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 (דָּיִם) (tāmīd) for the daily continual burnt offering, (שַׁבָּט) (shabbāt) ὁδήσεις for the weekly, yearly and year-long sabbaths, (יוֹם) (hōdeš) νεομηνίαις for the monthly new moons, (הַגָּף) (hag) for the three pilgrim feasts, and (мес) (mōʾēd) for both the annual appointed times and as a summary for all of the appointed times of the LORD. In addition a rest (שַׁבָּתוֹן) 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.

The LXX uses ἑορτὴ to translate the Hebrew (hag) for the three pilgrim feasts. The appointed times always comes from the Hebrew (mēṣ). When (mēṣ) is plural the LXX translates it as ἑορτὰς, with two exceptions when it uses πανήγυρις in Ezekiel 46 and Hosea 2. The definitions for these Hebrew key terms come from the Theological Wordbook of the Old Testament.

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.

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, 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.
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— 17 things which are a mere shadow of what is to come; but the substance belongs to Christ.”

Here seventh-day Sabbatharians 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

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\(^8\) 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.

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” sound 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.”

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.”

Out of the ten passages 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. Thus he contends that Hosea needed to use both feasts (חָג) and sabbaths (שַׁבָּת) 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 2:16.

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10 Samuele Bacchiocchi _From Sabbath to Sunday_ p. 358
11 Ron du Preez, _Judging the Sabbath_, (see back cover)
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.”

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* (ָּֽדָּֽמֶּֽעֲֽדֶּֽ) is used in these ten passages. 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.” 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.

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14 Ibid. (see back cover)
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 studies 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 (מֵהֶלֶק) (mōʿêd) from year to year in the

**Note:** that when appointed time (mōʿêd) 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: (דַּבָּר) (shabbāt) (תַּנּוֹר) (shabbātōn)
с忧虑∧安然∧Snapshot ∧γίλα τῶν κυρίω
a Sabbath rest holy to the LORD

**Note:** a sabbath of complete rest (shabbāt) (shabbātōn) с忧虑∧安然∧Snapshot 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 с忧虑∧安然∧Snapshot (σάββατα σαββάτων in (Lev. 16:31, 23:32).

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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
Exodus 23:14-17 Three Annual Festivals

23:14 yearly: three festivals (ἕορτασάτε μοι)

23:15 yearly: Festival (τὴν ἑορτήν) of Unleavened Bread appointed time (in the month ( hendesh) of Abib. Here ( hendesh) is singular and refers only to the appointed time when the Feast of Unleavened Bread was to occur.

23:16 yearly: Festival (τὴν ἑορτήν) of Harvest yearly: Festival (τὴν ἑορτήν) of the Final Harvest

23:17 These are the three times a year that every man of Israel must appear before the Sovereign, the L ORD.

Note: The pilgrim feasts: The Hebrew ( hag) and the Greek ἑορτή are both used to refer to the Pilgrim Feasts in which three times a year every male was to come before the L ORD at the Temple.

Exodus 31:15 For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the L ORD; whoever does any work on the sabbath day shall surely be put to death.

weekly: a sabbath of complete rest ( shabbat) ( shabbatôn) σάββατα, ἀνάπαυσις ἁγία τῷ κυρίῳ a sabbath of rest holy to the L ORD

weekly: the sabbath day ( ἡμέρα τῶν σαββάτων)

Note: a sabbath of complete rest ( shabbat) ( shabbatôn) 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 ( shabbat) ( shabbatôn) as σάββατα σαββάτων (Lev. 16:31, 23:32).

Exodus 34:18 “You shall observe the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month of Abib, for in the month of Abib you came out of Egypt.

yearly: Feast ( ἵημερα τῶν σαββάτων) of Unleavened Bread yearly: appointed time ( hendesh) of Abib.

Note: L ORD refers to Yahweh the Hebrew name for God. I have used L ORD throughout this paper to indicated that L ORD refers to Yahweh. The LXX translates Yahweh as κυρίς.
Note: Here (מְדָּי) 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)  
σάββατα ἀνάπαυσις ἁγία τῷ κυρίῳ  
a sabbath rest holy to the **LORD**

Note: a sabbath of complete rest (shabbāt) (shabbātōn) 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 (הַודֶּשׁ) (hōdesh), 7th month 10th day  
16:30 yearly: day that atonement shall be made. It shall be a sabbath (שַׁבָּת) (shabbāt) of solemn rest (שַׁבָּת) (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 (שַׁבָּת) (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** (מְדָּי) (mō’ēd) (Αἱ ἑορταὶ κυρίου)  
23:2 My appointed times (מַחְצִית) (māḥṣēt) (ἐορταί μου)  
23:3 weekly: sabbath (שַׁבָּת) (shabbāt) sabbath of complete rest  
σάββατα ἀνάπαυσις (shabbātōn) (σάββατα ἀνάπαυσις)  
23:4 appointed times (מַחְצִית) (māḥṣēt) appointed times of **LORD**  
(αἱ ἑορταὶ τῷ κυρίῳ)  
23:4 yearly: their appointed times (מַחְצִית) (māḥṣēt)  
23:5 month: 1st month and 15th day is the Feast of Unleavened Bread.  
23:6 yearly: Feast (ḥag) ἑορτὴ of Unleavened Bread to the **LORD**  
23:11 yearly: first fruits of your harvest  
23:15 yearly: day after the sabbath (שַׁבָּת) (shabbāt)
The Sabbath & the Appointed Times of the LORD
Wes Ringer

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

23:16 day after the sabbath (シャバト) fifty days to the day after the seventh sabbath (シャルPeriod of the LORD)

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 (חֹדשׁ) blowing of the trumpets.
23:25 a rest (חָנָן) 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 (シャバト) as are the weekly Sabbath, the annual sabbath on the Day of Atonement and the year-long sabbaths of the land. The Hebrew (シャバト) 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. He ignores the fact that the 1st and 8th day of the Feast of Booths also use this same phrase a rest (חָנָן) 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 (חֹדשׁ) (シャバト) of complete rest (シャバト) (シャバト) (シャバト) (シャバト) (シャバト) (シャバト)

Note: your sabbath: Here both sabbath of complete rest (シャバト) and your sabbath (シャバト) refer to the annual Day of Atonement. This is the only place in the Old Testament where Sabbath (シャバト) 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. 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
The Sabbath & the Appointed Times of the LORD

The only other places in either the Old or New Testaments where du Preez would see that (shabbāt) σάββατα standing alone could refer to the Day of Atonement is Hosea 2:11 and Colossians 2:16. The sabbath is mentioned around 132 times in the Old Testament and 60 times in the New Testament. Yet no one, except Sabbatarians, disputes the meaning of the sabbath in all of these 192 times except as it is used in Hosea 2:11 and Colossians 2:16. Therefore the only support for du Preez’s contention that Paul did not intend to refer to the seventh-day Sabbath, is if he is correct in his understanding that her sabbath in Hosea 2:11 do not refer to the weekly Sabbath.

Leviticus 23 appointed times, Sabbaths, festivals

23:34 month: 15th day of the 7th month (ה֖וֹדֶשׁ) is the Feast of Booths

23:34 yearly: Feast (הָגָה) ἑορτή of Booths one of the pilgrim feasts
1st day do no laborious work of any kind on the 1st day present offerings to the LORD
2nd day present offerings to the LORD
3rd day present offerings to the LORD
4th day present offerings to the LORD
5th day present offerings to the LORD
6th day present offerings to the LORD
7th day present offerings to the LORD
8th day do no laborious work of any kind on the 8th day

23:37 appointed times (הָמִיתָם) of the LORD αἱ ἑορταὶ κυρίῳ

Note: appointed times: Here the appointed times in context seem to refer to these 8 days, the weekly sabbath and the yearly Feast of Booth mentioned in 23:37-43.

