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A Sabbath-Day's Journey

Hence also we may perhaps recognise the reason why the remarkable term 'a **Sabbath-day's journey**' is used here to describe the distance which the Apostles walked, from what is here specified as the place of the Ascension.

This is the only passage in the New Testament where 'a **Sabbath-day's journey**' is mentioned at all; and it seems surprising at first, that it should be mentioned by St. Luke writing for Gentiles, and should be specified in reference to an event posterior to the Resurrection, when the Jewish seventh-day Sabbath had ceased to be obligatory.

There surely must be therefore some inner meaning in this expression, 'a **Sabbath-day's journey**' used in connection with that glorious event, the consummation of Christ's earthly ministry, His Ascension into heaven. What can that be?

The Sabbath was a type of the rest, which, after their week of this world's work, remains to the people of God in that place of repose where they 'rest from their labours' and whence they will pass, by a joyful Resurrection and Ascension to the heavenly city of the great King (*see Hebrews 4:9 and Revelation 14:13*).

The return of the Apostles with joy by 'a **Sabbath-day's journey**' to the earthly Jerusalem from the place of Ascension, whence their Saviour mounted in glory to the heavenly Jerusalem, may be designed to suggest the cheering assurance, that they who contemplate on earth the Ascension of the Lord, and stand 'looking up steadfastly into Heaven,' and ascend in heart and mind with Him Who is the Prince of Peace, and continually dwell in spirit with Him there, will pass by 'a **Sabbath-day's journey**' through the grave and gate of death into the Jerusalem—or 'City of Peace'—that is above, and there enjoy the beatific (*or 'blessed', or 'blissful'*) vision of eternal peace.