

December 3rd, 2008

Dear John,

RE: Easter and Passover, the WEB and the AKJ

Thank you for giving me a concrete example of where you believe the King James translation is badly worded. I had not yet checked this particular location in my comparison of the King James Version (KJV) and the Word English Bible (WEB). I am glad you brought it to my attention. There is a lot of content in that small verse, and a proper reply requires at least a couple pages.

Prior to this, you encouraged me to check out your current favorite bible – the WEB. I promised that I would take a look at it, and I downloaded it as an E-sword module. So far, my comparison has yielded several points of discussion. This letter will not cover all of these points (I will do that later) but instead will reply directly to your last email:

Email, December 2nd

There are several [errors in word content] -- for starters, try the anachronistic use of the word "Easter" in Acts 12:4. The Greek word (from which it is supposed to have been translated) clearly refers to Passover, not to Easter (a different holiday, by definition, and one which hadn't been invented yet, in Paul's time, so that he couldn't possibly have been referring to it).

I will attempt to demonstrate the following points:

- The word “Easter” is not anachronistic
- The Greek *pascha* could be applied for both Easter and Passover
- Translating *pascha* as Passover in Acts 12 would be a translation error
- Its author definitely could have been referring to Easter in Acts 12

Easter is not anachronistic

First, I will address the point that Easter has been around for a long time, far longer than Christianity. The word “Easter” is derived from “Ishtar” and “Ashteroth.” She has in times past used other names, but in essence she is the fertility goddess, or as some simply call her “The Goddess.” I have friends that I have heard refer to the “Lord and the Lady.” The “Lord” that they refer to is not our Lord and Savior Jesus Christ, but the Horned God (or the Green Man) and the Lady they refer to is his consort, the Goddess (or Gaia).

To help establish this point, I am going to quote a couple small excerpts from a book “The Two Babylons” by Alexander Hislop. I do not know where my paper

copy is, but I recently found an electronic copy (earlier this year) which is a handy reference for this type of thing.

The Two Babylons – by Alexander Hislop

II. Easter

Then look at Easter. What means the term Easter itself? It is not a Christian name. It bears its **Chaldean origin** on its very forehead. Easter is nothing else than Astarte, one of the titles of Beltis, **the queen of heaven**, whose name, as pronounced by the people Nineveh, was evidently identical with that now in common use in this country. That name, as found by Layard on the Assyrian monuments, is Ishtar. The worship of Bel and Astarte was very early introduced into Britain, along with the Druids, "the priests of the groves." Some have imagined that the Druidical worship was first introduced by the Phoenicians, who, centuries before the Christian era, traded to the tin-mines of Cornwall. But the unequivocal traces of that worship are found in regions of the British islands where the Phoenicians never penetrated, and it has everywhere left indelible marks of the strong hold which it must have had on the early British mind.

From Bel, the 1st of May is still called Beltane in the Almanac; and we have customs still lingering at this day among us, which prove how exactly the worship of Bel or Moloch (for both titles belonged to the same god) had been observed even in the northern parts of this island. "The late Lady Baird, of Fern Tower, in Perthshire," says a writer in "Notes and Queries," thoroughly versed in British antiquities, "told me, that every year, at Beltane (or the 1st of May), a number of men and women assemble at an ancient Druidical circle of stones on her property near Crieff. They light a fire in the centre, each person puts a bit of oat-cake in a shepherd's bonnet; they all sit down, and draw blindfold a piece from the bonnet. One piece has been previously blackened, and whoever gets that piece has to jump through the fire in the centre of the circle, and pay a forfeit. **This is, in fact, a part of the ancient worship of Baal, and the person on whom the lot fell was previously burnt as a sacrifice.**

On a side note, the same friends I mentioned that sang to the "Lord and the Lady" also have their own rituals of passing things "through the fire" at Beltane (Mayday.) I got a telephone call from their daughter-in-law once, asking if I wanted my goat (I owned a young goat that was staying in their small herd) to "pass through the fire" with the rest of them. I was told that they planned to herd the animals between bamboo torches. I thanked them for asking me first, but since they were asking my permission I had to say no. As far as I know they simply excluded her from their ceremony (I was not present for any of this.)

