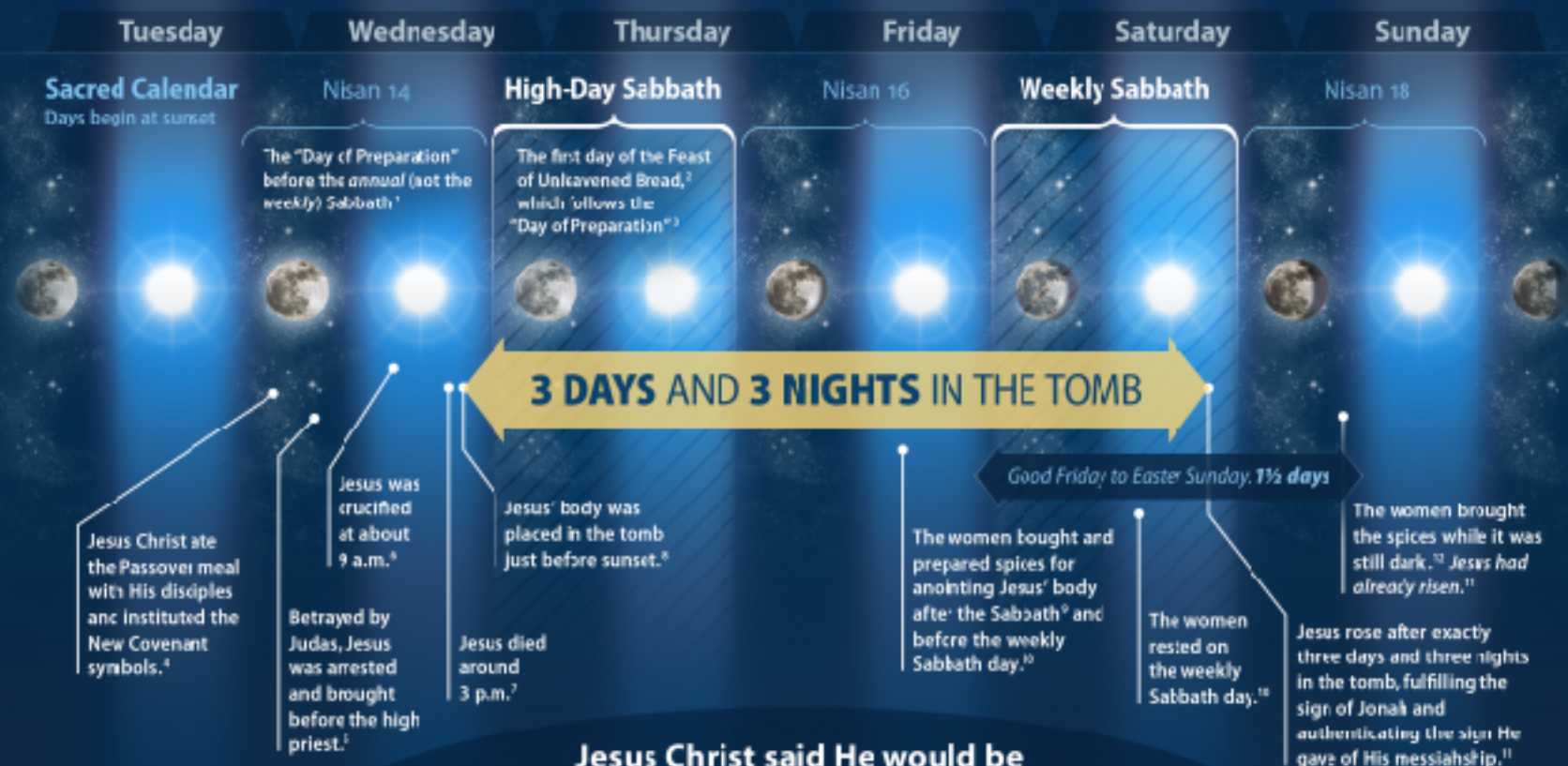


# How to Celebrate Easter

- 39) He answered, "A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah.
- 40) For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.
- 41) The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now something greater than Jonah is here.

# The Chronology of Jesus Christ's Death, Burial and Resurrection



**Jesus Christ said He would be**  
in the tomb for three days and three nights. What is the biblically accurate chronology of Jesus Christ's crucifixion and resurrection? This timeline accommodates three full nights and three full daylight periods. This is the only reckoning that fits Jesus' own prophecy of how long He would be in the tomb. It also fits perfectly with all the details recorded in the four Gospel accounts.

