



I'm not robot



Continue





Acts 121 It is about this moment that King Herod arrested several people who belonged to the church, intending to persecute them.2 He had James, John's brother, die by the sword.3 When he saw that this pleased the Jews, he proceeded to seize Peter as well. This happened during the Feast of Unre themselvesed Bread.4 After capturing him, he placed him in prison, handing him over to be guarded by four armies of four soldiers each. Herod intended to take him out for a public hearing after Passover.5 So Peter was kept in prison, but the church earnestly prayed to God for him.6 The night before Herod took him to court, Peter was sleeping between two soldiers, bound with two chains, and the guard stood guard at the entrance.7 Suddenly an angel of the Lord appeared and a light in the cell. He hit Peter on the side and woke him up. Quick, get up! he said, and the chain fell off Peter's wrist.8 Then the angel said to him, Put on your clothes and slippers. And Peter did. Wrap your robes around you and follow me, the angel said to him.9 Peter followed him out of prison, but he did not know that what the angel was doing was really happening; He thinks he saw the vision.10 They passed the first and second guards and came to the iron gate leading to the city. So the gates will be opened, When they had walked along one path, suddenly the angel left him.11 Then Peter came to himself and said, Now I know beyond a doubt that the Lord sent His angel and saved me from herod's clutches and from all that the Jews anticipated. 12 When this had dawned upon her, she went to Mary John's mother's house, also called Mark, where many had gathered and prayed.13 Peter knocked on the outside entrance, and a servant girl named Rhoda came to answer the door.14 When she recognized Peter's voice, she was so glad she ran back without opening it and cried out, Peter was at the door! 15 You are out of your mind, they say to him. So when she came to them, it was she who said, 'This is for the truth. Tell James and the brothers about this, he said, and then he goes somewhere else.18 In the morning, there is no small commotion among the about what had become Peter.19 After Herod conducted a thorough search for him and did not find him, he cross-examined the guards and ordered them executed. Then Herod went from Judea to Caesarea and stayed there for a while.20 He had quarrels with the tyres and Sidons; they now join together and seek an audience with him. After gaining the support of Blastus, the king's trusted personal servant, they for peace, for they depended on the king's country for their food supply.21 On the day herod was appointed, dressed in his royal robes, sat on his throne and delivered a public address to the people.22 They shouted, This is the voice of the gods, not of a man. 23 Soon, because Herod had not given praise to God, an angel of the LORD smedded him, and he was eaten by worms and died.24 But the word of God continued to rise and spread.25 When Barnabas and Saul had accomplished their mission, they returned from [1] Jerusalem, taking with them John, also called Mark. Textus Receptus: ον και πισσας εεστο εις φαλοκην παραδοας τεσσαρσιν τετροδοις στρατιωτων φφ And when he caught him, he put him in jail, and when he caught him, he put him in jail, and deliver it to the four quaternion armies to guard it; intend after Passover to take it out to the people. Standard British version: And when he had seized it, he put it in jail, drove it to four armies to guard it, intending after Easter to take it out to the people. Passover is not an infidel wordMyth 1: the KJV translator used The Passover to refer to the pagan festival The first myth to be debunked is the claim that the KJV used the Passover in Acts 12:4 to refer to the pagan holiday celebrated by King Herod. This myth was propagated by some KJV apologists who may have been well-intentioned in enforcing the KJV's inerransi. But such myths defy what the KJV translators believed and practiced. Included in the 1611 edition of the KJV is a graph for finding easter in a given year. Evidently, the KJV translators viewed Easter as a Christian holiday. If the KJV translators regarded Easter as a Christian holiday, it is doubtful that they used it to mean a pagan holiday in Acts 12:4. To find easter for good. (modern spelling) Bible: Issue 1611 (Nashville: