

Sunday, April 9, 2017— Acts 12:4 Don't Passover Easter: Why Everything You Thought You Knew Is Wrong, Part 3

Introduction

- Two weeks ago, 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. In each of the first two Lessons 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 by some that “Easter” is a mistranslation of the Greek word *pascha* and therefore constitutes an error in the KJB.
- In addition, we have noted that defenders of 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.
- Our first two studies took shape around an investigation of the following five points:
 - 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
- Now, only point five remains to be considered. Before expounding upon point five, a review of the highlights from Lessons 1 and 2 is in order. In summation, we observed the following in the first two Lessons:
 - The English word “Easter” is not related to the Semitic goddesses Ishtar and Astarte. This is a false etymological connection first made by Alexander Hislop in his 1853 book *The Two Babylons*.
 - Etymologically “Easter” means “dawn” and originated with the Anglo-Saxon word “Eostre.”
 - “Easter” was used by Anglo-Saxon Christians to refer to the morning of Christ’s resurrection, dawn Par excellence.
 - A form of “Easter” was used 26 times in the West Saxon Gospels of 990 and 1175 to refer to the Jewish feast day.

- The *Middle English Dictionary* confirms that “Easter” was used during the 14th and 15th centuries, some two hundred years before Tyndale coined the term “Passover” in 1530, to refer to “The Jewish Passover.”
- William Tyndale translated *pascha* as some form of “Easter” 26 times in his 1526 New Testament. This disproves the erroneous notion that *pascha* never means “Easter” in English. In summation, in English the Jewish feast day of “Passover” was known as “Easter” before the word “Passover” was even invented.
- Once coined in 1530, “Passover” did not immediately replace “Easter” as the preferred English translation of *pascha* until the publication of the Geneva Bible in 1560. Coverdale’s Old Testament (1535), the Great Bible’s New Testament (1539), the Geneva New Testament of 1557, as well as the Bishops’ New Testament (1568) all use “Easter” and “Passover” interchangeably in the same context to refer to the Jewish feast.
- According to Rule 1 given to the King James translators, the Bishops’ Bible was to serve as the base text for their revision. The Bishops’ Bible used “Easter” twice in John 11:55 and once in Acts 12:4 to describe the Jewish holy day. The translators elected to change two occurrences in John 11:55 to “Passover” but elected to let “Easter” stand in Acts 12:4.
- The *Oxford English Dictionary* defines “Easter” as “Passover” and uses Acts 12:4 as an example of that word usage.
- Having proved our case beyond reasonable historical doubt regarding the etymology and translational history of the English word “Easter”, all that remains is to demonstrate that Luke is referring to the Jewish feast day in Acts 12:4. It is to this point that we will now turn our attention.

Scriptural Exposition of Acts 12:4

- Acts 12:1—what Church is Herod seeking to vex? In this context, Herod is not vexing the church the body of Christ; but rather the Jewish Kingdom Church at Jerusalem, i.e., the Little Flock.
- Acts 12:2—Herod’s vexation of the church in verse 1 takes the form of the execution of “James the brother of John” in verse 2. James was one of the twelve Apostles chosen by Christ during his earthly ministry.
 - Matthew 4:21-22
 - Matthew 10:2—James was one of the twelve chosen by the Lord and commissioned to preach the gospel of the Kingdom to the lost sheep of the house of Israel.

