th year	•
25:4		•						every 7 th year	•
25:4							•	every 7 th year	•
25:8								7 x 7 th year	•
25:8								7 x 7 th year	•
26:2						•		implied: 7 th year	• implied
26:34					•			implied: 7 th year	•
26:34					•			implied: 7 th year	•
26:35				•				implied: 7 th year	•
26:43				•				implied: 7 th year	•
Lev.	keep	Sabbath rest (shabbātōn) (shabbāt)	holy	yours	its	My	to the LORD	Cyclical: every seventh year	Context: Sabbath of the land

Note: *Context: Sabbath of the Land:* The larger context of Leviticus 25-26, shows that all of the sabbaths mentioned in these two chapters refer to the year-long sabbath of the land. All of these linguistic markers are important in helping to determine the meaning of My Sabbaths in (26:2), yet the context of the year-long sabbaths of the land is most important in determining what My Sabbaths means in Leviticus 26:2. I do not have a problem with My Sabbaths referring to the seventh-day Sabbath, the yearly sabbaths on the Day of Atonement in addition to the year-long sabbath of the land. But I find no contextual basis for excluding the year-long sabbaths of the land from *My Sabbaths* in 26:2. Note then that the pronouns *My*, *its*, and *yours* all refer to these year-long sabbaths of the land.

It seems that du Preez almost sees the use of the possessive pronoun *My* as a more important indicator than context. Yes the use of *My* shows the *LORD* ownership over his sabbaths, however the use of *My Sabbaths* by itself is not enough to tell apart from other contextual indicators whether the sabbath mentioned is weekly, yearly or year-long. If du Preez still wishes to maintain that despite the context that *My Sabbaths* in Leviticus 26:2 refers only to the weekly Sabbath he is doing so because of his own theological presuppositions rather than allowing the context to make clear the meaning sabbaths on a case by case basis.

Appendix Three: My Sabbaths in Ezekiel (שַׁבָּת) (shabbāt)

In Appendix B of *Judging the Sabbath* du Preez contends that *My* is a linguistic marker that when used with (שַׁבָּת) (shabbāt) always indicate that the text refers to the weekly Sabbath rather than the yearly Day of Atonement, or the year-long sabbath of the land. Therefore he lists all of the *My Sabbaths* in Ezekiel as including only the weekly Sabbath. The phrase *My Sabbaths* is used 10 times in Ezekiel out of the 15 times that it occurs in the Old Testament. Appendix Two shows that *My Sabbaths* can refer to the Sabbaths of the land. Appendix Three will examine the meaning of *My Sabbaths* in Ezekiel.

How My Sabbaths are used in the Old Testament outside of Ezekiel:

	keep observe	the	Sabbath rest (shabbātōn) (shabbāt)	day	holy	sign between LORD & Israel	My	to or of the LORD Yahweh	Cyclical:	Context:
Ex. 31:13								I am the LORD	every 7 th day	work 6 days 7 th sabbath
Lev. 19:3								I am the LORD	implied: 7 th day & yearly Day of Atonement	yearly sabbath Lev 16:23
Lev.19:30								I am the LORD	implied: 7 th day & yearly Day of Atonement	reverence My sanctuary
Lev. 26:2								I am the LORD	year-long sabbath of the land, could also include the weekly & yearly sabbaths	year-long sabbaths of the land. Lev. 25-26
Isaiah 56:4										no contextual clues
	keep observe	the	Sabbath rest (shabbātōn) (shabbāt)	day	holy	sign between LORD & Israel	My	to or of the LORD Yahweh	Cyclical:	Context:

Note: Leviticus: My Sabbaths: Three times the Sabbaths in Leviticus are linked with the linguistic markers *keep*, *My*, and *I am the Lord* and appear to be a summary of the sabbaths that have been mentioned in Leviticus. All the other times that Sabbaths are mentioned in Leviticus the context tell us if the Sabbaths are weekly, yearly or year long. Since Leviticus 19 comes after the first mention of Sabbaths in Leviticus of yearly sabbath on the Day of Atonement in Lev. 16, the context suggests that (Lev. 19:3, 30) both refer to the yearly sabbath of the Day of Atonement, although it may also include the weekly Sabbath since the weekly Sabbath has been repeatedly mentioned in Exodus and was called *My Sabbaths* in Ex. 31:33. Both the weekly and yearly sabbaths are mentioned among the appointed times of the LORD in Leviticus 23. Then the year-long sabbaths of the land are mentioned in Leviticus 25-26 with *My Sabbaths* Lev. 26:2 occurring in the middle of these year-long sabbaths of the land. Therefore, given the context *My Sabbaths* in Lev. 26:2 refer primarily to the year-long sabbaths of the land. Again since *My*

Sabbaths is plural, these Sabbaths in Lev. 26:2 could include the weekly and yearly sabbaths as well.

How My Sabbaths are used in Ezekiel:

	keep observe	the	Sabbath rest (shabbātōn) (shabbāt)	day	holy	sign between LORD & Israel	My	to or of the LORD Yahweh	Cyclical:	Context:
Ezek. 20:12								I am the LORD	implied: 7 th day	given in the desert
Ezek. 20:13									implied: 7 th day	they profaned My sabbaths
Ezek. 20:16									implied: 7 th day	they profaned My sabbaths with idols
Ezek. 20:20					sanctify My sabbaths			I am the LORD	implied: 7 th day	they profaned My sabbaths with idols
Ezek. 20:21								I am the LORD	implied: 7 th day	they profaned My sabbaths with idols
Ezek. 20:24								I am the LORD	year-long sabbath of the land, also includes the weekly & yearly sabbaths	future exile from the land for idolatry and profaning the sabbaths of the land. Lev. 26
Ezek. 22:8										rulers profaned My sabbaths with idols & bloodshed
Ezek. 22:26									implied: 7 th day & yearly Day of Atonement	priests profane My laws & My Sabbaths
Ezek. 23:38									implied: 7 th day & yearly Day of Atonement	priests profane My laws, My Sabbaths, My sanctuary
Ezek. 44:24					sanctify My sabbaths				implied: 7 th day & yearly Day of Atonement	all My appointed feasts
	keep observe	the	Sabbath rest (shabbātōn) (shabbāt)	day	holy	sign between LORD & Israel	My	to or of the LORD Yahweh	Cyclical:	Context:

Note: Ezekiel- My sabbaths: weekly: My Sabbaths are mentioned 10 times in Ezekiel out of the 15 times that this phrase occurs in the Old Testament. *My Sabbaths* are mentioned 6 times in Ezekiel 20:12-26 and refer to the weekly Sabbaths, because of the contextual marker that *My Sabbaths* are a sign between Me and you. The phrase *My Sabbaths are a sign between me and you* is also used in Exodus 31:13 to refer to the weekly Sabbath.

Note: Ezekiel- My sabbaths: yearly-long sabbaths of the land: My Sabbaths are again mentioned in Ezekiel 20:23 but here in the context of the LORD telling the children of Israel in the desert of what he will do in the future when he will expel Israel from the promised land because Israel has

turned to worship idols and failed to observe the sabbaths of the land. This context of expelling Israel from the land because their idolatry is a major theme of Ezekiel and indicates that the *My Sabbaths* here refer to the year-long sabbaths of the land, because in Lev. 26:2 where the LORD warns Israel against idolatry and urges them to keep *My Sabbaths*. He then continues in Lev. 26 to speak of Israel’s future turning to worship idols and failing to keep the sabbaths of the land. He will then expel them from the land so that the land can then experience its sabbaths rest (Lev. 26:32-43).

Note: *Ezekiel-My sabbaths: both the weekly and the yearly sabbaths:* The LORD in Ezekiel 22:8 accuses the rulers of Israel of gross abuse of their offices including violence, sexual sins and profaning My Holy things and My Sabbaths. It would seem strange here to argue that these rulers were only profaning the weekly Sabbath and not the yearly sabbath on the Day of Atonement that called all of Israel to afflict themselves and repent of their sins before the LORD.

The next two times *My Sabbaths* are mentioned (Ezek. 22:26, 23:38), it is in connection to the priests, who are profaning My laws, My Sabbaths and My sanctuary by slaughtering their own children in sacrifice to idols and then coming on the same day to serve the LORD in My house. How can the yearly sabbath on the Day of Atonement not be profaned by these wicked priests while they profane the weekly Sabbaths?

*Judging the Sabbath Appendix B:*⁷⁰

Ezekiel 44:24 “...They shall also keep My laws and My statutes in all My appointed feasts (מוֹעֵד) τὰς ἑορταῖς μου and sanctify My sabbaths (שַׁבָּת) (shabbāt) τὰ σάββατά μου.

