

THE DAY JESUS DIED

Why is it important to know the day Jesus died?

“For many shall come in my name, saying, I am Christ; and shall deceive many.” (Matt. 24:5). Jesus is telling us many, not a few, will actually believe in a false Christ. Also, in Matthew 24:24-25 Jesus repeats the warning and reminds us that we have been forewarned that it will happen. “For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before.” We have been forewarned, shouldn't we be on guard so that we not be deceived?

One of the signs Jesus gave the world that would identify the true Christ from an imposter came directly from Him when He was asked that very question by the religious leaders. Today it is primarily the religious leaders, just as it was then, that continually argues against it, discount it or ignore it. What was that sign?

The sign

When Jesus was asked for a sign to prove His identity and authority of His actions, His response was: “An evil and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth (Matt 12:38-40).”

This is a very plain, explicit and unequivocal statement; Jesus is laying it on the line. If He spends three days and three nights in the heart of the earth then we know that He is the messiah. But what are we to believe if He didn't spend the full time in the

heart of the earth? We would have no choice but to conclude that He was not who He said He was.

What are we to think if there is someone who is commonly accepted as the Messiah but did not fulfill that sign? Wouldn't logic dictate that we dismiss that person as an imposter? Could it be that there is something wrong with the Good Friday Easter Sunrise tradition? Is it based on truth or is it a total fraud? We are told to "fear the LORD, and serve him in sincerity and in truth" (Josh 24:14). Therefore, it is important for us to know.

An illogical assumption

Why does the Christian world insist that Jesus was crucified on a Friday and resurrected on Sunday morning? No matter how you twist it, you cannot come up with three nights from Friday evening to Sunday morning. Neither can you find three complete days. A Hebrew idiom you say, then why did Jesus tie it to Jonah instead of other three day references? Read Jonah 1:17. "Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights."

References to other three day statements

Some are so desperate to support their Easter Sunrise tradition they try to use other references to prove that three days does not always include three nights. Why go to other references? Jesus did not tie his time in the earth to any other reference to three days. He specifically tied it to Jonah; who most Bible authorities agree is a fore-type of Christ. Notice Jonah 2:2, "... I cried for help from the depth of Sheol (grave NASU)..." Jesus was actually in the grave and Jonah considered himself to be in the

grave (Sheol or Hades is not hell fire but simply a grave). Both were there for three days and three nights.

How to understand scripture

Ever notice how knowledge does not come to us in one package. Little by little we glean information from a variety of sources. Doesn't Isaiah 28:9-10 tell us that very thing? *“Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts, For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.”* Shouldn't we exam the evidence and study every reference to our subject before coming to a conclusion?

The issue of Jonah

Some like to say that Jesus' reference to Jonah was not to specify a definite period of time, but was only exemplifying Christ's resurrection. Therefore, let's closely examine Jesus' answer to the Jew's request for a sign using all three references as covered in Matthew, Luke and John and see what each one stresses.

Matthew 12:39-40

Starting with Matthew, “But he answered and said unto them, An evil and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth” (Matt. 12:39-40). Was the sign that He was to be resurrected or that He was to be in the heart of the earth the same as Jonah? Resurrection was not even mentioned, but a time sequence was. Clearly, the sign is here based on time, not the

resurrection. Jesus is showing a clear and simple way to verify and distinguish the true Christ from an imposter that He knew was coming. Remember, the question was how to verify who he was, not if He was to be resurrected, which at this time never even occurred to them.

Luke 11:29-30

Luke's version: "And when the people were gathered thick together, He began to say. 'This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.'" Luke ties Jesus to Jonah, and this generation to the Ninevites. What was the sign given to the Ninevites? Destruction! But, because they repented they were saved; a message for all generations. Notice, He did not tie this sign to any other reference to days or nights, but to Jonah only. Why should anyone look to other references of time frames in order to contradict Jesus' words of three days and three nights, unless they are just trying to prove what they have chosen to believe? There is nothing in the Bible that says that Jesus had to die on Friday, but He did have to die on the 14th of Nisan.

