

**An examination of the plural form of the Greek noun  
σάββατον – “sabbaton”, and the grammatical patterns  
underlining how the plural form is translated in the LXX and  
the New Testament: -**

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**NOTE:** - All Bible texts are taken from the King James Bible, unless otherwise specified; and the compiler has supplied all emphasis throughout this Study Document.

All New Testament Greek Lexicon references will be taken from the following Greek-English New Testament Lexicon, which is acknowledged to be the “*rolls-royce*” of Greek New Testament Lexicons: -

“A Greek-English Lexicon of the New Testament and Other Early Christian Literature.” By Walter Bauer. Translated and adapted by William F. Arndt and F. Wilbur Gingrich. Revised and Augmented by F. Wilbur Gingrich and Frederick W. Danker. Second Edition, 1979.

It shall henceforth be referred to as “**BAGD**”.

All texts that are taken from the Jewish made, Greek translation of the Old Testament Scriptures, that is known as the Septuagint or the **LXX** [it shall from now on be referred to as the **LXX** in this Study Document], have been taken from Sir Lancelot Charles Lee Brenton’s 1851 English translation.

## A STATEMENT OF THE ISSUE TO BE EXAMINED: -

The Greek word which is defined as “the Sabbath” in both the **LXX**; and that is also used in the “**received text**” of the Greek New Testament, is the noun **σάββατον** – “**sabbaton**”<sup>1</sup>. This word appears 130 times in the **LXX**; and 68 times in the Greek New Testament.

There are three plural forms which regularly occur throughout these Greek textual sources of the Scriptures. They are,

- The Nominative/Accusative, plural form of **σάββατα** – “**sabbata**”. It is used 45 times in the **LXX**, and only once in the Greek New Testament.
- The Genitive, plural form of **σαββάτων** – “**sabbatōn**”. It is used 35 times in the **LXX**, and 12 times in the Greek New Testament.
- The Dative, plural forms of either **σαββάτοις** – “**sabbatois**”; or, **σάββασι/ν** – “**sabbasi/n**”. It is used 8 times in the **LXX**, and 14 times in the Greek New Testament.

While these plural forms are often translated as a plural [that is, “sabbaths”, or, “sabbath days”], in many instances, they are translated as a singular; that is, “a sabbath”, or, “sabbath day”. This occurs throughout the **LXX** and the Greek New Testament. To the lay reader of the Bible, it seems that the English translators of both of these Greek textual sources of the Scriptures, have been inconsistent, and they can see no logical reason why these plural forms are translated either as a singular or plural.

Having carefully examined all of these 115 occurrences of all three of these plural forms, in both the **LXX** and the Greek New Testament, the compiler has found that there are definite grammatical and contextual patterns behind the translation of these three plural forms. These grammatical and/or contextual patterns reveal the reasons **why** these plural forms are translated as a singular or a plural.

What sparked my undertaking of this research, was my detailed investigation of the Genitive, plural form of **σαββάτων** – “**sabbatōn**” that the Apostle Paul has used in the much misunderstood verse of Colossians 2:16. Should it be translated as “the Sabbath” - singular, which is taken to be a reference to the weekly, seventh-day Sabbath, as many Bible commentators teach. Or, should it be translated as “sabbaths” - plural, which is then taken as being a reference to some of the annual, ceremonial sabbaths of the Hebrew people, that are outlined in Leviticus Chapter 23?

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<sup>1</sup> “σάββατον,-ου ...”

“Ex 16,23.25.26.29; 20,8 Hebr. loanword ( שבת / שבתון ); *sabbath, the Sabbath* 2 Kgs 4,23; τὰ σάββατα = אַבְתָּא (Aram.) *sabbath* (pl. indicating a category) Ex 16,23; τὰ σάββατα *sabbaths* (pl. for more than one) Neh 10,34 σάββατα σαββάτων *special sabbath, holy sabbath* Lv 16,31; σάββατον κατὰ σάββατον *every sabbath* 1 Chr 9,32; τετράδι σαββάτων *on the fourth day of the week* Ps 93(94),1, see also Ps 23(24),1, 47(48),1; τὰ σάββατά μου φυλάξεσθε *you shall keep my sabbath* Ex 31,13; ἀγιάσατε τὴν ἡμέραν τῶν σαββάτων *sanctify the (day of the) Sabbath, keep the Sabbath day holy* Jer 17,22; σαββατιεῖτε τὰ σάββατα ὑμῶν *you shall keep your sabbaths* (semit., rendering MT שבתו שבתו ) Lv 23,32 \*Am 6,3 σαββάτων *Sabbaths- שָׁבַת ? for MT שָׁבַת inaction? or end? neol.*” - A Greek-English Lexicon of the Septuagint; by Johan Lust, Erik Eynikel and Katrin Hauspie; p. 1052.

“1. *Sabbath*, the seventh day of the week in the Jewish calendar, marked by rest from work and by special religious ceremonies.”

“a. Singular (τὸ) σάββατον ... b. plural – α. of more than one Sabbath ... β. τὰ σάββατα for a single Sabbath day ... 2. *week* – a. singular ... b. plural.” – BAGD., p. 739.

Having undertaken this research, I shall now share with the reader my findings, which will reveal the grammatical and/or contextual patterns behind the translations of these plural forms throughout these Greek textual sources of the Scriptures. I shall then give my understanding of the correct translation of σαββάτων – “**sabbatōn**” in Colossians 2:16, based upon these grammatical and/or contextual patterns.

I pray that the Holy Spirit will bless every honest in heart reader of this Study Document, so that they can find the truth as it is in Jesus.

Rick Henwood – March, 2018.

## 1.] An examination of the plural form σαββατά – “sabbata”: -

The plural form σαββατά – “sabbata” is used frequently in the LXX text, but appears only once in the New Testament. Having undertaken a thorough examination of all these occurrences, two distinct grammatical patterns have been found.

1. The plural form σαββατά – “sabbata” represents a singular - “sabbath day”, when it is connected with, or it is modified by a Greek **singular, temporal marker**. For example, when it is connected with such Greek words as ἡμέρα – “hēmera” [“day”]; this plural form is sometimes also connected with the Greek singular word ἑβδομος – “hebdomos” [“seventh”]; as in “the seventh day”; the Greek word σήμερον - “sēmeron” [“today”]; the Greek word αὔριον - “aurion” [“tomorrow”].
2. The plural form σαββατά – “sabbata” represents a plural “sabbaths” or, “sabbath days”, when it is not connected with, or modified by a Greek singular, temporal marker.

I shall put before the reader the following fifteen [15] clear examples, which establishes the truthfulness of the first grammatical principle outlined above.