Ezekiel	keep	the	day	holy/sanctify	My	Cyclical	Context:
44:24				•	•		• v. 27

Du Preez lists all the sabbaths that the LORD calls *My Sabbaths* in Ezekiel as referring only to the weekly sabbath. In Ezekiel 44:24 he checked the following linguistic markers, with the context in 44:27 helping to make clear that *My Sabbaths* must only be weekly and not also the yearly Day of Atonement. However the context of 26:25-27 deals with the ritual defilement that comes if a priest touches a dead body. If they do become defiled by touching a dead body they must be cleansed and seven days must elapse before a priest against goes into the sanctuary to minister to the Lord, but this context of defilement from touching a dead body has nothing to say about whether *My Sabbaths* are weekly or yearly.

	keep observe	the	Sabbath rest (shabbātōn) (shabbāt)	day	holy	sign between LORD & Israel	My	to or of the LORD Yahweh	Cyclical:	Context:
Ezek. 44:24					sanctify My sabbaths				implied: 7 th day & yearly Day of Atonement	all My appointed feasts

⁷⁰ Ibid. p. 159

Context: *all My appointed times/feasts*: is an important contextual indicator since it points us back to the *LORD*'s appointed times mentioned in Leviticus 23 and Numbers 28-29. Leviticus 23 lists both the weekly Sabbath and the yearly Day of Atonement as Sabbaths. Since both *all My appointed feasts* and *My sabbaths* are plural, then *My Sabbaths* here refer to both the weekly and the yearly Day of Atonement. How could the faithful priests keep all *My appointed times* without offering the burnt offerings commanded on both the weekly and yearly Sabbaths. Again here du Preez shows that it is his own theological presuppositions rather than the context that leads him to conclude that only the weekly sabbath is mentioned in Ezekiel 44:24. His theological presuppositions require that *My Sabbaths* refer only to the weekly Sabbaths and that *your sabbaths* and *her sabbaths* refer only to the yearly Day of Atonement.

My Sabbaths in Ezekiel 44:24 would not refer to the year-long sabbaths of the land since the sabbath of the land was not listed in the appointed times of the Lord and there were no special burnt offerings to be offered as special appointed times during the year-long sabbath of the land. Therefore the priests had not special work to do in connection with the sabbaths of the land.

Appendix Four: The context determines the meaning of Appointed times, Pilgrim feasts, New Moons, Sabbaths and Continual burnt offerings. Neither ascending, descending or irregular calendar sequence, or singular or plural changes the meaning of these key terms.

Reference	Appointed Time (mô'éd)	Pilgrim feast (ḥag)	new moon (ḥōdesh)	Sabbath (shabbāt)	daily continual	Calendar sequence	context
Ex 13:8-10	Singular					yearly	Passover
Ex 16:23				Singular		weekly 7 th day	work 6 days 7 th Sabbath
Ex 16:23				Singular		weekly 7 th day	work 6 days 7 th Sabbath
Ex 23:15	Singular	Singular				yearly	Unleavened Bread
Ex 23:16		Singular				yearly	Feast of Harvest
Ex 23:16		Singular				yearly	Feast of Final Harvest
Ex 31:13				Plural		weekly 7 th day	My Sabbaths a sign
Ex 31:14				Singular		weekly 7 th day	work 6 days 7 th Sabbath
Ex 31:15				Singular		weekly 7 th day	(shabbāt) (shabbātōn)
Ex 31:15				Singular		weekly 7 th day	(shabbāt) (shabbātōn)
Ex 31:16				Singular		weekly 7 th day	
Ex 31:16				Singular		weekly 7 th day	God work 6 days rested 7 th day
Ex 34:18	Singular	Singular				yearly	Unleavened Bread
Ex 35:2				Singular		weekly 7 th day	(shabbāt) (shabbātōn)
Ex 35:3				Singular		weekly 7 th day	
Lev 16:31				Singular		yearly	Day of Atonement (shabbāt) (shabbātōn)
Lev 23:2	Plural					Summary	LORD'S appointed times
Lev 23:2	Plural					Summary	My appointed times
Lev 23:3				Singular		weekly 7 th day	(shabbāt) (shabbātōn)
Lev 23:3				Singular		weekly 7 th day	
Lev 23:4	Plural					Preface to the yearly appointed times.	These are the appointed times (mô'éd) of the LORD
Lev 23:4	Plural					yearly	
Lev 23:6		Singular				yearly	Unleavened Bread
Lev 23:11				Singular		weekly 7 th day	day after the Sabbath
Lev 23:15				Singular		weekly 7 th day	day after the Sabbath
Lev 23:15				Plural		weekly 7 th day	7 Sabbaths 49 days
Lev 23:16				Plural		weekly 7 th day	day after 7 th Sabbath
Lev 23:24			Singular			yearly	Blowing of the Trumpet
Lev 23:32				Singular		yearly	Day of Atonement (shabbāt) (shabbātōn)
Lev 23:32				Singular		yearly	Day of Atonement: your sabbath
Lev 23:34		Singular				yearly	Feast of Booths
Lev 23:37	Plural						Summary all (mô'éd) of the LORD
Lev 23:39		Singular				yearly	Feast of Booths
Lev 23:41		Singular				yearly	Feast of Booths
Lev 23:44	Plural (mô'éd)					Summary:	all the appointed times of the LORD
Lev 25:2				Singular		7 th year of land	Sabbath to LORD
Lev 25:4				Singular		7 th year of land	a Sabbath rest of the land (shabbāt) (shabbātōn)
Lev 25:5				Singular		7 th year of land	Sabbath of the land
Lev 25:8				Plural		7 th year of land	7 Sabbaths of years
Lev 26:2				Plural		7 th year of land	My Sabbaths of the land; implied also the weekly and yearly sabbath
Lev 26:34				Plural		7 th year of land	its sabbaths of the land
Lev 26:34				Plural		7 th year of land	its sabbaths of the land
Lev 26:36				Plural		7 th year of land	your sabbaths of the land
Reference	Appointed Time (mô'éd)	Pilgrim feast (ḥag)	new moon (ḥōdesh)	Sabbath (shabbāt)	daily continual	Calendar sequence	context

Reference	Appointed Time (mô'éd)	Pilgrim feast (ḥag)	new moon (ḥōdesh)	Sabbath (shabbāt)	continual burnt offering	Calendar sequence	context
Num 9:2	Singular		Singular			yearly	Passover
Num 10:10	Plural						blowing trumpets at your appointed times.
Num 28:2	Singular					daily, weekly, monthly, yearly	Summary: offer My offering at its appointed time. (mô'éd)
Num 28:3					continual	daily	one of the appointed times burnt offerings daily
Num 28:6					continual	daily	one of the appointed times
Num 28:9				Singular		weekly 7 th day	one of the appointed times
Num 28:10				Singular		weekly 7 th day	one of the appointed times burnt offering
Num 28:10					continual	daily	in addition to the continual daily burnt offering
Num 28:11			Plural			Monthly each new moon	one of the appointed times burnt offering
Num 28:15					continual	daily	in addition to the continual daily burnt offering
Num 28:17		Singular				Yearly 15 th day of the 1 st month	Feast of Unleavened Bread
Num 28:17					continual	daily	in addition to the continual daily burnt offering
Num 29:1			Singular			Yearly the	Blowing of Trumpets burnt offering 1 st day of 7 th month
Num 29:4			Singular			Monthly each new moon	in addition to the continual monthly burnt offering
Num 29:4					continual	daily	in addition to the continual daily burnt offering
Num 29:7			Singular			Yearly 10 th day of the 7 th month	Day of Atonement on the burnt offering
Num 29:11					continual	daily	in addition to the continual daily burnt offering
Num 29:12		Singular				Yearly 15 th day of the 7 th month	Feast of Booths offer burn offering
Num 29:15					continual	daily	in addition to the continual daily burnt offering
Num 29:39	Plural Your (mô'éd)					daily, weekly, monthly, yearly	Summary of all the appointed times
2 Kings 4:23			Singular	Singular		implied weekly monthly cycle	it is neither new moon or Sabbath
1 Chronicles 23:30-32	Plural		Plural	Plural	morning and evening	daily, weekly, monthly, yearly	Burnt offering to the LORD Calendar sequence in ascending order
2 Chronicle 2:4	Plural		Plural	Plural	continually	daily, weekly, monthly, yearly	Burnt offering to the LORD Calendar sequence in ascending order
2 Chronicles 8:12-13	Plural: three appointed times	3 times Singular	Plural	Plural	daily rule	daily, weekly, monthly, yearly	Burnt offering to the LORD Feast of Unleavened Bread, Weeks & Booths Calendar sequence in ascending order
2 Chronicles 31:3	Plural		Plural	Plural	evening morning	daily, weekly, monthly, yearly	Burnt offering to the LORD Calendar sequence in ascending order
Ezra 3:3-5	Plural all appointed times of the LORD	Singular	Plural		daily	daily, yearly, daily, monthly; Summary: all (mô'éd)	This irregular calendar sequence does not change the meaning of any of these key terms.
Reference	Appointed Time (mô'éd)	Pilgrim feast (ḥag)	new moon (ḥōdesh)	Sabbath (shabbāt)	daily continual	Calendar sequence	context

