

nations.” God created man and healed the blind with water, ground, and his word (breath). See Gen 2:7 mist, earth, watered, ground Gen 2:6, spat, ground, clay, spittle, wash, John 9:6, 7, said Gen 1:3, John 9:6, 7.)

EASTER, Acts 12:4 (There has been a debate for hundreds of years about the etymology of the word ‘Easter.’ The very old books include both meanings, the pagan one and the Biblical one, which I think is correct. This demonstrates that God and his Bible have a genuine word and the devil counterfeits it. The etymological focus for ‘east-er’ or ‘ea-ster’ has been on both ‘east’ and ‘star’ (ster or stern in Germanic languages). Let’s look at the genuine origin of ‘east-er’ first. The sun rises in the east; it sets in the west. The reader of the Bible and the natural man, observing his world, are preconditioned to understand that the word ‘east’ is a reference to the place where the sun rises. Jesus Christ is

referred to as the “Sun of righteousness....” Mal. 4:2 says, “But unto you that fear my same shall the Sun of righteousness arise with healing in his wings:...” The parallel between the Son of God and the sun (Sun) is obvious. The O.T. made it clear that the Sun of righteous would rise from the dead, just as the sun rises in the east in the morning. Numbers 2:3 refers to the “east...rising of the sun.” **Numbers 24:17 calls Jesus the “Star”:** “I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel...”

The counterfeiter came along quickly, as in Deut 1:4 we see “A-star-oth” appears. She is the fertility goddess (Astarte, Ishtar, etc.), from which the word ‘Easter’ is sometimes traced. Her reproductive proclivity is portrayed by the bunny rabbits and eggs. Of course, the pagan counterfeit continues to this day with the focus on bunnies and eggs. In

Ezek. 8:16 we see an example of the pagan practice, with their "...faces toward the east; and they worshipped the sun toward the east." Just as there is "another Jesus" (2 Cor. 11:4), there is 'another' Easter.

But, according to the Bible, the word 'east' and 'star' (Ea-ster) first related to the resurrection of the promised Messiah, Jesus Christ. Therefore, Easter, as seen in the KJB, as well as in Luther and Tyndale's Bibles, is a perfectly good word, identifying the resurrection of Jesus Christ. Just dump the pagan additions, such as the eggs and bunnies. I examined all the usages of the word 'east' in the O.T.. In the surrounding contexts there are reference to the sun (Son) rising and numerous prophetic statements about Jesus rising from the dead. The sunset pictures the red blood of Christ, as it covers the earth and as he goes down to hell. The dark night pictures the burial of Christ. The sunrise, of course, pictures his glorious

resurrection. Remember that in the Bible, "And the evening and the morning were the first day" Gen. 1:5. The evening, that is, the sunset or death of Christ, comes first; the resurrection, that is, the 'day' and the 'Son' rise, occurs second. Look in the Bible for the words "sun," "shine," "rise," "east," "eastern," and "risen" for many more pictures of the resurrection. Observe the following sample verses, which pre-condition the reader to understand the word 'Easter.' They point, as "shadows," to the resurrection of Christ. The reader of the Bible will *not* be pre-conditioned, through Bible reading, to understand the word 'Easter' as a pagan word. Gen 2:8, 9 "And the LORD God...eastward...out of the ground...the LORD God." Gen 2:14 "east...fourth" (like unto the Son of God). Rev. 20:8 "four quarters of the earth," Deut 22:12 "four quarters of thy vesture," 1 Chron. 9:24 "four quarters, east, west, north,

and south," etc.. Numbers 2:3 "east...rising of the sun."

- Josh 12:1; Isa 59:19, 20 "the rising of the sun...the Redeemer"
- Isa 60:1-3 "Arise, shine; for thy light...the glory of the Lord is risen upon thee...the Lord shall arise upon thee...thy light...to the brightness of thy rising..."
- Ezek 44 et al. "looketh toward the east...This gate shall be shut...it is the Lord, the God of Israel hath entered by it."
- Ezek 43:4 "The glory of the Lord came into the house by the way of the gate whose prospect is toward the east."
- Ezek 43:20 "four corners" (North, South, East, and West).
- Ezek 44:1 "the east".
- Ezek 44:2 "God...hath entered."
- Matt 17:1, 2 "Jesus...as the sun."
- Luke 4:40 "Now when the sun was setting...he laid his hands...healed them."
- Mark 16:2, 6 "rising of the sun...he is risen"

