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Ein Prediger muss nicht allein weiden, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Wölfen wehren, dass sie die Schafe nicht angreifen und mit falscher Lehre verführen und Irrtum einführen.

Luther

Es ist kein Ding, das die Leute mehr bei der Kirche behält denn die gute Predigt. — *Apologie*, Art. 24

If the trumpet give an uncertain sound, who shall prepare himself to the battle? — *1 Cor. 14:3*

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accept Pietism as a substitute, early German rationalists rejected the primacy of the Biblical revelation and ultimately proposed that "natural religion" replace it. In Pietism and rationalism, then, the tension between revelation and reason was eliminated.

As Hans Emil Weber has shown, rationalism could claim a certain continuity with orthodoxy through their common interest in natural theology. But it is equally clear—and here Albrecht Ritschl's *Geschichte des Pietismus* needs considerable revision—that Pietism, too, could claim a certain continuity with orthodoxy through their common emphasis upon the supremacy of revelation, despite their divergent views on the psychological agency through which that revelation is mediated.

For an evaluation of that continuity and of the stand of Lutheran orthodoxy on the eve of the controversial eighteenth century, David Friedrich Hollaz is indispensable; and nowhere does his critical position in the entire development stand out more sharply than in his view of natural theology.

Valparaiso, Ind.

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## Timelog of Jesus' Last Days

By W. GEORGI

The last period in the Life of Christ comprises eight days, passed in or near Jerusalem, from Friday to Friday, Nisan 8—15, 30 A. D.

In order of events Jesus came to Bethany "six days before the Passover" (John 12:1).<sup>1</sup> The Passover was observed Nisan 15—21 (Num. 28:17-25; Ex. 12:8-19). That year Nisan 15 fell on Friday (John 19:31), after the preparation of the Passover meal on the day before, Nisan 14 (John 13:2; Mark 14:12; Luke 22:7; Ex. 12:6). Counting back six days from Nisan 14, that is from Thursday back to Saturday, Nisan 14—9 (extremes included) and considering, according to the accurate translation of Joh. 12:1, that Jesus came to Bethany before the six days that immediately preceded the Passover, we hold *Friday, Nisan 8*, of the foregoing week to be the day on which Jesus came to Bethany. At Bethphage He had left

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<sup>1</sup> See Addition No. I.

the caravan of copilgrims bound for the Passover festival (Matt. 20: 29; Luke 19: 28-29). Such a caravan would not travel from Jericho to Jerusalem on the Sabbath. Friday, Nisan 8, then, was the day of Christ's arrival at Bethany.

While His copilgrims went to Jerusalem, His friends in Bethany found time to prepare a supper on that Friday, the eating thereof, however, extending into *the Sabbath, Nisan 9*. To prepare meals on the Sabbath was forbidden (Ex. 35: 2-3), but not the eating of meals prepared on Friday before sunset (Luke 14: 1).

"On the next day," after the Sabbath meal (John 12: 12), on *Sunday, Nisan 10*, Jesus, acclaimed by many "the King of the Daughter of Zion," entered Jerusalem. "He went into the Temple, and when He had looked round about upon all things and now eventide was come, He went out unto Bethany" (Mark 11: 11).

"On the morrow," *Monday, Nisan 11* (Mark 11: 12), they came to Jerusalem, and Jesus went into the Temple, cleansing it. "And when even was come, He went out of the city," to pass Monday night on the Mount of Olives (Luke 21: 37).

On *Tuesday morning, Nisan 12*, "they saw, as they passed, the fig tree which Jesus had cursed the day before, dried up from the roots" (Mark 11: 20). And they came again to Jerusalem (Mark 11: 27), and Jesus taught on that day many things (cp. Matt. 21: 22—25: 46; Mark 11: 37—13: 37; Luke 20: 1—21: 36). And it came to pass when Jesus had finished all these sayings, He said unto His disciples: Ye know that after two days is *the Feast of the Passover* [after sunset of Nisan 14. Therefore, it was Tuesday evening, Nisan 12, when Jesus was speaking] and the Son of Man is betrayed to be crucified" [on Friday, Nisan 15, after the two days Wednesday and Thursday, Nisan 13 and 14] (Matt. 26: 1-2).

