

After Easter

Acts 12:1-4

- 1 Now about that time Herod the king stretched forth his hands to vex certain of the church.
 - 2 And he killed James the brother of John with the sword.
 - 3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (**Then were the days of unleavened bread.**)
 - 4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending **after Easter** to bring him forth to the people.
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The King James Bible (KJB) (God's word) has been accused of "error" because of the word "Easter" in Acts 12:4. This accusation, of course, comes from *text critics* who don't believe God's written word – that is, they don't believe that we *have* God's perfect, pure, undefiled, uncorrupted word *today*: not even in Greek and Hebrew, let alone English. Their position of doubt and unbelief is what allows them to "correct" God's words and offer words of their own liking instead. *Text critics* (the people) and *textual criticism* (the method) ultimately sow seeds of doubt and unbelief in the minds and hearts of their hearers, and turn many away from God and/or his word.

So, before searching *the scriptures* to understand "after Easter," let's consider some basic principles from scripture that we should keep in mind regarding the *purity of every word* of God (including the word "Easter"):

Proverbs 30:5 Every word of God is pure: he is a shield unto them that put their trust in him.

2 Samuel 22:27 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury.

Psalm 18:26 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

Titus 1:15 Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

We have every word of God - the KJB, which diminishes nothing. Unto us that are pure (that put our trust in him: the Word, of whom the word speaks), he will be a shield against all the fiery darts of the wicked (Eph 6:16) that are intended to inject into us the text critics' poison of doubt and unbelief. To us who are pure (who believe every word of God) all things are pure; every word, including the word "Easter."

Text critics are not pure, but are defiled and unbelieving in their mind and conscience (else they would not *be* text critics). Because they *themselves* are defiled and unbelieving, they see the word of God through defiled and unbelieving eyes; and therefore, in their *view*, is nothing *pure*.

Text critics therefore are "froward" (untoward – turned away from God's words). To their defiled and unbelieving minds, the words of God (the KJB) are unsavory, so they "correct" them to their own liking, and produce modern versions which (for example) change "Easter" to "Passover." God will thus shew himself froward with them that are froward with his word (he will turn away from them: he will not give them understanding).

God will shew himself froward with them that deny English to be included in God's proclamation "other tongues...will I speak" (1 Cor 14:21). Even upon reading Acts 2:4 wherein God demonstrated that he both *could* and *would* speak other tongues simultaneously, "...yet for all that will they not hear me..." (1 Cor 14:21). (It is their will to not hear.)

1 Samuel 2:30 ...them that honour me I will honour, and they that despise me shall be lightly esteemed.

Isaiah 29:13 ... this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men...

The text critic's despising of God's word is evidenced by his desire to "correct" it (and to offer, to like-minded textual criticism aficionados, things such as a "Corrected King James Version" or a "New King James Version") – or any modern version, purporting to "correct" God's "ineptness" (in their minds) in allowing "Easter" to appear in Acts 12:4.

The precept of men is textual criticism, which is "philosophy and vain deceit" (Col 2:8); "science falsely so called" (1 Tim 6:20). Text critics speak "good words" and give "fair speeches" that make their unbelief *appear* as though it is belief; but therewith they "deceive the hearts of the simple" (Rom 16:18) – the *simple* being those who otherwise would *simply* trust God's word (including the word "Easter") had they not been deceived by the text critics.

Hebrews 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

The pure water is the pure word of God: "... with the washing of water by the word" (Eph 5:26).

"Draw nigh to God, and he will draw nigh to you." (James 4:8)

Habakkuk 1:13 Thou art of purser eyes than to behold evil

We should follow the LORD's example, and keep ourselves pure from beholding man's modern mutilations of God's word(s). By the way, "there is no new thing under the sun" (Eccl 1:9): there have always been "many, which corrupt the word of God" (2 Cor 2:17).

James 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

We are to look into the perfect law of liberty, which we can't do if God hasn't preserved, kept, purified, and given his perfect word to us in our language which we can understand. Once we come to the understanding that he *has kept* his promise and that we in fact have his perfect word in *our* tongue (the KJB), we are to continue therein, not turning back unto perdition (Hebrews 10:30) – not turning back to imperfect, incomplete, corrupt versions (which introduce, for example, the corruption of changing Easter to Passover in Acts 12:4).