I cite this as an example that these people are probably aware of the symbolism and meaning behind their gods and goddesses and holydays.

Continuing from “The Two Babylons”

Now, the passing through the fire represents that, and the payment of the forfeit redeems the victim." If Baal was thus worshipped in Britain, it will not be difficult to believe that his consort Astarte was also adored by our ancestors, and that from Astarte, **whose name in Nineveh was Ishtar, the religious solemnities of April, as now practised, are called by the name of Easter--that month, among our Pagan ancestors, having been called Easter-monath.** The festival, of which we read in Church history, under the name of Easter, in the third or fourth centuries, was quite a different festival from that now observed in the Romish Church, and at that time was not known by any such name as Easter. It was called Pasch, or the Passover, and though not of Apostolic institution, * was very early observed by many professing Christians, in commemoration of the death and resurrection of Christ.

* Socrates, the ancient ecclesiastical historian, after a lengthened account of the different ways in which Easter was observed in different countries in his time--i.e., the fifth century-- sums up in these words: "Thus much already laid down may seem a sufficient treatise to prove that the celebration of the feast of Easter began everywhere more of custom than by any commandment either of Christ or any Apostle." (Hist. Ecclesiast.) **Every one knows that the name "Easter," used in our translation of Acts 12:4, refers not to any Christian festival, but to the Jewish Passover.** This is one of the few places in our version where the translators show an undue bias.

I will stop for a moment here before continuing again. I quoted these sections to help **establish that Easter was not anachronistic**, and was observed long before Acts was written. According to Hislop, the modern celebration of Easter is closer to the Pagan rites, and does not resemble the Passover observances of the early church. It seems this transformation was taking hold about the same time as “**Unconditional Immortality**” and the “**fire that does not consume**” and probably for similar reasons.

I only disagree with the author concerning “undue bias” in Acts 12:4 – I believe that it is correctly translated “Easter” in that location, which I will demonstrate shortly. Alexander Hislop has done a lot of research concerning Babylon and the Roman church, but it seems that he has neglected evidence that the King James translators considered when they determined how to translate Acts 12:4.

The Queen of Heaven

Hislop tells us that **the Easter goddess is also known as the “Queen of Heaven.”** I have three separate sources on this sub-point. My first quote will be from what might seem to be an unusual source. I received this book less than two months ago. It was a gift from my father, who thought it might be useful to me.

My Catholic Faith: A Manual of Religion

By the Most Reverend Louis Laravoire Morrow, S.T.D.
Bishop of Krishnagar

Revised 1960, page 69

During the Easter time the prayer *Regina Coeli* (Queen of Heaven) is substituted for the *Angelus*. Those who prefer may simply recite five Hail Marys instead of the *Angelus* or the *Regina Coeli*. The same indulgence is gained. (See page 420.) The *Angelus* was formerly recited kneeling, except from Saturday noon to Sunday evening inclusive. Now it is recited according to one's convenience. The *Regina Coeli* is always recited standing.

The referenced page 420 has a list of the official prayers to be recited. This is included on the referenced page. As I am quoting directly from a manual whose purpose it is to instruct in Roman Catholicism, I think I am immune from being accused of citing a biased source.

Page 420, Regina Coeli

Queen of Heaven, rejoice. Alleluia.

For He whom thou didst deserve to bear. Alleluia.

Hath risen as He said. Alleluia.

Pray for us to God. Alleluia.

V. **Rejoice** and be glad, **O Virgin Mary!** Alleluia.

R. Because Our Lord is truly risen. Alleluia.

The second witness I will bring to the stand is the prophet Jeremiah, chapter 7. I am quoting the King James Version (1769) on the left, and the Word English Bible on the right.

18 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.

19 Do they provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion of their own faces?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to **the queen of the sky**, and to pour out drink offerings to other gods, that they may provoke me to anger.