John 2:18-20

John's version: "Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?" The Jews' answer verifies that their question was about His authority for doing what He was doing and who He was, not about a resurrection. Otherwise, they would have

understood that Jesus was speaking of the temple of His body. In answering their question, Jesus included a prophecy that He would replace the temple and its earthly Priesthood form of worship (John 4:22-24, Heb. 9:11-12). Also, by John linking to the time, “in three days,” He again emphasized a way of distinguishing a false Messiah from the true Messiah.

There are many references to the resurrection throughout the Bible, including the three mentioned here. However, these accounts focus more on the time element, the coming replacement of the earthly Priesthood and the future reign of Jesus as High Priest than on His resurrection only. And what a blessing Matthew’s account is because the time element exposes the Friday crucifixion and Easter Sunrise tradition as a tradition of men (Col. 2:8).

Two or three witnesses

One detractor had the audacity to claim that since the Bible declares that a word must be established by two or three witnesses and since there were no other witnesses, therefore His statement of three days and three nights could not be taken to mean three days and three nights. Does this “minister” realize who it is he is disputing? The fact is there were many other witnesses, not the least of which was the angel of the Lord when he verified Jesus’ stay in the heart of the earth by telling the women “... He is risen *as He said*” (Matt. 28:6). Remember, He said, “three days and three nights”.

Misguided authorities

Some like to quote the early church “fathers” to give credence to their own mistaken views, even asking for proof of a belief in three nights by any authority of the early church. Have

they forgotten no less authority then Matthew, Luke, John, Paul and the rest of the apostles? What about Polycrates who defied Victor, bishop of Rome, and refused to observe Victor's change of the Passover, but continued to Observe Passover on the 14th of Nisan, as did the Apostles; or Polycarp, who himself was a disciple of John. Think about it, if an error was made in the beginning does repetition over time make it right?

The early church

Bear in mind that in the early days of church history when the church as we know it today was forming, the Jews were so hated by nearly everyone that it was life threatening to be thought a Jew or a Jew sympathizer. They were forced out of Rome and called Christ killers. Even though many early Christians worshipped with the Jews, after Constantine they quickly distanced themselves from them. Constantine proclaimed Christianity to be the official religion of his empire, but outlawed anything from his kingdom thought to be Jewish, particularly any acknowledgment of God's Sabbath and annual holy days. He then introduced the holy days and rituals of Mithraism into Christianity and gave most of them Christian names. However, the name Easter was substituted for Passover, claimed to be the day Jesus was resurrected and distanced from the Jewish Passover. Thus: placing it closer to the pagan goddess of spring and away from the actual crucifixion and resurrection of Jesus.

Consequently, God's annual holy days were, for the most part, either forgotten or ignored, leading to the misguided assumption that the reference to the preparation day following the crucifixion was Saturday (Luke 23:52-54; John 19:42). Actually, it was the First Day of Unleavened Bread, an annual holy day that could fall on most any day of the week, but always the day after Passover (Lev. 23:5-7).

Therefore, regardless of the day of the week, it had to be the day after Christ was crucified. He, being our Passover (I Cor. 5:7) and the perfect sacrificial Lamb of God (John 1:26), had to be sacrificed on the Passover, the 14th day of the first month of the Jewish new year (Lev. 23:5). In the year 30 AD the Passover was on a Wednesday, which many researchers have now proven was the year Christ was crucified.

What's a high day?

John 19:31, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away." This verse verifies that the previous verses mentioned (Luke 23:52-54; John 19:42) were all referring to the preparation for the annual Sabbath or high day, and also that the Passover is a preparation day for a coming Sabbath, but that this particular Sabbath is not a weekly Sabbath but an annual Sabbath. This agrees perfectly with Leviticus 23, being the first day of Unleavened Bread.

Some would have us believe that the term "high day" only refers to an annual holy day that falls on a weekly Sabbath (a double Sabbath). This is without basis; a high day is understood by most all Jews to be an annual Sabbath no matter what day of the week it falls on.

