

General Topics :: Easter is NOT a Mistranslation

Easter is NOT a Mistranslation, on: 2008/3/23 12:44

"Easter" is Not a Mistranslation

All of the newer Bible Versions have erred by eliminating the word Easter from Acts 12:4

What Was Easter Originally?

The word Easter is found one time in the entire authorized King James Bible:

Acts 12:4, And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; **intending after EASTER to bring him forth to the people.**

The word "Easter" here does NOT refer to Easter as we know it nor does it refer to the Passover as it is wrongly translated in other Bible versions.

Though many Christians celebrate "Easter" in remembrance of the resurrection, Easter was originally a pagan festival (etymology of your dictionary should confirm this) which is what Acts 12:4 refers to and not the Passover. We will determine this by looking at the passage.

The Webster's New World Dictionary gives the **following etymology (origin and development of a word) for the word "Easter":originally, name of pagan vernal festival ALMOST COINCIDENT in date with paschal festival of the church,**

--Eastre, dawn goddess --Austro, dawn

In other words, Easter was originally a pagan festival celebrated in the spring time.

Easter is Only Translated Correctly in King James Version of the Bible.

The word, "Easter" has been mistranslated as "Passover" in all Bible versions except for the authorized King James version (KJV). How do we know this? The Bible proves it, both in the Old Testament and New Testament. In the passage Acts 12:1-4, King Herod killed James and when he saw that it pleased the Jews, he took Peter DURING the DAYS OF UNLEAVENED BREAD and was going to bring him forth to the people AFTER Easter.

Easter could not be Passover because Passover occurs BEFORE the days of unleavened bread which is when they arrested Peter. Passover had come and gone. Herod decided to bring Peter forth AFTER Easter. This is the sequence:

1. PASSOVER (on the 14th of Nissan or Abib)
2. DAYS OF UNLEAVENED BREAD (Starting on the 15th of Nissan or Abib, and continuing for 7 days)
3. EASTER

Passover only comes once a year on one day, the 14th of Nissan (Num 28:16). After the Passover comes the days of unleavened bread (Numbers 28:17) for the fifteenth through the twenty first day of Nissan (or Abib). So when Peter was arrested during the days of unleavened bread (Acts 12:3) Passover had come and gone! The Bible says that Herod was going to bring him forth AFTER Easter which had not come yet.

When the KJV says EASTER in Acts 12:4 it is correct. When the other versions say PASSOVER in Acts 12:4 they are incorrect. Easter in this passage is referring to the pagan festival (remember the etymology says that the pagan Easter is almost coincident with paschal (passover)...

Sincerely,

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Walter

Re: Easter is NOT a Mistranslation - posted by sojourner7 (), on: 2008/3/23 13:46

For those who have never known the miracle of His death, burial, and resurrection; Easter is still a spring ritual!! :-(

Re: Easter is NOT a Mistranslation - posted by ccchhrrriiss (), on: 2008/3/23 14:20

Hi waltern...

Yet, ironically, nearly every other translation -- including those that are also derived from the Textus Receptus -- translate the greek word ("pascha" or "paschua") used in Acts 12 as "the Passover." In fact, this is the same word used for "the Passover" throughout the New Testament.

I don't think that the argument that the word is supposed to represent the pagan holiday "Easter" makes sense or passes serious academic scrutiny.

:-)

Re: - posted by InTheLight (), on: 2008/3/23 15:26

Quote:
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Agreed. Even within the KJV this same Greek word is translated 'Passover' in every other occurrence. Why did they choose 'Easter' here? Trying to mix Judiasm and Christianity?

It seems that most notable commentators agree, Acts 12:4 should read 'Passover'.

In Christ,

Ron

Re: Easter is NOT a Mistranslation, on: 2008/3/23 18:49

Of course, "Astarte", or other nearby transliterations are ancient pagan holidays, celebrating the worship of a powerful demon, going back to Babel. Alexander Hislop, in his famed and highly documented work, "TWO BABYLONS" traces the 1st global Satanic System through time and land masses to Rome. His contention is that ROMAN CATHOLICISM is simply an extension of that system, as exactly every Babylonian worship day is exactly re instituted on the precise day and days, in the form of a Catholic holiday, as it is today. This is indisputable. Christmas and Easter are the big ones, but there are many, many more that correspond with the demonic worship system around the world that are celebrated today.

