

# COLOSSIANS 2:13 – 17 EXAMINED: -

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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.

Most of the 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 from 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 Apostle's Paul statement found in Colossians 2:16 & 17, is often asserted with a great degree of confidence, as New Testament "proof", that Christ's death upon the cross, put an end to the binding obligation of the seventh-day Sabbath, of the fourth Commandment of God's Moral Law. Underlining this popular belief, is the claim that only the seventh-day Sabbath of the Fourth Commandment, could be the "sabbath" that Paul is referring to in Colossians 2:16.

It will be the purpose of this Study Document to examine the surrounding context of this passage in some detail, to unravel the true meaning of this inspired passage. I will be examining in some depth, some key Greek words that are associated with this passage, to get an indepth understanding of some of the vital issues that are involved in the true understanding of this passage. Although I have examined this passage a number of times over the years, for more than the last six months, I have undertaken a more indepth examination of this subject. And this detailed research has shed more light on this passage, alerting the compiler to a number of truths that he has not previously seen.

It is the conviction of the compiler, after some years of study of this passage, that the above commonly held belief, is a misreading of what the Apostle Paul actually taught concerning the shadows that pointed forward to Christ as our Redeemer. This popular belief also contradicts the Apostle Paul's own personal example as recorded in the Book of Acts.

As there will be a number of references to the Greek New Testament, and Greek grammar, the compiler should acknowledge, that he has been a keen student of New Testament Greek for more than a dozen years now. So I do have some understanding of the Greek grammatical issues which may have impact on the understanding of Colossians 2:13 – 17.

I have included some of the more detailed Biblical material relating to key Greek grammatical issues in the APPENDIX, for those readers who are of a more analytical mindset.

In a couple of places, there is some ambiguity in understanding exactly what the Apostle's meaning is, in certain portions of this passage. In these cases, I have shared with the reader several different beliefs on the expression under consideration.

I trust that the reader will have the prayerful patience to follow me step by step, as I examine each of these five verses closely. May the same Holy Spirit who inspired the Apostle Paul to write these verses approximately two thousand years ago, guide the reader into a correct understanding of what the Apostle to the Gentiles wrote.

**Rick Henwood – June, 2018.**

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## THE PASSAGE IN QUESTION: -

- a. Colossians 2:13 – 17 – Greek Received Text: - 13 καὶ ὑμᾶς, νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησεν σὺν αὐτῷ, χαρισάμενος ὑμῖν πάντα τὰ παραπτώματα, 14 ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν· καὶ αὐτὸ ἤρεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ· 15 ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ. 16 Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νομηνίας ἢ σαββάτων· 17 ἃ ἐστὶ σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.
- b. English Transliteration: - 13 kai humas, vekrous ontas en tois paraptōmasi kai tē akrobestia tēs sarkos humōn, sunezōpoiēsen sun autō, charisamenos humin panta ta paraptōmata, 14 exaleipsas to kath hēmōn cheirographon tois dogmasin, ho ēn hupenantion hēmin· kai auto ēren ek tou mesou, prosēlōsas auto tō staurō· 15 apekdusamenos tas archas kai tas exousias, edigmatisen en parrēsia thriambeusas autous en autō. 16 Mē oun tis humas krinetō en brōsei ē en posei, ē en merei heortēs ē noumēnias ē sabbatōn· 17 ha esti skia tōn mellontōn, to de sōma tou Christou.
- c. Colossians 2:13 – 17 – KJV: - “13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. 16 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: 17 Which are a shadow of things to come; but the body is of Christ.”

## COLOSSIANS 2:13 EXAMINED: -

Greek Received Text: - καὶ ὑμᾶς, νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησεν σὺν αὐτῷ, χαρισάμενος ὑμῖν πάντα τὰ παραπτώματα,

English Transliteration: - kai humas, vekrous ontas en tois paraptōmasi kai tē akrobustia tēs sarkos humōn, sunezōopoiēsen sun autō, charisamenos humin panta ta paraptōmata,

KJV English Translation: - “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.”

The Greek word that has been translated in this verse as both “sins” and “trespasses” in the KJV, is the word **παράπτωμα** – “**paraptōma**” – Strong’s, Greek Number, 3900. It is defined as “*false step, transgression, sin*” – BAGD., p. 621. It appears 23 times in the New Testament. It has been translated as “**fall**” – **twice**; “**fault**” – **once**; “**faults**” – **once**; “**offence**” – **5x**; “**offences**” – **twice**; “**sins**” – **3x**; “**trespasses**” – **9x**.

The condition of the Colossian believers before they accepted the gospel of Christ, was plainly outlined for them by the Apostle Paul in this verse: - **they were dead in their sins**. In other words, they were “spiritual dead people” walking. The following passage that is also from the Apostle Paul’s pen, this time to the Christians at Ephesus, repeats this same teaching, concerning what is the true spiritual condition of all unrepentant sinners, before they accept the gospel of Christ. We are all spiritually dead in our sins.

Ephesians 2:1: - “And you *hath he quickened*, **who were dead in trespasses** [παράπτωμα – “paraptōma”] **and sins.**”

Then in the last half of Colossians 2:13, Paul reminds the Colossian believers, of the spiritual solution that Christ has freely provided for them in the gospel, so that they were no longer to be considered **dead in their sins**. Jesus Christ had quickened them [that is, made them spiritually alive] together with him, having forgiven them all their sins or trespasses.

The Greek verb that has been translated as “**hath quickened together with**” in the KJV, is the word **συζωοποιέω** – “**suzōopoiēō**” – Strong’s, Greek Number, 4806. It is defined as “*make alive together with someone ἡμᾶς τῷ Χριστῷ us together with Christ Eph 2:5. ὑμᾶς σὺν αὐτῷ you together with him (= Christ) Col 2:13. The reference is to people who were dead in their sins, but through union with Christ have been made alive by God together with him.*” – Ibid.,<sup>1</sup> p. 776.

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<sup>1</sup> As the referencing abbreviation “**Ibid.**” will appear often throughout this Study Document, I will now give its definition for the reader: -

“**Ibid.** is an abbreviation for the Latin word *ibīdem*, meaning “in the same place”, commonly used in an endnote, footnote, bibliography citation, or scholarly reference to refer to the source cited in the preceding note or list item.” – Wikipedia.

This small but spiritually vital verb appears only twice in the New Testament. The other occurrence is in the Book of Ephesians, where the Apostle Paul is describing the same dramatic spiritual change that had occurred within both the Colossian and Ephesian believers, after their receiving Jesus and his gospel.

Ephesians 2:5: - “Even when **we were dead in sins**, **hath quickened us together with** [συζωοποιέω – “suzōopoieō”] **Christ**, (by grace ye are saved;)”

Colossians 2:13: - “And you, **being dead in your sins** and the uncircumcision of your flesh, **hath he quickened together with** [συζωοποιέω – “suzōopoieō”] **him**, having forgiven you all trespasses.”

The Greek verb that has been translated as “**having forgiven**” in the KJV, is the word **χαρίζομαι** – “**charizomai**” – Strong’s, Greek Number, 5483. It is defined as “**1. give freely or graciously as a favour ... 2. give = remit, forgive, pardon.**” – BAGD., pp. 876 & 877. It appears 23 times in the New Testament. It is translated as “**deliver**” – **twice**; “**forgave**” – **5x**; “**forgive**” – **3x**; “**forgiven**” – **twice**; “**forgiving**” – **twice**; “**gave**” – **twice**; “**give**” – **once**; “**given**” – **5x**; “**granted**” – **once**.

The fact that Christ had already forgiven the Colossian Christians of all their sins, is plainly attested to again in the next chapter of the Apostle’s epistle to them.

Colossians 3:13: - “Forbearing one another, **and forgiving** [χαρίζομαι – “charizomai”] **one another**, if any man have a quarrel against any: **even as Christ forgave** [χαρίζομαι – “charizomai”] **you**, so also *do* ye.”

This same gospel truth was written by the Apostle Paul, to the Ephesian believers.

Ephesians 4:32: - “And be ye kind one to another, **tenderhearted, forgiving** [χαρίζομαι – “charizomai”] **one another, even as God for Christ’s sake hath forgiven** [χαρίζομαι – “charizomai”] **you.**”



To sum up Colossians 2:13 then, the Colossians who had previously being spiritually dead in their sins, had been quickened, that is, made alive together spiritually with Jesus Christ, who had forgiven them all their sins. With this understanding of this verse, we shall now turn to our examination of Colossians 2:14.

## COLOSSIANS 2:14 EXAMINED: -

Greek Received Text: - ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν· καὶ αὐτὸ ἦρεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ·

English Transliteration: - exaleipsas to kath hēmōn cheirographon tois dogmasin, ho ēn hupenantion hēmin· kai auto ēren ek tou mesou, prosēlōsas auto tō staurō·

KJV English Translation: - “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;”

I want to examine a number of the key words or expressions in this verse, to help us arrive at a Biblically correct understanding of this one aspect of what Jesus achieved when he died upon the cross.

The Greek word that has been translated as “**blotting out**” in the KJV, is the verb **ἐξαλείφω** – “**exaleiphō**” – Strong’s, Greek Number, 1813. It appears five times in the New Testament. It is defined as “1. In accordance with the basic meaning – **a. wipe away ... b. wipe out, erase** 2. Certain expressions show the influence of the translation ... to the more general meaning *remove, destroy, obliterate* ... in so far as the removal results from the *blotting out* of a written record ... they are **ἐ. καθ' ἡμῶν χειρόγραφον Col 2:14, ...**” – BAGD., p. 272.

The other four occurrences of **ἐξαλείφω** – “**exaleiphō**” in the New Testament, are listed in the KJV as follows: -

Acts 3:19 – “**be blotted out**” – our sins shall be blotted out.

Revelation 3:5 – “**will ... blot out**” – the names of the overcomer, will not be blotted out of the Book of Life.

Revelation 7:17 – “**shall wipe away**” – the tear of the saints shall be wiped away.

Revelation 21:4 - “**shall wipe away**” – the tears of the saints shall be wiped away.

**NOTE:** - In the context of Colossians 2:14, **ἐξαλείφω** – “**exaleiphō**” should be understood as “**blotting out**” or “**erasing**” something.

The object of this **blotting out** or **erasure**, that took place when Jesus died upon the cross, is translated in the KJV as “**the handwriting of ordinances**”. The Greek expression behind this English translation is τὸ ... χειρόγραφον τοῖς δόγμασιν – “to ... cheirographon tois dogmasin”. This is the only time in the whole of the New Testament, where this unique Greek expression is found.

It is an expression which has caused many Bible commentators over the centuries, to arrive at very different conclusions in attempting to understand what this expression is being applied to by Paul. I shall

examine each of these key Greek words separately, and in some detail, before I shall examine them together, in my attempt to unravel what the Apostle Paul's uses of this "one off" expression is referring to.

The Greek noun that has been translated as "handwriting" in the KJV, is the word **χειρόγραφον** – "cheirographon" – Strong's, Greek Number, 5498. It is defined as "a (hand-written) document, specifically a certificate of indebtedness, bond ... τὸ καθ' ἡμῶν χειρόγραφον the bond that stood against us Col 2:14" – Ibid., p. 880.

Another New Testament Greek-English lexicon's definition gives us more detailed information concerning **χειρόγραφον** – "cheirographon": -

"χειρόγραφον –ου, τὸ (χείρ and γράφω) a handwriting; what one has written by his own hand (Polyb. 30, 8, 4; Dion. Hal. 5, 8; al.); specifically a note of hand, or writing in which one acknowledges that money has either been deposited with him or lent to him by another, to be returned at the appointed time (Tob. v.3; ix. 5; Plut. mor. p. 829 a. de vitand. aere al. 4, 3; Artem. oneir. 3, 40); metaphorically applied in Col ii. 14 [(where R. V. bond)] to the Mosaic law, which shews men to be chargeable with offences for which they must pay the penalty." – Joseph H. Thayer's, Greek-English Lexicon of the New Testament; p. 668.

As this unique Greek word plays a major part in being able to correctly understand this verse, I have been able to locate all six Greek references that have been listed in the above Lexical entry. I shall list the individual Greek text, and then an English translation of these references directly underneath. I shall also list them in the order that Thayer has listed them in his Lexicon entry.

ἐλεγχόμενοι γὰρ κατὰ πρόσωπον **ὑπὸ τῶν ἰδίων χειρογράφων** καὶ τῶν ὑπουργῶν οὐ μόνον ἀτυχεῖν, ἔτι δὲ μᾶλλον ἀναισχυντεῖν ἔδοξαν.

"For being confronted **with their own letters** and agents, they were regarded as not merely unfortunate, but rather as shameless." - Polybius, "Histories", 30, 8, 4.

Ἐπειδὴ γὰρ ἡμέρα τάχιστα ἐγένετο, καθίσας ἐπὶ τὸ βῆμα καὶ τὰς ἐπιστολάς τῶν ἐν τῇ συνωμοσίᾳ διασκεπτόμενος, ὡς εὔρε τὰς ὑπὸ τῶν υἱῶν γραφείσας ταῖς σφραγῖσιν ἑκατέραν γνωρίσας καὶ μετὰ τὸ λῦσαι τὰ σημεῖα **τοῖς χειρογράφοις**, ἀναγνωσθῆναι πρῶτον ἐκέλευσεν ἀμφοτέρας ὑπὸ τοῦ γραμματέως εἰς τὴν ἀπάντων τῶν παρόντων ἀκοήν·

"As soon, then, as it was day, Brutus seated himself upon the tribunal and examined the letters of the conspirators; and when he found those written by his sons, each of which he recognized by the seals, and, after he had broken the seals, **by the handwriting**, he first ordered both letters to be read by the secretary in the hearing of all who were present, and then commanded his sons to speak if they had anything to say." - Dionysius of Halicarnassus - Antiquitates Romanae, 5.8.

Tobit 5:3 - LXX: - καὶ ἔδωκεν αὐτῷ **τὸ χειρόγραφον** καὶ εἶπεν αὐτῷ· ζήτησον σεαυτῷ ἄνθρωπον, ὃς συμπορεύεταιί σοι, καὶ δώσω αὐτῷ μισθὸν ἕως ζῶ· καὶ λαβὲ πορευθεὶς τὸ ἀργύριον.

"Then he gave him **the handwriting**, and said unto him, Seek thee a man which may go with thee, whiles I yet live, and I will give him wages: and go and receive the money."

Tobit 9:5 - LXX: - καὶ ἐπορεύθη Ραφαήλ καὶ ἠύλισθη παρὰ Γαβαήλ, καὶ ἔδωκεν αὐτῷ **τὸ χειρόγραφον**· ὃς δὲ προήνεγκε τὰ θυλάκια ἐν ταῖς σφραγῖσι καὶ ἔδωκεν αὐτῷ.



“So Raphael went out, and lodged with Gabael, and gave him **the handwriting**: who brought forth bags which were sealed up, and gave them to him.”

**NOTE:** - In these two occurrences in the LXX, χειρόγραφον – “cheirographon” is referring to a “bill of indebtedness”, or a “promissory note”.

χώραν ἀποδείξαντες τοῖς ἀθλίοις χρεώσταις γυπτῶν δίκην ἔσθουσι καὶ ὑποκείρουσιν αὐτοὺς δέρτρον ἔσω δύνοντες, τοὺς δ’ ὥσπερ Ταντάλους ἐφειστώτες εἶργουσι γεύσασθαι τῶν ἰδίων τρυγῶντας καὶ συγκομίζοντας. ὡς δὲ Δαρεῖος ἐπὶ τὰς Ἀθήνας ἔπεμψε Δᾶτιν καὶ Ἀρταφέρνην ἐν ταῖς χερσὶν ἀλύσεις ἔχοντας καὶ δεσμὰ κατὰ τῶν αἰχμαλώτων, παραπλησίως οὗτοι **τῶν χειρογράφων** καὶ συμβολαίων ὥσπερ πεδῶν ἐπὶ τὴν Ἑλλάδα κομίζοντες ἀγγεῖα μεστὰ τὰς πόλεις ἐπιπορεύονται καὶ διελαύνουσι, σπείροντες

“For these money-lenders make the market-place a place of the damned for the wretched debtors; like vultures they devour and flay them, “entering into their entrails,” or in other instances they stand over them and inflict on them the tortures of Tantalus by preventing them from tasting their own produce which they reap and harvest. And as Dareius sent Datis and Artaphernes against Athens with chains and fetters in their hands for their captives, in similar fashion these men, bringing against Greece **jars full of signatures and notes** as fetters, march against and through the cities,” - Plutarch, De Vitando Aera Alieno, 829a.

ἐν δὲ τῇ δεξιᾷ χειρὶ γενόμενον ἐν αὐτῷ τῷ θέναρὶ δάνειον προαγορεύει καὶ τὴν **ἐπὶ χειρογράφῳ** λύπην.

“And with the right hand the loan that has been born with these bands proclaims also the sorrow **of the note.**” - Artemidorus Daldianus – Oneirocritica – Book 3, 40.

➔ I shall translate τὸ χειρόγραφον – “to cheirographon” in Colossians 2:14, as “**the handwriting of debt**”.

The Greek word that has been translated as “ordinances” is the noun δόγμα – “dogma” – Strong’s, Greek Number, 1378. It is defined as “1. decree, ordinance, decision, command ... νόμος τῶν ἐντολῶν ἐν δ. law of commandments consisting in (single) ordinances Eph 2:15. τὸ καθ’ ἡμῶν χειρόγραφον τοῖς δ. the bond that stood against us, with its requirements Col 2:14. 2. doctrine, dogma.” – BAGD., p. 201.

This word appears five times in the New Testament. The four other occurrences apart from Colossians 2:14 are all listed below.

The first two occurrences are referring to a decree or decrees from the Emperor Caesar.

Luke 2:1: - “And it came to pass in those days, that there went out a **decree** [δόγμα – “dogma”] from **Caesar Augustus**, that all the world should be taxed.”

Acts 17:7: - “Whom Jason hath received: and these all do contrary to the **decrees** [δόγμα – “dogma”] of **Caesar**, saying that there is another king, one Jesus.”

The next occurrence is referring to the decrees, or rather, to the decisions of the Apostles and elders at Jerusalem that they had made, concerning the Gentiles who had converted to Christianity.

Acts 16:4: - “And as they went through the cities, they delivered them **the decrees** [δόγμα – “dogma”] for to keep, **that were ordained of the apostles and elders which were at Jerusalem.**”

The last two occurrences in the New Testament are both from the Apostle Paul’s pen, and are referring to the **δόγμασιν** – “**dogmasin**” [this is the Plural, Dative form], that have been abolished or blotted out by the death of Christ.

Ephesians 2:15: - “**Having abolished** in his flesh the enmity, *even the law of commandments contained in **ordinances*** [δόγμα – “dogma”]; for to make in himself of twain one new man, so making peace.”

Colossians 2:14: - “**Blotting out the handwriting of *ordinances*** [δόγμα – “dogma”] that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.”

**NOTE:** - It is clear that from the context of these last two verses, that these **δόγμασιν** – “**dogmasin**” are referring to the same thing. It is referring to something that has been abolished or blotted out at the time of, and by the death of Christ.

This Greek word appears quite a few times in the **LXX**.

Daniel 2:13: - καὶ τὸ δόγμα ἐξήλθε, καὶ οἱ σοφοὶ ἀπεκτένοντο, καὶ ἐζήτησαν Δανιήλ καὶ τοὺς φίλους αὐτοῦ ἀνελεῖν.

“So **the decree** went forth, and they began to slay the wise men; and they sought Daniel and his fellows to slay *them.*”

Daniel 3:10: - σὺ βασιλεῦ, ἔθηκας δόγμα πάντα ἄνθρωπον, ὅς ἂν ἀκούσῃ τῆς φωνῆς τῆς σάλπιγγος, σύριγγός τε καὶ κιθάρας, σαμβύκης καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν

“Thou, O king, has made **a decree** that every man who shall hear the sound of the trumpet, and pipe, and harp, sackbut, and psaltery, and all kinds of music”

Daniel 3:12: - εἰσὶν ἄνδρες Ἰουδαῖοι, οὓς κατέστησας ἐπὶ τὰ ἔργα τῆς χώρας Βαβυλῶνος, Σεδράχ, Μισάχ, Ἀβδεναγῶ, οἳ οὐχ ὑπήκουσαν, βασιλεῦ, τῷ δόγματί σου, τοῖς θεοῖς σου οὐ λατρεύουσι, καὶ τῇ εἰκόνι τῆ χρυσοῦ, ἣ ἔστησας, οὐ προσκυνοῦσι.

“There are certain Jews whom thou has appointed over the affairs of the province of Babylon, Sedrach, Misach, and Abdenago, who have not obeyed **thy decree**, O king: they serve not thy gods, and worship not the golden image which thou hast set up.”

Daniel 4:3: - καὶ δι’ ἐμοῦ ἐτέθη δόγμα τοῦ εἰσαγαγεῖν ἐνώπιόν μου πάντας τοὺς σοφοὺς Βαβυλῶνος, ὅπως τὴν σύγκρισιν τοῦ ἐνυπνίου γνωρίσωσί μοι.

“And I made **a decree** to bring in before me all the wise men of Babylon, that they might make known to me the interpretation of the dream.”

Daniel 6:8 - 10: - νῦν οὖν, βασιλεῦ, στήσον τὸν ὄρισμὸν καὶ ἔκθες γραφήν, ὅπως μὴ ἀλλοιωθῇ τὸ **δῶγμα** Περσῶν καὶ Μήδων. 9 τότε ὁ βασιλεὺς Δαρεῖος ἐπέταξε γραφῆναι τὸ **δῶγμα**. - 10 Καὶ Δανιήλ, ἠνίκα ἔγνω ὅτι ἐνετάγη τὸ **δῶγμα**, εἰσηλθεν εἰς τὸν οἶκον αὐτοῦ, καὶ αἱ θυρίδες ἀνεωγμέναι αὐτῷ ἐν τοῖς ὑπεράροις αὐτοῦ κατέναντι Ἱερουσαλήμ, καὶ καιροὺς τρεῖς τῆς ἡμέρας ἦν κάμπτων ἐπὶ τὰ γόνατα αὐτοῦ καὶ προσευχόμενος καὶ ἐξομολογούμενος ἐναντίον τοῦ Θεοῦ αὐτοῦ, καθὼς ἦν ποιῶν ἔμπροσθεν.

“Now then, O king, establish **the decree**, and publish a writ, that the decree of the Persians and Medes be not changed. 9 Then king Darius commanded **the decree** to be written. 10 And when Daniel knew that **the decree** was ordered, he went into his house; and his windows were opened in his chambers toward Jerusalem, and three times in the day he knelt upon his knees, and prayed and gave thanks before his God, as he used to do before.”

Daniel 6:12 & 13: - καὶ προσελθόντες λέγουσι τῷ βασιλεῖ· βασιλεῦ, οὐχ ὄρισμὸν ἔταξας, ὅπως πᾶς ἄνθρωπος, ὃς ἂν αἰτήσῃ παρὰ παντὸς θεοῦ καὶ ἀνθρώπου αἴτημα ἕως ἡμερῶν τριάκοντα, ἀλλ' ἢ παρὰ σοῦ, βασιλεῦ, ἐμβληθήσεται εἰς τὸν λάκκον τῶν λεόντων; καὶ εἶπεν ὁ βασιλεὺς· ἀληθινὸς ὁ λόγος, καὶ τὸ **δῶγμα** Μήδων καὶ Περσῶν οὐ παρελεύσεται. 13 τότε ἀπεκρίθησαν καὶ λέγουσιν ἐνώπιον τοῦ βασιλέως· Δανιήλ ὁ ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας τῆς Ἰουδαίας οὐχ ὑπετάγη τῷ **δῶγματί σου**, καὶ καιροὺς τρεῖς τῆς ἡμέρας αἰτεῖ παρὰ τοῦ Θεοῦ αὐτοῦ τὰ αἰτήματα αὐτοῦ.

“And they came and said to the king, O king, has thou not made a decree, that whatsoever man shall ask a petition of any god or man for thirty days, but of thee, O king, shall be cast into the den of lions? And the king said, The word is true, and **the decree** of the Medes and Persians shall not pass. 13 Then they answered and said before the king, Daniel of the children of the captivity of Judea, has not submitted to **thy decree**; and three times in the day he makes his requests of his God.”

Daniel 6:15: - τότε οἱ ἄνδρες ἐκεῖνοι λέγουσι τῷ βασιλεῖ· γνῶθι, βασιλεῦ, ὅτι τὸ **δῶγμα** Μήδοις καὶ Πέρσαις τοῦ πᾶν ὄρισμὸν καὶ στάσιν, ἣν ἂν ὁ βασιλεὺς στήσῃ, οὐ δεῖ παραλλάξαι.

“Then those men said to the king, Know, O king, that **the law** of the Medes and Persians is that we must not change any decree of statue which the king shall make.”

Daniel 6:26: - ἐκ προσώπου μου ἐτέθη **δῶγμα τοῦτο** ἐν πάσῃ ἀρχῇ τῆς βασιλείας μου εἶναι τρέμοντας καὶ φοβουμένους ἀπὸ προσώπου τοῦ Θεοῦ Δανιήλ, ὅτι αὐτός ἐστι Θεὸς ζῶν καὶ μένων εἰς τοὺς αἰῶνας, καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται, καὶ ἡ κυριεῖα αὐτοῦ ἕως τέλους·

“**This decree** has been set forth by me in every dominion of my kingdom, that *men* tremble and fear before the God of Daniel: for he is the living and eternal God, and his kingdom shall not be destroyed, and his dominion is for ever.”

3<sup>rd</sup> Maccabees 1:3: - τοῦτον δὲ διαγαγὼν Δοσίθεος ὁ Δριμύλου λεγόμενος, τὸ γένος Ἰουδαῖος, ὕστερον δὲ μεταβαλὼν τὰ νόμιμα καὶ τῶν πατρίων **δογμάτων** ἀπηλλοτριωμένος, ἄσημόν τινα κατέκλινεν ἐν τῇ σκηνῇ, ὃν συνέβη κομίσασθαι τὴν ἐκεῖνου κόλασιν.

“But Dositheus, called the son of Drimulus, by birth a Jew, afterward a renegade from the laws and **observances of his country**, conveyed Ptolemy away, and made an obscure person lie down in his stead in the tent. It befell this man to receive the fate which was meant for the other.”

4<sup>th</sup> Maccabbees 4:23 & 24: - καὶ ὡς ἐπόρθησεν αὐτούς, **δῶγμα** ἔθετο ὅπως, εἴ τινες αὐτῶν φάνοιεν τῷ πατρίῳ πολιτευόμενοι νόμῳ, θάνοιεν. 24 καὶ ἐπεὶ κατὰ μηδένα τρόπον ἴσχυε καταλῦσαι **διὰ τῶν δογμάτων** τὴν τοῦ ἔθνους εὐνοίαν, ἀλλὰ πάσας τὰς ἑαυτοῦ ἀπειλάς καὶ τιμωρίας ἐώρα καταλυομένης,

“And having subdued them, he established a **decree** that if any of them lived according to the laws of his country he should die. 24 And when he could by no means destroy **by his decrees** the obedience to the law of the nation, but saw all his threats and punishments without effect,”

4<sup>th</sup> Maccabbees 4:26: - ἐπεὶ οὖν τὰ **δῶγματα** αὐτοῦ κατεφρονεῖτο ὑπὸ τοῦ λαοῦ, αὐτὸς διὰ βασάνων ἕνα ἕκαστον τοῦ ἔθνους ἠνάγκαζε μιᾶν ἀπογευομένους τροφῶν ἐξόμνησθαι τὸν Ἰουδαϊσμόν.

“When, therefore, **his decrees** were disregarded by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to abjure the Jewish religion.”

4<sup>th</sup> Maccabbees 10:2: - ὁ δὲ ἀναβοήσας ἔφη· ἢ ἀγνοεῖτε ὅτι ὁ αὐτὸς με τοῖς ἀποθανοῦσιν ἔσπειρε πατῆρ, καὶ ἡ αὐτῆς μήτηρ ἐγέννησε, καὶ ἐπὶ τοῖς αὐτοῖς ἀνετρέφημεν **δῶγμασιν**;

“But he cried out and said, Know ye not, that the father of those who are dead, begat me also; and that the same mother bare me; and that I was brought up **in the same tenets?**”

**NOTE:** - I will make a few observations concerning the semantic range of meanings for this Greek word **δῶγμα** – “**dogma**”<sup>2</sup>: -

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<sup>2</sup> The following statements are from the writings of the Jewish, Greek speaking historian Josephus, who wrote at the time the New Testament was being written. They shed further light on the range of meanings for the Greek word **δῶγμα** – “**dogma**”. I shall list the Greek text below, with an accompanying English translation.

[393] Τούτοις φιλοφρονησάμενος τὸν βασιλέα καὶ περιθεὶς αὐτῷ τὸ διάδημα **δῶγματι** διεσήμαινεν τὴν δωρεάν, ἐν ᾗ πολλὰ μεγαλοφρόνως εἰς ἔπαινον τάνδρὸς ἐφθέγγετο. ὁ δὲ δώροις ἐπιμειλιξάμενος αὐτὸν ἐξητεῖτό τινα τῶν Ἀντωνίου φίλων Ἀλεξᾶν ἰκέτην γενόμενον: ἐνίκα δὲ ἡ Καίσαρος ὀργὴ πολλὰ καὶ χαλεπὰ μεμφομένου τὸν ἐξαιτούμενον οἷς διεκρούσατο τὴν δέησιν.

“393 After saying these gracious things to the king and putting the diadem on his head, he proclaimed the grant **by decree**, in which he further praised the man in magnificent style. He responded to his kindness with gifts, and asked him to pardon Alex, one of Antony's friends, who had also come to him as a supplicant. But Caesar's anger prevailed and he rejected the petition, blaming the many offenses committed by the supplicant.” - Josephus, War of the Jews; Book I, Chapter XX, Section 3 – Greek Text 393.

[142] πρὸς τούτοις ὄμνησιν μηδενὶ μὲν μεταδοῦναι **τῶν δογμάτων** ἐτέρως ἢ ὡς αὐτὸς μετέλαβεν, ἀφέξεσθαι δὲ ληστείας καὶ συντηρήσειν ὁμοίως τὰ τε τῆς αἰρέσεως αὐτῶν βιβλία καὶ τὰ τῶν ἀγγέλων ὀνόματα. τοιοῦτοις μὲν ὄρκοις τοὺς προσιόντας ἐξασφαλίζονται.

“142 Moreover, he swears to communicate **their doctrines** to no one any otherwise than as he received them himself; that he will abstain from robbery, and will equally preserve the books belonging to their sect, and the names of the angels [or messengers]. These are the oaths by which they secure their proselytes to themselves.” – War of the Jews; Book II, Chapter VIII, Section 7 – Greek Text 142.

