

Sunday, April 2, 2017— Acts 12:4 Don't Passover Easter: Why Everything You Thought You Knew Is Wrong, Part 2

Introduction/Review

- Last Sunday we began an investigation into whether or not “Easter” is an accurate translation of the Greek word *pascha* in Acts 12:4 in the King James Bible.
- We noted that critics of the King James in general and King James Onlyism specifically have sought to use Acts 12:4 as a case in point to prove that the KJB is not inerrant. It is alleged that “Easter” is a mistranslation of the Greek word *pascha* and therefore constitutes an error in the KJB.
- Meanwhile, apologists for the inerrancy of the KJB have sought to answer these critics and have put forth arguments defending why they believe “Easter” is not a mistake in Acts 12:4.
- In an effort to consider both sides of this issue, I have outlined the following points for our consideration:
 - Factual Considerations: Why the Controversy?
 - King James Only Defense of “Easter” in Acts 12:4
 - Is “Easter” Exclusively Pagan?
 - “Easter” in the English Bible: A Brief Look at the History of Translation
 - Scriptural Exposition of Acts 12:4
- Last week during our time together we considered the first three points. In summation, we discussed the following:
 - The Greek word *pascha* occurs 29 times in the Greek text supporting the KJB. 28 times *pascha* is translated as “Passover” by the King James translators. Only one time, in Acts 12:4, did they render the word as “Easter” in English. This is viewed as a translation mistake by those who are critical of the KJB. Modern versions all render *pascha* as “Passover” all 29 times that it occurs in the Greek text. Therefore, it is commonly asserted that *pascha* NEVER meant “Easter” in English and ALWAYS meant “Passover.”
 - King James defenders, such as Samuel C. Gipp, argue that “Easter” is not a mistaken translation of *pascha* given the context of Acts 12. Peter was arrested during the Days of Unleavened Bread which began on the 15th of the month or after Passover which took place on the 14th. According to Gipp, no day after the 14th is EVER referred to as “Passover.” Therefore, Herod, a pagan king, is believed to be referring to his own festival of “Easter” which occurred after “the days of unleavened bread” and not the Jewish Passover. On this basis, Gipp deems the KJB to be without error with its rendering of “Easter” in Acts 12:4 given the context of the passage.

- Alexander Hislop, author of *The Two Babylons* (1853), was mistaken when he connected the etymology of “Easter” with the ancient worship of Ishtar and Astarte. “Easter” is not an exclusively pagan word. In addition to being used to describe the dawn/day of Christ’s resurrection, “Easter” was also used in conjunction with the Jewish feast of “Passover.” If “Easter” were an exclusively pagan word, then why did the King James translators include a table in the 1611 to assist the reader with being able “to find Easter for ever?”
- This morning I would like to move on and consider point four as we seek to bring clarity of understanding to this important topic.

“Easter” in the English Bible: A Brief Look at the History of Translation

- Translating from Latin into Middle English in the late 14th century, John Wycliffe transliterated the Latin equivalent of *pascha* into Middle English as “pask” or “paske” 29 times in his groundbreaking work. Translators of the English Bible during the early Reformation of the 1500s adopted a similar practice but on a more limited scope. For example, Tyndale (1526), Coverdale (1535), and Matthews (1537) each rendered *pascha* as some form of “pascall” at least once in their respective translations.
 - Tyndale (1526)—used a form of “paschal” three different times.
 - “paschal” (Matthew 26:17)
 - “pascall lambe” (Mark 14:12 & John 18:28)
 - Coverdale (1535)—used “pascall lambe” in John 18:28
 - Matthews (1537)—followed Tyndale in using a form of “paschal” three different times.
 - “paschal” (Matthew 26:17)
 - “pascall lambe” (Mark 14:12 & John 18:28)

William Tyndale (1526)

- Being the real pioneer of these early translators, it is imperative that we study Tyndale’s work on this matter in detail. Above we noted that three times Tyndale rendered *pascha* as some form of “paschal.” But what about the other 26 occurrences of *pascha* in the *Textus Receptus*? Without exception, in every one of these 26 occurrences Tyndale translated *pascha* as some form of “Easter” (See the table in Appendix C for a complete catalogue of occurrences.).
 - “ester”—15 times
 - “esterlambe”—3 times
 - “ester lambe”—7 times
 - “feeste of ester”—1 time

