

**VINE'S
COMPLETE
EXPOSITORY
DICTIONARY
OF OLD AND NEW
TESTAMENT WORDS**

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**Vines Expository Dictionary
of the
Old Testament**

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For **EASILY** see EASY

EAST

anatole (ἀνατολή, 395), primarily “a rising,” as of the sun and stars, corresponds to *anatello*, “to make to rise,” or, intransitively, “to arise,” which is also used of the sunlight, as well as of other objects in nature. In Luke 1:78 it is used metaphorically of Christ as “the Dayspring,” the One through whom light came into the world, shining immediately into Israel, to dispel the darkness which was upon all nations. Cf. Mal. 4:2. Elsewhere it denotes the “east,” as the quarter of the sun’s rising, Matt. 2:1-2, 9; 8:11; 24:27; Luke 13:29; Rev. 7:2; 16:12; 21:13. The “east” in general stands for that side of things upon which the rising of the sun gives light. In the heavenly city itself, Rev. 21:13, the reference to the “east” gate points to the outgoing of the influence of the city “eastward.” See DAYSPRING.¶

EASTER

pascha (πάσχα, 3957), mistranslated “Easter” in Acts 12:4, KJV, denotes the Passover (RV). The phrase “after the Passover” signifies after the whole festival was at an end. The term “Easter” is not of Christian origin. It is another form of *Astarte*, one of the titles of the Chaldean goddess, the queen of heaven. The festival of Pasch held by Christians in post-apostolic times was a continuation of the Jewish feast, but was not instituted by Christ, nor was it connected with Lent. From this Pasch the pagan festival of “Easter” was quite distinct and was introduced into the apostate Western religion, as part of the attempt to adapt pagan festivals to Christianity. See PASSOVER.

EASY, EASIER, EASILY

1. *chrestos* (χρηστός, 5543) primarily signifies “fit for use, able to be used” (akin to *chraomai*, “to use”), hence, “good, virtuous, mild, pleasant” (in contrast to what is hard, harsh, sharp, bitter). It is said (a) of the character of God as “kind, gracious,” Luke 6:35; 1 Pet. 2:3; “good,” Rom. 2:4, where the neuter of the adjective is used as a noun, “the goodness” (cf. the corresponding noun *chrestotes*, “goodness,” in the same verse); of the yoke of Christ, Matt. 11:30, “easy” (a suitable rendering would be “kindly”); (c) of believers, Eph. 4:32; (d) of things, as wine, Luke 5:39, RV, “good,” for KJV, “better” (cf. Jer. 24:3, 5, of figs); (e) ethically, of manners, 1 Cor. 15:33. See GOOD, GRACIOUS, KIND.¶

2. *eukopoterous* (εύκοπώτερος, 2123), the comparative degree of *eukopos*, “easy, with easy labor” (*eu*, “well,” *kopos*, “labor”), hence, of that which is “easier to do,” is found in the Synoptics only, Matt. 9:5; 19:24; Mark 2:9; 10:25; Luke 5:23; 16:17; 18:25.

Notes: (1) The adverb “easily” is included in the translation of *euperistatos* in Heb. 12:1, “easily beset,” lit., “the easily besetting sin,” probably a figure from a garment, “easily surrounding,” and therefore easily entangling. See BESET. (2) In 1 Cor. 13:5, KJV, “is not easily provoked,” there is no word in the original representing “easily”; RV, “is not provoked.” (3) For “easy to be entreated” see INTREAT. For easy to be understood see UNDERSTAND.

EAT, EAT WITH, EATING

A. Verbs.