



SCRIPTURES CITED
IN THE LESSON

THE DOCTRINE
OF GOD
OR TRADITION
OF MEN

Proverbs 4:1-7

2 Timothy 3:15-16

2 Peter 1:20-21

Matthew 15:1-9

**Last 2 million years
pg. 216 & pg. 144**

Isaiah 29:9-13

Luke 16:13-17

Acts 17:10-12

Isaiah 28:7-9

1 Peter 2:1-6

Isaiah 28:10-13

Matthew 13:15-16

Matthew 24:3-4

Skip to :11

2 Corinthians 11:3-4

Skip to :13-15

Genesis 2:1-3

Exodus 20:8-11

Leviticus 23:1-3

Exodus 31:12-18

Read Sabbath

Revelation 1:9-10

Joel 2:1

Joel 3:11-21

Matthew 24:29-31

Matthew 12:38-40

Luke 22:8-15

John 19:30-36

Leviticus 23:1-7

Matthew 28:1-6

Easter

Good Friday is the Friday before Easter (Easter always falls on a Sunday). It commemorates the crucifixion and death of Jesus at Calvary. *Wikipedia*, the free encyclopedia

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Daniel 9:26-27

Mark 15:37-38

Exodus 12:1-6

Matthew 26:1-2

1 Corinthians 5:7

Read Palm Sunday

John 12:1

Skip to :12-13

Jeremiah 10:1-5

Read Christmas

Matthew 26:26-28

1 Corinthians 11:23-26

Read Eucharist

John 6:44-63

Jeremiah 7:18-23

Queen of Heaven is a Roman title of the Ancient Egyptian Goddess Isis in antiquity and Blessed Virgin Mary in Roman Catholicism.

Read Halloween

Read Valentine's Day

Revelation 17:1-5

Read Catholic Study Bible

Revelation 18:1-4

Revelation 13:1-2

Revelation 12:3

Skip to :7-9

Revelation 22:18-21

Sabbath

SABBATH, n.

1. The day which God appointed to be observed by the Jews as a day of rest from all secular labor or employments, and to be kept holy and consecrated to his service and worship. This was originally the seventh day of the week, the day on which God rested from the work of creation; and this day is still observed by the Jews and some christians, as the sabbath. But the christian church very early begun and still continue to observe the first day of the week, in commemoration of the **resurrection of Christ on that day, by which the work of redemption was completed. Hence it is often called the Lords day.** The heathen nations in the north of Europe dedicated this day to the sun, and hence their christian descendants continue to call the day Sunday. But in the United States, christians have to a great extent discarded the heathen name, and adopted the Jewish name sabbath.

Webster's 1828 Dictionary

In 321 the Roman emperor [Constantine](#) decreed Sunday to be a legal holiday and forbade all trade and work other than necessary agricultural labour. Later emperors extended the prohibition to include public amusements in the theatre and circus. Church councils of the period were more concerned to enforce the obligation of Sunday worship, the earliest being the Spanish [Council of Elvira](#) (c. 300); but a synod of Laodicea (c. 381) enjoined Christians not to “Judaize” but to work on the sabbath and rest, if possible, on the Lord's Day. The Old Testament commandment of sabbath rest received a spiritual interpretation from the Church Fathers when they applied it to Sunday; e.g., [Augustine](#) of Hippo held that the sabbath rest from servile work meant abstention from sin (compare *Tract. in Joannis*, Book III, chapter 19; Book XX, chapter 2).

A literal application of the sabbath law to Sunday became evident in conciliar canons and civil laws of the [Frankish](#) kingdoms in the 6th century, climaxed by [Charlemagne's](#) capitulary adopted by the [Council of Aachen](#), 789 (canon 80). Medieval legislation thereafter repeatedly sought to enforce the “holiday” of Sunday, as also of many other holy days, for the benefit of serfs and labourers.

Sabbatarian laws applied to Sunday were also continued by the [Protestant](#) Reformers. The [Acts of Uniformity](#) of Edward VI in 1552 and of Elizabeth I in 1559 required all persons to attend worship on Sunday, the latter imposing a fine for neglect to do so. The [Church of England's](#) Canons of 1604 (number 13) make similar provision. Many [Puritans](#) were strongly sabbatarian in sentiment. Some of them referred to Sunday as “the sabbath.” In the Puritan colonies of New England, the so-called [Blue Laws](#) of Sunday observance were especially severe. Today some states and cities in the [United States](#) have statutes restricting certain trades and amusements on Sunday. Church laws continue to insist upon the moral obligation to attend worship every **Lord's Day**.