- Tyndale associated the English word “Easter” with the Greek word *pascha* in his ground-breaking translation of the *Textus Receptus* 26 times. Why did Tyndale do this? Translating from exile in Germany in 1526, Tyndale was influenced by Martin Luther’s German translation of the *Textus Receptus* from 1522. Please recall from last week’s discussion of the etymology of the English word “Easter” that the Old Germanic word “Oster” impacted its development. Every time, without exception, that the Greek word *pascha* occurred in the New Testament text, Luther rendered it as some form of “Oster” in German or “Easter” in English.
 - “Ostern”—16 times
 - “Osterlamm”—12 times
 - “Osterfest”—1 time
- Before going any further we need to note two important points: 1) Luther and Tyndale clearly DID NOT think that “Easter” was pagan or they would not have used that word when translating into their respective languages, and 2) the notion that *pascha* NEVER meant “Easter” in English is an historical error.
- Recall from Lesson 1 that, according to the [*Middle English Dictionary*](#), “Easter” was being used in the 14th and 15th centuries to refer to “The Jewish Passover” over two hundred years before Tyndale invented the term “Passover” in 1530. New research, conducted since our last study, has revealed that the WestSaxon Gospels from 990 and 1175 use some form of “Easter” exclusively in their respective texts to refer to “The Jewish Passover,” just as the *Middle English Dictionary* asserted.
 - An examination of Appendix C on page 13 will reveal that some form of “Easter” is used all 26 times in the text of the WestSaxon Gospels to refer to the Jewish Passover.
- The WestSaxon Gospels clinch the argument that “Easter” was not an exclusively pagan word as well as prove beyond doubt that “Easter” was used for centuries to refer to the Jewish Passover in the Biblical text.
- *Pascha* meant “Easter” in English before the word “Passover” was even coined by Tyndale in 1530 when he was working on this translation of the Pentateuch. The Hebrew word *pecach* occurs 22 times in 21 verses in the Pentateuch. In 1530, William Tyndale rendered *pecach* as “Passover” in English all 22 times. As previously stated, the English word “Passover” did not exist before Tyndale invented it in 1530. The *Oxford English Dictionary (OED)* confirms this by reporting that the first known usage of the word “Passover” in English was in Tyndale’s translation of the Pentateuch in 1530.
 - See *OED* entry for “Passover” in Appendix A on page 11.
- In summation, in English the Jewish feast day of “Passover” was known as “Easter” before the word “Passover” was even invented.

Miles Coverdale (1535)

- In 1535, Miles Coverdale published the first complete translation of the Hebrew and Greek into English. Recall from above that Wycliffe's earlier work from the late 1300s had been a translation of the Latin Vulgate into Middle English. Coverdale had access to Tyndale's work to inform his translation work on the New Testament as well as the Pentateuch. This does not mean however, that Coverdale followed Tyndale with verbatim identity.
- Above we saw that all 22 times that the Hebrew word *pecach* occurred in the Pentateuch, Tyndale rendered it as "Passover" in English. Of these 22 occurrences in the Pentateuch, Coverdale translated *pecach* as "Passover" five times and some form of "Easter" seventeen times.
 - "Passover"—Exodus 12:11, 21, 27, 43, 48
 - "Easterfeast"—Exodus 34:25
 - "Lord's Easter"—Leviticus 23:5
 - "Easter"—Numbers 9:2, 4-6, 10, 12-14 (2x), 16, 28:16, 33:3; Deuteronomy 16:1, 2, 5-6
- All told, of the 48 occurrences of the word "Passover" in the Old Testament, 25 times Coverdale used the English word "Easter." The remaining 23 times he used the English word "Passover." Therefore, it is clear that Coverdale viewed "Easter" and "Passover" as interchangeable terms to describe the Jewish feast. In fact, in II Chronicles 30, Coverdale uses these terms interchangeably in the same context.
 - II Chronicles 30:1—"And Ezechias sent into all Israel and Iuda, and wrote letters vnto Ephraim and Manasses, that they shulde come to the house of the LORDE at Ierusalem, to kepe **easter** vnto the LORDE God of Israel."
 - II Chronicles 30:2—"And the kynge helde a counsell with his rulers, and all the cogregacion at Ierusalem, to kepe **Passeouer** in the seconde moneth:"
 - II Chronicles 30:5—"And they appointed it to be proclaimed thorow out all Israel from Berseba vnto Dan, that they shulde come to kepe **Passeouer** vnto the LORDE God of Israel: for they were not many to kepe it as it is wrytten."
 - II Chronicles 30:15—"and slewe the **Passeouer** on the fourteenth daye of the secode moneth. And ye prestes and Leuites were ashamed, and halowed them selues, and broughte the burntofferynge to the house of the LORDE,"
 - II Chronicles 30:18—"There were many people also of Ephraim, Manasses, Isachar and Zabulon, which were not cleane, but ate the **Easter lambe** not as it is wrytten: for Ezechias prayed for them, and sayde: The LORDE, which is gracious,"

- In terms of the New Testament, Coverdale expanded the connection between the Greek word *pascha* and the English word “Easter” in his 1535 New Testament. In 1526 Tyndale used the word “Easter” 26 times whereas Coverdale used it 28 times in 1535. Therefore, even after the word “Passover” was coined by Tyndale in 1530, it did not immediately replace “Easter” as the preferred translation of *pascha*.

Matthews Bible (1537)

- The Matthews Bible was published in 1537 by John Rodgers under the pseudonym Thomas Matthews, during a time when printing the Bible in English was both illegal and risky. Rodgers’ translation was largely identical to that of Coverdale’s in at least half the work, according to English Bible historian David Norton. (Norton, 16)
- The Matthews Bible nearly standardized the use of the English word “Passover” in the Old Testament by utilizing it 47 out of 48 times (Ezekiel 45:21 contains the sole occurrence of “Easter” in Matthews Old Testament.). The same, however, could not be said for the New Testament. Rodgers followed Tyndale in translating the Greek word *pascha* as some form of “paschal” three times and some form of “Easter” 26 times. The verses in which these various forms are used are identical between the work of Tyndale and Rodgers.
 - See the tables in Appendix C beginning on page 13.
- From this we see once again that “Passover” had not yet supplanted “Easter” as the preferred English translation of *pascha*.

