

INTRODUCTION

In the beginning, when God made us all of one blood, one race, in the first man, Adam; and when God made a suitable helper for the first man, the first woman, Eve, God instituted some things for us, for our good, and for His glory.

One pair of things God made for us was work and sabbath keeping. God showed us the pattern, when He worked six days to create everything, then rested the seventh day. And God blessed the sabbath day.

Another pair of things God made for us was marriage and child bearing. God ordained that one man and one woman would be married only to each other for their whole lives. And God blessed their childbearing, so they could fill the earth with their children.

When the first woman and the first man sinned against God, broke His commandment to them, and fell from their blessed condition they had enjoyed in their state of innocence, God did not take away these things He had given at first. He did not cancel work or sabbath keeping; and He did not revoke marriage or child bearing. After we sinned, all of these things would be corrupted; all would be marred by trouble from our sinfulness. But God, being gracious, allows us still to enjoy these things He made for us.

Centuries later, when His chosen people, Israel, were in slavery in Egypt, God brought them out of bondage by His mighty power, through Moses, the deliverer He sent to them. As God had promised Moses, He brought them to Mt Sinai in the desert or wilderness. There God made a covenant with them through Moses.

At Mt. Sinai, God spoke to Israel Himself, issuing The Ten Commandments. Then He carved The Ten Commandments in stone Himself. Many other words God spoke to Israel through Moses, but The Ten Commandments were special. Those arrangements God had made for us at creation, He addressed in The Ten Commandments.

God addressed marriage and childbearing.

“Thou shalt not commit adultery.”

“Honor thy father and thy mother.”

God addressed work and sabbath keeping.

“Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work:
10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work...”

The Ten Commandments, then, served as the first page in the Mosaic Law, specifying the terms of the covenant between God and Israel. That law contained many more laws, including many that enforced marriage and child bearing, and work and sabbath keeping.

Some of the laws in the Mosaic Covenant enforced sabbath keeping with strict rule and severe penalty. Early on in Israel's time of wilderness wandering, in keeping with those laws, a man was executed by stoning for the act of gathering sticks on the sabbath day.

But strict rules and severe penalties were not an essential feature of the institution of work and sabbath keeping from creation. So when the Lord Jesus came, and died for our sins on the cross, instituting the New Covenant, the old strict rule and severe penalty from the Old Covenant were nailed to the cross, also, so to speak. Those terms of the Old Covenant made through Moses no longer apply; they were abrogated or cancelled. So, when we Christians go to obey The Ten Commandments, including the Fourth Commandment about work and sabbath keeping, we don't think that includes the strict rule and severe penalty from the Old Covenant. And neither do we think that work and sabbath keeping are abrogated with the end of the Old Covenant. Because their inclusion in the Old Covenant did not mean they were instituted through Moses at Mt Sinai. No, they were instituted through Adam in the Garden at creation. So they existed before The Mosaic Covenant and they continue after the end of it, in these days of the New Covenant.

That much we learned together in previous sessions.

Today we take those principles and apply them to understanding the relationship between the sabbath day and the many Old Covenant ceremonial holy days or holidays; feasts or festivals.

When God made the covenant with Israel through Moses at Mount Sinai, He instituted several annual holidays, and monthly holidays, calling those days, "sabbaths." The one-day-in-seven weekly sabbath already existed, having been ordained at creation. In establishing the ceremonial holidays of His covenant with Israel, He incorporated the weekly sabbath into that system, including it among many ceremonial holidays, as Israel's main or primary holy day. It functioned in that system much like the other holidays did; but it remained distinct from the other holy days in that Old Covenant ceremonial system.

When we as Christians seek to obey the fourth commandment, we do NOT think that means observing the many sabbaths of the Old Covenant feasts or holidays. But we also do not think that the end of all those Old Covenant feast day sabbaths was the end of one-day-a-week sabbath observance.

The weekly sabbath day was included with all the other Old Covenant holy days, but also was marked off as distinct from them. It is included with them, but distinct from them. See this with me in the scriptures today, and learn with me how to understand this rightly, and be pointed by it to our Lord and Savior Jesus Christ.

TEXT

Leviticus 23

BODY

We know to make a distinction between the temporary Old Covenant feast day sabbaths and the perpetual one-day-a-week sabbath day by

- I. The Separation of the Weekly Sabbath from the Others in the List in Leviticus 23
 - A. Near the beginning of the list - Leviticus 23:1-4 And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. 3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. 4 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.
 - B. Near the end of the list - Leviticus 23:37-38 "These are the feasts of the LORD which you shall proclaim to be holy convocations, to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day-- (38) besides the Sabbaths of the LORD, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the LORD.