- Matthew 19:28—as an Apostle to the Little Flock, James was promised by Christ that he would sit on a throne in the kingdom and judge Israel.
- Acts 12:3—when Herod saw that the death of James in verse 1 pleased the Jews i.e., the apostate religious leadership of Israel, he proceeded to arrest Peter also. The leadership of Israel had long been plotting how they might punish the Little Flock and its leadership.
 - Acts 4:17-21
 - Acts 5:17-19, 40
 - Acts 7—trial of Stephen
 - Acts 9:1-2—Saul obtained letters from the High Priest to go to Damascus and bring back the followers of the Lord bound to Jerusalem.
- Acts 12:3—the Jews were pleased with Herod’s action in arresting Peter because they had been endeavoring to take care of their “Little Flock” problem for some time. Luke is very clear in verse 3 about when Herod arrested Peter; the parenthesis tells us that it was during the “days of unleavened bread.”
- Acts 12:4—Herod apprehended Peter in verse 4 to please the Jews in verse 3. He kept him in prison “intending after Easter to bring him forth to the people.” What people? The Jews in verse 3 who were pleased with Peter’s arrest.
- Mark well that these verses say nothing about Herod keeping or observing anything, much less the pagan spring festival of “Easter” as defined by Hislop. The people observing something in the context are the Jews whom Herod was aiming to please by arresting Peter. What were the Jews observing at the time? “The days of unleavened bread” as verse 3 clearly asserts. The most natural reading of these verses is that Herod elected to hold Peter until after the conclusion of the feast that the Jews were observing.
- We have already proven beyond doubt that “Easter” was a synonym for “Passover” in English. Therefore, the most natural reading of Acts 12:3-4 is that Herod would bring Peter forth unto the people after the conclusion of “Easter/Passover.”
- Recall from Lesson 1 that Dr. Samuel C. Gipp states the following in Question 2 of *The Answer Book* regarding the meaning of the English word “Easter” as well as the timing of “Passover” and the “days of unleavened bread” in Acts 12:
 - “Easter” is an ancient pagan holiday connected with the worship of the goddesses Astarte and Ishtar.

- Passover occurred on the 14th of the month—no event after the 14th is EVER referred to as Passover (Exodus 12:13-18; Numbers 28:16-18; Deuteronomy 16:1-8).
- The Days of Unleavened Bread began on the 15th of the month, the day after Passover. The Days of Unleavened Bread are ALWAYS after Passover and are NEVER referred to as Passover.
- Peter was arrested during the Days of Unleavened Bread which are AFTER Passover.
- Therefore, Herod could not possibly have been referring to Passover in Acts 12:4. The next Passover was a year away.
- Herod was a pagan Roman who worshiped the queen of heaven and had no reason to keep the Jewish Passover.
- Herod did not kill Peter during the Days of Unleavened Bread because he wanted to wait until later in the month after the Passing of his own holiday i.e., Easter.
- So, per Dr. Gipp, Luke could not have been referring to the Jewish “Passover” in Acts 12:4 because Peter was arrested during the “days of unleavened bread” which were after “Passover” from the 15th till the 21st of the month. According to Dr. Gipp, no day after the 14th is EVER referred to as “Passover.”
- At no point in his discussion of “Easter” in Acts 12:4, did Dr. Gipp make mention of Ezekiel 45:21, Matthew 26:17-18, or Luke 22:1; in terms of how these verses include/connect the “days of unleavened bread” with “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.”
 - This verse clearly states that “passover” was a feast of seven days that began on the 14th of the month during which unleavened bread was eaten.
 - Matthew 26:17-18—“Now the **first day of the feast of unleavened bread** the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee **to eat the passover**? 18) And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; **I will keep the passover** at thy house with my disciples.”
 - In verse 17, the Apostles approach Jesus about eating the “Passover” on the first day of the “feast of unleavened bread.” According to Gipp’s exposition in *The Answer Book*, this practice on the part of Apostles runs contrary to Old Testament practice. Adding insult to injury, Jesus does not rebuke or correct the Apostles’ false chronology but agrees to eat the “Passover” with his disciples on “the first day of the feast of unleavened bread” in verse 18. By doing so, Christ

is violating the Old Testament scriptures, according to Gipp's explanation. Furthermore, why does Dr. Gipp not mention this connection between "Passover" and the "days of unleavened bread" in Matthew 26:17-18; when he is clearly aware of the passage as we will demonstrate shortly.