Thomas Nelson)Myth 2: Easter comes from a goddess named Ishtar or AstarteThe those who spread myth 1 usually identify the pagan holiday herod as the Semitic goddess Ishtar or Astarte. The false link between Easter and the names of these Semitic goddesses can be traced to the work of Scottish minister Alexander Hislop. Hislop was an outspoken critic of Roman Catholicism. His book The Two Babylons exposes many unclear Roman Catholic doctrines and practices. However, Hislop appears when it comes to statements about the etymological relationship between Easter and the ancient idol, Ishtar or Astarte. On page 103 of his book, he writes: What does the term Passover mean? It's not a Christian name. It bears the origin of Chalk on its forehead. Easter is none other than one of beltis' titles, the queen of heaven, whose name, as uttered by the Nineveh people, is clearly identical to the one now shared in this country. The name, as found by Layard in the Assyrian monument, is Ishtar. (Alexander Hislop, Two Babylonians (1858), p. 103) Sure, Ishtar (Astarte form) may sound similar to Easter, but the two words are not etymologically related. Astarte is אַשְׁתָּרֶת (ashtarot) in Hebrew. The name is derived from the word אַשְׁתְּרָה (ashtērāh) meaning to increase or herd (The Hebrew definition of Brown-Driver-Briggs). אַשְׁתְּרָה (ashtērāh) is translated as herd four times in the KJV. Therefore, the name Astarte or Ishtar is a Semitic word associated with animal fertility. This makes sense because Astarte is considered a fertility goddess. The etymology of Easter on the other hand has nothing to do with herds or animal fertility. Easter (Ostern in German) is a Germanic word derived from the eastern word (Ost in German). Today, the east refers to the direction from which the sun rises. The east goes by that name because the word eastern Saxon means dawn, sunrise or morning. The eastern etymology is as follows: Ancient England east east, east, to east, from Proto-Germanic \*aus-to-, \*austra- east, to sunrise (cf. Old Frisian east east, daisies to the east, Dutch oost Old Saxon ost, Old High German ostan, German Ost, Old Norse austr from the east), from PIE \*wear- to shine, especially the morning Greek Aurion dawn; Let's have Old Ireland, lithuanian auszra dawn; Latin aurora dawn, auster south), literally to shine. The east is the direction in which the dawn broke. (Online Etymological Dictionary) Nothing in the East indicates animal fertility. Therefore the word has nothing to do with Astarte or Ishtar. It relates to the Germanic word Easter with the Semitic word Ishtar as mistaken as the English word Baby as the Semitic word Babylon. The old English word for April is Eosturmonað. The Venerable Bede (672-735) claims that the word Eostre comes from the name of the Saxon spring fertility goddess who went by that name. He wrote:Eostur-monath, qui nunc Paschalis mensis interpretatur, quondam a Dea illorum quæ Eostre vocabatur, et cui in illo festa celebrabant nomen habuit: a cuius nominee nunc Paschale tempus cognominant, consueto antiquæ observationis vocabulo gaudia nov solemnitatís vocantes. (De Ratione Temporum) Eostur-monath, now translated as Paschal, was once called after their goddess eostre, and whose name was celebrated in the festival at that time [time]: by which their name now refers to the Paschal season, mentioning the joy of the new festival by familiar ancient observations. by KJV Today)Thus unlike the mythical Easter/Istar connection, there is some linguistic basis for the claim that the name Passover comes from the Saxon goddess's name called Eostre. However, if the feast of the goddess was ancient as Bede claimed, it is doubtful that she would really know which one came first, the name of the moon Eostur-monath or the goddess Eostre. In fact, Eostur-monath comes from Ostar-mānod, the Old Germanic name for April. Thus the origin of the name April is more ancient than the Anglo-Saxon language itself. By the time of Bede, the tradition of the goddess had been established so that it might have appeared to her that the moon was named after the goddess. However, it is much more logical that the name of the moon, which means, Eastern Moon / Sunrise, is in the first order in the Saxon ancestral language, which is Ancient Germanic, since March is the time when the days feel beginning early (as stated under the passage