Psalms 12:6-7 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

Seven represents completion and perfection. God's perfect word is not limited to one language or to an "original" autographic text. God said "other tongues ... will I speak" (1 Corinthians 14:21), and his word in the English tongue today (the KJB) is perfect, just as it was in the Greek and Hebrew of the *text critics'* much adored (but never seen) "original" autographic texts. And in English, God's perfect word in Acts 12:4 is "Easter."

Psalms 119:140 Thy word is very pure: therefore thy servant loveth it.

Text critics love not God's word (else they wouldn't be trying to "correct" it). Thus they are not obedient servants.

An obedient servant, who loves God's very pure word, is to ...

Jeremiah 26:2 Stand... and speak... **all** the words which I command thee to speak unto them; **diminish not a word**: Including the word "Easter"

As servants of God, who love God's word, whenever we come upon some thing in God's word that we don't immediately understand, we should always seek to *understand* it, and *never* entertain *any criticism* of it. We should therefore accept the word Easter as a pure word of God – just as pure as other words such as Lucifer, Satan, Devil, Belial, Baal, Ashteroth; or superstitious, or bewitched.

What "after Easter" is not

A starting point for understanding what "after Easter" is... might be to see first, what "after Easter" is not:

Acts 12:3 ...**(Then were the days of unleavened bread.)**

Ex 12:14 And **this day** shall be unto you for a memorial; and ye shall keep **it** a feast to the LORD throughout your generations; ye shall keep **it** a feast by an ordinance for ever.

Lev 23:4-8 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

In the fourteenth day of the first month **at even** is the LORD's **passover**.

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.

In the first day ye shall have an holy convocation: ye shall do no servile work therein.

But ye shall offer an offering made by fire unto the LORD **seven days**: in the seventh day is an holy convocation; ye shall do no servile work therein.

Num 28:16-25 And **in the fourteenth day** of this month is **the passover** of the LORD.

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

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

...After this manner ye shall offer daily, throughout **the seven days**, ...

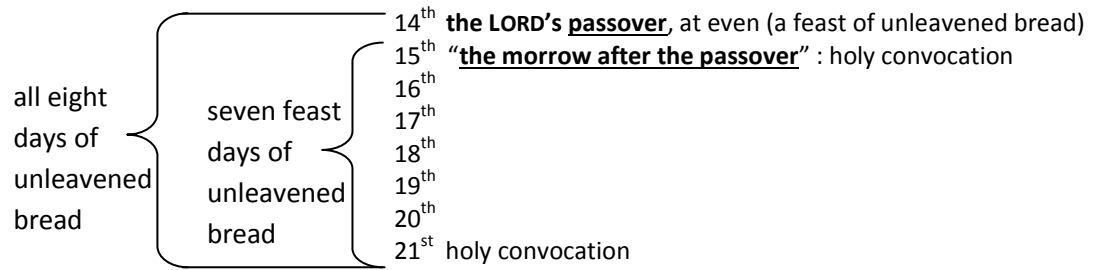
...And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

Num 33:3 And they departed from Rameses in the first month, **on the fifteenth day** of the first month; **on the morrow after the passover** the children of Israel went out with an high hand in the sight of all the Egyptians.

Josh 5:10-11 And the children of Israel encamped in Gilgal, and **kept the passover on the fourteenth day of the month at even** in the plains of Jericho. And they did eat of the old corn of the land **on the morrow after the passover**, unleavened cakes, and parched corn in the selfsame day.

Ezra 6:19,22 And the children of the captivity kept **the passover upon the fourteenth day** of the first month. And kept the **feast of unleavened bread seven days** with joy:

Additional pertinent details can be read in Exodus 12 and 13, and Deuteronomy 16, and Ezekiel 45. From the words of scripture, the following general timeline of the days of unleavened bread can be summarized:



Acts 12:3-4 And because he saw it pleased the Jews, he proceeded further to take Peter also. (**Then were the days of unleavened bread.**)
 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.