23:38 weekly: sabbaths of the LORD (שַׁבָּת) τῶν σαββάτων κυρίου.

Note: Weekly Sabbath: Here the Hebrew (shabbāt) is plural. The burnt offerings offered during the Feast of Booths were to be offered besides those offered on the weekly Sabbaths. There must be one and possibly two weekly Sabbaths during these 8 days in which the Feast of Booths was celebrated. These special offerings each day were to be given in addition to the offerings presented to the LORD of the weekly Sabbath or Sabbaths during the Feast of Booths.

23:39 month: 15th day of the 7th month (ה֖וֹדֶשׁ)

23:39 yearly: feast (הָגָה) (hag) of the LORD ἑορτάσετε τῷ κυρίῳ

day: 1st day rest (שָׁבָתָו) ἀνάπαυσις
day: 8th day rest (שָׁבָתָו) ἀνάπαυσις

23:40

23 Ibid. p. 124-125
23:41 yearly: feast (ἡμέρα) to the LORD ἔορτάσετε αὐτήν
month: celebrate it on the 7th month (יהות) (ḥōdesh)

23:44 appointed times (ἡμέρα) (moʾēd) of the LORD τὰς ἐορτὰς κυρίου

Note: Do no laborious work: Both the 1st and 8th day of the Feast of Booths use this same phrase a rest (שָׁבָתָן) (ṣabbātān) (ἄνάπαυσις) when Israel was to do no laborious work. Israel was also to do not laborious work on the 1st and 7th day of Feast of Unleavened Bread and on the final day of the Feast of Weeks.24 If the use of (shabbātān) (ἀνάπαυσις) makes the Blowing of the Trumpets (23:24) a yearly sabbath as du Preez claims,25 why does not the use of (shabbātān) (ἀνάπαυσις) also make the 1st and the 8th day of the Feasts of Booths yearly sabbaths to be included with the Blowing of the Trumpets and Day of Atonement? The Blowing of Trumpets and the first and eight day of the Feast of Booths are not sabbaths because some work was still permitted on these days. This contrasts with the prohibition of all work on the seventh-day Sabbath and the Day of Atonement (Lev. 23:26, 32).

Note: The appointed times of the Lord: This passages begins by speaking of the LORD’s appointed times and concludes by speaking of the LORD’s appointed times. Here the use of the appointed times of the LORD is used to summarize all of the specific appointed times mentioned in Leviticus 23:1-44

Leviticus 25:1-7 Sabbath rests of the Land 4 but during the seventh year the land shall have a sabbath rest (שָׁבָתָן) (ṣabbātān) (השָׁבָת) (shabbāt), a sabbath to the LORD (יהוה) (yhwh) σάββατα τῷ κυρίῳ; you shall not sow your field nor prune your vineyard.

Leviticus 26:1-2 My Sabbaths: 2 You shall keep My sabbaths (שָׁבָת) (ṣabbāt) τὰ σάββατά μου and reverence My sanctuary; I am the LORD. (יהוה) (yhwh) κύριος

25:4 year long: sabbath rest (שָׁבָתָן) (ṣabbātān) (shabbāt)
σάββατα ἄνάπαυσις
year long: a sabbath to the LORD (יהוה) (yhwh)
σάββατα τῷ κυρίῳ
26:2 year long: sabbath of the land My Sabbaths (שָׁבָת) (ṣabbāt) τὰ σάββατά μου
26:34 year long: its sabbaths (יָמָם) (yāmām) σάββατα αὐτῆς
26:35 year long: your sabbaths (שָׁבָת) (ṣabbāt) σαββάτοις υἱῶν

Note: My Sabbaths: Since the context both before and after this verse refer to the sabbaths of the land (25:1-8, 26:34-46) My Sabbaths here refer primarily to the year-long sabbaths of the land. Since Leviticus has already mentioned the weekly Sabbath (23:3) and the yearly sabbath on the Day of Atonement (16:29-34, 23:26-32), all the sabbaths weekly, yearly and year-long may be

24 Leviticus 23:7-8, 21
25 Ibid. p. 50-51
included as *My Sabbaths* here in 26:2. 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.

**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** (*mō`ēd* ἐορταῖς 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 (*tāmîd* (tāmid) burnt offering

28:9 **weekly:** sabbath (*shabbat*) τῇ ἡμέρᾳ τῶν σαββάτων 
 offerings in addition to

28:9 **daily** continual (*tāmîd* (tāmid) burnt offering

28:11 **month:** beginning of the month (*ḥôdesh*) ἐν ταῖς νεομηνίαις 
 offerings in addition to

28:15 **daily** continual (*tāmîd* (tāmid) burnt offering

28:16 **yearly:** feast (*ḥag*) ἐορτὴ unleavened bread pilgrim feast 
 offerings besides the

28:23 **daily** continual (*tāmîd* (tāmid) burnt offering

28:26 **yearly:** day of the first fruits 
 offerings besides the

28:31 **daily** continual (*tāmîd* (tāmid) burnt offering

29:1 **yearly:** Day of Trumpets 
 month: 7th month 1st day (*ḥôdesh*) 
 day: 1st day do no laborious work 
 offer a burnt offering besides the offering on the new moon and the daily continual burnt offerings.

29:6 **monthly:** new moon (*ḥôdesh*) νομιμίας 
29:6 **daily:** continual (*tāmîd* (tāmid) burnt offering

29:7 **yearly:** 10th day of the 7th month (*ḥôdesh*) *(Day of Atonement)* 
 burnt offerings and

29:7 **daily:** continual (*tāmîd* (tāmid) burnt offering

29:12 **yearly:** feast (*ḥag*) ἐορτῆν εἰρήνω 
 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 (*tāmîd* (tāmid) burnt offering

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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
The Sabbath & the Appointed Times of the LORD

29:17 2nd day present burnt offerings besides
29:19 daily continual (תּמיד) burnt offering
29:20 3rd day present burnt offerings besides
29:22 daily continual (תּמיד) burnt offering
29:23 4th day present burnt offerings besides
29:25 daily continual (תּמיד) burnt offering
29:26 5th day present burnt offerings besides
29:28 daily continual (תּמיד) burnt offering
29:29 6th day present burnt offerings besides
29:31 daily continual (תּמיד) burnt offering
29:32 7th day present burnt offerings besides
29:34 daily continual (תּמיד) burnt offering
29:35 8th day do not laborious work and present burnt offerings besides
29:38 daily continual (תּמיד) burnt offering
29:39 your appointed times (מּואֲד] הָעָרֹת יִמּוֹן 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 (מְואֲד] הָעָרֹת here in Numbers 28-29 include burnt offerings for the daily continual (תּמיד), the weekly sabbaths (שָבָּת) σαββάτων, the monthly new moons (הָודֵש) νομηνίας, the three Pilgrim feasts (הָעָרֹת) 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 (שבת) ἐν τοῖς σαββάτοις
burn offerings on sabbath,
monthly: new moons (הָודֵש) νομηνίας
burn offerings new moons
yearly: fixed festivals (מְואֲד] הָעָרֹת is plural.
burn offerings on fixed festivals number set by ordinance do them continually (תּמיד) before the LORD.