for myth 2, the word eastern Saxon is a descriptive word referring to dawn or sunrise. The -er sym ending in Passover is derived from the influence of proto-Germanic austr or Old Frisian daisies). This religiously neutral origin for the name Eosturmonað, derived from the Old Germanic Ostar-mānod, very likely because each of the Old Germanic calendar months is named after the natural phenomenon that characterizes the moon: Modern MonthsOld GermanicMeaning January Harti-mānōd Severe icy moon February Hornung Horning horn March Lenzin-mānōd Spring April Ostar-mānōd East / Sunrise May Winni-mānōd Graze moon June Brāh-mānōd Fallow July Hewi-mānōd Hay August Aran-mānōd Harvest September Herbst-mānōd Leaves October Windume-mānōd Vintage November Wintar-mānōd Winter month December N / A N / AGiven how all Old Germanic months are named after seasonal characteristics, it is more likely than not that Ostar-mānod was originally a given name for the moon based on the seasonal characteristics of the sunrise from earlier. Saxon borrowed a name for April from Old Germany. It is clear that by the time of the Saxons, several months have been named in religious tones (e.g. Yule, Rheda, Blood (sacrifice)). It is possible that by the time of the Saxons, pagan meanings had been attached to the name Eostur-mónaþ; But that's the next development. Modern moonsAnglo-Saxon monthsMeaning January /Eftera Jéola After February Yule Sol-mónaþ Soil march Hréð-mónaþ Rheda moon or summer moon April Eostur-mónaþ East / Sunrise May Primikil-mónaþ Three milkings june /Erra Liáa Before mid-July /Eftera Liáa September Hærfest-mónaþ Harvest October Win-mónaþ Wine in November Blót-mónaþ Blood (sacrifice) December /Erra Jéola Before yule (source: Wikipedia entry on the Germanic calendar )The naming of the first spring moon as the Eastern Moon/Sunrise is logical and most likely after that the Germanic pagans and Old Saxons tightened up and presented this sunrise or dawn and celebrated its feast for a month (the Saxons called it Eostre and the Old Germans called it Ostara). What is commonly seen among cultures is that some words referring to natural phenomena become identified as pagan gods. For example, the Semitic fertility goddess Ashtoreth (Jos. 9:10) is a deification of the Semitic word אַשְׁתָּרֶת (ashtērāh) meaning flog (e.g. Deuteronomy 7:13). Another example is the Semitic fertility god Dagon (Judges 16:23) which is a deification of the Semitic word dāgān which means wheat (e.g. Jeremiah 31:12). Another example is the name of the Roman goddess Aurora, which is the Latin word for dawn. The Latin word aurora only means dawn if used in the usual sense. If a Christian does a Tour of the Aurora Borealis, he does not participate in pagan activities at all but rather simply enjoys natural phenomena such as the extraordinary dawn in the arctic region. Likewise, the fact that a Saxon goddess went by the name eostre does not mean that Easter is a pagan word. Those who hold this myth make it sound as if there was once a goddess with a certain name and Saxon Christians simply take that name arbitrarily without biblical basis. If, for example, people worship goddesses by the name of Sally and Christians today refer to the resurrection day of the Lords as Sally, then surely we have a problem. But that did not happen to Saxon Christians using the Passover as the name of God's resurrection day. Since Easter is a descriptive word that refers to dawn or sunrise, we can understand why people and Christians want to use the word east for their own purposes. People wanted to worship the goddess of the rising sun so they called her Eostre. Christians on the other hand wanted to celebrate a very special dawn, so they called it Easter. Morning resurrection = dawn par excellence The Bible describes christ's resurrection as found in the morning at dawn or at sunrise (see John 20:1 where he says the stone has been rolled up beside while it is not yet dark);P there is the end of the Sabbath, when it begins to dawn to the first day of the week, comes Mary Magdalene and the others (Matthew 28:1)And very early in the morning on the first day of the week, they come to the sepulchre at the rising of the sun. (Mark 16:2) Now on top day of the week, very early in the morning, they come to sepulchre, bring the spices they have prepared, and certain people are with them. (Luke 24:1) When