- Luke 22:1—"Now the feast of unleavened bread drew nigh, which is called the Passover."
- Luke, the same person who wrote Acts 12:4 explicitly states in Luke 22:1 that the "feast of unleavened bread" was called "Passover."
- These verses explain why Luke included the parenthesis about the "days of unleavened bread" at the end of Acts 12:3 i.e., to help the reader identify the timing of Peter's arrest by Herod. As the second part of a two part "treatise" addressed to Theophilus (see Luke 1:1-4 & Acts 1:1), the connection between Luke 22:1 and Acts 12:3-4 would have been clear to Theophilus. Luke is clearly reporting that Peter was arrested by Herod during the Jewish paschal or "Passover" week as identified by Ezekiel 45:21, Matthew 26:17-18, and Luke 22:1. Because he sought to please the Jews in Acts 12:3, Herod elected to hold Peter until after "Passover" or "Easter" (when properly defined) before bringing "him forth to the people."
- In summation, the context of Acts 12 is thoroughly Jewish and the English word "Easter" has a long history of being used as reference to the Jewish feast. The King James translators used "Easter" in Acts 12:4 to refer to the Jewish festival. This is the simplest, most Biblical, and most charitable answer to the alleged controversy.
- The *Oxford English Dictionary* (OED) confirms this by providing Acts 12:4 from the KJB as an example of the second definition for "Easter" equating with "Passover" in English.
 - See Appendix A on page 12 for a copy of the OED entry for "Easter."
- "Easter" in Acts 12:4 in the KJB means "Passover." The KJB is not in error with this rendering nor is it a mistranslation of the Greek word *pascha*. Rather it is a perfectly acceptable English way of referring to the Jewish feast, as attested by the etymological and translational evidence. "Uniformity of phrasing" was not a demand placed upon the text by King James translators. According to the Preface, The King James translators did not employ a principle of rigidity when taking words from the donor language (Hebrew/Greek) and rendering them in the receptor language (English) which means that in the minds of the translators there are multiple acceptable ways of saying the same thing.
 - "Another thing we think good to admonish thee of, gentle reader that we have not tied ourselves to an **uniformity of phrasing**, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified that same in both places (for

there be some words that be not the same sense everywhere) we were especially careful, and made a conscience, according to our duty. But, that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by PURPOSE, never to call it INTENT; if one where JOURNEYING, never TRAVELING; if one where THINK, never SUPPOSE; if one where PAIN, never ACHE; if one where JOY, never GLADNESS, etc. Thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly Reader. For is the kingdom of God to become words or syllables? Why should we be in bondage to them if we may be free, use one precisely when we may use another no less fit, as commodiously?”

- In other words, as long as an English word fits the sense of the Hebrew or Greek in a given passage; the King James translators did not lock themselves into rendering a given word from the donor language with the same word in the receptor language every time. This was done on purpose by the translators, so as to enrich the translation despite their knowledge that some would take issue with the practice. Such is the case with how the translators chose to handle the Greek word *pascha*; either “Easter” or “Passover” were well suited for conveying the idea of the Jewish feast in English.

How Did Gipp Get it So Wrong?

