

Third Day of Unleavened Bread
FAIRVIEW TEXAS CHURCH OF GOD
April 11, 2009

So, yesterday was “Good Friday” and tomorrow is “Easter”. What does that really mean?

Most of us have studied about Easter several times. It was set as currently celebrated in 325. The internet site for Religious Tolerance of Canada gives us a summary:

Origins of the name "Easter":

The name "*Easter*" originated with the names of an ancient Goddess and God. The Venerable Bede, (672-735 CE.) a Christian scholar, first asserted in his book *De Ratione Temporum* that Easter was named after Eostre (a.k.a. Eastre). She was the Great Mother Goddess of the Saxon people in Northern Europe. Similarly, the "*Teutonic dawn goddess of fertility [was] known variously as Ostare, Ostara, Ostern, Eostra, Eostre, Eostur, Eastra, Eastur, Austron and Ausos.*"¹ Her name was derived from the ancient word for spring: "eastre." Similar Goddesses were known by other names in ancient cultures around the Mediterranean, and were celebrated in the springtime. Some were:

- Aphrodite from ancient Cyprus
- Ashtoreth from ancient Israel
- Astarté from ancient Greece
- Demeter from Mycenae
- Hathor from ancient Egypt
- Ishtar from Assyria
- Kali, from India
- Ostara a Norse Goddess of fertility.

The following information is from a study of information in a Catholic site on the internet:

Good Friday Definition and Summary

Good Friday is the Friday of Holy Week, and commemorates the crucifixion and death of Jesus. Good Friday is a fast day in the Catholic Church, and falls within the Paschal Triduum. In 2009, Good Friday falls on April 10.

Scriptural References: Matthew 26-27; Mark 14-15; Luke 23; John 17-19

Let's stop and look at those verses:

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Matthew 26:

- 1 ¶ Now it came to pass, when Jesus had finished all these sayings, that He said to His disciples,
- 2 "You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified."
 - If Jesus entered Jerusalem on Sunday as is generally assumed as written in Matthew 21
 - Then the parables documented in Matthew 22-25 were given on Monday
 - Then His saying the Passover is "after 2 days", it would be on Wednesday
 - Those are all assumptions, though
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- 3-5 are about the plot to kill Him
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- 6-13 are about the woman anointing Him at Bethany
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- 14-15 are about the chief priests paying Judas Iscariot
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- 17 Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?"
 - The literal translation from the Greek is closer to:
 - "Now before the first day (Sunday) of the Passover week..."
 - Obviously, Jesus was preparing to share Passover with His disciples – just as we observed Tuesday night
 - This throws doubt on our assumptions regarding v. 2
- 18 And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is at hand; I will keep the Passover at your house with My disciples.'""
- 19 So the disciples did as Jesus had directed them; and they prepared the Passover.
 - Was this pre-arranged?
 - Perhaps – no proof
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- 20-30 describe the Lord's final Passover with His disciples setting the example for our annual Passover Service, including the foot washing and the order to follow His example
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- 29 "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."
 - The Passover will be celebrated in the Kingdom of God after His 2nd coming
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- 31-35 describe His prediction of Peter's denial
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- 36-46 describe His final prayer in the Garden of Gethsemane
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- 47-55 describe the betrayal and His arrest
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- 56 "But all this was done that the Scriptures of the prophets might be fulfilled." Then all the disciples forsook Him and fled.
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- 57-68 describe Jesus before the Sanhedrin
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- 69-75 describes Peter's denials as prophesied
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Matthew 27:

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- 1 -2 describe Jesus being taken to Pontius Pilate
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- 3-10 describe Judas hanging himself
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- 11-14 describe Jesus before Pilate
-
- 15-26 describe the crowd calling for the release of Barabbas and for the crucifixion of Jesus
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- 27-31 describe the soldiers treatment of Jesus
-
- 32 -44 describe the crucifixion
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- 45 Now from the sixth hour until the ninth hour there was darkness over all the land.
 - The 6th hour would be our noon