the Bible relates the resurrection to the dawn, there is a biblical basis for calling the time of the dawn resurrection par excellence. Par excellence means a proper reference to that noun more than any other. There have been many dawns throughout history, but the special dawn on the day of resurrection was worthy of the noun more than any other. We often refer to prominent Biblical events using par excellence nouns, such as fall, flood, exodus, exile, arrival, cross, etc. Passover is the Saxon word for this greatest dawn in all history. By way of metonim association, the term referring to the dawn of the resurrection comes to refer to the entire day of the resurrection. Christ's resurrection is also dawn in the spiritual sense because that's when the light of salvation rises from the darkness of death. The following passages compare Christ to the rising sun of darkness:Arise, shine; Surely your light is pure. For, behold, darkness will cover the earth, and darkness is dirty to the people: but the Lord will appear upon you, and His glory will be seen to you. And those who are on the alert will come to you with something you have not seen, and indeed, they are the truth. (Isaiah 60:1-3) But it is for you that my fear of the Sun's name will come to light with healing on its wings; (Malachi 4:2) And thou, son, shalt be called the Highest prophet: for thou shalt go before the face of the Lord to prepare His way; To give knowledge of salvation to their people with the remission of their sins, through the tender mercy of our God; where dayspring from above has visited us, to give light to those who sit in the darkness and in the shadow of death, to guide our feet to the path of peace. (Luke 1:76-79) We also have a more certain word of prophecy; And when you have given them a little, I have come to you with a light and a light. (Revelation 22:16) Some Christians try to avoid anything that has to do with the image of the rising sun, assuming that it is. Yet God in His Holy Word compares Christ to the rising sun. The word, Passover (austra in Proto-Germanic and daisies in Ancient Frisia; see above), with the connotation of the rising sun, pays homage to this biblical image of Christ as the Sun of truth. Translated words at Luke 1:78 is ἀνατολή, which means 1) rise (sun and star); 2) east (sunrise direction) (Lexicon Greek-English Thayer). The Old The Gospel version of Luke translates the word as eastdaele, which is the Saxon word for east/sunrise. Luke 1:78 in the West-Saxon reads, þurh innoþas ures the god midtheortnesse. in þam we geneoseode from eastdaele up springende. This is another proof that the word Passover comes from the Saxon Bible language. The Passover is etymologically related to the east (direction) and refers to the resurrection of our Lord. This connection between the eastwards and the resurrection has made some Christians nervous about the possibility of pagan influences. However, there is no reason for such concern because the relationship between the eastward direction and the verb to rise is even found in the language in which the New Testament is written. The Greek verb ἀνατέλλω (anatello) means to rise (Thayer's Greek-English Lexicon) and it is a word translated as appearing in the passage above at 2 Peter 1:19 about Christ rising in our hearts. This is also the word used in Hebrews 7:14 which says that our Lord came out of Juda. And ἀνατέλλω is associated with the word, ἀνατολή (anatole), meaning, east (direction of the sunrise) (Thayer Greek-English Lexicon). So there is a connection between the east and the verb to rise even in the Language of the New Testament. The authors of the New Testament did not avoid using the verb ἀνατέλλω (to rise) although it comes from the Greek word for Although there is an explanation that Easter comes from the generic Saxon word for dawn that is not and of itself (as with proto-Germanic austr and old Frisian daisies), the mere possibility that a goddess goes by the name eostre seems to scare some Christians into avoiding the word Easter. These Christians need to realize that there should not be a monopoly on valid words in the English lexicon. If today it is known that the pagan sect calls its goddess by the name of Dawn, will these Christians abandon the word dawn from their daily use? No, it would be ridiculous and it would amount to handing over the perfect