- a. When the **δόγμα** – “**dogma**” comes from a king or emperor, as in the case of Nebuchadnezzar in the **LXX’s Book of Daniel**; or, from the emperor Caesar in the New Testament, it is clearly referring to a **decree, or law** enacted by that ruler.
- b. When the **δόγμα** – “**dogma**” comes from a religious teacher or teachers, as is the case of the Apostles of Christ in the **Book of Acts**, it is referring to the doctrines or decisions of that teacher or teachers.
- c. The **δόγμασιν** – “**dogmasin**” of **Colossians 2:14** is linked together with **τὸ χειρόγραφον** – “**to cheirographon**” - “**the handwriting**”, that was blotted out or erased at the cross of Christ. Whereas in **Ephesians 2:15**, it is linked together with **τὸν νόμον τῶν ἐντολῶν** - “**ton nomon ton entolōn**” – “**the law of commandments**”, that was abolished by Jesus’ death.

In **Colossians 2:14**, the Greek expression that I am currently examining, could read more literally as, “**the handwriting of debt with ordinances**”.

In **Ephesians 2:15**, the Greek expression could read more literally as, “**the law of commandments with ordinances**”.

I shall list all of the identifying characteristics of “**the handwriting of debt with ordinances**” that are found in **Colossians 2:14 - 17**: -

- i. It was blotted out or erased by Jesus’ death.
- ii. It was against us. The Greek words that has been translated as “**against us**” in the **KJV**, are the words **καθ’ ἡμῶν** - “**kath hēmōn**”. The Greek preposition **κατά** – “**kata**” [**Strong’s, Greek Number, 2596**], when it is used in the Genitive case as it has been in this verse, is defined as “*τὸ κ. ἡμῶν χειρόγραφον the bond that stands against us Col 2:14.*” – **Ibid., p. 405**.
- iii. It was contrary to us. The Greek word that has been translated as “**contrary**” in the **KJV**, is the adjective **ὑπεναντίος** – “**hupenantios**” – **Strong’s, Greek Number, 5227**. It appears only twice in the New Testament. The other occurrence is in **Hebrews 10:27**, where it has been translated as “**adversaries**”. It is defined as “*opposed, contrary, hostile ... τινί against someone Col 2:14.*” – **Ibid., p. 838**.

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**Footnote continued from the previous page: -**

[42] δῆλον δ’ ἐστὶν ἔργῳ, πῶς ἡμεῖς πρόσμιεν τοῖς ἰδίῳις γράμμασι· τοσοῦτου γὰρ αἰῶνος ἤδη παρωχηκότος οὔτε προσθεῖναι τις οὐδὲν οὔτε ἀφελεῖν αὐτῶν οὔτε μεταθεῖναι τετόλημκεν, πᾶσι δὲ σύμφυτόν ἐστιν εὐθύς ἐκ πρώτης γενέσεως Ἰουδαίῳις τὸ νομίζειν αὐτὰ **θεοῦ δόγματα** καὶ τούτοις ἐμμένειν καὶ ὑπὲρ αὐτῶν, εἰ δεοί, θνήσκειν ἠδέως.

“and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it is become natural to all Jews immediately, and from their very birth, to esteem these books to contain **Divine doctrines**, and to persist in them, and, if occasion be willingly to die for them.” – **“Against Apion”; Book 1, Section 8 – Greek Text 42.**

- iv. POINTS ii & iii above raise important questions concerning **“the handwriting of debt with ordinances”**. Why was it was **against** and **contrary** to us? And who is the **“us”** referring to?

I believe the Apostle Paul’s statement in Ephesians 2:11 – 15, which has some similarity with the subject matter of Colossians 2:13 – 17, answers these two questions: -

“Wherefore remember, **that ye being in time past Gentiles in the flesh**, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; **That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:** But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, **and hath broken down the middle wall of partition between us;** Having abolished in his flesh the enmity, *even the law of commandments contained in ordinances* [τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι – “ton nomon ton entolon en dogmasi”]; for to make in himself of twain one new man, so making peace.”

**NOTE:** - I shall give a brief summary of this passage for the reader: -

The Gentiles who **were** [past tense] far off from God, and who were not parties to the covenants [plural] of promise, and who at that time were without hope and without God, have through Jesus Christ, been made near to Him, through the blood of Christ. Jesus Christ is our [that is, both the Jew’s and the Gentile’s] peace, who has broken down the middle wall of partition that separated the Jew from the Gentile. Jesus in his own flesh abolished the enmity that existed between the Jew and the Gentile, abolishing the law of commandments with ordinances, so as to make within himself of the two [that is, of the Jew and the Gentile], one new man or person, thus making peace.

The Apostle Peter when he met with the righteous Gentile Cornelius and his household of Gentiles, acknowledged that the Jewish Law prohibited the free social interaction between Jew and Gentile<sup>3</sup>. But now, through the inspired vision which had been just previously given to him by the Holy Spirit, he had finally understood, that this distinction based upon race no longer applied.

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<sup>3</sup> Other New Testament passages clearly reveal the fact, that the Jews at the time of Christ, maintained a strict social exclusiveness and separation from the Gentiles, which was based upon their religious faith.

John 4:9: - “Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? **for the Jews have no dealings with the Samaritans.**”

John 18:28: - “Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; **and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.**”

Acts 11:2 & 3: - “And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, **Thou wentest in to men uncircumcised, and didst eat with them.**”

Galatians 2:11 & 12: - “But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, **he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.**”

Acts 10:28: - “And he said unto them, Ye know how that **it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation**; but God hath showed me that I should not call any man common or unclean.”

☞ **“The handwriting of debt with ordinances”** in Colossians 2:14, was against and contrary to the Gentiles; it would also be **“the middle wall of partition”** that Jesus abolished when he died upon the cross, that is referred to in Ephesians 2:14 & 15. The **“us”** of Colossians 2:14, would refer to the Gentile Christian converts, with Paul metaphorically including himself with them in this verse. The serious social separation and exclusiveness that existed between the Jew and the Gentile under the **“law of commandments with ordinances”** before Christ’s death, would have been an endless source of enmity and hostility between the two racial groups. All this enmity and hostility was abolished by our Lord Jesus Christ, when he died for both races upon the cross. At which time he blotted out or erased **“the handwriting of debt with ordinances”**; he broke down **“the middle wall of partition”**; he abolished **“the law of commandments with ordinances”**.

- v. It was taken out of the way. The Greek words that been translated in the KJV as **“took it out of the way”**, are **αὐτὸ ἤρην ἐκ τοῦ μέσου** – **“autō ēren ek tou mesou”**.

The Greek pronoun **αὐτὸ** - **“autō”**, is in the Neuter, Singular, Accusative case, which indicates that its direct grammatical antecedent is indeed **τὸ ... χειρόγραφον** – **“to ... cheirographon”** – **“the handwriting of debt”**, which is also in the Neuter, Singular, Accusative case. The Greek word that has been translated as **“took”** in the KJV, is the verb **αἴρω** – **“airō”** – Strong’s, Greek Number, 142. It is defined as **“4. take away, remove with no suggestion of lifting up. ... a bond, note αἴ. ἐκ τοῦ μέσου destroy Col 2:14.”** – Ibid., p. 24.

- vi. It was nailed to Jesus’ cross. The Greek word that has been translated as **“nailing ... to”** in the KJV, is the verb **προσηλώω** – **“proselōō”** – Strong’s, Greek Number, 4338. This is its only occurrence in the New Testament. It is defined as **“nail (fast) τί τινι something to something ... a bond to the cross Col 2:14.”** – Ibid., p. 714.
- vii. It is associated with meat and drink, a feast, a new moon and sabbaths – Colossians 2:16.
- viii. It contains shadows of things to come, but the body [that is, the reality] is of Christ – Colossians 2:17.

**NOTE:** - I want to now share with the reader a couple of other New Testament passages, which also refer to some kind of law with ordinances, being abolished, taken away or coming to an end when Jesus died upon the cross.

The following passage from the Book of Hebrews, refers to the earthly Sanctuary with its various gifts, sacrifices, meats, drinks, various washings and its carnal ordinances, which were only figures for that present time. The writer goes on to state, that these things were imposed upon the people [that would be the Hebrew people], until the time of reformation came. That would be referring to the death of Jesus Christ. Then the writer of Hebrews contrasts this earthly **“figure”**, with the Heavenly reality of our Lord Jesus Christ, who has become a High Priest **“of good things to come”**, of the more perfect Tabernacle that was not made by human hands, and who has entered once into this Sanctuary by his own blood, having obtained eternal redemption. [This true Tabernacle and Sanctuary is stated to be in Heaven – See Hebrews 8:1 & 2.]

Hebrews 9:8 - 12: - "The Holy Ghost this signifying, that **the way** into **the holiest of all** was not yet made manifest, while as the first tabernacle was yet standing: **Which was a figure for the time then present, in which were offered both gifts and sacrifices**, that could not make him that did the service perfect, as pertaining to the conscience; *Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come* [μέλλω – "mellō"], by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once **into the holy place**, having obtained eternal redemption for us."

**NOTE:** - It will be helpful for the reader at this time, if I make a few clarifying comments concerning certain aspects of the Greek text of this passage.

The following English expression that has been translated as "**the way into the holiest of all**" in the **KJV** in **VS. 8**, reads in the Greek Received text as **τὴν τῶν ἁγίων ὁδόν** – "**tēn tōn hagiōn hodon**".

A literal translation of this Greek expression would be "**the way of the Sanctuary**".

In **VS. 9** the Greek word that has been translated as "**a figure**" is the noun **παραβολή** – "**parabolē**" – **Strong's, Greek Number, 3850**. It appears 50 times in the New Testament. It has been translated as "**comparison**" – **once**; "**figure**" – **2x**; "**parable**" – **31x**; "**parables**" – **15x**; "**proverbs**" – **once**.

It is defined as "**1. type, figure παραβολή εἰς τὸν καιρὸν τὸν ἐνεσθηκότα a symbol (pointing) to the present age Hb 9:9.**" – **Ibid., p. 612**.

It must be acknowledged that the Greek word that has been translated as "**ordinances**" in **VS. 10** in the **KJV**, is **NOT** the Greek noun **δόγμα** – "**dogma**", that the Apostle Paul used in **Colossians 2:14 & Ephesians 2:15**. Rather, it is the Greek noun **δικαίωμα** – "**dikaiōma**" – **Strong's, Greek Number, 1345**. It appears ten times in the New Testament. It is translated as "**judgment**" – **once**; "**judgments**" – **once**; "**justification**" – **once**; "**ordinances**" – **3x**; "**righteousness**" – **4x**. It is defined as "**1. regulation, requirement, commandment ... δ. λατρείας regulations for worship Hb 9:1; δ. σαρκός regulations for the body vs. 10.**" – **Ibid., p. 198**.

The Greek word that has been translated as "**imposed**" in the **KJV**, is the verb **ἐπίκειμαι** – "**epikeimai**" – **Strong's, Greek Number, 1945**. It appears seven times in the New Testament. It is translated as "**imposed**" – **once**; "**instant**" – **once**; "**lay**" – **once**; "**on**" – **once**; "**thereon**" – **once**; "**upon**" – **2x**. It is defined as "**2. figuratively ... c. be imposed, be incumbent ... δικαιώματα ἐπικέιμενα regulations imposed Hb 9:10.**" – **Ibid., p. 294**.

This same verb is also used by the Apostle Paul in his first letter to the Corinthians, with the same sense of something being **imposed** or **incumbent** upon him. In this case, it is the necessity for him to preach the gospel of Christ, that had been imposed or laid upon him.

**1st Corinthians 9:16:** - "For though I preach the gospel, I have nothing to glory of: **for necessity is laid upon** [ἐπίκειμαι – "**epikeimai**"] **me**; yea, woe is unto me, if I preach not the gospel!"

The Greek word that has been translated as "**reformation**" in **Hebrews 9:10** in the **KJV**, is the noun **διόρθωσις** – "**diorthōsis**" – **Strong's, Greek Number, 1357**. This verse is the only time that this noun occurs in



the New Testament. It is defined as “*improvement, reformation, new order ... καιρός δ. the time of the new order (in contrast to that of the law with its fleshly stipulations) Hb 9:10.*” – Ibid., p. 199.

A linguistic connection between this passage in Hebrews 9 and Colossians 2:17, is found in the use of the Greek verb μέλλω – “mellō” – Strong’s, Greek Number, 3195. In Colossians 2:17 it has been translated as “**things to come**”. In Hebrews 9:11 it has been translated as “**to come**”.

In VS. 12, the English expression which has been translated in the KJV as “**into the holy place**”, reads in the Greek Received text as εἰς τὰ ἅγια - “**eis ta hagia**”. This is in the Neuter, Plural and Accusative Case. The translation in the KJV is not a correct one. The literal translation of this distinctive Greek expression is “**into the sanctuary**”.



It is clear from the context of this passage in Hebrews 9:8 – 12, that it harmonizes perfectly with, and complements Colossians 2:13 – 17. The earthly Sanctuary with its various gifts, sacrifices, meats and drinks, and different carnal [or fleshly] ordinances, were all **a figure** [would the word “**figure**” by a synonym for the word “**shadow**”?], for that present time. It was imposed upon the Hebrew people, until the time of reformation came. This reformatory time would be referring to the death of Jesus Christ, and the commencing of the New Covenant. Jesus Christ having now become a High Priest **of good things to come**, entered in once for all, by the means of his own blood, into the true Sanctuary that is in heaven. This is the **reality**, of which the earthly Tabernacle and its carnal ordinances were “**a figure**”.

I want to now examine the following prophecy that is found within the Book of Psalms, that relates to Jesus Christ’s first coming into the world. And then, I will share with the reader, the inspired New Testament commentary on its fulfilment in Christ. This prophecy and its fulfilment has a direct bearing on Colossians 2:13 – 17 and Ephesians 2:11 – 16, as to what was abolished by the death of Christ.

Psalm 40:6 – 8: - “Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book *it is* written of me, **I delight to do thy will, O my God: yea, thy law is within my heart.**”

The Apostle Paul explains this prophecy concerning Christ, in the Book of Hebrews.  
Hebrews 10:5 – 9: - “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, **Sacrifice and offering and burnt offerings and offering for sin** thou wouldest not, neither hadst pleasure *therein; which are offered by the law*; Then said he, **Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.**”

NOTE: - Several important points can be drawn from these passages in Psalms and Hebrews: -

1. Jesus Christ came to do his Father's will, which is in Psalm 40:8, is stated as having God's Law of Ten Commandments in his heart. We do know from Jesus' own testimony, that he did indeed keep his Father's Law of Ten Commandments.

John 15:10: - "If ye keep my commandments, ye shall abide in my love; **even as I have kept my Father's commandments**, and abide in his love."

2. In Hebrews 10:8 & 9, Jesus came to take away the first things mentioned in the prophecy – the Sacrifices, Offerings, Burnt Offerings and Sin Offerings, which were offered by the Law. He did this, so that he could establish the second thing mentioned in the prophecy, which is God's will. We have just seen under POINT 1 above, that God's will is having his Law within the heart.
3. The Sacrifices, Offerings, Burnt Offerings and Sin Offerings, which were **offered by the Law** in Hebrews 10:8, were written and commanded in the Law of Moses.

2<sup>nd</sup> Chronicles 23:18: - "Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, **to offer the burnt offerings of the LORD, as it is written in the law of Moses**, with rejoicing and with singing, *as it was ordained* by David."

Ezra 3:2: - "Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, **to offer burnt offerings thereon, as it is written in the law of Moses the man of God.**"

Earlier within this same chapter of Hebrews 10, we have two more linguistic links to Colossians 2:17. The Law was a shadow of good things to come. This Law required the offering up of animal sacrifices year by year. The blood of these various slain animal sacrifices, could not take away sins.

Hebrews 10:1 - 4: - "**For the law having a shadow** [σκιά – "skia"] **of good things to come** [μέλλω – "mellō"], and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins."

**NOTE:** - Both Greek words contained in Hebrews 10:1, σκιά – "skia" [Strong's, Greek Number, 4639], and μέλλω – "mellō" [Strong's, Greek Number, 3195] are also found in Colossians 2:17.

**A SUMMARY CHART CONCERNING “THE HANDWRITING OF DEBT WITH ORDINANCES”:-**

<b><u>BIBLE TEXT: -</u></b>	<b><u>IDENTIFYING CHARACTERISTIC: -</u></b>
<b><u>Colossians 2: 14 - 17: -</u></b>	<ul style="list-style-type: none"><li>• Blotted out or erased at the time of the death of Jesus.</li><li>• It was <b>against</b> and <b>contrary</b> to us – the Gentiles.</li></ul>
	<ul style="list-style-type: none"><li>• Was nailed to the cross of Christ.</li><li>• Was associated with meat and drink, a Feast, a New Moon and Sabbaths.</li></ul>
	<ul style="list-style-type: none"><li>• Was a shadow of things to come.</li></ul>
<b><u>Ephesians 2:13 - 16: -</u></b>	<ul style="list-style-type: none"><li>• The Gentiles who were not near to God, have through the blood of Christ, been made nigh to God.</li></ul>
	<ul style="list-style-type: none"><li>• Jesus broke down the middle-wall of partition between Jew and Gentile.</li><li>• Jesus in his own flesh abolished the enmity between Jew and Gentile – the law of commandments with ordinances.</li></ul>
	<ul style="list-style-type: none"><li>• Jesus reconciled both Jew and Gentile to God, by his cross, having slain the enmity by it [that is, by means of his cross].</li></ul>
<b><u>Hebrews 9:8 – 12: -</u></b>	<ul style="list-style-type: none"><li>• The earthly sanctuary with its gifts, sacrifices, meats and drinks, various washings and carnal ordinances, were a figure for that present time.</li></ul>
	<ul style="list-style-type: none"><li>• They were imposed upon the Hebrew people, until the time of reformation came.</li><li>• Jesus having become a High Priest of good things to come, entered once for all, by the means of his own blood, into the true Sanctuary in Heaven.</li></ul>
<b><u>Hebrews 10:1 – 9: -</u></b>	<ul style="list-style-type: none"><li>• The Law was a shadow of good things to</li></ul>

come, which required various animal sacrifices and offerings that could not take away sins.

- The various offerings, burnt offerings, sin offerings and sacrifices, which were offered by the Law, were taken away by Christ.
- Jesus Christ then established God's will, which was having God's Law within his heart.

☞ *"The handwriting of debt with ordinances<sup>4</sup>" = the Law of Moses, which was made up of the shadowy ceremonial ordinances, animal sacrifices and offerings, annual Feasts, New Moons and annual Sabbaths, and which were associated with the earthly Sanctuary, and its various carnal or fleshly ordinances.*

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<sup>4</sup> The following Greek verb that is derived directly from the noun **δόγμα** – "**dogma**", is the word **δογματίζω** – "**dogmatizō**" – Strong's, Greek Number, 1379. It is defined as "*submit to rules and regulations Col 2:20.*" – BAGD., p. 201. It appears only once in the New Testament, and is found in the following passage which is also found in Colossians Chapter 2.

Colossians 2:20 – 22: - "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, **are ye subject to ordinances** [**δογματίζω** – "**dogmatizō**"], (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men?"

**NOTE:** - It appears that the ordinances [that is, the rules and regulations] which the Colossian brethren were submitting to, are summed up in VS. 21 – "**Touch not; taste not; handle not**", and which in VS. 22 are identified as being the commandments and doctrines of men.

This Greek verb is also used in the following verses found in the **LXX**.

Esther 3:9: - εἰ δοκεῖ τῷ βασιλεῖ, **δογματισάτω** ἀπολέσαι αὐτούς, καὶ γὰρ διαγράψω εἰς τὸ γαζοφυλάκιον τοῦ βασιλέως ἀργυρίου τάλαντα μύρια.

"If it seem good to the king, **let him make a decree** to destroy them: and I will remit into the king's treasury ten thousand talents of silver."

1st Esdras 6:34: - "ἐγὼ βασιλεὺς Δαρείου **δεδογμάτικα** ἐπιμελῶς κατὰ ταῦτα γίνεσθαι."

"I Darius the king **have ordained** that according unto these things it be done with diligence."

2nd Maccabees 10:8: - **ἐδογμάτισαν** δὲ μετὰ κοινοῦ προστάγματος καὶ ψηφίσματος παντὶ τῶ τῶν Ἰουδαίων ἔθνει κατ' ἐνιαυτὸν ἄγειν τὰςδε τὰς ἡμέρας.

"**They ordained** also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews."

## COLOSSIANS 2:15 EXAMINED: -

Greek Received Text: - ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

English Transliteration: - apekdusamenos tas archas kai tas exousias, edeigmatisen en parrēsia thriambeusas autous en autō.

KJV English Translation: - “*And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.*”

I shall examine some of the key Greek words that have been used by the Apostle Paul in this verse, which will help us to obtain a fuller understanding of this text.

The Greek word that has been translated as “**having spoiled**”, is the verb ἀπεκδύομαι – “**apekduomai**” – Strong’s, Greek Number, 554. It appears only twice in the New Testament, with both references being found in Paul’s epistle to the Colossians. It is defined as “*1. take off, strip off of clothes ... τὸν παλαιὸν ἄνθρωπον the old man, i. e. sinful nature Col 3:9 ... 2. disarm ... τὰς ἀρχὰς καὶ τ. ἐξουσίας the principalities and powers Col 2:15.*” – BAGD., p. 83. This informs us of the fact, that Christ archived a victory upon the cross, a victory in the form of disarming the *principalities and powers*, which are the next things mentioned by the Apostle Paul in this verse.

The Greek word that has been translated as “**principalities**”, is the noun ἀρχή – “**archē**” – Strong’s, Greek Number, 746. It appears 58 times in the New Testament. It is defined as “*1. beginning ... 2. the first*

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### Footnote continued from the previous page: -

2<sup>nd</sup> Maccabees 15:36: - καὶ ἐδογματίσαν πάντες μετὰ κοινοῦ ψηφίσματος μηδαμῶς ἑᾶσαι ἀπαρασήμαντον τήνδε τὴν ἡμέραν, ἔχειν δὲ ἐπίσημον τὴν τρισκαιδεκάτην τοῦ δωδεκάτου μηνός Ἴδαρ λέγεται τῇ Συριακῇ φωνῇ πρὸ μιᾶς ἡμέρας τῆς Μαρδοχαϊκῆς ἡμέρας.

“And **they ordained** all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirtieth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus’ day.”

3<sup>rd</sup> Maccabees 4:11: - Τοῦτων δὲ ἐπὶ τὴν λεγομένην Σχεδῖαν ἀχθέντων καὶ τοῦ παράπλου περανθέντος, καθὼς ἦν **δεδογματισμένον** τῷ βασιλεῖ, προσέταξεν αὐτοὺς ἐν τῷ πρὸ τῆς πόλεως ἵπποδρόμῳ παρεμβαλεῖν ἀπλέτῳ καθεστῶτι περιμέτρῳ καὶ πρὸς παραδειγματισμὸν ἄγαν εὐκαιροτάτῳ καθεστῶτι πᾶσι τοῖς καταπορευομένοις εἰς τὴν πόλιν καὶ τοῖς ἐκ τούτων εἰς τὴν χώραν στελλομένοις πρὸς ἐκδημίαν πρὸς τὸ μηδὲ ταῖς δυνάμεσιν αὐτοῦ κοινωνεῖν, μηδὲ τὸ σύνολον καταξιώσαι περιβόλων.

“They were conveyed accordingly in this vessel, and at the end of it arrived at Schedia. The king **had ordered** them to be cast into the vast hippodrome, which was built in front of the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city, and of those who went from the city into the country. Thus they could hold no communication with his forces; nay, were deemed unworthy of any civilized accommodation.”

cause ... **3. ruler, authority** ... of angelic and demonic powers, since they were thought of as having a political organization. ... Ro 8:38; 1 Cor 15:24; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10, 15.” – Ibid., pp. 111 & 112.

The Greek word that has been translated as “**powers**”, is the noun **ἐξουσία** – “**exousia**” – Strong’s, Greek Number, 1849. It appears 103 times throughout the New Testament. It is defined as “... **4. the power exercised by rulers or others in high position by virtue of their office. a. ruling power, official power ... b. the domain in which the power is exercised ... c. the bearers of the authority – α. human authorities, officials, government ... β. of rulers and functionaries of the spirit world ...** 1 Cor 15:24; Eph 1:21; Col. 2:10. ... Eph. 3:10; 6:12; Col. 1:16; 2:15.” – Ibid., p. 278.

The following New Testament passages, also written by the Apostle Paul, refer to these “**principalities and powers**”. From these texts several truths emerge concerning them: -

- a. Jesus Christ created all of these “**principalities and powers**”.
- b. Jesus Christ is the Head over all of these “**principalities and powers**”.
- c. At his ascension into heaven, to the Father’s right hand, he has been exalted far above these “**principalities and powers**”.
- d. These “**principalities and powers**” are our spiritual adversaries, against whom we are to war against. These are the wicked spirits in “high *places*” in the universe. That is, the devil and his evil angels.
- e. Most importantly, we can see that Jesus Christ has power over these spiritual agencies of evil. In other words, Jesus is stronger than the devil and his evil angels. This is what “**having spoiled**”, or **disarmed** these “**principalities and powers**” is referring to in Colossians 2:15. Jesus Christ on the cross gained the victory over these “**principalities and powers**” of evil.

Ephesians 1:20 & 21: - “**Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, far above all principality [ἀρχή – “archē”], and power [ἐξουσία – “exousia”], and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.”**

Ephesians 3:10: - “To the intent that now unto the **principalities** [ἀρχή – “archē”] and **powers** [ἐξουσία – “exousia”] in heavenly *places* might be known by the church the manifold wisdom of God.”

Ephesians 6:11 & 12: - “Put on the whole armour of God, **that ye may be able to stand against the wiles of the devil.** For we wrestle not against flesh and blood, but **against principalities** [ἀρχή – “archē”], **against powers** [ἐξουσία – “exousia”], **against the rulers of the darkness of this world, against spiritual wickedness in high *places*.**”

Colossians 1:16: - “**For by him were all things created**, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or **principalities** [ἀρχή – “archē”], or **powers** [ἐξουσία – “exousia”]: all things were created by him, and for him.”

Colossians 2:10: - “And ye are complete in him, **which is the head of all principality** [ἀρχή – “archē”] and **power** [ἐξουσία – “exousia”].”

The Greek word that has been translated as “**he made a shew**”, is the verb **δειγματίζω** – “**deigmatizō**” – Strong’s, Greek Number, 1165. This verse is the only time that it occurs in the entire New Testament. It is defined as “*mock, expose Col 2:15.*” – Ibid., p. 172.

The expression “**openly**” is translated from the Greek words ἐν παρρησίᾳ - “**en parrēsia**”. This expression combines the preposition ἐν – “**en**”, with the Greek noun **παρρησία** – “**parrēsia**” – Strong’s, Greek Number, 3954. **παρρησία** – “**parrēsia**” appears 31 times in the New Testament. In this specific verse, it is defined as “*δειγματίζειν ἐν παρρησίᾳ make a public example of Col 2:15.*” – Ibid., p. 630.

The words “**triumphing over**” have been translated from the Greek verb **θριαμβεύω** – “**thriambeuō**” – Strong’s, Greek Number, 2358. It appears in only two passages in the New Testament, this one in Colossians 2:15, and in the following verse,

2<sup>nd</sup> Corinthians 2:14: - “Now thanks *be* unto God, **which** always **causeth** us **to triumph** [**θριαμβεύω** – “**thriambeuō**”] in Christ, and maketh manifest the savour of his knowledge by us in every place.”


It is defined as “*1. lead in a triumphal procession ... hence generally triumph over θριαμβεύσας αὐτοὺς ἐν αὐτῷ through him (Christ) he (God) has triumphed over them (the hostile supernatural powers) Col 2:15.*” – Ibid., p. 363.

**θριαμβεύσας αὐτοὺς ἐν αὐτῷ** - “*triumphing over them in it*” – KJV. The Greek expression ἐν αὐτῷ - “**en autō**” has been incorrectly translated in the KJV as “in it”. In reality, it should be translated as “**by it**”. And as this pronoun **αὐτῷ** - “**autō**”, is in the Masculine, Singular, Dative case, its antecedent is found at the end of verse 14, in the Greek expression **τῷ σταυρῷ** - “**tō staurō**”, which is also in the Masculine, Singular, Dative case. The KJV has translated it as “**to his cross**”.

☞ What this grammatical concord between these two verses is teaching, is the truth that Jesus has triumphed over these evil principalities and powers of the devil and his evil angels, by his death upon the cross. Even though Jesus’ death upon the cross was one of shame and humiliation, and Satan was able to wreak his revenge upon the holy Son of God, through the mistreatment which Jesus suffered at the hands of the Jewish authorites and Roman soldiers, in reality, it spelled the ultimate death-knell of Satan and his evil angels. Christ conquered and robbed the evil principalities and powers of the devil and his evil angels, of their supremacy over humanity, and of their control over the power of death.

I think the following verse from the Book of Hebrews, sums up Colossians 2:15, rather well. Jesus through his death upon the cross, has made certain the final and complete destruction of the devil, who had [past tense] the power over death.

Hebrews 2:14: - “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.”

 Truly, Christ's death upon the cross, when he spoiled, that is, when he disarmed the evil agencies of the devil and his evil angels – the “**principalities and powers**” of their power over death, is clearly revealed in Colossians 2:14 & 15.



## COLOSSIANS 2:16 EXAMINED: -

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 noumenias ē sabbatōn

KJV English Translation: - “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.”

The word “**therefore**” is translated from the Greek particle οὖν – “oun” - Strong’s, Greek Number, 3767. It is defined as “a particle, never found at the beginning of a sentence. ... 1. inferential, denoting that what it introduces is the result of or an inference from what precedes so, therefore, consequently, accordingly, then. ... b. in commands and invitations ... Col 2:16 ...” – BAGD., pp. 592 & 593.

With this understanding of the semantic use of οὖν – “oun” , its use indicates that what the Apostle Paul is going to write in VS. 16 & 17, is the result of what he has previously written in VS. 13 – 15. In other words, the contents of VS. 16 & 17, are the conclusions based upon what he wrote in VS. 13 – 15. This point needs to be clearly kept in mind, as I now turn my attention to examine Colossians 2:16.

The Greek verb that has been translated as “**Let ... judge**” is the word κρίνω – “krinō” – Strong’s, Greek Number, 2919. It is defined in the context of this verse as “... 6. of the judgment which people customarily pass upon (and thereby seek to influence) the lives and actions of their fellowmen. ... b. especially in an unfavourable sense *pass an unfavourable judgment upon, criticise, find fault with, condemn ... Col 2:16.*” – Ibid., p. 452.

In Colossians 2:16, Paul exhorted the Christians at Colosse, that they should not let any person judge them [that is, criticise, find fault or condemn them], in regards to the five specific things which the Apostle goes on to list in this verse.

**NOTE:** - I shall now examine each one of these five specific things in order.

### “IN MEAT, OR IN DRINK” EXAMINED: -

The first two things that are mentioned in the Greek text are - ἐν βρώσει ἢ ἐν πόσει – the English translation as found in the King James Version reads as - “in meat, or in drink”.