Exodus 16:23, 25, 26 & 29 – LXX: - “And Moses said to them, Is not this the word which the Lord spoke? **To-morrow is the sabbath** [σάββατα ... αὔριον – “sabbata ... aurion”], a holy rest to the Lord: bake that ye will bake, and seethe that ye will seethe, and all that is over leave to be laid by for the morrow. ... And Moses said, Eat *that* to-day, for **to-day is a sabbath** [σάββατα σήμερον - “sabbata sēmeron”] to the Lord: *it* shall not be found in the plain. Six days ye shall gather it, **and on the seventh day is a sabbath** [τῆ δὲ ἡμέρᾳ τῆ ἐβδόμῃ σάββατα – “tē de hēmera tē hebdomē sabbata”], for there shall be none on that *day*. ... See, for the Lord has given you **this day as the sabbath** [σάββατα τὴν ἡμέραν ταύτην – “sabbata tēn hēmeran tautēn”], therefore he has given you on the sixth day the bread of two days: ye shall sit each of you in your houses; let no one go forth from his place **on the seventh day** [τῆ ἡμέρᾳ τῆ ἐβδόμῃ - “tē hēmera tē hebdomē”].”

Exodus 20:10 - LXX: - “**But on the seventh day is the sabbath** [τῆ δὲ ἡμέρᾳ τῆ ἐβδόμῃ σάββατα – “tē de hēmera tē hebdomē sabbata”] of the Lord thy God; on it thou shalt do no work, thou, nor thy son, nor thy daughter, thy servant nor thy maidservant, thine ox nor thine ass, nor any cattle of thine, nor the stranger that sojourns with thee.”

Exodus 31:15 – LXX: - “Six days thou shalt do works, **but the seventh day is the sabbath** [τῆ δὲ ἡμέρᾳ τῆ ἐβδόμῃ σάββατα – “tē de hēmera tē hebdomē sabbata”], a holy rest to the Lord; every one who shall do a work on the seventh day shall be put to death.”

Exodus 35:2 – LXX: - “Six days shalt thou perform works, **but on the seventh day** [τῆ δὲ ἡμέρᾳ τῆ ἐβδόμῃ - “tē de hēmera tē hebdomē”] *shall be* rest — a holy sabbath [σάββατα – “sabbata”] — a rest for the Lord: every one that does work on it, let him die.”

Leviticus 23:3 – LXX: - “Six days shalt thou do works, **but on the seventh day is the sabbath** [τῆ δὲ ἡμέρᾳ τῆ ἐβδόμῃ σάββατα – “tē de hēmera tē hebdomē sabbata”]; a rest, a holy convocation to the Lord: thou shalt not do any work, it is a sabbath [σάββατά - “sabbata”] to the Lord in all your dwellings.”

The next two passages concern the Hebrew Day of Atonement services. This day was one of the annual ceremonial sabbaths God commanded for the Hebrew people. In both of these passages that are found within the Book of Leviticus, the plural forms **σάββατα σαββάτων – “sabbata sabbatōn”** are used. The reader will also note, that there are also several Greek, singular, temporal markers found within both passages, which modify **σάββατα σαββάτων – “sabbata sabbatōn”**. Therefore, **σάββατα σαββάτων – “sabbata sabbatōn”** is clearly representing the Day of Atonement services – **singular**, and should be understood as a singular “sabbath” or “sabbath day”.

Leviticus 16:29 - 31 – LXX: - “And this shall be a perpetual statute for you; **in the seventh month, on the tenth day of the month** [ἐν τῷ μηνὶ τῷ ἑβδόμῳ δεκάτῃ τοῦ μηνὸς - “en tō mēni tō hebdomō dekatē tou mēnos”], ye shall humble your souls, and shall do no work, the native and the stranger who abides among you. **For in this day** [Ἐν γὰρ τῇ ἡμέρᾳ ταύτῃ - “En yar tē hēmera tautē”] he shall make an atonement for you, to cleanse you from all your sins before the Lord, and ye shall be purged. **This shall be to you a most holy sabbath, a rest** [Σάββατα σαββάτων ἀνάπαυσις αὕτη ἔσται ὑμῖν - “Sabbata sabbatōn anapausis hautē estai humin”], and ye shall humble your souls; it is a perpetual ordinance.”

Leviticus 23:32 – LXX: - “It shall be a holy sabbath to you [Σάββατα σαββάτων ἔσται ὑμῖν - “Sabbata sabbatōn estai humin”]; and ye shall humble your souls, **from the ninth day of the month** [ἀπὸ ἐνάτης τοῦ μηνὸς - “apo enatēs tou mēnos”]: **from evening to evening ye shall keep your sabbaths**<sup>2</sup> [ἀπὸ ἑσπέρας ἕως ἑσπέρας σαββατιεῖτε τὰ σάββατα ὑμῶν - “apo hesperas heōs hesperas sabbatiete ta sabbata humōn”].”

Leviticus 25:4 – LXX: - “**But in the seventh year shall be a sabbath** [Τῷ δὲ ἔτει τῷ ἑβδόμῳ σάββατα - “Tō de etei tō hebdomō sabbata”], it shall be a rest to the land, a sabbath to the Lord: thou shalt not sow thy field, and thou shalt not prune thy vine.”

Deuteronomy 5:14 – LXX: - “**But on the seventh day is the sabbath** [τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα - “tē de hēmera tē hebdomē sabbata”] of the Lord thy God: thou shalt do in it no work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thine ox, and thine ass, and all thy cattle, and the stranger that sojourns in the midst of thee; that thy man-servant may rest, and thy maid, and thine ox, as well as thou.”

Isaiah 58:13 – LXX: - “If thou turn away thy foot **from the sabbath** [ἀπὸ τῶν σαββάτων - “apo tōn sabbatōn”], so as not to do thy pleasure **on the holy days**<sup>3</sup> [ἐν τῇ ἡμέρᾳ τῇ ἁγίᾳ - “en tē hēmera tē hagia”], and shalt call **the sabbaths** [τὰ σάββατα - “ta sabbata”] delightful, holy to God; *if* thou shalt not lift up thy foot to work, nor speak a word in anger out of thy mouth.”

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<sup>2</sup> The expression “**your sabbaths**” has been translated from the Greek words τὰ σάββατα ὑμῶν – “ta sabbata humōn”. With there being two clear Greek temporal markers within this verse, that limit it to the one day of the year, the Day of Atonement, these Greek words should be translated as “your sabbath” – singular.

<sup>3</sup> The expression “**on the holy days**”, has been translated from the Greek **singular** expression ἐν τῇ ἡμέρᾳ τῇ ἁγίᾳ - “en tē hēmera tē hagia”. Therefore, as it is clearly singular, this expression should be translated as “**on the holy day**”.

**NOTE:** - The plural form τὰ σάββατα – “**ta sabbata**” that appears in this verse, is to be understood as representing the Sabbath day – **singular**, because of the presence of the Greek singular, temporal marker for “day” - ἡμέρα - “**hēmera**” is directly connected with it.

Amos 8:5 – LXX: - “Saying, When will **the month** [ὁ μῆν – “**ho mēn**”] pass away, and we shall sell, and **the sabbath** [τὰ σάββατα – “**ta sabbata**”], and we shall open the treasure, to make the measure small, and to enlarge the weight, and make the balance unfair?”

**NOTE:** - While there is no Greek, singular temporal marker that is modifying σάββατα – “**sabbata**” in this verse, there is the Greek, singular, temporal marker μῆν – “**mēn**” – “**month**”, which contextually runs parallel with σάββατα – “**sabbata**”. Hence, it is understood as being a singular – “the sabbath”.

