

GENERAL NOTES	<ul style="list-style-type: none"> • The NIV [1984] has a simpler vocabulary than most translations. It uses 14,462 words; the NRSV uses 16,529. • The first evidence of human writing dates back to <i>ca.</i> 3220 BCE in Mesopotamia. • The oldest known complete Torah is a scroll that dates (via carbon dating) back to 1155-1225 CE. • There are a total of 3,237 people named in the Bible. Only 188 of them are female.
The TORAH	<ul style="list-style-type: none"> • In 2014, a copy of the Pentateuch that was printed in 1482 sold at auction for \$3,850,679.00. It was the first printed book to contain the Torah in Hebrew with the vocalization/cantillation marks (which indicate how the text should be chanted). • The Torah contains 304,805 Hebrew characters (we are told). <p>The Old Testament doesn't seem to be concerned about BELIEF IN GOD (but see Gen. 15:6). In the NT, there is almost an obsession with "faith." See Heb. 11:6.</p>
The SEPTUAGINT	<ul style="list-style-type: none"> • A Greek translation of the OT. It is the world's first major work of translation. It is one of the outstanding results of the breaking down of international barriers by the conquests of Alexander the Great and the dissemination of the Greek language. • The Torah portion was completed in 270 (272?) CE; the rest of the OT was completed over the following century (or the next 200-300 years, depending on who's telling the story). According to one tradition, at least 70 isolated scholars came up with identical Greek translations of the Torah. • The Septuagint derives its name from the Latin <i>versio septuaginta interpretum</i>, "translation of the seventy interpreters." But Philo of Alexandria, who relied extensively on the Septuagint, says that the number of translators was 72 - six scholars from each of the twelve tribes of Israel. • Some writings that are of ancient origin are included in the Septuagint but are not present in the OT. These additional books/writings are Tobit, Judith, Wisdom of Solomon, Wisdom of Jesus son of Sirach, Baruch, the Letter of Jeremiah (which later became chapter 6 of Baruch in the Vulgate), additions to Daniel (The Prayer of Azarias, the Song of the Three Children, Susanna, and Bel and the Dragon), additions to Esther, 1 Maccabees, 2 Maccabees, 3

	<p>Maccabees, 4 Maccabees, 1 Esdras, the Prayer of Manasseh, the Psalms of Solomon, and Psalm 151.</p> <ul style="list-style-type: none"> • The oldest manuscripts of the LXX include 2nd Century BCE fragments of Leviticus and Deuteronomy and First Century BCE fragments of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and the Minor Prophets. Relatively complete manuscripts of the LXX include the <i>Codex Vaticanus</i> and the <i>Codex Sinaiticus</i> of the 4th Century CE and the <i>Codex Alexandrinus</i> of the 5th Century. These are the oldest surviving nearly-complete manuscripts of the Old Testament in any language; the oldest extant complete Hebrew texts date from around 1000 CE. • <i>Codex Sinaiticus</i> included/contains The Shepherd of Hermas and the Epistle of Barnabas.
THE DEAD SEA SCROLLS	<ul style="list-style-type: none"> • The first scrolls were found in a cave near the (now abandoned) ancient city of Qumran near the Dead Sea. For the most part, they are the only surviving Biblical documents that were written before 100 CE. • It is believed that they were written (copied) between 200 BCE and 68 CE. They make no mention of Jesus or Christianity. • Some 900 separate texts are broken up into about 15,000 fragments. • The scrolls include multiple copies of almost every OT book (Esther isn't there): 20 copies of Genesis; 17 copies of Exodus; 37 copies of Psalms. They include commentary on the scriptures. • The scrolls include some Psalms that had never been seen before, and some mystical writings. They include a list of rules for a sect that lived in the desert (probably not Essenes). • Some of the writings are very much concerned with the end times. The scrolls introduce us to a character called the "teacher of righteousness" who fought against a wicked priest. • They are in three different languages (Hebrew, Aramaic, and Greek). Most are written on parchment [animal skins] (80%) and some on papyrus (20%). • The so-called "Temple Scroll" is over 26' long. It records detailed instructions from Moses on how the Temple should be built. It has been called a "second Torah." • The ruins at Qumran were originally identified as a Roman fort; it is now believed that the settlement was a type of monastery where a Jewish sect lived. It is believed that the residents had fled Jerusalem <i>ca.</i> 40 BCE when the Romans invaded Israel. • The Qumran facility covers about 78,000 square feet, and it would have housed about 200 people. A room near the center has been identified as a scriptorium. It contains the remains of long tables and inkwells. • A pantry was found that contains about 1,000 dishes, neatly stacked.