- In the end, the KJB is correct in Acts 12:4 but not for the reasons identified by Dr. Gipp or those espoused by any other King James Only (KJO) advocate I have ever encountered. As stated in Lesson 1, most KJO advocates offer some form of the Gipp argument presented in *The Answer Book* for why “Easter” is correct in Acts 12:4.
- Essentially Dr. Gipp and those who argue similarly make mistakes in each of the following three categories: definitional, scriptural, and theological.
- *Definitional*—the mistake here is found in substituting Hislop’s false etymology regarding Ishtar/Astarte for the true etymology set forth in the *Oxford English Dictionary*, *Online Etymology Dictionary*, and the *Middle English Dictionary*. Moreover, Dr. Gipp makes no attempt to discuss the pre-1611 translational history of the word “Easter” in the English Bible.
- *Scriptural*—Dr. Gipp fails to compare scripture with scripture when he tells his readers that no other day other than the 14th is EVER referred to as “Passover.” This is completely false as demonstrated by Ezekiel 45:21 and Luke 22:1; verses that Dr. Gipp conveniently left out of his explanation. Why would Dr. Gipp leave these verses out his explanation?
- The answer is because he must! In this way, we see the tension between the scriptures and false etymology created by Hislop and embraced by Dr. Gipp. In an effort to explain why the KJB is not mistaken in its use of “Easter” in Acts 12:4, as Dr. Gipp has defined the term, he must overlook Ezekiel 45:21 and Luke 22:1 because they do not fit the paradigm he is seeking to advance. If “Passover” is EVER used to refer to anything beyond the 14th or could be proven to

include the “days of unleavened bread” which begin on the 15th and end on the 21st, then the modern versions would be right and King James wrong, according to the way Gipp has structured his argument. Recall from Lesson 1 that Dr. Gipp admits as much:

- “Problem: Even though the Jewish passover was held in mid-April (the fourteenth) and the pagan festival Easter was held later the same month, how do we know that Herod was referring to Easter in Acts 12:4 and not the Jewish passover? **If he was referring to the passover, the translation of "pascha" as "Easter" is incorrect. If he was indeed referring to the pagan holyday (holiday) Easter, then the King James Bible (1611) must truly be the very word and words of God for it is the only Bible in print today which has the correct reading.**” (Gipp, 4)
- Before moving off this point, a further observation regarding Dr. Gipp’s exposition is in order. Above we noted that Dr. Gipp failed to note the connection between “Passover” and the “days of unleavened bread” in Matthew 26:17-18. This oversight on Gipp’s part is curious given the fact that he clearly references Matthew 26:17-19 on two different occasions in his “Explanation” for why “Easter” is not a mistake in the KJB in *The Answer Book*. Twice on page 8 Dr. Gipp uses Matthew 26:17-18 to support an alternative point about the Jews not being averse to killing Christ during the feast of “Passover.”
 - “Second, he could not have been waiting until after the passover because he thought the Jews would not kill a man during a religious holiday. They had killed Jesus during passover (**Matthew 26:17-19,47**). They were also excited about Herod's murder of James. Anyone knows that a mob possesses the courage to do violent acts during religious festivities, not after. . . It is elementary to see that Herod, in Acts 12, had arrested Peter during the days of unleavened bread, **after the passover**. The days of unleavened bread would end on the 21st of April. Shortly after that would come Herod's celebration of pagan Easter. Herod had not killed Peter during the days of unleavened bread simply because he wanted to wait until **Easter**. Since it is plain that both the Jews (**Matthew 26:17- 47**) and the Romans (**Matthew 14:6-11**) would kill during a religious celebration, Herod's opinion seemed that he was not going to let the Jews "have all the fun ". He would wait until his own pagan festival and see to it that Peter died in the excitement.” (Gipp, 8)
- From this we observe that Gipp referenced a passage (Matthew 26:17-18) that contradicts the point he is endeavoring to make in the very paragraph in which he referenced it. Therefore, we conclude that Dr. Gipp knows how to use a concordance and was very aware of verses such as Ezekiel 45:21, Matthew 26:17-18, and Luke 22:1; but chose to ignore them in his exposition because they did not fit with the doctrinal paradigm he was seeking to advance.
- *Theological*—Dr. Gipp’s exposition is theologically confused. At one point, he offers the following reason why Herod would not have waited until after “Passover” to release Peter:

