

to four watches so that the guards could be relieved; those who were on guard occupying three hours, and being then relieved. Of the four who were on guard, two were with Peter in the prison (ver. 6), and two kept watch before the door of the prison. The utmost precaution was taken that he should not escape; and Herod thus gave the most ample assurance to the Jews of his intention to secure Peter, and to bring him to trial. ¶ Intending after Easter. There never was a more absurd or unhappy translation than this. The original is simply after the Passover (μετὰ τὴν πάσχα). The word Easter now denotes the festival observed by many Christian churches in honour of the resurrection of the Saviour. But the original has no reference to that, nor is there the slightest evidence that any such festival was observed at the time when this book was written. The translation is not only unhappy, as it does not convey at all the meaning of the original, but because it may contribute to foster an opinion that such a festival was observed in the time of the apostles. The word Easter is of Saxon origin, and is supposed to be derived from Eostre, the goddess of Love, or the Venus of the North, in honour of whom a festival was celebrated by our pagan ancestors in the month of April (Webster). As this festival coincided with the Passover of the Jews, and with the feast observed by Christians in honour of the resurrection of Christ, the name came to be used to denote the latter. In the old Anglo-Saxon service-books the term Easter is used frequently to translate the word Passover. In the translation by Wicliffe, the word paske, that is, passover, is used. But Tindal and Coverdale used the word Easter, and hence it has very improperly crept into our translation. ¶ To bring him forth to the people. That is, evidently, to put him publicly to death to gratify them. The providence of God in regard to Peter is thus remarkable. Instead of his being put suddenly to death, as

3957 29 638/778 5:896 [6453]

πάσχα, pascha.

Mat. 26: 2. two days is (the feast of) the passover,

- Mat. 26: 17. prepare for thee to eat the passover?
  - 18. I will keep the passover at thy house
  - 19. and they made ready the passover.
- Mar 14: 1. was (the feast of) the passover,
  - 12. when they killed the passover,
  - that thou mayest eat the passover?
  - 14. where I shall eat the passover with
  - 16. and they made ready the passover.
- Lu. 2: 41. every year at the feast of the passover,
  - 22: 1. which is called the passover.
  - 7. when the passover must be killed.
  - 8. Go and prepare us the passover;
  - 11. where I shall eat the passover
  - 13. and they made ready the passover.
  - 15. desired to eat this passover with you
- Joh. 2: 13. And the Jews' passover was at hand,
  - 23. when he was in Jerusalem at the passover,
  - in the feast
  - 6: 4. And the passover, a feast of the Jews,
  - 11: 55. And the Jews' passover was nigh at
    - before the passover, to purify themselves.
  - 12: 1. Jesus six days before the passover
  - 13: 1. Now before the feast of the passover,
  - 18: 28. but that they might eat the passover,
  - 39. release unto you one at the passover:
  - 19: 14. it was the preparation of the passover
- Acts 12: 4. intending after Easter to bring him forth
- 1 Co. 5: 7. Christ our passover is sacrificed for us:
- Heb 11: 28. Through faith he kept the passover,

MCCINTOCK AND STODOLSKY

Easter (πάσχα, a Gr. form of the Heb. פֶּסַח, and so Latinized by the Vulgate pascha), i. e. Passover. Easter is a word of Saxon origin, and imports a goddess of the Saxons, or, rather, of the East, Estera, in honor of whom sacrifices being annually offered about the Passover time of the year (spring), the name became attached by association of ideas to the Christian festival of the resurrection, which happened at the time of the Passover; hence we say Easter-day, Easter-Sunday, but very improperly; as we by no means refer the festival then kept to the goddess of the ancient Saxons. So the present German word for Easter, Ostern, is referred to the same goddess, Estera or Ostera.—Calmet, s. v. The occurrence of this word in the A. V. of Acts xii. 4—"Intending after Easter to bring him forth to the people"—is chiefly noticeable as an example of the want of consistency in the translators. See AUTHORIZED VERSION. In the earlier English versions Easter had been frequently used as the translation of πάσχα. At the last revision Passover was substituted in all passages but this. It would seem from this, and from the use of such words as "robbers of churches" (Acts xix. 37), "town-clerk" (xix. 35), "sergeants" (xvi. 35), "deputy" (xiii. 7, etc.), as if the Acts of the Apostles had fallen into the hands of a translator who acted on the principle of choosing, not the most correct, but the most familiar equivalents (comp. Trench, On the Authorized Version of the N. T. p. 21).—Smith, s. v. For all that regards the nature and celebration of the feast referred to in Acts xii. 4, see PASSOVER.

EASTER, CELEBRATION OF. In the ancient Church the seventh day of Passion-week (q. v.), the great Sabbath, as it was called, was observed with rigorous precision as a day of fasting. Religious worship was

Abridged Strongs

3957. πάσχα (29x) pascha, pas'-kha; of Chald. or, [comp. 6453]; the Passover (the meal, the day, the festival or the special sacrifices connected with it);—Easter (1x), Passover (28x).

Pascha is the Greek spelling of the Aramaic word for the Passover, from the Hebrew pasach, "to pass over, to spare," a feast instituted by God in commemoration of the deliverance of Israel from Egypt, and anticipatory of the expiatory sacrifice of Christ. The word signifies (1) "the Passover Feast," e.g., Mt 26:2; Jn 2:13, 23; 6:4; 1:55; 12:1; 13:1; 18:39; 19:14; Acts 12:4; Heb 1:28; (2) by metonymy, (2a) "the Paschal Supper," Mt 26:18, 19; Mk 14:16; Lk 22:8, 13; (2b) "the Paschal lamb," e.g., Mk 14:12 (cf. Ex 12:21); Lk 22:7; (2c) "Christ Himself," 1 Cor 5:7. (3) It also translated "Easter" which etymologically rises from the Anglo-Saxon eastre which is derived from east which means "to shine, to dawn, to spring forth" and is an excellent designation for the resurrection of Jesus Christ. Unfortunately the pagans also had a holiday which corresponded. See: TDNT--5:896, 797; BAGD--33b; THAYER--498d.

3957. πάσχα pascha, pas'-kha; of Chald. or, [comp. 6453]; the Passover (the meal, the day, the festival or the special sacrifices connected with it);—Easter, Passover.