Reference	Appointed Time (mô'ēd)	Pilgrim feast (ḥag)	new moon (ḥōdesh)	Sabbath (shabbāt)	daily continual	Calendar sequence	context
Nehemiah 10:33	Plural		Plural	Plural	continual	daily, weekly, monthly, yearly	Burnt offering to the LORD Calendar sequence in ascending order
Isaiah 1:13	Plural		Singular Plural	Singular		new moon & sabbath, new moons and appointed times	This irregular sequence does not change the meaning of any key term
Isaiah 66:23			2 times Singular	2 times Plural		implied weekly monthly cycle	new moon to new moon sabbath to sabbath
Ezekiel 44:24	Plural			Plural		<i>both weekly & yearly sabbaths are appointed times</i>	My Appointed Times My Sabbaths Summary all the appointed times (mô'ēd) of the LORD
Ezekiel 45:17	Plural	Plural	Plural	Plural	daily implied	yearly, monthly weekly, daily implied	Burnt offering to the LORD Calendar sequence in descending order
Ezekiel 45:21		Singular	Singular			yearly: 1 st day of 1 st month	cleanse the sanctuary, Passover 14 th day 1 st month
Ezekiel 45:23		Singular				yearly	During the 7 days of the Feast of Passover
Ezekiel 45:25		Singular				yearly	7 th month 15 th day Feast of Booths
Ezekiel 46:1			Singular	Singular	six days	daily, weekly & monthly	
Ezekiel 46:3			Singular	Singular		weekly, monthly	
Ezekiel 46:4-6			Singular	Singular		weekly, monthly	
Ezekiel 46:9	Plural					yearly	46:1-9 daily, weekly, monthly, yearly in ascending order before the LORD at the appointed times (mô'ēd)
Ezekiel 46:11-13	Plural	Plural		Singular	every morning	yearly (ḥag) Summary all (mô'ēd), then weekly & daily	This irregular calendar sequence does not change the meaning of any of these key terms.
Hosea 2:11	Plural	Plural	Plural	Plural	daily implied	yearly, monthly weekly, daily implied	her appointed times Summary all the appointed times (mô'ēd) of the LORD descending order
Reference	Appointed Time (mô'ēd)	Pilgrim feast (ḥag)	new moon (ḥōdesh)	Sabbath (shabbāt)	daily continual	Calendar sequence	context

Appendix Five: Are the days in Galatians 4:10 Jewish or Pagan?

If after reading *Judging the Sabbath* and my review of this book, you still remain convinced that du Preez has proved his case and that the seventh-day Sabbath is not mentioned in Colossians then you will likewise remain convinced that the Sabbath is not found in Galatians 4:10. Ron du Preez contends that the days in Galatians are pagan and not Jewish. He says, “Here the sequence starts with daily, then jumps to monthly (completely skipping the weekly): it adds in seasonally, then moves to yearly. This is not the three-part sequence as claimed by some.”⁷¹

Ref	Daily	Monthly	Seasonally	Yearly
Gal 4:10	ἡμέρα = day	μῆν = month	καιρος = time	ἐνιαυτος = year

Since Paul does not speak of the daily burn offerings in Colossians 2 there is no reason for him to speak of them in Galatians 4, since only the priest offered these sacrifices. The Sabbath is not a week but a day that comes in a seven day cycle. The New Testament speaks of Christ being raised literally on the first day after the Sabbath which is translated as the first day of the week in most English Bibles. But σαββάτων does not mean week but the seventh-day Sabbath and the Sabbath is the time reference so that one can speak of the day that comes after the Sabbath in a seven day cycle.

Reference	Greek	literal English: day is implied	New American Standard Bible
Matthew 28:1	εἰς μίαν σαββάτων	first <i>day</i> after the sabbaths	the first <i>day</i> of the week
Mark 16:2	τῆ μιᾷ τῶν σαββάτων	in the first <i>day</i> after the sabbaths	the first day of the week
Mark 16:9	πρώτη σαββάτου	first <i>day</i> after the sabbath	the first day of the week
Luke 24:1	τῆ δὲ μιᾷ τῶν σαββάτων	but in the first <i>day</i> after the sabbaths	first <i>day</i> of the week
John 20:1	Τῆ δὲ μιᾷ τῶν σαββάτων	but in the first <i>day</i> after the sabbaths	first <i>day</i> of the week
John 20:19	τῆ μιᾷ σαββάτων	in the first <i>day</i> after the sabbaths	first <i>day</i> of the week
Acts 20:7	τῆ μιᾷ τῶν σαββάτων	in the first <i>day</i> after the sabbaths	the first day of the week
1 Corinthians 16:	μίαν σαββάτου ἕκαστος	the first <i>day</i> after each sabbath	the first day of every week
Reference	Greek	literal English: day is implied	New American Standard Bible

Paul certainly uses different wording but the same basic weekly, monthly and yearly calendar cycle can be seen in both Colossians 2 and Galatians 4, with days referring to the weekly Sabbaths, months to monthly new moons, and seasons refer to the yearly feasts which cover 8 to 50 days each. Paul adds years in Galatians 4 which may refer to the Jubilee or the year-long sabbaths of the land. It is also possible that Paul included years as a form of hyperbole.

Reference	weekly	monthly	yearly	
Col. 2:16	Sabbaths: σαββάτων	new moon: νεομηνίας	feast: ἐορτῆς	
Gal 4:10	ἡμέρας = days pl	μηνας = months pl	καιρῶν = times pl	ἐνιαυτούς = years
Reference	Days	Months	Seasons	Years

Galatians the larger context: Scholars may debate whether or not Galatians was written before or after the Jerusalem Council in Acts 15, but it is clear that the false teachers that had come to Galatia had a similar view to those who came from James to Antioch and to those of the Pharisees in Jerusalem who believed that Gentiles coming to faith should be circumcised and

⁷¹ Ron du Preez, *Judging the Sabbath*, pl 177-178.

commanded to keep the Law.⁷² It is clear that Paul believes that Gentile believers who sought to add to their faith by putting themselves under the law had turned to another and false gospel.⁷³

The contrasts in Galatians: Free or freedom is associated with Christ 11 times, while slave, slaves, slavery or enslaved is associated with the law 15 times. Circumcision which was the entrance sign of becoming a Jew and coming under Law is mentioned 12 times. Law is mentioned 35 times and is associated with the following terms: *under the law* (5 times), *those under law are cursed* (5 times), *prisoners, locked up, under supervision, under guardians or trustees until Christ comes*. The powerful work of the Spirit is mentioned 17 times often being contrasted with Gentile believers seeking to perfect or complete their lives in Christ by putting themselves back under the law.

It is clear that Jewish believers in Jerusalem continued to be zealous to keep all of the Law, including Nazarite vows that involved offering burnt offerings in the temple, as late as 56 AD.⁷⁴ Since these false teachers were trying to have the Gentiles circumcised and keep the Law it is hard to believe that the keeping the holy days of the Jews including the weekly Sabbath, new moons and yearly feasts would not be part of their teaching. Even du Preez would acknowledge that Paul would not have wanted Gentile believers to be judged on whether or not they kept new moons or the yearly feasts of the Jews, since they are now shadows now that Christ the reality has come.

Context of Galatians 4: Paul begins Galatians 4 with an illustration of a son who owns the whole estate being just like a slave until he receives his full rights as son at the date that his father sets. He then uses 'we' to refer primarily to Jews who were in slavery under the elementary principles of the world and that they were being redeemed that they might receive their full rights as sons by God's Son who was born under law. Next he speaks to Gentiles saying,

⁸ However at that time, when you did not know God, you were slaves to those which by nature are no gods. ⁹ But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again? ¹⁰ You observe days and months and seasons and years. ¹¹ I fear for you, that perhaps I have labored over you in vain.

What does Paul mean when he says that they turn back to worthless *elemental things*? If this means that the Gentiles are returning to following false gods and that the days that they are now observing are pagan and not Jewish, why would Paul not speak more to warn the Gentiles from worshiping or following these false gods? Paul often compares being under the law as a kind of slavery and has just used this same Greek word for *elemental things* to refer to the Jews being slaves in Galatians 4:3.

However we find no more reference to worshiping pagan gods in the rest of Galatians. Instead we find Paul returning to warn the Gentiles of the false teachers, who he has already identified as Jews who were seeking to have the Gentiles observe the law. He then concludes Galatians 4 by asking those who wish to be under law to listen to what the law says.⁷⁵ He uses Hagar and her

⁷² Galatians 2:12, Acts 15:5

⁷³ Galatians 1:

⁷⁴ Acts 21:20-25

⁷⁵ Galatians 4:21

son and compares them to Sarah and her son of the promise to illustrate the Old and New Covenants. Paul makes clear that we who believe in Christ are now sons of the free woman.

If these are pagan days that the Gentiles in Galatia were keeping, then they were doing two contradictory things. How could they seek to put themselves under the Law of Moses, while at the same time turn back to worship pagan gods on their special days? There is much to study in Galatians and I recommend that one carefully study Galatians in light of Acts 10-15, which gives a background to why Galatians was written. Use several good translations that range from the more literal to the more meaning based and several good commentaries to aid in your study.