Astarte appears in the bible, as a demon goddess, to be avoided. Big Eggs were involved, as well as obscene reproductive rites involving nature.

On a nice spring day, the Emperor of Rome marched all of the Satanic Priests through a small stream, declaring them BAPTIZED christians, and they just continued their pagan rituals veiled in symbolism. This Priesthood then dismantled the current visible leadership of the true church, and went about their way to oppose and annihilate every obstacle in their way to absolute submission to their Bishop, THE BISHOP OF ROME.

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After a few million martyrs the Protest arose from God, and the Protesters stood the Bible ground, and this ended.

Probably most of these early brothers and sisters preferred not to indulge in any religious holidays.

This year, Passover is about 3 weeks apart from the pagan holiday, Easter. To the pure, all things are pure. Many Christians "REMEMBER HIS DEATH" until he comes, and His Resurrection a little more intensely on this HOLY-DAY. I do not, but each according to his faith. your brother, Tom

Re:, on: 2008/3/23 21:09

Quote:

InTheLight wrote:

Quote:
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Agreed. Even within the KJV this same Greek word is translated 'Passover' in every other occurrence. Why did they choose 'Easter' here? Trying to mix Judaism and Christianity?

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In Christ,

Ron

My response:

Following is only one of many verses in the Old Testament that declare the exact timing of the Lord's Feasts. These Feast dates were never to be changed, ever. Eventhough the years came and went, the dates remained unchanged. The days of the week changed (as they do now, from one year to another), but the date's of the Lord's Feasts **WERE NEVER TO BE CHANGED.**

This quote is from the Book of Numbers:

Passover on the 14th, and Feast of Unleavened bread on the 15th.

Numbers 28:16. And in the **fourteenth day** of the first month is the passover of the Lord.

17. And in the **fifteenth day** of this month is the feast: seven days shall unleavened bread be eaten.

18. In the first day shall be an holy convocation; ye shall do no manner of servile work therein:

19. But ye shall offer a sacrifice made by fire for a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

20. And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21. A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22. And one goat for a sin offering, to make an atonement for you.

23. Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.

24. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the Lord: it shall be offered beside the continual burnt offering, and his drink offering.

25. And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26. Also in the day of the firstfruits, when ye bring a new meat offering unto the Lord, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:

27. But ye shall offer the burnt offering for a sweet savour unto the Lord; two young bullocks, one ram, seven lambs of the first year;
28. And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,
29. A several tenth deal unto one lamb, throughout the seven lambs;
30. And one kid of the goats, to make an atonement for you.
31. Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

If we compare the above to the actual timing of events in Acts 12, we can see that the Passover had already taken place when the seven day Feast of Unleaven Bread starts.

Acts 12:

1. Now about that time Herod the king stretched forth his hands to vex certain of the church.
2. And he killed James the brother of John with the sword.
3. And because he saw it pleased the Jews, he proceeded further to take Peter also. **(Then were the days of unleavened bread.)**
4. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.
5. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.
6. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

I would be most interested in hearing what any one of the Bible Scholars and Textual Critics that were involved with any of the newer translations have to say about this error in the timing. The Passover had already passed on the 14th of Nisan (Abib) when Herod made this statement. Therefore, he had to be referring to another day, since Passover was behind him. It had to be a day in the future, after the time of **The Passover**. What day would that be?

Sincerely,

Walter

Re: - posted by ADisciple (), on: 2008/3/23 23:18

Hi, Walter.

The difficulty here is cleared up by the Scriptures themselves. "Passover" is the correct translation.

Because, we read in Lk. 22.1, "Now the feast of unleavened bread drew nigh, which is called the Passover." (See also Mt. 26.17).

And so when Herod killed James, and took Peter, those were "the days of unleavened bread," or, the Passover, which included the days of unleavened bread, and he intended, after this feast was over, and the people's conscience put to rest, to bring Peter out to the people for execution.

The feast of Passover included the day of Passover, the days of unleavened bread, and then the waving of the sheaf of firstfruits. These three were all components of the one feast. (See Ex. Ch. 12 and Lev. Ch. 23.)