The Greek word that is translated as “meat” is the word **βρῶσις** – “**brōsis**” – Strong’s, Greek Number, 1035. It is defined as “1. *eating* (with *πόσις* ... ) Ro 14:17; Col 2:16. ... 2. ... is usually taken to mean *corrosion, rust ... food.*” – Ibid., p. 148.

The Greek word that is translated as “drink” is the word **πόσις** – “**posis**” – Strong’s, Greek Number, 4213. It is defined as “in our literature always with *βρῶσις* (as Da 1:10)<sup>5</sup>. 1. *drinking, the act of drinking* ... Ro 14:17; Col 2:16. 2. *a drink, that which one drinks*” – Ibid., p. 694.

As we can see from these two Lexical entries, these two Greek words are linked together in one other well known verse which is also from the Apostle Paul’s writings.

Romans 14:17: - “For the kingdom of God is not **meat** [**βρῶσις** – “**brōsis**”] and **drink** [**πόσις** – “**posis**”]; but righteousness, and peace, and joy in the Holy Ghost.”

In this 14<sup>th</sup> chapter of his epistle to the Romans, the inspired Apostle gives counsel exhorting the Christian brothers and sisters at Rome, to exercise Christian forbearance with one another, and not to judge [the Greek verb **κρίνω** – “**krinō**” is used repeatedly throughout this Chapter] each other concerning the observance of various days, and the issue of eating different types of food. [This seems to be similar situation that brought forth the Apostle’s counsel to the Colossians.]

Romans 14:1 – 13: - “Him that is weak in the faith receive ye, *but* not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and **let** not him which eateth not **judge** [**κρίνω** – “**krinō**”] him that eateth: for God hath received him. Who art thou **that judgest** [**κρίνω** – “**krinō**”] another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man **esteemeth** [**κρίνω** – “**krinō**”] one day above another: another **esteemeth** [**κρίνω** – “**krinō**”] every day *alike*. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge [**κρίνω** – “**krinō**”] thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. **Let** us not therefore **judge** [**κρίνω** – “**krinō**”] one another any more: but **judge** [**κρίνω** – “**krinō**”] this rather, that no man put a stumblingblock or an occasion to fall in *his* brother’s way.”

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<sup>5</sup> Daniel 1:10 – LXX Greek text: - “καὶ εἶπεν ὁ ἀρχιεunuῶχος τῷ Δανιήλ· φοβοῦμαι ἐγὼ τὸν κύριόν μου τὸν βασιλέα τὸν ἐκτάξαντα **τὴν βρῶσιν ὑμῶν καὶ τὴν πόσιν ὑμῶν**, μή ποτε ἴδῃ τὰ πρόσωπα ὑμῶν σκυθρωπὰ παρὰ τὰ παιδάρια τὰ συνήλικα ὑμῶν καὶ καταδικάσητε τὴν κεφαλὴν μου τῷ βασιλεῖ.”

Daniel 1:10 – KJV: - “And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed **your meat and your drink**: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.”


**AN EXAMINATION OF SOME DIFFERENT TEACHINGS AS TO WHAT“IN MEAT, OR IN DRINK” IS REFERRING TO:-**

A. Some Bible scholars believe that the Greek expression “ἐν βρώσει ἢ ἐν πόσει” – “**en brōsei ē en posei**” in Colossians 2:16, is referring to the dietary laws concerning clean and unclean foods, found in the Old Testament Scriptures <sup>6</sup>. They then assert that Christ’s death upon the cross brought an end to these dietary distinctions between clean and unclean foods, as found in the Mosaic Law. And thus, they arrive at the conclusion, that Christians can eat anything they like, since the death of Christ.

There are a number of Biblical facts which completely undermine this teaching as being the correct one: -

- i) In the context of the whole chapter of Colossians 2, there is no evidence that the Apostle Paul is referring to any of the Mosaic dietary restrictions.
- ii) While there were indeed clear dietary restrictions concerning eating clean and not eating unclean foods in the Old Testament, there was **NO** such classification concerning clean or unclean **drinks**.
- iii) How are the clean and unclean food restrictions of the Mosaic Law shadows pointing forward to Christ?
- iv) The distinction between clean and unclean foods is clearly recognized in the very last book of the New Testament.

Revelation 18:2: - “And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a **cage of every unclean and hateful bird.**”

 For all of these reasons, the Greek expression “ἐν βρώσει ἢ ἐν πόσει” – “**en brōsei ē en posei**” in Colossians 2:16, has **NO** application to the Hebrew dietary laws of clean and unclean foods.

B. Another theory put forward by some Bible scholars, is that the Apostle Paul is referring to the Hebrew meat and drink offerings in Colossians 2:16, that were often associated with the annual Hebrew feasts, new moons, and sabbaths. These offerings were shadows pointing forward to Christ, so this theory **on the surface**, appears to have some validity to it. The following passage from the prophet Ezekiel’s writings is often put forward as support for this belief.

Ezekiel 45:17: - “And it shall be the prince’s part to give burnt offerings, **and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths**, in all solemnities of the house of Israel: he shall prepare the sin offering, and **the meat offering**, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.”

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<sup>6</sup> The dietary laws concerning clean and unclean foods are found in Leviticus 11:1 - 47 & Deuteronomy 14:1 - 21.

To examine the validity of this theory, it will be necessary to understand what are the Greek words that refer to a “meat offering”, and to a “drink offering”, and see if they match with **βρῶσις** – “**brōsis**”, and **πόσις** – “**posis**”, that Paul has used in Colossians 2:16. The Greek speaking Jewish Christian Paul, would certainly know what are the correct Greek words that refer to these two specific offerings. If Paul did not use the specific Greek words respecting these two offerings in Colossians 2:16, then **βρῶσις** – “**brōsis**”, and **πόσις** – “**posis**” in this verse are not referring to “meat or drink offerings”.

The best way to establish what are the specific Greek words that refer to a “meat offering”, and to a “drink offering”, is to trace from the Hebrew text with the **LXX**, what are the specific words that refer to these two offerings.

The Hebrew word for “**meat offering**” is **מִנְחָה** - “**minchâh**” – Strong’s, Hebrew Number, 4503. It appears 211 times in the Old Testament of the KJV. It is translated as “**gift**” – **once**; “**gifts**” – **6x**; “**meat**” – **once**; “**oblation**” – **5x**; “**oblations**” - **once**; “**offering**” – **150x**; “**offerings**” – **14x**; “**present**” – **22x**; “**presents**” – **6x**; “**sacrifice**” – **5x**.

It is defined as “gift, tribute, offering ... 1. gift, present, ... 2. tribute ... 3. offering ... 4. grain offering.” – The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon, p. 585.

The Hebrew word for “**drink offering**” is **נֶצֶק** - “**neçek**” – Strong’s, Hebrew Number, 5262. It appears 64 times in the Old Testament of the KJV. It is translated as “**cover**” – **once**; “**image**” – **3x**; “**images**” – **once**; “**offering**” – **29x**; “**offerings**” – **30x**.

It is defined as “1. drink-offering, ... 2. molten image.” – Ibid., p. 651.

The above two Hebrew words are the specific Hebrew words for a “meat offering”, and for a “drink offering”. I shall clearly establish this truth, by referring to Numbers Chapters 28 & 29, where all of the specific offerings [including meat and drink offerings] are listed for the annual feasts, new moons, and Sabbaths of the Hebrews. [This is bringing us back to the immediate context and subject matter of Colossians 2:16.]

I shall also list from the Greek text of the **LXX**, what are the specific Greek words that represent a “meat offering”, and a “drink offering”. This will help shed light on this issue concerning Colossians 2:16, and the Greek words that the Apostle Paul chose to use **βρῶσις** – “**brōsis**”, and **πόσις** – “**posis**”.

At this point, it will be helpful to the reader to establish what are the specific Greek words that represent a “meat offering”, and a “drink offering”.

The Greek Noun that is used consistently in the **LXX** for a “meat offering” is the word **θυσία** – “**thusia**”. It appears 395 times in the **LXX**. This word does also appear in the New Testament 29 times – See Strong’s, Greek Number, 2378.

It is defined as “**θυσία, -ας** ...

“Gn 4,3,5; 31,54; 46,1; Ex 10,25 *sacrifice* Gn 4,3; *meat offering* Lv 14,31; *victim* Lv 17,5; *the act of offering* Nm 23,3; *sacrificial food* 2 Mc 1,23; *θυσία* offerings Gn 4,5 ἔθυσεν Ἰακωβ θυσίαν *Jacob offered a sacrifice* Gn 31,54; ἔθυσίασεν ἐπ’ αὐτὸ θυσίαν σωτηρίου *he offered upon it a peace offering* 2 Chr 33,16 \*2 Sm 14,17 εἰς θυσίας *for an offering?*- מנחה ל for MT מנוחה ל (*set*) at rest, see also Zech 9,1; \*Jb 20,6 θυσία

αὐτοῦ *his sacrifice* - אִשׁוּהָ אִשָּׁה for MT אִשָּׁה *his head*.” - A Greek-English Lexicon of the Septuagint; by Johan Lust, Erik Eynikel and Katrin Hauspie; p. 601.

The Greek Noun that is used consistently in the LXX for a “drink offering” is the word σπονδή – “spondē”. It appears 68 times in the LXX, although it is not used in the New Testament.

It is defined as “σπονδή, -ῆς ...

“Gn 35,14; Ex 29,40.41; 30,9; Lv 23,13 *drink offering, libation*; see σπονδεῖον” – ibid., p. 1087.

Turning to Numbers Chapters 28 & 29, I shall give only three witnesses from each chapter concerning the Hebrew and Greek words that have been used for “**meat offerings**” and “**drink offerings**”.

[**NOTE:** - The remaining examples from these two chapters shall be listed in the APPENDIX.]

Numbers 28:8: - “And the other lamb shalt thou offer at even: **as the meat offering of** [תָּבֵן מִן־חַטָּאת - “k’min’chath”; LXX - **κατὰ τὴν θυσίαν αὐτοῦ** - “kata tēn thusian autou”] the morning, **and as the drink offering thereof** [וְכִי־כֹסֶם - “uk’nis’ko”; LXX - **καὶ κατὰ τὴν σπονδὴν αὐτοῦ** - “kai kata tēn spondēn autou”], thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.”

Numbers 28:9: - “And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour **for a meat offering** [מִן־חַטָּאת - “min’chah”; LXX - **θυσίαν** – “thusian”], mingled with oil, **and the drink offering thereof** [וְכִי־כֹסֶם - “w’nis’ko”; LXX - **καὶ σπονδὴν** – “kai spondēn”].”

Numbers 28:31: - “Ye shall offer *them* beside the continual burnt offering, **and his meat offering** [וְכִי־מִן־חַטָּאת - “umin’chatho”; LXX - **καὶ τὴν θυσίαν αὐτῶν** – “kai tēn thusian autōn”], (they shall be unto you without blemish) **and their drink offerings** [וְכִי־כֹסֶם - “w’nis’keyhem”; LXX - **καὶ τὰς σπονδὰς αὐτῶν** – “kai tas spondas autōn”].”

Numbers 29:6: - “Beside the burnt offering of the month, **and his meat offering** [וְכִי־מִן־חַטָּאת - “umin’chathah”; LXX - **καὶ αἱ θυσίαι αὐτῶν** – “kai hai thusiai autōn”], and the daily burnt offering, **and his meat offering** [וְכִי־מִן־חַטָּאת - “umin’chathah”; LXX - **καὶ αἱ θυσίαι αὐτῶν** – “kai hai thusiai autōn”], **and their drink offerings** [וְכִי־כֹסֶם - “w’nis’keyhem”; LXX - **καὶ αἱ σπονδαὶ αὐτῶν** – “kai hai spondai autōn”], according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.”

Numbers 29:11: - “One kid of the goats *for a sin offering*; beside the sin offering of atonement, and the continual burnt offering, **and the meat offering of it** [וְכִי־מִן־חַטָּאת - “umin’chathah”; LXX - **ἡ θυσία αὐτῆς** – “hē thusia autēs”], **and their drink offerings** [וְכִי־כֹסֶם - “w’nis’keyhem”; LXX - **καὶ ἡ σπονδὴ αὐτῆς** – “kai hē spondē autēs”].”

Numbers 29:16: - “And one kid of the goats *for a sin offering*; beside the continual burnt offering, **his meat offering** [וְכִי־מִן־חַטָּאת - “min’chathah”; LXX - **αἱ θυσίαι αὐτῶν** – “hai thusiai autōn”], **and his drink offering** [וְכִי־כֹסֶם - “w’nis’kah”; LXX - **καὶ αἱ σπονδαὶ αὐτῶν** – “kai hai spondai autōn”].”

I will reproduce again Ezekiel 45:17 below, but this time I will insert both the Hebrew words, and the **LXX's** Greek words that have been translated as “meat offering” and “drink offering” in the KJV.

Ezekiel 45:17: - “And it shall be the prince's part to give burnt offerings, **and meat offerings** [חֲנֻכָּהּ] - “w’hamin’chah”; **LXX** - καὶ αἶ θυσίαι – “kai hai thusiai”], **and drink offerings** [חֲנֻסֵּהּ] - “w’hanesek”; **LXX** - καὶ αἶ σπονδαὶ - “kai hai spondai”], in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and **the meat offering** [חֲנֻכָּהּ] - “hamin’chah”; **LXX** - καὶ τὴν θυσίαν – “kai tēn thusian”], and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.”

☞ The linguistic evidence is clear and strong. The Greek words that the Apostle Paul used in Colossians 2:16 βρώσις – “brōsis”, and πόσις – “posis”, are **NOT** the Greek words that are used in the **LXX** when referring to a “meat offering” or, to a “drink offering”.

If the Apostle Paul was indeed referring to a “meat offering” or, to a “drink offering” in Colossians 2:16, he would then have used the Greek word **θυσία** – “**thusia**” for a “meat offering”; and he would have used the Greek word **σπονδή** – “**spondē**” for a “drink offering. The fact that he did not do this, is clear evidence that he was **NOT** referring to either a “meat offering”, or a “drink offering”, in Colossians 2:16.

C. The issues of “eating and drinking” are believed by some Christians to be a reference to the Lord’s Supper, and the bread and the fruit of the vine that are used in that service, that are symbols of Christ’s broken body, and his shed blood, for the remission of our sins.

The following New Testament passages are put forward to lend some **supposed** support to this belief.

Jesus at his establishment of the Lord’s Supper, indicated that the broken bread and the fruit of the vine, were symbols of his broken body and also of his shed blood, for the remission of our sins.

Matthew 26:26 - 29: - “And as they were eating, Jesus took **bread**, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, **Take, eat; this is my body**. And he took the cup, and gave thanks, and gave *it* to them, saying, **Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins**. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.”

The Apostle John’s gospel equates eating Christ’s flesh and drinking his blood [obviously in a symbolic sense], with receiving eternal life.

John 6:48 - 57: - “I am that **bread** of life. Your fathers did eat manna in the wilderness, and are dead. **This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread** which came down from heaven: if any man eat of this **bread**, he shall live for ever: and the **bread** that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you,

**Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.** For my flesh is meat indeed, and my blood is **drink** indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.”

**NOTE:** - The Greek word that has been translated as “**drink**” in VS. 55, is the word **πίσις** – “**posis**” – Strong’s, Greek Number, 4213. This is the same Greek word that has been used by the Apostle Paul in Colossians 2:16, and which has been translated in the KJV as “**drink**”. So this fact does provide a linguistic link between this passage in John Chapter 6 with Colossians 2:16.

The Apostle Paul indicated that by participating in the Lord’s Supper, we are remembering Christ’s death until his second coming.

1st Corinthians 10:16: - “The cup of blessing which we bless, is it not the communion of the blood of Christ? The **bread** which we break, is it not the communion of the body of Christ?”

1st Corinthians 11:23 - 26: - “For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. **For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.**”

**NOTE:** - Th Greek word that is translated as “bread” in both Matthew 26:26, John 6:48, 50, 51 - 3x, 1st Corinthians 10:16; 11:23 & 26, is the word **ἄρτος** - “**artos**” – Strong’s, Greek Number, 740. It is defined as “*bread*. ... 1. literally and specifically, of bread as a food – a. generally *bread*, also *loaf (of bread)* ... c. of the bread of the Lord’s Supper, which likewise was broken after giving thanks, and then eaten ... 2. *food* generally (since bread is the most important food; ...” – BAGD., p. 110.

☞ The problem with this interpretation, is the fact that while the Lord’s Supper does indeed commemorate Christ’s broken body and shed blood, in the symbols of the broken bread and fruit of the vine, it is **NOT** a shadow of things to come, as Colossians 2:17 clearly states the five things of VS. 16 are. Therefore, I do not believe this is the correct understanding of “**in eating, or in drinking**” in Colossians 2:16.

D. The final interpretation which I will now examine concerning the “**in eating, or in drinking**” in Colossians 2:16, can be summed up as follows: -

The “**in eating, or in drinking**”, are part of the shadows pointing forward to Christ as stated in Colossians 2:17. The only specific requirements that were associated with the “handwriting of debts in ordinances”, that were connected to the three, time specific, Hebrew worship occasions that are listed later on

in VS. 16, would be the specific dietary requirements associated with the annual Passover - Feast of Unleavened Bread; and also, the fact that the annual Sabbath of the Day of Atonement, was a day of fasting.

I shall list below two of the specific passages concerning the Passover – Feast of Unleavened Bread, which contain these dietary restrictions.

Exodus 12:3 - 10: - “Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it. **And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter *herbs* they shall eat it. Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.”**

Exodus 12:14 - 20: - “And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. **Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.** And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you. And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. **In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.”**

We know from the Apostle Paul’s pen, that the Passover was a symbol or shadow of Christ’s having been sacrificed for us.

1<sup>st</sup> Corinthians 5:7 & 8: - “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. **For even Christ our passover is sacrificed for us:** Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.”

The annual Sabbath of the Day of Atonement, was a day for afflicting one’s soul. Afflicting one’s soul involved fasting. These Biblical facts are clearly established in the following passages.

Leviticus 16:29 - 31: - “And *this* shall be a statute for ever unto you: ***that* in the seventh month, on the tenth day of the month, ye shall afflict your souls**, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you: For on that day shall *the priest* make an atonement for you, to cleanse



you, *that* ye may be clean from all your sins before the LORD. It *shall be* a sabbath of rest unto you, and **ye shall afflict your souls**, by a statute for ever.”

Leviticus 23:26 - 32: - “And the LORD spake unto Moses, saying, also **on the tenth day of this seventh month there shall be a day of atonement**: it shall be an holy convocation unto you; and **ye shall afflict your souls**, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul *it be* that **shall not be afflicted in that same day**, he shall be cut off from among his people. And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings. It *shall be* unto you a sabbath of rest, and **ye shall afflict your souls**: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.”

Numbers 29:7: - “And ye shall have on the tenth *day* of this seventh month an holy convocation; and **ye shall afflict your souls**: ye shall not do any work *therein*.”

Isaiah 58:3 & 5: - “Wherefore **have we fasted**, say they, and thou seest not? *wherefore have we afflicted our soul*, and thou takest no knowledge? Behold, **in the day of your fast** ye find pleasure, and exact all your labours. ... Is it such **a fast** that I have chosen? **a day for a man to afflict his soul?** *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?* wilt thou call this **a fast, and an acceptable day to the LORD?**”

Psalm 35:13: - “But as for me, when they were sick, my clothing was sackcloth: **I humbled my soul with fasting**; and my prayer returned into mine own bosom.”


**NOTE:** - In Leviticus 16:29, 31; 23:27, 29, 32; Numbers 29:7; Isaiah 58:3 & 5, where the KJV has used the expressions “**shall afflict**”, “**shall be afflicted**”, “**to afflict**”, or, “**have we afflicted**”, all these expressions have been translated from the one Hebrew verb **לָנָחַ** - “**cānāh**” - Strong’s, Hebrew Number, 6031. In Psalm 35:13, it has been translated as “**I humbled**”, which is accompanied by the marginal reading “Or, *afflicted*”.

It is defined as “**4. humble, weaken**, obj. **פָּחַד** ψ 102:24 ; **מִשְׁפַּחַת** Jb 37:23 ( *cf.* Talm **נִפְחַשׁ** ; **דִּין עֲנָה** ) ; **oneself**, **by fasting** Lv 16:29 , 31 ; 23:27 , 32 Nu 29:7 ( P ) ψ 35:13 Is 58:3 , 5; by an oath Nu 30:14 ( P ).” - The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon, p. 776.

Ezra 8:21: - “**Then I proclaimed a fast** there, at the river of Ahava, **that we might afflict ourselves** [לָנָחַ - “**cānāh**”] before our God, to seek of him a right way for us, and for our little ones, and for all our substance.”

Acts 27:9: - “Now when much time was spent, and when sailing was now dangerous, **\*because the fast was now already past**, Paul admonished *them*.”

**NOTE:** - \* The margin has “The fast was on the tenth day of the seventh month, Lev. 23:27, 29.”

 It would appear from an examination of the surrounding context of Colossians 2, that the believers at Colosse, were being imposed upon by certain false teachers/brethren, who were trying to impose man-made

commandments and teachings, relating to bodily austerity. This austerity was in association with the “**in eating, or in drinking**” connected with the three, time specific, Hebrew worship occasions listed in Colossians 2:16.

Colossians 2:18 - 23: - “**Let no man beguile you of your reward in a voluntary humility** and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, **why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?** Which things have indeed a show of wisdom in will worship, and humility, and **neglecting of the body**; not in any honour to the satisfying of the flesh.”

Later on in Colossians 2:16, Paul lists three more specific things in the Greek text, concerning which no one was to judge the Colossians about. These three things are referring to **time specific Hebrew worship occasions**. They are contained in the Greek text - ἢ ἐν μέρει ἑορτῆς ἢ νοιμηνίας ἢ σαββάτων – the English translation as found in the King James Version reads as follows: - “or in respect of an holyday, or of the new moon, or of the sabbath *days*”.

Before I examine each one of these three *time specific, Hebrew worship occasions* in detail, I want to briefly examine the introductory Greek words **ἐν μέρει** – “**en merei**” – “or in respect” – KJV.

The Greek word **μέρει** – “**merēi**”, is in the Neuter, Singular and Dative Case of the Neuter Noun – **μέρος** – “**meros**” – Strong’s, Greek Number, 3313. In this verse it is the object of the preposition **ἐν** – “**en**”. It has been defined as “**1. part, in contrast to the whole ... b. specialized use – a. component part, element ... c. used with prepositions: ... ἐν μέρει ἑορτῆς with regard to a festival Col 2:16.**” – BAGD., pp. 505 & 506.

I shall now examine in detail these three *time specific Hebrew worship occasions* which are listed in VS.16.

### “FEASTS” EXAMINED: -

**ἑορτή** – “**heortē**” – Strong’s, Greek Number, 1859. It is defined as, “*festival, feast ἐν μέρει ἑορτῆς with regard to a festival Col 2:16.*” – Ibid., p. 280.

I want to now ask the question [to which I will then supply the Biblical answer], ***To what have the inspired writers of the New Testament applied the Greek word ἑορτή – “heortē”?***

Why is it important to be able to arrive at a Biblically precise answer to this question? If we arrive at Biblical truth now at this point in our study, it will automatically reveal the commonly held error that is contained in the following quotations concerning Colossians 2:16 and the expression “Sabbath *days*”.

“A frequently repeated challenge regarding the *sabbata* of Colossians 2:16 relates to the alleged logic of the language used in this passage, i.e., “feast [*heortē*], new moon, sabbath.” For example, using KJV language, C. E. Putnam claimed that “these ‘holydays’ [*heortē*] included all the feast-sabbaths. So, are we not

forced to recognize the 'the sabbath' here mentioned is the fourth commandment Sabbath?" In substantial agreement with the claim that *heortē* includes all ceremonial sabbaths, former Adventist pastor Greg Taylor alleged that "it would be redundant," for then "it would read 'Let no one judge you regarding festivals, new moons, or festivals.' That would not make sense."<sup>7</sup>

"The implication is that the sabbath being described is the weekly Sabbath. Another point to consider is that the ceremonial sabbaths were part of the annual feasts to which the word *heortes* referred. Accordingly, when Paul here refers to "sabbaths," if he meant the ceremonial sabbaths, he was needlessly repeating himself. In that case he would be saying, "Let no one pass judgment on you in regard to a feast day/ceremonial sabbath, or in regard to a new moon, or in regard to a ceremonial sabbath," a statement neither logical nor likely."<sup>8</sup>

In the Greek Received Text, the word ἑορτή – "heortē" appears a total of 27 times in the New Testament Scriptures. Leaving aside its 27<sup>th</sup> and last occurrence in the New Testament in Colossians 2:16, I have found that its application can be specifically identified in 24 occurrences. There is one other verse where it is possible to be able to identify its application with a reasonable degree of probability. And there is one verse where it is not possible to identify specifically to what it is applying to. The best way to share these findings with the reader will be in **POINT FORM** below: -

- **The Passover/Feast of Unleavened Bread** – Matthew 26:5 [VS. 2 identifies this as the Feast of the Passover]; 27:15; Mark 14:2 [VS. 1 identifies this as the Passover/Feast of Unleavened Bread]; 15:6; Luke 2:41, 42; 23:17; John 2:23; 4:45 x2; 6:4; 11:56 [VS. 55 identifies that as the Passover]; 12:12 [VS. 1 identifies this as the Passover]; 12:20; 13:1, 29. = **16 times**.
- **The Feast of Tabernacles** – John 7:2, 8 x2, 10, 11, 14, 37. = **7 times**.
- **The Feast of Weeks or Pentecost – probably** – John 5:1<sup>9</sup>.
- **Feast identity not able to be precisely identified** – Acts 18:21.

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<sup>7</sup> "The Sabbata of Colossians 2:16: Reflections on a Debated Text." By Ron du Preez, pg. 5.

<sup>8</sup> "Sabbath: nailed to the cross? Colossians 2:14 – 17 revisited." – By William E. Richardson.


<sup>9</sup> This Feast is able to be identified with a reasonable degree of probability [although not with 100% certainty], as being the Feast of Pentecost, for the following reasons.

- i. In John 4:45, we have two references to the Passover, that Jesus attended in Jerusalem. Then we have recorded for us, the story of Jesus' healing of the Nobleman's son.
- ii. And then we read "*After this there was a feast of the Jews; and Jesus went up to Jerusalem.*" – John 5:1. The Feast of Pentecost/Weeks would have taken place just under 7 weeks **after the end** of the Passover/Feast of Unleavened Bread, referred to in John 4:45.
- iii. The fact that the people were dwelling outside at the pool [See John 5:2 & 3], would tend to confirm that this Feast was likely to be the Pentecost/Feast of weeks, which took place in a warmer part of the year; rather than the Passover/Feast of Unleavened Bread, which took place just after the end of winter.

The closely related Greek verb **ἐορτάζω – “heortazō”** – Strong’s, Greek Number 1858, appears only once in the New Testament. It is defined as “*celebrate a festival of the Passover ... as a figure of the Christian life 1 Cor 5:8.*” – Ibid., p. 280. In its only occurrence in the New Testament, it is referring to **spiritually** celebrating the Passover/Feast of Unleavened Bread.

1st Corinthians 5:8: - “Therefore **let us keep the feast [ἐορτάζω – “heortazō”]**, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.”

**NOTE:** - In the last portion of the previous verse - VS. 7, we have further evidence that Paul is specifically applying **ἐορτάζω – “heortazō”** to the Passover/Feast of Unleavened Bread, in the following sentence: - “*For even Christ **our passover** is sacrificed for us.*”

 The New Testament writers have applied the Greek Noun **ἐορτή – “heortē”**, and the Greek Verb **ἐορτάζω – “heortazō”**, to the following *annual, three Hebrew time specific, worship occasions*: -

- I. The Passover/Feast of Unleavened Bread;
- II. Pentecost;
- III. The Feast of Tabernacles.<sup>10</sup>

I will now turn to the inspired Old Testament Scriptures, to examine the issue of the annual Hebrew Feasts. The Hebrew word that is the equivalent of the Greek Noun **ἐορτή – “heortē”**, is the Hebrew Noun **חַג – “chag”** – Strong’s, Hebrew Number 2282. It is defined as “*festival-gathering, feast, pilgrim-feast.*” - The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon, pp. 290 & 291.

This Hebrew word appears 61 times in the Old Testament. It is translated as follows: - “days” – twice; “feast” – 51x; “feasts” – 5x; “sacrifice” – twice; “sacrifices” – once.

I will now show for the reader how the inspired Hebrew writers have applied this Hebrew Noun to the issue of the specific annual Hebrew “Feasts”. The best way to share these findings with the reader will be in **POINT FORM** below:-

- **The Passover/Feast of Unleavened Bread** – Exodus 12:14 [VS. 12 & 13 identify this as the Passover]; 13:6; 23:15; 34:18; Leviticus 23:6; Numbers 28:17; Deuteronomy 16:16; 2<sup>nd</sup> Chronicles 8:13; 30:21; 35:17; Ezra 6:22; Ezekiel 45:21, 23.
- **The Feast of Harvest/Weeks** – Exodus 23:16; 34:22; Deuteronomy 16:10, 16; 2<sup>nd</sup> Chronicles 8:13.
- **The Feast of Ingathering/Tabernacles** – Exodus 23:16; 34:22; Leviticus 23:34, 39, 41; Numbers 29:12; Deuteronomy 16:13, 14, 16; 31:10; 1<sup>st</sup> Kings 8:2, 65; 12:32; 2<sup>nd</sup> Chronicles 5:3; 7:8, 9; 8:13; Ezra 3:4; Nehemiah 8:14, 18; Ezekiel 45:25; Zechariah 14:16, 18, 19.

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<sup>10</sup> Please note, that **NO WHERE** do the New Testament writers apply the Greek Noun **ἐορτή – “heortē”**, or the Greek Verb **ἐορτάζω – “heortazō”**, to either the annual Hebrew Day of Blowing of Trumpets [which took place on the 1<sup>st</sup> day of the 7<sup>th</sup> Hebrew month]; or to the annual Hebrew Day of Atonement [which took place on the 10<sup>th</sup> day of the 7<sup>th</sup> Hebrew month].

The Hebrew word that is the equivalent of the Greek verb **ἑορτάζω** – “**heortazō**”, is the Hebrew verb **חגג** – “**châgag**” – Strong’s, Hebrew Number 2287. It is defined as “make pilgrimage, keep a pilgrim-feast.” – Ibid., p. 290. This Hebrew word appears 16 times in the Old Testament. It is translated as follows: - “celebrate” – once; “dancing” – once; “feast” – 4x; “fro” – once; “holyday” – once; “keep” – 8x.

I will now show for the reader how the inspired Hebrew writers have applied this Hebrew Verb to the issue of the specific annual Hebrew “Feasts”. The best way to share these findings with the reader will be in **POINT FORM** below:-

- **The Passover/Feast of Unleavened Bread** – Exodus 12:14x2 [VS. 13 identifies this as being the Passover];
- **The Feast of Ingathering/Tabernacles** – Leviticus 23:39, 41x2; Numbers 29:12; Deuteronomy 16:15 [VS. 13 identifies this as being the Feast of Tabernacles]; Zechariah 14:16, 18 & 19.