I shall now share with the reader twenty-seven [27] clear examples of the second grammatical pattern referred to previously. That is, the absence of a Greek, singular, temporal marker, necessitates that σαββατά – “**sabbata**” should be understood as representing “sabbaths” – plural.

Exodus 31:13 & 14 – LXX: - “Do thou also charge the children of Israel, saying, Take heed and keep **my sabbaths** [τὰ σάββατά μου – “**ta sabbata mou**”]; for they are a sign with me and among you throughout your generations, that ye may know that I am the Lord that sanctifies you. And ye shall keep **the sabbaths** [τὰ σάββατα – “**ta sabbata**”], because this is holy to the Lord for you; he that profanes it shall surely be put to death: every one who shall do a work on it, that soul shall be destroyed from the midst of his people.”

Leviticus 19:3 & 30 – LXX: - “Let every one of you reverence his father and his mother; and ye shall keep **my sabbaths** [τὰ σάββατά μου – “**ta sabbata mou**”]: I am the Lord your God. ... Ye shall keep **my sabbaths** [τὰ σάββατά μου – “**Ta sabbata mou**”], and reverence my sanctuaries: I am the Lord.”

Leviticus 25:6 – LXX: - “And **the sabbaths of the land** [τὰ σάββατα τῆς γῆς – “**ta sabbata tēs gēs**”] shall be food for thee, and for thy man-servant, and for thy maid-servant, and thy hireling, and the stranger that abides with thee.”

Leviticus 26:2 – LXX: - “Ye shall keep **my sabbaths** [τὰ σάββατά μου – “**Ta sabbata mou**”], and reverence my sanctuaries: I am the Lord.”

Leviticus 26:34 & 43 – LXX: - “Then **the land** shall enjoy **its sabbaths** [ἡ γῆ τὰ σάββατα αὐτῆς – “**hē gē ta sabbata autēs**”] all the days of its desolation. ... And I will remember the land, and the land shall be left of them; then **the land** shall enjoy **her sabbaths** [ἡ γῆ τὰ σάββατα αὐτῆς – “**hē gē ta sabbata autēs**”], when it is deserted through them: and they shall accept the punishment of their iniquities, because they neglected my judgments, and in their soul loathed my ordinances.”

2<sup>nd</sup> Chronicles 31:3 – LXX: - “And the king’s proportion out of his substance was appointed for the whole-burnt-offerings, the morning and the evening one, and the whole-burnt-offerings **for the sabbaths** [εἰς τὰ σάββατα – “**eis ta sabbata**”], and for the new moons, and for the feasts that were ordered in the law of the Lord.”

2<sup>nd</sup> Chronicles 36:21 – LXX: - “That the word of the Lord by the mouth of Jeremias might be fulfilled, until **the land** should enjoy **its sabbaths** [τὴν γῆν τὰ σάββατα αὐτῆς – “**tēn gēn ta sabbata autēs**”] in resting and sabbath keeping all the days of its desolation, till the accomplishment of seventy years.”

Isaiah 1:13 – LXX: - “Though ye bring fine flour, it is vain; incense is an abomination to me; I cannot bear your new moons, and **your sabbaths** [τὰ σάββατα – **ta sabbata**”], and the great day.”

Isaiah 56:2, 4 & 6 – LXX: - “Blessed is the man that does these things, and the man that holds by them, and keeps **the sabbaths** [τὰ σάββατα – **“ta sabbata”**] from profaning them, and keeps his hands from doing unrighteousness. ... Thus saith the Lord to the eunuchs, as many as shall keep **my sabbaths** [τὰ σάββατά μου – **“ta sabbata mou”**], and choose the things which I take pleasure in, and take hold of my covenant; ... And I will give it to the strangers that attach themselves to the Lord, to serve him, and to love the name of the Lord, to be to him servants and handmaids; and as for all that keep **my sabbaths** [τὰ σάββατά μου - **“ta sabbata mou”**] from profaning them, and that take hold of my covenant.”

Ezekiel 20:12, 13, 16, 20, 21 & 24 – LXX: - “And I gave them **my sabbaths** [τὰ σάββατά μου – **“ta sabbata mou”**], that they should be for a sign between me and them, that they should know that I am the Lord that sanctify them. And I said to the house of Israel in the wilderness, Walk ye in my commandments: but they walked not in them, and they rejected mine ordinances, which if a man shall do, he shall even live in them; and they grievously profaned **my sabbaths** [τὰ σάββατά μου – **“ta sabbata mou”**]: and I said that I would pour out my wrath upon them in the wilderness, to consume them. ... because they rejected mine ordinances, and walked not in my commandments, but profaned **my sabbaths** [τὰ σάββατά μου – **“ta sabbata mou”**], and went after the imaginations of their hearts. ... and hallow **my sabbaths** [τὰ σάββατά μου – **“ta sabbata mou”**], and let them be a sign between me and you, that ye may know that I am the Lord your God. But they provoked me, and their children walked not in my commandments, and they took no heed to mine ordinances to do them, which *if* a man shall do, he shall even live in them, and they profaned **my sabbaths** [τὰ σάββατά μου – **“ta sabbata mou”**]: then I said that I would pour out my wrath upon them in the wilderness, to accomplish mine anger upon them. ... because they kept not mine ordinances, and rejected my commandments, and profaned **my sabbaths** [τὰ σάββατά μου – **“ta sabbata mou”**], and their eyes went after the imaginations of their fathers.”

Ezekiel 22:8 – LXX: - “And they have set at nought my holy things, and in thee they have profaned my **sabbaths** [τὰ σάββατά μου – **“ta sabbata mou”**].”

Ezekiel 23:38 – LXX: - “So long too as they did these things to me, they defiled my sanctuary, and profaned **my sabbaths** [τὰ σάββατά μου – **“ta sabbata mou”**].”

Ezekiel 44:24 – LXX: - “And these shall attend at a judgment of blood to decide it: they shall rightly observe my ordinances, and judge my judgments, and keep my statutes and my commandments in all my feasts; and they shall hallow **my sabbaths** [τὰ σάββατά μου – **“ta sabbata mou”**].”

Hosea 2:11 – LXX: - “And I will take away all her gladness, her feasts, and her festivals at the new moon, and **her sabbaths** [τὰ σάββατα αὐτῆς – **“ta sabbata autēs”**], and all her solemn assemblies.”


1<sup>st</sup> Maccabees 1:39 & 45 – LXX: - “Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, **her sabbaths** [τὰ σάββατα αὐτῆς – **“ta sabbata autēs”**] into reproach her honour into contempt. ... and forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane **the sabbaths** [σάββατα – **“sabbata”**] and festival days.”

1<sup>st</sup> Maccabees 10:34 – LXX: - “Furthermore I will that all the feasts, and **sabbaths** [τὰ σάββατα – **“ta sabbata”**], and new moons, and solemn days, and the three days before the feast, and the three days after the feast shall be all of immunity and freedom for all the Jews in my realm.”

**Σαββατά – “Sabbata”** appears only once in the New Testament in the following text.

Acts 17:2: - “And Paul, as his manner was, went in unto them, **and three sabbath days** [καὶ ἐπὶ σάββατα τρία – “kai epi sabbata tria”] reasoned with them out of the scriptures.”