However, it is clear that one reference to Gentiles formerly worshiping false gods does not mean that Paul was alarmed that they were turning back to worship these false gods. If that was the case Paul would have had much more to say about them worshiping these false gods. But what Paul does see, is that they are turning back to a form of slavery similar to what the Jews experienced before Christ came when they were under law. Paul uses *elementary things* both to refer the slavery the Jews experience in Galatians 4:3 and the slavery that the Gentiles were turning to by placing themselves under the law in Galatians 4:9. Louw & Nida define the Greek word for *elementary things* as follows:

“στοιχεῖα, ὧν n: basic principles which underlie the nature of something - ‘basic principles, elementary concepts.’ ‘again you have need of someone to teach you the basic principles about the elementary aspects of God’s message’ [Hebrews 5:12](#).”⁷⁶

Both the immediate and overall context of Galatians points strongly to these days being all the Jewish religious days that were referred to in the appointed times of the LORD in Numbers 28-29. The Gentiles had begun to keep these days because they had placed themselves under the law. If Paul refers to the weekly Sabbath in Colossians 2:16 there is no basis for excluding the weekly Sabbaths from the days mentioned in Galatians 4:10. The specific context of a calendar sequence in Colossians 2 and the overall context of Galatians strongly suggest that in both of these epistles Paul was intending to refer to the weekly Sabbath as well as the rest of the appointed times listed in Numbers 27-28 as all being shadows now that Christ the reality has come.

Note: the similarities to the basic calendar sequence between Colossians 2 and Galatians 4.

Reference	weekly	monthly	yearly	
Col. 2:16	Sabbaths: σαββάτων	new moon: νεομηνίας	feast: ἑορτῆς	
Gal 4:10	ἡμέρας = days pl	μηνῶν = months pl	καιρῶν = times pl	ἐνιαυτῶν = years
Reference	Days	Months	Seasons	Years

⁷⁶ Johannes P. Louw and Eugene A. Nida, Eds., *Greek-English Lexicon of the New Testament based on Semantic Domains*.

Appendix Six: These are all the texts that are reviewed in *The Sabbath & the Appointed Times of the LORD*. These come from *New American Standard Bible* (NASB) with the Hebrew and Greek for the key terms indicated, that are used in Ron du Preez's *Judging the Sabbath*.

Exodus 13:8-10 Passover ⁸ You shall tell your son on that day, saying, 'It is because of what the LORD (יהוה) (yhwh) κύριος ὁ θεός did for me when I came out of Egypt.' ⁹ And it shall serve as a sign to you on your hand, and as a reminder on your forehead, that the law (תּוֹרָה) (tôrâ) of the LORD (יהוה) (yhwh) ὁ νόμος κυρίου may be in your mouth; for with a powerful hand the LORD (יהוה) (yhwh) κύριος ὁ θεός brought you out of Egypt. ¹⁰ Therefore, you shall keep this ordinance at its appointed time (מוֹעֵד) (mô'ēd) from year to year.

Exodus 16:23 Then he said to them, "This is what the LORD (יהוה) (yhwh) meant: Tomorrow is a sabbath observance, a holy sabbath (שַׁבְּתוֹן) (shabbātôn) (שַׁבָּת) (shabbāt) to the LORD (יהוה) (yhwh) σάββατα ἀνάπαυσις ἅγια τῷ κυρίῳ. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning."

Exodus 23:14-17 Three Annual Festivals: ¹⁴ "Each year you must celebrate three festivals (חַגִּים) (hāgag) ἑορτάσατέ μοι in my honor. ¹⁵ First, celebrate the Festival (חַג) (hag) τῆν ἑορτήν of Unleavened Bread. For seven days the bread you eat must be made without yeast, just as I commanded you. Celebrate this festival annually at the appointed time (מוֹעֵד) (mô'ēd) in early spring, in the month of Abib, for that is the anniversary of your departure from Egypt. No one may appear before me without an offering.

¹⁶ "Second, celebrate the Festival (חַג) (hag) ἑορτήν of Harvest, when you bring me the first crops of your harvest.

"Finally, celebrate the Festival (חַג) (hag) ἑορτήν of the Final Harvest at the end of the harvest season, when you have harvested all the crops from your fields. ¹⁷ At these three times each year, every man in Israel must appear before the Sovereign (אֲדֹנָי) ('ādôn), the LORD (יהוה) (yhwh) κυρίου τοῦ θεοῦ.

Exodus 31:12-15 My Sabbaths: ¹² The LORD (יהוה) (yhwh) κύριος spoke to Moses, saying, ¹³ "But as for you, speak to the sons of Israel, saying, 'You shall surely observe *My sabbaths*; (שַׁבָּת) pl (shabbāt) τὰ σάββατά μου for *this* is a sign between Me and you throughout your generations, that you may know that I am the LORD (יהוה) (yhwh) κύριος who sanctifies you. ¹⁴ Therefore you are to observe the sabbath, (שַׁבָּת) sg (shabbāt) τὰ σάββατα for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. ¹⁵ For six days work may be done, but on the seventh day there is a *sabbath of complete rest*, (שַׁבָּת) (shabbāt) sg (שַׁבְּתוֹן) (shabbātôn) σάββατα, ἀνάπαυσις ἅγια τῷ κυρίῳ holy to the LORD; (יהוה) (yhwh) whoever does any work on the *sabbath day* (שַׁבָּת) sg (shabbāt) τῆ ἡμέρα τῶν σαββάτων shall surely be put to death. ¹⁶ So the sons of Israel shall observe the sabbath (שַׁבָּת) sg (shabbāt), to celebrate the sabbath (שַׁבָּת) sg (shabbāt) throughout their generations as a perpetual covenant.' ¹⁷ It is a sign between Me and the sons of Israel forever; for in six days the LORD made heaven and earth, but on the seventh day He ceased from labor, and was refreshed."

Exodus 34:18 “You shall observe the Feast (הַגַּ (hag) ἑορτὴν of Unleavened Bread. For seven days you are to eat unleavened bread, as I commanded you, at the *appointed time* (מוֹעֵד (mō‘ēd) in the month (חֹדֶשׁ (hōdesh) of Abib, for in the month (חֹדֶשׁ (hōdesh) of Abib you came out of Egypt.

Exodus 35:2-3 ² “For six days work may be done, but on the seventh day you shall have a holy day, a *sabbath of complete rest* (שַׁבָּת (shabbāt) sg (shabbāt) (שַׁבְּתוֹן (shabbātōn) to the LORD; (יְהוָה (yhwh) ἡμέρα, ἀνάπαυσις κυρίου· whoever does any work on it shall be put to death. ³ You shall not kindle a fire in any of your dwellings on the *sabbath day*.” (שַׁבָּת (shabbāt) sg (shabbāt) τῆ ἡμέρα τῶν σαββάτων·

Leviticus 16:29-34 An Annual Atonement ²⁹ “This shall be a permanent statute for you: in the seventh month (חֹדֶשׁ (hōdesh), on the tenth day of the month, you shall humble your souls and not do any work, whether the native, or the alien who sojourns among you; ³⁰ for it is on this day that atonement shall be made for you to cleanse you; you will be clean from all your sins before the LORD (יְהוָה (yhwh) κυρίου. ³¹ It is to be a *sabbath* (שַׁבָּת (shabbāt) sg (shabbāt) of solemn rest (שַׁבְּתוֹן (shabbātōn) ἡμέρα σαββάτων for you, that you may humble your souls; it is a permanent statute. ³² So the priest who is anointed and ordained to serve as priest in his father's place shall make atonement: he shall thus put on the linen garments, the holy garments, ³³ and make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting and for the altar. He shall also make atonement for the priests and for all the people of the assembly. ³⁴ Now you shall have this as a permanent statute, to make atonement for the sons of Israel for all their sins once every year.” And just as the LORD (יְהוָה (yhwh) κύριος had commanded Moses, so he did.

Leviticus 23 Appointed times, Sabbaths and festivals: The LORD spoke again to Moses, saying, ² “Speak to the sons of Israel and say to them, ‘The LORD’S *appointed times* (מוֹעֵד (mō‘ēd) (אֵי ἑορταὶ κυρίου) which you shall proclaim as holy convocations—*My appointed times* (מוֹעֵד (mō‘ēd) (ἑορταὶ μου) are these:

³ ‘For six days work may be done, but on the seventh day there is a *sabbath of complete rest* (שַׁבָּת (shabbāt) sg (shabbāt) (שַׁבְּתוֹן (shabbātōn) (ἡμέρα ἀνάπαυσις), a holy convocation. You shall not do any work; it is a sabbath (שַׁבָּת (shabbāt) sg (shabbāt) (ἡμέρα) to the LORD (יְהוָה (yhwh) κυρίου· in all your dwellings.