**NOTE:** - In Exodus 23:14, this verb refers to the three annual Hebrew Feasts. Then in VS. 15 & 16, these Feasts are identified as being the Feasts of Unleavened Bread, Harvest and Ingathering.



The Old Testament writers have applied the Hebrew Noun **חג** – “**chag**”, and the Hebrew Verb **חגג** – “**châgag**”, to the following *annual, three Hebrew time specific, worship occasions*: -

- I. The Passover/Feast of Unleavened Bread;
- II. The Feast of Harvest/Weeks;
- III. The Feast of Ingathering/Tabernacles.<sup>11 & 12</sup>

### **EXAMINING THE THREE ANNUAL HEBREW FEASTS IN MORE DETAIL: -**

The Hebrews had three annual Feasts that they were commanded to observe.

- a. The Feast of Unleavened Bread;
- b. The Feast of Harvest or Weeks; and,
- c. The Feast of Ingathering or Tabernacles.

Exodus 23:14 - 17: - “Three times **thou shalt keep a feast** [חגג – “**châgag**”] unto me in the year. Thou shalt keep **the feast** [חג – “**chag**”] **of unleavened bread**: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) **And the feast of** [חג – “**chag**”] **harvest**, the firstfruits of thy labours, which thou hast sown in the field: **and the feast of** [חג – “**chag**”] **ingathering**, *which is* in the end of the year, when

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<sup>11</sup> Please note, that **NO WHERE** do the Old Testament writers apply either the Hebrew Noun **חג** – “**chag**”, or the Hebrew Verb **חגג** – “**châgag**”, to either the annual Hebrew Day of Blowing of Trumpets [which took place on the 1<sup>st</sup> day of the 7<sup>th</sup> Hebrew month]; or to the annual Hebrew Day of Atonement [which took place on the 10<sup>th</sup> day of the 7<sup>th</sup> Hebrew month].

<sup>12</sup> There is one more Hebrew word that is sometimes associated with the annual Hebrew Feasts, that I will examine in the “APPENDIX”. And that is the Hebrew Noun **מועד** – “**môw’éd**”.

thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord GOD.”

Exodus 34:18, 22 & 23: - **“The feast of [גֹּדַל – “chag”] unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. ... And thou shalt observe the feast of [גֹּדַל – “chag”] weeks, of the firstfruits of wheat harvest, and the feast of [גֹּדַל – “chag”] ingathering at the year’s end. Thrice in the year shall all your menchildren appear before the Lord GOD, the God of Israel.”**

Deuteronomy 16:16: - “Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; **in the feast of [גֹּדַל – “chag”] unleavened bread, and in the feast of [גֹּדַל – “chag”] weeks, and in the feast of [גֹּדַל – “chag”] tabernacles:** and they shall not appear before the LORD empty.”

2<sup>nd</sup> Chronicles 8:12 & 13: - “Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch, even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on **the solemn feasts, three times in the year, even in the feast of [גֹּדַל – “chag”] unleavened bread, and in the feast of [גֹּדַל – “chag”] weeks, and in the feast of [גֹּדַל – “chag”] tabernacles.**”

These three annual Feasts, were bounded by a special rest day, upon which no work was to be undertaken, as they were all to be holy convocations<sup>13</sup>, that is, a holy gathering together of the people of Israel. [In the case of the Feast of Ingathering/Tabernacles the two special rest days, were called a “sabbath”.]<sup>14</sup>

- a. The Feast of Unleavened Bread which lasted for seven days, commenced on the 15<sup>th</sup> day of the First Hebrew month, and finished on the 22<sup>nd</sup> day of the First Hebrew month. Each one of these two days, was to be a special rest day, and also a holy convocation.

Leviticus 23:6 – 8: - “And on the fifteenth day of the same month *is* **the feast of [גֹּדַל – “chag”] unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein.** But ye shall offer an offering made by fire unto the LORD seven days: **in the seventh day is an holy convocation: ye shall do no servile work therein.**”

- b. The Feast of Harvest or Weeks which took place on the 50<sup>th</sup> day after the presentation of “*the wave sheaf*” ceremony [which took place during the Feast of Unleavened Bread], was to be a special rest day, and a holy convocation.

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<sup>13</sup> “Convocation” is defined as “A large formal assembly of people.” – Oxford English Dictionary.

<sup>14</sup> These three annual Hebrew Feasts are often referred to in Theological articles and studies, as being “pilgrim-festivals”. This is because of the fact, that the Hebrew adult males were required by the Lord, to travel from their homes, to the specific place the Lord chose to have these annual Feasts celebrated.

Leviticus 23:9 – 11 & 15 - 21: - “And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after **the sabbath**<sup>15</sup> the priest shall wave it. ... And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; **seven sabbaths shall be complete**<sup>16</sup>: Even unto **the morrow after the seventh sabbath** shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the firstfruits unto the LORD. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD with the two lambs: they shall be holy to the LORD for the priest. **And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be** a statute for ever in all your dwellings throughout your generations.”

- c. The Feast of Ingathering or Tabernacles which lasted for seven days, commenced on the 15<sup>th</sup> day of the Seventh Hebrew month, and finished on the 22<sup>rd</sup> day of the Seventh Hebrew month. Each one of these two days, were to be special rest days, and holy convocations, and each one of them was called a “sabbath”.

Leviticus 23:33 – 36 & 39 - 41: - “And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, **The fifteenth day of this seventh month shall be the feast of [חג – “chag”] tabernacles for seven days unto the LORD. On the first day shall be an holy convocation: ye shall do no servile work therein.** Seven days ye shall offer an offering made by fire unto the LORD: **on the eighth day shall be an holy convocation unto you;** and ye shall offer an offering made by fire unto the LORD: *it is* a solemn assembly; **and ye shall do no servile work therein.** ... Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, **ye shall keep [חג – “châgag”] a feast [חג – “chag”]** unto the LORD seven days: **on the first day shall be a sabbath, and on the eighth day shall be a sabbath.** And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. **And ye shall [חג – “châgag”] keep it a feast [חג – “chag”]** unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: **ye shall celebrate [חג – “châgag”]** it in the seventh month.”

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<sup>15</sup> The “sabbath” being referred to in VS. 11, is the first day of the Feast of Unleavened Bread, the 15<sup>th</sup> day of the First Hebrew month, which I have just established was a special rest day, called a “sabbath”.

<sup>16</sup> That is, seven weeks shall be complete, representing 49 days.



It should be noted, that these three annual Feasts, which were commanded by the Lord, could **ONLY** be celebrated once the Children of Israel had settled in the Promised Land.<sup>17</sup> Also, they were to be observed **ONLY** in the place where the Lord would choose to put his Name. The Lord eventually chose the city of Jerusalem, and Solomon's Temple within the city, as the location where he had chosen to place his name.

Deuteronomy 12:9 – 11: - "For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you. **But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit**, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety; **Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you**; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD."

Deuteronomy 16:16: - "**Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose**; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty."

1st Kings 9:1 – 3: - "And it came to pass, when Solomon had finished the building of **the house of the LORD**, and the king's house, and all Solomon's desire which he was pleased to do, that the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon. **And the LORD said unto him**, I have heard thy prayer and thy supplication, that thou hast made before me: **I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.**"

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<sup>17</sup> In Exodus 13:5 & 6 we read concerning the celebration of the Feast of Unleavened Bread, "And **it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites**, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day *shall be a feast* [חג] – "chag" to the LORD."

Concerning the Feast of Harvest/Weeks, and the Feast of Ingathering/Tabernacles, both could only be observed once the children of Israel had occupied the Promised Land of Canaan, and had crops to harvest.

Exodus 23:14 - 17: - "Three times **thou shalt keep a feast** [חג] – "chag" unto me in the year. Thou shalt keep **the feast** [חג] – "chag" **of unleavened bread**: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) **And the feast of** [חג] – "chag" **harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of** [חג] – "chag" **ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.** Three times in the year all thy males shall appear before the Lord GOD."



These two Biblical facts, helps to reinforce the truth, that these three annual Hebrew Feasts, were ultimately to be of a temporary nature, lasting until the reality of Christ our Saviour should come.



2nd Kings 23:27: - “And **the LORD said**, I will remove Judah also out of my sight, as I have removed Israel, and will cast off **this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.**”

2nd Chronicles 7:11 & 12: - “Thus Solomon finished **the house of the LORD**, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected. And **the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.**”<sup>18</sup>

➔ The following Biblical truth needs to be stated very clearly: -

- **NO WHERE** in either the Hebrew Old Testament, the Greek **LXX** translation of the Old Testament, or the Greek New Testament, are the annual holy convocations of the Day of Blowing of Trumpets [which took place on the 1<sup>st</sup> day of the 7<sup>th</sup> Hebrew month]; Or, the solemn Day of Atonement [which took place on the 10<sup>th</sup> day of the 7<sup>th</sup> Hebrew month], ever called a Feast.
- The Hebrew or Greek words for “Feast” are **NEVER** applied to either of these two annual holy, rest days.
- These two annual holy convocations, were both called “a sabbath”.

The importance of this Biblical truth will become apparent when we examine the issue of σαββάτων – “**sabbatōn**”, a little further on in my examination of Colossians 2:16.

### **“NEW MOONS” EXAMINED: -**

The Greek word that has been translated as “new moon” is the noun **νουμηνία** – “**noumēnia**” – Strong's, Greek Number 3561. It is defined as “*new moon, first of the month, often celebrated as a festival by Jews and Gentiles: Col 2:16.*” – BAGD., p. 535.

- The Lord commanded the Hebrews, to blow the Trumpet, on every **new moon** [that is, on the first day of every new month].

Number 10:10: - “Also in the day of your gladness, and in your solemn days, and **in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings**; that they may be to you for a memorial before your God: I *am* the LORD your God.”

Psalms 81:3 & 4: - “**Blow up the trumpet in the new moon**, in the time appointed, on our solemn feast day. For this was a statute for Israel, *and* a law of the God of Jacob.”

- The Lord also commanded the Hebrews to perform specific burnt offerings on every **new moon** [that is, on the first day of every new month].

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<sup>18</sup> See Also: - 1st Kings 11:36; 2nd Kings 21:7; 2nd Chronicles 33:7.

Numbers 28:11 – 15: - “And **in the beginnings of your months ye shall offer a burnt offering unto the LORD**; two young bullocks, and one ram, seven lambs of the first year without spot; And three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram; And a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD. And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: **this is the burnt offering of every month throughout the months of the year**. And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.”

- These specific burnt offerings for every **new moon**, have been repeatedly linked together in the Old Testament Scriptures, with the specific burnt offerings for the annual Hebrew Feasts and the annual Sabbaths.

1st Chronicles 23:31: - “And **to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts**, by number, according to the order commanded unto them, continually before the LORD:

2nd Chronicles 2:4: - “Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him sweet incense, and for the continual showbread, and **for the burnt offerings** morning and evening, **on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God**. This *is an ordinance* for ever to Israel.”

2nd Chronicles 8:12 & 13: - “Then Solomon offered **burnt offerings unto the LORD** on the altar of the LORD, which he had built before the porch, even after a certain rate every day, offering according to the commandment of Moses, **on the sabbaths, and on the new moons, and on the solemn feasts**, three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.”

2nd Chronicles 31:3: - “*He appointed* [that is King Hezekiah – compiler] also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and **the burnt offerings for the sabbaths, and for the new moons, and for the set feasts**, as *it is* written in the law of the LORD.”

Nehemiah 10:32 & 33: - “Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; For the showbread, and for the continual meat offering, and for **the continual burnt offering, of the sabbaths, of the new moons, for the set feasts**, and for the holy *things*, and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our God.”

Ezekiel 45:17: - “And it shall be the prince's part *to give* **burnt offerings**, and meat offerings, and drink offerings, **in the feasts, and in the new moons, and in the sabbaths**, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.”<sup>19</sup>



The following point is a simple Biblical truth, which is generally overlooked in an examination of the expression, “**feasts, and new moons, and sabbaths**”. The reader can examine Leviticus 23 carefully [and

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<sup>19</sup> Ezra 3:5 refers to the burnt offerings for “*the new moons, and of all the set feasts of the LORD*”. There is no mention of the burnt offerings for the annual Sabbaths.

also Numbers 28 & 29, where the specific sacrifices are listed for the annual Hebrew Feasts, new moons and sabbaths], and the importance of the “new moons” will become apparent. The “new moons”, that commenced every Hebrew month, **were used as the starting point from which to calculate the time for every one of the three annual Feasts**. They also governed the point in time, when the annual “sabbath” days of the Day of Blowing of Trumpets, and the Day of Atonement, in the 7<sup>th</sup> Hebrew month, were to be calculated from. Hence, their frequent linking together with these time specific worship occasions.

### **“SABBATH DAYS” EXAMINED: -**

The Greek word that has been translated as “sabbath days” is the noun **σάββατον** – “sabbaton” - Strong’s, Greek Number 4521.

It is defined as “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.

**NOTE: -** As I proceed further in examining this Greek word that is used in Colossians 2:16, it will become apparent that BAGD’s definition of **σάββατον** – “sabbaton” is incomplete.

Based upon this misconception surrounding the above incomplete definition, it is often asserted by many New Testament scholars, that “**σάββατον** – “sabbaton” as used throughout the New Testament means either the seventh-day, weekly Sabbath, or a week; therefore, in Colossians 2:16, it can only be referring to the seventh-day, weekly Sabbath.”

At this point, I now want to share with the reader, the following Biblical fact, which refutes the above popular assertion. It also establishes the truth, that **σάββατον** – “sabbaton” in the New Testament Scriptures, is applied to at least one of the annual Hebrew Feast rest-days [sabbaths], besides the weekly, seventh-day Sabbath.

John 19:31: - “The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross **on the sabbath day** [ἐν τῷ σαββάτῳ - “en tō sabbatō”], (for that sabbath day was an high day [ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου - “en gar megalē hē hēmera ekeinou tou sabbatou”]), besought Pilate that their legs might be broken, and *that* they might be taken away.”

**NOTE: -** The Greek word that has been translated as “an high” is the adjective **μέγας** – “megas” – Strong’s, Greek Number, 3173. Its meaning as found in this verse, is listed as follows, “β. of things: *great, sublime, important* ... **Of the sabbath day that begins a festival period J 19:31.**” – Ibid., p. 498.

A literal translation of the Greek words contained within the brackets in this verse, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, is “**for that sabbath was the great day**”.<sup>20</sup>

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<sup>20</sup> The annual Hebrew Feasts, had a day of rest from work [that is, a sabbath] attached to them, these feast day sabbaths were called “**the great day**”. The following passage reinforces this teaching, concerning the last day of the Feast of Tabernacles.

The Festival or Feast period that is being referred to in this definition, is the first day of the Feast of Unleavened Bread. This feast was connected with the Passover; it was one of the annual Hebrew rest-days or Sabbaths, upon which a holy convocation took place; and our Lord Jesus Christ died late in the afternoon on this day, just before this Feast day – annual Sabbath commenced. The following passages establish all of these Biblical facts.

Leviticus 23:4 – 8: - “These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons. **In the fourteenth day of the first month at even is the LORD’s passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein.** But ye shall offer an offering made by fire unto the LORD seven days: **in the seventh day is an holy convocation: ye shall do no servile work therein.**”

Mark 14:1, 2 & 12: - “After two days was **the feast of the passover, and of unleavened bread:** and the chief priests and the scribes sought how they might take him by craft, and put *him* to death. But they said, Not on the feast day, lest there be an uproar of the people. ... **And the first day of unleavened bread, when they killed the passover,** his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat **the passover?**”

John 18:28: - “Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; **but that they might eat the passover.**”

John 18:39 & 40: - “But ye have a custom, that I should release unto you one **at the passover:** will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.”

John 19:13 & 14: - “When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. **And it was the preparation of the passover, and about the sixth hour:** and he saith unto the Jews, Behold your King!”

**NOTE:** - In John Chapter 19, the word “**preparation**” appears three times [in John 19:14, 31 & 42<sup>21</sup>]. In the context of this chapter, it is clear that the “**preparation**” being referred to, is the preparation of the Passover, with the first day of the Feast of Unleavened Bread [that is, “the great day” of John 19:31] rapidly drawing on.

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**Footnote continued from the previous page: -**

John 7:2 & 37: - “Now the Jews’ feast of tabernacles was at hand. ... **In the last day, that great day of the feast** [’Εν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς – “En de tē eschatē hemera tē megalē tēs heortēs”], Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.”

The following verse establishes the truth, that the last day of the Feast of Tabernacles was one of the annual Sabbaths.

Leviticus 23:39: - “Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, **ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.**”

<sup>21</sup> John 19:42: - “There laid they Jesus therefore **because of the Jews’ preparation day;** for the sepulchre was nigh at hand.”



Therefore, it has been clearly established that **σάββατον** – “**sabbaton**” in the New Testament, does not only refer to the weekly, seventh-day Sabbath, or one week as is commonly assumed. It does also refer to the first day of the Feast of Unleavened Bread.<sup>22</sup>

It should be pointed out, that in Colossians 2:16, the Greek word σαββάτων – “**sabbatōn**”, is in the Neuter, Plural, Genitive case of the Greek noun - **σάββατον** – “**sabbaton**”. The King James Version translators, have incorrectly supplied the word “*days*”, whereas because the Greek word is in the plural, it should be translated as “**sabbaths**” - plural.

I need to spend some time addressing the issue of the Genitive, Plural form σαββάτων – “**sabbatōn**” that is contained in VS. 16. Even though it is clearly in the grammatical plural form that the Apostle has used, some Bible scholars state the following belief: -

“Because there are a number occurrences in the Greek New Testament, where the plural form is used by the Apostles of Christ, yet are translated as a singular [that is, “Sabbath”, rather than “Sabbaths”], it should be translated as a singular “Sabbath” in Colossians 2:16. Consequently, in this passage, the Apostle Paul is teaching that the weekly, seventh-day Sabbath of the fourth Commandment of the Decalogue, is a shadow pointing forward to Christ our Saviour, and which Jesus nailed to his cross.”

It is indeed true that the plural form of **σάββατον** – “**sabbaton**” is used in both the **LXX** and the Greek New Testament, which refer to a Sabbath day - singular. But it is also true, that there are occurrences in both the **LXX** and the Greek New Testament, where the plural form, is indeed referring to Sabbath days – plural. So how are we to understand what the Genitive, Plural form σαββάτων – “**sabbatōn**” that is used in Colossians 2:16, is actually referring to? A singular? Or, a plural?

In thoroughly examining how **σαββάτων** – “**sabbatōn**” is used in both the **LXX** and the Greek New Testament, I have found that the following two grammatical patterns give a solid answer to this important question.

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**”]. 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 any Greek **singular, temporal marker**. [This is the grammatical form that the Apostle Paul has used in Colossians 2:16.] These occurrences therefore, should be translated as “sabbaths”, or “sabbath days” – plural.

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<sup>22</sup> It will be also demonstrated from the Greek **LXX**'s use of **σάββατον** – “**sabbaton**”, that it not only applies to the weekly, seventh-day Sabbath as BAGD defines it; but it is used also in connection with the annual Hebrew Day of Blowing of Trumpets, the Day of Atonement, the Feast of Tabernacles, and the Sabbatical year for the land of Israel.

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 ἐβδόμῳ 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 τῆ ἡμέρα ταύτῃ - “En gar 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>23</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 - LXX: - “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.”

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<sup>23</sup> The expression “your sabbaths” has been translated from the Greek words **τὰ σάββατα ὑμῶν – “ta sabbata humon”**. With there being two clear Greek, singular temporal markers within this verse, that limit it to the one day of the Day of Atonement services; therefore, these Greek words should be translated as “your sabbath” – singular.

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>24</sup> [ἐν τῇ ἡμέρα τῆ 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.”

**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 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 ἡμέρα 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 ἡμέρα 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 ἡμέρα 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**

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<sup>24</sup> The expression “**on the holy days**”, has been translated from the Greek **singular** expression ἐν τῇ ἡμέρα τῆ ἁγία - “en tē hēmera tē hagia”. Therefore, as it is clearly singular, this expression should be translated as “**on the holy day**”.

**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”.

1<sup>st</sup> 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”].”

1<sup>st</sup> 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”].”

1<sup>st</sup> 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.”

1<sup>st</sup> 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”].”

1<sup>st</sup> 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 Macabbees 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 tōn sabbatōn hēmeran**”] 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 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** [Ὀψὲ 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 Ὀψὲ - “Opse”, which is an adverb – Strong’s, Greek Number, 3796. It appears three times in the New Testament.<sup>25</sup> In this verse, it is acting as a Greek, temporal marker, that is modifying σαββάτων – “**sabbatōn**”.

It is defined as “Ὀψὲ 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>26</sup> ὀψὲ σαββάτων *after the Sabbath* Mt 28:1.” – Ibid., p. 601.

Thus the plural σαββάτων – “**sabbatōn**” 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>27</sup> This use of σαββάτων – “**sabbatōn**” is not the focus of this Study Document.]

<sup>25</sup> See Mark 11:19 – it is translated as “*even*”; and Mark 13:35 – it is translated as “*at even*”.

<sup>26</sup> I should state concerning BAGD:’s third definition relating to ὀψὲ, that is, “*after*”; that having examined much of the ancient Greek literature uses of ὀψὲ, there is very little evidence to support this definition. ὀψὲ when connected with the genitive, which is the grammatical situation that is found in Matthew 28:1, generally means “**late**”, or, “**evening**”.

<sup>27</sup> Matthew 28:1; Mark 16:2; Luke 24:1; John 20:1 & 19; Acts 20:7 & 1st Corinthians 16:2.

I shall now share with the reader six [6] clear examples of the second grammatical pattern referred to previously. That is, the absence of any 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.”

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

1st 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.”

The Greek speaking, Jewish historian Josephus has also used the first established grammatical pattern, to refer to the weekly seventh-day Sabbath – **singular**. I shall share the following sources with the reader in the form of the following TABLE.

Antiquities, Book VII, Chapter XII, Paragraph 3; Greek text – 305.	κατὰ τε τὴν τῶν καλουμένων σαββάτων ἡμέραν	“ <b>both on that called the Sabbath-day</b> ”.
Antiquities, Book XII, Chapter V, Paragraph 5; Greek text – 259.	τὴν παρὰ τοῖς Ἰουδαίοις λεγομένην σαββάτων ἡμέραν	“ <b>that day which by the Jews is called the Sabbath.</b> ”
Antiquities, Book XII, Chapter VI, Paragraph 2; Greek text – 274.	σαββάτων ἡμέρα	“on the Sabbath-day”.
Antiquities, Book XIII, Chapter I, Paragraph 3; Greek text – 12.	τὴν τῶν σαββάτων ἡμέραν	“ <b>their sabbath day</b> ”.
Antiquities, Book XIV, Chapter X,	μήτε ὁδοιπορεῖν ἐν ταῖς ἡμέραις	“or to travel on the Sabbath-days,”.

Paragraph 12; Greek text – 226.	τῶν σαββάτων  <b>NOTE:</b> - As the Greek articular noun for “day” - <b>ἡμέρα</b> - “ <b>hēmera</b> ” is plural, therefore, the articular form of <b>σαββάτων</b> – “ <b>sabbatōn</b> ” is translated as a plural – “ <b>sabbath days</b> ”.	
Antiquities, Book XIV, Chapter X, Paragraph 25; Greek text – 264.	μηδένα κωλύεσθαι παρατηρεῖν τὴν τῶν σαββάτων ἡμέραν	“that they might be allowed to observe their Sabbaths”.  <b>NOTE:</b> - The English translation in this case is in error, as τὴν ... ἡμέραν is clearly present and is in the singular. Therefore, it should read “their Sabbath day”.
Antiquities, Book XVIII, Chapter IX, Paragraph 6; Greek text - 354.	διὰ τὸ εἶναι σαββάτων ἡμέραν –	“because it was the Sabbath”.

☞ Therefore, having clearly established these two distinct grammatical patterns concerning **σαββάτων** - “**sabbatōn**”, from these two Greek textual sources of the Scriptures, and also from Josephus’ Greek writings, I can make the following conclusion concerning Colossians 2:16: - 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**.

3. If **σαββάτων** – “**sabbatōn**” as found in Colossians 2:16, is understood to be referring to the weekly, seventh-day Sabbath - singular, then we have a little recognized problem to deal with. That is, the two annual holy convocation Sabbaths, of the Day of Blowing of Trumpets, and the Day of Atonement, which took place during the 7<sup>th</sup> Hebrew month, have been completely ignored by the Apostle Paul in this verse. This is reinforced by the Bible fact, that I have previously established concerning the annual Feasts, that these two annual holy convocation Sabbaths are never called a “feast” or a “festival” in the Scriptures.

### THE ISSUE OF THE SABBATH MORE CAREFULLY EXAMINED: -

As stated in the Issue to be Examined on the first page of this Study Document, I am examining the claim that only the seventh-day Sabbath of the Fourth Commandment can be the “sabbath” that is referred to in Colossians 2:16. And it must be admitted that this belief is a longstanding and common one, that is held by

Evangelical Christians concerning this verse. These sincere folk can only see the Sabbath of the Fourth Commandment, as to what the Greek word σαββάτων – “**sabbatōn**” is referring to in this verse.

Although this belief is indeed a longstanding and popular one, its validity is generally **assumed** to be the truth, without ever undertaking a thorough Biblical examination of it, to see what the term “sabbath”, as found in the Scriptures actually applies to.

So, in an attempt to arrive at the truth concerning this issue, I will now provide Biblical evidence, that will answer the following two questions: -

- I. *To what does the word “Sabbath” refer to in the Holy Scriptures?*
- II. *Having answered this question, how can we then tell, which Sabbaths are being referred to in Colossians 2:16?*

Having traced through both the Hebrew and Greek words that are used for “sabbath” in the Scriptures, there are eight distinct things to which the word “sabbath” is applied to in the Bible. These Biblical facts, will give us an answer to Question 1 above.

Firstly, the following lexical information will give the reader a solid Biblical foundation from which we can commence our examination of the term “sabbath”.

The Hebrew word that is translated as “sabbath/s” in the Old Testament, is the Noun שַׁבָּת – “**shabbâth**” – Strong’s, Hebrew Number 7676. It occurs 104 times in the Old Testament of the King James Version. It is translated as follows: - “**another**” – **once**; “**sabbath**” – **70x**; “**sabbaths**” – **33x**.

It is defined as “Sabbath ... 1. sabbath ... 2. day of atonement ... 3. sabbath year ... 4. = week (?): שַׁבְּעַ שַׁבְּתוֹת Lev 23<sup>15</sup> (H), seven sabbaths or weeks; שַׁבְּעַ שַׁבְּתוֹת שָׁנִים 25<sup>8,9</sup> seven sabbaths or weeks (of years) ... 5. produce in sabbath year (growing of itself).” - The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon, p. 992.

**NOTE:** - This definition is **NOT** complete, as it leaves out one of the annual Hebrew Sabbaths from its definition. It omits the 15<sup>th</sup> day of the 1<sup>st</sup> Hebrew month, which was the first day of the Feast of Unleavened Bread. The first day of this Feast, was a rest day, upon which no work was to be undertaken. It was also a holy convocation [that is, a holy gathering together of the Hebrew people].<sup>28</sup>

I shall also examine the very closely related Hebrew Noun שַׁבְּתוֹן – “**shabbâthôwn**” – Strong’s, Hebrew Number 7677. It occurs 11 times in the Old Testament of the King James Version. It is translated as follows: - “**rest**” – **8x**; “**sabbath**” – **3x**.

It is defined as “sabbath observance, sabbatism; ... 1. of weekly sabbath ... 2. day of atonement ... 3. sabbatical year ... 4. alone of feast of trumpets ... and of the first and eight days of feast of tabernacles.” - Ibid., p. 992.

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<sup>28</sup> Of course it needs to be pointed out, that the seventh day of this Feast, was also a rest day, upon which no work was to be done, and which was also a holy convocation. It was therefore also one of the annual Hebrew Sabbaths, although the Hebrew word שַׁבָּת – “**shabbâth**” is not used in reference to it in the Old Testament.

The word “sabbath” in the Scriptures applies to eight distinct things.

- i. The weekly seventh-day Sabbath of the Fourth Commandment;
- ii. The annual Day of Blowing of the Trumpets;
- iii. The annual Day of Atonement;
- iv. The annual first and eighth days of the Feast of Tabernacles;
- v. The seven weeks that were to be counted leading up to the Feast of Weeks;
- vi. The Sabbatical year for the Land of Israel;
- vii. The counting of the seven weeks of years to count unto the jubilee; and,
- viii. The first day of the Feast of Unleavened Bread.

I shall now document these Biblical truths for the reader. The simplest way that I can do this, is to share my findings, in the form of the following POINTS. I shall provide the King James Version's translation of the verse concerned; I shall highlight the English words that have been translated as “sabbath/s”; and in brackets, I will include the Hebrew word from which it has been translated with its English transliteration; and, also the LXX's Greek text [where applicable], as this has some influence on the New Testament writers' understanding of the Greek word for “sabbath” - **σάββατον** – “**sabbaton**”.

**[NOTE: -** In reference to some of the “sabbaths” that are found in the Old Testament, I will share all the Old Testament texts involved, as there are only a few of them in the entire Old Testament. In reference to the weekly, seventh-day Sabbath, which is the most commonly occurring application of the word “sabbath” in the Old Testament, I will **NOT** share every Bible text involved, as this would be very repetitious.]

## I. THE WEEKLY SEVENTH-DAY SABBATH OF THE FOURTH COMMANDMENT: -

Exodus 16:23 – 30: - “And he said unto them, This *is that* which the LORD hath said, To morrow *is the rest of the holy sabbath* [שַׁבְּתֹן שַׁבְּתֵי קֹדֶשׁ - “**shabbathon Shabbath-qodesh**”; LXX - **σάββατα ἀνάπαυσις ἁγία** – “**sabbata anapausis hagia**”] unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to day; for to day *is a sabbath* [שַׁבְּתֵי - “**Shabbath**”; LXX - **σάββατα** – “**sabbata**”] unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, *which is the sabbath* [שַׁבְּתֵי - “**Shabbath**”; LXX - **σάββατα** – “**sabbata**”], in it there shall be none. And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you **the sabbath** [שַׁבְּתֵי הַ - “**haShabbath**”; LXX - **σάββατα** – “**sabbata**”], therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.”

Exodus 20:8 – 11: – “Remember **the sabbath** [שַׁבְּתֵי הַ - “**haShabbath**”; LXX - **τῶν σαββάτων** – “**tōn sabbatōn**”] day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day *is the sabbath* [שַׁבְּתֵי - “**Shabbath**”; LXX - **σάββατα** – “**sabbata**”] of the LORD thy God: *in it* thou shalt not do any

work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath [שַׁבָּת - “haShabbath”] day, and hallowed it.”