Encyclopaedia Britannica Online

Easter, the Sunday of the Resurrection, Pascha, or Resurrection Day, is the most important religious [feast](#) of the [Christian liturgical year](#), observed at some point between late March and late April each year (early April to early May in [Eastern Christianity](#)), following the cycle of the moon. It celebrates the [resurrection of Jesus](#), which Christians believe occurred on the third day of his death by [crucifixion](#) some time in the period AD 27 to 33. *Easter* also refers to the [season](#) of the church year, called [Eastertide](#) or the [Easter Season](#). Traditionally the Easter Season lasted for the forty days from Easter Day until [Ascension](#) Day but now officially lasts for the fifty days until [Pentecost](#). The first week of the Easter Season is known as Easter Week or the [Octave of Easter](#).

From Wikipedia, the free encyclopedia

Easter

Easter, a Christian festival, embodies many pre-Christian traditions. The origin of its name is unknown. Scholars, however, accepting the derivation proposed by the 8th-century English scholar St. Bede, believe it probably comes from *Eastre*, the Anglo-Saxon name of a Teutonic goddess of spring and fertility, to whom was dedicated a month corresponding to April. Her festival was celebrated on the day of the vernal equinox; traditions associated with the festival survive in the Easter rabbit, a symbol of fertility, and in colored easter eggs, originally painted with bright colors to represent the sunlight of spring, and used in Easter-egg rolling contests or given as gifts.

Such festivals, and the stories and legends that explain their origin, were common in ancient religions. A Greek legend tells of the return of Persephone, daughter of Demeter, goddess of the earth, from the underworld to the light of day; her return symbolized to the ancient Greeks the resurrection of life in the spring after the desolation of winter. Many ancient peoples shared similar legends. The Phrygians believed that their omnipotent deity went to sleep at the time of the winter solstice, and they performed ceremonies with music and dancing at the spring equinox to awaken him

MSN Encarta

Origins of Easter

The Christian festival of Easter incorporates many pagan, or pre-Christian, traditions. The origin of its name is unknown. Scholars believe that it probably comes from *Ēastre*, the Anglo-Saxon name of a Germanic goddess of spring and fertility. This derivation was proposed in the 8th century by English scholar [Saint Bede](#). *Ēastre*'s festival was celebrated on the day of the [vernal equinox](#)—the first day of spring. Traditions associated with her festival survive today in the Easter rabbit, a symbol of fertility, and in colored Easter eggs. Eggs were originally painted with bright colors to represent the sunlight of spring, and were used in Easter-egg rolling contests or given as gifts.

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Molech

Mo'lech. (*king*). The fire-god, Molech, was the tutelary deity of the children of Ammon, and essentially, identical with the Moabitish Chemosh. Fire-gods appear to have been common to all the Canaanite, Syrian and Arab tribes, who worshipped the destructive element under an outward symbol, with the most inhuman rites.

According to Jewish tradition, the image of Molech was of brass, hollow within, and was situated without Jerusalem. "His face was (that) of a calf, and his hands stretched forth like a man who opens his hands to receive (something) of his neighbor. And they kindled it with fire, and the priests took the babe and put it into the hands of Molech, and the babe gave up the ghost."

Many instances of human sacrifices are found in ancient writers, which may be compared with the description of the Old Testament of the manner in which Molech was worshipped. Molech was the lord and master of the Ammonites; their country was his possession, [Jer 49:1](#), as Moab was the heritage of Chemosh; the princes of the land were the princes of Malcham. [Jer 49:3](#); [Amo 1:15](#). His priests were men of rank, [Jer 49:3](#), taking precedence of the princes. The priests of Molech, like those of other idols, were called Chemarim. [2Ki 23:5](#); [Hos 10:5](#); [Zep 1:4](#).

Smith's Bible Dictionary

Baal

Lord.

