

# DOWNLOAD PDF JEWISH PESACH AND THE ORIGINS OF THE CHRISTIAN EASTER

## Chapter 1 : the jewish pesach and the origins of the christian easter | Download eBook PDF/EPUB

*The thesis that the Christian Easter evolved as a festival against a Jewish form of celebrating Pesach in the second century and that the development of Easter Sunday is dependent upon this custom is endorsed by the author's close study of relevant texts such as the Haggada of Pesach; the "Poem of the four nights" in the Palestinian Targum.*

Meaning[ edit ] The main Christian view is that the Passover, as observed by ancient Israel as well as Jews today, was a type of the true Passover sacrifice that was to be made by Jesus. The Orthodox prefer to use the term, metempsychosis rather than transubstantiation which is a Western philosophical term applied to a doctrinal concept. Lutherans describe the presence as sacramental union which means that the body and blood are "in, with, and under" the bread and wine. Anglicans believe that the bread and wine are outward and visible symbols and that "The inward and spiritual grace in the Holy Communion is the Body and Blood of Christ given to his people, and received by faith," that is as an objective presence and subjective reception. This definition most closely approximates the words of St. John of Damascus, "the bread and wine are the visible symbols of a spiritual reality. The theme is carried on and brought to its ultimate New Covenant fulfillment in the sacrificial death of Christ as the promised sacrifice. Among those Christians who do observe the Passover, there are some differences in how this is done. Some follow the instructions that Jesus gave to his disciples at the time of his last meal before he was crucified, and share instead of roasted lamb, bread usually unleavened and wine. It should also be noted that Passover day is followed in the Scriptures by seven days of unleavened bread Exodus These days have a great dual significance to the observant Christian. Just as leavening causes bread to be puffed up, so sin causes Christians to be "puffed up" with the sin of "malice and wickedness," and therefore must "purge out" that "old leaven" and replace it with "the unleavened bread of sincerity and truth" King James Version - 1Corinthians 5: Since these Scriptures indicate that during the seven days of unleavened bread, leavening represents sin and unleavened bread represents righteousness, when Christians remove leavening during these days they are reminded to put sin out of their lives. Other Christians celebrate the Passover as the Jews celebrate it. They roast and eat lamb, bitter herbs, and the unleavened Matza. On the evening before Good Friday the Pesaha bread is made at home. It is made with unleavened flour and they use a sweet drink made up of coconut milk and jaggery along with this bread can be compared to Charoset. On the Pesaha night the bread is baked or steamed in a new vessel, immediately after rice flour is mixed with water and they pierce it many times with handle of the spoon to let out the steam so that the bread will not rise this custom is called " juthante kannu kuthal" in the Malayalam language meaning piercing the bread according to the custom of Jews. This bread is cut by the head of the family and shared among the family members after prayers. In some families, a creamy dip made up of jaggery and coconut milk is used along with the Peasha bread. If the family is in mourning following a death, Pesaha bread is not made at their home, but some of the Syrian Christian neighbours share their bread with them. This custom may have its origin in their probable Jewish ancestry since many other Jewish customs like separating the sexes at church, praying with veil in their heads women , naming conventions in line with the Jewish customs, kiss of peace kaikasthoori in their Holy Quorbono mass [????!! Unlike other Christians, in their weddings the bride stands on the right side of the groom resembling the Jewish custom and during the wedding a veil is given to the bride [6] Date[ edit ] Some differences between when groups observe passover are: Disputes over reckoning of the hour day, for example, the modern western hour day begins at midnight John nowhere identifies the Last Supper as a Passover meal, and John According to many other interpretations of the Synoptic Gospels , it was the day of Passover, Nisan Still others celebrate it after sunset, at which time it would be the 15th of Nisan, the time in which the Israelites ate the Passover meal for example see Exodus Some Christians, out of deference for traditional Gentile Easter dates, choose to celebrate Passover, or hold Seders, on the Thursday before Easter, known as Maundy Thursday , or the Last Supper observance. These dates vary among Hebrew, Gregorian, and Julian calendars, and they vary between Western e. Roman Catholic and Eastern Orthodox e. It