19 Do they provoke me to anger? says Yahweh. Don't they provoke themselves, to the confusion of their own faces?

I have compared several different bible versions on this verse. The Bishop's Bible, the Geneva Bible, the King James Bible, and surprisingly even the Catholic Douay-Rheims Bible clearly name **the queen of heaven** in these verses.

The King James Version makes four more references to **the queen of heaven** (in Jeremiah 44:17-25). The special cakes and incense sounds remarkably similar to their Roman Catholic counterparts.

(Jeremiah 44:15) Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

(Jeremiah 44:16) *As for* the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

(Jeremiah 44:17) But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto **the queen of heaven**, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well, and saw no evil.

(Jeremiah 44:18) But since we left off to burn incense to **the queen of heaven**, and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

(Jeremiah 44:19) And when we burned incense to **the queen of heaven**, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

Here as well, the WEB does not translate the familiar title of “**the queen of heaven**” but instead renders it as an anonymous “**the queen of the sky.**” This was on my list of notes of translation problems with the English wording of the WEB, but it ties into the discussion of Acts 12:4. But why would anyone want to keep her identity concealed?

My third source is an additional paragraph from Alexander Hislop.

The Two Babylons

Such is the history of Easter. The popular observances that still attend the period of its celebration amply confirm the testimony of history as to its Babylonian character. The hot cross buns of Good Friday, and the dyed eggs of Pasch or Easter Sunday, figured in the Chaldean rites just as they do now. **The "buns," known too by that identical name, were used in the worship of the queen of heaven, the goddess Easter,** as early as the days of Cecrops, the founder of Athens--**that is, 1500 years before the Christian era.** "One species of sacred bread," says Bryant, "which used to be offered to the gods, was of great antiquity, and called Boun." Diogenes Laertius, speaking of this offering being made by Empedocles, describes the chief

ingredients of which it was composed, saying, "He offered one of the sacred cakes called Boun, which was made of fine flour and honey." **The prophet Jeremiah takes notice of this kind of offering** when he says, "The children gather wood, the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven."

I think that these three references are sufficient to establish that Easter is a very old observance, and a very ancient goddess, that dates at least as far back as the prophet Jeremiah. It has gone by different names throughout time and cultures, but **it did exist during Roman rule** when the events in Acts occurred.

The Greek *pascha* – does it mean Easter or Passover?

The word Passover occurs 45 times in the Old Testament. It is usually used in the context of an ordinance, a specific observance on the 14th of Nisan. Occasionally it is used to refer to the Passover lamb that was sacrificed. In contrast to Easter which used sweetened leavened cakes, it always used unleavened bread (also called "the bread of affliction" in Deuteronomy 16:3).

Each instance of the Passover (as an ordinance) is used in the context of a single day, to be followed by a separate feast of seven days called Unleavened Bread. None of these forty-five instances uses Passover to refer to the period following.

H6453

פסח

pesach

peh'-sakh

From H6452; a *pretermission*, that is, *exemption*; used only technically of the Jewish *Passover* (the festival or the victim): - passover (offering).

The Jewish Passover always occurred on the 14th of Nisan. The Days of Unleavened Bread always occurred on the 15th – 21st of Nisan. Nisan is the first month of the Hebrew calendar (which begins in spring) and starts sometimes during the Roman months of March or April (the Roman calendar begins in the dead of winter.)

A different word is translated as "Passover" in the New Testament. Although it has a similar sound to the Hebrew word *pesach*, the Greek word *pascha* is credited with having a different origin. This entry from Strong's concordance notes that **the word has a Chaldee origin.**

You may recall that Alexander Hislop began his chapter on Easter with the comment that "it bears **its Chaldee origin** on its very forehead." My point is that it appears that the Greeks already had the word "pascha" from the Chaldeans before the Romans incorporated the Jewish state into their empire.

G3957

πάσχα

pascha

pas'-khah

Of Chaldee origin (compare [H6453]); the *Passover* (the meal, the day, the festival or the special sacrifices connected with it): - Easter, Passover.