<sup>1</sup> John 19:31; Mark 15:42; Luke 23:54

<sup>2</sup> John 19:31; Leviticus 23:4-5

<sup>3</sup> Matthew 27:62

<sup>4</sup> Matthew 26:26-28

<sup>5</sup> Matthew 26:47-49

<sup>6</sup> Mark 15:25

<sup>7</sup> Matthew 27:46-50

<sup>8</sup> Matthew 27:57-60

<sup>9</sup> Mark 16:1

<sup>10</sup> Luke 23:56; Exodus 29:38-41

<sup>11</sup> Matthew 28:1-6; Mark 16:1-6;

Luke 24:1-3; John 20:1

<sup>12</sup> Luke 24:1; John 20:1

**BEYOND  
TODAY**

**beyondtoday.tv**

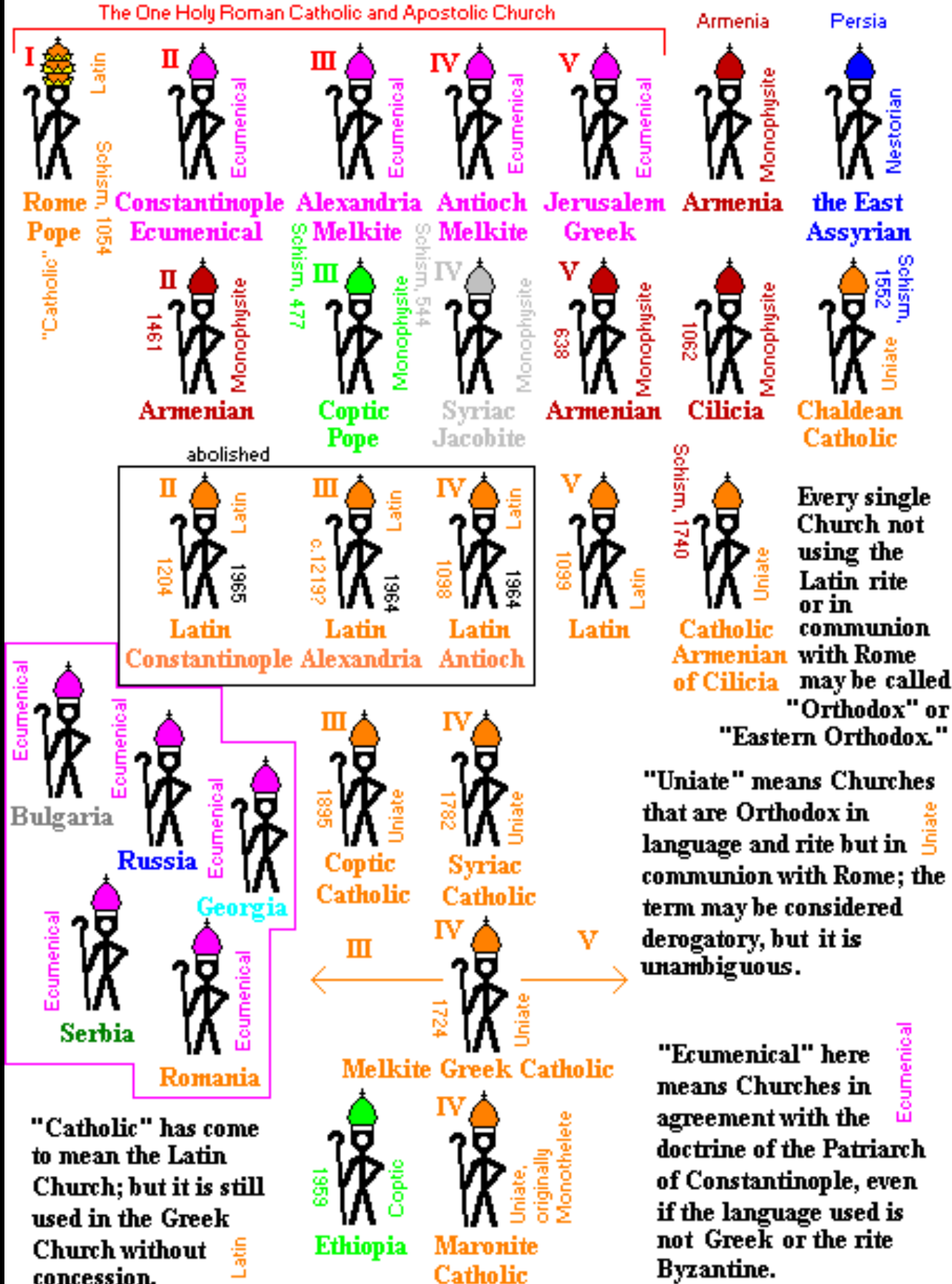
[www.ucg.org/booklet/easter-rest-story](http://www.ucg.org/booklet/easter-rest-story)