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was a question of defilement that gave rise to the words: A voluntary peace offering was made on Passover and another, a compulsory one, on the next day, Nisan 15, the first day of the Festival of Unfermented Cakes. It was this second offering that the Jews were afraid they might not be able to eat if they contracted defilement in the judgment hall of Pilate. For indeed the law issued in the gospel—the old in the new, both coming forth together from Zion and Jerusalem; and the commandment issued in grace, and the type in the finished product, and the lamb in the Son, and the sheep in a man, and the man in God For at one time the sacrifice to the sheep was valuable, but now it is without value because of the life of the Lord. The death of the sheep once was valuable, but now it is without value because of the salvation of the Lord. The blood of the sheep once was valuable, but now it is without value because of the Spirit of the Lord. The silent lamb once was valuable, but now it has no value because of the blameless Son. The temple here below once was valuable, but now it is without value because of the Christ from above! Now that you have heard the explanation of the type and of that which corresponds to it, hear also what goes into making up the mystery. What is the passover? Indeed its name is derived from that event—to celebrate the passover" to paschein is derived from "to suffer" tou pathen. Therefore, learn who the sufferer is and who he is who suffers along with the sufferer This one is the passover of our salvation. There are, then, some who through ignorance raise disputes about these things though their conduct is pardonable: Wherefore their opinion is contrary to the law, and the Gospels seem to be at variance with them. Polycrates of Ephesus , was a late 2nd century leader who was excommunicated along with all Quartodecimans by Pope Saint Victor for observing the Christian Passover on the 14th of Nisan and not switching it to a Sunday resurrection celebration. He, Polycrates, claimed that he was simply following the practices according to scripture and the Gospels, as taught by the Apostles John and Philip, as well as by church leaders such as Polycarp and Melito of Sardis. According to the Catholic Encyclopedia, neither Jesus Christ nor the early church leaders changed the Passover celebration to Easter, "In fact, the Jewish feast was taken over into the Christian Easter celebration.

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## Chapter 2 : Easter - HISTORY

*The study assesses the main issues in the current debate about the early history of Pesach and Easter and provides new insights into the development of these two festivals.*

Matthew, Mark, Luke and John, all followers of Jesus, offer their own unique eyewitness accounts of the crucifixion and resurrection of Jesus Christ. It is this culminating event of Christianity that is celebrated on Easter Sunday every year. Christ is believed by Christians to actually be the Passover Lamb spoken of in Exodus, for He Himself became the perfect, sinless sacrifice for the sins of all people. Jews who chose to follow Christ then honored this day in succeeding years during the Passover season, but as Christianity was spread throughout non-christian nations, the celebration of Easter was gradually combined with pagan "rites of spring" traditions. Modern celebrations are the result of this compromise. At the same time, Easter is often the only day that many people attend church and are introduced to the "Good News" of Jesus Christ. By tradition, the lamb to be sacrificed during the Passover was selected four days before the sacrifice was to be made. Jesus rode into Jerusalem four days before He was crucified. The lamb was customarily slain at 3 p. Jesus uttered the words "it is finished" and died on the cross at 3 p. The festival of Unleavened Bread began at sunset. One of the rituals involved the sacrifice of a grain offering, representing the first fruits of the harvest. Jesus, according to the Apostle Paul, became the first fruits of those raised from the dead 1 Corinthians. During the Passover dinner, three matzahs are put together. Christians see these matzahs as representative of the Father, Son and Holy Spirit. This matzah is then wrapped in a white cloth and hidden, just as Christ was wrapped in linen and laid in the tomb. As an eyewitness of Christ, Paul made it abundantly clear that without the resurrection, there is no basis for faith in Christ: Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. By the time of His crucifixion, resurrection and ascension, He had fulfilled more than of them. These numbers alone provide staggering evidence that Jesus Christ was the promised Messiah. So it is with good reason that Christians the world over regard Easter as a very special event. But in the early days of the church, most Christians were Jewish converts. Christian Jews or Messianic Jews consider the Passover to be symbolic of the time when Christ set all believers free from the penalty of sin through His death on the cross and death through His resurrection from the dead. Can a man who claims to be God and then rises from the dead actually be God in human form? Is He someone you should follow? Lewis asked those same questions and came to the conclusion that there are only three possibilities. Jesus Christ claimed to be God. Therefore, to say He is just a "good man" or "great teacher" is to call him a liar. Any sane person who would claim to be God, but who in fact, is not, must then be a madman - a lunatic! If Christ is neither a liar nor a lunatic, then there is only one other possible conclusion - He must be the Lord! If He is the Lord, what does Resurrection Day mean to you? God, the Father, sent His only Son to satisfy that judgment for those who believe in Him. Jesus, the creator and eternal Son of God, who lived a sinless life, loves us so much that He died for our sins, taking the punishment that we deserve, was buried, and rose from the dead according to the Bible. If you truly believe and trust this in your heart, receiving Jesus alone as your Savior, declaring, "Jesus is Lord," you will be saved from judgment and spend eternity with God in heaven. What is your response?

