

History of the Sabbath

Chapter 7

“The Feasts, New Moons and Sabbaths of
the Hebrews”

Feasts, New Moons & Sabbaths of the Hebrews

- ~ Three feasts — Passover, Feast of Tabernacles, Pentecost
- ~ New moons — First day of each month
- ~ Seven annual sabbaths

- ~ 1) 1st day of unleavened bread
- ~ 2) 7th day of unleavened bread
- ~ 3) Day of Pentecost
- ~ 4) 1st day of the 7th month (Blowing T)
- ~ 5) 10th day of the 7th month (Day of A)
- ~ 6) 15th day of the 7th month (F of T)
- ~ 7) 22nd day of the 7th month (Day after end of FT)

- ~ Every 7th year was a sabbath of the land
- ~ Every 50th year was the year of jubilee

Passover

- ~ When the angel passed over the houses of the Hebrews in Egypt
- ~ Lamb slain on the 14th day of the first month
- ~ Continued for seven days in which nothing but unleavened bread was to be eaten (according to Andrews)
- ~ Antitype was Jesus who died for us

Pentecost

- ~ Lasted one day
- ~ Celebrated on the 50th day after the first-fruits of the barley harvest had been waved before the Lord
- ~ At this feast, the first-fruits of the wheat harvest were offered to God.
- ~ Antitype was on the 50th day after the resurrection of Christ, when the Holy Spirit was poured out on those in the upper room.

Feast of Tabernacles

- ~ Extended from the 15th day to the 21st day of the 7th month, when they had gathered in the fruit of the land
- ~ It was a festival of rejoicing.
- ~ The children of Israel dwelt in booths in commemoration of their sojourn in the wilderness.
- ~ Andrews says it probably typifies the great rejoicing after the final gathering of God's people into the kingdom of heaven.

Feasts

- ~ **Passover**, 14th day of 1st month, extended for 7 days of unleavened bread; antitype Christ on calvary
- ~ **Pentecost**, 50th day after first-fruits of the barley harvest; antitype was Pentecost in the upper room
- ~ **Feast of Tabernacles**, 15th–21st of 7th month, festival of rejoicing, dwelt in booths; antitype will most likely be in heaven

New Moons

- ~ First day of every month was a new moon and was observed with specified offerings and tokens of rejoicing

Annual Sabbaths

Unleavened Bread Sabbaths — first two annual sabbaths

- ~ 1st and 7th days of the feast were sabbaths (the 15th and 21st days of the month); holy convocation, no manner of work save what every man must eat (Exodus 12:15, 16)

Day of Pentecost Sabbath—3rd annual sabbath

- ~ Holy convocation, do no servile work
(Lev. 23:21; Num. 28:26)

Memorial of blowing of trumpets — 4th annual sabbath

- ~ 1st day of the 7th month; holy convocation; no servile work (Lev. 23:24)

Day of Atonement—5th annual sabbath

- ~ 10th day of 7th month; holy convocation; a sabbath of rest; no manner of work; ninth day of the month at even, from even to even, shall ye celebrate your sabbath (Lev. 23:27–32)

1st Day of Feast of Tabernacles
and the day after its conclusion
— 6th and 7th annual sabbaths

- ~ When the fruit of the land had been gathered in — the first day and the eighth day were sabbaths (Lev. 23:39)

The sabbath of the land

- ~ Every seventh year was a sabbath of rest unto the land. The people might do other labor, but they were forbidden to till the land. The land was to rest. (Ex. 23:10, 11)

The Jubile(e)

- ~ The year after 7 land sabbaths (the 50th year)
- ~ Every man is restored unto his inheritance. (Lev. 23:8–54)

Differences between
the *feasts*, the *new*
moon, and the *annual*
sabbaths and the
sabbath of the Lord

- ~ Passover was ordained in memory of deliverance from Egypt.
- ~ Feast of Tabernacles could not be observed until settlement in the land of Canaan when the first-fruits of the wheat harvest were offered.
- ~ Pentecost was ordained in memory of the sojourn in the wilderness and was to be celebrated after the ingathering of the entire harvest.

~ The new moons were not ordained until after the three feasts had been instituted.

~ The annual sabbaths were part of the three feasts and had no existence until after the feasts to which they belonged had been instituted. In other words . . .

- ~ Because the three feasts (Passover, Tabernacles, Pentecost) were not to be observed until the Israelites possessed their own land, the annual sabbaths and the new moons could have no existence until that time.
- ~ The same with the sabbaths of the land and the jubilee

The sabbath of the Lord versus the sabbaths of the Hebrews

- ~ The sabbath of the Lord was instituted at the close of the first week of time, while the others were ordained in connection with the Hebrew feasts.
- ~ The one was blessed and hallowed by God; the others have no such claim.

- ~ The sabbath of the Lord was already in existence when the children of Israel came into the wilderness, but the annual sabbaths did not come into existence until the wilderness.
- ~ The sabbath of the Lord was for all people, but the annual sabbaths were for the Israelites.
- ~ The one was weekly; the others were annual, connected with the memorials of deliverance from Egypt.