The women prepared, and then bought spices???

Mark says, "Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him" (Mark 16:1 NKJV). But Luke

says, “And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment” (Luke 23:56).

Mark says that they bought spices after the Sabbath. Luke says that they prepared the spices then observed the Sabbath. How could they buy spices after the Sabbath, yet prepare spices before the Sabbath? Why the disparity? Is this a contradiction, or is there something here we don't understand? Remember, there was a rush to get Him in the tomb before sundown, so there was not much time left, if any at all.

The Friday advocates would have us believe that after the women observed where He was buried they rushed back to town; found a merchant still open, bought spices, rushed home and prepared spices, all before sundown. Impossible! Besides, how then could you explain Mark's statement that they bought spices after the Sabbath, particularly if that Sabbath was a Saturday?

What if there were two Sabbaths that week? We have already shown that the day after Passover is an annual Sabbath or high day. So if the Passover was Wednesday, then Thursday would be an annual Sabbath, Friday would be a work day and Saturday would be the second Sabbath. The women rested Thursday, bought spices and prepared them Friday, rested Saturday and went to the tomb Sunday morning. There is simply no other way it could be without causing contradictions of scripture.

More evidence of two Sabbaths

Matthew 28:1 reads, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." However, in the original Greek the word Sabbath is plural supporting the fact that there were two separate Sabbaths during that week. The Fenton

translation renders it correctly, "After the Sabbaths..." as it is in the original Greek.

Jesus was placed in the tomb Wednesday about sundown and was resurrected Saturday about sundown, three days and three nights later, exactly as He said.

Mark 16:9

But doesn't Mark 16:9 say that He rose Sunday morning? Not really, let's take a close look at that verse.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

Notice that it says "was risen" (past tense), not was rising, which means He was not in the process of rising, but that He had already risen, which accurately describes His condition on that first day. Also, we should take into consideration that the original Greek had no punctuation and punctuation did not appear in the English Bible until about the 14th century. Punctuation was then applied according to the understanding of the day, which was still heavily influenced by hundreds of years of Catholic dogma. The translators did not have the wealth of information that is available to us today. Notice the clarity of that verse when the comma is placed after risen instead of after week, it now fits in the perfect tense, as it was written.

"Now when Jesus was risen, early the first day of the week he appeared first to Mary Magdalene, out of whom he had cast seven devils."

Either way, Mark 16:9 does not say that Jesus was resurrected on Sunday morning.

For what it's worth, Mark 16:9 is not found in some of the earliest manuscripts, and therefore casts considerable doubt on the authenticity of that verse.

Was Jesus really dead?

Why did Jesus delay resurrecting Lazarus until the fourth day; could it be because a person could not be declared legally dead until after three days, as was the law in those days? But, by Jesus waiting until the fourth day it would remove all doubt that he was really dead. Jesus' explanation of the purpose for Lazarus' death was "that the Son of God might be glorified" (John 11:4), thereby proving that He could resurrect the dead. Therefore, it was imperative that Lazarus be dead a minimum of 72 hours

In view of this law, If Jesus was not in the grave for a full 72 hours, could He be declared legally dead? If not, wouldn't the Jews have claimed that since He was not dead for three full days, He was not really dead at all? Jesus was really dead, the same as we are when we die; otherwise, how could He have been God's perfect sacrifice?

Other third day statements

The angels speak:

The Angels supported and dared not dispute what Jesus said: "He is not here: for he is risen, as he said" (Matt. 28:6). Yet the arrogance of man is quick to dispute Him and honor instead a pagan deity.

Paul speaks:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; "And that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3-4). The scriptures quote

Jesus as saying three days and three nights (Matt. 12:40) and the angels as well as Paul support the words of Jesus.

Jesus speaks:

Matthew 12:40, “For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.”

Matthew 17:22-23, “And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.”

Mark 8:31, “And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.”

John 2:19, “Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.”

Were Jesus’ words contradictory?