In a spirit of meekness,
AD

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Re:, on: 2008/3/25 1:29

Quote:

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In a spirit of meekness,
AD

My response:

What I find interesting is what Noah Webster had to say about Easter in 1828 in his American Dictionary of the English Language. If you look at his 1800 page dictionary you will find the following definition of Easter:

EASTER, n. Eostermonath. Eoster is supposed by **Beda** and others to be the **Astarte** of the Sidonians. See Beda, Cluver, and the authorities cited by Cluver, and by Jamieson, under Papsyad. But query.

A festival of the christian church observed in commemoration of our Savior's resurrection. It answers to the pascha or Passover of the Hebrews, and most nations still give it this name, pascha, pask, paque.

Of note in regards to the definition, **in 1828, is that the preferred definition is that of a pagan holiday.** The secondary definition is that of "a festival of the christian church observed in commemoration of our Savior's resurrection."

However, if you were to go online, and look up the word Easter in "Noah Webster's 1828 Dictionary of the English Language, you would find the following as the only definition:

Easter

E'ASTER, n.

A festival of the christian church observed in commemoration of our Savior's resurrection. It answers to the pascha or passover of the Hebrews, and most nations still give it this name, pascha, pask, paque.

The website that sponsors the online 1828 Webster's Dictionary is Cornerstone Baptist Temple in Dayton Ohio.

I wonder why they (Cornerstone Baptist Temple) found it necessary to change the original meaning of the word Easter, that was provided by Noah Webster in 1828, and didn't bother to reveal the difference between their online version and the original version. They are a 1611 King James only Church that relies only on this Bible from 1611.

I guess, in today's world, anyone can be a textual critic. All they need is a pair of scissors and a black marking pen.

Sincerely,

Walter

Re:, on: 2008/3/25 8:40

I tend to agree with Waltern on this, yet this is a matter that will be argued until the rapture happens (for those of us who still believe in that) and still there will be no ironclad answer.

Krispy

Re: - posted by PreachParsly (), on: 2008/3/25 11:22

It would be a large help to your case if you can provide some evidence of the Greek word "pascha" refers to this pagan event using at least one source outside of the Bible. Because the only possible reference in the Bible to this is debatable. Basically if you can show that pascha meant the pagan event in a historical context you have a whole lot of weight to your argument.

If there isn't any evidence of this, then it appears (whether you mean to say this or not) that your argument boils down to "The KJV says Easter and the KJV is the only correct version, therefore I must give a defense of the KJV since so many versions disagree with it."

Re: - posted by PreachParsly (), on: 2008/3/25 11:45

I did a little looking around. It seems that Tyndale first translated that word as Easter. The Geneva Bible is the first I see that translated it Passover instead.

Re:, on: 2008/3/25 11:57

waltern asked

Quote:

-----What day would that be?

A little lateral thinking here...

Passover.... we know the Jews were celebrating it in the fulness defined by ADisciple, so.... is it as simple as.... that the pagans were celebrating 'Easter' at the same time-ish, in that particular year?

It would be totally in God's plan to have chosen this 'time' for the fulness of His plan of salvation to unfold. As Paul said: *this thing was not done in a corner.*

Ever after, no pagan could accuse Jews of creating a fictitious Saviour of the world; if for no other reason, there had to be secular witnesses to the outworking of the will of the God of the Universe.

Okay... I see Josh has mentioned Tyndale. That would fit with his intention to make the word of God accessible to a ploughman.... perhaps, as the term Easter was well-established by then in the Church calendar.

Re:Thorough Evaluation, on: 2008/3/26 1:58

This will hopefully help in this discussion. It is a little long, but is a **thorough evaluation through Scripture and History** of this entire subject- the Passover and the Feast of Unleavened Bread.

Sincerely,

Walter

Throughout history a debate has raged concerning the proper timing of Christ's Passover. Many observe the Passover on the 14th of the first month (Abib) and the Feast of Unleavened Bread on the 15th. Others believe that both the Passov

er and the first day of the Feast of Unleavened Bread are on the 14th. Still others observe the Passover and first day of the Feast on the 15th of Abib. Why so much confusion? It need not be.