On the next day, *Wednesday, Nisan 13*, Jesus stayed at Bethany. Judas, however, went to the chief priests and offered to deliver Jesus to them (Luke 21: 37; Matt. 26: 14-15).

On *Thursday, Nisan 14*, "when they killed the Passover" (Mark 14: 12), Jesus "sent Peter and John, saying, Go and prepare us the Passover that we may eat it" (Luke 22: 7-8). The Passover lamb was killed on Nisan 14, between the two evenings, 3 P. M. and 6 P. M. (Ex. 12: 6).<sup>2</sup>

<sup>2</sup> See Addition No. II.

"And in the second evening" (Mark 14:17) — at sunset at the beginning of Nisan 15 — "supper [not being ended (John 13:2), rather its preparation] being ended," it being supper-time, or, as Luke has it: "When the hour was come, He sat down, and the twelve Apostles with Him" (Luke 22:14). But Jesus rose from supper to wash the disciples' feet (John 13:4 ff.). Then He sat down again, and partook of the supper (Luke 22:15 ff.). After the supper, Jesus was on the way to suffer in Gethsemane, before the high priests, before Pilate, and on the Cross from 9 A. M. to 3 P. M. Some time before sunset His body was buried. All Evangelists call that day the *paraskeue* (Matt. 27:62; Mark 15:42; Luke 23:54; John 19:14, 31, 42). This term denotes Friday, "the day before the Sabbath" (Mark 15:42). Therefore Jesus was crucified and buried, according to all four Gospels, on Friday, Nisan 15.

To the Sabbath, Nisan 16, Matthew refers in the words: "Now on the next day, that follows the day of preparation," the *paraskeue*. Forthwith the chief priests secured a guard from Pilate to safeguard the grave of Jesus (Matt. 27:62).<sup>3</sup> The women, however, who already on Friday had prepared spices and ointments, "rested the Sabbath day according to the commandment" (Luke 23:56). Their Lord kept the Sabbath in His soldier-guarded grave.

"And when the Sabbath was past" (Mark 16:1), that evening after 6 P. M., the women purchased more sweet spices and prepared them, for the first day of the week had begun, and ordinary work might be resumed. Night, however, prevented the women from going to the grave. "Very early in the morning . . . they came" (Mark 16:2). Matthew uses this language: "In the end of the Sabbath, as it began to dawn toward the first day of the week," they came (Matt. 28:1). Matthew's words designate the same thing as Mark's expression, *when the Sabbath was past*, i. e., *after the Sabbath*.<sup>4</sup> That day had advanced to the hour of dawn on Sunday. While the women were on the way, "behold, there was a great earthquake" (Matt. 28:2). God announced to His creation that He had resurrected His Son from the dead. And an angel descended from heaven and rolled the stone away from the grave in order to reveal that Jesus' guarded grave was vacant (Matt. 28:2). *Christ had risen on the first day of the week, on Sun-*

<sup>3</sup> See Addition No. III.

<sup>4</sup> See Addition No. IV.

day, *Nisan 17*, on the third day after the crucifixion, having lain in the grave three days and three nights, i. e., on three calendar dates, *Nisan 15—17*.<sup>5</sup>

To this résumé of the chronology of Jesus' last days some explanatory remarks must be added because of late the language of the Biblical writers has not been fully grasped, has even been misconstrued and distorted. Certain expositors who twist the meaning of the Biblical words are even boasting that they take the Bible words very literally by teaching that Jesus lay in the grave 72 hours, claiming these to be the equivalent of the expression *three days and three nights*. Therefore, some of the Biblical terms ought to be analyzed very accurately according to their *usus loquendi* and their context. We submit the following

## ADDITIONS

### I

The *six days before the Passover* (John 12:1) are variously reckoned even by orthodox writers. The reason for this divergence of opinion is found in the diverse viewpoints assumed in regard to placing the *terminus a quo* and the *terminus ad quem*. Which day is to be considered the beginning of the Passover, *Nisan 14* or *15*? In counting back, which day shall be taken as the first among the six days? Is the day of Christ's entry into Bethany in the designation *six days* included or excluded?