Some say that these words of Jesus are so contradictory that they have to be taken as idioms for an approximate three day time period. Did they contradict or did they verify each other? Let’s review and compare each Statement. Remember, Jesus died about 3pm and was buried near sundown; therefore He was dead longer than three days but in the tomb exactly three days.

1. “The third day,” could mean exactly three days or it could also mean parts of three days, but it could not mean more than 72 hours as that would be the fourth day.

2. “In three days,” could also mean exactly three days or it could mean parts of three days, it could also include either two or three nights and still be a true statement.

3. “After three days.” This is a very important statement because it ties all the others together and proves Jesus’ words to be precise and without conflict. After three days could mean the instant three days are complete, but not one second less and still be a true statement. Therefore, statement one would have to be exactly three days for statement three to be true, this is also true of statement two, neither could there be any less than three nights if the count is started at His internment.

4. “Three days and three nights,” has to be three full nights and at least parts of three days if we start counting near sundown when He was lain in the tomb; but statement three nullifies parts of three days, and it has to be three full nights in order to get into that third full day. For every statement to be true, Jesus would have to be in the tomb for three full days and three full nights. Note that every statement, when compared together, precisely validates and clarifies Jesus’ statement of three days and three nights.

But, we have two seemingly conflicting statements made by Jesus, "in three days" and "after three days". Are these two statements really conflicting? Is saying a glass of water is half empty or half full a conflicting statement? If you go halfway into the woods are you not halfway out?

On the road to Emmaus

“...the chief priests and our rulers delivered him to be condemned to death, and have crucified him.”

“... and beside all this, today is the third day since these things were done” (Luke 24:20-21). It really doesn't matter how we count days, the question is how did the Jews count days? Remember that the Jews observed God's way of counting days from sundown to sundown. If Jesus was buried at or near sundown on

Friday, Friday would not be counted as a day. Therefore, Saturday would be the first day, Sunday would be the second day and the Monday would be the third day, thus proving the unscriptural concept of a Friday crucifixion.

However, if all things were done by Thursday, the first day since would be Friday, the second day since would be Saturday, and the third day since would be Sunday.

Nonetheless, there is considerable debate on this verse and some consider it an idiomatic expression that means a completed time. Fred Coulter quotes the Berkley translation of that phrase as, "as of today, three days have already passed," and the Moffat translation renders it, "three days ago." Mr. Coulter's New English version of the Bible renders it, "as of today, the third day has already passed... ."

Regardless of how one chooses to understand it, it takes more than an offhand comment from two men walking down a road to prove either a Wednesday or a Friday crucifixion. The preponderance of evidence still points to a Wednesday crucifixion.

Daniel's prophecy

The consistency of the Holy Scriptures is truly inspiring, even Daniel's prophecy of the death of the Messiah says, "... and he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease," (Dan 9:27). Although, this prophecy is understood to mean a day for a year couldn't it also mean week as it said?

Interesting facts about Easter

The American People's Encyclopedia, Vol. 7, page 18 states, "Many of the popular observances of Easter are pagan in origin.

Some may be traced to the feast of the goddess Eastr. The church endeavored to give Christian significances to such pagan rites as could not be rooted out."

What an admission! Did Christ ever compromise the truth in order to gain converts? What kind of church would need to stoop to such a concession? Certainly not God's church!

The Encyclopedia Britannica 9th edition, vol. VII under "Easter" states, "There is no trace of the celebration of Easter as a Christian festival in the New Testament or in the writings of the apostolic fathers. The ecclesiastical historian Socrates, (*Hist. Eccl. Lib. Vol. 22*) states with perfect truth that neither Christ nor His Apostles enjoined the keeping of this or any other festival." However, it goes on to state that the church did keep God's commanded festivals for: "The first Christians being derived from, or intimately connected with the Jewish church, naturally continued to observe the Jewish festivals, though in a new spirit, as commemorations of events of which these had been the shadows."