28 Ibid. p. 18-22
Note: Fixed Festivals: \(\text{ἐορταῖς}\) 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 \(\text{ἐορταῖς}\) 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 (דָּמִי) morning and evening
- **weekly**: sabbaths (שַּׁבַּת) 
- **monthly**: new moons (חֹדֶשׁ) 
- **yearly**: fixed festivals (מּוֹדֶד) is plural. \(\text{ἐν ταῖς ἑορταῖς τοῦ θεοῦ ἡμῶν}\). 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 (מּוֹדֶד) 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 \(\text{ἐορταῖς}\) 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 (שַּׁבַּת) 
- **monthly**: new moons (חֹדֶשׁ) 
- **yearly**: three annual feasts (מּוֹדֶד) is plural. \(\text{ἑορταῖς}\) here (מּוֹדֶד) seems to refer only to the three Pilgrim Feasts
  - Feast (חַג) of Unleavened Bread pilgrim feast
  - Feast (חַג) of Weeks pilgrim feast
  - Feast (חַג) of Booths pilgrim feast
Note: Three annual feasts: Here the use of the appointed times (mōʾēd) is limited by the use of the numeral three to the three pilgrim feasts (hag) ἐορτή 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 (hag) to refer to the three pilgrim feasts, it must use (shabbāt) (σάββατα) 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. However, in this passages where the yearly feasts (mōʾēd) ἐορταῖς are limited to the three pilgrim feasts (hag), because of the numeral three (mōʾēd) ἐορταῖς, the Sabbaths (shabbāt) (σάββατα) is still used to refer to the weekly Sabbaths and not the yearly sabbaths.

2 Chronicles 31:3 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 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 (שבת) (shabbāt) σάββατα
- **monthly**: new moons (חדש) νομιμίας
- **yearly**: fixed festivals (מועלים) (mōʾēd) is plural ἐορτάς εἰς τὰς ἐορτάς τὰς γεγραμμένας ἐν τῷ νόμῳ κυρίου.

Note: Yearly fixed festivals: Since the daily, weekly and monthly appointed times are already mentioned, the fixed festivals or appointed times (mōʾēd) 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 (mōʾēd) 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 3:3-5 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. 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; and afterward there was a continual (תמיד) 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 (йтесь) (hag) of Booths a pilgrim feast
- **daily**: continual (תמיד) burnt offering
- **monthly**: new moons (חדש) (hōdesh)
- **all the fixed festivals** (מועלים) (mōʾēd) is plural. εἰς πάσας ἐορτὰς (mōʾēd) 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 (mōʿēd) (appointed times) of the Lord.

Yet the fact that this passage concludes with the phrase all the fixed festivals (mōʿēd) 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 (mōʿēd) 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 burnt offering, for the continual grain offering, for the Sasha, 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 (תמיד) burnt offering
weekly: sabbaths (שבת) οἰκονομίων
monthly: the new moons (הוהות) νοομηνιων
yearly: appointed times (מועדים) (mōʿēd) is plural. ἑορτὰς

Note: appointed times: Since the daily, weekly and monthly appointed times have already mentioned, the appointed times (mōʿēd) 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 (mōʿēd) 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 13 Bring 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. 14 I 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 (הוהות) νοομηνιας
weekly: sabbath (שבת) οἰκονομίων
monthly: new moon (הוהות) (hō'desh)
yearly: your appointed feasts (מועדים) (mōʿēd) is plural τὰς ἑορτὰς ὑμῶν μουεὶ ἢ ψυχὴ μουη 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 (mōʿēḏ) 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. 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. Yet the weekly Sabbath and the Day of Atonement are both included in My appointed times and your appointed times. 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?

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 (מֹעֵד) is plural τῶν ἑορτῶν μου
weekly & yearly: My sabbaths (שבת) plural τὰ σάββατά μου

Note: all My appointed feasts and My sabbaths: Here the Hebrew has all My appointed feasts (mōʿēḏ) 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.

Ezekiel 45:16-17 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, 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.”
45:17  
**yearly:** feasts (ָֹֽהַּג) pilgrim feasts ἐορταῖς

**monthly:** new moon (ָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָּ
46:1 **daily:** the six working days gate to be shut  
**weekly:** sabbath day (השבת) ἡμέρα τῶν σαββάτων  
open the gate on the sabbath and the new moon  
**monthly:** new moon (شه Mana) ἡμέρα τῆς νυμήνιας

46:3 **weekly:** sabbath day (השבת)  
people worship at the doorway of the gate on the sabbaths & new moons  
**monthly:** new moon (شه Mana)  

46:4 **weekly:** sabbath day (השבת)  

46:6 **monthly:** new moon (شه Mana)  

46:9 **yearly:** appointed feasts (מועדים) ἐν ταῖς ἑορταῖς  
the appointed times (מועדים) ἐν ταῖς ἑορταῖς καὶ ἐν ταῖς πανηγύρεσιν  
in the pilgrim feasts and in the appointed times.

46:11 **yearly:** festivals (חג) 3 three pilgrim feasts ἐν ταῖς ἑορταῖς  
appointed feasts (מועדים) the appointed times (מועדים) 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 (תָּם) (תָּם) 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 (מועדים) 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 (חג) ἐν ταῖς ἑορταῖς here refers to the three pilgrim feasts and the appointed times (מועדים) πανηγύρεσιν 36 refers to a summary of all the appointed times mentioned in Numbers 28-29. When (מועדים) 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 ἑορταῖς 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 (מועדים) so as to distinguish between the pilgrimage feasts and the appointed times. Du Preez sees the use of πανηγύρεσιν here in place of ἑορταῖς for the appointed times (מועדים), as a reason to distrust the LXX. Yet here the LXX has used a synonym to provide a distinction between the use of (חג) and (מועדים).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 πανηγύρεσιν - in the festivals and in the festivals.

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 (ḥōdesh)  
    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 (ḥōdesh) νουμηνίας
29:6  daily: continual (tāmīd) burnt offering
29:7  yearly: 10th of the 7th month (ḥōdesh) (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, but denies that there is any calendar sequence in either Ezekiel 45 or 46. 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 (ἡμέρα ἑορτῶν) 3 pilgrim feasts  
    **monthly:** her new moons (ḥōdesh) νομιμίας  
    **weekly:** her sabbaths (shabbāt) σάββατα  
    all her festal assemblies: (מ֔וֹדֵד) all appointed times

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38 Ibid. 58-59
39 Ibid. p. 62-64.
πάσας τὰς πανηγύρεις αὐτῆς.

Note: All her appointed times (mó´ed) 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 (tāmid), weekly sabbaths (shabbat) σαββάτων, monthly new moons (hôdesh) νομιμίας 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 (mó´ed) 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 (mó´ed) 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 (mó´ed) carries the same meaning as your appointed time, L ORD’s appointed times and My appointed times.⁴² Numbers 28:2 prefaces the listing of the appointed times by the L ORD 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 L ORD said ‘You shall present these to the L ORD at your appointed times.’⁴³ Here we see that the L ORD takes ownership over all of these appointed times with the following terms of ownership, the L ORD’s appointed times and My appointed times. It is mistaken to seek to divide these appointed times of L ORD by use of pronouns My versus your or hers. All of the appointed times are L ORD’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

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⁴² Num. 29:39 your appointed times, Leviticus 23:2, 44 L ORD’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.\textsuperscript{45}

Du Preez has concluded that the linguistic marker \textit{My}, which occurs 15 times with Sabbaths, always refers to the weekly sabbath.\textsuperscript{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 \textit{My} appointed times in association with \textit{My Sabbaths} in Ezekiel 44:24 that shows \textit{My Sabbaths} can refer both the yearly and the year-long Sabbaths as well. A careful examination of the context of each time \textit{My Sabbaths} occur in the Old Testament, makes clear that \textit{My Sabbaths} can refer to the weekly, yearly and year-long sabbaths. Therefore there is no basis from the use of the pronoun \textit{hers sabbaths} to conclude that these sabbaths must be yearly.\textsuperscript{47}

**Note:** \textit{Yearly sabbaths?}: Du Preez seeks to exclude the weekly Sabbath from being one of the appointed times here in Hosea by maintaining that (shabbat) \textit{σάββατα} refers to the Blowing of Trumpets, the Day of Atonement and the year-long sabbath of the land every seventh year.\textsuperscript{48} As I have already noted that the Blowing of the Trumpets in never called a Sabbath nor was it a day in which no work was to be done.\textsuperscript{49} There are no special sacrifices to be offered to the \textit{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 \textit{LORD}. What makes the appointed times of the \textit{LORD} special is that the \textit{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 (shabbat) \textit{σάββατα} of Hosea 2:11 is that (shabbat) 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.\textsuperscript{50}