If the Greeks and Romans already had the word *pascha*, they no doubt had the *pascha* festivities as well. Perhaps a better description for the Pagan *pascha* would be the afore-mentioned “Easter-month.” Easter always occurs in the same time early spring period as Passover. Because Hebrews and the Romans use different calendars, they are not strictly set with relation to each other.

In other words, *pascha* could refer to the pagan Easter observances – that is no doubt what the word was originally intended for. To defend that the New Testament authors also used *pascha* to refer to the Passover, I will point out that the gospels use the Greek word *hades* when referring to the general abode of the dead. They did not use the Hebrew *sheol*, but used the Greek term when appropriate.

Just as Jesus used *Hades* (only once) in the original pagan-Greek sense in Luke 16 (Lazarus and the Rich Man) **context will show** that the account in Acts 12 references the original pagan-Greek sense of *pascha* in relation to when Herod planned to execute Peter.

Context determines either Easter or Passover in Acts 12

To refresh our memory and provide context, I will quote this passage in Acts 12 from the King James Version.

(Acts 12:3) And because he saw it pleased the Jews, he proceeded further to take Peter also. **(Then were the days of unleavened bread.)**

(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.

There is one point upon which we can arrive at with mathematical surety. *Pascha* as used in the passage of Acts 12:4 cannot be referring to the Passover day (the 14th of Nisan.) With the days of unleavened bread already in progress, **the actual Passover day** had already passed. It is doubtful that Herod planned to wait over 350 days for the next Jewish Passover to bring forth Peter to the people.

This leaves us with the following options to consider:

- *Pascha* might mean the entire feast of unleavened bread
- *Pascha* might mean the month of celebrations to the queen of heaven

The Old Testament always maintains the distinction between the passover and the following days of unleavened bread. Seventeen verses (17/27) of the New Testament uses of *pascha* also maintain this distinction. I count eight verses (8/27) of these instances as neutral on this specific question.

But in favor of the first point, there is one verse (1/27) in the New Testament that seems to indicate that *pascha* is sometimes used to represent the entire feast of unleavened bread. Note that although it does say unleavened bread is “called the Passover” it might mean that “many people refer to it as the Passover” as a simple generalization (people use similar generalizations today with modern holidays.)

(Luke 22:1) Now the feast of unleavened bread drew nigh, **which is called the Passover.**

But when considering this as a strict definition in Acts 12:4, its application is questionable because the author of Acts uses the more precise term “unleavened bread” in the same breath. If he meant to say “until after the days of unleavened bread” he already had the exact term *azumos* at his disposal. It seems that he could have easily said “intending after the days of unleavened bread to bring him forth to the people” if that is what he meant.

Let us suppose, for a moment, that he had really meant to say that Peter was taken during the feast of unleavened bread, and Herod intended to bring him forth after the celebrations of Easter-month? **This is literally how the passage reads in Greek**, and the context does not demand that *pascha* be interpreted in the sense as the Jewish feast of unleavened bread.

A possible objection might be that Herod was ruler of the Jews – therefore, he would not be concerned with the pagan festivities.

- **First**, I would like to point out that the Jews did not hesitate to kill Jesus during the Passover. They were squeamish about leaving criminals on the cross during Sabbath days, but that seemed to be the extent of their mercy.
- **Second**, Herod is not portrayed as being a righteous Jew, and as evidenced by Jeremiah, the Jewish people often fell into pagan practices. It is possible that some Jews observed Easter in addition to the Romans.
- **Third**, Herod had to deal with Roman authorities as part of his job. The Easter season was probably a busy month, whether he personally observed it or not. He would want to present Peter when there were few distractions to compete with his prize, and he probably wanted to get as much credit as possible – from both the Jews and Gentiles.

For these reasons, it makes perfect sense why Herod would want to wait until after Easter (regardless of the days of unleavened bread) to present Peter.