Great Bible (1539)

- The next English translation, again conducted by Miles Coverdale, was the Great Bible of 1539, also known as Cranmer’s Bible because of the preface by the Archbishop included in the second edition onwards. (Norton, 17) “It was the first major revision [of Tyndale] done under the auspices of the English Church.” (Norton, 17)
- In terms of the Old Testament, the Great Bible was similar to the Matthews Bible in that it used the word “Passover” 47 out of 48 times. The Great Bible, like the Matthews Bible, utilized “Easter” in Ezekiel 45:21.
 - Matthews Bible—“Vpon the .xiiij. daye of the fyrste moneth ye shall kepe **Easter**. Seuen dayes shall the feast contynue wherin there shall no sower ner leuened bred be eaten.”
 - Great Bible—“Upon the .xiiij. daye of the fyrst moneth, ye shall kepe **easter**. Seuen dayes shall the feaste contynue, wherin there shall no sowre ner leuened breed be eaten.”
- The same, however, could not be said for the Great Bible’s New Testament text. Of all the Reformation Era English Bibles we have looked at so far, the Great Bible exhibits the most diversity in terms of how

the Greek word *pascha* was translated in the New Testament. In fact, there is almost a 50/50 split between the use of “Easter” and “Passover” in the Great Bible’s New Testament. Of the 29 times that *pascha* occurs in the text, the Great Bible uses some form of “Easter” fifteen times and “Passover” fourteen times. Furthermore, the Great Bible uses these English words interchangeably within the same context in multiple different passages.

- Matthew 26:2—“ye knowe that after two dayes shalbe **Easter**, and the sonne of man shalbe deliuered ouer, to be crucified.”
- Matthew 26:17—“The fyrst daye of swete breed, the disciples came to Iesus, sayinge vnto him: where wilt thou that we prepare for the, to eate the **passeouer**?”
- Matthew 26:18—“And he sayd: go into the cytie, to soche a man, and saye vnto him, the master sayeth: my tyme is at hand, I will kepe myne **Easter** by the, wyth my disciples:”
- Matthew 26:19—“And the disciples dyd as Iesus had apoynted them, and they made ready the **passeouer**.”
- Luke 22:1—“The feast of swete breed drue nye, which is called **Easter**,”
- Luke 22:7, 8, 11, 13, 15—“**Passouer**”
- John 18:28—“Then led they Iesus from Cayphas into the hall of iudgement. It was in the mornynge, & they them selues went not into the iudgement hall lest they shulde be defyled, but that they myght eate **Passeouer**.”
- John 18:39—“Ye haue a custome, that I shulde deliuer you one loose at **Easter**. Wyll ye that I lose vnto you the kynge of the Iewes?”
- Translated in 1539, nine years after Tyndale coined the term “Passover” in 1530, the Great Bible is the first English New Testament to connect the Greek word *pascha* with the newly minted English word “Passover.” Moreover, the move to “Passover” nearly half of the time in the Great Bible is representative of a growing expectance and confidence in the word “Passover’s” ability to communicate the sense of the Greek text in English. Mark well, however, that it took thirteen years (1526-1539) for the Greek word *pascha* to be connected with the English word “Passover.” Even after the word “Passover” was invented, it took nine years (1530-1539) and three English translations for the connection between *pascha* and “Passover” to be formally established. Therefore, the notion that *pascha* NEVER meant “Easter” in English is completely false. The connection had been established and in use for thirteen years in three different English translations before “Passover” first appeared in the New Testament text of an English Bible.

Geneva New Testament (1557)

- After the publication of the Great Bible in 1539 the English speaking world would have to wait eighteen years before a new translation of the Bible would appear. This new translation was the 1557 Geneva New Testament. According to English Bible historian David Norton, “The Geneva Bible was the first truly collaborative English version. It was the work of a dozen or so Protestant scholars living in exile from an England that had returned to Catholicism under Queen Mary. The leader was William Whittingham who had produced a remarkable preliminary draft, the 1557 Geneva NT.” (Norton, 19) Three years later, in 1560, a complete Bible would be published by these Genevan exiles.
- Rather than follow the Great Bible in expanding the use of “Passover” in the New Testament, the 1557 Geneva New Testament significantly reversed the trend. The English word “Passover” is only found three times in the 1557 Geneva New Testament (Matthew 26:17, 19; Luke 22:7). Twice the term “Pascal lambe” is used (Mark 14:12; John 18:28) by the Genevan exiles, a phrase that did not appear at all in the Great Bible. The remaining 24 occurrences of *pascha* were rendered as some form of “Easter” in the 1557 Geneva New Testament.
- One similarity between the Great Bible and Geneva New Testament was that “Passover” and “Easter” were used interchangeably in the same passage (I did not have the capacity to copy and paste the text of the 1557 Geneva New Testament into the notes).
 - Matthew 26:2—“Easter”
 - Matthew 26:17—“passouer”
 - Matthew 26:18—“Easter”
 - Matthew 26:19—“ passouer”