**Note:** \textit{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) (shabbat) and the plural form of (mōʾēd) 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 (mōʾēd) 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 (shabbat) \textit{σάββατα} means the seventh-day Sabbath in Ezekiel 45 and yet insists that in Hosea 2 and Colossians 2 that (shabbat) \textit{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?\textsuperscript{51}

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

\begin{itemize}
\item \textsuperscript{45} Ibid. p. 110
\item \textsuperscript{46} Ibid. p. 156, 159
\item \textsuperscript{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 \textit{My Sabbaths} are used in the Old Testament.
\item \textsuperscript{48} Ibid. p. 111
\item \textsuperscript{49} Leviticus 23:23, Numbers 29:1
\item \textsuperscript{50} Leviticus 16: 9-31; 23:26-32; Numbers 29:7
\item \textsuperscript{51} Ibid. p. 111
\end{itemize}
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 (מְכֹד) for appointed times, 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 (מְכֹד) is used in the singular it refers to a specific one of the appointed times of the LORD.

When (מְכֹד) 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, (מְכֹד) in the plural refers to the yearly appointed times. At other times when the weekly, monthly and yearly have already been mentioned or when the phrase all the appointed times is used, (מְכֹד) is used to summarize all of the appointed times listed in Numbers 28-29. Finally there are times when only some of the appointed times are mentioned and then (מְכֹד) is used to summarize all of the appointed times of Numbers 28-29 including those not mentioned in the passage.

1. Yearly appointed times: We have seen that the LXX uses ἐορτὰς to refer both to the yearly pilgrim feasts (חג) and the yearly appointed times (מְכֹד). Even when (מְכֹד) is limited by the numeral three, or when only the pilgrim feasts are mentioned (שבת) still refers to the weekly Sabbath.

2. New Moons: (כָּרָת) refers to the new moon which begins each month of the Jewish lunar calendar. Hodesh can also be used to refer to a certain month as in the (10th day of the 7th month).

3. Sabbaths: (שבת) (shabbat): 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.

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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
56 Ezra 3:3-6, Ezekiel 44:24
57 2 Chronicles 8:12-13 uses three appointed timed (מְכֹד) to refer to the three pilgrim feasts (חג), Ezekiel 45:17 and Hosea 2:11 use (חג) 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:** (םבבּלִּכוּן) (shabbātōn) is used to refer to the yearly Day of Atonement in the compound (shabbātōn) σαββάτα 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 σαββάτα except to refer to the Day of Atonement and then only with (shabbāt) in the compound σαββάτα 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:** (תַּםְיָד) (tāmīd) 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. 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. 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.

**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 (ḥōdesk), weekly sabbaths (shabbāt) and (מְכֶד) 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 choices 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 of plural has no bearing on the exegetical question of whether Paul was referring the weekly or yearly Sabbath or Sabbaths in Colossians 2.

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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.*

Why is it not also a contextual and cyclical indicator when five times Sabbath (shabba\textsuperscript{t} σάββατα) appears in passages with new moons (hôdesh) νουμηνίας, pilgrim feasts (hag) ἐορτάζει and appointed times (mô'êd)?

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,* 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 musts determine whether a given *My Sabbaths* refers to weekly Sabbaths, yearly sabbaths on the day of Atonement, or year-long sabbaths of the land.

**Note:** Examine the Scriptures: God holds each of us accountable for testing our faith. 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 (גַּקְה) (hag) pilgrim feasts ἐορτάζει
- **monthly:** new moon (גֹּדֶשׁ) (hôdesh) νουμηνίας
- **weekly:** sabbath (שַׁבָּת) (shabbâ\textsuperscript{t}) σαββάτοις

**all the appointed feasts** (מֹּהֲדֵד) is plural.

**all the appointed times** (מֹּֽהֲדֵד) of the House of Israel

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62 Ibid. p. 19
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
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 (ἡμέρας) ἑορτὰς 3 pilgrim feasts
monthly: her new moons νομιμήνας
weekly: her sabbaths (shabbát) σάββατα plural
all her festal assemblies: (πάσας τὰς πανηγύρεις αὐτῆς·

Colossians 2:16-17 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— 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 possessive plural

Note: The appointed times: The LORD commanded specific burn 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. 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.

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

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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.”

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.

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69 Matthew 11:28-30

484a הָיָה (yhwh) [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 הָעַבְרָה (hag) [Stg: 2282] feast. LXX: ἑορτής 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 hag (below) is used sixty-one times.

613b הֹודֵש (hōdesh) [Stg: 2320] month, monthly, new moon. LXX: νεομηνίας hōdesh. *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 מִשְׁבָּט (mōʾēd) [Stg: 4150] LXX: sg. ἑορτής & pl. ἑορτα and twice as πανηγύρεις. Appointed sign, appointed time, appointed season, place of assembly, set feast. Each festival is a mōʾēd, but collectively they are the "feasts of the Lord" (mōʾâdè YHWH, *Lev* 23:2, etc.). Appearing at times (*Hos* 9:5) with hag (which designates the three great annual festivals), mōʾēd 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 (tāmid) [Stg: 8548] continuity. (תָּמִיד) Most frequently this word is used in an adjectival genitive construction with ‹ֹלָ (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 minḥā, *Num* 4:16; *Neh* 10:34; *Lev* 6:13.

2323b שַׁבָּת (shabbat) [Stg: 7676] LXX: plural σαββάτα, σαββάτων, σαββάτους Sabbath. There is still some question as to whether the noun shabbat is derived from the verb šābat, or whether shabbat is primary, and the verb derived from it. In any case, it should be observed that the meaning of šābat 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 שַׁבָּתִון (shabbatōn) [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 (שהב) (shabbāt)

In Appendix B of *Judging the Sabbath* du Preez lists the following linguistic markers that he believes that when used with (שהב) (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.

<table>
<thead>
<tr>
<th>Lev.</th>
<th>keep</th>
<th>the</th>
<th>day</th>
<th>holy</th>
<th>My</th>
<th>Cyclical</th>
<th>Context</th>
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<td>26:2</td>
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**Leviticus 26:2** *the sabbaths of the land:* 2 You shall keep My sabbaths (שהב) (shabbāt) тὰ σάββατά μου and reverence My sanctuary; I am the LORD. (יוהו) (yhwh) κύριος.

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

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<th>Lev.</th>
<th>keep</th>
<th>Sabbath rest (shabbātōn) (shabbāt)</th>
<th>holy</th>
<th>yours</th>
<th>its</th>
<th>My</th>
<th>to the LORD</th>
<th>Cyclical: every 7th year</th>
<th>Context: year-long sabbath of the land.</th>
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<td>25:2</td>
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<td></td>
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<td></td>
<td>implied: 7th year</td>
<td></td>
</tr>
</tbody>
</table>

**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 that 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) 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:

<table>
<thead>
<tr>
<th>keep observe</th>
<th>the Sabbath rest (shabbātōn) (shabbāt)</th>
<th>day</th>
<th>holy</th>
<th>sign between Lord &amp; Israel</th>
<th>My to or of the Lord Yahweh</th>
<th>Cyclical:</th>
<th>Context:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ex. 31:13</td>
<td>I am the Lord every 7th day</td>
<td></td>
<td></td>
<td></td>
<td>work 6 days 7th Sabbath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lev. 19:3</td>
<td>I am the Lord implied: 7th day &amp; yearly Day of Atonement</td>
<td></td>
<td></td>
<td></td>
<td>yearly sabbath Lev 16:23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lev. 19:30</td>
<td>I am the Lord implied: 7th day &amp; yearly Day of Atonement</td>
<td></td>
<td></td>
<td></td>
<td>reverence My sanctuary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lev. 26:2</td>
<td>I am the Lord year-long sabbath of the land, could also include the weekly &amp; yearly sabbaths</td>
<td></td>
<td></td>
<td></td>
<td>year-long sabbaths of the land. Lev. 25-26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Isaiah 56:4</td>
<td>keep observe the Sabbath rest (shabbātōn) (shabbāt)</td>
<td>day</td>
<td>holy</td>
<td>sign between Lord &amp; Israel</td>
<td>My to or of the Lord Yahweh</td>
<td>Cyclical:</td>
<td>Context:</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**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:

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

Note: Ezekiel- My sabbaths: weekly: My Sabbaths are mentioned 10 times in Ezekiel out of the15 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 too 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?