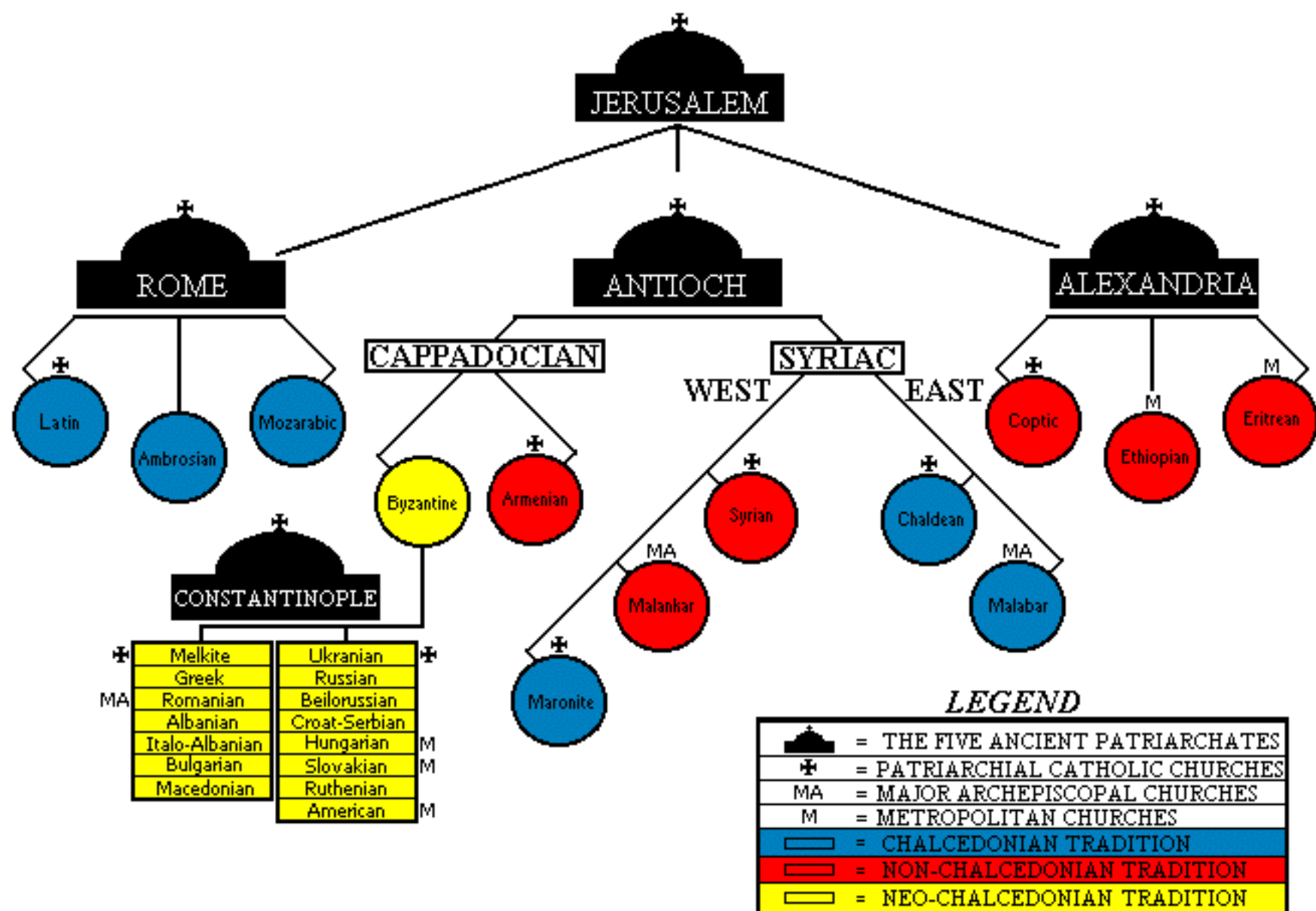
Quartodecimans

Quartodecimanism

# Major Patriarchates

Una Sancta Romana Catholica et Apostolica Ecclesia  
The One Holy Roman Catholic and Apostolic Church





*J. D. J.*

## Territory of the Five Patriarchs in 381 AD

Rome

Constantinople

Antioch

Jerusalem

Alexandria

The Bishop of Constantinople, however,  
shall have the prerogative of honour after  
the Bishop of Rome;  
because Constantinople is New Rome."