(Acts 12:20) And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

(Acts 12:21) And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

(Acts 12:22) And the people gave a shout, *saying, It is the voice of a god, and not of a man.*

(Acts 12:23) And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost

The most literal translation of *pascha* would mean the Chaldean holydays of Easter, which was a different kettle of fish than the observance of Christ's death and resurrection by the early Christians. Context does not insist that this word be translated as Passover in this particular case, even if this is the correct translation for all other instances.

So, this verse cannot be referring to the Passover day. Luke obviously meant "the days of unleavened bread" in Acts 12:3, but the separate use of *pascha* (which is defined by context) implies that it also has a separate meaning. Easter-month occurs during the same time period as unleavened bread. Because Herod sought to bring forth Peter in the open we can assume **he wants the credit, including from the Roman authorities.** After Easter, he will have their **full attention.**

Contrasting the KJV and the WEB on Acts 12:4

The net effect of the WEB translation of "Passover" in place of "Easter" in this verse is contained in your original email:

Email, December 2nd

There are several [errors in word content] -- for starters, try the anachronistic use of the word "Easter" in Acts 12:4. The Greek word (from which it is supposed to have been translated) clearly refers to Passover, not to Easter (a different holiday, by definition, and one which hadn't been invented yet, in Paul's time, so that he couldn't possibly have been referring to it).

Removing "Easter" from Acts 12:4 gives the impression that Easter had not yet been invented. Removing the well-known "Queen of Heaven" from Jeremiah destroys a strong link between this "Easter" and modern Babylon (see Rev 17:5). This has impact on teaching and doctrine.

In summary, the reasoning against the translation of “Easter” in Acts 12 seems to be the assumption that the King James translators were “biased” and didn’t understand the Passover, and depends on Easter not existing as a recognized holyday season during the Roman occupation.

To the contrary, the Greek *pascha* is of Chaldee origin, as is the pagan Easter observances. The holiday had been invented long enough ago to have been preached against by the prophet Jeremiah, and would have been observed by Romans in the time of the Apostles. Unlike other instances, the context does not support its translation as “Passover” as a substitute term for “the days of unleavened bread” in this particular verse. Rather, the context and word choice support its translation as “Easter” in the sense of how Easter has been observed since the Flood.

Conclusions

Why are Easter and the Queen of Heaven missing from so many modern bibles? Who stands to gain? I would give this to consider: it has been said that the greatest lie the devil has ever told is convincing people that he doesn’t exist.

But we know that he does exist, and that he can appear as an angel of light (2 Corinthians 11:14) and we are exhorted to separate ourselves from the sins of Babylonian Rome (Revelation 18:4). I also think that if God wanted Israel to learn not the way of the heathen (Jeremiah 10:2) that he would also want us to keep ourselves unspotted from the world (James 1:27) and to abstain from things sacrificed to idols (Revelation 2:14, 20).

<p>(1 Peter 5:8) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:</p>

I think that this is why so much of our Christian observances have been corrupted by pagan rites and practices. As our historians admit, the Passover (or *pascha*) that the early church observed does not resemble the Easter that was celebrated then or now. Even a casual examination should cause us to ask what colored eggs, sweet breads, and rabbits have to do with Christ’s resurrection.

Thank you for reading this to the end. I realize that this may seem long, but no one can accuse me of not being thorough. Even then, I cut out sections for the sake of brevity, and more evidence exists than what I have shown here. I hope I have demonstrated that the King James is correct in this instance of Acts 12:4.

Your brother in Christ,

- *Andrew*

June 2nd, 2009

Addendum to the reader:

Although I attempted to write this letter in such a way as to be as complete as possible, this was not written in the style of a dissertation, and I was limited to the scope of the stated question.

Actually, I prefer having the opportunity to respond to a specific question, because otherwise one risks the accusation of creating a “straw man” argument. But it seems that the question put to me by my friend John represents a position that is not uncommon now days, thus I thought that perhaps it might serve multiple people.