Geneva Bible (1560)

- As stated above, in 1560 a complete English Bible containing both Old and New Testaments was published in Geneva, Switzerland. The Geneva Bible was groundbreaking in many respects that we will discuss in due course in our regular class on the KJB. For the purposes of this lesson, it is important to note that the Geneva Bible was the first English translation to use the word “Passover” all 29 times that *pascha* is found in the Greek text.
- By 1560 there was 34 years of translational practice in terms of using the English word “Easter” to express the Greek work *pascha*. In addition, 21 years of translation tradition existed (1539-1560) during which the English words “Easter” and “Passover” were used as synonymous terms.
- Thus far, in terms of the history of the English Bible, the Geneva’s exclusive use of “Passover” to convey the truth of *pascha* in English is the exception rather than the rule. As we will observe shortly it would remain the exception until the late 19th century.

Bishops Bible (1568)

- The Bishops Bible of 1568 was the second official Bible of the English Church. It was intended to be a revision of and replacement for the Great Bible of 1539 in terms of official use in the Anglican Church. As its title suggests, it was primarily the work of Anglican Bishops. (Norton, 22-25)
- Even though the 1560 Geneva Bible adopted the exclusive use of “Passover” in the New Testament the Bishops Bible did not follow suit. The Bishops Bible retained the use of Easter on three occasions in two verses.
 - John 11:55—“And the **Iewes Easter** was nye at hande, and many went out of the countrey vp to Hierusale before the **Easter**, to purifie them selues.
 - Acts 12:4—“And when he had caught hym, he put hym in pryson also, and delyuered hym to foure quaternions of souldiers to be kept, intendyng after **Easter** to bryng hym forth to the people.
- It is clear from an examination of the context of John 11:55 that what the Bishops Bible calls the “Jews Easter” is everywhere else in the gospels referred to as “Passover.” Furthermore, three verses later in John 12:1 the Bishops Bible mentions “Passouer.” Therefore, there is no doubt that the two English words were viewed as a reference to the same event.
 - John 11:55—“And the **Iewes Easter** was nye at hande, and many went out of the countrey vp to Hierusale before the **Easter**, to purifie them selues.
 - John 12:1—“Then Iesus, sixe dayes before the **Passouer**, came to Bethanie, where Lazarus had ben dead, whom he raysed from death.”
- The rendering of “Easter” in Acts 12:4 in the Bishops Bible is of critical importance. First, is there any reason within the Bishops Bible to think that “Easter” in Acts 12:4 is referring to something different from the “Jews Easter” in John 11:55 i.e., the Jews “Passover?”
 - John 2:13—“And the **Iewes Passouer** was at hande, & Iesus went vp to Hierusalem.”
- Second, according to Rule 1 given to the King James translators, the Bishops Bible was to serve as the base text for their translation.
 - Rule 1: The ordinary Bible read in the Church, commonly called the Bishops’ Bible, to be followed, and as little altered as the truth of the original will permit.
- When the King James translators left the word “Easter” in Acts 12:4 they were following Rule 1 as set forth by Bishop Bancroft. The Bishops Bible had “Easter” in Act 12:4 and the King James translations saw no reason to alter the text.

King James (1611)

- By the time one gets to the publication of the KJB in 1611, there is roughly eighty years of translational precedent regarding the interchangeable use of “Easter” and “Passover” after the term is coined by Tyndale in 1530. Both were acceptable ways of capturing the sense of the Greek word *pascha* in English.
- As previously noted, the KJB only uses the word “Easter” one time in Acts 12:4.
 - Acts 12:4—“And when hee had apprehended him, hee put him in prison, and deliuered him to foure quaternions of souldiers to keepe him, intending after **Easter** to bring him forth to the people.”
- Acts 12:4, being the singular place that “Easter” was used in the KJB means, of course, that the translators altered the Bishops text in John 11:55 from “Easter” to “Passover.”
 - John 11:55—“And the **Iewes Passeouer** was nigh at hand, and many went out of the countrey vp to Hierusalem before the **Passeouer** to purifie themselues.”
- The Second Oxford Company did the translation work on the four Gospels as well as the book of Acts. Twice they elected to change the rendering of *pascha* from “Easter” to “Passover” and once they decided to leave it as “Easter.”
- When the translators made this decision were they intending to refer to a pagan festival celebrated by Herod in Acts 12:4 or were they simply using an acceptable English synonym for “Passover?” Given the totality of the evidence presented in this lesson, it makes far more sense to view “Easter” in Acts 12:4 as a reference to the Jewish festival of “Passover” then it does to think that the King James translators ascribed a meaning to the word “Easter” wholly apart from the way that that word was used and understood in the English Bible up to 1611. In short, when they used “Easter” in Acts 12:4 they were referring to “Passover” not a pagan festival celebrated by Herod or a Christian holiday as asserted by the KJV today.
- Once again, the *OED* bears this out when one considers the second definition for “Easter” offered therein:
 - “2. = Passover n. 1. Now only in **Jewish Easter** or with other contextual indication.
- So the *OED* says that the second meaning of “Easter” is equal to the first definition of “Passover.” The first entry for “Passover” in the *OED* to which the second meaning of “Easter” equates with reads as follows:
 - “The major Jewish spring festival which commemorates the liberation of the People of Israel from Egyptian bondage, lasting seven days (in Israel) or eight days (in the Diaspora) from the 15th day of Nisan.”
- So according to the *OED*, “Easter” and “Passover” mean the same thing. Clinching the point are the historical word usage examples provided in the *OED*’s entry for “Easter”, two of which are scriptural in nature.