- Ezek 44-48 "looketh toward the east...the sabbath...the prince...he shall enter...offering...east...go forth...shut the gate [sun set]...four corners of the court...foursquare."
- Ps 50:1, 2 "rising of the sun...God hath shined..."
- Isa 41:2 "raiseth up the righteous man from the east" (see also verse 41:25).
- 2 Peter 1:19 "day dawn and the day star arise in your hearts."
- Ps 84:11 "For the LORD God is a sun..."
- Ps 19:4-6 "In them hath he set a tabernacle for the sun"...".which as a bridegroom going out...His circuit..."

Not only does the Bible condition its readers to understand 'Easter' as coming from the word 'east,' but modern usage does likewise. Have you ever heard of a nor'easter? It is a storm that comes from the northeast.

If someone says the Greek word 'pascha' is translated elsewhere in the

N.T. as *passover*, therefore it must be *passover* in Acts 12:4, they are proving that they do not know Greek at all. If the KJB critics had really spent any time studying Wigram's or Smith's Greek Concordances, they would see that many Greek New Testament words are translated using numerous English equivalencies; this is true in all translations. All modern Greek-English dictionaries today define *pascha* as both Easter and passover. Therefore, the use of the word 'Easter' in Acts 12:4 in the KJB is correct.

EDIFICATION (Built-in: 'edify' and 'edifice.') edification...I should **build** upon another man's foundation Rom 15:2, 20, edification, and exhortation, and comfort 1 Cor 14:3 (Opposite: destruction 2 Cor 10:8, 13:10.)

EDIFYING, fitly joined together Eph 4:16, fitly framed together...builded together for an habitation Eph 2:21.

EFFECTUAL, availeth James 5:16. (Built-in: 'effect,' plus the suffix 'ual,' which in this case changes 'effect' unto the adjective 'effectual.')

EFFECTUALLY, (Built-in: 'effect' and 'effective') wrought effectually in, was mighty in Gal 2:8.

EFFEMINATE, fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind 1 Cor 6:9. (The context of the only usage of this word definitely places the 'effeminate' among a group of those without natural affection. To be more specific, one must look within the word and find the Bible's previous usages of its roots and phonemes. The phoneme 'fem' is used in the Bible 23 times in the word 'female.' Many of those usages, including the first usage in Gen 1:29, pair the words "male and female," just as 1 Cor 6:9 pairs, "...effeminate...mankind..." The prefix 'ef' adds the meaning 'like' to any word.

An example of ‘ef’ as a prefix is seen in the word ‘effigy,’ which is a ‘figure that is ‘like’ someone. The ending suffix ‘ate’ means having the appearance or characteristics of. Words like ‘fortunate,’ mean having the characteristics of a fortune. ‘Apostate’ and ‘reprobate’ follow this pattern. Together, ‘ef’ (like), ‘fem’ (female) and ‘ate’ (characteristics of) mean ‘acting like a female.’ The word ‘effeminate’ or its root word ‘fem’ are hardly archaic, both finding their way into the urbandictionary.com. Corrupt new versions omit the word ‘effeminate,’ as well as its counterpart “abusers of themselves with mankind.” These graphically descriptive words are replaced in new versions by politically correct, non-judgmental pablum.

ELECT, (This is perhaps the most misdefined word, when studied in the Bible. The Bible itself defines the ‘elect’ as Jesus Christ. Those who believe in him then become

elect. “I lay in Sion a chief corner stone, elect, precious: and **he that believeth on him**” 1 Peter 2:6. This is the same principle as becoming a ‘son of God’ (even women) when we are in the Son of God. See: “elect’s sakes, that they may also obtain the salvation which is **in** Christ Jesus” 2 Tim 2:10. In politics one must be a candidate before they can be elected. Likewise, one must believe on Christ before they are ‘in Christ,’ the elect. God chose the *means* of salvation, that is, being “in him.” God “hath chosen us **in him** before the foundation of the world” Eph 1:4. He did not choose which people would believe. God would not be partial and chose one before another, particularly when he condemns that in the context of the word ‘elect’: “elect angels, that thou observe these things **without preferring one before another, doing nothing by partiality** 1 Tim 5:21. On the contrary side, some “**believed not on him...Therefore...**He hath blinded their eyes, and

hardened their hearts,” just as he did Pharaoh John 12:37-40. Rom 1:19-32 also explains why Pharaoh's heart was hardened, saying in part, “**Because** that, when they knew God, **they glorified him not** as God, neither were thankful; but became vain in their imaginations, and **their foolish heart was darkened** (See also Exod 7). God has foreknowledge (knowledge before) of who will have faith: “elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ” 1 Peter 1:2. Christ is also the ‘chosen of God,’ and we become chosen when we are “in him” 1 Peter 2:4, Matt 12:18. See IN.)