**Ezekiel 44:24** “…They shall also keep My laws and My statutes in all My appointed feasts (מן (מֹּֽדָע) תַּֽהְוָא תַּֽהְוָא מֻּבּוּ) and sanctify My sabbaths (שָׁבַּֽעַת) תַּֽהְוָא שָׁבַּֽעַת מֻּבּוּ.

<table>
<thead>
<tr>
<th>Ezekiel</th>
<th>keep</th>
<th>the</th>
<th>day</th>
<th>holy/sanctify</th>
<th>My</th>
<th>Cyclical</th>
<th>Context:</th>
</tr>
</thead>
<tbody>
<tr>
<td>44:24</td>
<td></td>
<td></td>
<td></td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>v. 27</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>keep observe</th>
<th>the Sabbath rest (shabbatōn) (shabbat)</th>
<th>day</th>
<th>holy</th>
<th>sign between LORD &amp; Israel</th>
<th>My to or of the LORD Yahweh</th>
<th>Cyclical:</th>
<th>Context:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ezek. 44:24</td>
<td></td>
<td></td>
<td>sanctify My sabbaths</td>
<td></td>
<td>implied: 7th day &amp; yearly Day of Atonement</td>
<td>all My appointed feasts</td>
<td></td>
</tr>
</tbody>
</table>

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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.

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

Reference | Appointed Time (מ֥וֹדֶד) | Pilgrim feast (הָגָג) | new moon (הֹדוֹשֶׁה) | Sabbath (שָׁבָּת) | daily continual | Calendar sequence | context |
|-----------|--------------------------|-----------------------|-----------------|----------------|----------------|------------------|---------|

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

<table>
<thead>
<tr>
<th>Reference</th>
<th>Appointed Time (mō‘ēd)</th>
<th>Pilgrim feast (ḥag)</th>
<th>new moon (ḥōded)</th>
<th>Sabbath (shabbāt)</th>
<th>continual</th>
<th>Calendar sequence</th>
<th>context</th>
</tr>
</thead>
</table>

**Evidence for God from Science** 35  http://www.GodAndScience.org
<table>
<thead>
<tr>
<th>Reference</th>
<th>Appointed Time (מֹּדֶד)</th>
<th>Pilgrim feast (הָגָא)</th>
<th>new moon (חֹדֶשׁ)</th>
<th>Sabbath (שָׁבָתָה)</th>
<th>daily continual</th>
<th>Calendar sequence</th>
<th>context</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nehemiah 10:33</td>
<td>Plural</td>
<td>Plural</td>
<td>Plural</td>
<td>continual</td>
<td>daily, weekly, monthly, yearly</td>
<td>Burnt offering to the LORD Calendar sequence in ascending order</td>
<td></td>
</tr>
<tr>
<td>Isaiah 1:13</td>
<td>Plural</td>
<td>Singular Plural</td>
<td>Singular</td>
<td>new moon &amp; sabbath, new moons and appointed times</td>
<td>This irregular sequence does not change the meaning of any key term</td>
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<td></td>
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<tr>
<td>Isaiah 66:23</td>
<td>2 times Singular</td>
<td>2 times Plural</td>
<td>implied weekly monthly cycle</td>
<td>new moon to new moon sabbath to sabbath</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Ezekiel 44:24</td>
<td>Plural</td>
<td>Plural</td>
<td>Plural</td>
<td>both weekly &amp; yearly sabbaths are appointed times</td>
<td>My Appointed Times My Sabbaths Summary all the appointed times (מֹּדֶד) of the LORD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ezekiel 45:17</td>
<td>Plural</td>
<td>Plural</td>
<td>Plural</td>
<td>yearly, monthly weekly, daily implied</td>
<td>Burnt offering to the LORD Calendar sequence in descending order</td>
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<td></td>
</tr>
<tr>
<td>Ezekiel 45:21</td>
<td>Singular</td>
<td>Singular</td>
<td>yearly: 1st day of 1st month</td>
<td>cleanse the sanctuary, Passover 14th day 1st month</td>
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<td></td>
<td></td>
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<tr>
<td>Ezekiel 45:23</td>
<td>Singular</td>
<td>yearly</td>
<td>During the 7 days of the Feast of Passover</td>
<td></td>
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<tr>
<td>Ezekiel 45:25</td>
<td>Singular</td>
<td>yearly</td>
<td>7th month 15th day Feast of Booths</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Ezekiel 46:1</td>
<td>Singular</td>
<td>Singular</td>
<td>six days daily, weekly &amp; monthly</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ezekiel 46:3</td>
<td>Singular</td>
<td>Singular</td>
<td>weekly, monthly</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Ezekiel 46:4-6</td>
<td>Singular</td>
<td>Singular</td>
<td>weekly, monthly</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ezekiel 46:9</td>
<td>Plural</td>
<td></td>
<td></td>
<td>yearly</td>
<td>46:1-9 daily, weekly, monthly, yearly in ascending order before the LORD at the appointed times (מֹּדֶד)</td>
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<tr>
<td>Ezekiel 46:11-13</td>
<td>Plural</td>
<td>Plural</td>
<td>Singular</td>
<td>every morning</td>
<td>yearly (הָגָא) Summary all (מֹּדֶד), then weekly &amp; daily</td>
<td>This irregular calendar sequence does not change the meaning of any of these key terms.</td>
<td></td>
</tr>
<tr>
<td>Hosea 2:11</td>
<td>Plural</td>
<td>Plural</td>
<td>Plural</td>
<td>daily implied</td>
<td>yearly, monthly weekly, daily implied</td>
<td>her appointed times Summary all the appointed times (מֹּדֶד) of the LORD descending order</td>
<td></td>
</tr>
</tbody>
</table>

The Sabbath & the Appointed Times of the LORD

Wes Ringer

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.”

<table>
<thead>
<tr>
<th>Ref</th>
<th>Daily</th>
<th>Monthly</th>
<th>Seasonally</th>
<th>Yearly</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gal 4:10</td>
<td>ἡμέρα = day</td>
<td>μήν = month</td>
<td>καιρός = time</td>
<td>ἐνιαυτός = year</td>
</tr>
</tbody>
</table>

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 of the day that comes after the Sabbath in a seven day cycle.