(1.) The name appropriated to the principal male god of the Phoenicians. It is found in several places in the plural BAALIM ([Jdg 2:11](#); [Jdg 10:10](#); [1Ki 18:18](#); [Jer 2:23](#); [Hos 2:17](#)). Baal is identified with Molech ([Jer 19:5](#)). It was known to the Israelites as Baal-peor ([Num 25:3](#); [Deu 4:3](#)), was worshipped till the time of Samuel ([1Sa 7:4](#)), and was afterwards the religion of the ten tribes in the time of Ahab ([1Ki 16:31-33](#); [1Ki 18:19](#), [1Ki 18:22](#)). It prevailed also for a time in the kingdom of Judah ([2Ki 8:27](#); compare [2Ki 11:18](#); [2Ki 16:3](#); [2Ch 28:2](#)). till finally put an end to by the severe discipline of the Captivity ([Zep 1:4-6](#)). The priests of Baal were in great numbers ([1Ki 18:19](#)), and of various classes ([2Ki 10:19](#)). Their mode of offering sacrifices is described in [1Ki 18:25-29](#). The sun-god, under the general title of Baal, or "lord," was the chief object of worship of the Canaanites. Each locality had its special Baal, and the various local Baals were summed up under the name of Baalim, or "lords." Each Baal had a wife, who was a colourless reflection of himself.

Easton Bible Dictionary

Baal

BA'AL, n. An idol among the ancient Chaldeans and Syrians, representing the sun. The word signifies also lord, or commander; and the character of the idol was varied by different nations, at different times. Thus Baal Berith is supposed to signify the Lord of the Covenant; Baal Peor, or rather Baal Phegor, the Lord of the dead. Ps. cvi, Baal Zebub, the god of flies, &c.

Webster's 1828 Dictionary

Ashtoreth

The moon goddess of the Phoenicians, representing the passive principle in nature, their

principal female deity; frequently associated with the name of Baal, the sun-god, their chief male deity (Jdg 10:6; 1Sa 7:4; 1Sa 12:10). These names often occur in the plural (Ashtaroah, Baalim), probably as indicating either different statues or different modifications of the deities. This deity is spoken of as Ashtoreah of the Zidonians. She was the Ishtar of the Accadians and the Astarte of the Greeks (Jer 44:17; 1Ki 11:5, 1Ki 11:33; 2Ki 23:13). There was a temple of this goddess among the Philistines in the time of Saul (1Sa 31:10). Under the name of Ishtar, she was one of the great deities of the Assyrians. The Phoenicians called her Astarte. Solomon introduced the worship of this idol (1Ki 11:33). Jezebel's 400 priests were probably employed in its service (1Ki 18:19). It was called the "queen of heaven" (Jer 44:25)

Easton's Bible Dictionary

Astarte

*also spelled **Atthart** or **Ashtart*** great goddess of the ancient Middle East and chief deity of Tyre, Sidon, and Elat, important Mediterranean seaports. Hebrew scholars now feel that the goddess Ashtoreah mentioned so often in the Bible is a deliberate conflation of the Greek name Astarte and the Hebrew word *boshet*, "shame," indicating the Hebrews' contempt for her cult. Ashtaroah, the plural form of the goddess's name in Hebrew, became a general term denoting goddesses and paganism.

King Solomon, married to foreign wives, "followed Astarte the goddess of the Sidonians" (1 Kings 11:5). Later the cult places to Ashtoreah were destroyed by Josiah.

Astarte/Ashtoreah is the Queen of Heaven to whom the Canaanites burned offerings and poured libations (Jeremiah 44).

Astarte, goddess of war and sexual love, shared so many qualities with her sister, [Anath](#), that they may originally have been seen as a single deity. Their names together are the basis for the Aramaic goddess [Atargatis](#).

Astarte was worshiped in Egypt and Ugarit and among the Hittites, as well as in Canaan. Her Akkadian counterpart was [Ishtar](#). Later she became assimilated with the Egyptian deities [Isis](#) and [Hathor](#) (a goddess of the sky and of women), and in the Greco-Roman world with [Aphrodite](#), [Artemis](#), and [Juno](#).

Encyclopaedia Britannica Online

Christmas

There is not one word in the New Testament, or anywhere in the Bible, telling us to observe Christmas. The Christians of the first century, under the inspired teachings of Peter and Paul and the other apostles, never observed it. There is NO BIBLE AUTHORITY for its observance, strange as it may seem.

Then where did we get "Christmas"? Since it has come to us thru the Roman Catholic Church, and has no authority but that of the Roman Catholic Church, let us examine the *Catholic Encyclopedia*, published by that Church. Under the caption "Christmas," you will find:

"Christmas was not among the earliest festivals of the Church . . . The first evidence of the feast is from Egypt. . . . Pagan customs centering around the January calends gravitated to Christmas." And, further, we find this truth acknowledged: ". . . in the Scripture, sinners alone, not saints, celebrate their birthday.