However, when re-reading the content a mere seven months later, it seems that I neglected a couple of points that I should have included then. If I were to edit the actual letter, it would misrepresent its original contents, but if I were to write an essay to replace it, it wouldn't be the same as responding to a question from a friend. So I have compromised by adding a short addendum, added after the fact, to help “fill in” what I missed the first time.

Additional Point One:

The Greek word *pascha* is a pagan word meant to describe a pagan festival. My earlier proof fell under the subject heading of “Easter is not anachronistic” and was supported by historian Alexander Hislop, Strong's concordance, and the prophet Jeremiah. Additionally, even now the Roman Catholic Church still prays to the “queen of heaven” at Easter. As an aside, I briefly hinted that perhaps the symbols of bunnies, baby chicks, and coloured eggs were symbolic of the Fertility goddess, not our risen Christ and Savior.

Yet it seems that I missed an additional proof from the scriptures themselves. Three times in the gospel of John, *pascha* is identified as Passover as either “the Jew's passover” or as “a feast of the Jews.” I have cited these verses below:

(John 2:13) And the **Jews'** passover was at hand, and Jesus went up to Jerusalem,

(John 6:4) And the passover, a feast **of the Jews**, was nigh.

(John 11:55) And the **Jews'** passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

Why is this significant? Rather, I would ask, if the word *pascha* already meant “The Jewish Passover” by default, why would John feel a need to identify it with adjective **Ioudaios**? Wouldn't this be unnecessary? This provides additional

support that not only does the Greek *pascha* need to be interpreted by context, but that the common use of this word outside of the Gospel writings meant **pagan** Easter, not the **Jewish** Passover.

Thus, we have additional testimony from the gospel of John that when reading the word *pascha*, that without context or evidence to identify it as the **Jewish** passover, we should remember that the word first identified **pagan** Easter.

Additional Point Two:

When responding to my friend's question, I anticipated one of his arguments, and conceded that perhaps Luke 22:1 might be a single legitimate instance where the Passover was used to refer to the entire feast of unleavened bread.

(Luke 22:1) Now the feast of unleavened bread drew nigh, which is called the Passover.

But when looking at this verse another time, I realized that in attempting to be fair to my imagined opposition, I had been reading the verse wrong! The passover itself is a feast of unleavened bread, and this is the clear meaning of the passage and the context. That same entire chapter of Luke is about the upcoming Passover day, not the seven days that follow! (See also Matt 26:17 & Mark 14:12.)

Note that in this same chapter, the passover is called **a day of unleavened bread** (properly called because unleavened bread is part of the Passover meal.)

(Luke 22:7) Then came **the day of unleavened bread**, when the passover must be killed.

Also note that both Old and New Testaments refer to **the feast of the passover**.

(Exodus 34:25) Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of **the feast of the passover** be left unto the morning.

(Matthew 26:2) Ye know that after two days is **the feast of the passover**, and the Son of man is betrayed to be crucified.

In other words, I had been reading this verse as if it said "Now the feast [**days**] of unleavened bread drew nigh... which is [**are**] [**loosely**] called the Passover." Not only does this require me to mentally "correct" the grammar of "is" to "are" to account for multiple days, but this would be the first time in the bible where the entire feast of unleavened bread (multiple days) was "called the Passover." The simpler and more consistent interpretation of the verse reads thus:

Now the feast [**day**] of unleavened bread drew nigh, which is called the Passover.

Thus, at this point I do not know of a single verse in either Old or New Testament that provides a sufficient proof that “the Passover” was ever used as an accurate term for anything other than the Passover day of Nisan 14, nor do I have an example of the term being casually “misused” in scripture.

Additional Point Three:

This is actually an answer to a related argument that a different friend presented to me, who thought he might have example from the Old Testament where the following feast of unleavened bread was identified as “the Passover.”

(Ezekiel 45:21) In the first *month*, **in the fourteenth day** of the month, ye shall have **the passover, a feast of seven days**; unleavened bread shall be eaten.

My friend read this verse, and reached the conclusion that the passover is a feast of seven days of unleavened bread. However, in this case the intervening comma separates two closely related sequential items, rather than proving equivalence.