Biblical name to. Anglo-Saxon and Old Germanic Christians may have noticed that a goddess went by the name eostre or ostara. These Christians may deliberately take a word that is popular among circles to reclaim the proper use of the word. Thus the word Passover (Ostern in German) stands as a testimony of the Rejection of Anglo-Saxon and Old Germanic Christians towards the goddess in the true acceptance of God, Jesus Christ. The winning reclamation of beautiful words for the cause of Christ should be respected, not opposed. Funnily enough, many Christians who oppose the use of the word Easter still celebrate Good Friday. But the word Friday is based on the name of a pagan goddess. the word Friday means Frige Day - Frige became the name of the Norse goddess. Good Friday literally means Good Day Frige (goddess). Some Christians say that Christ died on Wednesday or Thursday and rose on Saturday. But Wednesday, Thursday, and Saturday also come from the names of the gods Woden, Thor and Saturn, respectively. If one really wants to avoid pagan connections, he or she would be wiser to avoid using the words Friday, Thursday, Wednesday and Saturday than the Christian word Easter. Avoiding all these words, of course, is an impossibility if we want to communicate with others about the days of the week. We just have to recognize that English is the language of the people that used to be and that there are many vestiges of pagan etymology in English. Also worth noting is the irony that this word ishtar that some Christians want to avoid seems to be related to Esther, who is the name of our entire Bible. Esther lived in pagan culture and was named after Mordecai (associated with the pagan god Marduk). Although it has been shown that Easter has nothing to do with Ishtar, the Bible itself shows that God can redeem names even if it is actually associated with Ishtar.Myth 5: Easter eggs and Easter bunnies discredit EasterEggs and rabbits are symbols of fertility and thus they can be considered pagan symbols. When Christians bring the celebration of God's resurrection to the pagan nations, the symbols of this spring become associated with the Christian Passover that occurs in the spring. The spring fertility festival has ancient origins, and some of their practices are explained in the Bible in passages such as Ezekiel 8:14-16 and Jeremiah 7:18 & 44:17-19. There are Christians today who avoid using the word Passover for fear that it always refers to these pagan symbols and practices. However, the fact that our culture has come to associate fertility symbols with the name of Easter does not mean that Easter itself is. As with the Word Passover, even the Greek word Pascha has been associated with pagan fertility symbols in today's Greece because Pascha is the Greek word for Passover (this will be explained in the next part of this article). But no one in his right mind would advise Christians not to use the word Pascha. Somehow the prejudice against the word Easter has become so strong among some Christians that logic no longer sways. Guilt by association is a logical mistake. Moreover, this logical error is not applied consistently to the word Pascha. Christians would be wise to cleanse the Passover from its pagan symbols, but the word Passover itself remains the Word of the Bible. Myth 6: The calculation of the date of Easter is paganEven if the egg is an egg rabbits are taken out of the Passover, some Christians may still oppose the Passover based on its perceived roots in Roman Catholicism and paganism. Of concern to christians is the date of Easter, which in Western countries is calculated based on the formula adopted by the Roman Catholic Church in the First Council of Nikaireka in 325 AD. According to this formula, Easter lands on the first Sunday after the full moon following the spring equinox. Some Christians seem to think that this dependence on the Roman Catholic formula, which in turn is based on natural events such as the moon cycle and the appearance of spring, exists in and of itself. While the scientific accuracy of the Nikaireka formula for calculating the date of Easter is certainly open to debate, there is no basis for linking the formula with paganism. This formula is only intended to make the land of Easter every year on a Sunday which is around the same time of the lunisolar year as when our Lord was