Encyclopaedia Britannica has this: "Christmas (i.e., the Mass of Christ). Christmas was not among the earliest festivals of the church . . ." It was not instituted by Christ or the apostles, or by Bible authority — it was picked up afterward from paganism.

The Encyclopedia Americana says: "CHRISTMAS. It was, according to many authorities, not celebrated in the first centuries of the Christian church, as the Christian usage in general was to celebrate the death of remarkable persons rather than their birth . . ." (The "Communion" which is instituted by New Testament Bible authority, is a memorial of the DEATH of Christ.) ". . . a feast was established in memory of this event [Christ's birth] in the fourth century. In the fifth century the Western Church ordered it to be celebrated forever on the day of the old Roman feast of the birth of Sol, as no certain knowledge of the day of Christ's birth existed."

Origins of Christmas

Historians are unsure exactly when Christians first began celebrating the Nativity of Christ. However, most scholars believe that Christmas originated in the 4th century as a Christian substitute for [pagan](#) celebrations of the winter [solstice](#). Before the introduction of Christmas, each year beginning on December 17 Romans honored [Saturn](#), the ancient god of agriculture, in a festival called Saturnalia. This festival lasted for seven days and included the winter solstice, which usually occurred around December 25 on the ancient Julian calendar. During Saturnalia the Romans feasted, postponed all business and warfare, exchanged gifts, and temporarily freed their slaves. Many Romans also celebrated the lengthening of daylight following the winter solstice by participating in rituals to glorify Mithra, the ancient Persian god of light (*see* [Mithraism](#)). These and other winter festivities continued through January 1, the festival of Kalends, when Romans marked the day of the new moon and the first day of the month and year.

Although the Gospels describe Jesus' birth in detail, they never mention the date, so historians do not know on what date he was born. The Roman Catholic Church chose December 25 as the day for the Feast of the Nativity in order to give Christian meaning to existing pagan rituals. For example, the Church replaced festivities honoring the birth of Mithra, the god of light, with festivities to commemorate the birth of Jesus, whom the Bible calls the light of the world. The Catholic Church hoped to draw pagans into its religion by allowing them to continue their revelry while simultaneously honoring the

birthday of Jesus. The Eastern Orthodox Church took a slightly different course. By the end of the 4th century the Eastern Church in Constantinople had also begun to acknowledge December 25 as Jesus' birthday, but it emphasized the celebration of Christ's baptism on January 6 as the more important holiday.

Over the next 1000 years, the observance of Christmas followed the expansion of Christianity into the rest of Europe and into Egypt. Along the way, Christian beliefs combined with existing pagan feasts and winter rituals to create many long-standing traditions of Christmas celebrations. For example, ancient Europeans believed that the [mistletoe](#) plant held magic powers to bestow life and fertility, to bring about peace, and to protect against disease. Northern Europeans associated the plant with the Norse goddess of love, [Freya](#), and developed the custom of kissing underneath mistletoe branches. Christians incorporated this custom into their Christmas celebrations, and kissing under a mistletoe branch eventually became a part of secular Christmas tradition.

MSN Encarta

Saturnalia

One of the best-known festivals of ancient Rome was the [Saturnalia](#), a winter festival celebrated on December 17–24. Because it was a time of wild merrymaking and domestic celebrations, businesses, schools, and law courts were closed so that the public could feast, dance, gamble, and generally enjoy itself to the fullest. December 25—the birthday of [Mithra](#), the Iranian god of light, and a day devoted to the invincible sun, as well as the day after the Saturnalia—was adopted by the church as Christmas, the nativity of Christ, to counteract the effects of these festivals.

Encyclopaedia Britannica Online

Palm Sunday

*also called **Passion Sunday*** in the Christian tradition, first day of Holy Week and the Sunday before Easter, commemorating [Jesus Christ's](#) triumphal entry into Jerusalem.

Encyclopaedia Britannica Online

Palm Sunday

Palm Sunday in Christianity is the Sunday before Easter, so called from the custom of blessing palms and of carrying portions of branches in procession, in commemoration of the triumphal entry of Jesus into Jerusalem.

MSN Encarta

Halloween

*also called **All Hallows' Eve*** holiday, October 31, now observed largely as a secular celebration. As the eve of [All Saints' Day](#), it is a religious holiday among some Christians.