There is indeed a harmonization with the Old and New Testaments that reveal the two observances are clearly separate and distinct.

Part of the error is historical. After Judah and Benjamin went into Babylonian exile by the hand of Nebuchadnezzar, these two Israelite tribes combined what is known in the Bible as the Passover and the first day of the Feast of Unleavened Bread.

No one knows exactly when these two observances were combined, but what is known is that it happened during the Exile in Babylon. Israelites picked up a number of errors while under Babylonian influence, and the joining of Passover with the Feast was one of them. Because of this error some believe Passover is also the first high day of the Feast of Unleavened Bread.

The Encyclopaedia Judaica confirms the mistake committed by these Jews: "The feast of Passover consists of two parts : The Passover ceremony and the Feast of Unleavened Bread. Originally, both parts existed separately; but at the beginning of the exile they were combined," Vol. 13, p. 169.

The book, The Torah, by W. Gunther Plaut, corroborates, saying, "The Passover and the Feast of Unleavened Bread rituals were originally two separate observances which were combined sometime between the events of the Exodus and the redaction of the text" (p. 445).

Clearly, the Scriptures proclaim that the 14th of Abib marks the Passover memorial, while the 15th of Abib starts the Feast of Unleavened Bread. But two particular deviations from this truth exist. One is that the Passover is the first high Sabbath of the Feast of Unleavened Bread and falls on the 14th of Abib. The second is also that the Passover is the first high day of the Feast of Unleavened Bread, but occurs on the 15th of Abib.

One central fact plainly obvious in Christ's Word is that the Passover and the Feast of Unleavened Bread are separate observances. Consider the following passages (from the KJV):

5. In the fourteenth day of the first month at even is the Lord's passover.

6. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread." (Lev. 23:5-6).

16. And in the fourteenth day of the first month is the passover of the Lord.

17. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten." (Num. 28:16-17).

Other translations are just as plain, including the NIV:

" Passover begins at twilight on the fourteenth day of the first month. On the fifteenth day of that month Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast" (Lev. 23:5-6).

"And in the fourteenth day of the first month is the Passover of . And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten" (Num. 28:16-17).

Clearly, the Passover is on the 14th of Abib, while the Feast of Unleavened Bread begins on the 15th of Abib and advances through the 21st day of Abib, making a seven-day Feast.

Ten Plain Proofs

At least 10 clear distinctions separate the Passover from the high day or the first day of the Feast of Unleavened Bread that follows it.

1) The first proof that Passover is a separate memorial comes when Moses was told that Israel could not keep a **FEAST** among the Egyptians. He emphasized twice to Pharaoh that he could not stay and **hold a FEAST** where Israel was living at that time in Egypt, in a region called Goshen:

— "Afterward Moses and Aaron went to Pharaoh and said, This is what Yahweh, the Elohim of Israel, says: Let my people go, so that they may hold a festival to me in the desert" (Ex. 5:1).

— "Then Pharaoh summoned Moses and Aaron and said, go, sacrifice to your Elohim here in the land. But Moses said , That would not be right. The sacrifices we offer Yahweh our Elohim would be detestable to the Egyptians. And if we off

er sacrifices that are detestable in their eyes, will they not stone us?" (Ex. 8:25-26).

Moses knew that holding a **FEAST** among the Egyptians would be disastrous. First, Yahweh prohibited it. Second, the Egyptians were notorious for animal worship. They held sacred some of the same animals that Israel was required to sacrifice during the Feast of Unleavened Bread. Moses realized this fact and knew that by sacrificing these animals that he would be signing his own death warrant. Among other animals, the Egyptians worshiped bulls and cows to the god Hathor. They even venerated crops to honor Osiris, the god of vegetation and maker of grain. No wonder Moses could not hold Christ's Feast among them, with all of the daily animal and meal offerings that were required of Israel during the Feast

Moses told Pharaoh that it was not possible to hold a Feast at that location. Still, God allowed the Passover to take place, there, in Egypt. Yahweh had commanded Israel to hold a **FEAST** to Him in the wilderness, not among the Egyptians where they observed that Passover. How, then, could Passover be the first day of the Feast?