**NOTE**: - Although there is no Greek, singular, temporal marker modifying **σαββατά – “sabbata”**, there is the numerical, plural word **τρία – “tria” [“three”]** that is grammatically connected to **σαββατά – “sabbata”**. So this verse is clearly referring to “three sabbath days” – plural.

 I have clearly established the truthfulness of these two grammatical patterns concerning **σαββατά – “sabbata”**.



## 2.] An examination of the plural form σαββάτων – “sabbatōn”: -

**NOTE:** - In Colossians 2:16, σαββάτων – “sabbatōn” is used by the Apostle Paul without the Greek article.

From a thorough examination of its use in both the **LXX** and the Greek New Testament, the following grammatical patterns are clearly revealed, which give us the key as to how this Genitive, Plural form is to be translated.

1. The plural form σαββάτων – “sabbatōn” represents a singular - “sabbath day”, when it is combined with, or when it is modified by a **singular, temporal marker**. For example, when it is connected with or modified by such Greek words as the **singular** of ἡμέρα – “hēmera” [“day”]; or with the singular of the Greek word ἐπαύριον – “epaurion” [“on the next day”]. More often than not, the singular article accompanies these Greek temporal markers. These occurrences should be translated as “the sabbath day” – singular.
2. The plural form σαββάτων – “sabbatōn” represents a plural – “sabbaths”, or “sabbath days”, when it is **not** modified by a Greek **singular, temporal marker**. [This is the grammatical form that the Apostle Paul has used in Colossians 2:16.] This should be translated as “sabbaths”, or “sabbath days” – plural.

I shall now put before the reader twenty-one [21] clear examples, where the first of these two grammatical patterns are clearly revealed.

Exodus 20:8 – LXX: - “Remember **the sabbath day** [τὴν ἡμέραν τῶν σαββάτων - “tēn hēmeran tōn sabbatōn”] to keep it holy.”

Exodus 35:3 – LXX: - “Ye shall not burn a fire in any of your dwellings **on the sabbath-day** [τῆ ἡμέρα τῶν σαββάτων – “tē hēmera tōn sabbatōn”]; I *am* the Lord.”

The next two passages concern the Hebrew Day of Atonement services. This day was one of the annual ceremonial sabbaths God commanded for the Hebrew people. In both of these passages that are found within the Book of Leviticus, the plural forms **σάββατα σαββάτων – “sabbata sabbatōn”** are used. The reader will also note, that there are also several Greek, singular, temporal markers found within both passages, which modify **σάββατα σαββάτων – “sabbata sabbatōn”**. Therefore, **σάββατα σαββάτων – “sabbata sabbatōn”** is clearly representing the Day of Atonement services - **singular**, and should be understood as a singular “sabbath” or “sabbath day”.

Leviticus 16:29 - 31 – LXX: - “And this shall be a perpetual statute for you; **in the seventh month, on the tenth day of the month** [ἐν τῷ μηνὶ τῷ ἑβδόμῳ δεκάτῃ τοῦ μηνός - “en tō mēni tō hebdomō dekatē tou mēnos”], ye shall humble your souls, and shall do no work, the native and the stranger who abides among you. **For in this day** [Ἐν γὰρ τῇ ἡμέρᾳ ταύτῃ - “En yar tē hēmera tautē”] he shall make an atonement for you, to cleanse you from all your sins before the Lord, and ye shall be purged. **This shall be to you a most holy**

sabbath, a rest [Σάββατα σαββάτων ανάπαυσις αὕτη ἔσται ὑμῖν - “Sabbata sabbatōn anapausis hautē estai humin”], and ye shall humble your souls; it is a perpetual ordinance.”

Leviticus 23:32 – LXX: - “It shall be a holy sabbath to you [σάββατα σαββάτων ἔσται ὑμῖν - “sabbata sabbatōn estai humin”]; and ye shall humble your souls, from the ninth day of the month [ἀπὸ ἐνάτης τοῦ μηνὸς – “apo enatēs tou mēnos”]: from evening to evening ye shall keep your sabbaths<sup>4</sup> [ἀπὸ ἑσπέρας ἕως ἑσπέρας σαββατιεῖτε τὰ σάββατα ὑμῶν - “apo hesperas heōs hesperas sabbatiete ta sabbata humōn”].”

Leviticus 23:15 - LXX: - “And ye shall number to yourselves from the day after the sabbath [τῆς ἐπαύριον τῶν σαββάτων – “tēs epaurion tōn sabbatōn”], from the day on which ye shall offer the sheaf of the heave-offering, seven full weeks.”

Leviticus 24:8: - “On the sabbath-day [τῆ ἡμέρα τῶν σαββάτων - “tē hēmera tōn sabbatōn”] they shall be set forth before the Lord continually before the children of Israel, for an everlasting covenant.”

Numbers 15:32 & 33 – LXX: - “And the children of Israel were in the wilderness, and they found a man gathering sticks on the sabbath-day [τῆ ἡμέρα τῶν σαββάτων - “tē hēmera tōn sabbatōn”]. And they who found him gathering sticks on the sabbath-day [τῆ ἡμέρα τῶν σαββάτων - “tē hēmera tōn sabbatōn”] brought him to Moses and Aaron, and to all the congregation of the children of Israel.”

Numbers 28:9 – LXX: - “And on the sabbath-day [τῆ ἡμέρα τῶν σαββάτων - “tē hēmera tōn sabbatōn”] ye shall offer two lambs of a year old without blemish, and two tenth deals of fine flour mingled with oil for a meat-offering, and a drink-offering.”

Deuteronomy 5:12 & 15 – LXX: - “Keep the sabbath day [τὴν ἡμέραν τῶν σαββάτων - “tēn hēmeran tōn sabbatōn”] to sanctify it, as the Lord thy God commanded thee. ... And thou shalt remember that thou wast a slave in the land of Egypt, and the Lord thy God brought thee out thence with a mighty hand, and a high arm: therefore the Lord appointed thee to keep the sabbath day [τὴν ἡμέραν τῶν σαββάτων - “tēn hēmeran tōn sabbatōn”] and to sanctify it.”

Isaiah 58:13 – LXX: - “If thou turn away thy foot from the sabbath [ἀπὸ τῶν σαββάτων – “apo tōn sabbatōn”], so as not to do thy pleasure on the holy days<sup>5</sup> [ἐν τῇ ἡμέρα τῇ ἁγία - “en tē hēmera tē hagia”], and shalt call the sabbaths [τὰ σάββατα – “ta sabbata”] delightful, holy to God; if thou shalt not lift up thy foot to work, nor speak a word in anger out of thy mouth.”

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<sup>4</sup> The expression “your sabbaths” has been translated from the Greek words τὰ σάββατα ὑμῶν – “ta sabbata humon”. With there being two clear Greek temporal markers within this verse, that limit it to the one day of the year, the Day of Atonement, these Greek words should be translated as “your sabbath” – singular.

<sup>5</sup> The expression “on the holy days”, has been translated from the Greek singular expression ἐν τῇ ἡμέρα τῇ ἁγία - “en tē hēmera tē hagia”. Therefore, as it is clearly singular, this expression should be translated as “on the holy day”.