Halloween had its origins in the festival of [Samhain](#) among the [Celts](#) of ancient [Britain](#) and Ireland. November 1 was considered the end of the summer period, the date on which the herds were returned from pasture and land tenures were renewed. It was also a time when the souls of those who had died were believed to return to visit their homes. People set bonfires on hilltops for relighting their hearth fires for the winter and to frighten away evil spirits, and they sometimes wore masks and other disguises to avoid being recognized by the ghosts thought to be present. It was in these ways that beings such as witches, hobgoblins, fairies, and demons came to be associated with the day. The period was also thought to be favourable for divination on matters such as marriage, health, and death. When the Romans conquered the Celts in the 1st century AD, they added their own festivals of Feralia, commemorating the passing of the dead, and of Pomona, the goddess of the harvest.

In the 7th century AD, Pope Boniface IV established All Saints' Day, originally on May 13, and in the following century, perhaps in an effort to supplant the pagan holiday with a Christian observance, it was moved to November 1. The evening before All Saints' Day became a holy, or hallowed, eve and thus Halloween. By the end of the Middle Ages, the secular and the sacred days had merged.

Encyclopaedia Britannica Online

Valentine's Day

*also called **St. Valentine's Day*** day (February 14) when lovers express their affection with greetings and gifts. Although there were several Christian martyrs named Valentine, the day probably took its name from a priest who was martyred about AD 270 by the emperor Claudius II Gothicus. According to legend, the priest signed a letter to his jailer's daughter, whom he had befriended and with whom he had fallen in love, "from your Valentine." The holiday also had origins in the Roman festival of Lupercalia, held in mid-February. The festival, which celebrated the coming of spring, included fertility rites and the pairing off of women with men by lottery. At the end of the 5th century, Pope Gelasius I replaced Lupercalia with St. Valentine's Day. It came to be celebrated as a day of romance from about the 14th century.

Encyclopaedia Britannica Online

Eucharist

Holy Communion, in the sense of partaking of the consecrated elements of the Eucharist, may be given to Catholics either during Mass (the Eucharist) or outside of Mass. Outside of Mass, it is normally given only under the form of bread. At Mass, it may be given in this same way ("under one kind") or "under both kinds": "Holy Communion has a fuller form as a sign when it is distributed under both kinds. For in this form the sign of the Eucharistic banquet is more clearly evident and clear expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord, as also the relationship between the Eucharistic banquet and the eschatological banquet in the Father's Kingdom ... (However,) Christ, whole and entire, and the true Sacrament, is received even under only one species, and consequently that as far as the effects are concerned, those who receive under only one species are not deprived of any of the grace that is necessary for salvation" ([General Instruction of the Roman MissalPDF](#) (218 [KiB](#)), 281-282).

Those unable to receive Holy Communion under one or other of the two forms can thus obtain without diminution the grace necessary for salvation that, in view of [John 6:53](#), is believed to be linked with the Eucharist: [coeliacs](#) allergic to the gluten in bread may receive Christ in Holy Communion under the form of wine alone, and [alcoholics](#) under the form of bread alone.

The consecrated hosts are kept in a [tabernacle](#) after the celebration of the Mass, so that they can be brought to the sick or dying during the week, and also that Jesus, present in the Eucharist, may be worshipped and adored. Occasionally, the Eucharist is exposed in a [monstrance](#), so that it may be the focus of prayer and [adoration](#).

Wikipedia, the free encyclopedia

[Latin Vulgate](#)
[Douay-Rheims Catholic Bible](#)

The description of the great harlot and of the beast upon which she sits.

1 And there came one of the seven angels, who had the seven vials, and spoke with me, saying: Come, I will shew thee the condemnation of the great harlot, who sitteth upon many waters, *2* With whom the kings of the earth have committed fornication; and they who inhabit the earth, have been made drunk with the whine of her whoredom. *3* And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. *4* And the woman was clothed round about with purple and scarlet, and gilt with gold, and precious stones and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication. *5* And on her forehead a name was written: A mystery; Babylon the great, the mother of the fornications, and the abominations of the earth.

5 "A mystery"... That is, a secret; because what follows of the name and title of the great harlot is to be taken in a mystical sense.

5 "Babylon"... Either the city of the devil in general; or, if this place be to be understood of any particular city, pagan Rome, which then and for three hundred years persecuted the church; and was the principal seat both of empire and idolatry.