2) Another difference between the two observances is the characteristic mood of each. The Passover symbolizes a day of suffering and pain, while the Feast of Unleavened Bread is a time of joy. Let us detail these differences.

Two major events contribute to the solemnity of Passover. First, Passover is the day that the death angel passed over Egypt destroying all firstborn of both man and beast. Second, this is the day that Yahshua our Savior was impaled on the torture stake for our sins.

The Feast of Unleavened Bread is memorable for one great event. It is the day on which the Israelites were freed to leave and were no longer serving the Egyptians as slaves. Their harsh, brick-making days were over.

3) A third reason that Passover could not be a High Day is that there was only one sacrifice offered on Passover, while many sacrifices were commanded for the Feast days.

In Numbers 28:24-25 Yahweh commands Israel to offer various sacrifices during the Feast of Unleavened Bread: "In this way prepare the food for the offering made by fire every day for seven days as an aroma pleasing to Yahweh; it is to be prepared in addition to the regular burnt offering and its drink offering. On the seventh day hold a sacred assembly and do no regular work."

Here is an unmistakable command for additional offering for all seven days of the Feast. Nowhere in the Bible do we find these sacrifices commanded or offered by Israel or any other people during the Passover.

How could the Passover be the first day of the Feast, with no evidence of these other offerings given on the Passover?

In addition, the unleavened bread on Passover specifically represents Christ's sacrificed body given in death for us (Matt. 26:26). But the unleavened bread of the Feast has a different meaning. Paul writes in 1 Corinthians 5:8 that the unleavened bread of the Feast stands for "sincerity and truth." Confusing these by combining the two observances perverts the different purpose and design for these unleavened symbols.

4) A fourth fact is that Passover is never called a Sabbath or High Day. In Exodus 12:25-26 and Exodus 13:5 Passover is called a "service."

The Hebrew word for service is No. 5656, *abodah* in Strong's Concordance, and is defined as "work of any kind." How could the Passover be a Sabbath when the Hebrew word that depicts the Passover means to engage in work? Work is strictly prohibited on a Sabbath or Feast High Day.

5) A fifth and often overlooked criterion for Passover as a non-High Day is that the Passover is referred to as a Preparation day for the Feast in the New Testament.

In Mark 15:42-43 Joseph of Arimathea asks for the body of Yahshua the day before the first high Sabbath of the Feast of Unleavened Bread: "42. And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43. Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.(KJV)

Jesus was impaled on the Passover, which is called the Preparation day, the day before the High Sabbath or the first Hi

gh Day of the Feast. Joseph of Arimathaea knew that he had to remove Yahshua from the stake before sunset, which started the first High Sabbath of the Feast.

Another passage that validates the Passover as a day of preparation is Luke 23:53-54. In this passage Joseph of Arimathaea removed the body of Yahshua from the stake and prepared it for burial: "53. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54. And that day was the preparation, and the sabbath drew on." (KJV)

Note the plain statement that the Passover was the Preparation day while the High Sabbath was yet to come. The Hebrew word for Preparation in Strong's Greek Dictionary is No. 3904, *paraskeue*, "as if from No. 3903; meaning, to make ready or prepare one self." The day of Preparation is the Preparation day for the Feast that follows the Passover.

The Passover is a day to make ready for the Feast of Unleavened Bread by removing all leavening from one's premises. Remember that Passover is also called a service, pertaining to work.

"Drew on" is *epiphosoko* in the Greek and literally means "to begin to" or draw on toward." The High Day was about to begin, not come to an end, after Yahshua was taken down and put in the tomb. If the women would not so much as visit the tomb on the weekly Sabbath (Luke 23:56-24:1), how could Joseph of Arimathaea, a Jewish follower of Yahshua, literally work to take the body down and prepare it for burial on a High Sabbath?

6) A sixth distinction that eliminates the Passover from a High Sabbath of the Feast is that the commandment of the Passover was only for the circumcised, while the Feast and Sabbaths were commanded for ALL in the household to observe, circumcised as well as uncircumcised.

In Exodus 12:19 God commands all of Israel, including the uncircumcised stranger, to observe the Feast of Unleavened Bread: "Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. (KJV)

God says in Exodus 12:43, however, that no stranger or alien may partake of His Passover. All must be circumcised: "And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: (KJV).