Shadows are an interesting choice of words considering Colossians 2:17 where God's Holy Days are described as shadows of things to come. Psalms 111:10 gives us a key to understanding. It tells us: "... a good understanding have all they that do his commandments." He has commanded His people to keep His holy days (*Lev. 23*), and the Preponderance of Christians did that until it was forbidden in the fourth century by Constantine and the church of Rome, thus, forcing true Christians to go underground or lose their life. Many fled into the wilderness of the mountainous regions of northern Italy.

In Hislop's "The Two Babylon's," Sec. II under Easter asks: "What means the term Easter itself? It is not a Christian name. It bears its Chaldean origin on its very forehead. Easter is nothing

else than Astarte, one of the titles of Beltis, the queen of heaven." Hislop also quotes Socrates, "Thus much already laid down may seem sufficient treatise to prove that the celebration of Easter began everywhere more of a custom than by any commandment either of Christ or any apostle" (Hist. Ecc. Lib. v.22).

By any other name

A causal search through the works of other authors will reveal that various spellings for this same goddess are Ishtar, Eastre, Ostera, and Astarte. She was also called Ashtoreth, (sometimes spelled Ashtaroth) the goddess of fertility and love, the queen of heaven, and is referred to in Jeremiah 7:18-20, 44:17-19,25. Israel worshipped her as described in Judges 2:13-14, and the Lord's anger was hot against them for doing it. Samuel urged them to quit serving strange Gods and Ashtoreth (I Sam. 7:3). Solomon went after Ashtoreth (I Kings. 11:5). Israel's division into two nations (Israel and Judah) was because they worshipped Ashtoreth and other pagan gods (I Kings. 11:31-36).

In Ezekiel 8:6-18 read the description of an Easter Sunrise service. (Tammus was the son/husband of Ishtar who was killed by a boar when he was forty years old. Ishtar called for forty days of mourning [Lent] to commemorate him). Notice verse 16, they even practiced this abomination in the Lord's house, turning their backs on the temple of the Lord; facing the east they worshipped the rising sun. Did God think of this as a light thing not to be taken seriously? Was it considered an abomination that angered God? Did it hinder their prayers?

Wouldn't Matthew 15:8-9 apply to Easter Sunrise services as practiced today? "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines

the commandments of men." Isn't Easter a tradition of men? Are some Christians unknowingly worshipping God in vain? Some know and do it anyway.

An angel of light

Paul gives us a very dire warning of insidious enemies in leadership positions in our churches. Read it in II Corinthians 11:13-15, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

Satan's ministers will appear to be preaching righteousness, but will it be God's righteousness? "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom 10:2-3).

Paul again warns us, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

EASTER IS A PAGAN TRADITION OF MEN

Easter Sunday morning has nothing to do with the resurrection of Christ! Good Friday has nothing to do with the crucifixion of Christ! They are exposed as a tradition of men. In Mark 7:9 Jesus warns us, "...Full well ye reject the commandment of God, that ye may keep your own tradition."

Vain worship

Those who participate in pagan services are worshipping God in vain and are guilty of Deuteronomy 12:30-32 "Take heed to thyself that thou be not snared by following them, ... inquire not after their gods, saying, How did these nations serve their gods? Even so will I do likewise. Thou shall not do so unto the LORD thy God: for every abomination to the LORD, which he hates, have they done unto their gods; for even their sons and their daughters they have burned in the fire to their gods. What thing so ever I command you, observe to do it: thou shall not add thereto, nor diminish from it."

“But, you may say, "We have not gone so far as to burn our children to other gods.” Oh, but we have; as a nation we have offered up our first born to the god of convenience on the altar of abortion by the multiple millions, and Christians have not all been innocent of this abomination.”

If the shoe fits...