ELECTION, purpose Rom 9:11, his will Rom 9:19 (“I will have mercy on whom I will have mercy...” Rom 9:15. Who is referred to as ‘whom’? Whoever would believe on Christ. See “Whosoever will” Rev 22:17 and “whosoever” John 3:16, Rom 10:13, etc, etc.. He

chose to have mercy on whosoever would receive Jesus Christ as their Saviour. He chose the ‘how’ not the ‘who.’)

EMBOLDENETH, (Built-in: ‘bold’; to make bold. The prefix ‘em’ means ‘to put in’ and the suffix ‘en’ takes an adjective and makes it a verb, meaning to make like. So, emboldeneth would be to make bold or put boldness in someone. Opposite: 1 Cor 8:10 shows the opposite as ‘weak.’ Job 16:3, 5 shows Job’s friend what true ‘encouragement’ is saying, “But I would **strengthen** you...assuage your grief.”)

EMERODS, (Variant spelling of ‘hemorrhoids,’ identified as “smote them with emerods...in their secret parts” 1 Sam 5:6, 9.)

EMINENT, eminent place...high place, **high** mountain Ezek 16:24, 17:22.

EMULATION, Be of the same mind Rom 12:16, provoke them to jealousy... provoke to emulation Rom

11:11, 14, envying Gal 5:21, 26. (Envy and jealousy may lead to emulation, but the words are not synonyms), strife (Web: strive to equal) Gal 5:20. (Built-in: 'simulation,' that is 'similar,' as in 'imitate.' In Romans 'emulation' is recommended; in Galatians it is condemned. The difference is the object of the emulation. See DISSIMULATION Rom 12:9. It has the same 'mulation' as 'emulation,' also seen in the word 'moulage,' which is a mold which makes a similar form.)

ENCAMPED, camp 1 Sam 13:16, 17.

ENCHANTMENT, (There are several facets of enchantments described in the Bible: **1.)** They involve evil spirits: "enchantments, and dealt with familiar spirits" 2 Kings 21:6. **2.)** The evil spirits begin their indoctrination with children: "thine enchantments...from thy youth Isa 47:12, children to pass thru the fire 2 Kings 17:17, 2 Chron 33:6. The enchantress in *Beauty and the*

Beast is presented as a defender of the unfavored. **3.)** The root 'chant,' meaning 'repeated sounds,' can be involved: "enchantment, a babbler" Eccl 10:11. The fairy godmother in Cinderella chanted "bibbidi, bobbidi, boo" to grant Cinderella's wish. The root 'chan' also brings to mind the channeler, through which the evil spirit speaks. **4.)** They are used by magicians: "magicians...with their enchantments" Exod 7:11. **5.)** It is part and parcel with other occult practices such as wizards, sorceries, observed times and eating "blood" Lev 19:26, divination Num 23:23, 2 Kings 21:6, Exod 7:11. Today, in children's books, resplendent with beautiful 'images,' the youth are initiated into the world of evil spirits by stories of 'the enchanted forest' where tiny winged females (fairies) have "wings like the wings of a stork" Zech 5:9 and are depicted beautifully in the forbidden "likeness of any winged" creature Deut 4:17. There, in the woods, under

the tree of the knowledge of good and evil, fairies live to grant wishes, a counterfeit of true prayer. So, is it fairy tales or the word of truth? Is it wishes or prayers? Should one be captivated by beautiful images or the words of God? (See WIZARDS.)

ENDAMAGE, damage Ezra 4:13, 22. (Built-in: damage.)

ENDEAVOUR, deeds, work Ps 28:4.

ENDUED blessed...God hath endued me with a good dowry Gen 30:20, 27. (To 'endow' means to 'put on' (as does 'endue') as a bride receives a 'dowry'.)

ENDURE, continued Ps 72:17.