- “. . . Peter was no longer considered a Jew. He had repudiated Judaism. The Jews would have no reason to be upset by Herod's actions.” (Gipp, 8)
- Is this a dispensationally accurate statement? Had Peter, the leader of the Little Flock “repudiated Judaism?” Did we not observe above that Peter and the other Apostles were laboring during the early Acts period to save their kinsman according to the flesh? It was Peter and the Apostles who stayed in Jerusalem when the persecution broke out following the death of Stephen (Acts 8:1). The bottom line here is this; Gipp’s assessment of what is going on in Acts 12 is based at least in part on a faulty dispensational theology. Peter agrees to limit his ministry at the Jerusalem Council in Acts 15 to the circumcision, after Gipp says that Peter has “repudiated Judaism” as of Acts 12.
- Furthermore, in the context of Acts 12, the Jews had not asked Herod to do anything with respect to Peter. Herod did that on his own when he saw how happy they were at his actions toward James in verse 1. The circumstances were completely different in Acts 12 than they were in Matthew 26 when the Jews demanded the execution of Jesus. Rather than create a scene by executing Peter during the Jewish feast of unleavened bread/passover, Herod elected to wait until after the paschal week was over.
- In this way, we see that a matrix of poor definitional, scriptural, and theological thinking caused Dr. Gipp to misidentify the events of Acts 12.

The Christian “Passover” View

- Other more informed defenders of the KJB have advanced a different argument than the one enunciated by Dr. Gipp. These folks have broken free from the false etymology advanced by Hislop and realized that historically “Easter” was used to refer to both the Christian festival and the Jewish feast day.
- These believers, therefore, reject the traditional KJO defense of “Easter” in Acts 12:4 on pagan grounds and instead argue that Luke was referring to a Christian celebration as opposed to a pagan or Jewish one. The KJB Today article [*Easter or Passover in Acts 12:4*](#) is emblematic of this approach.
- This position is justified on the grounds that the King James translators rendered *pascha* as “Easter” only one time in Acts 12:4 after the resurrection of Christ. In contrast, before the resurrection or in clear references to the Jewish feast as in I Corinthians 5:7 and Hebrews 11:28 the translators used “Passover” exclusively. Therefore, those holding this view maintain that the King James translators reserved “Passover” for references to the Jewish holy day and confined “Easter” to the post-resurrection Christian festival. It is believed by those holding this view that this practice on the part of the King James translators served to settle the use of this terminology for the English language. In other words, from 1611 onward “Passover” would be confined in meaning and usage to the Jewish festival whereas “Easter” would apply exclusively to the Christian commemoration of the resurrection.

- While this view is an improvement over the pagan view advanced by Dr. Gipp and others, it still falls short for the following reasons:
 - First, it ignores the clear Jewish context of Acts 12 outlined above.
 - Second, it does not take into account the clear cross references connecting the “days of unleavened bread” with the Jewish Passover.
 - Third, it makes the dispensational assumption that Peter, James, and John and their followers in Jerusalem were automatically “Christians” after the resurrection in the sense that they were no longer following the Mosaic Law or Israel’s holy days outlined therein.
- Given the totality of the evidence, the conclusion that “Easter” in Acts 12:4 is a reference to the Jewish feast of “Passover” is the soundest conclusion at which one can arrive.

Final Thoughts

- While we have been very critical of Dr. Gipp in these Lessons we cannot let James R. White off the hook either. Recall from Lesson 1 that White accepted the notion that “Easter” was pagan in origin and used it to argue that “Easter” was a mistranslation of *pascha* in Acts 12:4. If Dr. White had adequately done his homework, he would have known that etymologically “Easter” was a perfectly acceptable way of referring to the Jewish “Passover.” Moreover, he would have observed the long history of translating the Greek word *pascha* as “Easter” in English prior to 1611.
- These observations regarding the suspect scholarship of Dr. White on this point highlight an important overall take away. The anti-King James/Modern Version side of the textual/version debate does not have the market cornered in terms of scholarship as many have falsely assumed. Both sides have fallen prey to the notion that preservation requires “verbatim identity” of wording which has led them to advance unscriptural notions regarding the doctrine of preservation. One side confines inspiration and inerrancy to nonexistent original autographs as a means of accounting for variant readings. Meanwhile, the other side ignores the existence of variant readings and insists upon “perfect” or “verbatim” preservation by faith for faith’s sake.
- In this way, the debate regarding “Easter” in Acts 12:4 is a microcosm of the greater textual/version debate. King James Only advocates such as Dr. Gipp claim that the KJB is inerrant. This invites Modern Version advocates such as Dr. White to prove that the KJB is not inerrant. Thus, we have the current controversy regarding “Easter” in Acts 12:4 in the KJB.
- Meanwhile, confined by the standard of “verbatim identity” for “perfect preservation” Dr. Gipp endeavors to defend why the only correct rendering of *pascha* in Acts 12:4 is “Easter.” In the mind of Dr. Gipp, there is no possible way that Luke is talking about “Passover” in Acts 12 or God would have providentially caused the translators to use that word. Therefore, he proceeds to