In order to answer these questions, the phrase  $\pi\rho\acute{o}\ \xi\xi\ \eta\mu\epsilon\rho\acute{\omega}\nu\ \tau\omicron\upsilon\ \pi\acute{\alpha}\sigma\chi\alpha$  must be analyzed. The preposition *pro* is placed before the six days as well as before the word *Passover*. Hence, Jesus entered Bethany not only before the Passover, but also before six days preceding it, for the Passover is not part of the six days. The two time terms *Passover* and *six days* complement each other, as if to say: Before the Passover — at that time foremost in the people's mind — more specifically before six days preceding the Passover. The first of the six days before the Passover Feast therefore is *Nisan 14*. Counting back, we get the Sabbath, *Nisan 9*, as the sixth day preceding the Passover. But John 12:1 declares that Jesus entered Bethany before the sixth day, *Nisan 9*. The cardinal number designates here a span of complete days (cp. John 4:

<sup>5</sup> Regarding the Julian dates April 3—12, corresponding to *Nisan 8—17*, 30 A. D., see CONCORDIA THEOLOGICAL MONTHLY, IX: 526 f.; XI: 784 ff.

40, 43). We observe the same *usus loquendi* in Matt. 26:2: "Ye know that after two days is the Feast of the Passover." Thus spoke Jesus "when He had finished all these sayings" (Matt. 26:1), by the end of Tuesday before the Passover Feast, Wednesday and Thursday being the two days referred to.

Again, the Scriptures employ this *usus loquendi* when fixing the time of Christ's transfiguration. We find in Luke 9:28 the following time clause: "It came to pass about an eight days after these sayings, He took Peter and John and James, etc." Luke did not miscalculate the number of days which elapsed between Christ's preaching and the day of His going up to this mountain. Luke included the *terminus a quo* and the *terminus ad quem*. Therefore the time consumed by the day of "these sayings" and the days following until He went up the mountain was about eight days, not complete days, all of them, however, for he adds the particle *about*. But Matthew and Mark count the days of the interval as complete days: "And [not on the sixth day, but] after six days [on the seventh day] Jesus taketh" with Him the three disciples (Matt. 17:1; Mark 9:2). We must take the words in their context according to their *usus loquendi*.

But the objection is raised that in colloquial language the term *Passah*, as also the term *the Feast of Unleavened Bread*, by and by included Nisan 14. But where is the proof of the correctness of this contention? Mark 14:1 and Luke 22:1 are not pertinent prooftexts, for they speak of the *Feast of Unleavened Bread*. The Evangelists were well aware of what days the Scriptures assigned to the Feast of Unleavened Bread, e. g., Lev. 23:6: "And on the fifteenth day of the same month is the Feast of Unleavened Bread." Cp. Ex. 13:6-7; 12:18. Such is also the language of Josephus.<sup>6</sup> The Evangelists were equally well aware of the fact that in their day all homes were purged of leaven already on Nisan 14, but in that connection they do not speak of *the Feast*, rather of the first day of Unleavened Bread (Matt. 26:17; Mark 14:12; Luke 22:7). It is not possible to use here the authority of the Gospels for the position we criticize. The Evangelists use accurate and clear language. It is true that the people in their day ate unleavened bread already on Nisan 14, but this practice was no part of the *Feast of Unleavened Bread*. Again, John 13:1-2 speaks of

<sup>6</sup> Josephus, *Antiquitates*, III:10, 5.