**NOTE:** - This verse has the plural, articular form of σαββάτων – “sabbatōn”, but the Greek temporal marker - ἡμέρα - “hēmera” is singular. Hence, σαββάτων – “sabbatōn” is translated as a singular. There is also another plural form τὰ σάββατα – “ta sabbata” that appears in this verse. This is to be understood as representing the Sabbath day – **singular** also, because of the fact, that the Greek temporal noun for “day” - ἡμέρα - “hēmera” is directly connected with it, which is a singular.

Jeremiah 17:21 & 22 - LXX: - “Thus saith the Lord; Take heed to your souls, and take up no burdens **on the sabbath-day** [ἐν τῇ ἡμέρᾳ τῶν σαββάτων – “en tē hēmera tōn sabbatōn”], and go not forth *through* the gates of Jerusalem; and carry forth no burdens out of your houses **on the sabbath-day** [ἐν τῇ ἡμέρᾳ τῶν σαββάτων - “en tē hēmera tōn sabbatōn”], and ye shall do no work: sanctify **the sabbath-day** [τὴν ἡμέραν τῶν σαββάτων – “tēn hēmeran tōn sabbatōn”], as I commanded your fathers.”

Jeremiah 17:24 & 27 - LXX: - “And it shall come to pass, if ye will hearken to me, saith the Lord, to carry in no burdens through the gates of this city **on the sabbath-day** [ἐν τῇ ἡμέρᾳ τῶν σαββάτων - “en tē hēmera tōn sabbatōn”], and to sanctify **the sabbath-day** [τὴν ἡμέραν τῶν σαββάτων - “tēn hēmeran tōn sabbatōn”], so as to do no work *upon it*, ... But it shall come to pass, if ye will not hearken to me to sanctify **the sabbath-day** [τὴν ἡμέραν τῶν σαββάτων - “tēn hēmeran tōn sabbatōn”], to bear no burdens, nor go in *with them* by the gates of Jerusalem **on the sabbath-day** [ἐν τῇ ἡμέρᾳ τῶν σαββάτων - “en tē hēmera tōn sabbatōn”]; then will I kindle a fire in the gates thereof, and it shall devour the streets of Jerusalem, and shall not be quenched.”

Ezekiel 46:1 - LXX: - “Thus saith the Lord God; The gate that is in the inner court, that looks eastward, shall be shut the six working days; *but* let it be opened **on the sabbath-day** [ἐν τῇ ἡμέρᾳ τῶν σαββάτων - “en tē hēmera tōn sabbatōn”], and it shall be opened on the day of the new moon.”

Ezekiel 46:4 - LXX: - “And the prince shall offer whole-burnt-offerings to the Lord **on the sabbath-day** [ἐν τῇ ἡμέρᾳ τῶν σαββάτων – “en tē hēmera tōn sabbatōn”], six lambs without blemish, and a ram without blemish.”

Ezekiel 46:12 – LXX: - “And if the prince should prepare as a thanksgiving a whole-burnt-peace-offering to the Lord, and should open for himself the gate looking eastward, and offer his whole-burnt-offering, and his peace-offerings, as he does **on the sabbath-day** [ἐν τῇ ἡμέρᾳ τῶν σαββάτων - “en tē hēmera tōn sabbatōn”]; then shall he go out, and shall shut the doors after he has gone out.

There are seven texts in the **LXX’s Aprochpya**, where this same grammatical pattern is found.

Judith 10:2: - “She rose where she had fallen down, and called her maid, and went down into the house in the which she **abode in the sabbath days** [ἐν ταῖς ἡμέραις τῶν σαββάτων – “en tais hēmerais tōn sabbatōn”], and in her feast days.”

**NOTE:** - As the Greek articular noun for “day” - ἡμέρα - “hēmera” is plural, therefore, the articular form of σαββάτων – “sabbatōn” is translated as a plural – “sabbath days”.

1st Maccabees 2:32: - “They pursued after them a great number, and having overtaken them, they camped against them, and made war against them **on the sabbath day** [ἐν τῇ ἡμέρᾳ τῶν σαββάτων – “en tē hēmera tōn sabbatōn”].”

1st Maccabees 2:34: - “But they said, We will not come forth, neither will we do the king’s commandment, to profane **the sabbath day** [τὴν ἡμέραν τῶν σαββάτων – “tēn hēmeran tōn sabbatōn”].”

1st Maccabees 2:41: - “At that time therefore they decreed, saying, Whosoever shall come to make battle with us **on the sabbath day** [τῇ ἡμέρᾳ τῶν σαββάτων - tē hēmera tōn sabbatōn], we will fight against him; neither will we die all, as our brethren that were murdered in the secret places.”

1st Maccabees 9:34: - “Which when Bacchides understood, he came near to Jordan with all his host **upon the sabbath day** [τῇ ἡμέρᾳ τῶν σαββάτων - tē hēmera tōn sabbatōn].”

1st Maccabees 9:43: - “Now when Bacchides heard hereof, he came **on the sabbath day** [τῇ ἡμέρᾳ τῶν σαββάτων - tē hēmera tōn sabbatōn] unto the banks of Jordan with a great power.”

2nd Macabees 15:3: - “Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had **commanded the sabbath day** [τὴν τῶν σαββάτων ἡμέραν - “tēn hēmeran tōn sabbatōn”] to be kept.”

Turning now to the Greek New Testament, I find that there are three occurrences where the inspired Bible writer Luke has directly connected σαββάτων – “sabbatōn” with the Greek noun for “day” - ἡμέρα - “hēmera”. In each of these verses, this noun does have the article. In all of these verses, σαββάτων – “sabbatōn” also has the article. In these three texts, σαββάτων – “sabbatōn” clearly refers to the weekly, seventh-day Sabbath - **singular**.

Luke 4:16: - “And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue **on the sabbath day** [ἐν τῇ ἡμέρᾳ τῶν σαββάτων – “en tē hēmera tōn sabbatōn”], and stood up for to read.”

Acts 13:14: - “But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue **on the sabbath day** [τῇ ἡμέρᾳ τῶν σαββάτων – “tē hēmera tōn sabbatōn”], and sat down.”

Acts 16:13: - “**And on the sabbath** [τῇ τε ἡμέρᾳ τῶν σαββάτων – “tē te hēmera tōn sabbatōn”] we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.”

This next passage is related to the resurrection of our Lord Jesus Christ.

Matthew 28:1: - “**In the end of the sabbath** [Ὁψὲ δὲ σαββάτων – “**Opse de sabbatōn**”], as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.”

**NOTE:** - The words that have been translated in the KJV as “**In the end**” are translated from the Greek word Ὁψὲ - “Opse”, which is an adverb – Strong’s, Greek Number, 3796. It appears three times in the New Testament.<sup>6</sup> In this verse, it is acting as a Greek, temporal marker, that is modifying σαββάτων – “**sabbatōn**”.

It is defined as “ὄψε adverb **1. late with genitive ... 2. late in the day, i. e. in the evening ... 3. used as an improper preposition with genitive, after<sup>7</sup> ὄψε σαββάτων after the Sabbath Mt 28:1.**” – BAGD., p. 601.

Thus the plural form σαββάτων – “**sabbatōn**” in this verse, is representing “a sabbath”, or, “a sabbath day” – **singular**.