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*Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.*

The word originally denoted the Jewish festival known in English as Passover, commemorating the Jewish Exodus from slavery in Egypt. Paul states, "Get rid of the old yeast that you may be a new batch without yeast" as you really are. For Christ, our Passover lamb, has been sacrificed"; [38] this refers to the Passover requirement to have no yeast in the house and to the allegory of Jesus as the Paschal lamb. By the Roman period, however, the sacrifices were performed in the mid-afternoon. Josephus, Jewish War 6. Philo, Special Laws 2. This interpretation, however, is inconsistent with the chronology in the Synoptic Gospels. It assumes that text literally translated "the preparation of the passover" in John. The first Christians, Jewish and Gentile, were certainly aware of the Hebrew calendar. Direct evidence for a more fully formed Christian festival of Pascha Easter begins to appear in the mid-2nd century. Perhaps the earliest extant primary source referring to Easter is a mid-2nd-century Paschal homily attributed to Melito of Sardis, which characterizes the celebration as a well-established one. This is consistent with the celebration of Easter having entered Christianity during its earliest, Jewish, period, but does not leave the question free of doubt. Although he describes the details of the Easter celebration as deriving from local custom, he insists the feast itself is universally observed. Instead, the date for Easter is determined on a lunisolar calendar similar to the Hebrew calendar. The First Council of Nicaea established two rules, independence of the Jewish calendar and worldwide uniformity, which were the only rules for Easter explicitly laid down by the Council. No details for the computation were specified; these were worked out in practice, a process that took centuries and generated a number of controversies. See also Computus and Reform of the date of Easter. In particular, the Council did not decree that Easter must fall on Sunday. This was already the practice almost everywhere. Eastern Christianity bases its calculations on the Julian Calendar. Because of the day difference between the calendars between and, 21 March corresponds, during the 21st century, to 3 April in the Gregorian Calendar. Easter therefore varies between 4 April and 8 May in the Gregorian calendar the Julian calendar is no longer used as the civil calendar of the countries where Eastern Christian traditions predominate. Among the Oriental Orthodox some churches have changed from the Julian to the Gregorian calendar and the date for Easter as for other fixed and moveable feasts is the same as in the Western church. Computus In, Bede succinctly wrote, "The Sunday following the full Moon which falls on or after the equinox will give the lawful Easter. The full moon referred to called the Paschal full moon is not an astronomical full moon, but the 14th day of a lunar month. Another difference is that the astronomical equinox is a natural astronomical phenomenon, which can fall on 19, 20 or 21 March, [55] while the ecclesiastical date is fixed by convention on 21 March. Their starting point in determining the date of Orthodox Easter is also 21 March but according to the Julian reckoning, which in the current century corresponds to 3 April in the Gregorian calendar. In addition, the lunar tables of the Julian calendar are four days sometimes five days behind those of the Gregorian calendar. The 14th day of the lunar month according to the Gregorian system is figured as the ninth or tenth day according to the Julian. The result of this combination of solar and lunar discrepancies is divergence in the date of Easter in most years see table. Easter is determined on the basis of lunisolar cycles. The lunar year consists of day and day lunar months, generally alternating, with an embolismic month added periodically to bring the lunar cycle into line with the solar cycle. In each solar year 1 January to 31 December inclusive, the lunar month beginning with an ecclesiastical new moon falling in the day period from 8 March to 5 April inclusive is designated as the paschal lunar month for that year. The 14th of the paschal lunar month is designated by convention as the Paschal full moon, although the 14th of the lunar month may differ from the date of the astronomical full moon by up to two days. The Gregorian calculation of Easter was based on a method devised by the Calabrian doctor Aloysius Lilius or Lilio for adjusting the epacts of the moon, [58] and has been adopted by almost all Western