⁴ ‘These are the *appointed times* (מוֹעֵד (mō‘ēd) of the LORD (יְהוָה (yhwh) (אֵי ἑορταὶ τῶ κυρίου), holy convocations which you shall proclaim at the times appointed (מוֹעֵד (mō‘ēd) for them. ⁵ In the first month, on the fourteenth day of the month at twilight is the LORD’S *Passover*. ⁶ Then on the fifteenth day of the same month there is the *Feast* (הַגַּ (hag) of *Unleavened Bread* to the LORD (יְהוָה (yhwh); (ἑορτὴ τῶν ἄζύμων τῶ κυρίου) for seven days you shall eat unleavened bread. ⁷ On the first day you shall have a holy convocation; you shall not do any laborious work. ⁸ But for seven days you shall present an offering by fire to the LORD (יְהוָה (yhwh) κυρίου. On the seventh day is a holy convocation; you shall not do any laborious work.’ ”

⁹ Then the LORD (יְהוָה (yhwh) κύριος spoke to Moses, saying, ¹⁰ “Speak to the sons of Israel and say to them, ‘When you enter the land which I am going to give to you and reap its

harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest. ¹¹ He shall wave the sheaf before the LORD (יהוה) (yhw) κυρίου for you to be accepted; on the day after the sabbath (שַׁבָּת) sg (shabbāt) (τῆς ἐπαύριον τῆς πρώτης) the priest shall wave it. ¹² Now on the day when you wave the sheaf, you shall offer a male lamb one year old without defect for a burnt offering to the LORD. ¹³ Its grain offering shall then be two-tenths of an ephah of fine flour mixed with oil, an offering by fire to the LORD for a soothing aroma, with its drink offering, a fourth of a hin of wine. ¹⁴ Until this same day, until you have brought in the offering of your God, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling places.

¹⁵ ‘You shall also count for yourselves from the day after the sabbath (שַׁבָּת) (shabbāt), (τῆς ἐπαύριον τῶν σαββάτων) from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. ¹⁶ You shall count fifty days to the day after the seventh sabbath; (שַׁבָּת) (shabbāt); (τῆς ἐπαύριον τῆς ἐσχάτης ἑβδομάδος) then you shall present a new grain offering to the LORD. (יהוה) (yhw) κυρίῳ ¹⁷ You shall bring in from your dwelling places two loaves of bread for a wave offering, made of two-tenths of an ephah; they shall be of a fine flour, baked with leaven as first fruits to the LORD (יהוה) (yhw) κυρίῳ. ¹⁸ Along with the bread you shall present seven one year old male lambs without defect, and a bull of the herd and two rams; they are to be a burnt offering to the LORD, with their grain offering and their drink offerings, an offering by fire of a soothing aroma to the LORD (יהוה) (yhw) κυρίῳ. ¹⁹ You shall also offer one male goat for a sin offering and two male lambs one year old for a sacrifice of peace offerings. ²⁰ The priest shall then wave them with the bread of the first fruits for a wave offering with two lambs before the LORD (יהוה) (yhw) κυρίου; they are to be holy to the LORD (יהוה) (yhw) κυρίῳ for the priest. ²¹ On this same day you shall make a proclamation as well; you are to have a holy convocation. *You shall do no laborious work.* It is to be a perpetual statute in all your dwelling places throughout your generations.

²² ‘When you reap the harvest of your land, moreover, you shall not reap to the very corners of your field nor gather the gleaning of your harvest; you are to leave them for the needy and the alien. *I am the LORD your God (יהוה) (yhw) (אלהים) (’ēlōhīm).*’ ” ἐγὼ κύριος ὁ θεὸς ὑμῶν

²³ Again the LORD (יהוה) (yhw) κύριος spoke to Moses, saying, ²⁴ “Speak to the sons of Israel, saying, ‘In the seventh month (חֹדֶשׁ) (hōdesh) on the first of the month you shall have a rest, (שַׁבְּתֹן) (shabbātōn) (ἀνάπαυσις) a reminder by blowing of trumpets, a holy convocation. ²⁵ *You shall not do any laborious work, but you shall present an offering by fire to the LORD.*’ ” (יהוה) (yhw) κυρίῳ

The Day of Atonement

²⁶ The LORD (יהוה) (yhw) κύριος spoke to Moses, saying, ²⁷ “On exactly the tenth day of this seventh month is the day of atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD. ²⁸ *You shall not do any work on this same day, for it is a day of atonement, to make atonement on your behalf before the LORD your God.* ²⁹ If there is any person who will not humble himself on this same day, he shall be cut off from his people. ³⁰ As for any person who does any work on this same day, that person I will destroy from among his people. ³¹ You shall do no work at all. It is to be a perpetual statute throughout your generations in all your dwelling places. ³² It is to be a sabbath (שַׁבָּת) (shabbāt) of complete rest (שַׁבְּתֹן) (shabbātōn) (σάββατα σαββάτων) to you, and you shall humble your

souls; on the ninth of the month (חֹדֶשׁ) (hōdesh) at evening, from evening until evening you shall keep *your sabbath* (שַׁבָּת) (shabbāt).” (τὰ σάββατα ὑμῶν)

³³ Again the LORD (יהוה) (yhwh) spoke to Moses, saying, ³⁴ “Speak to the sons of Israel, saying, ‘On the fifteenth of this seventh month (חֹדֶשׁ) (hōdesh) is the *Feast* (הַג) (hag) ἑορτῆ of Booths for seven days to the LORD. ³⁵ On the first day is a holy convocation; *you shall do no laborious work of any kind*. ³⁶ For seven days you shall present an offering by fire to the LORD. On the eighth day you shall have a holy convocation and present an offering by fire to the LORD; it is an assembly. *You shall do no laborious work*.

³⁷ ‘These are the *appointed times* (מוֹעֵד) (mō‘ēd) of the LORD (יהוה) (yhwh) (αἱ ἑορταὶ κυρίου) which you shall proclaim as holy convocations, to present offerings by fire to the LORD—burnt offerings and grain offerings, sacrifices and drink offerings, *each day’s matter on its own day*—³⁸ besides *those of the sabbaths* (שַׁבָּת) (shabbāt) of the LORD τῶν σαββάτων κυρίου, and besides your gifts and besides all your votive and freewill offerings, which you give to the LORD.

³⁹ ‘On exactly the fifteenth day of the seventh month, (חֹדֶשׁ) (hōdesh) when you have gathered in the crops of the land, you shall celebrate the *feast* (הַג) (hag) of the LORD (יהוה) (yhwh) (ἑορτάσετε τῷ κυρίῳ) for seven days, with *a rest* (שַׁבְּתוֹן) (shabbātōn) ἀνάπαυσις on the first day and *a rest* (שַׁבְּתוֹן) (shabbātōn) ἀνάπαυσις on the eighth day. ⁴⁰ Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God (יהוה) (yhwh) (אלהים) (‘ēlōhîm) κυρίου τοῦ θεοῦ ὑμῶν for seven days. ⁴¹ You shall thus celebrate it *as a feast* (הַג) (hag) to the LORD (יהוה) (yhwh) (ἑορτάσετε αὐτήν) for seven days in the year. It shall be a perpetual statute throughout your generations; you shall celebrate it in the seventh month (חֹדֶשׁ) (hōdesh). ⁴² You shall live in booths for seven days; all the native-born in Israel shall live in booths, ⁴³ so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the LORD (יהוה) (yhwh) your God.’ ” (אלהים) (‘ēlōhîm) ἐγὼ κύριος ὁ θεὸς ὑμῶν. ⁴⁴ So Moses declared to the sons of Israel the *appointed times* (מוֹעֵד) (mō‘ēd) of the LORD. (יהוה) (yhwh) (τὰς ἑορτάς κυρίου)

Leviticus 25:1-7 Sabbath rests of the Land

The LORD (יהוה) (yhwh) then spoke to Moses at Mount Sinai, saying, ² “Speak to the sons of Israel and say to them, ‘When you come into the land which I shall give you, then the land shall have a sabbath to the LORD (יהוה) (yhwh). ³ Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop, ⁴ but during the seventh year the land shall have a sabbath rest (שַׁבְּתוֹן) (shabbātōn) (שַׁבָּת) (shabbāt) σάββατα ἀνάπαυσις, a sabbath to the LORD (שַׁבָּת) (shabbāt) (יהוה) (yhwh) σάββατα τῷ κυρίῳ; you shall not sow your field nor prune your vineyard. ⁵ Your harvest’s aftergrowth you shall not reap, and your grapes of untrimmed vines you shall not gather; the land shall have a sabbatical (שַׁבְּתוֹן) (shabbātōn) ἀναπαύσεως year. ⁶ All of you shall have the sabbath *products* of the land for food; yourself, and your male and female slaves, and your hired man and your foreign resident, those who live as aliens with you. ⁷ Even your cattle and the animals that are in your land shall have all its crops to eat.

8 ‘You are also to count off seven *sabbaths of years* (שָׁבֻעַ) (shabbāt) ἀναπαύσεις ἑτῶν for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, *namely*, forty-nine years. 9 You shall then sound a ram's horn abroad on the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land. 10 You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family. 11 You shall have the fiftieth year as a jubilee; you shall not sow, nor reap its aftergrowth, nor gather in *from* its untrimmed vines. 12 For it is a jubilee; it shall be holy to you. You shall eat its crops out of the field.