Timothy describes the typical modern day Christian as "having a form of godliness but denying the power thereof: ever learning yet never coming to the knowledge of the truth. They even resist the truth: being men of corrupt reprobate minds" (II Tim. 3:5-8). Further, "because they received not the love of the truth God promises to send them such a strong delusion that they will believe a lie" (II Thess. 2:10-12). "And the time will come that they will not endure sound doctrine; but after their own lusts heap to themselves teachers, having itching ears, turning from God's truth, and shall be turned to fables" (II Tim. 4:3-5 Luk.4:4). We are to live by "every word that proceeds out of the mouth of God" (Deut. 8:3). How seriously do you take God's word?

Easter is a fable!

History records the fact that Easter was arbitrarily chosen by the Roman Church to represent the resurrection of Christ without any Biblical authority whatsoever. It is significant that they felt it necessary to shift the date far enough away from the Passover that the two could never be observed at the same time. Considering the importance and holiness of the Passover season, maybe God just didn't want His Passover contaminated with such an abominable observance. Maybe He used their hatred of the Jews to accomplish His purpose of keeping His Passover pure.

At any rate, the Passover is the most important event ever to occur for the Christian world. If there was no Passover there would be no salvation. The whole salvation process depends on it occurring exactly as laid out in Leviticus 23. It had to occur on the appointed 14th of Nissan and it did. Satan must have thought he had won when he influenced Caiaphas, the high priest, to say those prophetic words: "...it is expedient for us, that one man should die for the people, and that the whole nation perish not" (John 11:50). And as it turned out, that one man, "Jesus," died for the people, and the whole world perishes not, thus salvation applies to all that believe.

Why is it necessary?

Why is it necessary to insist that Jesus was crucified on Friday?
 Why is it necessary to insist that Jesus was resurrected on Easter Sunday morning?
 Why is it necessary to attach the pagan goddess Easter to our savior's resurrection?
 Why did Victor, Bishop of Rome, think it necessary to distance the observance of the resurrection from the Jewish Passover?

Why did the King James translators mistakenly translate Passover as Easter in Acts 12:4?

Why was Jesus so very specific as to His time in the grave?

Why did He tie it to Jonah and no other reference to three days?

Who is being worshipped if you honor someone who did not fulfill the only sign Jesus gave to verify the true Christ?

Is it possible to "Christianize" pagan ways of worship and have them be acceptable to God in view of Deuteronomy 12:30-32, Jeremiah 10:2 and Leviticus 20:22-24?

Is it possible to worship a God of truth with religious lies?

Follow the true light:

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them (Isa 8:20). The testimony of Jesus was “...three days and three nights.” The angel testified that it was, “as He said,” Paul testified that it was, “according to the scriptures.” Why do so many prefer not to speak according to the testimony of Jesus’ but instead give obeisance to the pagan goddess Easter? Could it be because there is no light in them?

Things we know

We know that Jesus was crucified on the 14th day of the first month of the Jewish New Year (Nisan)!

We know that He was our Passover, God's perfect lamb!

We know that the apostles were present at the introduction of the New Testament Passover the night before He was crucified!

We know that the apostles and the early church observed the New Testament Passover well beyond the days of Polycrates!

We know that Victor, bishop of Rome, changed the date of the celebration of Christ's resurrection to what we now know as

Easter, and that Polycrates refused to go along and was later martyred!

We know that Easter can be traced back through history and is revealed to be an abomination to God!

We know that Jesus had to be dead a full three days to be declared legally dead!

We know that the tomb was empty when Mary got there!

We know that Mark 16:9 does not say that Jesus rose Sunday morning!

We know that God warned His people not to worship Him as the pagans worshipped their gods!

We know that God's word does not contradict, but sometimes we do have to dig deeper!

We know that the so called "Christianization" of pagan customs in our worship services is an abomination to God!

We know that God wants us to worship Him in the way He has directed and to not add to or take from His directions!

Think seriously about Paul's advice

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil 4:8).

If the truth will set you free, what will lies do?

**The evidence is before you, the case is made,
the words of Jesus or the tradition of man?**

You choose!

Del Leger, Pastor, Christian Church of God, Grand Junction, Co. ©9/30/11, CCoFgod.org, dlleger@montrose.net. (970) 249-6857 (Updated 10/23/14)