- 1535 *Bible* (Coverdale) Ezekiel xlv. 21 Vpon y^e xiiij. daye of the first moneth ye shal kepe **Easter**.
- 1611 *Bible* (King James) Acts xii. 4 Intending after **Easter** to bring him foorth.
- The most authoritative source on the history of the English language, the *OED*, just said that “Easter” in Acts 12:4 is a reference to “Passover.” When the King James translators rendered *paschah* as “Easter” in Acts 12:4 they were referring to the Jewish “Passover” not a pagan holiday or a Christian festival.

Conclusion

- So far, through two Lessons on this topic, we have debunked the following myths.
 - “Easter” is an exclusively pagan word.
 - The Greek word *pascha* NEVER meant “Easter” in English.
 - The English word “Easter” has no association to the Jewish feast day of “Passover.”
- Moreover, we have proved beyond historical doubt that *pascha* meant “Easter” in English before the word “Passover” even existed. Likewise, we have demonstrated that, even after the invention of the word “Passover” by Tyndale in 1530, the two words were used interchangeably to refer to the Jewish feast.
- So then why did neither Samuel C. Gipp nor James R. White discuss any of these FACTS in their respective discussions of “Easter” in Acts 12:4?
- All that remains is for us to demonstrate that “Passover” is an acceptable Biblical term to refer to the entire paschal week i.e., Passover (14th) and Unleavened Bread (15th-21st). In the next study we will seek to answer this question and check out the scriptural veracity of our conclusion that “Easter” in Acts 12:4 in the KJB is a reference to the Jewish “Passover.”

Works Cited

Norton, David. *The King James Bible: A Short History from Tyndale to Today*. Cambridge University Press, 2011.

Appendix A

Oxford English Dictionary entry for “Passover”

I. Senses relating to the Jewish festival.

1.

a. The major Jewish spring festival which commemorates the liberation of the People of Israel from Egyptian bondage, lasting seven days (in Israel) or eight days (in the Diaspora) from the 15th day of Nisan. Cf. *PESACH* *n*.

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- 1530 *Bible* (Tyndale) Exod. xii. f. xviii^v, And ye shall eate it in haste, for it is the Lordes passeouer.
- 1535 *Bible* (Coverdale) Exod. xii. 43 This is the maner of the keypyng of Passeouer.
- 1563 G. HAY *Confut. Abbote of Cosraquels Masse* 62 If the eating [of the Pascal lamb] had bene omitted..the whole action of the Pasouer wes but a sacrifice.
- 1608 *Disput. Kneeling Sacram.* 49 The circumstance of the Evening, and of the infermentation belonged peculiarly to the feast of the Passover, and of the unleavened bread.
- 1662 W. GURNALL *Christian in Armour: 3rd Pt.* 687 Baptism is clearer than Circumcision, Lords Supper than Passeover.
- 1725 D. COTES tr. L. E. Du Pin *New Eccl. Hist. 17th Cent.* I. v. 67 This Custom of bidding the Passover on the Day of the Epiphany.
- 1797 *Encycl. Brit.* XIV. 17/2 The modern Jews observe in general the same ceremonies that were practised by their ancestors, in the celebration of the passover.
- 1840 *Penny Cycl.* XVII. 304 *Passover*..also called the feast of unleavened bread.
- 1893 J. A. BROADUS *Harm. Gospels* 243 The Bi-paschal theory makes the time of the public life of Jesus one year, allowing only two Passovers to the Gospel of John.
- 1947 *Amer. Sociol. Rev.* 12 195/2 He was introduced to matzoth when a Jewish woman brought some to his family on Passover.
- 1963 *Jrnl. Afr. Hist.* 4 337 The only restriction of which the Jews complained was the prohibition of exhibiting the Tora in public at Passover.
- 2002 *Vanity Fair* (N.Y.) Jan. 150/2 The Palestinian leader called to congratulate him on the birth of twin grandsons and to wish him a happy Passover.

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Appendix B

Oxford English Dictionary entry for “Easter”

2. = **PASSOVER** *n.* 1. Now only in **Jewish Easter** or with other contextual indication.

Thesaurus »
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OE *Blickling Homilies* 67 Hælend cwom syx dagum ær Iudea eastrum, to Bethania.


OE *West Saxon Gospels: Mark* (Corpus Cambr.) xiv. 1 Sôplice þa æfter twam dagum wæron eastron.