So from scripture, we can see that when Herod proceeded to take Peter, it was during "the days" (plural) of unleavened bread, and was thus already after the passover. It was at least the 2nd day of unleavened bread: at least "...on the morrow after the passover" (Numbers 33:3, Joshua 5:11). Therefore, Herod was **not** intending **after the passover** to bring him forth to the people: there was nothing to wait for, since it was *already after* the passover. → Easter is not the passover, and Acts 12:4 cannot be referring to the passover.

What Easter is

Understanding, first, from the scriptures alone, that Easter, in Acts 12:4, does not (and cannot) refer to the passover, one might very well ask, then, what is "Easter" (in this one and only occurrence of the word in the entirety of the scriptures)?

Since the scriptures do not say "Easter is _____," nor refer to Easter by name anywhere else than Acts 12:4, we must consider the context surrounding the word; and more importantly, we must ask for understanding from the Almighty God, who will give it by way of inspiration – giving understanding into our spirit (Job 32:8, 2 Tim 3:16). We must ask *God Almighty* to be our teacher, and to *shew* unto us *from his word* what Easter is. Consider the following two possibilities, which may in fact be joined together as one:

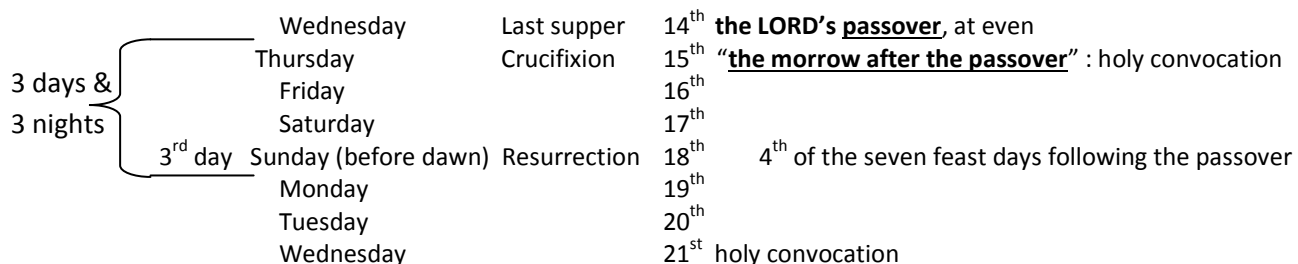
The immediate context – the days of unleavened bread

The immediate context of the word Easter in Acts 12:4 is, of course, the immediately preceding verse, Acts 12:3, which tells us that Herod apprehended Peter during the days of unleavened bread. So from the immediate context, it is possible that Easter, quite simply, was – and is – an English word that originally referred purely to the days (plural) of unleavened bread. The days of unleavened bread could *include* the passover day, but Acts 12:4 does not refer to the passover (the day itself): for "the days of unleavened bread" (which follow the passover *day*) is the *immediate* context.

The general context - Jesus and the resurrection

Another possibility (which may not even be "another") is that Easter is a reference to what was (originally) a pure and undefiled celebration of the Lord Jesus Christ's resurrection. The resurrection occurred in the middle of the days of unleavened bread. The church of Acts 2:47 was comprised solely of Jews: thousands of them. They may indeed have designated a special day of remembrance of the Lord's resurrection specially on the Sunday that occurred during the seven days of unleavened bread which (along with the passover which, for them, was also the Lord's supper) they continued to keep each year.

Reconsider now the general timeline from above, but with a few more pertinent details:



Moreover, the context of the book of Acts is *all about Jesus and the resurrection*. With that in mind, consider some scriptures pertaining to Jesus that may also be related to Easter, regarding his first coming, his *resurrection*, and his second coming:

- Matthew 2:1 ...there came wise men from the east to Jerusalem
Matthew 2:2 ...we have seen his star in the east, and have come to worship him
Matthew 2:9 ...the star, which they saw in the east, went before them
- Leviticus 16:14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.
Ezekiel 43:4 And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. (...strait is the gate, and narrow is the way, which leadeth unto life... Matthew 7:14)
Numbers 2:3 ... on the east side toward the rising of the sun
Malachi 4:2 ... unto you that fear my name shall the Sun of righteousness arise with healing in his wings
Matthew 28:7 ... go quickly, and tell his disciples that he is risen from the dead
- Zechariah 14:1 Behold, the day of the LORD cometh...
Matthew 24:27 ...as lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.
Zechariah 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east