Exodus 31:13 – 16: - “Speak thou also unto the children of Israel, saying, Verily **my sabbaths** שַׁבְּתֹתַי - “Shabb’thothay”; LXX - τὰ σάββατά μου – “ta sabbata mou”] ye shall keep: for it *is* a sign between me and you throughout your generations; that ye may know that I *am* the LORD that doth sanctify you. Ye shall keep the sabbath [שַׁבָּת - “haShabbath”; LXX - τὰ σάββατα – “ta sabbata”] therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh *is* the sabbath of rest [שַׁבְּתוֹן שַׁבָּת - “Shabbath shabbathon”; LXX - σάββατα, ἀνάπαυσις – “sabbata, anapausis”], holy to the LORD: whosoever doeth *any* work in the sabbath [שַׁבָּת - “haShabbath”] day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath [שַׁבָּת - “haShabbath”; LXX - τὰ σάββατα – “ta sabbata”], to observe the sabbath [שַׁבָּת - “haShabbath”; LXX - τὰ σάββατα – “ta sabbata”] throughout their generations, *for* a perpetual covenant.”

Leviticus 19:3: - “Ye shall fear every man his mother, and his father, and keep **my sabbaths** [שַׁבְּתֹתַי - “Shabb’thothay”; LXX - τὰ σάββατά μου – “ta sabbata mou”]: I *am* the LORD your God.”

Leviticus 19:30: - “Ye shall keep **my sabbaths** [שַׁבְּתֹתַי - “Shabb’thothay”; LXX - τὰ σάββατά μου – “Ta sabbata mou”], and reverence my sanctuary: I *am* the LORD.”

Leviticus 23:3, 37 & 38: - “Six days shall work be done: but the seventh day *is* the sabbath of rest [שַׁבְּתוֹן שַׁבָּת - “Shabbath shabbathon”; LXX - σάββατα ἀνάπαυσις – “sabbata anapausis”], an holy convocation; ye shall do no work *therein*: it *is* the sabbath [שַׁבָּת - “Shabbat”; LXX - σάββατα – “sabbata”] of the LORD in all your dwellings. ... These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: **Beside the sabbaths of the LORD** [מִלְבַּד שַׁבְּתוֹת יְהוָה - “mil’bad Shabb’thoth Yahúwah”; LXX - πλὴν τῶν σαββάτων κυρίου – “plēn tōn sabbatōn kuriou”], and beside [וּמִלְבַּד - “umil’bad”; LXX - καὶ πλὴν – “kai plēn”] your gifts, and beside [וּמִלְבַּד - “umil’bad”; LXX - καὶ πλὴν – “kai plēn”] all your vows, and beside [וּמִלְבַּד - “umil’bad”; LXX - καὶ πλὴν – “kai plēn”] all your freewill offerings, which ye give unto the LORD.”

**NOTE:** - In each one of the highlighted portions from VS. 38, we find that the English word “*beside*” has been translated from the same Hebrew compound expression מִלְבַּד - “mil’bad”. This is listed under Strong’s, Hebrew Number, 905 – בַּד - “bad”. The definition of this compound Hebrew expression as it appears in Leviticus 23:38 is: -

“e. מִלְבַּד<sup>33</sup> (probably inverted for לְבַד מִן) **besides** (Chiefly P and late): Gn 26:1 ; 46:26 Lv 9:17 ; **23:38 (4 times)** Nu 5:8 ; 6:21 ; 17:14 + 12 times Nu 28 – 29 ; Dt 28:69 Jos 22:29 1 K 10:13 1 Ch 3:9 2 Ch 9:12 ; 17:19 ; 31:16 Ezr 2:65 = Ne 7:67 Dn 11:4 . With sf. † Dt 4:35 מִלְבַּדוֹ אֵין עוֹד there is none else *besides* him (cf. מִבְּלִעְדֵי Is 45:21).” – Ibid., p. 94.

If we examine a few of the texts from Moses' writings that are listed in the above Lexical definition, where this compound Hebrew expression is used, it gives us further information as to its meaning in Leviticus 23:38. It reveals to us, that it is **"beside"** in the sense of **"in addition to"**.

Genesis 26:1: - "And there was a famine in the land, **beside** [מִלְבַּד - "mil'bad"] the first famine that was in the days of Abraham."

Genesis 46:26: - "All the souls that came with Jacob into Egypt, which came out of his loins, **besides** [מִלְבַּד - "mil'bad"] Jacob's sons' wives, all the souls were threescore and six."

Leviticus 9:17: - "And he brought the meat offering, and took an handful thereof, and burnt *it* upon the altar, **beside** [מִלְבַּד - "mil'bad"] the burnt sacrifice of the morning."

Numbers 5:8: - "But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; **beside** [מִלְבַּד - "mil'bad"] the ram of the atonement, whereby an atonement shall be made for him."

**See also**: - Numbers 6:21; 16:49 [it is listed in the above Lexicon's entry as "Nu 17:14", where it is found in the Hebrew Bible]; Numbers 29:6; Deuteronomy 29:1 [it is listed in the above Lexicon's entry as "Dt. 28:69", where it is found in the Hebrew Bible]. In all of these other texts, מִלְבַּד - "mil'bad" has been translated as **"beside"** in the KJV.

So let us understand in Leviticus 23:38, that the English translation **"beside"**, actually means from the Hebrew, in the sense of **"in addition to"**.

With this understanding therefore, we find that in VS. 37 a reference is made to **"the feasts of the Lord"**. Then in VS. 38, we find that the feasts and their respective offerings were **"beside [or, in addition to] the sabbaths of the Lord"**. This clearly indicates that the weekly, seventh-day Sabbath was **NOT** to be confused with the annual feasts. The weekly seventh-day Sabbath was separate and distinct from the annual Hebrew feasts. Although this clear separation and distinction is not understood by many sincere Christians today, it is clearly found in the Hebrew text.

Leviticus 26:2: - "Ye shall keep **my sabbaths** [שְׁבֻתֹתַי - "Shabb'thothay"; LXX - Τὰ σάββατά μου - "Ta sabbata mou"], and reverence my sanctuary: I *am* the LORD."

Deuteronomy 5:12 – 15: - "Keep **the sabbath** [הַשְּׁבֻתָה - "haShabbath"; LXX - τῶν σαββάτων - "tōn sabbatōn"] day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day *is* **the sabbath** [שְׁבֻתָה - "Shabbath"; LXX - σάββατα - "sabbata"] of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep **the sabbath** [הַשְּׁבֻתָה - "haShabbath"; LXX - τῶν σαββάτων - "tōn sabbatōn"] day."

Nehemiah 9:13 & 14: - “Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy sabbath [שַׁבְּתֵי קָדְשֶׁךָ - “Shabbath qad’sh’ak”; LXX - τὸ σάββατόν σου τὸ ἅγιον – “to sabbaton sou to hagion”], and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant.”

Isaiah 56:2 – 6: - “Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath [שַׁבְּתֵי - “Shabbath”; LXX - τὰ σάββατα – “ta sabbata”] from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the LORD unto the eunuchs that keep my sabbaths [שַׁבְּתוֹתַי - “Shabb’thothay”; LXX - τὰ σάββατά μου – “ta sabbata mou”], and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath [שַׁבְּתֵי - “Shabbath”; LXX - τὰ σάββατά μου – “ta sabbata mou”] from polluting it, and taketh hold of my covenant.”

Isaiah 58:13: - “If thou turn away thy foot from the sabbath [מִשַׁבְּתֵי - “miShabbath”; LXX - ἀπὸ τῶν σαββάτων – “apo tōn sabbatōn”], from doing thy pleasure on my holy day; and call the sabbath [לְשַׁבְּתֵי - “laShabbath”; LXX - τὰ σάββατα – “ta sabbata”] a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.”

Isaiah 66:22 & 23: - “For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another [וּמִיָּדַי שַׁבְּתֵי בְּשַׁבְּתוֹתַי - “umidey Shabbath b’Shabbato”; LXX - καὶ σάββατον ἐκ σαββάτου” – “kai sabbaton ek sabbatou”], shall all flesh come to worship before me, saith the LORD.”

Ezekiel 20:12, 13, 16, 20, 21 & 24: - “Moreover also I gave them my sabbaths [שַׁבְּתוֹתַי - “Shabb’thothay”; LXX - τὰ σάββατά μου – “ta sabbata mou”], to be a sign between me and them, that they might know that I am the LORD that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths [שַׁבְּתוֹתַי - “Shabb’thothay”; LXX - τὰ σάββατά μου – “ta sabbata mou”] they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. ... Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths [שַׁבְּתוֹתַי - “Shabb’thothay”; LXX - τὰ σάββατά μου – ta sabbata mou”]: for their heart went after their idols. ... And hallow my sabbaths [שַׁבְּתוֹתַי - “Shabb’thothay”; LXX - τὰ σάββατά μου – “ta sabbata mou”]; and they shall be a sign between me and you, that ye may know that I am the LORD your God. Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths [שַׁבְּתוֹתַי - “Shabb’thothay”; LXX - τὰ σάββατά μου – “ta sabbata mou”]: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. ... Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths [שַׁבְּתוֹתַי - “Shabb’thothay”; LXX - τὰ σάββατά μου – “ta sabbata mou”], and their eyes were after their fathers' idols.”



Ezekiel 44:24: - “And in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow **my sabbaths** [שַׁבְּתוֹתַי] - “Shabb’thothay”; LXX – τὰ σάββατά μου – “ta sabbata mou”].”



A number of points of importance need to be brought to the reader’s attention concerning the weekly, seventh-day Sabbath: -

- The Lord calls it “the sabbath of the Lord” – Exodus 20:10; Leviticus 23:3, & 38; Deuteronomy 5:14.  
Therefore, because of this first point of truth, three of the following truths flow: -
- The Lord repeatedly calls it “my sabbaths” – Exodus 31:13; Leviticus 19:3, 30; 26:2; Isaiah 56:4; Ezekiel 20:12, 13, 16, 20, 21 & 24; 22:8, 26; 23:38; 44:24.
- The Lord calls it “my Holy Day” – Isaiah 58:13.
- Nehemiah calls it “thy holy Sabbath” – Nehemiah 9:14.
- According to the prophet Isaiah’s writings, the seventh-day Sabbath will be observed by the righteous, in the earth made new – Isaiah 66:22 & 23.



The seventh-day Sabbath is truly the Lord’s Holy day.

## II. THE ANNUAL DAY OF BLOWING OF TRUMPETS: -

Leviticus 23:24: - “Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a **sabbath** [שַׁבְּתוֹן] - “shabbâthôwn”], a memorial of blowing of trumpets, an holy convocation.”

## III. THE ANNUAL DAY OF ATONEMENT: -

Leviticus 16:31: - “It shall be a **sabbath of rest** [שַׁבְּתוֹן שַׁבְּתוֹן] - “Shabbath shabbathon”; LXX - Σάββατα σαββάτων – “Sabbata sabbatōn”] unto you, and ye shall afflict your souls, by a statute for ever.”

Leviticus 23:32: - “It shall be unto you a **sabbath of rest** [שַׁבְּתוֹן שַׁבְּתוֹן] - “Shabbath shabbathon”; LXX - Σάββατα σαββάτων – “Sabbata sabbatōn”], and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate **your sabbath** [שַׁבְּתְכֶם] - “Shabbat’kem”; LXX - τὰ σάββατα ὑμῶν – “ta sabbata humōn”].”

## IV. THE ANNUAL FIRST AND EIGHTH DAYS OF THE FEAST OF TABERNACLES: -

Leviticus 23:39 - 41: - “Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, **ye shall keep** [חַגַּג – “châgag”] a **feast** [חַג – “chag”] unto the LORD seven days: **on the first day shall be a sabbath** [שַׁבְּתוֹן] - “shabbathon”], and on the eighth day **shall be a sabbath** [שַׁבְּתוֹן] -

“**shabbathon**”]. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. **And ye shall** [גגך — “châgag”] keep it **a feast** [גך — “chag”] unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: **ye shall celebrate** [גגך — “châgag”] it in the seventh month.”

#### **V. THE SEVEN WEEKS THAT WERE TO BE COUNTED LEADING UP TO THE FEAST OF WEEKS: -**

Leviticus 23:15: - “And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; **seven sabbaths shall be complete** [שבע שבֹּת תְּמִימֹת תִּהְיֶינָה] - “sheba` Shabbathoth t`mimoth tih`yeynah”; LXX - ἑπτὰ ἑβδομάδας ὁλοκλήρους - “hepta hebdomadas holoklērous”].”<sup>29</sup>

#### **VI. THE THE SABBATICAL YEAR FOR THE LAND OF ISRAEL: -**

Leviticus 25:1 - 7: - “And the LORD spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, **then shall the land keep a sabbath** [שְׁבֹתָהּ] - “Shabbath”; LXX - σάββατα - “sabbata”] **unto the LORD**. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; **But in the seventh year shall be a sabbath of rest** [שְׁבֹתֹת שְׁבֹתָהּ] - “Shabbath shabbathon”; LXX - σάββατα· ἀνάπαυσις - “sabbata· anapausis”] **unto the land, a sabbath** [שְׁבֹתָהּ] - “Shabbath”; LXX - σάββατα - “sabbata”] for the LORD: thou shalt

<sup>29</sup> This needs to be understood as referring to “seven weeks”, rather than “seven sabbaths”, when compared with the following facts.

- i. The **LXX's** Greek text reads as ἑπτὰ ἑβδομάδας ὁλοκλήρους - “hepta hebdomadas holoklērous”. This is translated as “**seven full weeks**”.
- ii. In Deuteronomy 16: 9 we read concerning the counting of this time period, “**Seven weeks shalt thou number unto thee**: begin to number **the seven weeks** from *such time* as thou beginnest *to put* the sickle to the corn.”

The time period under consideration is counting down unto the **Feast of Weeks**.

Exodus 34:22: - “**And thou shalt observe the feast of weeks**, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.”

Deuteronomy 16:10: - “**And thou shalt keep the feast of weeks** unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee.”

**See also: -** Deuteronomy 16:16 & 2<sup>nd</sup> Chronicles 8:13.

- iii. The first century Jewish historian Josephus, understood this time period as referring to a “**week of weeks**”.

Antiquities of the Jews: Book III, Chapter X, Paragraph 6; Greek Text 252: -

Ἐβδόμησ ἐβδομάδος διαγεγεννημένησ μετὰ ταύτην τὴν θυσίαν, αὗται δ' εἰσὶν αἱ τῶν ἐβδομάδων ἡμέραι τεσσαράκοντα καὶ ἑννέα, τῆ πεντηκοστῆ, ἣν Ἑβραῖοι ἀσαρθὰ καλοῦσι, σημαίνει δὲ τοῦτο πεντηκοστήν,

“**When a week of weeks has passed over** after this sacrifice, (which weeks contain forty and nine days,) on the fiftieth day, **which is Pentecost**, but is called by the Hebrews Asartha, which signifies **Pentecost**, ...”

neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: **for it is a year of rest** [שְׁבַתוֹן] - “shabbathon”] unto the land. **And the sabbath of** [שְׁבַת] - “Shabbath”; LXX - τὰ σάββατα – “ta sabbata”] the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.”<sup>30</sup>

Leviticus 26:34, 35 & 43: - “Then shall the land enjoy **her sabbaths** [שְׁבַתֶיהָ] - “Shabb’thotheya”; LXX - τὰ σάββατα αὐτῆς – “ta sabbata autēs”], as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy **her sabbaths** [שְׁבַתֶיהָ] - “Shabb’thotheya”; LXX - τὰ σάββατα αὐτῆς – “ta sabbata autēs”]. As long as it lieth desolate it shall rest; because it did not rest **in your sabbaths** [בְּשַׁבְּתֵיכֶם] - “b’Shabb’thotheykem” - LXX - αὐτῆς σαββατιεῖ - “autēs sabbatiei”], when ye dwelt upon it. ... The land also shall be left of them, and shall enjoy **her sabbaths** [שְׁבַתֶיהָ] - “Shabb’thotheyah”; LXX – τὰ σάββατα αὐτῆς – “ta sabbata autēs”], while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.”

## VII. THE COUNTING OF THE SEVEN WEEKS OF YEARS UNTO THE JUBILEE: -

Leviticus 25:8: - “And thou shalt number **seven sabbaths of years** [שְׁבַע שְׁבַתֹת שָׁנִים] – “sheba` Shabb’thoth shanim”; LXX - ἑπτὰ ἀναπαύσεις ἐτῶν - “hepta anapauseis etōn”] unto thee, seven times seven years; and the space of **the seven sabbaths of years** [שְׁבַע שְׁבַתֹת הַשָּׁנִים] - “sheba` Shabb’thoth hashanim”; LXX - ἑπτὰ ἑβδομάδες ἐτῶν – “hepta hebdomades etōn”] shall be unto thee forty and nine years.”

## VIII. THE FIRST DAY OF THE FEAST OF UNLEAVENED BREAD: -

Leviticus 23:6 – 11 & 15: - “And **on the fifteenth day of the same month is the feast of unleavened bread unto the LORD:** seven days ye must eat unleavened bread. **In the first day ye shall have an holy**

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<sup>30</sup> It appears to be the case, that the disobedient children of Israel, never actually obeyed this requirement concerning the Sabbatical year. It was only when they were exiled to the land of Babylon, that the land of Israel keep her “sabbath of rest”.

2<sup>nd</sup> Chronicles 36:20 & 21: - “And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD by the mouth of Jeremiah, **until the land had enjoyed her sabbaths** [שְׁבַתֹתֶיהָ] - “Shabb’thotheyah”; LXX - τὰ σάββατα αὐτῆς σαββατίσαι – “ta sabbata autēs sabbatisai”]: **for as long as she lay desolate she kept sabbath** [שְׁבַתָהּ] - “Shabbathah”; LXX - σαββατίσαι – “sabbatisai”], to fulfil threescore and ten years.”

**convocation: ye shall do no servile work therein.** But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*. And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring **a sheaf of the firstfruits of your harvest unto the priest:** And he shall wave the sheaf before the LORD, to be accepted for you: **on the morrow after the sabbath** [מִמָּחָרֵת הַשַּׁבָּת - “mimacharath haShabbath”]; LXX - τῆ ἐπαύριον τῆς πρώτης – “tē epaurion tēs prōtēs”<sup>\*</sup>] the priest shall wave it. ... And ye shall count unto you **from the morrow after the sabbath** [מִמָּחָרֵת הַשַּׁבָּת - “mimacharath haShabbath”]; LXX - ἀπὸ τῆς ἐπαύριον τῶν σαββάτων – “apo tēs epaurion tōn sabbatōn”], from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete.”

**NOTE: - \*** In the LXX, the Greek expression in VS. 11 - τῆ ἐπαύριον τῆς πρώτης – “tē epaurion tēs prōtēs”, is translated as “**the morrow of the first day**”. This leaves us in no doubt, that the Jewish scholars who translated the LXX from the Hebrew Old Testament, understood this verse to be referring to the day after the first day of the Feast of Unleavened Bread. That is, to the day after the annual Sabbath, which was the first day of this Feast.

It was upon the 16<sup>th</sup> day of the 1<sup>st</sup> Hebrew month, that the presentation of the wave sheaf was offered.<sup>31</sup> This is translated in the KJV as “**on the morrow after the sabbath**” [in VS. 11]; and as “**from the morrow after the sabbath**” [in VS. 15].

So here are two clear occurrences where the Hebrew word שַׁבָּת – “shabbâth” is applied by Moses to the rest day of the 1<sup>st</sup> day of the Feast of Unleavened Bread.



We have now reached the place in our examination of the subject of the “sabbath” in Colossians 2:16, to be able to answer the first question which I posed on PAGE 52: -

*I. To what does the word “Sabbath” refer to in the Holy Scriptures?*

We have found that there are eight definite things to which the Scriptures apply the word “sabbath”.

- i. The weekly seventh-day Sabbath of the Fourth Commandment;
- ii. The annual Day of Blowing of the Trumpets;
- iii. The annual Day of Atonement;
- iv. The annual first and eighth days of the Feast of Tabernacles;

<sup>31</sup> The Jewish historian Josephus understood that the 16<sup>th</sup> day of the 1<sup>st</sup> month, that is, the second day of the Feast of Unleavened Bread, as being the day, when the wave sheaf was presented before the Lord.

“**But on the second day of unleavened bread, which is the sixteenth day of the month**, they first partake of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honor God, from whom they obtain this plentiful provision, in the first place, **they offer the first-fruits of their barley, and that in the manner following:** They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to God; and, casting one handful of it upon the fire, they leave the rest for the use of the priest.” – Josephus, Antiquities of the Jews: Book III: Chapter X, Paragraph 5 – Greek Text 250.

- v. The seven weeks that were to be counted leading up to the Feast of Weeks;
- vi. The Sabbatical year for the Land of Israel;
- vii. The counting of the seven weeks of years to count unto the jubilee; and,
- viii. The first day of the Feast of Unleavened Bread.

I can now consider the second question from PAGE 52: -

- II. *Having answered this question, how can we then tell which Sabbaths are being referred to in Colossians 2:16?*

The answer is a rather simple one – by the surrounding context to which the word “sabbaths” appears. In Colossians 2:16, “sabbaths” stands connected with a “feast” and a “new moon”.

We have previously found in our examination of Colossians 2:16, that there were three annual Hebrew Feasts – Passover or Unleavened Bread; Harvest or Weeks; and Ingathering or Tabernacles. The “new moons” helped determine the starting point from which to calculate the time for the respective annual holy convocations. There were also at least two other annual *time specific worship occasions*, the Day of Blowing of Trumpets, and the Day of Atonement, which formed **NO** part of the three annual Feasts. They were both also to be holy convocations, and both were specifically called a “sabbath”. It is these two last mentioned annual holy convocations of the Day of Blowing of Trumpets, and the Day of Atonement Sabbaths, that Paul is referring to in Colossians 2:16.

In addition to all of the previous Biblical research, I offer also the following Biblical reasons as to *Why the weekly, seventh-day Sabbath is **NOT** one of the shadows contained in Colossians 2:16*.

- In Colossians 2:14, we read that “*the handwriting of debt with ordinances **that was against us, which was contrary to us***”.

When we turn to the teachings of Jesus Christ, concerning the seventh-day Sabbath, Jesus as Lord of the Sabbath day, reveals the truth that the Sabbath day was made **for** man.

Mark 2:27: - “And he said unto them, **The sabbath was made for man**, and not man for the sabbath.”

Below is the actual Greek text of this verse: -

**καὶ ἔλεγεν αὐτοῖς, τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον**

The underlined portion above, is what I have underlined in the KJV translation.

The Greek words **διὰ τὸν ἄνθρωπον** – “**dia ton anthrōpon**”, reveal a simple truth concerning God’s creating the Sabbath day for man [that is, for Adam, the first man].

The Greek preposition **διὰ** – “**dia**” – Strong’s, Greek Number 1223, is in the accusative case. It is defined as “**B. with accusative ... II. to indicate the reason – 1. the reason why something happens, results, exists: because of, for the sake of ... διὰ τὸν ἄνθρωπον for the sake of man Mk 2:27.**” – BAGD., p. 181.

➔ That is, the Sabbath is **NOT** something that was against or contrary to mankind or humanity. But rather, it is something that was created for the sake of, or for the benefit of mankind or humanity. Therefore, in the context of Colossians 2:14 – 17, the seventh-day Sabbath, is **NOT** part of “*the handwriting of debt with ordinances that was against us, which was contrary to us*”.

- The five things mentioned in this verse, were all shadows of Christ. All shadows entered into the world, as a result of the fall of our first parents, as a teaching method employed by the Lord, to point repentant sinners to the coming Saviour, the Lord Jesus Christ, and the gospel plan of redemption through Christ.
- The weekly, seventh-day, Sabbath of the Fourth Commandment, was sanctified by our Creator God, during the first seventh day of this world’s history. He did this because he himself had rested from all his creative work on this day, and then he blessed and sanctified the seventh day of the week, because he rested upon that day. This was **before** sin entered into this world, and therefore, **before** humanity needed a Saviour or the Gospel, and **before** humanity needed any type of shadow, pointing forward to a coming Redeemer.

Genesis 2:1 – 3: - “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. **And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.**”

- God himself gives us the reason for the Fourth Commandment’s existence within the Ten Commandment Moral Law. In this next passage, in VS. 11, the Lord reveals the reason **WHY** he has commanded the observance of the seventh-day Sabbath. It is because of what he himself did during the Creation Week. The Lord himself reveals the truth, that the seventh-day Sabbath is a **MEMORIAL, looking back** to what he himself did in Creation Week.

Exodus 20:8 – 11: - “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: **But the seventh day is the sabbath of the LORD thy God: in it** thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: **For [or because – compiler] in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.**<sup>32</sup>”

When Moses rehearsed for the next generation of the children of Israel, the reason for their observing the seventh-day Sabbath, he refers them **back**, to the Lord delivering them from Egyptian bondage. In this passage, Moses teaches the people of Israel, that the seventh-day Sabbath was a **MEMORIAL**, looking back to what the Lord himself did to free the children of Israel from the slavery of Egyptian bondage.

Deuteronomy 5:12 - 15: - “Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: **But the seventh day is the sabbath of the LORD thy God: in it**

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<sup>32</sup>Jesus’ death upon the cross for our sins, and the justifying resurrection from the grave of our Lord and Saviour, **CANNOT** change or abolish in any way, the reasons for the Creator God’s sanctification of the seventh-day Sabbath, at the end of the first seventh-day of this world’s history. Christ’s death and resurrection, **CANNOT** change or abolish the fact, that God rested from his work of creation on the seventh-day; and it **CANNOT** change or abolish the fact, that God then blessed and hallowed [that is, sanctified] the seventh-day as his Sabbath day.

thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou. **And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.**”



The seventh-day Sabbath is a **MEMORIAL** looking back to what the Creator has done. It is **NOT** a shadow or type, looking forward to the coming Saviour.

If humanity had never fallen, **not one of the ceremonial shadows** that are listed in Colossians 2:16, would ever have been instituted by the Lord. This is because, there would have been no need for a Saviour, or for a Gospel to save unfallen men and women. But the seventh-day Sabbath of the Fourth Commandment of the Decalogue, would still have been observed by unfallen men and women, in honour of their Creator God.

And as proof of this Biblical truth, we find that the gospel prophet Isaiah, has recorded the prophecy, that when sin and sinners have been dealt with by the Lord, in the Final Judgment, and this old, sin cursed earth is recreated by the Lord, that the saved and redeemed saints of God, will come together to worship their God, their Creator and their Redeemer, upon every Sabbath day, throughout the ceaseless ages of eternity.

Isaiah 66:22 & 23: - “For as **the new heavens and the new earth, which I will make**, shall remain before me, **saith the LORD**, so shall your seed and your name remain. And it shall come to pass, *that* from one new moon to another, **and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.**”

## COLOSSIANS 2:17: -

Greek Received Text: - ἃ ἔστι σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα Χριστοῦ.

English Transliteration: - ha esti skia tōn mellontōn, to de sōma Christou.

KJV English Translation: - “Which are a shadow of things to come; but the body *is* of Christ.”

The five things that I have just examined in VS. 16, are described by the Apostle Paul as being shadows of things to come, but the body *is* of Christ.

That is, eating and drinking; a feast; a new moon, and sabbaths, are shadows of things to come; but the body *is* [that is, the reality is] Christ.<sup>33</sup>

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<sup>33</sup> An alternative belief concerning to what “the body” of Christ in VS. 17 is referring to, applies this expression to the Church of Christ, which is his body. It needs to be noted that in the second part of VS. 17 - “but the body *is* of Christ.”, the word “*is*” has been supplied by the KJV translators. It must also be acknowledged that in the Greek text, there is no word for “*is*” in this part of the verse. If the supplied word is omitted, the expression would then read as, “*but the body of Christ*”, which then refers to the Church of Christ as being the reality.

The Greek word that has been translated as “body” in this verse, is the word **σῶμα** – “*sōma*” – Strong’s, Greek, Number 4983. It appears 8 times in the Book of Colossians. It is defined as “**1.** *body* of man or animal – **a.** *dead body, corpse ... b.* *the living body ... 2.* plural *σώματα slaves ... 4.* of the body that casts a shadow, in contrast to the **σκιά** ... *the thing itself, the reality* Col 2:17. **5.** the Christian cimmunity, the church as a unified **σῶμα ...**” – BAGD., pp. 799 & 800.

It should be acknowledged that the Apostle Paul does indeed define the church of Christ as being the body of Christ, in a number of verses within his epistle to the Colossians.

Colossians 1:18: - “And he is the head **of the body** [σῶμα – “*sōma*”], **the church:** who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.”

Colossians 1:24: - “Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for **his body’s** [σῶμα – “*sōma*”] **sake, which is the church.**”

Colossians 2:19: - “And not holding **the Head, from which all the body** [σῶμα – “*sōma*”] by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.”

Therefore, the second part of Colossians 2:17 would be understood as follows, “but the body of Christ, that is, his church”. Its interpretation would then be along the lines of,

“Christians are not to allow any man to judge them in how they observe the festivities of God's Holy Days, but are to let the church of God - the body of Christ - teach them how to properly observe them to the glory of Christ, the very Head of the Body, the Church.” – “Colossians,” Commentary on the New Testament; by R. C. H. Lenski, pp. 125 & 126 [1998 printing].

While the compiler does not believe that this understanding of the second part of Colossians 2:17 is as sound as the view I have outlined above, it does have some Biblical evidence to support it, which I have just shared with the reader.



The Greek word that has been translated as “**shadow**” is the word σκιά – “**skia**” – Strong’s, Greek Number, 4639. It is defined as “1. *shade, shadow* – a. literally ... b. figuratively ... 2. *shadow, foreshadowing* (in contrast to reality: ... ) σκιά τῶν μελλόντων *a foreshadowing of what is to come* Col 2:17 (opposite to τὸ σῶμα ...” – BAGD., p. 755.

**NOTE:** - The word σκιά – “**skia**” appears seven times in the New Testament. Four of its occurrences clearly fall under Definition Number 1 as listed above, in Matthew 4:16; Mark 4:32; Luke 1:79 & Acts 5:15.

There are three verses in the New Testament which clearly fall under Definition Number 2 above, which are found in Colossians 2:17; Hebrews 8:5 & 10:1.

But before I turn to these two other verses in the Book of Hebrews in relation to “**the shadows**”, I want to touch on another portion of the Greek text of Colossians 2:17.

The English words that have been translated as “*of things to come*” in Colossians 2:17, have been translated from the Greek words τῶν μελλόντων – “**tōn mellontōn**”. This is a Present Participle form, of the Greek verb μέλλω – “**mellō**” – Strong’s, Greek Number, 3195.

The “**things to come**” are also mentioned by the Apostle Paul in the Book of Hebrews. These two concepts of “**shadows**” and of “**things to come**” that are clearly stated in Colossians 2:17, in the Book of Hebrews revolve around the Earthly Tabernacle and Priests, and the Law of animal sacrifices. Let us read this truth in the next two passages.

And as we now turn to these other two passages concerning “**shadows**”, they do indeed shed further light on ***the shadows that were pointing forward to Christ, who is the Reality***.