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Christians and by Western countries which celebrate national holidays at Easter. This was designed to match exactly the Gregorian calculation. Controversies over the date Main article: Easter controversy A five-part Russian Orthodox icon depicting the Easter story. Eastern Orthodox Christians use a different computation for the date of Easter than the Western churches. The precise date of Easter has at times been a matter of contention. By the later 2nd century, it was widely accepted that the celebration of the holiday was a practice of the disciples and an undisputed tradition. The Quartodeciman controversy, the first of several Easter controversies, arose concerning the date on which the holiday should be celebrated. According to the church historian Eusebius, the Quartodeciman Polycarp bishop of Smyrna, by tradition a disciple of John the Apostle debated the question with Anicetus bishop of Rome. The Roman province of Asia was Quartodeciman, while the Roman and Alexandrian churches continued the fast until the Sunday following the Sunday of Unleavened Bread, wishing to associate Easter with Sunday. Neither Polycarp nor Anicetus persuaded the other, but they did not consider the matter schismatic either, parting in peace and leaving the question unsettled. Controversy arose when Victor, bishop of Rome a generation after Anicetus, attempted to excommunicate Polycrates of Ephesus and all other bishops of Asia for their Quartodecimanism. According to Eusebius, a number of synods were convened to deal with the controversy, which he regarded as all ruling in support of Easter on Sunday. Quartodecimanism seems to have lingered into the 4th century, when Socrates of Constantinople recorded that some Quartodecimans were deprived of their churches by John Chrysostom [60] and that some were harassed by Nestorius. But both those who followed the Nisan 14 custom, and those who set Easter to the following Sunday had in common the custom of consulting their Jewish neighbors to learn when the month of Nisan would fall, and setting their festival accordingly. By the later 3rd century, however, some Christians began to express dissatisfaction with the custom of relying on the Jewish community to determine the date of Easter. The chief complaint was that the Jewish communities sometimes erred in setting Passover to fall before the Northern Hemisphere spring equinox. First Council of Nicaea This controversy between those who advocated independent computations, and those who wished to continue the custom of relying on the Jewish calendar, was formally resolved by the First Council of Nicaea in 325, which endorsed changing to an independent computation by the Christian community in order to celebrate in common. This effectively required the abandonment of the old custom of consulting the Jewish community in those places where it was still used. Epiphanius of Salamis wrote in the mid-4th century: For it was variously observed by people [68] That the older custom called "protopaschite" by historians did not at once die out, but persisted for a time, is indicated by the existence of canons [69] and sermons [70] against it. Dionysius Exiguus, and others following him, maintained that the Bishops assembled at the Nicene Council had specified a particular method of determining the date of Easter; subsequent scholarship has refuted this tradition. It took a while for the Alexandrian rules to be adopted throughout Christian Europe, however. It then switched to an adaptation by Victorius of the Alexandrian rules. From this time, therefore, all discrepancies between Alexandria and Rome as to the correct date for Easter cease, as both churches were using identical tables. Early Christians in Britain and Ireland also used an year cycle. From the 5th century onward this cycle set its equinox to 25 March and fixed Easter to the Sunday falling in the 14th to the 20th of the lunar month inclusive. Churches in western continental Europe used a late Roman method until the late 8th century during the reign of Charlemagne, when they finally adopted the Alexandrian method. Since 1582, when the Catholic Church adopted the Gregorian calendar while the Eastern Orthodox and most Oriental Orthodox Churches retained the Julian calendar, the date on which Easter is celebrated has again differed. The Greek island of Syros, whose population is divided almost equally between Catholics and Orthodox, is one of the few places where the two Churches share a common date for Easter, with the Catholics accepting the Orthodox date—a practice helping considerably in maintaining good relations between the two communities. Reform of the date of Easter The congregation lighting their candles from the new flame, just as the priest has retrieved it from the altar—note that the picture is flash-illuminated; all electric lighting is off, and only the oil lamps in front of the Iconostasis remain lit. George Greek Orthodox Church, Adelaide. In the 20th century, some individuals and institutions have propounded a fixed