<table>
<thead>
<tr>
<th>Reference</th>
<th>Greek</th>
<th>literal English: day is implied</th>
<th>New American Standard Bible</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matthew 28:1</td>
<td>εἰς μίαν σαββάτους</td>
<td>first day after the sabbaths</td>
<td>the first day of the week</td>
</tr>
<tr>
<td>Mark 16:2</td>
<td>τῇ μήν τῶν σαββάτων</td>
<td>in the first day after the sabbaths</td>
<td>the first day of the week</td>
</tr>
<tr>
<td>Mark 16:9</td>
<td>πρῶτον σαββάτου</td>
<td>first day after the sabbath</td>
<td>the first day of the week</td>
</tr>
<tr>
<td>Luke 24:1</td>
<td>τῇ δὲ μήν τῶν σαββάτων</td>
<td>but in the first day after the sabbaths</td>
<td>first day of the week</td>
</tr>
<tr>
<td>John 20:1</td>
<td>Τῇ δὲ μήν τῶν σαββάτων</td>
<td>but in the first day after the sabbaths</td>
<td>first day of the week</td>
</tr>
<tr>
<td>John 20:19</td>
<td>τῇ μίαν σαββάτου</td>
<td>in the first day after the sabbaths</td>
<td>first day of the week</td>
</tr>
<tr>
<td>Acts 20:7</td>
<td>τῇ μίαν σαββάτου</td>
<td>in the first day after the sabbaths</td>
<td>first day of the week</td>
</tr>
<tr>
<td>1 Corinthians 16:</td>
<td>μίαν σαββάτου ἕκαστος</td>
<td>the first day after each sabbath</td>
<td>the first day of every week</td>
</tr>
</tbody>
</table>

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.

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

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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 during 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” α. ὥν 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.”

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.

<table>
<thead>
<tr>
<th>Reference</th>
<th>weekly</th>
<th>monthly</th>
<th>yearly</th>
</tr>
</thead>
<tbody>
<tr>
<td>Col. 2:16</td>
<td>Sabbath: σαββάτων</td>
<td>new moon: νεομήνιας</td>
<td>feast: ἐορτής</td>
</tr>
<tr>
<td>Gal 4:10</td>
<td>ημέρας = days pl</td>
<td>μήνας = months pl</td>
<td>καιροὶ = times pl</td>
</tr>
<tr>
<td>Reference</td>
<td>Days</td>
<td>Months</td>
<td>Seasons</td>
</tr>
</tbody>
</table>

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* (יְהוָה; yhwh) קֶדֶם) ó 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* (יְהוָה; yhwh) ó νόμος κυρίου may be in your mouth; for with a powerful hand the *LORD* (יְהוָה; yhwh) קֶדֶם) ó θεός brought you out of Egypt. 10 Therefore, you shall keep this ordinance at its appointed time (רָאוּחַ; rô‘â) from year to year.

**Exodus 16:23** Then he said to them, “This is what the *LORD* (יְהוָה; yhwh) meant: Tomorrow is a sabbath observance, a holy sabbath (שַׁבָּたָּה; shabbâtâh) (shabbât) to the *LORD* (יְהוָה; yhwh) סַבָּתָאָהָאָה (םַבָּתָאָהָאָה) אֲנָךְו (אֲנָךְו) tâ wîrîô. 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 (חָג; hag) ἐορτάσατε μοι in my honor. 15 First, celebrate the Festival (חָג; hag) τὴν ἐορτὴν 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 (רָצוֹן; mô‘êd) 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 (חָג; hag) ἐορτὴν of Harvest, when you bring me the first crops of your harvest.

“Finally, celebrate the Festival (חָג; hag) ἐορτὴν 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 (אֱוֹדִן; ‘êdôn), the *LORD* (יְהוָה; yhwh) κυρίου τῶ θεοῦ.

**Exodus 31:12-15 My Sabbaths:** 12 The *LORD* (יְהוָה; yhwh) קֶדֶם) ó θεός spoke to Moses, saying, 13 “But as for you, speak to the sons of Israel, saying, ‘You shall surely observe My sabbaths; (נֶפֶשׁ) pl (shabbât) tâ αἴββατά μου for this is a sign between Me and you throughout your generations, that you may know that I am the *LORD* (יְהוָה; yhwh) קֶדֶם) who sanctifies you. 14 Therefore you are to observe the sabbath, (נֶפֶשׁ) sg (shabbât) tâ αἴββατά for it is holy to you. Everyone who profanes it shall surely be put to death; 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, (נֶפֶשׁ) sg (shabbâtôn) αἴββατα, αἴββατα for this is a perpetual covenant;’ 16 So the sons of Israel shall observe the sabbath (נֶפֶשׁ) sg (shabbât), to celebrate the sabbath (נֶפֶשׁ) sg (shabbât) 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 (חג hag) ἑορτήν of Unleavened Bread. For seven
days you are to eat unleavened bread, as I commanded you, at the appointed time (mem (מּ֥֖ד) in
the month (הָקָט hodesh) of Abib, for in the month (הָקָט hodesh) 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 sg (shabbat) ἑορτὴ (shabbaton) to the LORD; יָהוָה (yhwh)
σάββατα, ἀνάπαυσις κυρίῳ· 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.” (שבָּת sg (shabbat) τῇ ἡμέρᾳ τῶν
σαββάτων;

Leviticus 16:29-34 An Annual Atonement 29 “This shall be a permanent statute for you: in the
seventh month (הָקָט hodesh), 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 (יהוה) (yhwh) κυρίος. 31 It is to be a sabbath (שַׁבָּת sg (shabbat) of solemn rest (שַׁבָּת
(shabbaton) σάββατα 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 (יהוה) (yhwh) κυρίος 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 (חֵיָמָּה (mô’ed) (أتي
הapellido κυρίος) which you shall proclaim as holy convocations—My appointed times (חֵיָמָּה
(mô’ed) (أتي apellido μου) are these:

3 “For six days work may be done, but on the seventh day there is a sabbath of complete
rest (שַׁבָּת sg (shabbat) ἑορτὴ (shabbaton) (오는באותα ἀνάπαυσις), a holy convocation. You shall
not do any work; it is a sabbath (שַׁבָּת sg (shabbat) (오는באותά) to the LORD (יהוה) (yhwh) κυρίων
in all your dwellings.

4 These are the appointed times (חֵיָמָּה (mô’ed) of the LORD (יהוה) (yhwh) (أتي הapellido τῷ
κυρίων), holy convocations which you shall proclaim at the times appointed (חֵיָמָּה (mô’ed) 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 (חג hag) of Unleavened Bread
to the LORD (יהוה) (yhwh); (أتي הapellido τῶν ἀνάπαυσις τῷ κυρίων) 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 (יהוה)
yhwh) κυρίων. On the seventh day is a holy convocation; you shall not do any laborious work.’ ”

9 Then the LORD (יהוה) (yhwh) κυρίος 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) κυρίον for you to be accepted; on the day after the sabbath (שבת) (τῇ ἐπαύριον τῶν σαββάτων) 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 (שבת) (τῇ 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: (שבת) (τῇ ἐπαύριον τῇ ἑβδομάδῃ τῇ ἐσχάτῃ) then you shall present a new grain offering to the LORD. (יהוה) (yhwh) κυρίον 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) (yhwh) κυρίον. 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) (yhwh) κυρίον. 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) (yhwh) κυρίον; they are to be holy to the LORD (יהוה) (yhwh) κυρίον 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) (yhwh) (יהוהי) (יהוהי).’ ” ἐγὼ κύριος ὁ θεὸς υἱῶν

23 Again the LORD (יהוה) (yhwh) κύριος spoke to Moses, saying, 24 “Speak to the sons of Israel, saying, ‘In the seventh month (הדוֹשֵׁה) on the first of the month you shall have a rest. (שבתון) (אָנָפָאָאוֹנִים) 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) (yhwh) κυρίον

The Day of Atonement

26 The LORD (יהוה) (yhwh) 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 (שבת) (shabbat) of complete rest (שָׁבָתָן) (σάββατα σαββάτων) to you, and you shall humble your
souls; on the ninth of the month (םָבָט) at evening, from evening until evening you shall keep your sabbath (שבת) (shabbat).” (תָּנָה אָבּרָבָהְתָא עַמּוֹן)