We know to make a distinction between the temporary Old Covenant feast day sabbaths and the perpetual one-day-a-week sabbath day by

-the separation of the weekly sabbath from the others in the list; and by

- II. The Difference in Frequency Between the Weekly Sabbath and the Annual Feast Days
 - A. The several sabbath days of the Old Covenant feasts were annual, that is, once-a-year sabbath days
 - B. Other places in the Old Testament scriptures, we could read that the first day of each month also was a holiday for Israel.
 - C. Israel's primary holiday, also the one ordained at creation, and the one we still observe today as Christians, is the weekly or once-a-week sabbath day

We know to make a distinction between the temporary Old Covenant feast day sabbaths and the perpetual one-day-a-week sabbath day by

-the separation of the weekly sabbath from the others in the list; by

-the difference in frequency between the weekly sabbath and the annual feast days; and by

- III. The Use of the Term "The Sabbath of the LORD" to Describe the Weekly Sabbath
 - A. While several holidays in Israel were called sabbaths, only the weekly sabbath was referred to as "the sabbath of the LORD;" that term occurs only here in Lev 23 and in the two records of The Ten Commandments
 - B. Leviticus 23:2-4 Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. 3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. 4 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.
 - C. Leviticus 23:38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.
sabbaths H7676 *shabbath* of the LORD H3068 *yehovah*

We know to make a distinction between the temporary Old Covenant feast day sabbaths and the perpetual one-day-a-week sabbath day by

- the separation of the weekly sabbath from the others in the list; by
- the difference in frequency between the weekly sabbath and the annual feast days; and by
- the use of the term “the sabbath of the LORD” to describe the weekly sabbath

IV. By Inclusion of the Weekly Sabbath, but Not the Other Feast Days, in The Ten Commandments

- A. Exodus 20:8-10a Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day is the sabbath of the LORD thy God...
- B. Deuteronomy 5:12-14a Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. 13 Six days thou shalt labour, and do all thy work: 14 But the seventh day is the sabbath of the LORD thy God...
- C. The Ten Commandments are all moral law; that is, matters of right and wrong for all men everywhere
 1. most of the ten commandments are natural-moral
 2. the weekly sabbath commandment is positive-moral
 3. yet all are moral

We know to make a distinction between the temporary Old Covenant feast day sabbaths and the perpetual one-day-a-week sabbath day by

- the separation of the weekly sabbath from the others in the list; by
- the difference in frequency between the weekly sabbath and the annual feast days; by
- the use of the term “the sabbath of the LORD” or “the Lord’s Sabbath” to describe the weekly sabbath; and by
- the inclusion of the weekly sabbath, but not the other feast days, in The Ten Commandments

CONCLUSION

The whole system of holidays and sabbaths from the Old Covenant passed away when the Lord Jesus Christ died on the cross. No one need observe them anymore. Certainly no one should be told he should observe them. The weekly sabbath day is no more a part of that system, and sabbath observance as it was in The Old Covenant should not be pushed on anyone. But the one-day-in-seven rest that God ordained for us at creation could not and did not pass away with the Old Covenant system. There remains a sabbath keeping for the people of God, until the Lord Jesus comes back. (More about that in future sessions, God willing.)

In saying that we Christians do not observe the Old Covenant feasts, I do not at all intend to say that they have no meaning to us. On the contrary, they remain very meaningful to us, because they help us understand our Lord Jesus Christ---what He had done for us in His death and resurrection; how we are to live for him; and what He will do for us when He comes back.

Passover and Unleavened Bread - Leviticus 23:5-8 On the fourteenth day of the first month at twilight is the LORD's Passover. 6 And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread. 7 On the first day you shall have a holy convocation; you shall do no customary work on it. 8 But you shall offer an offering made by fire to the LORD for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.' "

1 Corinthians 5:6-8 Your glorying is not good. Do you not know that a little leaven leavens the whole lump? 7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. 8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

First-fruits - Leviticus 23:9-14 And the LORD spoke to Moses, saying, 10 "Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. 11 He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. 12 And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD. 13 Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin. 14 You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings.

1 Corinthians 15:20-23 But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. 21 For since by man came death, by Man also came the resurrection of the dead. 22 For as in Adam all die, even so in Christ all shall be made alive. 23 But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming.

When we as Christians seek to obey the fourth commandment, we do NOT think that means observing the many sabbaths of the Old Covenant feasts or holidays. But we also do not think that the end of all those Old Covenant feast day sabbaths was the end of one-day-a-week sabbath observance.