Easter, originally, pure and uncorrupted, may very well have been a reference to the rising of the Sun of Righteousness from the dead, with healing in his wings – spiritual healing – salvation which he brought forth with him for all men when he arose from the dead on the first day of the week during the days of unleavened bread.

But there were (and are) many that corrupt the word of the Lord (2 Cor 2:17), that bow the knee to Baal (1 Kings 19:18):

- Judges 2:13 And they forsook the LORD, and served Baal and Ashtaroath.
Romans 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator
Ezekiel 8:16 And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.
17 Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here?

Here we can see corruption in the form of sun-worship (the creature) more than Son worship (the Creator). The LORD calls it an abomination.

Let us forsake Baal and Ashteroth, and the corruptions that have been attached to Easter, and come out from among them, and be separate, and be among the remnant of whom the Lord saith thusly:

- 1 Kings 19:18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.
Psalm 2:12 Kiss the Son ... Blessed are all they that put their trust in him.
Malachi 4:2 ...the Sun of righteousness
Romans 1:25 ...the Creator

- 2 Corinthians 6:16 [for] what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,
18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Don't be afraid to say "happy Easter" – but when you do, "be ready always to give an answer..." (1 Peter 3:15), telling people of ... *Jesus and the resurrection*.

APPENDIX A – The Text Critics’ Standard Argument

The *text critics’* standard accusational argument against one of God’s words goes *generally* like this:

“That word in ‘the Greek’ is _____, which a-c-t-u-a-l-l-y means _____.”

Their standard accusational argument against the word “Easter” in particular goes *exactly* like this...

“That word in ‘the Greek’ is πάσχα (pascha), which a-c-t-u-a-l-l-y means Passover.”

But who says that “that word in Greek” (pascha) only means Passover and cannot mean anything else? Does God say so? We have seen from the context of God’s word that God does not say so. For in the Greek, where “pascha” is the word that God interpreted into English as “Easter,” passover is already passed, and it is already the days of unleavened bread. So God actually tells us that the Greek word “pascha” does not always mean passover. It isn’t that God didn’t say one way or the other. God actually did say very clearly that “pascha” must in this one case refer to something else.

So again, who says “pascha” only means Passover? The answer is... the *text critics*. They have made an anti-scriptural proclamation, and then cited that proclamation as their evidence against the KJB’s correct use of an interpretation other than Passover in Acts 12:4. In the world of logical reasoning (which they embrace), the use of their own proclamation as evidence of the truth of their own proclamation, would be called circular reasoning, which is a logical fallacy.

They may make reference to dictionaries or lexicons, such as word entry #3957 in the Greek lexicon in the back of Strong’s Exhaustive Concordance (for example). But who is James Strong? A *text critic*.

Be aware of this: English-speaking *text critics* are Hebrew and Greek aficionados, who only pretend to know Hebrew and Greek, and who use such pretentiousness as the basis for their accusations against God’s word (i.e., against the KJB) when in fact they don’t even know God’s word in English let alone Greek or Hebrew (having not studied to shew themselves approved unto God, but rather to obtain the praise of men awarded in the form of academic degrees). They ignore the context of God’s word, and decline to compare spiritual things with spiritual in the language they know (English) but instead seek Greek which makes them appear erudite in the eyes and ears of men.

In Acts 12:4, the context (comparing spiritual things with spiritual) EXCLUDES “Passover” from being the correct interpretation. God told us it was “Easter.” Easter it is.

To be intentionally repetitive, the Greek word “pascha” does not refer to the Passover in the context of Acts 12:4: not in Greek; not in English. Context determines meaning, and in the context of Acts 12:4, God has *explicitly* informed us English speaking people what the Greek speaking people already knew: that it was not the Passover that Herod was awaiting.