Hebrews 8:4 & 5: - “For if he were on earth, he should not be a priest, seeing that *there are priests that offer gifts according to the law: Who serve unto the example and shadow* [σκιά – “**skia**”] *of heavenly things*, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that thou make all things according to the pattern showed to thee in the mount.*”

**NOTE:** - The earthly priests who offered gifts according to the law, served as an example and **shadow** [σκιά – “**skia**”] of heavenly things; that is, of the heavenly High Priesthood of Jesus Christ, and of the true Tabernacle in heaven.

Hebrews 10:1: - “**For the law having a shadow** [σκιά – “**skia**”] **of good things to come** [μέλλω – “**mellō**”], and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.”

**NOTE:** - The law that required sacrifices being offered yearly, was a **shadow** [σκιά – “**skia**”] of the good things to come.

Christ has become a High Priest **“of good things to come”**, of the more perfect Tabernacle that was not made by human hands, and who has entered once into this Sanctuary by his own blood, having obtained eternal redemption. [This true Tabernacle and Sanctuary is in Heaven – See Hebrews 8:1 & 2.]

Hebrews 9:11 & 12 – **“But Christ being come an high priest of good things to come [μέλλω – “mellō”]**, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place<sup>34</sup>, having obtained eternal redemption *for us.*”

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<sup>34</sup> The translation **“into the holy place”** as rendered by the King James Version translators is incorrect. The Greek words that have been incorrectly translated are εἰς τὰ ἅγια - **“eis ta hagia”** – This is in the Neuter, Plural and Accusative Case, and should be translated as **“into the sanctuary”**.

## **CONCLUSION: -**

In the context of Colossians 2:13 - 17, and linked together with the apostle's use of the word **“shadows”** [σκιᾶ – **“skia”**] that is also used in Hebrews 8:4 & 5 & 10:1, and also his use of the words **“things to come”** [[μέλλω – **“mellō”**] that is also used in Hebrews 9:11 & 10:1, the things that pointed forward to *the body, or reality of Christ* are the following items: -

The Hebrew worship services associated with the Levitical priests, the earthly Tabernacle, the various animal sacrifices and offerings, coupled together with the annual feasts, new moons and annual sabbaths of the Day of Blowing of Trumpets, and the Day of Atonement which were all contained in **“the handwriting of debt with ordinances”**, found in the Mosaic Law.

It is all of these shadowy, ceremonial services and ordinances that pointed forward to Christ our Saviour, which Jesus blotted out, nailing them to his cross. And by means of his death upon the cross, he triumphed openly over the **“principalities and powers”** of the “wicked spirits” [see marginal reading] in high places [Ephesians 6:12], having spoiled them of their spiritual power.

There is no evidence from examining the surrounding context of this passage, that the Apostle Paul is referring to the Moral Law of God's Ten Commandments in any way.

## APPENDIX: -

### THE APOSTLE PAUL TESTIFIED THAT HE WAS A SABBATH-KEEPER!

I have examined within the body of this Study Document, the common belief that the Apostle Paul in Colossians 2:13 – 17, is teaching the abolition of the seventh-day Sabbath. I have established beyond any reasonable doubt, from the Scriptures alone, that this belief although popular is indeed a misconceived error.

The theologians, gospel ministers and individual Christians who believe in this popular misconception, don't actually realize that they are making the Apostle Paul contradict his own recorded public statements found within the Book of Acts. There are a number of clear statements made publicly by the inspired apostle, which establish the truth, that the Apostle Paul personally, was a seventh-day Sabbath-keeper, throughout all his years of gospel ministry. Thus, this popular error is in conflict with the apostle's own publicly recorded statements as found in the Book of Acts.

**STATEMENT 1: - Acts 25:7 & 8: -** “And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, **Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I \*offended any thing at all.**”

**NOTE: -** \*The Greek word that is translated as “**have ... offended**” is the word **ἁμαρτάνω** - “**hamartanō**” – Strong's, Greek Number, 264. It is defined as “(in the sense *transgress, sin* against divinity, custom, or law ... ) *do wrong, sin* of offenses against the religious and moral law of God.” – BAGD., p. 42.

From the apostle Paul's own public testimony, he stated plainly that he had **NOT** sinned in any thing at all, “**against the law of the Jews**”. This law also included the fourth Commandment relating to the seventh-day Sabbath. Paul could not truthfully make such a public statement, if he was a Sabbath-breaker. He could only truthfully make such a statement, if he was a personal observer of the seventh-day Sabbath, throughout his many years of gospel ministry.

**STATEMENT 2: - Acts 28:17: -** “And it came to pass, that after three days **Paul called the chief of the Jews together**: and when they were come together, he said unto them, **Men and brethren, though I have committed nothing against the people, or customs of our fathers**, yet was I delivered prisoner from Jerusalem into the hands of the Romans.”

**NOTE: -** Several important points can be gathered from this important statement from Paul's own lips: -

- I. Paul made this statement at the end of the Book of Acts, towards the end of his gospel ministry and life.
- II. Paul was addressing “the chief of the Jews” at Rome. In other words, the leaders of the Jewish community at Rome.
- III. He stated to these Jewish leaders that, “**I have committed nothing against the people** (that is, against his Jewish brethren - compiler), or customs of our fathers.” Paul could not truthfully make this statement concerning his personally not doing anything against the Hebrew “**customs of the fathers**”, if he did not observe the seventh-day Sabbath. Why? Because of the following commandment by the Lord, to the children of Israel: -

Exodus 31:16 & 17: - “Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.”

Paul still classed himself, as a Hebrew and an Israelite, after his conversion to Christ.

2nd Corinthians 11:22: - "Are they Hebrews? **so am I**. Are they Israelites? **so am I**. Are they the seed of Abraham? **so am I**."

**NOTE**: - Therefore, the apostle would still be observing the seventh-day Sabbath, which the Lord had commanded to Israel, as recorded in Exodus 31:16 & 17. Otherwise, he would be doing something that was clearly contrary to "the customs of our fathers."

Throughout the Book of Acts, the unbelieving Jews followed Paul around on his missionary journeys; they stirred up the unbelieving Gentiles against him; they tried to prejudice the civil authorities with false reports against Paul. And yet, they **never** accused Paul and his companions of being Sabbath-breakers. This in itself is a powerful testimony that Paul was a seventh-day Sabbath-keeper throughout his gospel ministry.

**STATEMENT 3**: - Acts 24:14 & 15: - "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, **believing all things which are written in the law and in the prophets**: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

**NOTE**: - Paul stated plainly in VS. 14, that he still believed in "**all things which are written in the law and in the prophets**" - that is, in the Old Testament writings.

Turning to these inspired writings, particularly those that relate to the first coming of the "MESSIAH" - that is, the "CHRIST", there are **NO** prophecies at all, none whatsoever, concerning the coming "MESSIAH", which predict that he was to abolish the Law of Ten Commandments; or that he was to abolish the seventh-day Sabbath of the Fourth Commandment. There are **NO** such prophecies to be found in "**the law and the prophets**", relating to the "MESSIAH" and his mission. But there are some clear statements found in "**the law and the prophets**", which the Apostle Paul still believed in, which have a direct bearing on the issue of the Law of God, and the seventh-day Sabbath. For example: -

Paul still believed in the Fourth Commandment.

Exodus 20:8 - 11: - "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

**NOTE**: - It would be impossible for Paul to still believe in all that was written in the "**LAW AND THE PROPHETS**", if the Ten Commandment Law, which included the seventh-day Sabbath, had been abolished by Christ's death, as you cannot still believe in something, that is supposed to no longer exist!

Paul still believed in the command of Exodus 31:16 & 17 (which is found in the "Law of Moses", and which I have just examined in **STATEMENT 2**), where the Lord commanded Israel to keep the Sabbath day forever, as a sign that the Lord is the Creator of heaven and earth.

Paul still believed in the plain statement in the Book of Psalms, where the Psalmist stated clearly, that **all** of God's Commandments stand for ever.

Psalms 111:7 & 8: - "The works of his hands are verity and judgment; **all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness.**"


Paul still believed in the prophecy found in "THE PROPHETS", relating to the New Heavens and the New Earth, where all the righteous will come and worship before the Lord every Sabbath day, throughout eternity

Isaiah 66:22 & 23: - **“For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.”**

The Apostle Paul still believed in the prophecy found in **“the prophets”**, where the Lord promised to make a New Covenant with the house of Israel (we note, that the Covenant is **not** made with the Gentiles), and the Lord would write his Law or “Torah”, upon the hearts and minds of his people.

Jeremiah 31:31 - 34: - “Behold, the days come, saith the Lord, **that I will make a new covenant with the house of Israel, and with the house of Judah**: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: **But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put \*my law in their inward parts, and write it in their hearts**; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”

**NOTE**: - \*The Hebrew word for **“my law”** in VS. 33, is the word תּוֹרָה - **“torah”** - Strong's, Hebrew Number, 8451. Not only does the Lord provide forgiveness of his people's sins in the New Covenant, but also he promises to write his **law - torah** in the hearts and minds of his people. Instead of the New Covenant abolishing God's **“law”**, it actually establishes it in the hearts and lives of his people. Clearly, Paul would have been an observer of the seventh-day Sabbath, which is found in the Fourth Commandment of the **“law”** of the Lord. This passage from the prophet Jeremiah's writings, is one of the prophecies that is found in **“the prophets”**, which the Apostle Paul still believed in.

 Clearly, all this Biblical evidence from the Book of Acts, demonstrates that the popular misconception concerning Paul's **supposed** teaching in Colossians 2:13 – 17 and the seventh-day Sabbath, is just that – a popular **misconception!**

**ADDITIONAL WITNESSES RELATING TO THE HEBREW AND GREEK WORDS USED IN NUMBERS 28 & 29, FOR A “MEAT OFFERING”, AND FOR A “DRINK OFFERING”:** -

Numbers 28:5: - “And a tenth *part* of an ephah of flour **for a meat offering** [מִן־חַה־לְּ] - “l'min'chah”: LXX - εἰς θυσίαν – “eis thusian”], mingled with the fourth *part* of an hin of beaten oil.”

Numbers 28:7: - “**And the drink offering** [וְנִסְכּוֹ] - “w'nis'ko”; LXX - Καὶ σπονδὴν αὐτοῦ - “Kai spondēn autou”] thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for a drink offering* [נֶסֶק] - “nesek”; LXX - σπονδὴν – “spondēn”].”

Numbers 28:10: - “*This is* the burnt offering of every sabbath, beside the continual burnt offering, **and his drink offering** [וְנִסְכּוֹ] - “w'nis'kah”; LXX - καὶ τὴν σπονδὴν αὐτοῦ - “kai tēn spondēn autou”].”

Numbers 28:12: - “And three tenth deals of flour *for a meat offering* [מִן־חַה־לְּ] - “min'chah”], mingled with oil, for one bullock; and two tenth deals of flour *for a meat offering* [מִן־חַה־לְּ] - “min'chah”], mingled with oil, for one ram.”

Numbers 28:13: - “And a several tenth deal of flour mingled with oil *for a meat offering* [מִן־חַה־לְּ] - “min'chah”; LXX - θυσίαν – “thusian”] unto one lamb; *for a burnt offering* of a sweet savour, a sacrifice made by fire unto the LORD.”

Numbers 28:14: - “**And their drink offerings** [וְנִסְכֵיחֵם] - “w'nis'keyhem”; LXX – Ἡ σπονδὴ αὐτῶν – “Hē spondē autōn”] shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: *this is* the burnt offering of every month throughout the months of the year.”

Numbers 28:15: - “And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, **and his drink offering** [וְנִסְכּוֹ] - “w'nis'ko”; LXX - καὶ ἡ σπονδὴ αὐτοῦ - “kai hē spondē autou”].”

Numbers 28:20: - “**And their meat offering** [וּמִן־חַתָּם] - “umin'chatham”; LXX - Καὶ θυσία αὐτῶν – “Kai thusia autōn”] *shall be* of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram.”

Numbers 28:24: - “After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, **and his drink offering** [וְנִסְכּוֹ] - “w'nis'ko”; LXX - τὴν σπονδὴν αὐτοῦ - “tēn spondēn autou”].”

Numbers 28:26: - “Also in the day of the firstfruits, when ye bring a new **meat offering** [מִן־חַה־לְּ] - “min'chah”; LXX - θυσίαν – “thusian”] unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work.”

Numbers 28:28: - “**And their meat offering** [אֲמִין־כַּתָּחַם] - “umin’chatham; **LXX** - Ἡ θυσία αὐτῶν – “Hē thusia autōn”] of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram.”

Numbers 29:3: - “**And their meat offering** [אֲמִין־כַּתָּחַם] - “umin’chatham”; **LXX** - Ἡ θυσία αὐτῶν – “Hē thusia autōn”] shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram.”

Numbers 29:9: - “**And their meat offering** [אֲמִין־כַּתָּחַם] - “umin’chatham”; **LXX** - Ἡ θυσία αὐτῶν – “Hē thusia autōn”] shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram.”

Numbers 29:14: - “**And their meat offering** [אֲמִין־כַּתָּחַם] - “umin’chatham”; **LXX** - Αἱ θυσίαι αὐτῶν – “Hai thusiai autōn”] shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams.”

Numbers 29:18: - “**And their meat offering** [אֲמִין־כַּתָּחַם] - “umin’chatham”; **LXX** - Ἡ θυσία αὐτῶν – “Hē thusia autōn”] and their drink offerings [וְכֵי־סוֹדָה] - “w’nis’keyhem”; **LXX** - καὶ ἡ σπονδὴ αὐτῶν – “kai hē spondē autōn”] for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner.”

Numbers 29:19: - “**And one kid of the goats for a sin offering**; beside the continual burnt offering, and the meat offering thereof [אֲמִין־כַּתָּחַם] - “umin’chathah”; **LXX** - αἱ θυσίαι αὐτῶν – “hai thusiai autōn”], and their drink offerings [וְכֵי־סוֹדָה] - “w’nis’keyhem”; **LXX** - καὶ αἱ σπονδαὶ αὐτῶν – “kai hai spondai autōn”].”

Numbers 29:21: - “**And their meat offering** [אֲמִין־כַּתָּחַם] - “umin’chatham”; **LXX** - Ἡ θυσία αὐτῶν – “Hē thusia autōn] and their drink offerings [וְכֵי־סוֹדָה] - “w’nis’keyhem”; **LXX** - καὶ ἡ σπονδὴ αὐτῶν – “kai hē spondē autōn”] for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner.”

Numbers 29:22: - “**And one goat for a sin offering**; beside the continual burnt offering, and his meat offering [אֲמִין־כַּתָּחַם] - “umin’chathah”; **LXX** - αἱ θυσίαι αὐτῶν – “hai thusiai autōn”], and his drink offering [וְכֵי־סוֹדָה] - “w’nis’kah”; **LXX** - καὶ αἱ σπονδαὶ αὐτῶν – “kai hai spondai autōn”].”

Numbers 29:24: - “**Their meat offering** [אֲמִין־כַּתָּחַם] - “min’chatham”; **LXX** - Αἱ θυσίαι αὐτῶν – “Hai thusiai autōn”] and their drink offerings [וְכֵי־סוֹדָה] - “w’nis’keyhem”; **LXX** - καὶ αἱ σπονδαὶ αὐτῶν – “kai hai spondai autōn”] for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner.”

Numbers 29:25: - “**And one kid of the goats for a sin offering**; beside the continual burnt offering, his meat offering [אֲמִין־כַּתָּחַם] - “min’chathah”; **LXX** - αἱ θυσίαι αὐτῶν – “hai thusiai autōn”], and his drink offering [וְכֵי־סוֹדָה] - “w’nis’kah”; **LXX** - καὶ αἱ σπονδαὶ αὐτῶν – “kai hai spondai autōn”].”



Numbers 29:27: - “And their meat offering [מִנְחַת־חֹמֶת] - “umin’chatham”; LXX - Αἱ θυσίαι αὐτῶν – “Hai thusiai autōn”] and their drink offerings [וְשֵׁנֵי־כֶהֱם] - “w’nis’keyhem”; LXX - καὶ αἱ σπονδαὶ αὐτῶν – “kai hai spondai autōn”] for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner.”

Numbers 29:28: - “And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering [מִנְחַת־חֹמֶת] - “umin’chathah”; LXX - αἱ θυσίαι αὐτῶν – “hai thusiai autōn”], and his drink offering [וְשֵׁנֵי־כָה] - “w’nis’kah”; LXX - καὶ αἱ σπονδαὶ αὐτῶν – “kai hai spondai autōn”].”

Numbers 29:30: - “And their meat offering [מִנְחַת־חֹמֶת] - “umin’chatham”; LXX - Αἱ θυσίαι αὐτῶν – “Hai thusiai autōn”] and their drink offerings [וְשֵׁנֵי־כֶהֱם] - “w’nis’keyhem”; LXX - καὶ αἱ σπονδαὶ αὐτῶν – “kai hai spondai autōn”] for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner.”

Numbers 29:31: - “And one goat *for* a sin offering; beside the continual burnt offering, his meat offering [מִנְחַת־חֹמֶת] - “min’chathah”; LXX - αἱ θυσίαι αὐτῶν – “hai thusiai autōn”], and his drink offering [וְשֵׁנֵי־כָה] - “un’sakeyah”; LXX - καὶ αἱ σπονδαὶ αὐτῶν – “kai hai spondai autōn”].”

Numbers 29:33: - “And their meat offering [מִנְחַת־חֹמֶת] - “umin’chatham”; LXX - Αἱ θυσίαι αὐτῶν – “Hai thusiai autōn”] and their drink offerings [וְשֵׁנֵי־כֶהֱם] - “w’nis’kehem”; LXX - καὶ αἱ σπονδαὶ αὐτῶν – “kai hai spondai autōn”] for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner.”

Numbers 29:34: - “And one goat *for* a sin offering; beside the continual burnt offering, his meat offering [מִנְחַת־חֹמֶת] - “min’chathah”; LXX - αἱ θυσίαι αὐτῶν – “hai thusiai autōn”], and his drink offering [וְשֵׁנֵי־כָה] - “w’nis’kah”; LXX - καὶ αἱ σπονδαὶ αὐτῶν” - “kai hai spondai autōn”].”

Numbers 29:37: - “Their meat offering [מִנְחַת־חֹמֶת] - “min’chatham”; LXX - Αἱ θυσίαι αὐτῶν - “Hai thusiai autōn”] and their drink offerings [וְשֵׁנֵי־כֶהֱם] - “w’nis’keyhem”; LXX - καὶ αἱ σπονδαὶ αὐτῶν - “kai hai spondai autōn”] for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner.”

Numbers 29:38: - “And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering [מִנְחַת־חֹמֶת] - “umin’chathah”; LXX - αἱ θυσίαι αὐτῶν – “hai thusiai autōn”], and his drink offering [וְשֵׁנֵי־כָה] - “w’nis’kah”; LXX - καὶ αἱ σπονδαὶ αὐτῶν – “kai hai spondai autōn”].”

Numbers 29:39: - “These *things* ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings [וְלִמְנוֹחֵי־חֹמֶת] - “ul’min’chotheykem”; LXX - καὶ τὰς θυσίας ὑμῶν – “kai tas thusias humōn”], and for your drink offerings [וְלִשְׁנֵי־כֶהֱם] - “ul’nis’keykem”; LXX - καὶ τὰς σπονδὰς ὑμῶν – “kai tas spondas humōn”], and for your peace offerings.”

## TABLE A – HOW THE LXX HAS APPLIED THE GREEK NOUN **ἐορτή** – “heortē”:

**NOTE:** - Only the occurrences of the Greek Noun **ἐορτή** – “heortē” in the LXX will be included, that occur in the inspired Hebrew Old Testament.

<u>BIBLE TEXT IN LXX: -</u>	<u>THE GREEK TEXT: -</u>	<u>BRENTON'S ENGLISH TRANSLATION: -</u>
Exodus 10:9	καὶ λέγει Μωυσῆς· σὺν τοῖς νεανίσκοις καὶ πρεσβυτέροις πορευσόμεθα, σὺν τοῖς υἱοῖς καὶ θυγατράσι καὶ προβάτοις καὶ βουσὶν ἡμῶν· ἔστι γὰρ <b>ἐορτὴ Κυρίου</b> .	“And Moses said, We will go with the young and the old, with our sons, and daughters, and sheep, and oxen, for it is <b>a feast of the Lord.</b> ”
Exodus 12:14	καὶ ἔσται ἡ ἡμέρα ὑμῖν αὕτη μνημόσυνον· καὶ ἐορτάσετε αὐτὴν <b>ἐορτὴν Κυρίῳ</b> εἰς πάσας τὰς γενεὰς ὑμῶν· νόμιμον αἰώνιον ἐορτάσετε αὐτήν.	“And this day shall be to you a memorial, and ye shall keep it <b>a feast to the Lord</b> through all your generations; ye shall keep it a feast for a perpetual ordinance.”
Exodus 13:6	ἕξ ἡμέρας ἔδεσθε ἄζυμα, τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ <b>ἐορτὴ Κυρίου</b> ·	“Six days ye shall eat unleavened bread, and on the seventh day is <b>a feast to the Lord.</b> ”
Exodus 23:15	<b>Τὴν ἐορτὴν τῶν ἀζύμων</b> φυλάξασθε ποιεῖν· ἑπτὰ ἡμέρας ἔδεσθε ἄζυμα, καθάπερ ἐνετειλάμην σοι, κατὰ τὸν καιρὸν τοῦ μηνὸς τῶν νέων· ἐν γὰρ αὐτῷ ἐξῆλθες ἐξ Αἰγύπτου, οὐκ ὀφθήσῃ ἐνώπιόν μου κενός.	“Take heed to keep <b>the feast of unleavened bread</b> : seven days ye shall eat unleavened bread, as I charged thee at the season of the month of new <i>corn</i> , for in it thou camest out of Egypt: thou shalt not appear before me empty.”
Exodus 23:16 x2	καὶ <b>ἐορτὴν θερισμοῦ</b> πρωτογεννημάτων ποιήσεις τῶν ἔργων σου, ὧν ἐὰν σπείρης ἐν τῷ ἀγρῷ σου, καὶ <b>ἐορτὴν</b>	“And thou shalt keep <b>the feast of the harvest</b> of first-fruits of thy labours, whatsoever thou shalt have sown in thy field, and <b>the feast of completion</b> at the

	<p>συντελείας ἐπ’ ἐξόδου τοῦ ἐνιαυτοῦ ἐν τῇ συναγωγῇ τῶν ἔργων σου τῶν ἐκ τοῦ ἀγροῦ σου.</p>	<p>end of the year in the gathering in of thy fruits out of thy field.”</p>
Exodus 23:18	<p>ὅταν γὰρ ἐκβάλω τὰ ἔθνη ἀπὸ προσώπου σου καὶ ἐμπλαύνω τὰ ὄριά σου, οὐ θύσεις ἐπὶ ζύμη αἶμα θυσιασμάτων μου, οὐ δὲ μὴ κοιμηθῇ στέαρ <b>τῆς ἑορτῆς μου</b> ἕως πρωῒ.</p>	<p>“For when I shall have cast out the nations from before thee, and shall have widened thy borders, thou shalt not offer the blood of my sacrifice with leaven, neither must the fat <b>of my feast</b> abide till the morning.”</p>
Exodus 32:5	<p>καὶ ἰδὼν Ἀαρὼν ὠκοδόμησε θυσιαστήριον κατέναντι αὐτοῦ, καὶ ἐκήρυξεν Ἀαρὼν λέγων· <b>ἑορτὴν τοῦ Κυρίου</b> αὐρίου.</p>	<p>“And Aaron having seen it built an altar before it, and Aaron made proclamation saying, To-morrow <b>is a feast of the Lord.</b>”</p>
Exodus 34:18	<p>καὶ <b>τὴν ἑορτὴν τῶν ἀζύμων</b> φυλάξῃ· ἐπὶ ἡμέρας φαγῆ ἄζυμα, καθάπερ ἐντέταλμαί σοι, εἰς τὸν καιρὸν ἐν μηνὶ τῶν νέων· ἐν γὰρ μηνὶ τῶν νέων ἐξηλθες ἐξ Αἰγύπτου.</p>	<p>“And thou shalt keep <b>the feast of unleavened bread</b>: seven days shalt thou eat unleavened bread, as I have charged thee, at the season in the month of new <i>corn</i>; for in the month of new <i>corn</i> thou camest out from Egypt.”</p>
Exodus 34:22 x2	<p>καὶ <b>ἑορτὴν ἑβδομάδων</b> ποιήσεις μοι, ἀρχὴν θερισμοῦ πυροῦ, καὶ <b>ἑορτὴν συναγωγῆς</b> μεσοῦντος τοῦ ἐνιαυτοῦ.</p>	<p>“And thou shalt keep to me <b>the feast of weeks</b>, the beginning of wheat-harvest; and <b>the feast of ingathering</b> in the middle of the year.”</p>
Exodus 34:25	<p>οὐ σφάξεις ἐπὶ ζύμη αἶμα θυσιασμάτων μου, καὶ οὐ κοιμηθήσεται εἰς τὸ πρωῒ θύματα <b>ἑορτῆς τοῦ πάσχα.</b></p>	<p>“Thou shalt not offer the blood of my sacrifices with leaven, neither shall the sacrifices of <b>the feast of the passover</b> remain till the morning.”</p>
Leviticus 22:21	<p>καὶ ἄνθρωπος ὅς ἂν προσενέγκῃ θυσίαν</p>	<p>“And whatsoever man shall offer a peace-offering to the</p>

	σωτηρίου τῷ Κυρίῳ διαστείλας εὐχὴν ἢ κατὰ αἵρεσιν ἢ ἐν ταῖς ἐορταῖς ὑμῶν, ἐκ τῶν βουκολίων ἢ ἐκ τῶν προβάτων ἄμωμον ἔσται εἰσδεκτόν, πᾶς μῶμος οὐκ ἔσται ἐν αὐτῷ.	Lord, discharging a vow, or in the way of free-will-offering, or an offering <b>in your feasts</b> , of the herds or of the sheep, it shall be without blemish for acceptance: there shall be no blemish in it.”
Leviticus 23:2 X2	λάλησον τοῖς υἱοῖς Ἰσραὴλ, καὶ ἐρεῖς πρὸς αὐτούς· αἱ ἐορταὶ Κυρίου, ἃς καλέσετε αὐτάς κλητὰς ἁγίας, αὗται εἰσιν αἱ ἐορταὶ μου.	“Speak to the children of Israel, and thou shalt say unto them, <b>The feasts of the Lord</b> which ye shall call holy assemblies, these are <b>my feasts.</b> ”
Leviticus 23:4	Αὗται αἱ ἐορταὶ τῷ Κυρίῳ κληταὶ ἅγιοι, ἃς καλέσετε αὐτάς ἐν τοῖς καιροῖς αὐτῶν.	“These <b>are the feasts to the Lord</b> , holy convocations, which ye shall call in their seasons.”
Leviticus 23:6	καὶ ἐν τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τούτου ἐορτὴ τῶν ἀζύμων τῷ Κυρίῳ· ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε.	“And on the fifteenth day of this month is <b>the feast of unleavened bread to the Lord</b> ; seven days shall ye eat unleavened bread.”
Leviticus 23:34	λάλησον τοῖς υἱοῖς Ἰσραὴλ, λέγων· τῇ πεντεκαιδεκάτῃ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ἐορτὴ σκηνῶν ἑπτὰ ἡμέρας τῷ Κυρίῳ.	“Speak to the children of Israel, saying, On the fifteenth day of this seventh month, there shall be <b>a feast of tabernacles</b> seven days to the Lord.”
Leviticus 23:37	Αὗται ἐορταὶ Κυρίου, ἃς καλέσετε κλητὰς ἁγίας, ὥστε προσενέγκαι καρπώματα τῷ Κυρίῳ, ὀλοκαυτώματα καὶ θυσίας αὐτῶν καὶ σπονδὰς αὐτῶν τὸ καθ’ ἡμέραν εἰς ἡμέραν·	“These <b>are the feasts to the Lord</b> , which ye shall call holy convocations, to offer burnt-offerings to the Lord, whole-burnt-offerings and their meat-offerings, and their drink-offerings, that for each day on its day.”