Jesus' love toward His disciples, shown so far *before* the Passover Feast, i. e., before the Passover meal, v. 2, and then extended "unto the end." Neither the term *the Passover* nor the term *the Feast of Unleavened Bread* ever includes any time before the beginning of Nisan 15. By the context in Mark 14:1 and Luke 22:1 they are identified.<sup>7</sup>

From these remarks the answer is gleaned that Jesus entered into Bethany on Friday, Nisan 8, before Nisan 9—14.

## II

Certain expositors, however, assert that, according to John's Gospel, Jesus anticipated the time of His last Passover and ate the Passover lamb with His disciples after sunset of Nisan 13, i. e., in the first hour of Nisan 14. All such are asked not to halt at the beginning of John 13, but to read on and perceive that Jesus, while eating the Passover meal, revealed Judas as His traitor and told Peter: "The cock shall not crow till thou hast denied Me thrice" (John 13:38). Then John reports the betrayal of Judas and the denial of Peter and Jesus' trials before the high priest and before Pilate. We note that he incidentally injects the time clause: "And it was the *paraskeue*" (John 19:14), that is, all the events recorded from John 13:2 onward (the Passover meal included) took place on the *paraskeue*. As stated above, the word *paraskeue* is the calendar term for Friday, as it is still in modern Greek.<sup>8</sup>

But here certain expositors stumble. They profess "to take the Bible words very literally and ask their opponents to quit using Catholic Church data and traditions to bolster up their teaching." With them it is "reproachful tradition to find in the Scriptures recorded that Jesus died on Good Friday and rose on Resurrection Sunday at dawn." They assert: "These data contradict Christ's own words about the sign of Jonah that also He would be three days and three nights (72 hours) in the heart of the earth." Their exposition therefore reads: "As the sign of Jonah was fulfilled by the resur-

<sup>7</sup> See also Josephus, *op. cit.*, XIV:2,1.

<sup>8</sup> See Jannarakis, *Deutsch-Griech. Woerterbuch*.—See also Josephus, *op. cit.*, XVI:6,2; *Evangelium Nicodemi*, ch.15; Chrysostomus, *Operum*, III:161; Eusebius, *De Martyribus Palaestinae*, IV:325; *Acta Polycarpi*, ch.7, to which Gresswell adds the note: "The use of τῆ παρασκευῆ absolutely can be understood only of Friday." Gresswell, *Dissertations upon a Harmony of the Gospels*, 2d ed., Oxford, 1837, IV:623.

rection of Jesus on Saturday [?] afternoon before sunset (6 P. M.), Jesus must have been killed and buried three days and three nights (72 hours) before that time, which brings us back to Wednesday before sunset." They contend: "He remained in the earth Wednesday night, Thursday night, and Friday night, and all day Thursday, Friday, and Saturday, rising as it began to dawn toward the first day of the week, and not as the first *day* of the week was dawning. Three P. M. Wednesday plus three days and three nights (72 hours) take us over to Saturday 3 P. M. The theory of *Friday* crucifixion and *Sunday* resurrection makes void the Jonah sign, Matt. 12: 38—40, and makes our Lord a liar, because Friday 3 P. M. till Sunday morning can never make 72 hours (three days and three nights)." Some religious periodicals are at the present time carrying articles written in this tone: "Let us not reject God's Word that we may keep the traditions of men."<sup>9</sup>

How do such men come to construe the words of the Scriptures thus? It is evident that they expound these Biblical texts in obedience to a certain logical system. The following quotations will illustrate: "Jesus must have been killed and buried three days and three nights before He was resurrected; Christ could not have died therefore on Friday, remained three days and three nights in the earth, and risen some time after sundown of Saturday and sunup on Sunday."