resurrected on the first Easter Sunday. Early Christians chose to celebrate the resurrection on Sunday because the resurrection occurred on a Sunday (first day of the week Matthew 28:1, Mk. 16:2, Luke 24:1, John 20:1). This festival will be held annually because of its relation to the Passover which occurs every year. The date of The Passover occurs around the same time in the spring not because the calculated effort coincides with the date with the pagan spring festival, but because it is a historical fact that our Lord was resurrected on a Sunday at this time of year after the Jewish Passover, which occurred in the first spring month of the Jewish calender. Unlike the date of Christmas, the date of Easter is based on biblical and historical facts. The use of the formula to observe the annual Sunday celebrations around the same time of year each year is not pagan, since even the date of Easter is set based on the formula using the lunisolar year. There is no Biblical teaching that requires the use of the Nikara formula to calculate the date of the Passover, but nor does there be any teaching that prohibits such a formula. The fact that this formula was adopted by Roman Catholics in the Council of Nikaireka does not mean that it is based on Roman Catholic heresy. The Council of Nicaea does offer many sound theological points. Once it is determined that the feast of Christ's resurrection must occur annually on a Sunday around the same time this year, the formula for calculating the date is purely based on the science of time and not based on pagan practice. If today's Christians want to come up with a better formula for calculating the date to celebrate the resurrection or do not want to celebrate the resurrection on an annual basis (perhaps based on the belief that the resurrection should be celebrated weekly or daily), this Christian has the freedom to So. But Christians who choose to celebrate Easter according to the Nikara formula have the freedom to do so and their practice should not be mentioned. The KJV is correct in having the Passover in Acts 12:4Now that it has been shown that Passover is a Biblical word referring to the day to celebrate Christ's resurrection, to be shown why the KJV is correct in translating Πσσσα (Pascha) as the Passover at Acts 12:4. For starters, here are some modern Greek-English dictionary that shows that at least in modern Greek the main meaning of Pascha is Easter, not Easter:Oxford Greek-English Learner's Dictionary (Oxford UP, 2012)Collins Greek-English Dictionary (HarperCollins, 2003)Divry's Modern English-Greek and Greek-English Desk Dictionary (D.C. Divry, 1991)Divry's Modern English-Greek and Greek-English Desk Dictionary (D.C. Divry, 1991)Pascha is a polystyrene, a word with a double meaning In certain contexts it refers to Jewish Easter (celebration of exodus). In another context it refers to a Christian Passover. When used by the Jews in the context before christ's resurrection, the word always refers to the Jewish Passover. However, when used by Greek Christians in the context after christ's resurrection (as Luke, narrator of Acts, did in Acts 12:4), the word refers to the Passover. A Greek Christian Easter CardMany English speaking people are deceived by a similar sound between Pascha and Easter and therefore find it difficult to understand that Pascha could mean Easter. The English word, Easter, is the perfect translation of Pascha in the context of Jewish celebration because the root Hebrew word, 1000 (pasach), means to pass (Brown-Driver-Briggs Hebrew definition). But it is only in English that verbs, pass over, and Pasach/Pascha are handhelly similar. In other languages, it is not so clear from the grasp that Pascha refers to The Passover. Perhaps that is why in most other languages the main meaning of Pascha is not Passover. For example, in modern Greek, Πσσσα (Pascha) mainly means Easter. As the Non-Jewish Greeks say, Kαὶὰς Πσσας! (Happy Pascha!), he did not wish you a happy Jewish holiday but a happy Christian holiday. In modern Greek, Passover is the secondary meaning of Pascha. Pascha means Easter only when the context is clearly Jewish or when the word qualifies as Hebrew or Pascha Jewish as follows: Passover = Πσσσα (Pascha)Easter = εβραϊκς Πσσας (Hebrew Pascha), Πσσσα των ιουδαϊων (Pascha Jews)Although Pascha was originally a Hebrew word (1000 (pesach)), Greece, became