(The Second Ecumenical Council, Constantinople, Canon III, 381 AD)

Act 18:21

But bade them farewell,  
saying, I must by all means  
keep this feast that cometh  
in Jerusalem: but I will return  
again unto you, if God will.  
And he sailed from Ephesus.

KJV



# THE EXTRA WORDS IN ACTS 18:21

by

J.M. ROSS

London

According to the Textus Receptus, at Acts 18:21, Paul in declining to stay longer in Ephesus said "*I must by all means keep the approaching feast in Jerusalem, but I will return to you if God wills.*" The italicized words (δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα) are omitted in all modern editions of the Greek text and English translations. They are lacking in the most trustworthy manuscripts but are found not only in the Western witnesses D gig w sy but also in  $\phi$  and the mass of Byzantine manuscripts. From this it appears that these words were not simply a Western addition but were already in the text which the Western reviser of Acts had before him. This does not mean that the words were necessarily original: they could have been interpolated before the Western reviser got to work.

The following reasons can be given for the originality of the shorter version:

- (a) If the longer version was original, the words must have been omitted at a very early date for the omission to have got into such a wide variety of manuscripts and versions: they are missing from P<sup>74</sup> 01 A B E 33 36 945 1739 1891 vg cop arm geo.<sup>1</sup>
- (b) If the longer version was original, the omission must have been deliberate and not merely accidental, because δὲ after πάλιν was also omitted; but there was no reason why the words should have been deliberately omitted.
- (c) Professor Eldon Jay Epp has shown<sup>2</sup> that in the Western additions to Acts there is a tendency to insert references to Jerusalem.
- (d) The holy city is here spelt Ἱεροσόλυμα in accordance with cur-

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<sup>1</sup> See B.M. Metzger, *A Textual Commentary on the Greek New Testament* (UBS, 1971) p. 465.

<sup>2</sup> Eldon Jay Epp, *The Theological Tendency of Codex Bezae* (1966) p. 129.

# Eusebius 23.

1. A QUESTION of no small importance arose at that time. For the parishes of all Asia, as from an older tradition, held that the fourteenth day of the moon, on which day the Jews were commanded to sacrifice the lamb, should be observed as the feast of the Saviour's passover. It was therefore necessary to end their fast on that day, whatever day of the week it should happen to be. But it was not the custom of the churches in the rest of the world to end it at this time, as they observed the practice which, from apostolic tradition, has prevailed to the present time, of terminating the fast on no other day than on that of the resurrection of our Saviour. 2. Synods and assemblies of bishops were held on this account, and all, with one consent, through mutual correspondence drew up an ecclesiastical decree, that the mystery of the resurrection of the Lord should be celebrated on no other but the Lord's day, and that we should observe the close of the paschal fast on this day only. There is still extant a writing of those who were then assembled in Palestine, over whom Theophilus, bishop of Cæsarea, and Narcissus, bishop of Jerusalem, presided. And there is also another writing extant of those who were assembled at Rome to consider the same question, which bears the name of Bishop Victor; also of the bishops in Pontus over whom Palmas, as the oldest, presided; and of the parishes in Gaul of which Irenæus was bishop, and of those in Osrhoëne and the cities there; and a personal letter of Bacchylus, bishop of the church at Corinth, and of a great many others, who uttered the same opinion and judgment, and cast the same vote. 3. And that which has been given above was their unanimous decision.