Such interpretations show a lack of knowledge regarding the *usus loquendi* of the people at the time of Jesus. From of old, "three days and three nights" was with the Hebrews a calendar term not to be confused with the counting of calendar days. For this the very first page of the Bible is proof: "And there was evening and there was morning, one day [or the first day]; and there was evening and there was morning, the second day". But at the giving of the Law, God counted thus: "In six *days* the Lord made heaven and earth" (Ex. 20: 11).

For further proof let us consider the story of the Flood. Gen. 7: 11 ff. records: "In the 600th year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the deep broken up, and the windows

<sup>9</sup> We mention a few productions, written from this point of view: R. A. Torrey, *Difficulties and Alleged Errors and Contradictions in the Bible* (pp. 101 ff.), Chicago, 1907; *Missionary Baptist*, June, 1946; R. D. Ingle in *Western Voice*, Aug. 22, 1946; A. G. Kruchwitz, *ibid.*, Oct. 24, 1946.

of heaven were opened, and the rain was upon the earth forty days and forty nights." We note that the 17th verse, repeating the story, simply states: "And the flood was forty days upon the earth." Again *forty days and forty nights* and *forty days* are equivalent to that many calendar days. Or would anybody take this to mean that it rained just 960 hours to the second? At what second did it start to rain? In which second did the rain cease? The various references to the duration of the rainfall are couched in divers phrases. From this practice it is obvious that the Hebrews designated by the phrase *day and night* a calendar day. They did not concern themselves with the question whether an event consumed all of the 24 hours of the calendar day or only some of them. Therefore also a part of a whole day must be counted and included as a real day and night when the count is made by calendar. Hence, what was said of Jonah's being in the belly of the whale three days and three nights holds good also of Jesus' being in the grave on three calendar days, Friday, Saturday, and Sunday. The *paraskeue* (Friday) ended at 6 P. M., and all Evangelists state that Jesus was buried on the *paraskeue*, on Good Friday, before 6 P. M. This was calendar day 1; Saturday, calendar day 2; and Sunday, calendar day 3, totaling three days and three nights.

Jesus Himself gave the Jews a sign similar to Jonah's. When Jesus cleansed the Temple the first time, "the Jews said to Him: What sign showest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them: Destroy this temple — He was speaking of the temple of His body — and *in three days* I will raise it up" (John 2:18-19). Nobody will deny that the meaning of the sign of Jonah and the one referred to in John are identical. It is interesting to note here Winer's annotation to John 2:19: "In three days (Plato, *Menex.* 240 b) does not mean that three whole days are spent on something, but only that something is to take place *within* that span of time, consequently before its expiration."<sup>10</sup> Nor is it necessary to assume that the first of a group of days always comprises 24 complete hours. This was the *usus loquendi* regarding the counting of time from Moses till Jesus.

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<sup>10</sup> Dr. George Benedict Winer, *N. T. Grammar*. Andover, 1889. Par. 48:2, p. 385 f. See also Robertson, *Grammar of the N. T.*, 2d ed., p. 587.

There is also no Scriptural warrant for taking *paraskeue* in a double sense, as is done in the following statement: "The Passover Sabbath followed the preparation day (our Wednesday, on which Jesus was crucified), and the regular weekly Sabbath on which Jesus rose followed the preparation day (our Friday)." This opinion is at variance with the Scriptural explanation of *paraskeue* recorded Mark 15:42: "It was the *paraskeue*, that is *the day* before the Sabbath." From this is clear that *paraskeue* is a definite calendar term for Friday, and for Friday only. No other *day* of the week was designated by the term *paraskeue* than Friday. Surely, no one would make bold to assert that off and on there were two Fridays within the span of a week. True, it became necessary periodically to correct the calendar, the almanac, but in doing so the sequence of the weekdays was never interfered with. Therefore nowhere can the calendar term *paraskeue* be taken in the sense of a preparation day *in general*. John, together with the other Evangelists, restricts the meaning of *paraskeue* to Friday, as is seen from the following statement: "Because it was the *paraskeue*, that the bodies should not remain upon the cross *on the Sabbath day*" (John 19:31). Later he calls this day "the *paraskeue* of the Jews" (John 19:42).