*a1398 J. TREVISA tr. Bartholomaeus Anglicus *De Proprietatibus Rerum* (BL Add. 27944) (1975) I. ix. xxxi. 546 Ester hatte *pascha* in grewe..and is iclepid in ebrewe *phase*, þat is ‘passinge opir passage’.

c1450 (•c1400) *Bk. Vices & Virtues* (Huntington) 131 (*MED*), Wiþ grete desire I haue desired þis Eestren, þat is þis Paske.

1535 *Bible* (Coverdale) Ezek. xlv. 21 Vpon y^e xiiij. daye of the first moneth ye shal kepe Easter.

1563 *2nd Tome Homelyes* Whitsunday 1, in J. Griffiths *Two Bks. Homilies* (1859) ii. 453 Easter, a great, and solemne feast among the Jewes.

1611 *Bible* (King James) Acts xii. 4 Intending after Easter to bring him forth. 

1662 P. GUNNING *Paschal or Lent-Fast* 37 S. Iohn and S. Philip finding it usefull..to observe the Christian Easter on the same day with the Jewish Easter.

1792 J. DOUGLAS *Disc. Infl. Christian Relig.* xii. 213 The catastrophe took place at the celebration of Easter, when the Jews had flocked to the city from the distant regions of the empire.

1812 *Port Folio* Sept. 297 An extract from two Hebrew works on the Jewish easter.

1883 J. L. MEAGHER *Festal Year* viii. 281 The Jews held their Easter on the fourteenth moon of the month of March.

1934 *Times* 24 Dec. 9/6 During the 14 years from A.D. 20 to 33 the only year in which the Jewish Easter (15 Nisan) fell on a Friday was the year 27.

1973 *Adolescent Psychiatry* 3 60 Hence, the English name Passover for the Jewish Easter.

2004 J. LLOYD tr. J. Pérez *Spanish Inquisition* 19 They..ceased all activities on the day of the sabbath, recited Jewish prayers, celebrated Jewish Easter and other festivals.

