

# *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

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

# 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

▼ ḥḥḥ 'ō·tōt' ...e night; and let them be for **signs,** and for seasons, and for day...

🔊 ḥḥḥ ḥḥḥ 'ōt sign

noun, plural, absolute ± common, feminine, masculine |

Sense: **reference point** – an indicator that orients a person generally.

[NASB Dictionaries](#)

[CDWGTHB](#)

[BDB](#) sign

[more »](#)

▶ א

▶ ל

▼ מועדים *mô·'ădîm* ...them be for signs, and for **seasons,** and for days, and years:

🔊 מועד *mô·'ēd* place for meeting, assembly point; meeting, assembly; agreed ti...

noun, masculine, plural, absolute ± common |

Sense: **season** – one of the natural periods into which the year is divided by the equinoxes and solstices or atmospheric conditions.

[NASB Dictionaries](#)

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[BDB](#) appointed time, place, meeting

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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

עֵדָוָה (*‘ēdâ*). **Assembly, congregation, multitude, people, swarm** (ASV and RSV similar except ASV tends to render *‘ēdâ* uniformly by “congregation.”). *‘ēdâ* occurs frequently, in Qumran materials as a self-designation of the community.

*‘ēdâ* is a feminine noun from *yā‘ad* “to appoint,” hence is an assembly by appointment and is rendered in the KJV most frequently as “congregation.” First appearing in Ex 12:3, the noun occurs 145 times in the OT and is rendered *synagōgē* 127 times in the LXX. However the noun itself does not imply the purpose of the gathering; hence we have a swarm of bees (Jud 14:8) and a multitude of bulls (Ps 68:30 [H 31]). It may be a gathering of the righteous (Ps

# *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

▶ א

▶ ל

▼ מועדים *mô·'ădîm* ...them be for signs, and for **seasons,** and for days, and years:

🔊 מועד *mô·'ēd* place for meeting, assembly point; meeting, assembly; agreed ti...

noun, masculine, plural, absolute ± common |

Sense: **season** – one of the natural periods into which the year is divided by the equinoxes and solstices or atmospheric conditions.

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**מועד** (*mô'ēd*). **Appointed sign, appointed time, appointed season, place of assembly, set feast.** (ASV and RSV similar.)

This masculine noun occurs 223 times. It frequently designates a determined time or place without regard to the purpose of the designation. It may be the time for the birth of a child (Gen 17:21; 18:14; 21:2), the coming of a plague (Ex 9:5), the season of a bird's migration (Jer 8:7), an appointed time (I Sam 13:8; 20:35), the time for which a vision is intended (Hab 2:3), the times of the end (Dan 8:19), or the time for the festivals (Lev 23:2) and solemnities (Deut 31:10).

The heavenly bodies are for determining the seasons (Gen 1:14; Ps 104:19). Each festival is a *mô'ēd*, but collectively they are the "feasts of the

- ~ 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*

- ~ Isaiah 33:20—solemnities
- ~ Ezekiel 36:38—solemn feasts

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/>)