	<ul style="list-style-type: none"> ● The facility had a water system that channeled rainwater into the compound. It contained 10 ritual pools or baths. ● The "treasure scroll," discovered in 1952, contains a list of treasure. It is currently housed in a museum in Jordan. It was too brittle to be unrolled, so it was cut into 29 sections. It is written in Hebrew, but there are 14 Greek letters interspersed throughout the text. 64 "treasures" are listed; none has ever been found. ● In a scroll found in Cave 4, we find the following words: "He will be called the son of God; their kingdom will be an eternal kingdom." ● The writers/copiers of the scrolls never identify themselves. ● In 1954, four of the scrolls were offered for sale by way of an ad in the <i>New York Times</i>. They eventually sold for \$250,000.00.
THE "KING JAMES VERSION"	<p>Between the 1611 KJV and the 1769 KJV: 100,000 changes/corrections were made.</p> <p>Erasmus published the <i>Textus Receptus</i> in 1516. It was based on seven manuscripts, the earliest of which dated back to the 11th Century CE.</p> <p>1707: John Mill's <i>Novum Testamentum Graecum</i> - 30 years of work - it has footnotes that list all the variants he could find. He had 99 manuscripts.</p> <p>He died two weeks after his NTG was published.</p>
GENESIS	
Gen. 1:1ff	<p>The order of creation (in chapter 1):</p> <ol style="list-style-type: none"> 1. Light (v. 3). 2. Day and night (v. 5). 3. A "vault" (firmament) and sky (vv. 6ff). 4. Land vs. water [seas] (vv. 9ff). 5. Plants (vv. 11ff). 6. Lights in the vault of the sky - to separate the day and the night (so how did we have day and night earlier in this story?) (vv. 14ff). 7. Sea creatures and birds (vv. 20ff). 8. Land creatures (vv. 24ff). 9. Man - "in our likeness" (vv. 26ff). <p>In 2:7 we find out that God made man out of dust.</p>
Gen. 1:5	<p>"evening and morning, the first day [or <i>one day</i>]"</p> <p>The Hebrew day started at sundown.</p>
Gen 1:21	<p>תַּנִּינִם הַיָּם וְכָל חַי הַמַּי</p> <p>"So God created great sea creatures and every living thing that moves[.]"</p> <p>[This word - <i>tanin</i> - is a massive sea dragon that God had to fight to create the world]</p>

Ψ 74:13-17 [NKJV]: "You divided the sea by your strength; you broke the heads of the **sea serpents** in the waters.* You broke the heads of Leviathan in pieces, and gave him as food to the people inhabiting the wilderness. You broke open the fountain and the flood; you dried up mighty rivers. The day is yours, the night also is yours; you have prepared the light and the sun. You have set all the borders of the earth; you have made summer and winter."

* When Marduk fought with Tiamat (the chaos dragon), he won, and he divided the dragon in half; one half became the heavens, and the other half became the earth.

Job 26:12-13 [NKJV]: "He stirs up the sea with his power, and by his understanding he breaks up the storm [NASB: *he shattered Rahab*] [HCSB: *he crushed Rahab*]. By his spirit he adorned the heavens; his hand pierced the fleeing [slain] serpent [*barach*]."