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 (חָנֹח) (hodesh) is the Feast (חג) (hag) ἑορτή 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 (מועדי) of the LORD (יהוה) (yhwh) (αἱ ἑορταὶ κυρίος) 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 (שבת) (shabbat) 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, (חָנֹח) (hodesh) when you have gathered in the crops of the land, you shall celebrate the feast (חג) (hag) of the LORD (יהוה) (ἔορτάσετε τῷ κυρίῳ) for seven days, with a rest (שַבָּתוֹן) (shabbatón) ἀνάπαυσις on the first day and a rest (שַבָּתוֹן) (shabbatón) 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) (’elōhím) κυρίου τοῦ θεοῦ ὑμῶν for seven days. 41 You shall thus celebrate it as a feast (חג) (hag) to the LORD (יהוה) (yhwh) (ἔορτάσετε αὐτήν) for seven days in the year. It shall be a perpetual statute throughout your generations; you shall celebrate it in the seventh month (חנוכה) (hodesh). 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) (’elōhím) ἐγὼ κυρίος ὁ θεὸς ὑμῶν. 44 So Moses declared to the sons of Israel the appointed times (מועדי) of the LORD. (יהוה) (yhwh) (τὰ ἑορτὰς 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 (שַבָּתוֹן) (shabbatón) ὀάββατα ἀνάπαυσις, a sabbath to the LORD (יהוה) (yhwh) (τῶν κυρίων) 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 (שַבָּתוֹן) ἀνάπαυσις 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.
‘You are also to count off seven sabbaths of years (יָמִים) for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, namely, forty-nine years. 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. 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. You shall have the fiftieth year as a jubilee; you shall not sow, nor reap its aftergrowth, nor gather in from its untrimmed vines. 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. You shall keep My sabbaths (יָמִים) and reverence My sanctuary; I am the LORD. (יָמִים) κύριος

I will make the land desolate so that your enemies who settle in it will be appalled over it. 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. Then the land will enjoy its sabbaths (יָמִים) all the days of the desolation, while you are in your enemies’ land; then the land will rest and enjoy its sabbaths. All the days of its desolation it will observe the rest which it did not observe on your sabbaths, while you were living on it.

For the land will be abandoned by them, and will make up for its sabbaths 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 (נִרְשָׁה). On the fourteenth day of this month, (הֹדֶשֶׁה) at twilight, you shall observe it at its appointed time (נִרְשָׁה) κατὰ τὸν καιρὸν αὐτοῦ; you shall observe it according to all its statutes and according to all its ordinances.” So Moses told the sons of Israel to observe the Passover. They observed the Passover in the first month, on the fourteenth day of the month, (הֹדֶשֶׁה) at twilight, in the wilderness of Sinai; according to all that the LORD had commanded Moses, so the sons of Israel did. 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. 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 (יָהוּ) κυρίῳ at its appointed time (נִרְשָׁה) κατὰ τὸν καιρὸν αὐτοῦ among the sons of Israel?”

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 (נִרְשָׁה) κατὰ τὸν καιρὸν αὐτοῦ. That man will bear his sin. If an
alien sojourns among you and observes the Passover to the LORD, הוהי (yhwh) קִרְיוֹ (kiryō) 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 (דֵּיָ֖הֶמִ֣ים (mṑ'ed) ἐορταῖς, and on the first days of your months (שֵׁ֑ית (hôdesh), 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. (םֵ֧יָ֖הֶמֲנֶ֣ים) (רֵ֖לֹהִים) I am the LORD (יְהֹוָ֣ה (yhwh) your God.”

Numbers 28-29 The appointed times of the LORD: 1 Then the LORD (יְהֹוָ֣ה (yhwh) קִרְיוֹ (kiryō) 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.’ (דֵּיָ֖הֶמִ֣ים (mṑ'ed) εν ταΐς ἐορταῖς μον (3 You shall say to them, ‘This is the offering by fire which you shall offer to the LORD: (יְהֹוָ֣ה (yhwh) קִרְיוֹ (kiryō) two male lambs one year old without defect as a continual burnt offering (דֵּיָ֖הֶמֲנֶ֣ים (ta'âm) (tâmid) 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 (דֵּיָ֖הֶמֲנֶ֣ים (ta'âm) which was ordained in Mount Sinai as a soothing aroma, an offering by fire to the LORD. (יְהֹוָ֣ה (yhwh) קִרְיוֹ (kiryō) 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. (יְהֹוָ֣ה (yhwh) קִרְיוֹ (kiryō) 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. (יְהֹוָ֣ה (yhwh) קִרְיוֹ (kiryō)

9 ‘Then on the sabbath day (שַׁבָּ֣בָת (shabbât) (Kai τῇ ἡμέρᾳ 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 (שַׁבָּ֣בָת (shabbât) (shabbât) σαββάτων ἐν τοῖς σαββάτοις in addition to the continual (דֵּיָ֖הֶמֲנֶ֣ים (ta'âm) burnt offering and its drink offering. 11 ‘Then at the beginning of each of your months (שֵׁ֑ית (hôdesh) (ἐν ταΐς νεομηνίαις) you shall present a burnt offering to the LORD: (יְהֹוָ֣ה (yhwh) קִרְיוֹ (kiryō) 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. (יְהֹוָ֣ה (yhwh) קִרְיוֹ (kiryō) 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; (יְהֹוָ֣ה (yhwh) קִרְיוֹ (kiryō) it shall be offered with its drink offering in addition to the continual (דֵּיָ֖הֶמֲנֶ֣ים (ta'âm) burnt offering.

16 ‘Then on the fourteenth day of the first month (שֵׁ֑ית (hôdesh) μηνὸς shall be the LORD’s Passover. (יְהֹוָ֣ה (yhwh) πασχά (paschā) 17 On the fifteenth day of this month shall be a feast (ἡγ (hag) unleavened bread (ἔορτη ἐπτά ἡμέρας ἡμιεράς), 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: (יִהְיֶה) (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 (τάμιον) (tāmid) 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: (יִהְיֶה) (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.

Offerings of the Seventh Month

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: (יִהְיֶה) (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 (τάμιον) (tāmid) burnt offering and its grain offering, you shall present them with their drink offerings. They shall be without defect.

7 ‘Then on the tenth day of this seventh month (הָדוֹשֶׁה) (ḥôdesh) μὴ νὰ δούς 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 (יִהְיֶה) (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 (τάμιον) (tāmid) burnt offering and its grain offering, and their drink offerings.

12 ‘Then on the fifteenth day of the seventh month (הָדוֹשֶׁה) (ḥôdesh) μὴ νὰ δούς you shall have a holy convocation; you shall do no laborious work, and you shall observe a feast (הָג) (hag) to the LORD (יִהְיֶה) (yhwh) ἑορτὴν κυρίῳ for seven days. 13 You shall present a burnt offering, an offering by fire as a soothing aroma to the LORD: (יִהְיֶה) (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 (τάμιον) (tāmid) burnt offering, its grain offering and its drink offering.
Then on the second day: twelve bulls, two rams, fourteen male lambs one year old without defect; 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; and one male goat for a sin offering, besides the *continual* (דמים) (tāmid) burnt offering and its grain offering, and their drink offerings.

Then on the third day: eleven bulls, two rams, fourteen male lambs one year old without defect; 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; and one male goat for a sin offering, besides the *continual* (דמים) (tāmid) burnt offering and its grain offering and its drink offering.

Then on the fourth day: ten bulls, two rams, fourteen male lambs one year old without defect; 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; and one male goat for a sin offering, besides the *continual* (דמים) (tāmid) burnt offering, its grain offering and its drink offering.

Then on the fifth day: nine bulls, two rams, fourteen male lambs one year old without defect; 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; and one male goat for a sin offering, besides the *continual* (דמים) (tāmid) burnt offering and its grain offering and its drink offering.

Then on the sixth day: eight bulls, two rams, fourteen male lambs one year old without defect; 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; and one male goat for a sin offering, besides the *continual* (דמים) (tāmid) burnt offering, its grain offering and its drink offerings.