# Eusebius 24

1. *BUT the bishops of Asia, led by Polycrates, decided to hold to the old custom handed down to them. He himself, in a letter which he addressed to Victor and the church of Rome, set forth in the following words the tradition which had come down to him: 2. "We observe the exact day; neither adding, nor taking away. For in Asia also great lights have fallen asleep, which shall rise again on the day of the Lord's coming, when he shall come with glory from heaven, and shall seek out all the saints. Among these are Philip, one of the twelve apostles, who fell asleep in Hierapolis; and his two aged virgin daughters, and another daughter, who lived in the Holy Spirit and now rests at Ephesus; and, moreover, John, who was both a witness and a teacher, who reclined upon the bosom of the Lord, and, being a priest, wore the sacerdotal plate. 3. He fell asleep at Ephesus. 4. And Polycarp in Smyrna, who was a bishop and martyr; and Thraseas, bishop and martyr from Eumenia, who fell asleep in Smyrna. 5. Why need I mention the bishop and martyr Sagaris who fell asleep in Laodicea, or the blessed Papius, or Melito, the Eunuch who lived altogether in the Holy Spirit, and who lies in Sardis, awaiting the episcopate from heaven, when he shall rise from the dead?*
2. *6. All these observed the fourteenth day of the passover according to the Gospel, deviating in no respect, but following the rule of faith. And I also, Polycrates, the least of you all, do according to the tradition of my relatives, some of whom I have closely followed. For seven of my relatives were bishops; and I am the eighth. And my relatives always observed the day when the people put away the leaven. 7. I, therefore, brethren, who have lived sixty-five years in the Lord, and have met with the brethren throughout the world, and have gone through every Holy Scripture, am not affrighted by terrifying words. For those greater than I have said 'We ought to obey God rather than man.'" 8. He then writes of all the bishops who were present with him and thought as he did. His words are as follows: "I could mention the bishops who were present, whom I summoned at your desire; whose names, should I write them, would constitute a great multitude. And they, beholding my littleness, gave their consent to the letter, knowing that I did not bear my gray hairs in vain, but had always governed my life by the Lord Jesus." 9. Thereupon Victor, who presided over the church at Rome, immediately attempted to cut off from the common unity the parishes of all Asia, with the churches that agreed with them, as heterodox; and he wrote letters and declared all the brethren there wholly excommunicate. 10. But this did not please all the bishops. And they besought him to consider the things of peace, and of neighborly unity and love. Words of theirs are extant, sharply rebuking Victor.*

# Eusebius 24

11. Among them was Irenæus, who, sending letters in the name of the brethren in Gaul over whom he presided, maintained that the mystery of the resurrection of the Lord should be observed only on the Lord's day. He fittingly admonishes Victor that he should not cut off whole churches of God which observed the tradition of an ancient custom and after many other words he proceeds as follows: 12. "For the controversy is not only concerning the day, but also concerning the very manner of the fast. For some think that they should fast one day, others two, yet others more; some, moreover, count their day as consisting of forty hours day and night. 13. And this variety in its observance has not originated in our time; but long before in that of our ancestors. It is likely that they did not hold to strict accuracy, and thus formed a custom for their posterity according to their own simplicity and peculiar mode. Yet all of these lived none the less in peace, and we also live in peace with one another; and the disagreement in regard to the fast confirms the agreement in the faith." 14. He adds to this the following account, which I may properly insert: "Among these were the presbyters before Soter, who presided over the church which thou now rulest. We mean Anicetus, and Pius, and Hyginus, and Telesphorus, and Xystus. They neither observed it themselves, nor did they permit those after them to do so. And yet though not observing it, they were none the less at peace with those who came to them from the parishes in which it was observed; although this observance was more opposed to those who did not observe it.
15. But none were ever cast out on account of this form; but the presbyters before thee who did not observe it, sent the eucharist to those of other parishes who observed it. 16. And when the blessed Polycarp was at Rome in the time of Anicetus, and they disagreed a little about certain other things, they immediately made peace with one another, not caring to quarrel over this matter. For neither could Anicetus persuade Polycarp not to observe what he had always observed with John the disciple of our Lord, and the other apostles with whom he had associated; neither could Polycarp persuade Anicetus to observe it as he said that he ought to follow the customs of the presbyters that had preceded him. 17. But though matters were in this shape, they communed together, and Anicetus conceded the administration of the eucharist in the church to Polycarp, manifestly as a mark of respect. And they parted from each other in peace, both those who observed, and those who did not, maintaining the peace of the whole church." 18. Thus Irenæus, who truly was well named, became a peacemaker in this matter, exhorting and negotiating in this way in behalf of the peace of the churches. And he conferred by letter about this mooted question, not only with Victor, but also with most of the other rulers of the churches.