The creation of the cosmos from the slaying of a chaotic sea monster is a common Mesopotamian and Canaanite mythic theme. In the *Enuma elish*, for example, the sea goddess Tiamat, who is represented as a watery serpent, is slain by the god Marduk and it is from her slain body that the heavens and the earth are created. In the comparable account attributed to the Canaanite god Baal, we find Baal battling with the sea dragon Yum/Yamm,** and Greek mythology preserves the account of Zeus and Typhon.

** "Yamm" is a chaotic churning sea (*mayim?*) which contains a dragon named Tannun (*tanin?*)

In Hebrew thought, God didn't create the world out of nothing; chaos existed, and God put it in order ["and the earth was formless and void, and darkness was upon the face of the waters"]

The story of Noah isn't really about a flood; it's about God allowing the watery forces of **chaos** to overwhelm the earth.

When Jesus walked on the water and calmed a storm, he was showing his power over the forces of **chaos**.

Note that in Rev. 21:1, when God creates a new heaven and a new earth, there is no longer any sea.

[This word *tanin* is found in Neh 2:13; Jer. 51:34; Job 7:12).

	<p>In Genesis 1, God created the world (and man and the animals) out of nothing (or out of chaos) with a magic spell.</p> <p>But in Genesis 6, he needs (a) eight humans and (b) a breeding pair of each animal to start a new earth. Did he forget his magic spell?</p>
Gen. 3:15	<p>Douay-Rheims translates this verse thus:</p> <p>"I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel."</p> <p>Inimicitias ponam inter te et mulierem, et semen tuum et semen illius: ipsa conteret caput tuum, et tu insidiaberis calcaneo ejus.</p> <p>וְאִיבָה אֲשִׁית, בֵּינִי וּבֵין הָאִשָּׁה, וּבֵין זָרְעִי, וּבֵין זָרְעָהּ : הוּא יִשׁוּפֶךָ רֹאשׁ, וְאַתָּה תִּשׁוּפֶנּוּ עָקֵב.</p>
Gen. 3:19	<p>"In the sweat of your face you shall eat bread"</p> <p>How would Adam have known what bread was? Or how to bake it? Where did he get cereal grains?</p>
Gen. 4	<p>[Cain kills Abel]</p> <ul style="list-style-type: none"> • This wasn't murder; it was actually manslaughter. <ol style="list-style-type: none"> 1. <i>Nulla poena sine lege</i>. "In the absence of the law, sin is dead (Rom. 5:13)" 2. The Biblical punishment for killing someone without malice is banishment. See Ex. 21:13; Num. 35:11ff; Joshua 20. <p>AND - no one had ever been killed before; nobody had ever died. How did Cain know how to kill Abel? (Well, they HAD done animal sacrifices previously)</p> <p>When Moses killed the Egyptian, he hid the body, because he knew he had done wrong ... BEFORE the Ten Commandments were given.</p> <p>There were only four people on earth, which means that Cain murdered 25% of the population of the entire planet.</p>
Gen. 6:18	<ul style="list-style-type: none"> • Noah was twice ordered to go into the ark (6:18, 7:1). • He twice entered the ark (7:7, 7:13). <p>The Documentary Hypothesis (aka the Wellhausen Hypothesis) states</p>

