

# **The Real “Real Meaning” of Easter**

*After His Death (as a SAS) on Good Friday, Jesus Christ Was Resurrected (LBSR) from the Dead on the First Easter Sunday*

## **The Certain Reality**

of the Resurrection of Christ v1-11

## **The (-) Consequences of Rejecting**

the Resurrection of Christ v12-19

## **The (+) Consequences of Resting**

in the Resurrection of Christ v20-34

## **The Character of Our Future Resurrection Bodies**

as Revealed Through the Resurrection of Christ v35-50

## **The Certain Reality (and Timing) of Our Resurrection**

based on the Resurrection of Christ v51-58

### **A Central Effect of the Real “Real Meaning” of Easter**

*Christ’s Literal Bodily Supernatural Resurrection Validates the Saving Power of His Death on the Cross as a SAS for our Sins Which is Why He/His Work is the Basis of Eternal Life for All Who Believe in Him!*

### **Good background information on Easter from equip.org (the Christian Research Institute)**

Easter comes from the proto-Germanic root word meaning “to rise.” It is not true that it derives from the pagan Germanic goddess Oestar or from the Babylonian goddess Ishtar — both fertility symbols signifying the coming of spring images of fertility, new life, and renewal. A form of the word “Ishtar” is the name of the heroic Jewish woman, Esther, who risked her life to save the lives of her people. Many Christians prefer to use the terms “Resurrection Sunday,” “Sunday of the Resurrection,” or even Paschal Sunday (“the Sunday of our Passover Lamb Sacrifice”).

The first Easter occurred on the first day of the week after the Passover Sabbath. The first day of the week became the Christian’s “sabbath rest” (Heb. 4:1-11), the time of weekly Christian celebration of the resurrection. Annually, the Lord’s Day immediately subsequent to the Jewish Passover was a day of special resurrection celebration. Today Easter is celebrated at different times depending on whether one is a Western Christian (Roman Catholic, Protestant, and Anglican) or an Eastern Christian (Eastern Orthodoxy) because the West uses the revised Gregorian calendar and the East uses the older Julian calendar. Early Christians consulted local rabbis to determine the date of Passover each year, which would correspond to Holy Week. Passover was determined by the lunar configurations of the latitude in which the Jewish community resided. There was no Jewish authority at Jerusalem to determine a uniform date after the destruction of Jerusalem in A.D. 70. In areas with no Jewish presence, Christians found it difficult to determine the date. Once the churches became unified in the 4<sup>th</sup> century, the date was more consistent until the West’s adoption of the revised Gregorian calendar in the 1500s. .

Many of the popular associations with Easter come from pagan traditions rather than Christian. However, traditionally the Church took these pagan elements and “converted” them to convey Christian principles. For example, the egg was a pagan sign of fertility and luck. In Christian tradition, the egg is often used as an analogy to the Trinity, and to signify the resurrection life promised us by Christ’s resurrection (1 Cor. 15:37-38). Butterflies are indicators of spring, and therefore new life, but Christians often used the butterfly as a symbol of the resurrection. Just as the caterpillar “dies,” is “buried” in his cocoon, and then emerges in a “new body” somehow made from the old body and with “new life,” so Jesus died, was buried, and was resurrected. . Hiding Easter eggs once symbolized the mysteries of the world of the gods, who had to be coaxed into returning life to the earth in spring. Christians used hiding/finding as a teaching tool that we were once “hidden” from God’s loving presence by sin, but we are “found” by Christ, who forgives us/treasures us (Luke 15:4-7). Lambs were fertility symbols in paganism, but in Christianity we remember that we are His sheep (Ps. 23:1-2; John 10:1-16) He is our Shepherd (Is. 40:10-11; John 10:11-14; 2 Pet. 5:4; Heb. 13:20). Christ is the Passover Lamb (Ex. 12:5), the Sacrifice which cleanses from sin (Is. 53:7; John 1:29; 1 Pet. 1:19; Rev. 5:6-13).

Historically, the celebration of Our Lord’s Resurrection is a time of joy, hymns, celebration, and light. Many churches use bright colors to decorate the sanctuary and the altar, traditionally white and gold. White represents purity and the resurrection, gold symbolizes triumph. Many churches add trumpets to their instrumental music on this day to signify the trumpet of victory after battle and the trumpet “calling” people out of death. Many people use flowers to signify resurrection life, the lily being the most popular because of its long association with spring and the white of salvation. Confidence in the resurrection is also the historical significance of flowers, especially lilies, at funerals. — *Gretchen Passantino*