**Constantine I  
(the great)**



***From the Letter of the Emperor to all those not  
present at the Council. (Found in Eusebius,  
Vita Const., Lib. iii., 18-20.)***

When the question relative to the sacred festival of Easter arose, it was universally thought that it would be convenient that all should keep the feast on one day; for what could be more beautiful and more desirable, than to see this festival, through which we receive the hope of immortality, celebrated by all with one accord, and in the same manner? It was declared to be particularly unworthy for this, the holiest of all festivals, to follow the custom[the calculation] of the Jews, who had soiled their hands with the most fearful of crimes, and whose minds were blinded. In rejecting their custom,(1) we may transmit to our descendants the legitimate mode of celebrating Easter, which we have observed from the time of the Saviour's Passion to the present day[according to the day of the week]. We ought not, therefore, to have anything in common with the Jews, for the Saviour has shown us another way; our worship follows a more legitimate and more convenient course(the order of the days of the week); and consequently, in unanimously adopting this mode, we desire, dearest brethren, to separate ourselves from the detestable company of the Jews, for it is truly shameful for us to hear them boast that without their direction we could not keep this feast. How can they be in the right, they who, after the death of the Saviour, have no longer been led by reason but by wild violence, as their delusion may urge them? They do not possess the truth in this Easter question; for, in their blindness and repugnance to all improvements, they frequently celebrate two passovers in the same year. We could not imitate those who are openly in error. How, then, could we follow these Jews, who are most certainly blinded by error? for to celebrate the passover twice in one year is totally inadmissible. But even if this were not so, it would still be your duty not to tarnish your soul by communications with such wicked people[the Jews].

Besides, consider well, that in such an important matter, and on a subject of such great solemnity, there ought not to be any division. Our Saviour has left us only one festal day of our redemption, that is to say, of his holy passion, and he desired[to establish] only one Catholic Church. Think, then, how unseemly it is, that on the same day some should be fasting whilst others are seated at a banquet; and that after Easter, some should be rejoicing at feasts, whilst others are still observing a strict fast. For this reason, a Divine Providence wills that this custom should be rectified and regulated in a uniform way; and everyone, I hope, will agree upon this point. As, on the one hand, it is our duty not to have anything in common with the murderers of our Lord; and as, on the other, the custom now followed by the Churches of the West, of the South, and of the North, and by some of those of the East, is the most acceptable, it has appeared good to all; and I have been guarantee for your consent, that you would accept it with joy, as it is followed at Rome, in Africa, in all Italy, Egypt, Spain, Gaul, Britain, Libya, in all Achaia, and in the dioceses of Asia, of Pontus, and Cilicia.

You should consider not only that the number of churches in these provinces make a majority, but also that it is right to demand what our reason approves, and that we should have nothing in common with the Jews. To sum up in few words: By the unanimous judgment of all, it has been decided that the most holy festival of Easter should be everywhere celebrated on one and the same day, and it is not seemly that in so holy a thing there should be any division. As this is the state of the case, accept joyfully the divine favour, and this truly divine command; for all which takes place in assemblies of the bishops ought to be regarded as proceeding from the will of God. Make known to your brethren what has been decreed, keep this most holy day according to the prescribed mode; we can thus celebrate this holy Easter day at the same time, if it is granted me, as I desire, to unite myself with you; we can rejoice together, seeing that the divine power has made use of our instrumentality for destroying the evil designs of the devil, and thus causing faith, peace, and unity to flourish amongst us. May God graciously protect you, my beloved brethren.

- **Gal 4:8** Formerly, when you did not know God, you were slaves to those who by nature are not gods.
- **Gal 4:9** But now that you know God--or rather are known by God--how is it that you are turning back to those weak and miserable forces? Do you wish to be enslaved by them all over again?
- **Gal 4:10** You are observing special days and months and seasons and years!
- **Gal 4:11** I fear for you, that somehow I have wasted my efforts on you.



- **Rom 14:5** One person considers one day more sacred than another; another considers every day alike. Each of them should be fully convinced in their own mind.
- **Rom 14:6** Whoever regards one day as special does so to the Lord. Whoever eats meat does so to the Lord, for they give thanks to God; and whoever abstains does so to the Lord and gives thanks to God.
- **Rom 14:7** For none of us lives for ourselves alone, and none of us dies for ourselves alone.

- **Col 2:16** Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day.
- **Col 2:17** These are a shadow of the things that were to come; the reality, however, is found in Christ.