

SABBATH AND TEN COMMANDMENTS (J. R.)—On this subject see article in present month bearing that title.

THE PASSOVER DAY (J. R.)—This was fixed as to date, but not as to the day of the week. Judging from the modern Jewish Calendar it must have fallen differently in different years like our Christmas Day. The following are the days of the occurrence of the 14th of Nisan for nine years, viz.: 1883, Saturday, April 21st; 1884, Wednesday, April 9th; 1885, Monday, March 30th; 1886, Monday, April 19th; 1887, Friday, April 8th; 1888, Monday, March 26th; 1889, Monday, April 15th; 1890, Friday, April 4th; 1891, Wednesday, April 22nd. There was no enactment in the Mosaic statute that a “seventh day” should follow the passover day; this would have been equivalent to fixing the day of the passover to Friday. It would fall on this day in some years, as in 1890. Nevertheless it was ordained that the night of the 14th was to be succeeded by a day of holy convocation, on which no servile work was to be done (Lev. 23:6, 7). This was equivalent to a Sabbath, as it is said in the case of the feast of tabernacles in the same chapter, where the words “on first day an holy convocation” and “on the eighth an holy convocation” (verses 35, 36) are afterwards described as Sabbaths (ver. 39) as it is said, “on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath.” If the Sabbath referred to were the ordinary Sabbath, there would have been no necessity for its special enactment in these terms. The seventh-day Sabbath of the paschal week would, due to that circumstance, be an “High Day” as John calls it, for says he, “that Sabbath Day was an high day” (John 19:31). Looking at the context it will be seen that the Sabbath in question was the day following “the preparation,” which was the day on which Christ was crucified (between nine o’clock and three), as it is said, “and that day was the preparation, and the Sabbath drew on” (Luke 23:51). The “preparation” that is says Mark, “the day before the Sabbath” (Mar. 15:42.) It was in the even of this preparation day that Joseph begged the body of Jesus (Mar. 15:42, 43). It was in the same evening the women returned from the sepulchre and prepared spices (Luke 23:56). Following this they rested on the Sabbath (ver. 56). The Sabbath ended, they came to the sepulchre with their spices by the time it began to dawn towards the first day of the week (Matt. 28:1; Mark 16:1, 2). All this put together leads to one conclusion only, viz.: that in this year the 14th happened on the Thursday, on which night Jesus partook of the passover with his disciples (Luke 23:7, 8), and his crucifixion on the traditional “Good Friday;” following this, he rested in the grave on the Sabbath (as Dr. Thomas says) rising again early on the morning of the “first day;” *alias* the “morrow after the Sabbath,” and the “third day” from his crucifixion.¹

¹ (2001). *The Christadelphian*, 25(electronic ed.), 355.