ENDURETH, continually Ps 52:1, the word of God, which **liveth and abideth** for ever...the word of the Lord endureth for ever 1 Peter 1:23, 25.

ENJOIN, **ENJOINED**, wrote with all authority, appointed, **decreed** Esther 9:31, 29, **bold** in Christ to

enjoin thee Philemon 8. (Opposite: Yet for love's sake I rather beseech thee Philemon 9, not...of **necessity**, but willingly Philemon 14, I humbly beseech thee 2 Sam 16:4.)

ENLARGED, increased 2 Cor 10:15, make broad Matt 23:5.

ENLIGHTEN, light (as a verb) Ps 18:28.

ENMITY, enmity with God? ...**enemy** of God James 4:4, between Gen 3:15 (Web), Luke 23:12, against Rom 8:7, between Gen 3:15. (It has letters like 'enemy.' 'EN' like 'in' and 'un' is a prefix and particle of negation; MITY comes from 'amity,' meaning 'friendship.' Therefore, it means 'no friendship.' Opposite: friends Luke 23:12, reconcile Eph 2:16, without enmity, without lying in wait Num 35:22.)

ENQUIRED, searched diligently 1 Peter 1:10.

ENRICH, (Built-in: make 'rich'.)

ENSAMPLE, (Contains the built-in definition ‘**sample**’, which the word ‘example’ does not contain. The KJB contains both ‘example’ and ‘ensample,’ as it is a compendium of synonyms. But remember, synonyms may not be identical. See: for ensamples...for our admonition 1 Cor 10:11, be followers together of me...us for an ensample Phil 3:17. ‘Ensamples’ are more often people than things, like examples often are: “us for an ensample Phil 3:17, ye were ensamples 1 Thes 1:7, ourselves an ensample 2 Thes 3:9, being ensamples 1 Peter 5:3, them for ensamples 1 Cor 10:11. However, such a difference between example and ensample is not wholesale. The unabridged *Oxford English Dictionary* gives somewhat different definitions for ensample and example, reiterating my findings. Could the ‘en’ mean ‘in’, as in internal and the ‘ex’ mean external, as in things or outside? Sometimes, perhaps.) (See **EXAMPLE**.)

ENSIGNS, ensigns for **signs** (Web) Ps 74:4.

ENSNARED, (Built-in: ‘snared’ ‘in.’ Job 34:30. See **SNARE**.)

ENSUE, seek, **followers** (Web) 1 Peter 3:11, 13. (Sounds like ‘pursue.’ The book of Job 11:19 says, ‘many shall make suit unto thee.’ In a suit of apparel or furniture, one part follows the other.)

ENTANGLED, overcome, bondage 2 Peter 2:19, 20, shut them in Exod 14:3, yoke of bondage Gal 5:1. (Built-in: ‘tangle’ and ‘tangled’ ‘in.’)

ENTERED, entered into...went into Mark 1:21. (Opposite: devils were entered into him...devils were departed Luke 8:30, 35.)

ENTICING, if sinners entice thee...If they say, Come with us...turning away Prov 1:10, 11, 32, moved away Col 1:23, **tempted** (Web), drawn away of his own lust and enticed James 1:14, 15, beguile you with enticing



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Spiritual with Spiritual

anon	Mark 1	immediately
behoved	Heb 2	became
covenant	Isa 28	agreement
enmity	James 4	enemy
entreat	Acts 7	treat
epistle	Acts 23	letter
foreasmuch	Luke 1	as many
furbished	Ezek 21	sharpened
haply	Acts 17	might
hastily	John 11	quickly
holpen	Isa 31	helpeth
howbeit	Gal 4	But
intreat	2 Ch 33	pray
justified	Rom 2	just before God
listeth	James 3	turn
lo	Luke 17	see
Nay	Gen 18	not
nigh	Ps 119	near
ouches	Ex 28	settings
peradventure	Gen 18	if
pretense	Phil 1	not sincerely
replenished	Jer 31	satiated
satiate	Jer 46	filled
sith	Ezek 35	Because
therewith	Deut 16	with it
thrice	Acts 10,11	three times
tithes	Heb 7	gave the tenth
turtle	S of S 2	dove
twice	Mark 14	second time
unto	Gen 6	to
verily	Luke 12	truth
Wherefore	Rom 1	For this cause
whit	2 Cor 11	things