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Appendix C

“Easter” in the English Bible: A Brief Look at the History of Translation

New Testament Occurrences

	WestSaxon (990 Gos.)	WestSaxon (1175 Gos.)	Wycliffe (1382-1395)	Luther (1522 NT)	Tyndale (1526 NT)	Coverdale (1535)	Matthews (1537)	Great (1539)	Geneva NT (1557)	Geneva (1560)	Bishops (1568)	KJB (1611)
Matt. 26:2	<i>eastre</i>	<i>eastre</i>	pask	<i>Ostern</i>	<i>ester</i>	<i>Easter</i>	<i>easter</i>	<i>Easter</i>	<i>Easter</i>	Passeouer	Passouer	passover
Matt. 26:17	<i>eastron</i>	<i>eastren</i>	paske	<i>Osterlamm</i>	paschall	<i>Easter</i>	paschall	passeouer	passeouer	Passeouer	Passouer	passover
Matt. 26:18	<i>eastro</i>	<i>eastre</i>	paske	<i>Ostern</i>	<i>ester</i>	<i>Easter</i>	<i>easter</i>	<i>Easter</i>	<i>Easter</i>	Passeouer	Passouer	passover
Matt. 26:19	<i>easter- þenunga</i>	<i>eastren- þegnunge</i>	paske	<i>Osterlamm</i>	<i>esterlambe</i>	<i>Easter lambe</i>	<i>easter lambe</i>	passeouer	passeouer	Passeouer	Passouer	passover
Mark 14:1	<i>eastron</i>	<i>eastren</i>	Pask	<i>Ostern</i>	<i>ester</i>	<i>Easter</i>	<i>easter</i>	<i>Easter</i>	<i>Easter</i>	Passeouer	Passouer	passover
Mark 14:12	<i>eastron</i> <i>eastron</i>	<i>eastren</i> <i>eastren</i>	pask pask	<i>Osterlamm</i> <i>Osterlamm</i>	pascall lambe <i>ester lambe</i>	<i>Easter lambe</i> <i>Easter labe</i>	pascall lambe <i>easter lambe</i>	Passeouer Passeouer	Paschal lambe <i>Easter lambe</i>	Passeouer Passeouer	Passeouer Passeouer	passover passover
Mark 14:14	<i>eastron</i>	<i>eastren</i>	pask	<i>Osterlamm</i>	<i>ester lambe</i>	<i>Easter labe</i>	<i>easter lambe</i>	passeouer	<i>Easter lambe</i>	Passeouer	Passeouer	passover
Mark 14:16	<i>eastron</i>	<i>eastren</i>	pask	<i>Osterlamm</i>	<i>ester lambe</i>	<i>Easter lambe</i>	<i>easter lambe</i>	Passeouer	<i>Easter lambe</i>	Passeouer	Passeouer	passover
Luke 2:41	<i>easter-dæges</i>	<i>eastre daiges</i>	pask	<i>Osterfest</i>	<i>feeste of ester</i>	<i>feast of Easter</i>	<i>feaste of easter</i>	<i>feaste of easter</i>	<i>feast of Easter</i>	feast of the Passeouer	feast of ye Passouer	Feast of the passover
Luke 22:1	<i>eastre</i>	<i>eastre</i>	pask	<i>Ostern</i>	<i>ester</i>	<i>Easter</i>	<i>easter</i>	<i>Easter</i>	<i>Easter</i>	Passeouer	Passouer	Passover
Luke 22:7	<i>eastron</i>	<i>eastren</i>	pask	<i>Osterlamm</i>	<i>esterlambe</i>	<i>Easter lambe</i>	<i>easterlambe</i>	Passeouer	Passeouer	Passeouer	Passeouer	passover
Luke 22:8	<i>eastron</i>	<i>eastren</i>	pask	<i>Osterlamm</i>	<i>ester lambe</i>	<i>Easter lambe</i>	<i>easterlambe</i>	Passeouer	<i>Easter lambe</i>	Passeouer	Passeouer	passover
Luke 22:11	<i>eastron</i>	<i>eastren</i>	pask	<i>Osterlamm</i>	<i>ester lambe</i>	<i>Easter labe</i>	<i>easterlambe</i>	Passeouer	<i>Easter lambe</i>	Passeouer	Passeouer	passover
Luke 22:13	<i>eastrun</i>	<i>eastren</i>	pask	<i>Osterlamm</i>	<i>ester lambe</i>	<i>Easter lambe</i>	<i>easterlambe</i>	Passeouer	<i>Easter lambe</i>	Passeouer	Passouer	Passover
Luke 22:15	<i>eastron</i>	<i>eastren</i>	pask	<i>Osterlamm</i>	<i>ester lambe</i>	<i>Easter labe</i>	<i>easterlambe</i>	Passeouer	<i>Easter lambe</i>	Passeouer	Passeouer	passover
John 2:13	<i>eastron</i>	<i>eastron</i>	pask	<i>Ostern</i>	<i>ester</i>	<i>Easter</i>	<i>easter</i>	<i>ester</i>	<i>Easter</i>	Passeouer	Passeouer	passover
John 2:23	<i>eastron</i>	<i>eastron</i>	pask	<i>Ostern</i>	<i>ester</i>	<i>Easter</i>	<i>easter</i>	<i>Easter</i>	<i>Easter</i>	Passeouer	Passouer	passover
John 6:4	<i>eastron</i>	<i>eastren</i>	pask	<i>Ostern</i>	<i>ester</i>	<i>Easter</i>	<i>easter</i>	<i>easter</i>	<i>Easter</i>	Passeouer	Passeouer	passover
John 11:55	<i>eastron</i> <i>eastron</i>	<i>eastre</i> <i>eastran</i>	pask pask	<i>Ostern</i> <i>Ostern</i>	<i>ester</i> <i>ester</i>	<i>Easter</i> <i>Easter</i>	<i>Easter</i> <i>Easter</i>	<i>Easter</i> <i>Easter</i>	<i>Easter</i> <i>Easter</i>	Passeouer Passeouer	<i>Easter</i> <i>Easter</i>	passover passover
John 12:1	<i>eastron</i>	<i>eastren</i>	pask	<i>Ostern</i>	<i>ester</i>	<i>Easter</i>	<i>Easter</i>	<i>Easter</i>	<i>Easter</i>	Passeouer	Passouer	passover
John 13:1	<i>esterfreols</i>	<i>easter</i>	pask	<i>Ostern</i>	<i>ester</i>	<i>Easter</i>	<i>Easter</i>	<i>Easter</i>	<i>Easter</i>	Passeouer	Passeouer	passover
John 18:28	<i>eastron</i>	<i>eastran</i>	pask	<i>Ostern</i>	paschal lambe	pascal lambe	paschal lambe	Passeouer	Paschal lambe	Passeouer	Passouer	passover
John 18:39	<i>eastron</i>	<i>eastren</i>	pask	<i>Ostern</i>	<i>ester</i>	<i>Easter</i>	<i>Easter</i>	<i>Easter</i>	<i>Easter</i>	Passeouer	Passeouer	passover
John 19:14	<i>eastra</i>	<i>eastre</i>	pask	<i>Ostern</i>	<i>ester</i>	<i>Easter</i>	<i>easter</i>	<i>easter</i>	<i>Easter</i>	Passeouer	Passeouer	passover
Acts 12:4			pask	<i>Ostern</i>	<i>ester</i>	<i>Easter</i>	<i>Easter</i>	<i>Ester</i>	<i>Easter</i>	Passeouer	<i>Easter</i>	<i>Easter</i>
I Cor. 5:7			pask	<i>Osterlamm</i>	<i>esterlambe</i>	<i>Easter lambe</i>	<i>easterlambe</i>	passeouer	<i>Easter lambe</i>	Passeouer	Pasouer	passover
Heb. 11:28			pask	<i>Ostern</i>	<i>ester</i>	<i>Easter</i>	<i>Easter</i>	passeouer	<i>Easter lambe</i>	Passeouer	Passouer	passover
Totals	The WestSaxon Gospels of 990 use some form of “Easter” all 26 times the Jewish Passover is referenced in the Gospels.	The WestSaxon Gospels of 1175 use some form of “Easter” all 26 times the Jewish Passover is referenced in the Gospels.	Wycliffe transliterated the Latin equivalent of <i>pascha</i> of 29 times that it occurs in the New Testament	Luther used some form of “ <i>Ostern</i> ” all 29 times that <i>pascha</i> was found in the <i>TR</i> .	Tyndale used “paschal” or “paschal lamb” 3 different times and some form of “Easter” the remaining 26 times.	Coverdale used the expression “paschal lambe” 1 time and some form of “Easter” the remaining 28 times.	Matthews followed Tyndale in using a form of “paschal” 3 times and some form of “Easter” 26 times.	The Great Bible demonstrates the most diversity. 15 times some form of “Easter” is used whereas 14 times the word “Passover” is used.	The Geneva NT of 1557 only used the word the word “Passover” 3 times and a form of “Paschal” 2 times. The remaining 24 occurrences of <i>pascha</i> were rendered as some form of “Easter.”	The complete Geneva Bible of 1560 uniformly uses the word “Passover” all 29 times that <i>pascha</i> is found in the <i>TR</i> .	The Bishops Bible contains the word “Easter” three times. Twice in Jhn. 11:55 and once in Acts 12:4. The remaining 26 occurrences of <i>pascha</i> are rendered “Passover” in English.	The KJB retains the word “Easter” in only verse, Acts 12:4. Every other time <i>pascha</i> occurs in the text it is translated as “Passover” by the King James translators.