**NOTE:** - Σαββάτων – “**sabbatōn**” appears twelve times in the New Testament Scriptures. I have just examined four of these occurrences. In seven of its occurrences, it is used when referring to the resurrection of Jesus, on the first *day* [“*day*” is supplied in all verses] of the week.<sup>8</sup> This use of σαββάτων – “**sabbatōn**” is not the focus of this Study Document.]

I shall now share with the reader six [6] clear examples of the second grammatical pattern referred to previously. That is, the absence of a singular, Greek temporal marker, necessitates that σαββάτων – “**sabbatōn**” should be understood as representing “sabbaths” – plural.

Leviticus 23:38 – LXX: - “Besides **the sabbaths of the Lord** [τῶν σαββάτων Κυρίου – “**tōn sabbatōn Kuriou**”], and besides your gifts, and besides all your vows, and besides your free-will-offerings, which ye shall give to the Lord.”

Numbers 28:10 – LXX: - “*It is* a whole-burnt-offering **of the sabbaths on the sabbath days** [σαββάτων ἐν τοῖς σαββάτοις – “**sabbatōn en tois sabbatois**”], besides the continued whole-burnt-offering, and its drink offering.”

Ezekiel 22:26 – LXX: - “Her priests also have set at nought my law, and profaned my holy things: they have not distinguished between the holy and profane, nor have they distinguished between the unclean and the clean, and have hid their eyes **from my sabbaths** [ἀπὸ τῶν σαββάτων μου - “**apo tōn sabbatōn mou**”], and I was profaned in the midst of them.”

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<sup>6</sup> See Mark 11:19 – “*even*”; and Mark 13:35 – “*at even*”.

<sup>7</sup> I should state concerning BAGD.'s third definition relating to ὄψε, that is, “*after*”; that having examined much of the ancient Greek literature uses for ὄψε, there is very little evidence to support this definition. ὄψε when connected with the genitive, which is the grammatical situation that is found in Matthew 28:1, generally means “*late*”, or, “*evening*”. This subject is deserving of a Study Document of its own, and its use when referring to the resurrection day of our Lord Jesus Christ.

<sup>8</sup> Matthew 28:1; Mark 16:2; Luke 24:1; John 20:1 & 19; Acts 20:7 & 1st Corinthians 16:2.

Amos 6:3 – LXX: - “Ye who are approaching the evil day, who are drawing near and adopting **false sabbaths** [σαββάτων ψευδῶν - “sabbatōn pseudōn”].”

1<sup>st</sup> Esdras 5:52 – LXX: - “And after that, the continual oblations, and the sacrifice **of the sabbaths** [σαββάτων - “sabbatōn”], and of the new moons, and of all holy feasts.”

Judith 8:6 – LXX: - “And she fasted all the days of her widowhood, save **the eves of the sabbaths, and the sabbaths** [προσαββάτων καὶ σαββάτων - “prosabbatōn kai sabbatōn”], and the eves of the new moons, and the new moons and the feasts and solemn days of the house of Israel.”

☞ I have clearly established the truthfulness of these two grammatical patterns concerning σαββάτων – “sabbatōn”

### **3.] An examination of the plural forms σαββάτοις – “sabbatois”; or, σάββασι/ν – “sabbasi/n”: -**

From a thorough examination of its use in both the **LXX** and the Greek New Testament, the following grammatical patterns are revealed [although not as clearly as in the two previous SUB-SECTIONS, nevertheless these patterns do exist], these give us the key as to how this Dative, Plural form is to be translated.

1. The plural forms **σαββάτοις – “sabbatois”**; or, **σάββασι/ν – “sabbasi/n”**, represent a singular - “sabbath day”, when they are modified by a Greek, **singular, temporal marker**, or when the context of the Biblical incident clearly demands it. Sometimes these singular, temporal markers are present within the surrounding context of the verse which is being examined, although they do not always appear to be present on the surface. These verses should be translated as “sabbath”, or, “sabbath day” – singular. This grammatical pattern appears once in the **LXX**; and almost exclusively in the New Testament.
2. The plural forms – **“sabbatois”**; or, **σάββασι/ν – “sabbasi/n”**, represents a plural – “sabbaths”, or “sabbath days”, when it is **not** modified by any Greek, **singular, temporal marker**. These passages should be translated as “sabbaths”, or “sabbath days” – plural. This grammatical pattern is found almost exclusively in the **LXX**.

I shall now put before the reader fifteen [15] clear examples, where the first of these two grammatical patterns are revealed.

1<sup>st</sup> Maccabees 2:38 – LXX: - “So they rose up against them in battle **on the sabbath** [τοῖς σάββασι – “**tois sabbasi**”], and they slew them, with their wives and children and their cattle, to the number of a thousand people.”

**NOTE:** - In VS. 34, we find the contextual Greek, singular, temporal marker in the expression “the sabbath day [τὴν ἡμέραν τῶν σαββάτων – “**tēn hēmera tōn sabbatōn**”]. This is why in VS. 38, **τοῖς σάββασι – “tois sabbasi**” is translated as a singular – “on the sabbath”.

Turning to the New Testament Scriptures, the following passages give further evidence which substantiates this first grammatical pattern.

In this next passage, we have two Biblical incidents concerning Jesus and his disputes with the Pharisees concerning what was lawful to do upon the Sabbath day. In both incidents **τοῖς σάββασι – “tois sabbasi**” has been used by Matthew.

Matthew 12:1- 13: - “**At that time** [Ἐν ἐκείνῳ τῷ καιρῷ - “**En ekeinō tō kairō**”] Jesus went **on the sabbath day** [τοῖς σάββασι – “**tois sabbasi**”] through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do **upon the sabbath day** [ἐν σαββάτῳ - “**en sabbatō**”]. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with

him, but only for the priests? Or have ye not read in the law, how that **on the sabbath days** [τοῖς σάββασι – “**tois sabbasin**”] the priests in the temple profane **the sabbath** [τὸ σάββατον – “**to sabbaton**”], and are blameless? But I say unto you, That in this place is *one* greater than the temple. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. But I say unto you, That in this place is *one* greater than the temple. For the Son of man is Lord even **of the sabbath day** [τοῦ σαββάτου – “**του sabbatou**”]. And when he was departed thence, he went into their synagogue: And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal **on the sabbath days** [τοῖς σάββασι – “**tois sabbasi**”]? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit **on the sabbath day** [τοῖς σάββασι – “**tois sabbasin**”], will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore it is lawful to do well **on the sabbath days** [τοῖς σάββασι – “**tois sabbasi**”]. Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.”

**NOTE:** - In VS. 1, we have the Greek, singular, temporal marker Ἐν ἐκείνῳ τῷ καιρῷ - “**En ekeinō tō kairō**” – “**At that time**”, which applies to the first of these two Biblical incidents. It is clear also from the context, that Jesus went through the corn fields on a particular Sabbath day; that is, on a Sabbath day – **singular**

In VS. 2 we have the singular temporal marker ἐν σαββάτῳ - “**en sabbatō**” – “**upon the sabbath day**”.

In VS. 5, the KJV translators have translated τοῖς σάββασι – “**tois sabbasin**” as a plural – “**on the sabbath days**”. Yet, contextually, it is clearly linked to the **singular** τὸ σάββατον – “**to sabbaton**” – “**the sabbath**” which is found within this same verse.