The objection is raised that if Nisan 15 in this year fell on Friday and was officially observed as the first day of the Passover Festival, as it should have been according to the Law, it would have been absolutely impossible for the Jews to crucify Jesus on the first day of the Passover festival, which had to be celebrated at least as a regular Sabbath. The thieves who had been crucified with Jesus (Mark 15:27) were malefactors. To have among the Jews an official execution of malefactors on the Sabbath would have been impossible, therefore, also on the first day of the Passover if this were officially observed. Had not the chief priests expressly stipulated: "Not on the feast day" (Matt. 26:5)? Certainly nobody would assume that afterwards they would act contrary to their own decree.

But the fact remains that Christ was crucified on the day fixed by God for the beginning of the Passover feast, Nisan 15. In this year Nisan 15, then, was not officially observed as the first day of the Passover. The Passover festival, we hold, was officially postponed to the next day, *the Sabbath, Nisan 16*.

It is true that Thursday, Nisan 14, is described as "the day, when they killed the Passover" (Mark 14:2), or in Luke's words: "Then came the day of unleavened bread when the Passover must be killed" (Luke 23:7). Yet what Rupertus, a priest at Liege, Belgium, at the beginning of the twelfth century stated is quite likely true: "Some Jews celebrated the Passover on the same day as Jesus did; others the following day."<sup>11</sup> This statement is substantiated by the fact mentioned John 18:28: "And they [the priests] themselves went [on the *paraskeue* of the Passover, on Friday, Nisan 15, before the officially celebrated Passover week] not in Pilate's judgment hall lest they should be defiled, but that they might eat the Passover." They had not yet eaten of it that year, although the evening before was legally the time for it. That Nisan 15 of that year was officially not observed as the first day of the Passover is also substantiated by the fact that the Sanhedrin convened on this Nisan 15 in public council concerning Jesus, for a session of the Council in the official meeting place of the Sanhedrin could not be held on the Sabbath or on feast days.

In addition, documentary evidence is not lacking. Edersheim stated: "Joel, a Jewish writer on the subject (see his *Blicke in die Relig. Gesch.*, I, p. 62 ff.), has by an ingenious combination shown that the original view expressed in Jewish writings was that Jesus was crucified on the first Paschal day, and that this was at a later period modified to the 'Eve of the Pascha,' San. 43a. 67a."<sup>12</sup> The phrase, *the Eve of the Pascha*, means in Jewish parlance the day before the Passover. Hence, in this year, Nisan 15 was not officially kept as the beginning of the Passover feast. More documentary evidence may be cited. The above-mentioned Rupertus commented on Matt. 26: "As often as the Passover festival fell on the sixth weekday, it was transferred to the following day, namely, the Sabbath."<sup>13</sup>

<sup>11</sup> Rupertus, lib. 2, in Lev., ch. 36, scribit: *Judaeos partim eodem die, quo Christus, partim in postridie Pascha celebrasse* (quoted by Gerhard, *Harmonia Ev.*, II, ch. 166, p. 928).

<sup>12</sup> Dr. Alf. Edersheim, *The Life and Times of Jesus, the Messiah*, II, p. 481, Note 3.

<sup>13</sup> Rupertus in cap. 26 Matt. scribit: "Paschae festivitatem, quoties in feriam sextam incidit, in diem sequentem, videlicet Sabbatum, distulisse" (quoted by Gerhard, *op. cit.*, p. 928). [EDITOR'S NOTE.—Some modern scholars hold that the priestly party in the year of Christ's crucifixion placed the fourteenth of Nisan on Friday of that week, while the general public placed it on Thursday. The difficulty of fixing the beginning of the month, astronomical observations being very imperfect, is held to have caused this confusion. Cf. Paul Feine, *Jesus*, pp. 115—117. In addition, it may be well to consult J. Ylvisaker, *The Gospels*, pp. 637—646.]