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date for Easter, the most prominent proposal being the Sunday after the second Saturday in April. Despite having some support, proposals to reform the date have not been implemented. The revised Easter computation that had been part of the original agreement was never permanently implemented in any Orthodox diocese. However, the legislation has not been implemented, although it remains on the Statute book and could be implemented subject to approval by the various Christian churches. The reform was proposed for implementation starting in , but it was not ultimately adopted by any member body. In January , Christian churches again considered the idea of a fixed and unified date of Easter, probably either the second or third Sunday in April. Western vs Eastern dates , in a wider timeframe - The WCC presented comparative data of the relationships: Table of dates of Easter “ in Gregorian dates.

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## Chapter 4 : The Passover Christian Meaning In Bible Pesach

*Get this from a library! The Jewish Pesach and the origins of the Christian Easter: open questions in current research. [Clemens Leonhard].*

But when we compare the biblical Passover with Easter, we find something very different. Here are five major differences between the two. The Israelites had been under harsh slavery to the Egyptian Pharaoh, who had refused to let them go. The day was called the Passover and was to be kept by Israel as a memorial of their deliverance from slavery in Egypt Exodus The word is actually found in Acts There are over 70 references to Passover in the Old and New Testamentsâ€™but no legitimate references to Easter. The Creator God commanded Passover to be kept by His people. Church leaders did not appeal to scriptural authority, only their own authority, to make the change. Even then, the Western churches use the Gregorian calendar and the Eastern churches use the Julian calendar, so their dates for Easter differ. Which Calendar Should We Use? His resurrection Jesus Christ was ordained as the Passover Lamb that would be sacrificed to make freedom from the penalty of sin possible John 1: At His last Passover, Jesus instituted unleavened bread and wine as new symbolsâ€™representing His broken body and blood. The problem is, though His resurrection was extremely important, Christ never established it as an annual observance. There is also no record of the apostles or early Church celebrating it. Easter symbols Symbols of the Passover are full of meaning. The unleavened bread represents His sinless and broken body Matthew The foot washing represents the humility and serving attitude of Jesus, which we are to emulate John The primary symbols associated with Easter are eggs and bunnies. But these have deep roots in ancient pagan practices. Even the name Easter has origins in an ancient pagan goddess. What does that have to do with Jesus and His sacrifice or His resurrection? We invite you to study our many resources on the biblical festivals and consider their deep, life-changing meaning [Learn More](#).

