

Acts of the Apostles 12:4 __ Lesson 30

A Word Not to Passover

1. Acts 11:27-30 – Clarifications About Antioch

- a. Every chapter since Acts 8 God indicates dispensational change – Rom 11:25
- b. Yes, there were people who were promised a kingdom from Jerusalem in Antioch
- c. No, the kingdom was not coming to Antioch. Consider the promises.
- d. No one promised a kingdom and covenant blessing loses their promised position.
- e. Paul came and establishes new Jews and Gentiles on his foundation – Rom 15:20
- f. Paul cannot annul promises to Jews there, nor grant covenant promises to Gentiles
- g. Everyone benefits from the teaching of the grace of Christ outside Israel's kingdom
- h. All in Christ: some acc. to Israel's covenants, others acc. to new creature – Eph 1:10

2. Acts 12:4 – A Good Diversion

- a. "Easter" here supposedly brings insult, scorn, ridicule to the King James Bible
- b. The Greek "pascha" is translated "Passover" every other place except in Acts 12:4
- c. Does the Bible have a mistake? Should we observe Easter? What did Herod intend?
- d. Good reasons to interrupt our series to discuss this (see back).

3. Is "Easter" a Mistake in Acts 12:4?

- a. "*Mistake because pascha always means Passover.*" WRONG
 - i. 'Easter' was used in Bibles before 'passover' was invented in 1530 (Tyndale)
 - ii. *Pascha* can be both Passover or Easter (*polysemy* ~one word, diff meanings)
 - iii. *Ex. Love = agape, phileo, eros, storge, etc.* John 21:17; 3:35v5:20; 20:2v21:20
- b. "*Mistake because Easter is only a pagan word.*" WRONG
 - i. Our word East related to Easter refers to the dawn, rising sun, shining
 - ii. There were false goddesses of the dawn, rising sun, spring, fertility (Eostre)
 - iii. Easter is a name given to a religious spring holyday of the rising of Christ
 - iv. We have no instruction from the Lord to observe holydays– Ga 4:10, Co 2:16
 - v. Easter was used before KJV referring to Israel's Passover (Luther, Tyndale)
- c. "*Mistake because the context (or Luke 22:1) shows it should be Passover.*" WRONG
 - i. Days of unleavened bread came after Passover – Lev 23:5-6, Acts 12:3
 - ii. Luke 22:1 speaks of the "feast" not the days, and it is not there yet (nigh)
 - iii. The context is referring to the intent of a corrupt Roman king
 - iv. Christ did not rise on Passover, but after. Peter's deliverance matches.
 - v. 'Easter' has a broad historical-cultural meaning that matches the context:
 1. 1) pagan, 2) Christ's resurrection, 3) Jewish Passover
 - vi. If we do not observe days, then who did? The context is Jewish remnant.
- d. Only 1 of 28 NT *pascha* used about a day post-resurrection - see 1Co 5:7, Heb 11:28
- e. **Easter is not a mistake.** It is the right word to express the intent of a degenerate king by a remnant writer signifying a day distinct from Passover that occurs after the resurrection of Christ

Reasons to Talk About “Easter”

Why spend time on the translation of this one word “Easter” which has little influence on the greater context and interpretation?

1. It is the only place in the entire King James Bible the word Easter shows up.
2. We are at this point of studying the book of Acts verse by verse. No better time than now.
3. It is one of the most popular places of mockery concerning the King James Bible, described as an obvious mistake and display of poor judgment and translation ability.
4. It shows the shallow nature of the arguments against the King James Bible.
5. It shows the hubristic ignorance often held by those who correct the Bible.
6. It communicates the difference between a mistake and a difference in translations.
7. It is a good example of how you can use the context in English to help determine a proper translation without knowing any Greek.
8. Ultimately, it shows the King James Bible to be superior, infallible, and still God’s perfectly preserved words.

Uniqueness of Acts 12:4 in the NT

The word *pascha* appears a total of 28 times in the NT books