Moreover, Nicolas de Lyra, who in the 14th century published a commentary on the whole Bible, annexed to ch. 26 of Matthew "the tradition of the transfer of feasts from the Jewish book *Seder Olam* in these words: 'Our chief judges . . . sanctioned and ordered a perpetual statute. This was placed into the hands of Rabbi Elieser [at the beginning of the Christian Era], who was greater than all others. He ordered that the Passover should not be observed on the second, fourth, sixth weekday."<sup>14</sup> We note, then, that in the era of Jesus it was customary among the chief priests officially not to observe Nisan 15 as the first day of the Passover whenever it fell on Friday. This happened, according to the gospels, in the year when Jesus was crucified. This had also happened two years earlier, 28 A. D. See Luke 6:1: "And it came to pass on the second Sabbath after the first" (literally translated: *on the second-first Sabbath*. Such was the official name for the postponed first day of the Passover festival, as if to say: "On the Sabbath on which the second day of the Passover was observed as the first day of it, and thus the time of the entire festival was postponed a whole day).<sup>15</sup> Such practice belongs to the things of which Jesus said to the Jews: "There is one that accuseth you, even Moses, in whom ye trust. . . . Ye believe not his writings" (John 5: 45, 47).

In a way, the foregoing comment sheds light also on John 5: 1, where we read only of a feast of *the Jews*, denoting the postponed beginning of the Passover Festival two years ago, 28 A. D. For, putting alongside of this verse the words in John 19: 42: "The *paraskeue of the Jews*," we notice that at that time both these events—the postponement of the Passover feast and the observance of that Friday as preparation day for the Sabbath—resulted from self-imposed ordinances of the Jews and not according to statutes of the Law. When God ordered that the Passover should begin on Nisan 15, He knew that in the course of time it would fall on Friday,

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<sup>14</sup> Nicolas de Lyra in cap. 26 Matt. traditionem illam de translatione festorum ex libro *Seder Olam* recenset huiusmodi verbis: Magistri nostri iudices . . . sanxerunt, ordinaveruntque statutum perpetuum, et traditum est in manus Elieseri, qui reliquis omnibus major erat, et is ordinavit, Pascha non observari secundo, quarto, sexto hebdomadae die (quoted by Gerhard, *op. cit.*, p. 929).

<sup>15</sup> Cp. Epiphanius, died 403 A. D., Panarion—a list of 80 heresies—30: 32: "Nisan 16."

but He permitted no exceptions. It simply had to be celebrated on Friday, and was observed on Friday for ages. In the days of Jesus, however, the Pharisees ruled the people of Israel, and they were Sabbath rigorists, as the Gospel records show. The Pharisees made subservient to the celebration of the Sabbath whatever they could. As the documentary evidence above proves, even the celebration of the Passover had to yield to their Sabbath rigorism, namely, when Nisan 15 fell on Friday, they postponed the beginning of the Passover festival to the Sabbath, Nisan 16. Again, the Pharisees would not permit the setting aside of the observance of Friday as the day of preparation for the Sabbath. This explains why John called the *paraskeue* in Christ's Passion week "the *paraskeue of the Jews*," as he also designated the Passover feast two years earlier only "a feast of the Jews." Those regulations were Pharisaical additions of the Jews to Moses' precepts, so that Jesus said to them: "Full well ye reject the commandment of God that ye may keep your own tradition" (Mark 7:9). So this wrong practice alludes also to John 19:31: "The Jews, therefore, because it was the *paraskeue*, that the bodies should not remain upon the cross on the Sabbath (for that Sabbath was a *high day*)." Why was it a high day? Because this ordinary Sabbath combined with it the solemnity of an extraordinary Sabbath, the celebration of the first day of the Passover, which also was to be observed as Sabbath (Ex. 12:16; Lev. 23:11, 15). Each of them, being a Sabbath, produced by this coincidence a *double* Sabbath, a Sabbath of double sanctity, solemnized by peculiar offerings (Num. 28:9-10, 18-23).