Leviticus 26:1-2, 32-35, 43: Sabbaths of the land: ‘You shall not make for yourselves idols, nor shall you set up for yourselves an image or a *sacred* pillar, nor shall you place a figured stone in your land to bow down to it; for I am the *LORD* your God. 2 You shall keep My sabbaths (שָׁבֻעַ) (shabbāt) τὰ σάββατά μου and reverence My sanctuary; I am the *LORD*. (יהוה) (yhw) κύριος

32 I will make the land desolate so that your enemies who settle in it will be appalled over it. 33 You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste.

34 ‘Then the land will enjoy *its sabbaths* (שָׁבֻעַ) (shabbāt) τὰ σάββατα αὐτῆς all the days of the desolation, while you are in your enemies' land; then the land will rest and enjoy its sabbaths. (שָׁבֻעַ) (shabbāt) τὰ σάββατα αὐτῆς 35 All the days of *its* desolation it will observe the rest which it did not observe on *your sabbaths* (שָׁבֻעַ) (shabbāt) σαββάτοις ὑμῶν, while you were living on it.

43 For the land will be abandoned by them, and will make up for its sabbaths (שָׁבֻעַ) (shabbāt) τὰ σάββατα αὐτῆς while it is made desolate without them. They, meanwhile, will be making amends for their iniquity, because they rejected My ordinances and their soul abhorred My statutes.

Numbers 9:2-7, 13 2 ‘Now, let the sons of Israel observe the Passover at its *appointed time* (מוֹעֵד) (mō‘ēd). 3 On the fourteenth day of this month, (חֹדֶשׁ) (hōdesh) at twilight, you shall observe it at its *appointed time* (מוֹעֵד) (mō‘ēd) καθ’ ὥραν αὐτοῦ; you shall observe it according to all its statutes and according to all its ordinances.” 4 So Moses told the sons of Israel to observe the Passover. 5 They observed the Passover in the first *month*, on the fourteenth day of the month, (חֹדֶשׁ) (hōdesh) at twilight, in the wilderness of Sinai; according to all that the *LORD* had commanded Moses, so the sons of Israel did. 6 But there were *some* men who were unclean because of *the* dead person, so that they could not observe Passover on that day; so they came before Moses and Aaron on that day. 7 Those men said to him, “*Though* we are unclean because of *the* dead person, why are we restrained from presenting the offering of the *LORD* (יהוה) (yhw) κυρίῳ at its *appointed time* (מוֹעֵד) (mō‘ēd) κατὰ καιρὸν among the sons of Israel?”

13 But the man who is clean and is not on a journey, and yet neglects to observe the Passover, that person shall then be cut off from his people, for he did not present the offering of the *LORD* at its appointed time (מוֹעֵד) (mō‘ēd) κατὰ τὸν καιρὸν αὐτοῦ. That man will bear his sin. 14 If an

alien sojourns among you and observes the Passover to the LORD, (יהוה) (yhw) κυρίῳ according to the statute of the Passover and according to its ordinance, so he shall do; you shall have one statute, both for the alien and for the native of the land.’ ”

Numbers 10:10 ¹⁰ Also in the day of your gladness and in your *appointed feasts* (מוֹעֵד) (mō‘ēd) ἑορταῖς, and on the first *days* of your *months* (חֹדֶשׁ) (hōdesh), you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you before your God. (אלהים) (’ēlōhîm) I am the LORD (יהוה) (yhw) your God.” (אלהים) (’ēlōhîm) ἐγὼ κύριος ὁ θεὸς ὑμῶν.

Numbers 28-29 *The appointed times of the LORD:* ¹Then the LORD (יהוה) (yhw) κύριος spoke to Moses, saying, ²“Command the sons of Israel and say to them, ‘You shall be careful to present My offering, My food for My offerings by fire, of a soothing aroma to Me, *at their appointed time.*’ (מוֹעֵד) (mō‘ēd) ἐν ταῖς ἑορταῖς μου ³ You shall say to them, ‘This is the offering by fire which you shall offer to the LORD: (יהוה) (yhw) κυρίῳ two male lambs one year old without defect *as a continual burnt offering* (תָּמִיד) (tāmīd) every day. ⁴ You shall offer the one lamb in the morning and the other lamb you shall offer at twilight; ⁵ also a tenth of an ephah of fine flour for a grain offering, mixed with a fourth of a hin of beaten oil. ⁶ It is a *continual burnt offering* (תָּמִיד) (tāmīd) which was ordained in Mount Sinai as a soothing aroma, an offering by fire to the LORD. (יהוה) (yhw) κυρίῳ ⁷ Then the drink offering with it *shall be* a fourth of a hin for each lamb, in the holy place you shall pour out a drink offering of strong drink to the LORD. (יהוה) (yhw) κυρίῳ ⁸ The other lamb you shall offer at twilight; as the grain offering of the morning and as its drink offering, you shall offer it, an offering by fire, a soothing aroma to the LORD. (יהוה) (yhw) κυρίῳ

⁹ ‘Then on the *sabbath day* (שַׁבָּת) (shabbāt) (Καὶ τῆ ἡμέρα τῶν σαββάτων) two male lambs one year old without defect, and two-tenths of an ephah of fine flour mixed with oil as a grain offering, and its drink offering: ¹⁰ *This is* the burnt offering of *every sabbath* (שַׁבָּת) (shabbāt) (שַׁבָּת) (shabbāt) σαββάτων ἐν τοῖς σαββάτοις in addition to the *continual* (תָּמִיד) (tāmīd) burnt offering and its drink offering.

¹¹ ‘Then at the *beginning of each of your months* (חֹדֶשׁ) (hōdesh) (ἐν ταῖς νεομηνίαις) you shall present a burnt offering to the LORD: (יהוה) (yhw) κυρίῳ two bulls and one ram, seven male lambs one year old without defect; ¹² and three-tenths of an ephah of fine flour mixed with oil for a grain offering, for each bull; and two-tenths of fine flour mixed with oil for a grain offering, for the one ram; ¹³ and a tenth of an ephah of fine flour mixed with oil for a grain offering for each lamb, for a burnt offering of a soothing aroma, an offering by fire to the LORD. (יהוה) (yhw) κυρίῳ ¹⁴ Their drink offerings shall be half a hin of wine for a bull and a third of a hin for the ram and a fourth of a hin for a lamb; this is the burnt offering of each month throughout the months of the year. ¹⁵ And one male goat for a sin offering to the LORD; (יהוה) (yhw) κυρίῳ it shall be offered with its drink offering in addition to the *continual* (תָּמִיד) (tāmīd) burnt offering.

¹⁶ ‘Then on the fourteenth day of the first *month* (חֹדֶשׁ) (hōdesh) μηνὸς shall be the LORD’s *Passover*. (יהוה) (yhw) πασχα κυρίῳ ¹⁷ On the fifteenth day of this month *shall be* a *feast* (הַג) (hag) *unleavened bread* (ἑορτή ἑπτὰ ἡμέρας ἄζυμα), *shall be* eaten for seven days. ¹⁸ On the first day *shall be* a holy convocation; *you shall do no laborious work.* ¹⁹ You shall present an

offering by fire, a burnt offering to the LORD: (יהוה) (yhwh) κυρίῳ two bulls and one ram and seven male lambs one year old, having them without defect. ²⁰ For their grain offering, you shall offer fine flour mixed with oil: three-tenths of an ephah for a bull and two-tenths for the ram. ²¹ A tenth of an ephah you shall offer for each of the seven lambs; ²² and one male goat for a sin offering to make atonement for you. ²³ You shall present these besides the burnt offering of the morning, which is for a continual (תמיד) (tāmîd) burnt offering. ²⁴ After this manner you shall present daily, for seven days, the food of the offering by fire, of a soothing aroma to the LORD; (יהוה) (yhwh) κυρίῳ it shall be presented with its drink offering in addition to the continual burnt offering. ²⁵ On the seventh day you shall have a holy convocation; *you shall do no laborious work.*

²⁶ ‘Also on the day of the first fruits, when you present a new grain offering to the LORD in your Feast of Weeks, you shall have a holy convocation; *you shall do no laborious work.* ²⁷ You shall offer a burnt offering for a soothing aroma to the LORD: (יהוה) (yhwh) κυρίῳ two young bulls, one ram, seven male lambs one year old; ²⁸ and their grain offering, fine flour mixed with oil: three-tenths of an ephah for each bull, two-tenths for the one ram, ²⁹ a tenth for each of the seven lambs; ³⁰ also one male goat to make atonement for you. ³¹ Besides the continual (תמיד) (tāmîd) burnt offering and its grain offering, you shall present *them* with their drink offerings. They shall be without defect.