7) A seventh factor that clearly separates the Passover from a Sabbath or High Day is the strict prohibition against working on the Sabbaths.

This regulation can be seen in two passages. In Exodus 20, starting with verse 8, we have the Fourth Commandment: "Remember the sabbath day, to keep it holy. 9. Six days shalt thou labour, and do all thy work: 10. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

God commanded no work whatsoever be done on His Sabbath day. This command is the same for the High Days of the Feast in passages found in Exodus 12 and Leviticus 23.

In Luke 23:26 Simon of Cyrene comes out of the country — a literal field — on Passover day. "And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. (KJV).

The Greek word for country in this passage is No. 68, *agros*. Strong's defines *agros* as: "a field (as a drive for cattle): generally the country, spec. a farm, i.e. hamlet." Incidentally, from *agros* we get our word agriculture.

Here one of Christ's own disciples comes out of the *agros* or field on Passover day, indicating that Simon was working in the fields on Passover day. Neither Simon nor any other disciple would have done this on a Sabbath or High Day because of the strict prohibition against work on a High Day.

8) An eighth factor witnessing against a High Day Passover is that no buying or selling is permitted on a High Day. When Israel returned to Jerusalem under Nehemiah, Nehemiah commanded them not to buy or sell on Christ's Sabbath or Holy Day (Neh. 10:31): "And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seven

nth year, and the exaction of every debt." (KJV) The NIV states it as: "When the neighboring peoples bring merchandise or grain to sell on the Sabbath, we will not buy from them on the Sabbath or on any holy day" (NIV).

We find an additional proof in John 13:26-30, when Christ dips the bread ("sop" means a morsel, not a slice of leavened bread) and gives it to Judas Iscariot, the one that was soon to betray him. Jesus said, "It is the one to whom I will give this piece of bread when I have dipped it in the dish. Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon. As soon as Judas took the bread, Satan entered into him. 'What you are about to do, do quickly,' Jesus told him, but no one at the meal understood why Jesus said this to him. Because Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor. As soon as Judas had taken the bread, he went out. And it was night."

We see two key facts within this passage. One is that Christ's disciples acknowledged that the Feast had not yet begun, therefore the statement, "to buy what was needed for the Feast." Remember that this was the start of Passover night. The other fact is that Christ's disciples thought that Jesus gave the money to Judas in order to purchase supplies. But that would violate the commandment not to buy or sell on a High Day or the Sabbath.

Would Jesus have prompted his own disciple to break Christ's law if this Passover were a High Day? By His own instructions to Judas, Jesus shows that the Passover is neither Sabbath nor High Day. Nowhere does the Bible contain a prohibition against buying or selling on Passover.

9) A ninth fact is found in the **Seder service held by the Jews today**. The Jews hold a Seder on the 14th of Abib to commemorate the Passover meal. The Seder service consists of prescribed foods, each of which symbolizes some aspect of the first Passover in Egypt. For example, they partake of horseradish, which signifies the bitterness of the first Passover. They also eat a blend of chopped nuts and apples, which symbolizes the building mortar used by the Israelites in their slavery. Also during this memorial the account of Exodus is retold and prayers of thanksgiving are offered to Yahweh. The entire family always observes the Seder service together.

What is interesting is that the Seder service is not a High Day service, but a memorial on the 14th, just as was the Passover. On the one hand the Jews today honor the 14th Passover by observing the Seder service as a memorial, but at the same time they hold Passover on the 15th of Abib. Clearly we see a blending of the true Passover on the 14th with a tradition of keeping the 15th Passover that emerged from their Babylonian captivity.

10) A tenth reason why Passover is not a High Day or the first day of the Feast may be found in two passages contained in Matthew 26:5 and Mark 14:2:

— "When he had finished saying all these things, he said to his disciples, 'As you know, the Passover is two days away — and the Son of Man will be handed over to be impaled.' Then the chief priests and the elders of the people assembled in the palace of the high priest, whose name was Caiaphas, and they plotted to arrest in some sly way and kill him. 'But not during the Feast,' they said, 'or there may be a riot among the people' " (Matt. 26:1-5, NIV).

— "1. After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. 2. But they said, Not on the feast day, lest there be an uproar (riot) of the people.