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- 46 And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?"
 - The 9th hour would be our 3:00 PM
 - 47-49 describe taunts
 - 50-56 describe the moments and/or hours following His death
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- 62 On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate,
 - The day following the Day of Preparation would be a Sabbath
 - Some believe this to be talking about Friday and Saturday
 - However, this Sabbath, according to John, was a High Sabbath – the 1st Day of Unleavened Bread
 - **John 19**
 - 31 Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.
 - 63-66 describe the securing of the tomb

Mark 14:

- Nearly direct parallel to Matthew 26

Mark 15:

- Nearly a direct parallel to Matthew 27
- 42 Now when evening had come, because it was the Preparation Day, that is, the day before the Sabbath,
 - Same language as Matthew

Luke 23:

- - A summary of what took Matthew and Mark 2 chapter to write
- 54 That day was the Preparation, and the Sabbath drew near.
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- 56 Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.
 - Remember that John called this Sabbath a High Sabbath!

John 17:

- - This chapter documents Jesus' final full prayer to God, the Father
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- 20 "I do not pray for these alone, but also for those who will believe in Me through their word;
 - Notice here, He prayed for us!!!!!!
 - We are "...those who will believe in (Him) through their word..."
 - "Their word" is the New Testament
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John 18:

- - 1-11 describes the betrayal and arrest in Gethsemane
 - I wonder why the Catholic church uses the descriptions of Matthew, Mark and Luke to describe the events prior to the betrayal and do not include John
 - Could it be
 - **John 13:**
 - 12 So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you?"
 - 13 "You call me Teacher and Lord, and you say well, for so I am.
 - 14 "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.
 - 15 "For I have given you an example, that you should do as I have done to you.
 - We are to follow His example and celebrate Passover, including the bread, wine and foot washing as we did on Tuesday night
 - 16 "Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him.

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- - This says that no “teacher, priest, minister or whatever you call them” should set themselves up as “greater” than the other servants, because that is all that he is!
 - 17 "If you know these things, blessed are you if you do them.
- - 12-14 describes Jesus before Caiaphas, the high priest
- - 15-18 describes Peter’s 1st denial
- - 19-24 describe the high priest’s questioning
- - 25-27 describe Peter’s 2nd and 3rd denial
- - 28-38 describe Jesus’ appearance before Pilate
 - **John 18:**
 - 28 Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover.
 - Does this present a confirmation that Jesus took the Passover early?
 - No. At the time, Jews actually ate two seders
 - The 2nd seder was eaten on what we celebrate as the Night to be Remembered, as we did on Wednesday night
- - 39-40 describe the release of Barabbas

John 19:

- - 1-4 describe the soldier’s mockery
- - 5-16 describe Pilate’s decision
- - 17-24 describe the crucifixion
- - 25-27 describe Jesus asking John to watch over His mother
- - 28-30 “It is finished”

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- 31-37 Jesus side is pierced
- Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.
 - The weekly Sabbath is not a “high day”
 - The Passover is not a Sabbath
 - The Passover is not a “high day”
 - The First Day of Unleavened Bread could be the only high day Sabbath
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- 38-42 the placing of Jesus in the tomb
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- 42 So there they laid Jesus, because of the Jews' Preparation Day, for the tomb was nearby.
 - The day after the high day was the Day of Preparation for the weekly Sabbath
 - Jesus was crucified on Wednesday, placed in the tomb on the Preparation Day preceding the First Day of Unleavened Bread
 - The First Day of Unleavened Bread would have then been on Thursday
 - The next day was another Preparation Day – Friday – for the weekly Sabbath

The Catholic documentation does not include the next verse:

John 20:

- 1 Now on the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.
 - The literal translation is:
 - “Now after the Sabbaths...” – plural
 - The “first day of the week” would be Sunday, but they would have gone to the tomb as soon as the Sabbath had ended – after sunset on Saturday night

Introduction

Good Friday is the Friday within **Holy Week**, and is traditionally a time of fasting and penance, commemorating the anniversary of Christ's crucifixion and death. For Christians, Good Friday commemorates not just a historical event, but the sacrificial

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death of Christ, which with the resurrection, comprises the heart of the Christian faith. The Catholic Catechism states this succinctly:

Justification has been merited for us by the Passion of Christ who offered himself on the cross as a living victim, holy and pleasing to God, and whose blood has become the instrument of atonement for the sins of all men (CCC 1992).