Leviticus 23:44	Καὶ ἐλάλησε Μωυσῆς τὰς ἑορτὰς Κυρίου τοῖς υἱοῖς Ἰσραὴλ.	“And Moses recounted <b>the feasts of the Lord</b> to the children of Israel.”
Numbers 10:10	καὶ ἐν ταῖς ἡμέραις τῆς εὐφροσύνης ὑμῶν καὶ ἐν ταῖς ἑορταῖς ὑμῶν καὶ ἐν ταῖς νομηνίαις ὑμῶν σαλπιεῖτε ταῖς σάλπιγξιν ἐπὶ τοῖς ὀλοκαυτώμασι καὶ ἐπὶ ταῖς θυσίαις τῶν σωτηρίων ὑμῶν, καὶ ἔσται ὑμῖν ἀνάμνησις ἔναντι τοῦ Θεοῦ ὑμῶν· ἐγὼ Κύριος ὁ Θεὸς ὑμῶν.	“And in the days of your gladness, and <b>in your feasts</b> , and in your new moons, ye shall sound with the trumpets at your whole-burnt-offerings, and at the sacrifices of your peace-offerings; and there shall be a memorial for you before your God: I <i>am</i> the Lord your God.”
Numbers 15:3	καὶ ποιήσεις ὀλοκαυτώματα Κυρίῳ, ὀλοκάρπωμα ἢ θυσίαν, μεγαλῶσαι εὐχὴν ἢ καθ’ ἐκούσιον ἢ ἐν ταῖς ἑορταῖς ὑμῶν ποιῆσαι ὀσμὴν εὐωδίας τῷ Κυρίῳ, εἰ μὲν ἀπὸ τῶν βοῶν ἢ ἀπὸ τῶν προβάτων,	“And thou wilt offer whole-burnt-offerings to the Lord, a whole-burnt-offering or a meat-offering to perform a vow, or a free-will offering, or to offer <b>in your feasts</b> a sacrifice of sweet savour to the Lord, whether of the herd or the flock.”
Numbers 28:2	ἔντειλαι τοῖς υἱοῖς Ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτοὺς λέγων· τὰ δῶρά μου δόματά μου καρπώματά μου εἰς ὀσμὴν εὐωδίας διατηρήσετε προσφέρειν ἐμοὶ ἐν ταῖς ἑορταῖς μου.	“Charge the children of Israel, and thou shalt speak to them, saying, Ye shall observe to offer to me <b>in my feasts</b> my gifts, my presents, my burnt-offerings for a sweet-smelling savour.”
Numbers 28:17	καὶ τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τούτου ἑορτή· ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε.	“And on the fifteenth day of this month <i>is a feast</i> ; seven days ye shall eat unleavened bread.”
Numbers 29:12	Καὶ τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ἐπὶ κλητος	“And on the fifteenth day of this seventh month ye shall have a holy convocation; ye shall do no servile work;

	<p>ἀγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε. καὶ ἐορτάσατε αὐτὴν <b>ἐορτὴν Κυρίῳ</b> ἑπτὰ ἡμέρας.</p>	<p>and ye shall keep it <b>a feast to the Lord</b> seven days.”</p>
Numbers 29:39	<p>Ταῦτα ποιήσετε Κυρίῳ ἐν <b>ταῖς ἐορταῖς ὑμῶν</b>, πλὴν τῶν εὐχῶν ὑμῶν, καὶ τὰ ἐκούσια ὑμῶν καὶ τὰ ὀλοκαυτώματα ὑμῶν καὶ τὰς θυσίας ὑμῶν καὶ τὰς σπονδὰς ὑμῶν καὶ τὰ σωτήρια ὑμῶν.</p>	<p>“These <i>sacrifices</i> shall ye offer to the Lord <b>in your feasts</b>, besides your vows; and ye <i>shall offer</i> your free-will-offerings and your whole-burnt-offerings, and your meat-offerings and your drink-offerings, and your peace-offerings.”</p>
Deuteronomy 16:8	<p>ἕξ ἡμέρας φαγῆ ἄζυμα, καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐξόδιον, <b>ἐορτὴ Κυρίῳ τῷ Θεῷ σου</b>· οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον πλὴν ὅσα ποιηθήσεται ψυχῇ.</p>	<p>“Six days shalt thou eat unleavened bread, and on the seventh day is a holiday, <b>a feast to the Lord thy God</b>: thou shalt not do in it any work, save what must be done by any one.”</p>
Deuteronomy 16:10	<p>αἱ ποιήσεις <b>ἐορτὴν ἑβδομάδων Κυρίῳ τῷ Θεῷ σου</b> καθὼς ἡ χεὶρ σου ἰσχύει, ὅσα ἂν δῶ Κύριος ὁ Θεός σου·</p>	<p>“And thou shalt keep <b>the feast of weeks to the Lord thy God</b>, accordingly as thy hand has power in as many things as the Lord thy God shall give thee.”</p>
Deuteronomy 16:13	<p><b>Ἐορτὴν σκηνῶν</b> ποιήσεις σεαυτῷ ἑπτὰ ἡμέρας ἐν τῷ συναγαγεῖν σε ἐκ τῆς ἄλωνός σου καὶ ἀπὸ τῆς ληνοῦ σου·</p>	<p>“Thou shalt keep for thyself <b>the feast of tabernacles</b> seven days, when thou gatherest in <i>thy produce</i> from thy corn-floor and thy wine-press.”</p>
Deuteronomy 16:14	<p>καὶ εὐφρανθήσῃ ἐν τῇ <b>ἐορτῇ σου</b>, σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου καὶ ὁ Λευίτης καὶ ὁ προσήλυτος καὶ ὁ ὀρφανός καὶ ἡ χήρα ἢ</p>	<p>“And thou shalt rejoice <b>in thy feast</b>, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the orphan, and the widow that is in thy cities.”</p>

	οὔσα ἐν ταῖς πόλεσί σου.	
Deuteronomy 16:16 X3	<p>τρεις καιρους του ενιαυτου  οφθησεται παν αρσενικον  σου εναντιον Κυριου του  Θεου σου εν τω τοπω, ω  εαν εκλεξηται αυτον  Κυριος, εν τη εορτη των  αζυμων, και εν τη εορτη  των εβδομαδων, και εν  τη εορτη της  σκηνοπηγίας· ουκ  οφθησῃ ενωπιον Κυριου  του Θεου σου κενος·</p>	<p>“Three times in the year  shall all thy males appear  before the Lord thy God in  the place which the Lord  shall choose <b>in the feast of  unleavened bread, and in  the feast of weeks, and in  the feast of tabernacles:</b>  thou shalt not appear before  the Lord thy God empty.”</p>
Deuteronomy 31:10	<p>και εντειλατο Μωυσης  αυτοις εν τη ημερα  εκεινη λεγων· μετα επτα  ετη εν καιρω ενιαυτου  αφεσεως εν εορτη  σκηνοπηγίας,</p>	<p>“And Moses charged them  in that day, saying, After  seven years, in the time of  the year of release, <b>in the  feast of tabernacles,</b>”</p>
Judges 21:19	<p>και ειπαν· ιδου δε εορτη  Κυριου εν Σηλωμ αφ’  ημερων εις ημερας, η  εστιν απο βορρα της  Βαιθηλ κατ’ ανατολας  ηλιου επι της οδου της  αναβαινουσης απο  Βαιθηλ εις Συχεμ και απο  νοτου της Λεβωνα.</p>	<p>“And they said, Lo! now  <i>there is feast of the Lord</i>  from year to year in Selom,  which is on the north of  Baethel, eastward on the  way that goes up from  Baethel to Sychem, and  from the south of Lebona.”</p>
<p>3<sup>rd</sup> Kings 8:65*  *1<sup>st</sup> Kings 8:65 in <u>KJV</u>.</p>	<p>αι εποίησε Σαλωμων την  εορτην εν τη ημερα  εκεινη, και πας Ισραηλ  μετ’ αυτου, εκκλησια  μεγαλη απο της εισοδου  Ημαθ εως ποταμου  Αιγυπτου, ενωπιον Κυριου  Θεου ημων εν τω οικω, ω  ωκοδομησεν, εσθιων και</p>	<p>“And Solomon kept <b>the  feast</b> in that day, and all  Israel with him, even a great  assembly from the entering  in of Hemath to the river of  Egypt, before the Lord our  God in the house which he  built, eating and drinking,  and rejoicing before the  Lord our God seven days.”</p>

	πίνων καὶ εὐφραϊνόμενος ἐνώπιον Κυρίου Θεοῦ ἡμῶν ἑπτὰ ἡμέρας.	
3 <sup>rd</sup> Kings 12:32 x2* *1 <sup>st</sup> Kings 12:32 in <u>KJV</u> .	καὶ ἐποίησεν Ἰεροβοὰμ <b>έορτήν</b> ἐν τῷ μηνὶ τῷ ὀγδόῳ ἐν τῇ πεντεκαδεκάτῃ ἡμέρᾳ τοῦ μηνὸς κατὰ <b>τὴν έορτὴν</b> τὴν ἐν γῆ Ἰούδα καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον, ὃ ἐποίησεν ἐν Βαιθήλ, τοῦ θύειν ταῖς δαμάλεσιν, αἷς ἐποίησε, καὶ παρέστησεν ἐν Βαιθήλ τοὺς ἱερεῖς τῶν ὑψηλῶν, ὧν ἐποίησε.	“And Jeroboam appointed a <b>feast</b> in the eighth month, on the fifteenth day of the month, according to <b>the feast</b> in the land of Juda; and went up to the altar which he made in Baethel to sacrifice to the heifers which he made, and he placed in Baethel the priests of the high places which he had made.”
3 <sup>rd</sup> Kings 12:33 x2* *1 <sup>st</sup> Kings 12:33 in <u>KJV</u> .	καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον, ὃ ἐποίησε, τῇ πεντεκαδεκάτῃ ἡμέρᾳ ἐν τῷ μηνὶ τῷ ὀγδόῳ ἐν <b>τῇ έορτῇ</b> , ἣ ἐπλάσατο ἀπὸ καρδίας αὐτοῦ, καὶ ἐποίησεν <b>έορτήν</b> τοῖς υἱοῖς Ἰσραὴλ καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον τοῦ ἐπιθῦσαι.	“And he went up to the altar which he had made, on the fifteenth day in the eighth month, <b>at the feast</b> which he devised out of his own heart; and he made a <b>feast</b> to the children of Israel, and went up to the altar to sacrifice.
4 <sup>th</sup> Kings 23:16* *2 <sup>nd</sup> Kings 23:16 in <u>KJV</u> .	καὶ ἐξένευσεν Ἰωσίας καὶ εἶδε τοὺς τάφους τοὺς ἐκεῖ ἐν τῇ πόλει καὶ ἀπέστειλε καὶ ἔλαβε τὰ ὀστᾶ ἐκ τῶν τάφων καὶ κατέκαυσεν ἐπὶ τὸ θυσιαστήριον καὶ ἐμίανεν αὐτὸ κατὰ τὸ ρῆμα Κυρίου, ὃ ἐλάλησεν ὁ ἄνθρωπος τοῦ Θεοῦ ἐν τῷ ἐστάναί Ἰεροβοὰμ ἐν <b>τῇ έορτῇ</b> ἐπὶ τὸ θυσιαστήριον. καὶ ἐπιστρέψας ἦρε τοὺς	“And Josias turned aside, and saw the tombs that were there in the city, and sent, and took the bones out of the tombs, and burnt them on the altar, and defiled it, according to the word of the Lord which the man of God spoke, when Jeroboam stood by the altar <b>at the feast</b> : and he turned and raised his eyes to the tomb of the man of God that spoke these words.”



	ὄφθαλμούς αὐτοῦ ἐπὶ τὸν τάφον τοῦ ἀνθρώπου τοῦ Θεοῦ τοῦ λαλήσαντος τοὺς λόγους τούτους	
1 <sup>st</sup> Chronicles 23:31	καὶ ἐπὶ πάντων τῶν ἀναφερομένων ὀλοκαυτωμάτων τῷ Κυρίῳ ἐν τοῖς σαββάτοις καὶ ἐν ταῖς νομηνίαις καὶ ἐν ταῖς <b>ἐορταῖς</b> , κατὰ ἀριθμόν, κατὰ τὴν κρίσιν ἐπ’ αὐτοῖς διαπαντὸς τῷ Κυρίῳ.	“And <i>to be</i> over all the whole-burnt-offerings that were offered up to the Lord on the sabbaths, and at the new moons, and <b>at the feasts</b> , by number, according to the order <i>given</i> to them, continually before the Lord.”
2 <sup>nd</sup> Chronicles 2:4	καὶ ἴδου ἐγὼ ὁ υἱὸς αὐτοῦ οἰκοδομῶ οἶκον τῷ ὀνόματι Κυρίου Θεοῦ μου ἀγιάσαι αὐτὸν αὐτῷ τοῦ θυμιᾶν ἀπέναντι αὐτοῦ θυμίαμα καὶ πρόθεσιν διὰ παντὸς καὶ τοῦ ἀναφέρειν ὀλοκαυτώματα διὰ παντὸς τὸ πρωῖ καὶ τὸ δείλης καὶ ἐν τοῖς σαββάτοις καὶ ἐν ταῖς νομηνίαις καὶ ἐν ταῖς <b>ἐορταῖς τοῦ Κυρίου Θεοῦ ἡμῶν</b> · εἰς τὸν αἰῶνα τοῦτο ἐπὶ τὸν Ἰσραήλ.	“Behold, I also his son am building a house to the name of the Lord my God, to consecrate it to him, to burn incense before him, and <i>to offer</i> shewbread continually, and to offer up whole-burnt-offerings continually morning and evening, and on the sabbaths, and at the new moons, and <b>at the feasts of the Lord our God</b> : this is a perpetual <i>statute</i> for Israel.”
2 <sup>nd</sup> Chronicles 5:3	καὶ ἐξεκκλησιάσθησαν πρὸς τὸν βασιλέα πᾶς Ἰσραὴλ ἐν τῇ <b>ἐορτῇ</b> (οὗτος ὁ μὴν ἕβδομος)	“And all Israel were assembled <i>unto</i> the king <b>in the feast</b> , this is the seventh month.”
2 <sup>nd</sup> Chronicles 7:8	καὶ ἐποίησε Σαλωμών τὴν <b>ἐορτὴν</b> ἐν τῷ καιρῷ ἐκείνῳ ἑπτὰ ἡμέρας καὶ πᾶς Ἰσραὴλ μετ’ αὐτοῦ, ἐκκλησία μεγάλη σφόδρα ἀπὸ εἰσόδου Αἰμάθ καὶ ἕως χειμάρρου Αἰγύπτου.	“And Solomon kept <b>the feast</b> at that time seven days, and all Israel with him, a very great assembly, from the entering in of Aemath, and as far as the river of Egypt.”

2 <sup>nd</sup> Chronicles 7:9	καὶ ἐποίησεν ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξόδιον, ὅτι ἐγκαινισμὸν τοῦ θυσιαστηρίου ἐποίησεν ἑπτὰ ἡμέρας <b>ἐορτήν</b> .	“And on the eighth day he kept a solemn assembly: for he kept <b>a feast</b> of seven days as the dedication of the altar.”
2 <sup>nd</sup> Chronicles 8:13 x4	κατὰ τὸν λόγον ἡμέρας ἐν ἡμέρᾳ τοῦ ἀναφέρειν κατὰ τὰς ἐντολάς Μωυσῆ ἐν τοῖς σαββάτοις καὶ ἐν τοῖς μηνῶν καὶ ἐν ταῖς <b>ἐορταῖς</b> , τρεῖς καιροὺς τοῦ ἐνιαυτοῦ, ἐν τῇ <b>ἐορτῇ τῶν ἀζύμων</b> , καὶ ἐν τῇ <b>ἐορτῇ τῶν ἐβδομάδων</b> , καὶ ἐν τῇ <b>ἐορτῇ τῶν σκηνῶν</b> .	“According to the daily rate, to offer up <i>sacrifices</i> according to the commandments of Moses, on the sabbaths, and at the new moons, and <b>at the feasts</b> , three times in the year, <b>at the feast of unleavened bread</b> , and <b>at the feast of weeks</b> , and <b>at the feast of tabernacles</b> .”
2 <sup>nd</sup> Chronicles 30:13	καὶ συνήχθησαν εἰς Ἱερουσαλήμ λαὸς πολὺς τοῦ ποιῆσαι τὴν <b>ἐορτὴν τῶν ἀζύμων</b> ἐν τῷ μηνὶ τῷ δευτέρῳ, ἐκκλησία πολλὴ σφόδρα.	“And a great multitude were gathered to Jerusalem to keep <b>the feast of unleavened bread</b> in the second month, a very great congregation.”
2 <sup>nd</sup> Chronicles 30:21	καὶ ἐποίησαν οἱ υἱοὶ Ἰσραὴλ οἱ εὐρεθέντες ἐν Ἱερουσαλήμ τὴν <b>ἐορτὴν τῶν ἀζύμων</b> ἑπτὰ ἡμέρας ἐν εὐφροσύνῃ μεγάλη καὶ καθυμνοῦντες τῷ Κυρίῳ ἡμέραν καθ’ ἡμέραν καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ἐν ὀργάνοις τῷ Κυρίῳ.	“And the children of Israel who were present in Jerusalem kept <b>the feast of unleavened bread</b> seven days with great joy; and they continued to sing hymns to the Lord daily, and the priests and the Levites <i>played</i> on instruments to the Lord.”
2 <sup>nd</sup> Chronicles 30:22	καὶ ἐλάλησεν Ἐζεκίας ἐπὶ πᾶσαν καρδίαν τῶν Λευιτῶν καὶ τῶν συνιόντων σύνεσιν ἀγαθὴν τῷ Κυρίῳ· καὶ συνετέλεσαν τὴν <b>ἐορτὴν</b>	“And Ezekias encouraged all the Levites, and those that had good understanding of the Lord: and they completely kept <b>the feast of unleavened bread</b> seven days, offering

	<p>τῶν ἀζύμων ἑπτὰ      ἡμέρας θύοντες θυσίαν      σωτηρίου καὶ      ἐξομολογούμενοι τῷ      Κυρίῳ Θεῷ τῶν πατέρων      αὐτῶν.</p>	<p>peace-offerings, and      confessing to the Lord God      of their fathers.”</p>
2 <sup>nd</sup> Chronicles 30:26	<p>καὶ ἐγένετο εὐφροσύνη      μεγάλη ἐν Ἱερουσαλήμ·      ἀπὸ ἡμερῶν Σαλωμών      υἱοῦ Δαυὶδ βασιλέως      Ἰσραὴλ οὐκ ἐγένετο      τοιαύτη <b>ἐορτή</b> ἐν      Ἱερουσαλήμ.</p>	<p>“And there was great joy in      Jerusalem: from the days of      Solomon the son of David      king of Israel there was not      such <b>a feast</b> in Jerusalem.”</p>
2 <sup>nd</sup> Chronicles 31:3	<p>καὶ μερίς τοῦ βασιλέως ἐκ      τῶν ὑπαρχόντων αὐτοῦ      εἰς τὰς ὀλοκαυτώσεις τὴν      πρωϊνὴν καὶ τὴν δειλινὴν      καὶ ὀλοκαυτώσεις εἰς τὰ      σάββατα καὶ εἰς τὰς      νομηνίας καὶ εἰς τὰς  <b>ἐορτάς</b> τὰς γεγραμμένας      ἐν τῷ νόμῳ Κυρίου.</p>	<p>“And the king’s proportion      out of his substance was  <i>appointed</i> for the whole-      burnt-offerings, the morning      and the evening one, and      the whole-burnt-offerings for      the sabbaths, and for the      new moons, and <b>for the      feasts</b> that were ordered in      the law of the Lord.”</p>
2 <sup>nd</sup> Chronicles 35:17	<p>καὶ ἐποίησαν οἱ υἱοὶ      Ἰσραὴλ οἱ εὐρεθέντες τὸ      φασὲκ ἐν τῷ καιρῷ      ἐκείνῳ καὶ τὴν <b>ἐορτὴν</b>  <b>τῶν ἀζύμων</b> ἑπτὰ      ἡμέρας.</p>	<p>“And the children of Israel      that were present kept the      passover at that time, and  <b>the feast of unleavened      bread</b> seven days.”</p>
Ezra 3:4	<p>καὶ ἐποίησαν τὴν <b>ἐορτὴν</b>  <b>τῶν σκηνῶν</b> κατὰ τὸ      γεγραμμένον καὶ      ὀλοκαυτώσεις ἡμέραν ἐν      ἡμέρᾳ ἐν ἀριθμῷ ὡς ἡ      κρίσις, λόγον ἡμέρας ἐν      ἡμέρᾳ αὐτοῦ,</p>	<p>“And they kept <b>the feast of      tabernacles</b>, according to      that which was written, and  <i>offered</i> whole-burnt-      offerings daily in number      according to the ordinance,      the exact daily rate.”</p>
Ezra 3:5	<p>καὶ μετὰ τοῦτο      ὀλοκαυτώσεις</p>	<p>“And after this the perpetual      whole-burnt-offering, and  <i>offering</i> for the season of</p>

	ἐνδελεχισμοῦ καὶ εἰς τὰς νομηνίας καὶ εἰς πάσας <b>ἐορτὰς τῷ Κυρίῳ</b> τὰς ἡγιασμένας καὶ παντὶ ἐκουσιαζομένῳ ἐκούσιον τῷ Κυρίῳ.	new moon, and for all the hallowed <b>feasts to the Lord</b> , and for every one that offered a free-will-offering to the Lord.”
Ezra 6:22	καὶ ἐποίησαν τὴν <b>ἐορτὴν τῶν ἀζύμων</b> ἑπτὰ ἡμέρας ἐν εὐφροσύνῃ, ὅτι εὐφρανεν αὐτοὺς Κύριος καὶ ἐπέστρεψε καρδίαν βασιλέως Ἀσσοῦρ ἐπ’ αὐτοὺς κραταιῶσαι τὰς χεῖρας αὐτῶν ἐν ἔργοις οἴκου τοῦ Θεοῦ Ἰσραήλ.	“And they kept <b>the feast of unleavened bread</b> seven days with gladness, because the Lord made them glad, and he turned the heart of the king of Assyria to them, to strengthen their hands in the works of the house of the God of Israel.”
Nehemiah 8:14	καὶ εὑροσαν γεγραμμένον ἐν τῷ νόμῳ, ᾧ ἐνετείλατο Κύριος τῷ Μωυσῆι, ὅπως κατοικήσωσιν οἱ υἱοὶ Ἰσραὴλ ἐν σκηναῖς ἐν <b>ἐορτῇ</b> ἐν μηνὶ τῷ ἑβδόμῳ,	“And they found written in the law which the Lord commanded Moses, that the children of Israel should dwell in booths, <b>in the feast</b> in the seventh month:”
Nehemiah 8:18	καὶ ἀνέγνω ἐν βιβλίῳ νόμου τοῦ Θεοῦ ἡμέραν ἐν ἡμέρᾳ ἀπὸ τῆς ἡμέρας τῆς πρώτης ἕως τῆς ἡμέρας τῆς ἑσχάτης· καὶ ἐποίησαν <b>ἐορτὴν</b> ἑπτὰ ἡμέρας, καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξόδιον κατὰ τὸ κρίμα.	“And <i>Esdras</i> read in the book of the law of God daily, from the first day even to the last day: and they kept <b>the feast</b> seven days; and on the eighth day a solemn assembly, according to the ordinance.”
Nehemiah 10:33	εἰς ἄρτους τοῦ προσώπου καὶ θυσίαν τοῦ ἐνδελεχισμοῦ καὶ εἰς ὀλοκαύτωμα τοῦ ἐνδελεχισμοῦ τῶν σαββάτων, τῶν νομηνιῶν, εἰς τὰς	“The shewbread, and the continual meat-offering, and for the continual whole-burnt-offering, of the sabbaths, of the new moon, <b>for the feast</b> , and for the holy things, and the sin-offerings, to make

	<p>έορτάς καὶ εἰς τὰ ἅγια, καὶ τὰ περὶ ἀμαρτίας ἐξιλάσασθαι περὶ Ἰσραήλ, καὶ εἰς ἔργα οἴκου τοῦ Θεοῦ ἡμῶν.</p>	<p>atonement for Israel, and for the works of the house of our God.</p>
<p>Psalm 73:4* *Psalm 74:4 in <u>KJV</u>.</p>	<p>καὶ ἐνεκαυχήσαντο οἱ μισοῦντές σε ἐν μέσῳ τῆς <b>έορτῆς σου</b>, ἔθεντο τὰ σημεῖα αὐτῶν σημεῖα καὶ οὐκ ἔγνωσαν.</p>	<p>“And they that hate thee have boasted in the midst <b>of thy feast</b>; they have set up their standards for signs.”</p>
<p>Psalms 73:8* *Psalm 74:8 in <u>KJV</u>.</p>	<p>εἶπαν ἐν τῇ καρδίᾳ αὐτῶν αἱ συγγένειαι αὐτῶν ἐπὶ τὸ αὐτό· δεῦτε καὶ καταπαύσωμεν πάσας τὰς <b>έορτάς Κυρίου</b> ἀπὸ τῆς γῆς.</p>	<p>“They have said in their heart, <i>even</i> all their kindred together, Come, let us abolish <b>the feasts of the Lord</b> from the earth.”</p>
<p>Psalm 80:3* *Psalm 81:3 in <u>KJV</u>.</p>	<p>σαλπίσατε ἐν νεομηνίᾳ σάλπιγγι, ἐν εὐσήμεῳ ἡμέρᾳ <b>έορτῆς ὑμῶν</b>·</p>	<p>“Blow the trumpet at the new moon, in the glorious day <b>of your feast</b>.”</p>
<p>Psalm 117:27* *Psalm 118:27 in <u>KJV</u>.</p>	<p>Θεὸς Κύριος καὶ ἐπέφανεν ἡμῖν· συστήσασθε <b>έορτήν</b> ἐν τοῖς πικάζουσιν ἕως τῶν κεράτων τοῦ θυσιαστηρίου.</p>	<p>“God is the Lord, and he has shined upon us: celebrate <b>the feast</b> with thick <i>branches</i>, <i>binding the victim</i> even to the horns of the altar.”</p>
<p>Isaiah 1:14</p>	<p>καὶ τὰς νουμηνίας ὑμῶν καὶ τὰς <b>έορτάς ὑμῶν</b> μισεῖ ἡ ψυχὴ μου· ἐγενήθητέ μοι εἰς πλησμονήν, οὐκέτι ἀνήσω τὰς ἀμαρτίας ὑμῶν.</p>	<p>“<i>Your</i> fasting, and rest from work, your new moons also, and <b>your feasts</b> my soul hates: ye have become loathsome to me; I will no more pardon your sins.”</p>
<p>Jeremiah 38:8* *No reference to “the feast” is found in Jeremiah 31:8 in <u>KJV</u>.</p>	<p>ἰδοὺ ἐγὼ ἄγω αὐτοὺς ἀπὸ βορρᾶ καὶ συνάξω αὐτοὺς ἀπ’ ἐσχάτου τῆς γῆς ἐν <b>έορτῇ</b> φασέκ·</p>	<p>“Behold, I bring them from the north, and will gather them from the end of the earth <b>to the feast</b> of the passover: and <i>the people</i> shall beget a great multitude, and they shall</p>

		return hither.”
Lamentations 1:4	Ὅδοι Σιών πενθοῦσι παρὰ τὸ μὴ εἶναι ἐρχομένους ἐν ἑορτῇ· πᾶσαι αἱ πύλαι αὐτῆς ἠφανισμένοι, οἱ ἱερεῖς αὐτῆς ἀναστενάζουσιν, αἱ παρθένοι αὐτῆς ἀγόμεναι, καὶ αὐτὴ πικραινομένη ἐν ἑαυτῇ.	“DALETH. The ways of Sion mourn, because there are none that come <b>to the feast</b> : all her gates are ruined: her priests groan, her virgins are led captive, and she is in bitterness in herself.”
Lamentations 2:6 x2	Καὶ διεπέτασεν ὡς ἄμπελον τὸ σκῆνωμα αὐτοῦ, διέφθειρεν ἑορτὴν αὐτοῦ· ἐπελάθετο Κύριος ἃ ἐποίησεν ἐν Σιών ἑορτῆς καὶ σαββάτου καὶ παρώξυνεν ἐμβριμῆματι ὀργῆς αὐτοῦ βασιλέα καὶ ἱερέα καὶ ἄρχοντα.	“VAU. And he has scattered his tabernacle as a vine, he has marred <b>his feast</b> : the Lord has forgotten <b>the feast</b> and the sabbath which he appointed in Sion, and in the fury of his wrath has vexed the king, and priest, and prince.”
Lamentations 2:7	Ἀπόσαστο Κύριος θυσιαστήριον αὐτοῦ, ἀπετίναξεν ἅγιασμα αὐτοῦ, συνέτριψεν ἐν χειρὶ ἐχθροῦ τεῖχος βάρων αὐτῆς· φωνὴν ἔδωκαν ἐν οἴκῳ Κυρίου ὡς ἐν ἡμέρᾳ ἑορτῆς.	“ZAIN. The Lord has rejected his altar, he has cast off his sanctuary, he has broken by the hand of the enemy the wall of her palaces; they have uttered their voice in the house of the Lord as <b>on a feast day.</b> ”
Lamentations 2:22	Ἐκάλεσεν ἡμέραν ἑορτῆς παροικίας μου κυκλόθεν, καὶ οὐκ ἐγένοντο ἐν ἡμέρᾳ ὀργῆς Κυρίου ἀνασφόμενος καὶ καταλειμμένος, ὡς ἐπεκράτησα καὶ ἐπλήθυνα ἐχθρούς μου πάντας.	“THAU. He has called my sojourners round about to <b>a solemn day</b> , and there was not in the day of the wrath of the Lord any one that escaped or was left; whereas I have strengthened and multiplied all mine enemies.”
Ezekiel 23:34	αἱ πίεσαι αὐτό· καὶ τὰς ἑορτὰς καὶ τὰς νομηνίας	“Drink thou it, and I will take away <b>her feasts</b> and her new moons: for I have

	αὐτῆς ἀποστρέψω· διότι ἐγὼ λελάληκα, λέγει Κύριος.	spoken <i>it</i> , saith the Lord.”
Ezekiel 36:38	ὡς πρόβατα ἅγια, ὡς πρόβατα Ἱερουσαλήμ ἐν ταῖς ἐορταῖς αὐτῆς, οὕτως ἔσονται αἱ πόλεις αἱ ἔρημοι πλήρεις προβάτων ἀνθρώπων, καὶ γνώσονται ὅτι ἐγὼ Κύριος.	“As holy sheep, as the sheep of Jerusalem <b>in her feasts</b> ; thus shall the desert cities be full of flocks of men: and they shall know that I <i>am</i> the Lord.”
Ezekiel 44:24	καὶ ἐπὶ κρίσιν αἵματος οὗτοι ἐπιστήσονται τοῦ διακρίνειν· τὰ δικαιώματά μου δικαιώσουσι καὶ τὰ κρίματά μου κρινούσι καὶ τὰ νόμιμά μου καὶ τὰ προστάγματά μου ἐν πάσαις ταῖς ἐορταῖς μου φυλάξονται καὶ τὰ σάββατά μου ἀγιάσουσι.	“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 <b>in all my feasts</b> ; and they shall hallow my sabbaths.”
Ezekiel 45:17 x2	αἱ διὰ τοῦ ἀφηγουμένου ἔσται τὰ ὀλοκαυτώματα καὶ αἱ θυσίαι καὶ αἱ σπονδαὶ ἔσονται ἐν ταῖς ἐορταῖς καὶ ἐν ταῖς νομηνίαις καὶ ἐν τοῖς σαββάτοις καὶ ἐν πάσαις ταῖς ἐορταῖς οἴκου Ἰσραὴλ· αὐτὸς ποιήσει τὰ ὑπὲρ ἁμαρτίας καὶ τὴν θυσίαν καὶ τὰ ὀλοκαυτώματα καὶ τὰ τοῦ σωτηρίου τοῦ ἐξιλάσκεσθαι ὑπὲρ τοῦ οἴκου Ἰσραὴλ.	“And through the prince shall be <i>offered</i> the whole-burnt-offerings and the meat-offerings, and the drink-offerings <b>in the feasts</b> , and at the new moons, and on the sabbaths; and <b>in all the feasts</b> 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 45:21	καὶ ἐν τῷ πρώτῳ μηνί, τεσσαρεσκαίδεκάτῃ τοῦ μηνός, ἔσται ὑμῖν τὸ	“And in the first <i>month</i> , on the fourteenth <i>day</i> of the month, ye shall have <b>the</b>

	πάσχα ἑορτή· ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε.	<b>feast of the passover</b> ; seven days shall ye eat unleavened bread.”
Ezekiel 45:23	αἱ τὰς ἑπτὰ ἡμέρας τῆς ἑορτῆς ποιήσει όλοκαυτώματα τῷ Κυρίῳ, ἑπτὰ μόσχους καὶ ἑπτὰ κριοὺς ἁμώμους καθ’ ἡμέραν, τὰς ἑπτὰ ἡμέρας καὶ ὑπὲρ ἁμαρτίας ἔριφον αιγῶν καθ’ ἡμέραν.	“And for the seven days <b>of the feast</b> he shall offer as whole-burnt-offerings to the Lord seven calves and seven rams without blemish daily for the seven days; and a kid of the goats daily for a sin-offering, and a meat-offering.”
Ezekiel 45:25	καὶ ἐν τῷ ἑβδόμῳ μηνί, πεντεκαιδεκάτῃ τοῦ μηνός, ἐν τῇ ἑορτῇ, ποιήσεις κατὰ τὰ αὐτὰ ἑπτὰ ἡμέρας καθὼς τὰ ὑπὲρ τῆς ἁμαρτίας καὶ καθὼς τὰ ὀλοκαυτώματα καὶ καθὼς τὸ μαναὰ καὶ καθὼς τὸ ἔλαιον.	“And in the seventh month, on the fifteenth <i>day</i> of the month, thou shalt sacrifice <b>in the feast</b> in the same way seven days, as <i>they sacrificed</i> the sin-offerings, and the whole-burnt-offerings, and the freewill-offering, and the oil.”
Ezekiel 46:9	καὶ ὅταν εἰσπορεύηται ὁ λαὸς τῆς γῆς ἐναντίον Κυρίου ἐν ταῖς ἑορταῖς, ὁ εἰσπορευόμενος κατὰ τὴν ὁδὸν τῆς πύλης τῆς βλεπούσης πρὸς βορρᾶν προσκυνεῖν ἐξελεύσεται κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς νότον, καὶ ὁ εἰσπορευόμενος κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς νότον ἐξελεύσεται κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς βορρᾶν· οὐκ ἀναστρέψει κατὰ τὴν πύλην, εἰς ἣν εἰσελήλυθεν, ἀλλ’ ἢ κατ’ εὐθὺ αὐτῆς ἐξελεύσεται.	“And whenever the people of the land shall go in before the Lord <b>at the feasts</b> , he that goes in by the way of the north gate to worship shall go forth by the way of the south gate; and he that goes in by the way of the south gate shall go forth by the way of the north gate: he shall not return by the gate by which he entered, but he shall go forth opposite it.”