(Mark 14:1-2 , (KJV)

The Jewish religious authorities were planning to take and kill Jesus, but they knew that it would not be possible to do so on a Feast day, for that was against the Law of Moses. Therefore, they knew that He had to be taken and killed before the Feast. Instead, they accomplished their deeds on Passover itself, proving it was not a Feast High Sabbath.

Let's Review the Facts

The Passover is commanded for the beginning of the 14th of Abib, at dusk, while the Feast of Unleavened Bread comes on the 15th. The Passover is a memorial separate from the first day of the Feast. The following ten points offer unmistakable proof of this fact:

• God said Israel could not keep a Feast among the Egyptians; they were able to keep the Passover in Goshen because it was not a Feast. Passover is a memorial service of the death angel's Passing over as well as the death of Jesus under the renewed Covenant.

• Passover is a time of pain and suffering; the Feast is a time to joyfully celebrate freedom.

• Passover had only one sacrificial offering, while each day of the Feast had many commanded sacrifices.

• The unleavened bread of the Passover service has different meaning and significance from the unleavened bread eaten each day of the Feast of Unleavened Bread.

• Work was done on the Passover; work was prohibited on the High Days of the Feast of Unleavened Bread.

• Only the circumcised could observe Passover; all were commanded to keep the Feast of Unleavened Bread.

• Passover is never called a High Day or Sabbath. Rather, it is called the Preparation day for the Feast.

• Commerce was done on Passover day; commerce was prohibited on all Feast High Days.

• The Seder on the 14th is a throwback to the true Passover and is not a High Day.

• The Jewish leaders would not take and kill Jesus on a High Day; but they did do so on the Passover.

The truth of the matter is that God Commanded the Israelites to keep the Feast of the Lord forever, as a memorial.

If we take all the evidence from the Scriptures into consideration, we are left with only one conclusion: Passover is on the 14th, the Feast of Unleavened begins with a High Day on the 15th.

Sincerely,

Walter

Re: - posted by john3one6, on: 2008/7/3 19:53

You are correct Walter! New modern dictionaries, like new bible versions, are changing, omitting, rewriting word definitions. Note the changes occurring in newer dictionaries compared to earlier English dictionaries:

An Universal Etymological English Dictionary, 1802, Nathan Bailey

EASTER a solemn festival appointed in commemoration of Christ's death and Resurrection.

American Dictionary Of The English Language, 1828 (through the 1911 edition), Noah Webster

EASTER, n.

A festival of the christian church observed in commemoration of our Savior's resurrection. It answers to the pascha or Passover of the Hebrews, and most nations still give it this name, pascha, pask, paque.

Webster's Revised Unabridged Dictionary, 1913, G. & C. Merriam Co.

Easter (easter), n. . From the root of E. east. See East.

1. An annual church festival commemorating Christ's resurrection, and occurring on Sunday, the second day after Good Friday. It corresponds to the pascha or passover of the Jews, and most nations still give it this name under the various forms of pascha, pasque, paque, or pask.

Webster's Collegiate Dictionary Fifth Edition, 1936, G. & C. Merriam & Co.

Easter (es'ter), n. An annual church celebration commemorating Christ's resurrection.

Webster's Seventh New Collegiate Dictionary, 1965, G. & C. Merriam Co.

Easter \ester\ n : a feast observed on the first Sunday after the full moon on or next after the vernal equinox in commemoration of Christ's resurrection.

Webster's Ninth New Collegiate Dictionary, 1987 (through 1999), Merriam-Webster Inc.

Easter \ester\ n (bef. 12c): a feast that commemorates Christ's resurrection and is observed with variations of date due to different calendars on the first Sunday after the paschal full moon.

Many modern dictionaries will either omit entirely or include in a footnote the connection of Easter to paganism. Oh, and I guess since the name Lucifer, like Easter, occurs only once in the Holy Bible we need to omit or change the devil's name.

me as well.

<http://www.angelfire.com/la2/prophet1/kjveaster.html>

<http://www.1911encyclopedia.org/Easter>

<http://www.angelfire.com/la2/prophet1/prayingtoanewgod.html>

"The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger." Jeremiah 7:18

"The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?" Jeremiah 8:9