Offerings of the Seventh Month

²⁹ ‘Now in the seventh month, on the first day of the month, you shall also have a holy convocation; *you shall do no laborious work.* It will be to you a day for blowing trumpets. ² You shall offer a burnt offering as a soothing aroma to the LORD: (יהוה) (yhwh) κυρίῳ one bull, one ram, and seven male lambs one year old without defect; ³ also their grain offering, fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths for the ram, ⁴ and one-tenth for each of the seven lambs. ⁵ Offer one male goat for a sin offering, to make atonement for you, ⁶ besides the burnt offering of the new moon (חֹדֶשׁ) (hōdesh) νοσσηνιας and its grain offering, and the continual (תמיד) (tāmîd) burnt offering and its grain offering, and their drink offerings, according to their ordinance, for a soothing aroma, an offering by fire to the LORD. (יהוה) (yhwh) κυρίῳ

⁷ ‘Then on the tenth day of this seventh month (חֹדֶשׁ) (hōdesh) μηνὸς you shall have a holy convocation, and you shall humble yourselves; *you shall not do any work.* ⁸ You shall present a burnt offering to the LORD (יהוה) (yhwh) κυρίῳ as a soothing aroma: one bull, one ram, seven male lambs one year old, having them without defect; ⁹ and their grain offering, fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths for the one ram, ¹⁰ a tenth for each of the seven lambs; ¹¹ one male goat for a sin offering, besides the sin offering of atonement and the continual (תמיד) (tāmîd) burnt offering and its grain offering, and their drink offerings.

¹² ‘Then on the fifteenth day of the seventh month (חֹדֶשׁ) (hōdesh) μηνὸς you shall have a holy convocation; *you shall do no laborious work,* and you shall observe a feast (הַג) (hag) to the LORD (יהוה) (yhwh) ἑορτήν κυρίῳ for seven days. ¹³ You shall present a burnt offering, an offering by fire as a soothing aroma to the LORD: (יהוה) (yhwh) κυρίῳ thirteen bulls, two rams, fourteen male lambs one year old, which are without defect; ¹⁴ and their grain offering, fine flour mixed with oil: three-tenths of an ephah for each of the thirteen bulls, two-tenths for each of the two rams, ¹⁵ and a tenth for each of the fourteen lambs; ¹⁶ and one male goat for a sin offering, besides the continual (תמיד) (tāmîd) burnt offering, its grain offering and its drink offering.

17 ‘Then on the second day: twelve bulls, two rams, fourteen male lambs one year old without defect; 18 and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; 19 and one male goat for a sin offering, besides the *continual* (תָּמִיד) (tāmîd) burnt offering and its grain offering, and their drink offerings.

20 ‘Then on the third day: eleven bulls, two rams, fourteen male lambs one year old without defect; 21 and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; 22 and one male goat for a sin offering, besides the *continual* (תָּמִיד) (tāmîd) burnt offering and its grain offering and its drink offering.

23 ‘Then on the fourth day: ten bulls, two rams, fourteen male lambs one year old without defect; 24 their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; 25 and one male goat for a sin offering, besides the *continual* (תָּמִיד) (tāmîd) burnt offering, its grain offering and its drink offering.

26 ‘Then on the fifth day: nine bulls, two rams, fourteen male lambs one year old without defect; 27 and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; 28 and one male goat for a sin offering, besides the *continual* (תָּמִיד) (tāmîd) burnt offering and its grain offering and its drink offering.

29 ‘Then on the sixth day: eight bulls, two rams, fourteen male lambs one year old without defect; 30 and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; 31 and one male goat for a sin offering, besides the *continual* (תָּמִיד) (tāmîd) burnt offering, its grain offering and its drink offerings.

32 ‘Then on the seventh day: seven bulls, two rams, fourteen male lambs one year old without defect; 33 and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; 34 and one male goat for a sin offering, besides the *continual* (תָּמִיד) (tāmîd) burnt offering, its grain offering and its drink offering.

35 ‘On the eighth day you shall have a solemn assembly; *you shall do no laborious work.* 36 But you shall present a burnt offering, an offering by fire, as a soothing aroma to the LORD: one bull, one ram, seven male lambs one year old without defect; 37 their grain offering and their drink offerings for the bull, for the ram and for the lambs, by their number according to the ordinance; 38 and one male goat for a sin offering, besides the *continual* (תָּמִיד) (tāmîd) burnt offering and its grain offering and its drink offering.

39 ‘You shall present these to the LORD at your appointed times (מוֹעֵד) (mô‘ēd) ἐν ταῖς ἐορταῖς ὑμῶν, besides your votive offerings and your freewill offerings, for your burnt offerings and for your grain offerings and for your drink offerings and for your peace offerings.’ ” 40 Moses spoke to the sons of Israel in accordance with all that the LORD (יְהוָה) (yhwh) κύριος had commanded Moses.

2 Kings 4:23 23 He said, “Why will you go to him today? It is neither *new moon* (חֹדֶשׁ) (hōdesh) οὐ νεομηνία nor *sabbath* (שַׁבָּת) (shabbāt).” οὐδὲ σάββατον. And she said, “*It will be well.*”

1 Chronicles 23:30-31 30 They are to stand every morning to thank and to praise the LORD, and likewise at evening, 31 and to offer all burnt offerings to the LORD, (יְהוָה) (yhwh) κυρίῳ on the *sabbaths* (שַׁבָּת) (shabbāt) ἐν σαββάτοις, the *new moons* (חֹדֶשׁ) (hōdesh) ἐν ταῖς νεομηνίαις and

the fixed festivals (מוֹעֵד (mô'ēd) ἐν ταῖς ἑορταῖς in the number set by the ordinance concerning them, continually (תָּמִיד (tāmîd) before the LORD. (יהוה (yhw) κυρίῳ

2 Chronicles 2:4 ⁴ Behold, I am about to build a house for the name of the LORD my God, (יהוה (yhw) (אלהים) (ʾēlōhîm) κυρίου θεοῦ μου dedicating it to Him, to burn fragrant incense before Him and to set out the showbread continually (תָּמִיד (tāmîd), and to offer burnt offerings morning and evening, on sabbaths (שַׁבָּת) pl (shabbāt) ἐν τοῖς σαββάτοις and on new moons (חֹדֶשׁ (hōdesh) ἐν ταῖς νομηνίαις and on the appointed feasts (מוֹעֵד (mô'ēd) of the LORD our God (יהוה (yhw) (אלהים) (ʾēlōhîm) ἐν ταῖς ἑορταῖς τοῦ κυρίου θεοῦ ἡμῶν, this being required forever in Israel.

2 Chronicles 8:12-13 ¹² Then Solomon offered burnt offerings to the LORD (יהוה (yhw) κυρίῳ on the altar of the LORD (יהוה (yhw) which he had built before the porch; ¹³ and did so according to the daily rule, offering them up according to the commandment of Moses, for the sabbaths, (שַׁבָּת) pl (shabbāt) ἐν τοῖς σαββάτοις the new moons (חֹדֶשׁ (hōdesh) ἐν τοῖς μηνῶν and the three annual feasts (מוֹעֵד (mô'ēd) (ταῖς ἑορταῖς)—the Feast (הַג (ḥag) ἑορτῆ of Unleavened Bread, the Feast (הַג (ḥag) ἑορτῆ of Weeks and the Feast (הַג (ḥag) ἑορτῆ of Booths.

2 Chronicles 31:3 ³ He also appointed the king's portion of his goods for the burnt offerings, namely, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths (שַׁבָּת) pl (shabbāt) εἰς σάββατα and for the new moons (חֹדֶשׁ (hōdesh) εἰς τὰς νομηνίας and for the fixed festivals (מוֹעֵד (mô'ēd), εἰς τὰς ἑορτὰς as it is written in the law of the LORD. (תּוֹרָה) (tôrâ) (יהוה (yhw) ἐν τῷ νόμῳ κυρίου.

Ezra 3:3-6 ³ So they set up the altar on its foundation, for they were terrified because of the peoples of the lands; and they offered burnt offerings on it to the LORD, burnt offerings morning and evening. ⁴ They celebrated the Feast (הַג (ḥag) of Booths, (τὴν ἑορτὴν τῶν σκηνῶν) as it is written, and offered the fixed number of burnt offerings daily, according to the ordinance, as each day required; ⁵ and afterward there was a continual (תָּמִיד (tāmîd) burnt offering, also for the new moons (חֹדֶשׁ (hōdesh) εἰς τὰς νομηνίας and for all the fixed festivals (מוֹעֵד (mô'ēd) εἰς πάσας ἑορτὰς of the LORD (יהוה (yhw) κυρίῳ that were consecrated, and from everyone who offered a freewill offering to the LORD. (יהוה (yhw) ⁶ From the first day of the seventh month (חֹדֶשׁ (hōdesh) μηνὸς they began to offer burnt offerings to the LORD, (יהוה (yhw) κυρίῳ but the foundation of the temple of the LORD (יהוה (yhw) κυρίου had not been laid.