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## Chapter 5 : Projet ALADIN | Passover and Easter: similarities and differences

*The Jewish Pesach and the Origins of the Christian Easter by Clemens Leonhard, , available at Book Depository with free delivery worldwide.*

Despite its significance as a Christian holy day, many of the traditions and symbols that play a key role in Easter observances actually have roots in pagan celebrations—particularly the pagan goddess Eostre or Ostara, the ancient Germanic goddess of spring—and in the Jewish holiday of Passover. Religious Tradition of Easter The resurrection of Jesus, as described in the New Testament of the Bible, is essentially the foundation upon which the Christian religions are built. Hence, Easter is a very significant date on the Christian calendar. He was sentenced to death by Pontius Pilate, the Roman prefect in the province of Judea from 26 to 36 A. Passover and Easter Notably, Easter is also associated with the Jewish holiday of Passover, as well as the exodus of the Jews from Egypt, as described in the Old Testament. The Last Supper was essentially a Passover feast. However, the New Testament describes it as being given new significance by Jesus: Easter Traditions In western Christianity, including Roman Catholicism and Protestant denominations, the period prior to Easter holds special significance. This period of fasting and penitence is called Lent. It begins on Ash Wednesday, and lasts for 40 days not including Sundays. Many churches begin the Easter observance in the late hours of the day before Holy Saturday in a religious service called the Easter Vigil. Palm Sunday marks the beginning of Holy Week, which ends on Easter. Easter Eggs Irrespective of denomination, there are many Easter-time traditions with roots that can be traced to non-Christian and even pagan or non-religious celebrations. Many non-Christians choose to observe these traditions while essentially ignoring the religious aspects of the celebration. Examples of non-religious Easter traditions include Easter eggs, and related games such as egg rolling and egg decorating. Egg decorating may have become part of the Easter celebration in a nod to the religious significance of Easter, i. Easter Bunny In some households, a character known as the Easter Bunny delivers candy and chocolate eggs to children on Easter Sunday morning. These candies often arrive in an Easter basket. The exact origins of the Easter Bunny tradition are unknown, although some historians believe it arrived in America with German immigrants in the s. Rabbits are, in many cultures, known as enthusiastic procreators, so the arrival of baby bunnies in springtime meadows became associated with birth and renewal. Notably, several Protestant Christian denominations, including Lutherans and Quakers, have opted to formally abandon many Easter traditions, deeming them too pagan. However, many religious observers of Easter also include them in their celebrations. An Easter dinner of lamb also has historical roots, since a lamb was often used as a sacrificial animal in Jewish traditions, and lamb is frequently served during Passover. Today, Easter is a commercial event as well as a religious holiday, marked by high sales for greeting cards, candies such as Peeps, chocolate eggs and chocolate Easter bunnies and other gifts. History, Origin, Symbolism and tradition.

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## Chapter 6 : 5 Major Differences Between Passover and Easter - Life, Hope & Truth

*The Jewish Pesach and the Origins of the Christian Easter: Open Questions in Current Research Newman, Judith Review of Books / Journal for the Study of Judaism 40 () The Jewish Pesach and the Origin of the Christian Easter: Open Question in Current Research. By Clemens Leonhard.*