~ One is termed “the sabbath of the Lord” (Ex. 20:10), “my sabbaths” (Ex. 31:13), “my holy day” (Is. 58:13), etc.; while the others are designated as “your sabbath” (Lev. 23:32), “her sabbaths” (Lam. 1:7; Hosea 2:11), and similar expressions.

~ One was proclaimed by God as one of the ten commandments, written with the finger of God on the tables of stone and deposited in the ark; the others did not pertain to the moral law.

- ~ The distinction between the feasts and the sabbaths of the Lord was carefully marked by God when he ordained the festivals and their associated sabbaths.
- ~ “These are the feasts of the LORD, which ye shall proclaim to be holy convocations . . . Beside the sabbaths of the LORD . . .” (Lev. 23:37, 39)

William Miller described it this way:

- ~ “Only one kind of Sabbath was given to Adam, and one only remains for us. See 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.’

~ “All the Jewish sabbaths did cease when Christ nailed them to his cross. Col. 2:14–17. These were properly called Jewish sabbaths. Hosea says, ‘her sabbaths.’ But the Sabbath of which we are speaking, God calls ‘my Sabbath.’ Here is a clear distinction between the creation Sabbath and the ceremonial. The one is perpetual; the others were merely shadows of good things to come.” (*Life and Views*, pp. 161, 162)

Genesis 1:14

- ~ signs — *ot* — a reference point that orients a person, signs to distinguish the seasons, reference to the stars as indicators of the time of day and seasons
- ~ seasons — *mo'ed* — one of the natural periods into which the year is divided by the equinoxes and solstices or atmospheric conditions

From *Theological Wordbook of the
Old Testament*, *mo'ed* is . . .

from the root word *ya'ed*, which means appoint, betrothe, assemble, meet, set. Its basic sense is to appoint.

Derivatives of *ya'ed* are:

'ēdâ—congregation,

mô'ēd—appointed place,

mô'ād—place of assembly,

mû'ādâ—cities appointed (only used once)

The root word *ya'ed* . . .

- ~ the betrothal of a woman
- ~ to designate a time and place of a meeting
- ~ to appoint a tribe
- ~ God's meeting Israel at the sanctuary
- ~ the assembling of the congregation for worship in the sense of appearing

- ~ God's meeting Israel at the mercy seat is an appointed meeting. (Ex. 25:22)
- ~ Also can be in the negative — an assembling against the Lord in rebellion
- ~ For kings joining their forces

~ To make an appointment

~ To appoint or to
summons

~ That which is ordered or
set

The first derivative, *‘ēdâ*

- ~ An assembly by appointment, usually rendered congregation
- ~ Synagogue
- ~ A swarm of bees
- ~ A multitude of bulls
- ~ A gathering of the righteous
- ~ Also the assembly of the wicked, of violent men, and the godless

- ~ The followers of Korah and Abiram
- ~ The assembly of people gathered before the Lord in judgment
- ~ A designation of an assembly of the officers of God
- ~ A groups of animals
- ~ Most characteristic for the congregation of Israel

- ~ Congregation of the Lord
- ~ *'ēdâ* was gathered for war, to deal with breach of the covenant, for tribal affairs, for worship, for national calamity, to crown a king, for political affairs

Mo'ed

- ~ A determined time or place without regard to purpose of the meeting
- ~ May be the time of the birth of a child, the coming of a plague, the season of a bird's migration, the times of the end, or the time for the festivals
- ~ The heavenly bodies for determining the seasons

- ~ Jerusalem was the city of *mo'ed*
- ~ The Lord met with Moses at the tent of meeting (*mo'ed*)
- ~ The place of revelation (from God)
- ~ Picked men of the assembly
- ~ King of Babylon dreamed of a seat in the mount of the assembly

- ~ The worshiping assembly of God's people
- ~ Possibly an early designation for the synagogue

Jerusalem as *mo'ed*

- ~ “... when that city, the place of their solemn assemblies, was destroyed and the people themselves carried into captivity, the complete cessation of their feasts, and, as a consequence, of the annual sabbaths, wick were specified days in those feastss, must occur.

~ “The adversaries mocked at her sabbaths, by making a “noise in the house of the Lord as in the day of a solemn feast.” But the observance of the Lord’s Sabbath did not cease with the dispersion of the Hebrews from their own land; for it was not a local institution, like the annual sabbaths. Its violation was one chief cause of the Babylonish captivity; and their final restoration to their own land was made conditional upon their observing it in their dispersion.

~ “The feasts, new moons, and annual sabbaths, were restored when the Hebrews returned from captivity, and with some interruptions, were kept up until the final destruction of their city and nation by the Romans.” (Andrews, p. 58)

For myself, as well as many other folks who have come out of the Adventist Church and out of keeping a Roman Saturday as our Sabbath, I had also believed that Ellen White's writings were inspired. This I no longer believe. I have discovered that what she has written, although beautiful and perhaps sincere, is no more inspired than when you or I study something diligently, and then sincerely believe it to be true, as it was based upon the best evidence available. No matter how beautifully written her hired writers have made her published materials, it cannot be taken as divine inspiration or revelation. To her credit, she acknowledges in the quote below that her ideas are not infallible. If she were a prophet, they would be.

There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. (*Councils to Writers and Editors*, p. 35) (<http://www.thecreatorscalendar.com/announcing-official-paradigm-shift/>)