Old Testament Occurrences

	Tyndale (1530 Pen.)	Coverdale (1535)	Matthews (1537)	Great (1539)	Geneva (1560)	Bishops (1568)	KJB (1611)
Ex. 12:11	passeouer	passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
Ex. 12:21	passeouer	passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
Ex. 12:27	passeouer	passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
Ex. 12:43	passeouer	passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
Ex. 12:48	passeouer	passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
Ex. 34:25	passeouer	Easter	passeouer	passeouer	passeouer	passeouer	passeouer
Lev.23:5	passeouer	Easter	passeouer	passeouer	passeouer	passeouer	passeouer
Num. 9:2	passeouer	Easter	passeouer	passeouer	passeouer	passeouer	passeouer
Num. 9:4	passeouer	Easter	passeouer	passeouer	passeouer	passeouer	passeouer
Num. 9:5	passeouer	Easter	passeouer	passeouer	passeouer	passeouer	passeouer
Num. 9:6	passeouer	Easter	passeouer	passeouer	passeouer	passeouer	passeouer
Num. 9:10	passeouer	Easter	passeouer	passeouer	passeouer	passeouer	passeouer
Num. 9:12	passeouer	Easter	passeouer	passeouer	passeouer	passeouer	passeouer
Num. 9:13	passeouer	Easter	passeouer	passeouer	passeouer	passeouer	passeouer
Num. 9:14	passeouer (2x)	Easter (2x)	passeouer (2x)	passeouer (2x)	passeouer (2x)	passeouer (2x)	passeouer (2x)
Num. 28:16	passeouer	Easter	passeouer	passeouer	passeouer	passeouer	passeouer
Num. 33:3	passeouer	Easter	passeouer	passeouer	passeouer	passeouer	passeouer
Due. 16:1	passeouer	Easter	passeouer	passeouer	passeouer	passeouer	passeouer
Due. 16:2	passeouer	Easter	passeouer	passeouer	passeouer	passeouer	passeouer
Due. 16:5	passeouer	Easter	passeouer	passeouer	passeouer	passeouer	passeouer
Due. 16:6	passeouer	Easter	passeouer	passeouer	passeouer	passeouer	passeouer
Josh. 5:10		Easter	passeouer	passeouer	passeouer	passeouer	passeouer
Josh. 5:11		Easter	passeouer	passeouer	passeouer	passeouer	passeouer
II Kg. 23:21		Easter	passeouer	passeouer	passeouer	passeouer	passeouer
II Kg. 23:22		Easter	passeouer	passeouer	passeouer	passeouer	passeouer
II Kg. 23:23		Easter	passeouer	passeouer	passeouer	passeouer	passeouer
II Ch. 30:1		Easter	passeouer	passeouer	passeouer	passeouer	passeouer
II Ch. 30:2		passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
II Ch. 30:5		passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
II Ch. 30:15		passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
II Ch. 30:18		Easter lambe	passeouer	passeouer	passeouer	passeouer	passeouer
II Ch. 35:1		passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
II Ch. 35:6		passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
II Ch. 35:7		passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
II Ch. 35:8		passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
II Ch. 35:9		passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
II Ch. 35:11		passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
II Ch. 35:13		passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
II Ch. 35:16		passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
II Ch. 35:17		passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
II Ch. 35:18		passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
II Ch. 35:19		passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
Ezra 6:19		passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
Ezra 6:20		passeouer	passeouer	passeouer	passeouer	passeouer	passeouer
Ezk. 45:21		Easter	Easter	easter	passeouer	passeouer	passeouer