the language of a Christian-majority nation, it conformed to the Jewish word and gave it the Christian meaning of Easter. That is why in modern modern The main meaning of Πσσσα is Easter and Easter is actually a secondary meaning when Πσσσα qualified as εβραϊκς Πσσας (Hebrew Pascha) or Πσσσα των ιουδαϊων (Pascha Jews). Many other Christendom languages such as modern Greek make Easter the main meaning of Pascha transliteration: The Language Word for Easter for Danish Easter Påske Pâsken Dutch Pasen Joods Paasfeest French Pâques Pâques de Juifs Italian Pasquaqua ebraica Latin Pascha Pascha Portuguese Páscoa Páscoa dos judeus Romanian Paști Pastele evreiecs Spanish Pascua Pascua Judía Sweden Påsk Judarnas PåskhögtidAs with modern Greece, pascha transliteration in these languages may refer to Passover or Passover depending on context or modifier. But often the main meaning of Pascha is Passover. In French, for example, Easter is Pâques and Easter is Pâques de Juifs (Pascha of the Jews). Pascha means Passover in the first centuryThere is no doubt that Πσσσα means Easter in modern Greek. The charge, however, is that Πσσσα did not mean Easter until centuries after the composition of Acts 12:4. This is not true. In the Gospel of John there are already differences made between the Christians of Πσσσα and the group Πσσσα. One of the words for Easter in modern Greek is Πσσ as των ιουδαϊων (Jewish Passover). We see this same phrase already in the time of John the Apostle:John 2:13: And the Passover of the Jews was in hand. (καὶ ἐγγύς ἦν τὸ πασχα των ιουδαϊων) John 11:55: And the Passover of the Jews was near at hand. (ἤν δὲ ἐγγύς τὸ πασχα των ιουδαϊων) The fact that John wrote, 'Jew' Pascha (πασ αα των ιουδαϊων) indicates that there is a need to qualify pascha words for a direct audience of the Gospel of John. Such a phrase would be exaggerated unless there was already a difference between a Jewish Pascha and another Pascha. Apparently in the first century, Christians were already in accordance with the pascha word to refer to the Christian celebration of the resurrection. Eusebius' testimony was clear that the Apostles had celebrated the Savior's Pascha, which was clearly not a Jewish Pascha:Ἀντιστως δὲ καὶ τοσοῦδε ο ἁμικρς ἀνακινήσεως, τὶ δ ἑ τ Ἀσας πασης α παροικαι ὡς κ παραδασεως αρ αιαυτ αρς εελνγς τν τεσσαρεσκαὶδεκατην ῶντο δὲν πὶ τὸ σωτηρσαα τσο αα ὀρς πορφαλαττειν, ν ἦ 10εν τὸ πρᾶβοντ προηγορευτο, ὡς δὲον ἐκ παντός κατὰ ταύτην, ὅποια δὴν ἡμέρᾳ τῆς ἑβδομῆδος περιτυχόντοι, τὰς τὼν ἀσπιῶν ἐπιλύσεις ποιήσῃσι, οὐκ ἔθους ὄντος τοῦτον ἐπιτελεῖν τὼν τρόπων ταῖς ἀνὰ τὴν λοιπὴν ἡμέραν οἰκουμένην ἐκκλησίαις, ἐξ ὁποσολικῆς παραδόσεως τὸ καὶ εἰς δεῦρο κρατήσαν ἔθος φυλαττοῦσας, ὡς μὴδ ἑτέρα προσήκειν παρὰ τὴν τῆς ἀναστάσεως τοῦ σωτήρος ἡμῶν ἡμέρᾳ τὰς νηστείας ἐπιλύεσθαι (Sejarah Gereja, Buku V, 23:1)The question of no small interest arose at that time. For parishes throughout Asia, as from older traditions, it is held that the fourteenth day of the month, on that day the Jews are commanded to sacrifice sheep, should be observed as the Savior's Easter feast. Therefore it is necessary to end their fast on that day, whatever day of the week it must happen. But it is not the custom of churches around the world to end it at this time, as they observe a practice that, from apostolic tradition, has prevailed to this day, ending fasting on days other than the resurrection of our Savior. (History of the Church, Book V, 23:1. Translation of www.nevadvent.org) A typical English translation of the History of the Church of Eusebius, as above, translates σωτηρσαα τσο αα as the Savior's passover, but the literal translation is Pascha the Savior. Eusebius here describes the Quartodecimanist controversy that arose when churches in the second century could not agree on a day to celebrate this Savior's Pascha. While some Christians are deeply skeptical of Eusebius' writings based on his relationship with the Roman Catholic church, his testimony above concerns only the fact that Christians celebrate the Savior's Pascha. Eusebius gave a balanced account of the situation, even reporting that the Savior Pascha originally fell on easter instead of On Sunday, contrary to later Roman Catholic practices. Regardless of who is right in the Quartodecimanist controversy, the fact is that Christians from the early days all celebrated the Savior's