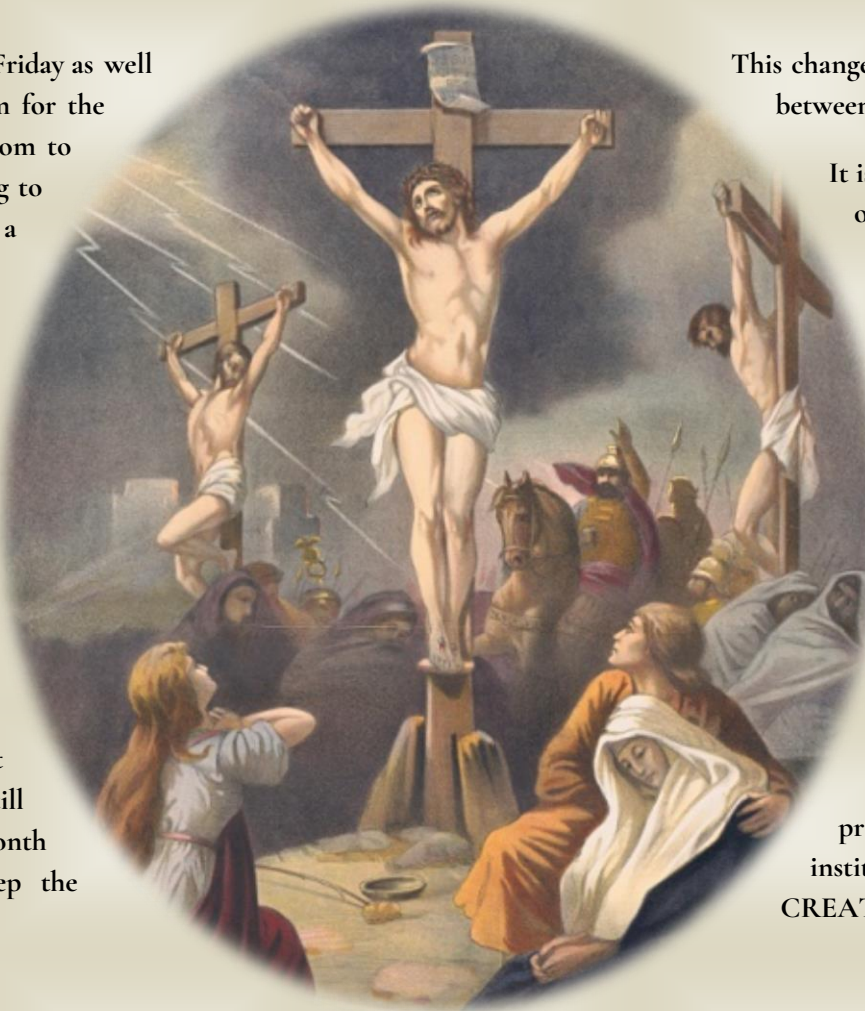


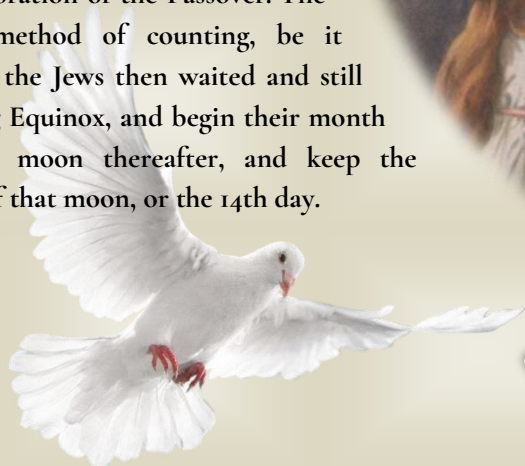
EASTER-PASSOVER

'Easter, held by Catholics, which includes Good Friday as well as Easter Sunday. . . is merely used as a synonym for the Passover season. . . For centuries it was the custom to count the date of our Lord's crucifixion according to the Jewish calendar. . . but subsequently, with a desire to cut loose so far as possible from Jewish institutions, a change in the method of counting the date of the death of Christ, our Passover, was instituted. "The Ecumenical Council" of Nice decreed that thenceforth Easter should be celebrated on the Friday following the first full moon after the Spring equinox. This not only fixed the celebration of the Lord's death universally on a Friday, called "Good Friday", but additionally it insured that the celebration would very rarely indeed be exactly in accord with the Jewish celebration of the Passover. The difference in the method of counting, be it remembered, is that the Jews then waited and still wait until the Spring Equinox, and begin their month with the first new moon thereafter, and keep the Passover at the full of that moon, or the 14th day.



This change occasionally makes a difference of nearly a month between the two methods of counting.

It is not for us to say which is the superior method, but our preference is to hold to that which the Lord and the apostles practiced—not with a subserviency which would make us feel that we had committed a crime if we erred in the calculation, and celebrated on a wrong date, but nevertheless with a satisfaction that we have endeavoured to follow as closely as possible the divine institution, the pattern. Someone might perhaps suggest that it would be still better to fix the date according to our modern calendar—say the 15th of April or the 1st of April, or other date—and all calculations, etc., would in consequence be unnecessary. We answer, that the Lord evidently had a reason for arranging the Jewish calendar as he did, and we prefer in this matter to continue to recognize his institution.'—THE PASSOVER OF THE NEW CREATION, pp. F479-4800



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