Ava - Prelude - please pick

Rita - Trinity 87 "Holy, Holy, Holy" (in D please, see attached) - Alex lead

Rita - Trinity 69 "Lord, with Glowing Heart I'd Praise Thee"- Andrew lead

Rita - Trinity 705 "Grace Greater Than Our Sin"

Thad - Call to Worship and Opening Prayer - 1 John 1:1-4

Conner - Scripture Reading - 1 John 1:5 - 2:6

Jeremiah - Congregational Prayer

JRY - Benediction - 1 John 2:15-17

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We use the Old Covenant ceremonial law about feast days to know Jesus Christ, and to be exhorted to holiness.

The ancient sabbath day from creation was incorporated into the Old Covenant ceremonial system. But it remained distinct from the merely ceremonial holidays of that system.

the others positive-ceremonial

the weekly sabbath positive-moral

All of these things point to Christ by type and shadow.

ISBE:

They were all likened to the weekly Sabbath as days of rest, on which there must be complete suspension of all ordinary work (Lev 23)

Daily, Weekly, and Monthly sacrifices

Numbers 28:2 "Command the children of Israel, and say to them, 'My offering, My food for My offerings made by fire as a sweet aroma to Me, you shall be careful to offer to Me at their appointed time.'

Daily - Numbers 28:4 The one lamb you shall offer in the morning, the other lamb you shall offer in the evening,

Weekly - Numbers 28:9-10 'And on the Sabbath day two lambs in their first year, without blemish, and two-tenths of an ephah of fine flour as a grain offering, mixed with oil, with its drink offering-- (10) this is the burnt offering for every Sabbath, besides the regular burnt offering with its drink offering.

Monthly - Numbers 28:11 'At the beginnings of your months you shall present a burnt offering to the LORD: two young bulls, one ram, and seven lambs in their first year, without blemish;

Old Covenant Festival Sabbaths - Leviticus 23

- I. The weekly sabbath day is mentioned first - Leviticus 23:3 'Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings.
- II. Passover and Unleavened Bread - Leviticus 23:5-8 On the fourteenth day of the first month at twilight is the LORD's Passover. 6 And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread. 7 On the first day you shall have a holy convocation; you shall do no customary work on it. 8 But you shall offer an offering made by fire to the LORD for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.' "
 - A. 1 Corinthians 5:6-8 Your glorying is not good. Do you not know that a little leaven leavens the whole lump? 7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. 8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.
- III. First-fruits - Leviticus 23:9-14 And the LORD spoke to Moses, saying, 10 "Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. 11 He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. 12 And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD. 13 Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin. 14 You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings.
 - A. verse 10 "on the day after the Sabbath"
 1. Calvin: Passover fell...when the harvests were beginning to ripen; and consequently the first-fruits...were then offered
 2. Geneva: Beginning the next morning after the Passover

3. Henry: upon the second day of the feast of unleavened bread
 4. Henry: from the morrow after the first day of the feast of unleavened bread
 5. Barnes: the 16th of Abib, the day after the first day of holy convocation
 6. Ellicott: here enacted as a prospective part of the feast of unleavened bread
- B. Henry: It is very observable that our Lord Jesus rose from the dead on the very day that the first-fruits were offered, to show that he was the substance of this shadow.
- C. 1 Corinthians 15:20-23 But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. 21 For since by man came death, by Man also came the resurrection of the dead. 22 For as in Adam all die, even so in Christ all shall be made alive. 23 But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming.
- IV. Weeks or Pentecost - Leviticus 23:15-21 'And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. 16 Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD. 17 You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the firstfruits to the LORD. 18 And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be as a burnt offering to the LORD, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the LORD. 19 Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering. 20 The priest shall wave them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. 21 And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations.
- V. Trumpets - Leviticus 23:24-25 "Speak to the children of Israel, saying: 'In the seventh month, on the first day of the month, you shall have a sabbath-~~rest~~, a memorial of blowing of trumpets, a holy convocation. 25 You shall do no customary work on it; and you shall offer an offering made by fire to the LORD.' "
- VI. Day of Atonement - Leviticus 23:26-32 And the LORD spoke to Moses, saying: 27 "Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD. 28 And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before the LORD your God. 29 For any person who is not afflicted in soul on that same day shall be cut off from his people. 30 And any person who does any work on that same day, that person I will destroy from among his people. 31 You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. 32 It shall be to you a sabbath of ~~solemn~~ rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath."
- VII. Tabernacles or Booths (or Ingathering) - Leviticus 23:33-43 Then the LORD spoke to Moses, saying, 34 "Speak to the children of Israel, saying: 'The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the LORD. 35 On the first day there shall be a holy convocation. You shall do no customary work on it. 36 For seven days you shall offer an offering made by fire to the LORD. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the LORD. It is a sacred assembly, and you shall do no customary work on it. [37 "These are the feasts of the LORD which you shall proclaim to be

holy convocations, to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day-- 38 besides the Sabbaths of the LORD, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the LORD.] 39 'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest. 40 And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days. 41 You shall keep it as a feast to the LORD for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. 42 You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, 43 that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God.' "