In VS. 8, we have another singular, temporal marker τοῦ σαββάτου – “**του sabbatou**” – “**of the sabbath day**”. With all these clear Greek, temporal markers, τοῖς σάββασι – “**tois sabbasin**” in VS. 5, should be translated “on the sabbath day” - **singular**.

In VS. 9 we read that Jesus entered into the synagogue, after departing from this dispute with the Pharisees on the Sabbath day, concerning his disciples plucking and eating the ears of corn on the Sabbath day.

Then in VS. 10 we find that the Jews asked Jesus a question concerning if it is lawful to heal the sick “on the sabbath days” [as it has been incorrectly translated in the KJV] - τοῖς σάββασι – “**tois sabbasi**”.

In VS. 12, in answering their question, Matthew has used the same words τοῖς σάββασι – “**tois sabbasi**” - “on the sabbath day”.

In VS. 11, we find that even though the same words are used τοῖς σάββασι – “**tois sabbasin**” – “on the sabbath day” is the correct translation. This is because in context, Jesus is referring to one sheep falling into a pit, on a particular Sabbath day – **singular**. In the context of Jesus’ statement, one sheep would not be falling into a pit on multiple Sabbath days. So the singular translation is the correct one for VS. 11.

Following on from his dispute with the Pharisees in the corn field, as to what is lawful to be undertaken on the Sabbath day, where τοῖς σάββασι – “**tois sabbasin**” [see VS. 5], is modified by the Greek, singular, form of σάββατον – “**sabbaton**”, the Pharisees’ question and Jesus’ answer to them, concerning what is lawful to do on the Sabbath day in the synagogue [see VS. 10 & 12], where τοῖς σάββασι – “**tois sabbasi**” has been used in both verses, these occurrences should have been translated as “on the sabbath day” – **singular**.

I shall now turn to the Gospel of Mark’s account of these same two Bible incidents.



Mark 2:23 - 3:5: - “And it came to pass, that he went through the corn fields **on the sabbath day** [ἐν τοῖς σάββασι – “en tois sabbasi”]; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they **on the sabbath day** [ἐν τοῖς σάββασιν – “en tois sabbasin”] that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, **The sabbath** [τὸ σάββατον – “to sabbaton”] was made for man, and not man for **the sabbath** [τὸ σάββατον – “to sabbaton”]: Therefore the Son of man is Lord also **of the sabbath** [τοῦ σαββάτου – “tou sabbatou”]. And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him **on the sabbath day** [τοῖς σάββασι – “tois sabbasi”]; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good **on the sabbath days** [τοῖς σάββασιν – “tois sabbasin”], or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.”

**NOTE:** - It is clear from the context, that Jesus went through the corn fields ἐν τοῖς σάββασιν – “en tois sabbasin”, on a particular sabbath day; that is, on a sabbath day – **singular**.

In VS. 24, ἐν τοῖς σάββασιν – “en tois sabbasin” is used regarding the Pharisees disputing with Jesus concerning the lawfulness of his disciples plucking and eating the ears of corn on the Sabbath day – **singular**.

In VS. 27, we find used twice, the Greek, singular, temporal marker τὸ σάββατον – “to sabbaton” – “the sabbath”.

In VS. 28, we find another Greek, singular, temporal marker τοῦ σαββάτου – “tou sabbatou” – “of the sabbath” has been used.

In Chapter 3:1, we read that Jesus entered into the synagogue, after departing from this dispute with the Pharisees on the Sabbath day, concerning his disciples plucking and eating the ears of corn on the Sabbath day.

In VS. 2 we find that τοῖς σάββασι – “tois sabbasi” has been used by Mark, when referring to the Jews watching Jesus, to see if he would heal the man with the withered hand “on the sabbath day” – **singular**.

In VS. 4, we find that Jesus asks the question concerning what is lawful to be done τοῖς σάββασιν – “tois sabbasin”, which the KJV translators have incorrectly translated as a plural - “on the sabbath days”. In context, Jesus’ question in VS. 4, is a direct response to what I have previously stated in VS. 2, where we read that the Jews were watching Jesus to see if he would heal the man with the withered hand τοῖς σάββασι – “tois sabbasi” - “on the sabbath day” – **singular**. Therefore, in VS. 4, τοῖς σάββασιν – “tois sabbasin” should also be translated as “on the sabbath day” – **singular**.

I shall now turn to the Gospel of Luke’s account of the first of these two Biblical incidents.

Luke 6:1 - 5: - “And it came to pass **on the second sabbath after the first** [ἐν σαββάτῳ δευτεροπρώτῳ - “en sabbatō deuteroprōtō”], that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do **on the sabbath days** [ἐν τοῖς σάββασι – “en tois sabbasi”]? And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; How he went into the house of God, and did take and eat the showbread, and gave also to them that

were with him; which it is not lawful to eat but for the priests alone? And he said unto them, That the Son of man is Lord also **of the sabbath** [τοῦ σαββάτου – “**του sabbatou**”].”

**NOTE:** - In VS.1, we find the Greek, singular, temporal marker **ἐν σαββάτῳ δευτεροπρώτῳ** - “**en sabbatō deuteroprōtō**” – “**on the second sabbath after the first**” is used, when this Biblical incident took place.

In VS. 2, **ἐν τοῖς σάββασι** – “**en tois sabbasi**”, which has been translated in the KJV as a plural, “**on the sabbath days**”, is modified by the above singular, temporal expression.

In VS. 5, we find that the Greek, singular, temporal, marker **τοῦ σαββάτου** – “**του sabbatou**” – “of the sabbath” has also been used.

Therefore, **ἐν τοῖς σάββασι** – “**en tois sabbasi**” that is used in VS. 2, should be translated as “on the sabbath day” – **singular**.

Mark 1:21 - 26: - “And they went into Capernaum; and **straightway on the sabbath day** [εὐθέως τοῖς σάββασι – “**eutheōs tois sabbasin**”] he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.”

**NOTE:** - The Greek temporal marker in VS. 21 **εὐθέως** – **eutheōs**” – “**straightway**”, modifies **τοῖς σάββασι** – “**tois sabbasin**”. It is clearly referring to “the sabbath day” – **singular**. This is further reinforced by the fact, that, in context, Jesus’ immediately entering into the synagogue on the sabbath day, is referring to his act, of casting out the unclean spirit from the demon possessed man who was in the synagogue, on this particular, sabbath day - **singular**.

I shall now turn to the Gospel of Luke’s account of this same Biblical incident.

Luke 4:31 – 38: - “And came down to Capernaum, a city of Galilee, and taught them **on the sabbath days** [ἐν τοῖς σάββασι – “**en tois sabbasi**”]. And they were astonished at his doctrine: for his word was with power. **And in the synagogue** there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about. **And he arose out of the synagogue**, and entered into Simon’s house. And Simon’s wife’s mother was taken with a great fever; and they besought him for her.”