The Christian holiday, as we shall see, has a historical link with the Jewish one; but their meanings have become profoundly different. Passover Hebrew Pessah commemorates the day when the Hebrews were freed from slavery in Egypt. This is a crucial event which resulted in the crossing of the desert, the reception of the Divine Law Hebrew Torah and the entry into the Land of Israel. The holiday lasts for seven days in the Land of Israel, and eight days within the Diaspora. During this period, Jews abstain from bread and, more generally, from any product derived from cereals which have been undergoing fermentation. Instead, they eat unleavened bread Hebrew: Masta - plural, Matsot, recalling the patties the Hebrews cooked in haste during the Exodus. Before the destruction of the Temple in Jerusalem in the year 70 AD, Passover was celebrated with a pilgrimage to Jerusalem. The Jewish people sacrificed a lamb there in memory of the one which had been sacrificed by their ancestors, on the eve of the Exodus, and the meal of the day before Passover was organized around the "paschal lamb". But since the destruction of the Temple by Roman troops, there is no sacrifice or pilgrimage, and the holiday has essentially become a family holiday. On the first two nights in Israel, on the first night only, families gather together to read and comment on the Hagada, the text based on the Bible and the Talmud explaining the meaning of the holiday. The reading of the Hagada ends with the famous words: First is Palm Sunday: The worshippers have twigs blessed evoking fins with which, according to the narrative of the Gospels, Jesus was welcomed triumphantly by the people. The Last Supper, the last meal Jesus took with his twelve disciples, is the evening of Holy Thursday. The next day, Good Friday is a day of recollection when Christians commemorate the crucifixion and death of Jesus. Then comes the Holy Saturday, the day of silence and waiting. The link between Passover and Easter stops there. Christianity continues to borrow symbols of Judaism, but gives them an entirely different meaning. The Christian paschal lamb is not the sacrificial lamb of the Exodus, it is Jesus being sacrificed to atone the sins of men. The promises made by God to his people during the Gift of the Law on Mount Sinai, are supposed to have been completed by the coming of Christ. Christianity separated itself from Judaism and opposed itself to it for a long time before the time of dialogue came. But this is another story.

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## Chapter 7 : The Jewish Pesach and the Origins of the Christian Easter : Clemens Leonhard :

*The author argues that the prescriptions of Exodus 12 provide the celebration of the Pesach in Jerusalem with an etiological background in order to connect the pilgrim festival with the story of the Exodus. | eBay!*

Law Professor, Loyola University New Orleans A Christian Apology to Jewish People at Passover and Easter Our churches must challenge our ignorance, faulty theology and lack of historical knowledge of what our world was like twenty centuries ago in order to radically reorient our religion away from anti-Semitism. Our organized Christian religions have built many of our most beautiful ceremonies and beliefs upon the foundation of our Jewish leader Jesus and upon principles of Judaism and your scriptures. Yet we have also repeatedly engaged in and celebrated extremely harmful anti-Jewish stereotypes, especially at this time of Easter. Each year many Christian churches reflect on, celebrate and reenact what we call the Passion of Jesus based in large part on Passover. In our attempt to lift up the struggles, death and resurrection of Jesus, we unfairly demonize your religion and your people again and again. We misinterpret the teaching parables of Jesus as anti-Jewish stories ignoring the fact that these stories were for an all Jewish audience. We wrongfully insist that Christianity is a religion of love in opposition to a caricature of Judaism, which we say is based only on strict laws and wrath. We condemn the Jewish people for not recognizing our God as yours. These are not only religious mistakes. These have also fueled the fires of draconian anti-Semitism for almost two thousand years. Followers of my religion have persecuted yours. We have been responsible for millions of murders, tens of millions of acts of violence and hundreds of millions of acts of intentional discrimination and marginalization for centuries. We have engaged in Crusades in which you were targeted. We have forced untold numbers to convert from Judaism to Christianity or be slaughtered. We have cursed you from our pulpits and condemned you in our churches. For this and so much more, I apologize. I want to continue to learn from your lives and your experiences as a people. I know many other Christians feel the same way. Our churches must challenge our ignorance, faulty theology and lack of historical knowledge of what our world was like twenty centuries ago, in order to radically reorient our religion away from anti-Semitism. We must recognize you as our sisters and brothers seeking, like us, meaningful ways to live out lives of respect, family, love and community. Together we can make our world a better place.

## Chapter 8 : Review of Biblical Literature

*The frequent overlapping of Easter and Passover " of the Christian Holy Week with our eight-day celebration of Passover " merits attention. Unlike the yoking of Christmas and Hanukkah, Easter and Passover are festivals of equal gravity. Side by side they bring to light the deep structures of.*

## Chapter 9 : Passover (Christian holiday) - Wikipedia

*Passover and Easter are both holidays that involve eggs, in some form. The first records of actually eating Passover eggs, and giving eggs as presents on Easter, were both in medieval Germany. Could the use of eggs by adherents of the two religions have a common origin?*