Ezekiel 46:11	καὶ ἐν ταῖς ἐορταῖς καὶ ἐν ταῖς πανηγύρεσιν ἔσται τὸ μαναὰ πέμμα τῷ μόσχῳ καὶ πέμμα τῷ κριῶ καὶ τοῖς ἀμνοῖς καθὼς ἂν ἐκποιῇ ἡ χεὶρ αὐτοῦ καὶ ἐλαίου τὸ εἶν τῷ πέμματι.	“And <b>in the feasts</b> and in the general assemblies the freewill oblation shall be a meat-offering for the calf, and a meat-offering for the ram, and for the lambs, as his hand can furnish, and a hin of oil for the meat-offering.”
Hosea 2:11	καὶ ἀποστρέψω πάσας τὰς εὐφροσύνας αὐτῆς, ἐορτὰς αὐτῆς καὶ τὰς νομηνίας αὐτῆς καὶ τὰ σάββατα αὐτῆς καὶ πάσας τὰς πανηγύρεις αὐτῆς.	“And I will take away all her gladness, <b>her feasts</b> , and her festivals at the new moon, and her sabbaths, and all her solemn assemblies.”
Hosea 9:5	τί ποιήσετε ἐν ἡμέραις πανηγύρεως καὶ ἐν ἡμέρᾳ ἐορτῆς τοῦ Κυρίου;	“What will ye do in the day of the general assembly, and <b>in the day of the feast of the Lord?</b> ”
Hosea 12:9	ἐγὼ δὲ Κύριος ὁ Θεός σου ἀνήγαγόν σε ἐκ γῆς Αἰγύπτου, ἔτι κατοικιῶ σε ἐν σκηναῖς καθὼς ἡμέραι ἐορτῆς.	“But I the Lord thy God brought thee up out of the land of Egypt: I will yet cause thee to dwell in tabernacles, according to <b>the days of the feast.</b> ”
Amos 5:21	μεμίσηκα, ἀπῶσμαι ἐορτὰς ὑμῶν καὶ οὐ μὴ ὀσφρανθῶ θυσίας ἐν ταῖς πανηγύρεσιν ὑμῶν.	“I hate, I reject <b>your feasts</b> , and I will not smell <i>your</i> meat-offerings in your general assemblies.”
Amos 8:10	καὶ μεταστρέψω τὰς ἐορτὰς ὑμῶν εἰς πένθος καὶ πάσας τὰς ᾠδὰς ὑμῶν εἰς θρήνον καὶ ἀναβιβῶ ἐπὶ πᾶσαν ὀσφὺν σάκκον καὶ ἐπὶ πᾶσαν κεφαλὴν φαλάκρωμα καὶ θήσομαι αὐτὸν ὡς πένθος ἀγαπητοῦ καὶ τοὺς μετ’	“And I will turn <b>your feasts</b> into mourning, and all your songs into lamentation; and I will bring up sackcloth on all loins, and baldness on every head; and I will take them as the mourning of a beloved <i>friend</i> , and those with them as a day of grief.”

	αὐτοῦ ὡς ἡμέραν ὀδύνης.	
Zephaniah 3:17	Κύριος ὁ Θεός σου ἐν σοί, δυνάτο̅ς σώσει σε, ἐπάξει ἐπὶ σὲ εὐφροσύνην καὶ καινιεῖ σε ἐν τῇ ἀγαπήσει αὐτοῦ καὶ εὐφρανθήσεται ἐπὶ σὲ ἐν τέρψει ὡς ἐν <b>ἡμέρᾳ ἑορτῆς</b> .	“The Lord thy God is in thee; the Mighty One shall save thee: he shall bring joy upon thee, and shall refresh thee with his love; and he shall rejoice over thee with delight as <b>in a day of feasting.</b> ”
Zechariah 8:19	τάδε λέγει Κύριος παντοκράτωρ· νηστεία ἢ τετράς καὶ νηστεία ἢ πέμπτη καὶ νηστεία ἢ ἑβδόμη καὶ νηστεία ἢ δεκάτη ἔσονται τῷ οἴκῳ Ἰουδα εἰς χαρὰν καὶ εὐφροσύνην καὶ εἰς <b>ἑορτὰς ἀγαθὰς</b> , καὶ εὐφρανθήσεσθε, καὶ τὴν ἀλήθειαν καὶ τὴν εἰρήνην ἀγαπήσατε.	“Thus saith the Lord Almighty, The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast, shall be to the house of Juda for joy and gladness, and <b>for good feasts</b> ; and ye shall rejoice; and love ye the truth and peace.”
Zechariah 14:16	καὶ ἔσται ὅσοι ἐὰν καταλειφθῶσιν ἐκ πάντων τῶν ἐθνῶν τῶν ἐλθόντων ἐπὶ Ἱερουσαλήμ, καὶ ἀναβήσονται κατ’ ἐνιαυτὸν τοῦ προσκυνῆσαι τῷ βασιλεῖ Κυρίῳ παντοκράτορι καὶ τοῦ ἑορτάζειν <b>τὴν ἑορτὴν τῆς σκηνοπηγίας</b> .	“And it shall come to pass, <i>that</i> whosoever shall be left of all the nations that came against Jerusalem, shall even come up every year to worship the king, the Lord Almighty, and to keep <b>the feast of tabernacles.</b> ”
Zechariah 14:18	ἐὰν δὲ φυλὴ Αἰγύπτου μὴ ἀναβῆ ἢ μὴ ἐλθῆ ἐκεῖ, καὶ ἐπὶ τούτους ἔσται ἡ πτώσις, ἣν πατάξει Κύριος πάντα τὰ ἔθνη, ὅσα ἐὰν μὴ ἀναβῆ τοῦ ἑορτάσαι <b>τὴν ἑορτὴν τῆς</b>	“And if the family of Egypt shall not go up, nor come; then upon them shall be the overthrow with which the Lord shall smite all the nations, whichever of them shall not come up to keep <b>the feast of tabernacles.</b> ”

	<b>σκηνοπηγίας.</b>	
Zechariah 14:19	αὕτη ἔσται ἡ ἁμαρτία Αἰγύπτου καὶ ἡ ἁμαρτία πάντων τῶν ἐθνῶν, ὅσα ἂν μὴ ἀναβῆ ἑορτάσαι <b>τὴν ἑορτὴν τῆς σκηνοπηγίας.</b>	“This shall be the sin of Egypt, and the sin of all the nations, whosoever shall not come up to keep <b>the feast of tabernacles.</b> ”
Malachi 2:3	ἴδου ἐγὼ ἀφορίζω ὑμῖν τὸν ὄμιον καὶ σκορπιῶ ἔνυστρον ἐπὶ τὰ πρόσωπα ὑμῶν, ἔνυστρον <b>ἐορτῶν ὑμῶν</b> , καὶ λήψομαι ὑμᾶς εἰς τὸ αὐτό·	“Behold, I turn my back upon you, and I will scatter dung upon your faces, the dung <b>of your feasts</b> , and I will carry you away at the same time.”

I shall now summarize in simple **POINT FORM**, how the **LXX** Greek text has applied the Greek Noun **ἑορτή** – “**heortē**”, to the three annual Hebrew Feasts of the Lord. Please note, that any references which do not specifically refer to these three annual Hebrew Feasts, or where the identity concerning to what **ἑορτή** – “**heortē**” is clearly referring to, have been omitted.

**The Passover/Feast of Unleavened Bread** – Exodus 12:14 [**VS.** 15 indicates that it is referring to the Feast of Unleavened Bread]; 13:6; 23:15; 34:18, 25; Leviticus 23:6; Numbers 28:17; Deuteronomy 16:8, 16; 2<sup>nd</sup> Chronicles 8:13; 30:13, 21, 22, 26; 35:17; Ezra 6:22; Jeremiah 38:8; Ezekiel 45:21.

**The Feast of Harvest or Weeks** – Exodus 23:16; 34:22; Deuteronomy 16:10, 16; 2<sup>nd</sup> Chronicles 8:13;

**The Feast of Ingathering or Tabernacles** – Exodus 23:16; 34:22; Leviticus 23:34; Numbers 29:12; Deuteronomy 16:13, 14, 16; 31:10; 3<sup>rd</sup> Kings 12:32; 2<sup>nd</sup> Chronicles 5:3; 7:8 & 9; 8:13; Ezra 3:4; Nehemiah 8:14, 18; Zechariah 14:16, 18, 19.

**TABLE B – HOW THE LXX HAS APPLIED THE GREEK VERB ἐορτάζω – “heortazō”:-**

**NOTE:** - Only the occurrences of the Greek Verb ἐορτάζω – “heortazō” in the LXX will be included, that occur in the inspired Hebrew Old Testament.

<b><u>BIBLE TEXT IN LXX: -</u></b>	<b><u>THE GREEK TEXT: -</u></b>	<b><u>BRENTON'S ENGLISH TRANSLATION: -</u></b>
Exodus 5:1	Και μετὰ ταῦτα εἰσηλθε Μωυσῆς καὶ Ἀαρὼν πρὸς Φαραῶ καὶ εἶπαν αὐτῷ· τάδε λέγει Κύριος ὁ Θεὸς Ἰσραήλ· ἐξαπόστειλον τὸν λαόν μου, ἵνα μοι ἐορτάσωσιν ἐν τῇ ἐρήμῳ.	“And after this went in Moses and Aaron to Pharaoh, and they said to him, These things says the Lord God of Israel, Send my people away, that <b>they may keep a feast</b> to me in the wilderness.”
Exodus 12:14 X2	καὶ ἔσται ἡ ἡμέρα ὑμῖν αὕτη μνημόσυνον· καὶ ἐορτάσετε αὐτὴν ἐορτὴν Κυρίῳ εἰς πάσας τὰς γενεὰς ὑμῶν· νόμιμον αἰώνιον ἐορτάσετε αὐτήν.	“And this day shall be to you a memorial, and <b>ye shall keep</b> it a feast to the Lord through all your generations; <b>ye shall keep it a feast</b> for a perpetual ordinance.”
Exodus 23:14	τρεις καιρους τοῦ ἐνιαυτοῦ ἐορτάσατέ μοι.	“ <b>Keep ye a feast</b> to me three times in the year.”
Leviticus 23:39	Καὶ ἐν τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ ἑβδόμου τούτου, ὅταν συντελέσητε τὰ γενήματα τῆς γῆς, ἐορτάσετε τῷ Κυρίῳ ἑπτὰ ἡμέρας· τῇ ἡμέρᾳ τῇ πρώτῃ ἀνάπαυσις καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἀνάπαυσις.	“And on the fifteenth day of this seventh month, when ye shall have completely gathered in the fruits of the earth, <b>ye shall keep a feast</b> to the Lord seven days; on the first day there shall be a rest, and on the eighth day a rest.”
Leviticus 23:41	νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν, ἐν τῷ μηνὶ τῷ ἑβδόμῳ ἐορτάσετε αὐτήν.	“It is a perpetual statute for your generations: in the seventh month <b>ye shall keep it.</b> ”
Numbers 29:12	Καὶ τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ἐπίκλητος ἅγια ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε. καὶ ἐορτάσατε αὐτὴν ἐορτὴν Κυρίῳ ἑπτὰ ἡμέρας.	“And on the fifteenth day of this seventh month ye shall have a holy convocation; ye shall do no servile work; and <b>ye shall keep</b> it a feast to the Lord seven days.”
Deuteronomy 16:15	ἑπτὰ ἡμέρας ἐορτάσεις Κυρίῳ τῷ	“Seven days <b>shalt thou keep a feast</b>

	<p>Θεῶ σου ἐν τῷ τόπῳ, ᾧ ἂν ἐκλέξῃται Κύριος ὁ Θεός σου αὐτῷ· ἐὰν δὲ εὐλογήσῃ σε Κύριος ὁ Θεός σου ἐν πᾶσι τοῖς γενήμασί σου καὶ ἐν παντὶ ἔργῳ τῶν χειρῶν σου, καὶ ἔσῃ εὐφραινόμενος.</p>	<p>to the Lord thy God in the place which the Lord thy God shall choose for himself; and if the Lord thy God shall bless thee in all thy fruits, and in every work of thy hands, then thou shalt rejoice.”</p>
<p>1<sup>st</sup> Kings 30:16* *1<sup>st</sup> Samuel 30:16 in <a href="#">KJV</a>.</p>	<p>καὶ κατήγαγεν αὐτὸν ἐκεῖ, καὶ ἰδοὺ οὗτοι διακεχυμένοι ἐπὶ πρόσωπον πάσης τῆς γῆς ἐσθίοντες καὶ πίνοντες καὶ <b>ἐορτάζοντες</b> ἐν πᾶσι τοῖς σκύλοις τοῖς μεγάλοις, οἷς ἔλαβον ἐκ γῆς ἀλλοφύλων καὶ ἐκ γῆς Ἰουδα.</p>	<p>“So be brought him down thither, and behold, they were scattered abroad upon the surface of the whole land, eating and drinking, and <b>feasting</b> by reason of all the great spoils which they had taken out of the land of the Philistines, and out of the land of Juda.”<sup>35</sup></p>
<p>Psalms 41:4* *Psalms 42:4 in <a href="#">KJV</a>.</p>	<p>ταῦτα ἐμνήσθην καὶ ἐξέχεα ἐπ’ ἐμὲ τὴν ψυχὴν μου, ὅτι διελεύσομαι ἐν τόπῳ σκηνῆς θαυμαστῆς ἕως τοῦ οἴκου τοῦ Θεοῦ ἐν φωνῇ ἀγαλλιάσεως καὶ ἐξομολογήσεως ἤχου <b>ἐορτάζοντος</b>.</p>	<p>“I remembered these things, and poured out my soul in me, for I will go to the place of thy wondrous tabernacle, even to the house of God, with a voice of exultation and thanksgiving and of the sound of <b>those who keep festival.</b>”</p>
<p>Psalms 75:10* *Psalms 76:10 in <a href="#">KJV</a>.</p>	<p>ὅτι ἐνθύμιον ἀνθρώπου ἐξομολογήσεται σοι, καὶ ἐγκατάλειμμα ἐνθυμίου <b>ἐορτάσει</b> σοι.</p>	<p>“For the inward thought of man shall give thanks to thee: and the memorial of his inward thought <b>shall keep a feast</b> to thee.”</p>
<p>Isaiah 30:29</p>	<p>μὴ διαπαντὸς δεῖ ὑμᾶς εὐφραίνεσθαι καὶ εἰσπορευέσθαι εἰς τὰ ἅγια μου διαπαντὸς ὡσεὶ <b>ἐορτάζοντας</b> καὶ ὡσεὶ εὐφραινόμενους εἰσελθεῖν μετὰ αὐλοῦ εἰς τὸ ὄρος Κυρίου πρὸς τὸν Θεὸν τοῦ Ἰσραὴλ;</p>	<p>“Must ye always rejoice, and go into my holy places continually, as <b>they that keep a feast?</b> and must ye go with a pipe, as those that rejoice, into the mountain of the Lord, to the God of Israel?”</p>
<p>Nahum 2:1* *Nahum 1:15 in <a href="#">KJV</a>.</p>	<p>ἸΔΟΥ ἐπὶ τὰ ὄρη οἱ πόδες εὐαγγελιζομένου καὶ ἀπαγγέλλοντος εἰρήνην· <b>ἐόρταζε</b>, Ἰουδα, τὰς</p>	<p>“Behold upon the mountains the feet of him that brings glad tidings, and publishes peace! O Juda, <b>keep</b> thy feasts, pay thy vows: for they shall no</p>

<sup>35</sup> [3<sup>rd</sup> Kings 3:1](#) [that is, [1<sup>st</sup> Kings 4:25](#) in the [KJV](#)] is listed in Hatch & Redpath’s well known “[Concordance to the Septuagint](#)”, p. 503, as containing **ἐορτάζω** – “**heortazō**”. But I have been unable to locate a LXX Greek Manuscript online, that contains **ἐορτάζω** – “**heortazō**” in this verse. Hence, I have omitted this verse from the [TABLE](#).

	έορτάς σου, ἀπόδος τὰς εὐχὰς σου, διότι οὐ μὴ προσθήσωσιν ἔτι τοῦ διελεῖν διὰ σοῦ εἰς παλαίωσιν. - Συντεπέλεσται, ἐξηῖται.	more pass through thee to <i>thy</i> decay.”
Zechariah 14:16	καὶ ἔσται ὅσοι ἐὰν καταλειφθῶσιν ἐκ πάντων τῶν ἐθνῶν τῶν ἐλθόντων ἐπὶ Ἱερουσαλήμ, καὶ ἀναβήσονται κατ’ ἐνιαυτὸν τοῦ προσκυνῆσαι τῷ βασιλεῖ Κυρίῳ παντοκράτορι καὶ τοῦ <b>έορτάσαι</b> τὴν ἑορτὴν τῆς σκηνοπηγίας.	“And it shall come to pass, <i>that</i> whosoever shall be left of all the nations that came against Jerusalem, shall even come up every year to worship the king, the Lord Almighty, and <b>to keep</b> the feast of tabernacles.”
Zechariah 14:18	ἐὰν δὲ φυλὴ Αἰγύπτου μὴ ἀναβῆ μὴδὲ ἔλθῃ ἐκεῖ, καὶ ἐπὶ τούτους ἔσται ἡ πτώσις, ἣν πατάξει Κύριος πάντα τὰ ἔθνη, ὅσα ἐὰν μὴ ἀναβῆ τοῦ <b>έορτάσαι</b> τὴν ἑορτὴν τῆς σκηνοπηγίας.	“And if the family of Egypt shall not go up, nor come; then upon them shall be the overthrow with which the Lord shall smite all the nations, whichever of them shall not come up <b>to keep</b> the feast of tabernacles.”
Zechariah 14:19	αὕτη ἔσται ἡ ἁμαρτία Αἰγύπτου καὶ ἡ ἁμαρτία πάντων τῶν ἐθνῶν, ὅσα ἂν μὴ ἀναβῆ <b>έορτάσαι</b> τὴν ἑορτὴν τῆς σκηνοπηγίας.	“This shall be the sin of Egypt, and the sin of all the nations, whosoever shall not come up <b>to keep</b> the feast of tabernacles.”

I shall now summarize in simple **POINT FORM**, how the **LXX** Greek text has applied the Greek Verb **έορτάζω – “heortazō”**, to the three annual Hebrew Feasts of the Lord. Please note, that any references which do not specifically refer to these three annual Hebrew Feasts, or where the identity concerning to what **έορτάζω – “heortazō”** is clearly referring to, have been omitted.

**The Passover/Feast of Unleavened Bread** – Exodus 12:14 X2 [VS. 15 identifies this as applying also to the Feast of Unleavened Bread]; Exodus 23:14 [VS. 15 identifies this as being the Feast of Unleavened Bread];

**The Feast of Harvest or Weeks** – Exodus 23:14 [VS. 16 identifies this as applying also to the Feast of Harvest];

**The Feast of Ingathering or Tabernacles** – Exodus 23:14 [VS. 16 identifies this as applying also to the Feast of Ingathering]; Leviticus 23:39, 41; Numbers 29:12; Deuteronomy 16:15 [VS. 13 identifies this as being the Feast of Tabernacles]; Zechariah 14:16, 18 & 19.

☞ The **LXX** does **NOT** apply either the Greek Noun **έορτή – “heortē”**, or the Greek Verb **έορτάζω – “heortazō”** [which are both used in the New Testament], to either, the annual holy convocations of the Day of

Blowing of Trumpets [which took place on the 1<sup>st</sup> day of the 7<sup>th</sup> Hebrew month], or, the solemn Day of Atonement ceremonies [which took place on the 10<sup>th</sup> day of the 7<sup>th</sup> Hebrew month].

## THE BIBLE REFERENCES WHERE THE HEBREW NOUN מועד – “môw’êd” IS APPLIED TO THE ANNUAL HEBREW FEASTS: -

For the sake of being Biblically thorough, I will now examine the Hebrew Noun מועד – “môw’êd” – Strong’s, Hebrew Number 4150. It is defined as “appointed time, place, meeting; ... 1. appointed time ... b. in particular (cf Ex 13<sup>10</sup> 23<sup>15</sup> 34<sup>18</sup>) *sacred season, RV usually set feast or appointed season* ... 2. appointed meeting ... 3. appointed place ... 4. appointed sign, signal ... 5. *tent of meeting*.” - The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon, pp. 417 & 418.

This Hebrew Noun appears 223 times in the Hebrew Old Testament, as translated in the King James Version. I will now share with the reader, those verses which apply it to the annual Hebrew Feasts.

Exodus 13:10: - “Thou shalt therefore keep this ordinance in his season [מועד – “môw’êd”] from year to year.”

**NOTE: - VS. 6 & 7** identifies this as being the Feast of Unleavened Bread.

Exodus 23:15: - “Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of [מועד – “môw’êd”] the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)”

Exodus 34:18: - “The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of [מועד – “môw’êd”] the month Abib: for in the month Abib thou camest out from Egypt.”

Leviticus 23:2: - “Speak unto the children of Israel, and say unto them, *Concerning the feasts of* [מועד – “môw’êd”] the LORD, which ye shall proclaim *to be* holy convocations, *even these are my feasts* [מועד – “môw’êd”].”

Leviticus 23:4: - “These *are the feasts of* [מועד – “môw’êd”] the LORD, *even* holy convocations, which ye shall proclaim in their seasons.”

Leviticus 23:37: - “These *are the feasts of* [מועד – “môw’êd”] the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day.”

Leviticus 23:44: - “And Moses declared unto the children of Israel the feasts of [מועד – “môw’êd”] the LORD.”

Numbers 10:10: - “Also in the day of your gladness, and in your solemn days [מועד – “môw’êd”], and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.”



Numbers 15:3: - “And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or **in your solemn feasts** [מוֹעֲדִים — “môw’êd”], to make a sweet savour unto the LORD, of the herd, or of the flock.”

Numbers 29:39: - “These *things* ye shall do unto the LORD **in your set feasts** [מוֹעֲדִים — “môw’êd”], beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.”

1st Chronicles 23:31: - “And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, **and on the set feasts** [מוֹעֲדִים — “môw’êd”], by number, according to the order commanded unto them, continually before the LORD.”

2nd Chronicles 2:4: - “Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him sweet incense, and for the continual showbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, **and on the solemn feasts of** [מוֹעֲדִים — “môw’êd”] the LORD our God. This *is an ordinance* for ever to Israel.”

2nd Chronicles 30:22: - “And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout **the feast** [מוֹעֲדִים — “môw’êd”] seven days, offering peace offerings, and making confession to the LORD God of their fathers.”

**NOTE**: - VS. 21 identifies this as being the Feast of Unleavened Bread.

2nd Chronicles 31:3: - “*He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, **and for the set feasts** [מוֹעֲדִים — “môw’êd”], as *it is* written in the law of the LORD.”

Ezra 3:5: - “And afterward *offered* the continual burnt offering, both of the new moons, and of all **the set feasts of** [מוֹעֲדִים — “môw’êd”] the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.”

Nehemiah 10:33: - “For the showbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for **the set feasts** [מוֹעֲדִים — “môw’êd”], and for the holy *things*, and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our God.”

Isaiah 1:14: - “Your new moons **and your appointed feasts** [מוֹעֲדִים — “môw’êd”] my soul hateth: they are a trouble unto me; I am weary to bear *them*.”

Lamentations 1:4: - “The ways of Zion do mourn, because none come to **the solemn feasts** [מוֹעֲדִים — “môw’êd”]: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness.”

Lamentations 2:6: - “And he hath violently taken away his tabernacle, as *if it were of* a garden: he hath destroyed **his places of the assembly** [מוֹעֲדִים — “môw’êd”]: the LORD hath caused **the solemn feasts**

[מוֹעֵד – “môw’êd”] and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.”

Lamentations 2:7: - “The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast [מוֹעֵד – “môw’êd”].”

Ezekiel 36:38: - “As the holy flock, as the flock of Jerusalem in her solemn feasts [מוֹעֵד – “môw’êd”]; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.”

Ezekiel 46:9: - “But when the people of the land shall come before the LORD in the solemn feasts [מוֹעֵד – “môw’êd”], he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.”

Hosea 2:11: - “I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts [מוֹעֵד – “môw’êd”].”

Hosea 12:9: - “And I *that am* the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast [מוֹעֵד – “môw’êd”].”

## THE OLD TESTAMENT TEXTS WHERE THE THREE TIME SPECIFIC WORSHIP OCCASIONS OF COLOSSIANS 2:16 ARE LINKED TOGETHER: -

The *three time specific, Hebrew worship terms*, that is, feasts, new moons, and sabbaths which are found in Colossians 2:16, are linked together in seven verses in the Hebrew Old Testament, and in the **LXX**. In every one of these verses, the Greek plural form for **σάββατον** – “**sabbaton**” is used in the **LXX** text, and is understood as being plural, because the original Hebrew text has also used the plural. I shall list each one of these seven verses, from the King James Version’s translation; I shall also highlight both the Hebrew words, and the **LXX’s** Greek words that are used, for each one of these *three time specific, Hebrew worship terms* that appear in Colossians 2:16.<sup>36</sup>

[It should be noted, that in six of the seven passages (the exception being Hosea 2:11) the emphasis or focus of the verse is upon the specific burnt offerings that were to required to be offered on these *time specific, Hebrew worship occasions*.]

1st Chronicles 23:31: - “And to offer all burnt sacrifices unto the LORD **in the sabbaths, in the new moons, and on the set feasts** [לְשַׁבְּתוֹת וְלַחֲדָשִׁים וְלַמִּעֲדִים] - “**laShabbathoth leChadashim w’lamo`adim**”; **LXX** - ἐν τοῖς σαββάτοις καὶ ἐν ταῖς νεομηνίαις καὶ ἐν ταῖς ἑορταῖς – “**en tois sabbatois kai en tais neomēnias kai en tais heortais**”], by number, according to the order commanded unto them, continually before the LORD.”

2nd Chronicles 2:4: - “Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him sweet incense, and for the continual showbread, and for the burnt offerings morning and evening, **on the sabbaths, and on the new moons, and on the solemn feasts** [לְשַׁבְּתוֹת וְלַחֲדָשִׁים וְלַמִּוְעָדִי] - “**laShabbathoth w’leChadashim ul’mo`adey**”; **LXX** - ἐν τοῖς σαββάτοις, καὶ ἐν ταῖς νομηνίαις, καὶ ἐν ταῖς ἑορταῖς – “**en tois sabbatois, kai en tais noumēnias, kai en tais heortais**”] of the LORD our God. This *is an ordinance* for ever to Israel.”

2nd Chronicles 8:13: - “Even after a certain rate every day, offering according to the commandment of Moses, **on the sabbaths, and on the new moons, and on the solemn feasts** [לְשַׁבְּתוֹת וְלַחֲדָשִׁים וְלַמִּוְעָדוֹת] - “**laShabbathoth w’leChadashim w’lamo`adoth** “; **LXX** - ἐν τοῖς σαββάτοις, καὶ ἐν τοῖς μηνσιν, καὶ ἐν ταῖς ἑορταῖς – “**en tois sabbatois, kai en tois mēsin, kai en tais heortais**”], three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.”

2nd Chronicles 31:3: - “*He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings **for the sabbaths, and for the new moons, and for the set feasts** [לְשַׁבְּתוֹת וְלַחֲדָשִׁים וְלַמִּוְעָדִים] - “**laShabbathoth w’leChadashim w’lamo`adim**”; **LXX** - εἰς τὰ σάββατα, καὶ εἰς τὰς νομηνίας, καὶ εἰς τὰς ἑορτάς – “**eis ta sabbata, kai eis tas noumēnias, kai eis tas heortas**], as *it is* written in the law of the LORD.”

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<sup>36</sup> It should be noted that in 1st Chronicles 23:31; 2nd Chronicles 2:4; 8:13; 31:3; Nehemiah 10:33, the order of these *three time specific Hebrew worship terms*, has been reversed – “*sabbaths, new moons and feasts*”. Only in Ezekiel 45:17 & Hosea 2:11 do we find the same order has been preserved as is recorded in Colossians 2:16; that is – “*feasts, new moons and sabbaths*”.

Nehemiah 10:33: - “For the showbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts [הַשַּׁבָּתוֹת הַחֲדָשִׁים לְמוֹעֲדֵי] - “haShabbatot heChadashim lamo`adim”; LXX - τῶν σαββάτων, τῶν νομηνιῶν, εἰς τὰς ἑορτὰς – “tōn sabbatōn, tōn noumēiōn, eis tas heortas”], and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.”

Ezekiel 45:17: - “And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths [וּבְיָדָיו וּבְשַׁבָּתוֹת בְּכָל־מוֹעֲדָיו] - “ubeChadashim ubaShabbathoth b'kal-mo`ade”; LXX - ἐν ταῖς ἑορταῖς, καὶ ἐν ταῖς νομηνίαις, καὶ ἐν τοῖς σαββάτοις - “en tais heortais, kai en tais noumēnias, kai en tois sabbatois”], in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.”

Hosea 2:11: - “I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths [חַגֵּי חֲדָשֵׁי וְשַׁבָּתוֹת] - “chagah Chad'shah w'Shabbatah”; LXX - ἑορτὰς αὐτῆς, καὶ τὰς νομηνίας αὐτῆς, καὶ τὰ σάββατα αὐτῆς – “heortas autēs, kai tas noumēnias autēs, kai ta sabbata autēs”], and all her solemn feasts.”