This is based on the words of St. Paul: "[Believers] are justified freely by God's grace through the redemption in Christ Jesus, whom God set forth as an expiation, through faith, by his blood... (Romans 3:24-25).

Romans 3:

- 24 being justified freely by His grace through the redemption that is in Christ Jesus,
- 25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

Why did they not include the verses that follow, including:

Romans 3:

- 31 Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

The customs and prayers associated with Good Friday typically focus on the theme of Christ's sacrificial death for our sins.

The evening (at sunset) of Good Friday begins the second day of the [Paschal Triduum](#). The major Good Friday worship services begin in the afternoon at 3:00 (the time Jesus likely died). Various traditions and customs are associated with the Western celebration of Good Friday. The singing (or preaching) of the Passion of St. John's gospel consists of reading or singing parts of John's gospel (currently John 18:1-19:42 in the Catholic Church). The Veneration of the Cross is also common in the Western Church. This is when Christians approach a wooden cross and venerate it, often by kneeling before it, or kissing part of it. In addition to these traditions, Holy Communion with the reserved host is practiced. In the Latin Rite of the Catholic Church, no Masses are said on Good Friday or [Holy Saturday](#), therefore the reserved host from the [Holy \(Maundy\) Thursday](#) Mass is

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used. This is called the "Mass of the Pre-Sanctified." Many Churches also offer the [Stations of the Cross](#), also called the "Way of the Cross," on Good Friday. This is a devotion in which fourteen events surrounding the death of Jesus are commemorated. Most Catholic Churches have fourteen images of Jesus' final days displayed throughout the parish, for use in public Stations of the Cross services. Another service started by the Jesuit Alphonso Messia in 1732, now less common, the *Tre Ore* or "Three Hours," is often held from noon until 3:00 PM, and consists of seven sermons on the seven last words of Christ. This service has been popular in many Protestant churches. Good Friday, along with Ash Wednesday, is an official fast day of the Catholic Church.

The Eastern Churches have different customs for the day they call "the Great Friday." The Orthodox Church begins the day with Matins (Morning Prayer), where the "Twelve Gospels" is chanted, which consists of 12 passages drawn from the Passion narratives. In the morning, the "Little Hours" follow one after the other, consisting of Gospel, Epistle, and Prophet readings. Vespers (Evening Prayer) ends with a solemn veneration of the *epitaphion*, an embroidered veil containing scenes of Christ's burial. Compline (Night Prayer) includes a lamentation placed on the Virgin Mary's lips. On Good Friday night, a symbolic burial of Christ is performed. Traditionally, Chaldean and Syrian Christians cease using their customary *Shlama* greeting ("peace be with you") on Good Friday and Holy Saturday, because Judas greeted Christ this way. They use the phrase "The light of God be with your departed ones" instead. In Russia, the tradition is to bring out a silver coffin, bearing a cross, and surrounded with candles and flowers. The faithful creep on their knees and kiss and venerate the image of Christ's body painted on the "winding sheet" (shroud). For more information see [The Oxford Dictionary of the Christian Church](#) and [The Catholic Source Book](#).

[History](#)

The celebration of Good Friday is ancient, and some of the practices associated with Good Friday are attested to by Egeria in the 4th century. The day gradually became a time of penance and fasting as the anniversary of the death of Christ. The name "Good Friday" possibly comes from "God's Friday," although the exact reason for the current name is unclear. The custom of venerating the cross on Good Friday probably originated in Jerusalem in the 7th or 8th century, and continues to this day in many Western Churches. Pre-sanctified Masses are referenced in the documents of the Quinisext Council, which was held in AD 692, which means the practice pre-dates the seventh century. The Council mentions pre-sanctified liturgies as occurring primarily during Lent. Various churches observe Good Friday in addition to Catholics and Eastern Christians. Anglicans, Methodists, and Lutherans all observe Good Friday to varying degrees.

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Why did the 1st century Christians not celebrate Good Friday? Why was it not recognized until the 7th or 8th century? Because it has nothing to do with Christ's death! And there goes Easter, too!