erect a justification for that “exact” word; this is done without even considering that there might be a different way of saying the same thing. In this way, Gipp’s preconceptions limit the scope of his research before he even commences his investigation. This explains why he ignores the clear cross references in Ezekiel 45:21, Matthew 26:17-18, and Luke 22:1; his explanatory model does not know how to account for these verses.

- All of this highlights the need that King James Bible believers must go the extra mile in their study of the KJB. Those who adopt a pro-King James stance will often cite the KJB’s archaic forms and manners of speaking as being more precise than modern English in their ability to convey Biblical truth. While I wholeheartedly agree with this notion, it also mandates that additional study is in order to understand what words meant in the early 17th century when the translation was made. Too often King James advocates ascribe modern usage and meaning to words that did not necessarily mean the same thing in the early 17th century.
- This study of “Easter” stands out as a case in point. Modern readers are completely unaware that “Easter” had a long history of being used as a reference to the Jewish “Passover.” It was only by looking at pre-1611 English translations, as well as etymological dictionaries, that a clear understanding emerged.
- Consider the illustration of the United States Constitution (I am not saying the Constitution was inspired. I am just using it as an illustration.). Written in the late 18th century, the Constitution, like the KJB; contains some archaic language. In our day people argue about the nature of the Constitution. Strict constructionists view the Constitution as a fixed static document that means what it says; whereas loose constructionists view the Constitution as a fluid document that is subject to societal and cultural interpretation.
- In order to understand the nature of what is being said, strict constructionists will appeal to what words meant in the late 1700s when the Constitution was drafted as justification for their strict interpretation. Moreover, the *Federalist* and *Anti-Federalist Papers* are viewed as commentaries on the “original intent” of America’s founders and framers. Strict constructionists will appeal to these sources in order to establish “original intent” or what the Constitution meant at the time of its drafting.
- By comparison, King James advocates need to be concerned with the “original intent” of the translators in terms of how they understood and used certain words. Consequently, a willingness to go the extra mile in terms of research is occasionally in order on the part of King James advocates to make sure their understanding of a particular English word corresponds with how the translators understood/used that particular word. Just as the *Federalist* and *Anti-Federalist Papers*, in addition to dictionaries from that time period aid in establishing the “original intent” of the Constitution; etymological and early 17th dictionaries, as well as pre-1611 English translations of *textus receptus* aid in establishing the meaning of English words in the early 1600s.
- Sometimes, as in the case of “Easter”, King James advocates need to be willing to go the extra mile in their study in order to arrive at sound conclusions.


Works Cited

Gipp, Samuel C. *The Answer Book: A Help Book for Christians*. Bible & Literature Missionary Foundation: Shelbyville, TN: 1989.

Appendix A

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

Thesaurus »
Categories »

- OE *Blickling Homilies* 67 Hælend cwom syx dagum ær Iudea eastrum, to Bethania.
- OE *West Saxon Gospels: Mark* (Corpus Cambr.) xiv. 1 Soplice 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 foorth. 
- 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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