The Passover is scheduled for the 14th of the first month, and immediately following is a feast of seven days. Unleavened bread is eaten in both instances. The Passover and Unleavened Bread should not be re-interpreted outside of its original context and commandment in the books of the Law.

Numbers 28:16-17

(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.

Perhaps some confusion has arisen because God used the sunset to separate the days. Thus, “at even” occurs at the beginning and the end of the day. However, there is sufficient scriptural context to demonstrate what was meant.

14	15	16	17	18	19	20	21
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I can think of two reasons why people might occasionally get confused about the difference between Passover and the following seven days of unleavened bread.

1. First, in the Old Testament, the even fell between the days. We are used to counting from midnight, and usually recognize only one evening per day.
2. Second, although unleavened bread was commanded to be eaten with the Passover lamb on the 14th day, the following seven days from the 15th to the 21st are properly **named** “the feast of unleavened bread.”

This is another example that demonstrates that the 14th and 15th are designated as separate starting days. It starts counting the seven days from the 15th, not the 14th.

(Leviticus 23:5-6)

- (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.

This is another example that shows that unleavened bread is to be eaten, not only with **the seven day period**, but also with **the Passover lamb on the previous day**.

(Exodus 12:18) In the first *month*, **on the fourteenth day of the month at even**, ye shall eat unleavened bread, **until the one and twentieth day of the month at even**.

The only proof that remains is that when it refers to the “**fourteenth day... at even**” is that it means the beginning of the fourteenth day, and not the end of the fourteenth day (which is the beginning of the fifteenth day.)

Exodus 12:6-8

- (6) And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.
- (7) And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.
- (8) And they shall eat the flesh **in that night**, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

Numbers 9:4-5

- (4) And Moses spake unto the children of Israel, that they should keep the passover.
- (5) **And they kept the passover on the fourteenth day** of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

Once night has fallen, there can be no argument which day it is. Exodus says that they ate the Passover lamb during the night, and Numbers confirms that **they kept the Passover, on the fourteenth day**, not during the night portion of the fifteenth day.

Numbers 9:12

- (12) **They shall leave none of it unto the morning**, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

This passage from Numbers 9:12 illustrates that **they were to eat the Passover during the night**, but not to leave any of it until the morning. This demonstrates that the Passover was eaten during the night portion of the 14th day.

The only remaining difficulty might be a confusion as to which “even” of the 21st day is referred to by Exodus 12:18 – is it the beginning even, or the ending even?

Leviticus 23:32

(32) It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: **in the ninth day of the month at even, from even unto even**, shall ye celebrate your sabbath.

As demonstrated by Leviticus 23:32, when time is counted from one even to the next, it first means the starting evening, and then means the ending evening.

Conclusion

Between this original letter, and the points within this addendum, I believe I have examined this question from every possible angle. I do not know of a single argument that would lend the benefit of reasonable doubt for the translation of *pascha* as “Passover” in Acts 12:4, let alone a “proof” that the King James translators demonstrated “bias” or “error” when they translated this Greek word of Chaldee origin as “Easter.”

I can think of only a couple reasons why others might resist this conclusion:

- An unwillingness to acknowledge that Easter is of pagan origin
- A strong desire to be claim a translation flaw within the KJV text

While these may be real and actual motives, neither of these is a valid reason. Revisionist history will not change the origin of Easter. And as we have seen, a careful examination of Acts 12:4 reveals that the KJV has translated this verse correctly, and ironically modern bibles have created translation errors while attempting to “correct” the King James.

This verse (Acts 12:4) is usually only referenced by those who think they can “prove” a flaw in the King James Bible. My question then, to these people, is are you really interested in the truth, or is it more important to be able to “correct” the Bible? Are you happy to see the Authorized text vindicated, or left feeling frustrated?

I welcome comments. If you feel that I have missed or forgotten something, contact me at marron_glaces@yahoo.com, so I can update to this addendum.

Sincerely,

- Andrew