Nehemiah 10:33 ³³ for the showbread, for the continual grain offering, for the continual (תָּמִיד (tāmîd) burnt offering, the sabbaths (שַׁבָּת) pl (shabbāt), the new moon (חֹדֶשׁ (hōdesh), for the appointed times (מוֹעֵד (mô'ēd), for the holy things and for the sin offerings to make atonement for Israel, and all the work of the house of our God.

Isaiah 1:13 -14 ¹³ Bring your worthless offerings no longer, Incense is an abomination to Me. New moon (חֹדֶשׁ (hōdesh) νομηνίας and sabbath (שַׁבָּת) sg (shabbāt) σάββατα, the calling of assemblies—I cannot endure iniquity and the solemn assembly. ¹⁴ I hate your new moon (חֹדֶשׁ (hōdesh)

(hōdesh) τὰς νομηνίας ὑμῶν festivals *and your appointed feasts* (מוֹעֵד) (mō'ēd) τὰς ἑορτὰς ὑμῶν, They have become a burden to Me; I am weary of bearing *them*.

Isaiah 66:23 ²³And it shall be from new moon to new moon (חֹדֶשׁ) (hōdesh) (חֹדֶשׁ) (hōdesh)

And from sabbath to sabbath, (שַׁבָּת) sg (shabbāt) (שַׁבָּת) sg (shabbāt)

All mankind will come to bow down before Me,” says the LORD.

Ezekiel 44:24 In a dispute they (faithful priests) shall take their stand to judge; they shall judge it according to My ordinances. They shall also keep My laws (תּוֹרָה) (tôrâ) τὰ νόμιά μου and My statutes in all My appointed feasts (מוֹעֵד) (mō'ēd) τὰς ἑορταῖς μου and sanctify My sabbaths (שַׁבָּת) (shabbāt) τὰ σάββατά μου.

Ezekiel 45:13-25 ¹³ “This is the offering that you shall offer: a sixth of an ephah from a homer of wheat; a sixth of an ephah from a homer of barley; ¹⁴ and the prescribed portion of oil (*namely*, the bath of oil), a tenth of a bath from *each* kor (*which is* ten baths *or* a homer, for ten baths are a homer); ¹⁵ and one sheep from *each* flock of two hundred from the watering places of Israel—for a grain offering, for a burnt offering and for peace offerings, to make atonement for them,” declares the Lord GOD. ¹⁶ “All the people of the land shall give to this offering for the prince in Israel. ¹⁷ It shall be the prince's part to provide the burnt offerings, the grain offerings and the drink offerings, at the *feasts* (הַג) (hag) ἑορταῖς, *on the new moons* (חֹדֶשׁ) (hōdesh) νομηνίας and *on the sabbaths*, (שַׁבָּת) (shabbāt) ἐν τοῖς σαββάτοις *at all the appointed feasts* (מוֹעֵד) (mō'ēd) (ἐν πάσαις ταῖς ἑορταῖς) of the house of Israel; he shall provide the sin offering, the grain offering, the burnt offering and the peace offerings, to make atonement for the house of Israel.”

¹⁸ “Thus says the Lord GOD, “In the first *month*, on the first of the *month* (חֹדֶשׁ) (hōdesh), you shall take a young bull without blemish and cleanse the sanctuary. ¹⁹ The priest shall take some of the blood from the sin offering and put *it* on the door posts of the house, on the four corners of the ledge of the altar and on the posts of the gate of the inner court. ²⁰ Thus you shall do on the seventh *day* of the month for everyone who goes astray or is naive; so you shall make atonement for the house.

²¹ “In the first *month*, on the fourteenth day of the *month*, (חֹדֶשׁ) (hōdesh) μηνὸς you shall have the *Passover*, a *feast* (הַג) (hag) τὸ πασχα ἑορτή of seven days; unleavened bread shall be eaten. ²² On that day the prince shall provide for himself and all the people of the land a bull for a sin offering. ²³ *During* the seven days of the *feast* (הַג) (hag) ἡμέρας τῆς ἑορτῆς he shall provide as a burnt offering to the LORD (יהוה) (yhw) κυρίῳ seven bulls and seven rams without blemish on every day of the seven days, and a male goat daily for a sin offering. ²⁴ He shall provide as a grain offering an ephah with a bull, an ephah with a ram and a hin of oil with an ephah. ²⁵ In the seventh *month*, on the fifteenth day of the month, (חֹדֶשׁ) (hōdesh) μηνὸς *at the feast* (הַג) (hag), ἐν τῇ ἑορτῇ he shall provide like this, seven days for the sin offering, the burnt offering, the grain offering and the oil.”

Ezekiel 46:1-15 ¹ “Thus says the Lord GOD (יהוה) (yhw) κύριος θεός, “The gate of the inner court facing east shall be shut the six working days; but it shall be opened *on the sabbath day* (שַׁבָּת) sg (shabbāt) τῇ ἡμέρᾳ τῶν σαββάτων and opened on the day of the *new moon* (חֹדֶשׁ) (hōdesh) νομηνίας. ² The prince shall enter by way of the porch of the gate from outside and stand by the post of the gate. Then the priests shall provide his burnt offering and his peace

offerings, and he shall worship at the threshold of the gate and then go out; but the gate shall not be shut until the evening. ³ The people of the land shall also worship at the doorway of that gate before the **LORD on the sabbaths** (שַׁבָּת) pl (shabbāt) σαββάτοις and on the **new moons** (חֹדֶשׁ) (hōdesh) νουμηνίας. ⁴ The burnt offering which the prince shall offer to the **LORD** (יְהוָה) (yhwh) κυρίῳ on the sabbath day (שַׁבָּת) sg (shabbāt) ἐν τῇ ἡμέρᾳ τῶν σαββάτων shall be six lambs without blemish and a ram without blemish; ⁵ and the grain offering shall be an ephah with the ram, and the grain offering with the lambs as much as he is able to give, and a hin of oil with an ephah. ⁶ On the day of the **new moon** (חֹדֶשׁ) (hōdesh) νουμηνίας *he shall offer* a young bull without blemish, also six lambs and a ram, *which* shall be without blemish. ⁷ And he shall provide a grain offering, an ephah with the bull and an ephah with the ram, and with the lambs as much as he is able, and a hin of oil with an ephah. ⁸ When the prince enters, he shall go in by way of the porch of the gate and go out by the same way. ⁹ But when the people of the land come before the **LORD** (יְהוָה) (yhwh) at the **appointed feasts** (מוֹעֵד) (mō'ēd) κυρίου ἐν ταῖς ἑορταῖς, he who enters by way of the north gate to worship shall go out by way of the south gate. And he who enters by way of the south gate shall go out by way of the north gate. No one shall return by way of the gate by which he entered but shall go straight out. ¹⁰ When they go in, the prince shall go in among them; and when they go out, he shall go out.

¹¹ “At the **festivals** (הַג) (hag), (καὶ ἐν ταῖς ἑορταῖς) and the **appointed feasts** (מוֹעֵד) (mō'ēd) (καὶ ἐν ταῖς πανηγύρεσιν) the grain offering shall be an ephah with a bull and an ephah with a ram, and with the lambs as much as one is able to give, and a hin of oil with an ephah. ¹² When the prince provides a freewill offering, a burnt offering, or peace offerings *as* a freewill offering to *the LORD* (יְהוָה) (yhwh) κυρίῳ, the gate facing east shall be opened for him. And he shall provide his burnt offering and his peace offerings as he does on the sabbath day. (שַׁבָּת) (shabbāt) τῇ ἡμέρᾳ τῶν σαββάτων Then he shall go out, and the gate shall be shut after he goes out.

¹³ “And you shall provide a lamb a year old without blemish for a burnt offering to the **LORD** daily; morning by morning you shall provide it. ¹⁴ Also you shall provide a grain offering with it morning by morning, a sixth of an ephah and a third of a hin of oil to moisten the fine flour, a grain offering to the **LORD** continually by a perpetual ordinance. ¹⁵ Thus they shall provide the lamb, the grain offering and the oil, morning by morning, for a **continual** (תָּמִיד) (tāmīd) burnt offering.”

Hosea 2:11 I will also put an end to all her gaiety, *Her feasts*, (הַג) (hag) ἑορτὰς αὐτῆς, *her new moons*, (חֹדֶשׁ) (hōdesh) νουμηνίας αὐτῆς *her sabbaths* (שַׁבָּת) (shabbāt) τὰ σάββατα αὐτῆς *And all her festal assemblies*. (מוֹעֵד) (mō'ēd) (πάσας τὰς πανηγύρεις αὐτῆς·)

Hosea 9: 5 What will you do on the day of the appointed festival (מוֹעֵד) (mō'ēd) And on the day of the feast (הַג) (hag) of the **LORD** (יְהוָה) (yhwh)?

Colossians 2:16-17 ¹⁶ Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day— ¹⁷ things which are a *mere* shadow of what is to come; but the substance belongs to Christ.

Galatians 4:8-11 ⁸ However at that time, when you did not know God, you were slaves to those which by nature are no gods. ⁹ But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again? ¹⁰ You observe days and months and seasons and years. ¹¹ I fear for you, that perhaps I have labored over you in vain.