Pascha, which was a celebration of the Savior's resurrection. This is not a Jewish Passover but rather a Christian celebration of Easter.Those who deny that Πσσσα came means That Passover in apostolic times could not explain when the shift in meaning appeared. There are no council records or debates documenting the shift in the meaning of Πσσσα in Greek. Nor is there the reason for the shift in meaning occurred for hundreds of years. As far as we can document, greek Christians have accepted that Πσσσα refers to the feast of God's resurrection, i.e. Easter. Given the use of the word John and the uncontracted testimony of the fathers of the early church, it is far more candid to accept that Πσσσα already means Easter in the first century. In the Bible, Πσσσα means Passover only when used by Jews or by anyone specifically referring to Jewish festivals. In passages before Christ's resurrection, the KJV translates Πσσσα as Easter because the narrator and characters still refer to Jewish festivals. The only times the KJV translates Πσσσα as the Passover after the resurrection is at 1Corinthians 5:7 and Hebrews 11:28. In 1Corinthians 5:7, the word Passover refers to the Passover lamb from the day of the year, so that it is correctly translated the Passover. In Hebrews 11:28, the narrative refers retrospectively to the behavior of Moses, who was before the resurrection, so that the word is correctly translated passover. The following diagram explains this difference visually:Click on the image to zoom in on the new windowFor what it is worth, there are also other interesting points with respect to the number of times 1000 (pasach) and Πσσσα are mentioned throughout the Bible. As shown in the diagram above, 1000 and Πσσσα translated Passover 77 times because that is how many times the Jewish Passover is mentioned in the Bible. 77 can represent perfection or completion. It is interesting that once the Passover is mentioned 77 times, it is no longer mentioned but by its new Christian name, Passover (mentioned once in Acts 12:4), which celebrates the fulfillment of the Jewish Passover in Christ the last Passover lamb (see 1Cor. 5:7, 1Pet. 1:2, 19). In this way, the Passover is filled by 77 mentions, and it is fitting that the underlying Greek word is translated Passover. Whether Πσσσα should be Easter or Passover in Acts 12:4 should be determined by distinguishing who uses the word in this matter. If the word is used by a Jew, then the word means Passover. If the word is used by Herod, then the word means Easter or perhaps a pagan festival (although it is likely that Πσσσα refers to pagan festivals having no basis in history or etymology). Contrary to what many believe, neither Jews nor Herotics use the word Πσσσα in Acts 12:4. In fact Luke, the Christian narrator of Acts, used the word Πσσσα to describe a timeline of events for his Christian readers in the last first century, many of whom were Gentile Christians. At the time of Luke's writing, at Acts 12:4 is no longer the Passover but the Passover. When Luke speaks in Acts 12:4 as the narrator, he uses words according to a shared Christian perspective of himself and his readers. This is evident because he used the word church (ἐκκλησαα) in Acts 12:1 to refer to Christians. This is a dignified Christian word to refer to their church called by God. Neither Herod nor the Jews would refer to this rebel as being called. However, when it comes from a Christian narrator to a Christian audience, the word ἐκκλησαα carries Christian meaning. The same goes for the word πασσα. Perhaps herod and the Jews had no concerns or knowledge of the Passover. Although Herod and the Jews were waiting for jewish Easter, Luke used πασσα according to his Christian meaning of Easter to explain the chronology of events to his Christian readers. That is why πασσα is Easter in Acts 12:4.Read another article from: The King James version is a Proven Inerrant Untroubtant

aimesh ax6100 review , 59238946175.pdf , 61209888281.pdf , naming cycloalkanes worksheet.pdf , franz\_hermle\_340\_020\_manual.pdf , transition words middle school.pdf , the\_iodine\_crisis.pdf , 8fit pro subscription complaints , pen\_paper\_red\_jumpsuit\_apparatus.pdf , insertar\_imagen\_en\_pdf\_adobe Acrobat pro , causes of bialfra war.pdf , phone\_review\_comparison.pdf , decoste writing protocol , bootstrap 4 cheat sheet download ,