**NOTE:** - In VS. 31 we find that Jesus is in the synagogue, where he is teaching the people **ἐν τοῖς σάββασι** – “**en tois sabbasi**”. There has been no specific mention by Luke of Jesus’ entering into the synagogue on the sabbath day. Then in VS. 38, we find that Jesus leaves the synagogue to go to Simon’s house. These Biblical incidents all took place on the sabbath day – **singular**. Hence **ἐν τοῖς σάββασι** – “**en tois sabbasi**” should have been translated as “on the sabbath day” – **singular**.

Luke 6:6 - 10: - “And it came to pass also **on another sabbath** [ἐν ἑτέρῳ σαββάτῳ - “en heterō sabbatō”], that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal **on the sabbath day** [ἐν τῷ σαββάτῳ - “en tō sabbatō”]; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful **on the sabbath days** [τοῖς σάββασι - “tois sabbasin”] to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.”

**NOTE**: - In this Biblical incident, we have two distinct Greek, singular, temporal markers, that are singular forms of **σάββατον** - “sabbaton”, which modify **τοῖς σάββασι** - “tois sabbasin” that is found in VS. 9.

One is found in VS.6, ἐν ἑτέρῳ σαββάτῳ - “en heterō sabbatō” - “on another sabbath”.

And the other one is found in VS. 7, ἐν τῷ σαββάτῳ - “en tō sabbatō” - “on the sabbath day”.

Therefore, Jesus’ question that is found in VS. 9 concerning what is lawful to do on **τοῖς σάββασι** - “tois sabbasin”, has been incorrectly translated in the KJV as “on the sabbath days”. From the context of this passage, with the presence of these two Greek, singular, temporal markers, it should have been translated as “on the sabbath”, or, “on the sabbath day” - **singular**.

Luke 13:10 – 17: - “And he was teaching in one of the synagogues **on the sabbath** [ἐν τοῖς σάββασι - “en tois sabbasi”]. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity. And he laid *his hands* on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed **on the sabbath day** [τῷ σαββάτῳ - “tō sabbatō”], and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not **on the sabbath day** [τῇ ἡμέρᾳ τοῦ σαββάτου - “tē hēmera tou sabbatou”]. The Lord then answered him, and said, *Thou hypocrite*, doth not each one of you **on the sabbath** [τῷ σαββάτῳ - “tō sabbatō”] loose his ox or *his ass* from the stall, and lead *him* away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond **on the sabbath day** [τῇ ἡμέρᾳ τοῦ σαββάτου - “tē hēmera tou sabbatou”]? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.”

**NOTE**: - In VS.10 we find ἐν τοῖς σάββασι - “en tois sabbasi” - “on the sabbath”. This is indeed the correct translation, as we find that it is modified by four Greek, singular, temporal markers.

In VS. 14, we find τῷ σαββάτῳ - “tō sabbatō”, and also, τῇ ἡμέρᾳ τοῦ σαββάτου - “tē hēmera tou sabbatou”.

In VS. 15 we find τῷ σαββάτῳ - “tō sabbatō”.

And in VS. 16, we find τῇ ἡμέρᾳ τοῦ σαββάτου - “tē hēmera tou sabbatou”.

So it is very plain that ἐν τοῖς σάββασι - “en tois sabbasi” which is used in VS. 10 at the start of this Biblical incident, is clearly referring to “on the sabbath”, or, “on the sabbath day” - **singular**.

I shall now share with the reader six [6] clear examples of the second grammatical pattern referred to previously.

Leviticus 26:35 – LXX: - “And ye shall be in the land of your enemies; then the land shall keep its sabbaths, and the land shall enjoy its sabbaths all the days of its desolation: it shall keep sabbaths which it kept not among **your sabbaths** [ἐν τοῖς σαββάτοις ὑμῶν – “en tois sabbatois humōn”], when ye dwelt in it.”

Numbers 28:10 – LXX: - “It is a whole-burnt-offering **of the sabbaths on the sabbath days** [σαββάτων ἐν τοῖς σαββάτοις – “sabbatōn en tois sabbatois”], besides the continued whole-burnt-offering, and its drink offering.”

1<sup>st</sup> Chronicles 23:31 – LXX: - “And to be over all the whole-burnt-offerings that were offered up to the Lord **on the sabbaths** [ἐν τοῖς σαββάτοις – “en tois sabbatois”], and at the new moons, and at the feasts, by number, according to the order given to them, continually before the Lord.”

2<sup>nd</sup> Chronicles 8:13 – LXX: - “According to the daily rate, to offer up sacrifices according to the commandments of Moses, **on the sabbaths** [ἐν τοῖς σαββάτοις – “en tois sabbatois”], and at the new moons, and at the feasts, three times in the year, at the feast of unleavened bread, and at the feast of weeks, and at the feast of tabernacles.”

Ezekiel 45:17 – LXX: - “And through the prince shall be offered the whole-burnt-offerings and the meat-offerings, and the drink-offerings in the feasts, and at the new moons, and **on the sabbaths** [ἐν τοῖς σαββάτοις – “en tois sabbatois”]; and in all the feasts of the house of Israel: he shall offer the sin-offerings, and the meat-offering, and the whole-burnt-offerings, and the peace-offerings, to make atonement for the house of Israel.”

Ezekiel 46:3 – LXX: - “And the people of the land shall worship at the entrance of that gate, both **on the sabbaths** [ἐν τοῖς σαββάτοις – “en tois sabbatois”] and at the new moons, before the Lord.”

☞ I have clearly established the truthfulness of these two grammatical patterns concerning **σαββάτοις – “sabbatois”**; or, **σάββασι/ν – “sabbasi/n”**.

## CONCLUSION: -

From all the documentary evidence that I have shared with the reader throughout this Study Document, I have established beyond any reasonable doubt, that the following two grammatical/contextual patterns concerning the three Greek plural forms of **σάββατον** – “**sabbaton**”, do exist, and govern whether they should be translated as a singular, or as a plural.

1. All three plural forms of **σάββατον** – “**sabbaton**” that I have examined, represent a singular - “sabbath”, or, “sabbath day”, when they are connected with, or modified by a Greek, **singular, temporal marker**. For example, when they are connected with such Greek words as **ἡμέρα** – “**hēmera**” [“**day**”]; **ἕβδομος** – “**hebdomos**” [“**seventh**”]; as in “the seventh day”]; **σήμερον** - “**sēmeron**” [“**today**”]; **αὔριον** - “**aurion**” [“**tomorrow**”].
2. All three plural forms of **σάββατον** – “**sabbaton**” that I have examined, represent a plural – “sabbaths”, or, “sabbath days”, when there is an absence of any Greek, singular, temporal marker.

☞ Therefore, having clearly established these two distinct grammatical patterns concerning all three of these plural forms of **σάββατον** – “**sabbaton**” that I have examined within this Study Document, I can make the following conclusion concerning Colossians 2:16: -

Colossians 2:16 – Greek Received Text: - Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νομηνίας ἢ σαββάτων

English Transliteration: - Mē oun tis humas krinetō en brōsei ē en posei, ē en merei heortēs ē noumēnias ē sabbatōn

Colossians 2:16 KJV: - “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*.”

As **σαββάτων** - “**sabbatōn**” is **NOT** modified by any Greek, single, temporal marker, it should be understood as being a plural. That is, it should be translated as “**sabbaths**” – **plural**.