1 Chronicles 23:31

2 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, 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, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

Man-Made Feasts

- I. Feast of Dedication or Lights - Hannukah
 - A. John 10:22
- II. Feast of Purim or Lots
 - A. Esther 3:7
 - B. Esther 9:24
- III. Fast of Esther
 - A. Esther 4:16ff
 - B. Esther 9:31

Colossians 2:16 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:

Poole:

on the difference of festivals and sabbaths, whether annual, or monthly, or weekly, from the Levitical institutions.

Poole (on Lev 23:38):

And it is here to be noted, that though other festival days are sometimes called sabbaths, as here Lev 23:39, yet these are here called “the sabbaths of the Lord,” in way of contradistinction to other days of rest, to show that this was more eminently such than other feast-days, which also sufficiently appears from the fourth commandment.

Edwards:

This does not preclude the Sabbath. The word is "a feast."

Clarke:

There is no intimation here that the Sabbath was done away, or that its moral use was superseded, by the introduction of Christianity. I have shown elsewhere that, Remember the Sabbath day, to keep it holy, is a command of perpetual obligation, and can never be superseded but by the final termination of time. As it is a type of that rest which remains for the people of God, of an eternity of bliss, it must continue in full force till that eternity arrives; for no type ever ceases till the antitype be come. Besides, it is not clear that the apostle refers at all to the Sabbath in this place, whether Jewish or Christian; his σαββατων, of sabbaths or weeks, most probably refers to their feasts of weeks

Barnes:

Greek, “of the Sabbaths.” The word Sabbath in the Old Testament is applied not only to the seventh day, but to all the days of holy rest that were observed by the Hebrews, and particularly to the beginning and close of their great festivals. There is, doubtless, reference to those days in this place, since the word is used in the plural number, and the apostle does not refer particularly to the Sabbath properly so called. There is no evidence from this passage that he would teach that there was no obligation to observe any holy time, for there is not the slightest reason to believe that he meant to teach that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number - “the Sabbath,” it would then, of course, have been clear that he meant to teach that that commandment had ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not to the moral law, or the Ten Commandments. No part of the moral law - no one of the ten commandments could be spoken of as “a shadow of good things to come.” These commandments are, from the nature of moral law, of perpetual and universal obligation.

JFB:

Omit “THE,” which is not in the Greek (compare Note, see on Gal_4:10). “SABBATHS” (not “the sabbaths”) of the day of atonement and feast of tabernacles have come to an end with the Jewish services to which they belonged (Lev_23:32, Lev_23:37-39). The weekly sabbath rests on a more permanent foundation, having been instituted in Paradise to commemorate the completion of creation in six days. Lev_23:38 expressly distinguished “the sabbath of the Lord” from the other sabbaths. A positive precept is right because it is commanded, and ceases to be obligatory when abrogated; a moral precept is commanded eternally, because it is eternally right. If we could keep a perpetual sabbath, as we shall hereafter, the positive precept of the sabbath, one in each week, would not be needed. Heb_4:9, “rests,” Greek, “keeping of sabbath” (Isa_66:23). But we cannot, since even

Adam, in innocence, needed one amidst his earthly employments; therefore the sabbath is still needed and is therefore still linked with the other nine commandments, as obligatory in the spirit, though the letter of the law has been superseded by that higher spirit of love which is the essence of law and Gospel alike (Rom_13:8-10).

Carroll:

Let no man judge you on any part of the sabbatic cycle, either the seventh-day sabbath, the lunar sabbath, the three great annual sabbaths, the land sabbath or the Jubilee sabbath. They were all shadows; the body is of Christ. The whole old covenant with its sacrifices, types, ritual, and priesthood, has passed away. This passage is the death blow to all sects which observe the seventh day sabbath. They are either Jews on this point or merely keepers of a sabbath which commemorates creation. Yet when we come to consider the more elaborate arguments in the letter to the Hebrews, written a little later, we will find that "there remaineth to the people of God a sabbath-keeping" (Sabbatismos) which commemorates not rest from creation nor deliverance from Egypt, but our Lord's rest after his greater work of redemption.

VWS:

The same enumeration of sacred seasons occurs 1Ch_23:31; 2Ch_2:4; 2Ch_31:3; Eze_45:17; Hos_2:11.

We do NOT believe in observing the sabbath day as it was in the time of the Old Covenant

- part of a ceremonial system of many holidays
- observed on the seventh day of the week