### III

Regarding the time when the chief priests requested from Pilate a guard for the grave of Jesus, Matt. 27:62 reads: "Now, the next day that followed the day of the *paraskeue*," the chief priests asked of Pilate a guard for Jesus' grave. The Hebrew days began at sunset, fixed at 6 P. M. (Lev. 23:32). This "next" day is placed so close to Friday by Matthew that the text compels us to notice that the chief priests went to Pilate not after the night of the Sabbath. For, pretending to fear that the disciples would steal the body of Christ, they would prevent them from doing so during the very first night after the burial of Jesus. Their efforts to safeguard Jesus'

grave might have been frustrated if they had waited until daybreak of that Sabbath to place the guard at Jesus' grave.

By the way, we once more listen to the words of the Pharisees which allude to the time during which Jesus lay in the grave. They told Pilate: "Sir, we remember that that deceiver said while He was yet alive: After three days I will rise again." Thus they spoke shortly after the *paraskeue*, i. e., Friday, in the first hour of the Sabbath, on the second day after the burial of Jesus according to their method of counting time. And they requested of Pilate: "Command therefore that the sepulcher be made sure until the third day" (Matt. 27:63-64). They ask for a guard only until after the night of the third calendar day that followed Jesus' burial, i. e., until after the night of the first day of the week, Sunday. They called this the third day. The disciples who went to Emmaus on Christ's Resurrection Day counted the days likewise, saying: "Today is the third day since these things were done" (Luke 24:21). The interval between Christ's burial and His resurrection they figured as three days, yet by no means as a time span of 72 hours. In their language colloquial phrases like *three days and three nights, after three days, in three days, on the third day*, comprise interchangeably a time totaling less than 72 hours. Proof for the correctness of this interpretation of the various Bible texts is the fact that each of these phrases is, according to the context, the expression of one and the same thought, covering the very same span of time: Friday after 3 P. M. till Sunday morning. Christ had been resurrected according to the Biblical language after three days, on the third day, or in three days after His burial, having lain in the grave three days and three nights according to the Hebrew designation of three calendar days.

#### IV

Matthew speaks of the dawn of Sunday: "In the end of the Sabbath, as it began to dawn toward the first day of the week" (Matt. 28:1). This is the Resurrection morn of Sunday. The phrase *in the end of the Sabbath* is composed of an adverb linked to a noun. Like a preposition this adverb is here construed with the genitive of *the Sabbath*. We find similar phrases in Greek authors, e. g.: "in the end of, or rather after the King's times, after the mysteries [had been performed],

after the Trojan war, after the day.”<sup>16</sup> In harmony with Mark 16:1-2: “When the Sabbath was passed,” our phrase should read literally: “*After the Sabbath.*” Very early in the morning of Sunday the women came to the grave. They found the stone rolled away and the grave vacant (Matt. 28: 1-6; Mark 16:1-6; Luke 24:1-6; John 20:1-3). *The first day of the week, Sunday, was, is, and will be the day of Christ's resurrection.* Nobody can deny this fact without drawing into doubt the trustworthiness of the whole Bible.

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<sup>16</sup> Plutarch, Num. 1: ὀψὲ τῶν βασιλείως χρόνων, longe post regis tempora. — Philostratus, *Vita Apoll.*, 4, 18: ὀψὲ μυστηρίων, peractis mysteriis; 6, 5: ὀψὲ τούτων, post haec; *ibid.*, *Heroica*, 675 D: ὀψὲ Τρωικῶν, post bellum Troj.; 897 B: ὀψὲ μαχῆς, post pugnam. — *Acta Polycarpi*, ch. 7: ὀψὲ τῆς ἡμέρας, post diem. Cp. Thuc. IV, 93; Aelian, V. H., II, 23, et alios.