Then on the seventh day: seven bulls, two rams, fourteen male lambs one year old without defect; 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; and one male goat for a sin offering, besides the *continual* (דמים) (tāmid) burnt offering, its grain offering and its drink offering.

On the eighth day you shall have a solemn assembly; you shall do no laborious work. 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; and their grain offering and their drink offerings for the bull, for the ram and for the lambs, by their number according to the ordinance; and one male goat for a sin offering, besides the *continual* (דמים) (tāmid) burnt offering and its grain offering and its drink offering.

You shall present these to the LORD at your appointed times (יומֶד) ἐν ταῖς ἑορταῖς, besides your votive offerings and your freewill offerings, for your burnt offerings and for your grain offerings and for your peace offerings.'

Moses spoke to the sons of Israel in accordance with all that the LORD had commanded Moses.

He said, "Why will you go to him today? It is neither new moon (חודש) οὐ νεομηνία nor sabbath (שבת) (shabbāt)." οὐδὲ σάββατον. And she said, “It will be well.”

They are to stand every morning to thank and to praise the LORD, and likewise at evening, and to offer all burnt offerings to the LORD, (יוהו) κύριῳ on the sabbaths (שבת) ἐν σαββάτοις, the new moons (חודוש) ἐν ταῖς νεομηνίαις and
the fixed festivals (מִשְׁתָּרוֹת) in the number set by the ordinance concerning them, continually (דַּיְמָה) before the LORD. (יְהוָה) אֲרוּם

2 Chronicles 2:4 Behold, I am about to build a house for the name of the LORD my God, (יְהוָה) אֲרוּם (’elōhim) κυρίου θεοῦ μου dedicating it to Him, to burn fragrant incense before Him and to set out the showbread continually (דַּיְמָה) and to offer burnt offerings morning and evening, on sabbaths (יָמִים) pl (shabbāt) ἐν τοῖς σαββάτοις and on new moons (مناسبة) ἐν ταῖς νουμηνίαις and on the appointed feasts (مناسب) of the LORD our God (יְהוָה) (ywhh) (’elōhim) ἐν ταῖς ἐορταῖς τοῦ κυρίου θεοῦ ἡμῶν, this being required forever in Israel.

2 Chronicles 8:12-13 Then Solomon offered burnt offerings to the LORD (יְהוָה) (ywhh) κυρίω on the altar of the LORD (יְהוָה) (ywhh) which he had built before the porch; and did so according to the daily rule, offering them up according to the commandment of Moses, for the sabbaths, (יָמִים) pl (shabbāt) ἐν τοῖς σαββάτοις the new moons (مناسبة) ἐν τοῖς μησίν and the three annual feasts (مناسبة) (ταῖς ἑορταῖς)—the Feast (столь) ἐορτῆ of Unleavened Bread, the Feast (столь) ἐορτῆ of Weeks and the Feast (столь) ἐορτῆ of Booths.

2 Chronicles 31:3 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 (יָמִים) pl (shabbāt) εἰς σαββάτα and for the new moons (مناسبة) εἰς ταῖς νουμηνίαις and for the fixed festivals (مناسبة) εἰς ταῖς ἐορταῖς as it is written in the law of the LORD. (יְהוָה) (ywhh) τὸ τάφα (τὸ τάφ) ἐν τῷ νόμῳ κυρίου.

Ezra 3:3-6 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. They celebrated the Feast (столь) of Booths, (τῆς ἐορτῆς τῶν σκηνῶν) as it is written, and offered the fixed number of burnt offerings daily, according to the ordinance, as each day required; and afterward there was a continual (דַּיְמָה) burnt offering, also for the new moons (مناسبة) εἰς ταῖς νουμηνίαις and for all the fixed festivals (مناسبة) εἰς πάσας ἐορταῖς of the LORD (יְהוָה) (ywhh) κυρίω that were consecrated, and from everyone who offered a freewill offering to the LORD. (יְהוָה) (ywhh) From the first day of the seventh month (обыти) μησίν they began to offer burnt offerings to the LORD, (יְהוָה) (ywhh) κυρίω but the foundation of the temple of the LORD (יְהוָה) (ywhh) κυρίω had not been laid.

Nehemiah 10:33 for the showbread, for the continual grain offering, for the continual (דַּיְמָה) burnt offering, the sabbaths (יָמִים) pl (shabbāt), the new moon (مناسبة) for the appointed times (مناسبة) (ταῖς ἑορταῖς), 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 Bring your worthless offerings no longer, Incense is an abomination to Me. New moon (مناسبة) νομιμίας and sabbath ( plais) σαββάτα, the calling of assemblies—I cannot endure iniquity and the solemn assembly. I hate your new moon (مناسبة)
(hōdesh) τὰς νομιμαὶς ὕμων festivals and your appointed feasts (מִשְׁפַּט (מֵם הֹדֶשׁ) τὰς ἐορτὰς ὕμων. 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 (חָשָׁן (חָשָׁן) ὑμῶν) and from sabbath to sabbath, (שַׁבָּת (שַׁבָּת) σγ (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 (תּוֹרָתָי (תּוֹרָתָי) τὰ νόμιμά μου and My statutes in all My appointed feasts (מִשְׁפַּט (מֵם הָדֶשׁ) τὰς ἐορτὰς μου and sanctify My sabbaths (שַׁבָּת (שַׁבָּת) τὰ σάββατα 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 ( Heb ἐορτάζεις, on the new moons (חָשָׁן (חָשָׁן) νομιμαίς and on the sabbaths, (שַׁבָּת (שַׁבָּת) ἐν τοῖς σαββάτοις at all the appointed feasts (מִשְׁפַּט (מֵם הָדֶשׁ) ἐν πάσαις τοῖς ἐορταῖς 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 (חָשָׁן (חָשָׁן), 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, (חָשָׁן (חָשָׁן) μηνὸς you shall have the Passover, a feast (חָשָׁן (חָשָׁן) πασχα ἐορτὴ 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 (חָשָׁן (חָשָׁן) ἡμέρας τῆς ἐορτῆς he shall provide as a burnt offering to the LORD (יהוה (יהוה) 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, (חָשָׁן (חָשָׁן) μηνὸς at the feast (חָשָׁן (חָשָׁן), ἐν τῇ ἐορτῇ 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 (יהוה) κυρίῳ 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 (שַׁבָּת) τῇ ἡμέρᾳ τῶν σαββάτων and opened on the day of the new moon (חָשָׁן (חָשָׁן) νομιμός. 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** (הַבָּאת הָדָּשָׁה) וּנְבֹאֲנִיָּאָה. 4 The burnt offering which the prince shall offer to the **LORD** (יהוה) κυρίῳ on the sabbath day (הַבָּאת) γάμηρι οὗ 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** (הָדָּשָׁה) וּנְבֹאֲנִיָּאָה **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 one is able to give, 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** (יהוה) at the appointed feasts (םְמִיָּאֶה) εν 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** (חג) καὶ ἐν ταῖς ἑορταῖς and the **appointed feasts** (םְמִיָּאֶה καὶ ἐν ταῖς πανηγύρεις) 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** (יהוה) 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. 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) burnt offering.”

**Hosea 2:11** I will also put an end to all her gaiety, Her feasts, (חג) ἑορταῖς αὐτῆς, her new moons, (הָדָּשָׁה) וּנְבֹאֲנִיָּאָה αὐτῆς her sabbaths (הַבָּאת) τὰ σάββατα αὐτῆς And all her festal assemblies. (םְמִיָּאֶה קָאתָא פָּאָאֶה) αὐτῆς’

**Hosea 9: 5** What will you do on the day of the appointed festival (םְמִיָּאֶה) And on the day of the feast (חג) of the **LORD** (יהוה)?

**Colossians 2:16-17** 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—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.