	<p>that the Pentateuch was not written completely by Moses but by different post-Mosaic authors. These authors are detectable through the variations of usage of different words within the Pentateuch. These authors are known as the <i>Jehovist</i>, the <i>Elohists</i>, the <i>Priestly</i>, and the <i>Deuteronomist</i>.</p> <p>In Gen. 6:13, God (Elohim) is giving the orders; in Gen. 7:1, it is the LORD (Yahweh).</p> <p>The Pentateuch was derived from originally independent, parallel, and complete narratives which were subsequently combined into the current form by a series of redactors/editors.</p>
Gen. 11:26-28	<p>An anachronism.</p> <p>This passage indicates that Abraham came from "Ur of the Chaldees." Tradition holds that Abraham lived somewhere between the 23rd Century BCE and the 16th Century BCE, yet the Chaldeans as a people only came into existence around the 8th or 7th Century BCE.</p>
Gen. 12:14-16	<p>Genesis 12:14-16, 24:10-11, and 37:25-28 tell about the use of domesticated camels (in the story of Abraham and Joseph). Archaeological evidence shows that camels did not become domesticated until the 11th Century BCE, which was long after the traditional time of Abraham and Joseph.</p>
Gen. 19	<p>[The story of Lot and the two angels and the homosexuals]</p> <ul style="list-style-type: none"> • See Judges 19:22ff • Question: What was the sin of Sodom? See Ezekiel 16:49-50: They were arrogant and overfed, and didn't help needy people; they were haughty and "committed abomination [תועבה]" — "therefore I took them away as I saw fit."
Gen. 22	<p>Cf. Ψ 106:37-38. Sacrificing one's son or daughter: a bad thing or a good thing?</p>
Gen. 22:2	<p>This is the first time in the entire Bible that the word love is used - God telling Abraham to kill someone he loves.</p>
Gen. 22:5	<p>This is the first time in the entire Bible that the word worship is used - Abraham lying to people about his intention to worship.</p>
Gen. 31:13	<p>האל בית-אל "the god [of] Bethel" - see Gen. 35:7</p>
Gen. 31:53	<p>How many different gods are being "sworn by"?</p>
Gen. 32:28	<p>See Gen. 35:10 - Jacob is twice given the name "Israel."</p>

	The Documentary Hypothesis has a theory about this.
Gen. 43:32	<p>“Abomination”</p> <p>תועבה f. constr. תועבות (from the root תעב), <i>an abomination, something abominable</i>. Prov. 21:27; 28:9, תועבות יהוה “things which are an abomination to Jehovah.” Prov. 3:32; 11:1, 20. Especially used of things which are made impure and illicit by the decrees of religion. Gen. 43:32, “for it is an abominable thing to the Egyptians” (to eat with the Hebrews). Gen. 46:34; Deu. 14:3; specially used of things belonging to the worship of idols, 1 Ki. 14:24; 2 Ki. 16:3; 21:2; Eze. 9:1; Eze. 16:2; and of idols themselves, 2 Ki. 23:13. See שקין, שקין.</p> <p>• The word ‘abomination’ is probably a bad translation of what is in the Hebrew Bible. תועבה indicates a transgression that affects a prescribed ritual; it doesn’t designate a moral sin. It marks something that is forbidden, often because religion considers it to be unclean. In contrast, the English word ‘abomination’ indicates something that is repulsive and despicable to an extreme, and is used for the most detestable of moral sins. A more appropriate (not to mention accurate) translation would be the word ‘taboo,’ a word which in its original Polynesian sense marks something that must not be touched; even the word ‘forbidden’ would be more accurate.</p> <p>• It actually means idolatrous. Buying a Pagan temple prostitute was idolatrous - members of the goddess temple cult were required to present themselves for prostitution at least once as an initiation rite. One was participating in a "strange religion" if one used one of the temple prostitutes. The Pagan Goddess was in competition with God. תועבה occurs 103 times in the Hebrew Bible, and almost always has the connotation of <i>a non-Israelite cultic practice</i>.</p> <p>-----</p> <p>• In the Bible, what constitutes an "abomination?"</p> <p>Gen. 43:32 - Egyptians eating bread with Hebrews [which was an “abomination” to the <i>Egyptians</i>, not the Hebrews] Gen. 46:34 – shepherds [“Every shepherd is an abomination to the Egyptians”]</p>

Ex. 8:26 - sacrificing something that is "an abomination to the Egyptians" to the Lord
 Lev. 18:22 - homosexuality
 Lev. 18:27 - [generic reference]
 Lev. 18:29,30 - [generic reference]
 Lev. 20:13 - homosexuality
 Deut. 7:25-26 - graven images
 Deut. 12:31 - burning one's children
 Deut. 13:14 - enticing people to worship other gods
 Deut. 14:3 - eating a detestable [*to'ebah*] thing
 Deut. 17:1 - sacrificing a blemished animal
 Deut. 17:4 - worshiping another god
 Deut. 18:9 - [generic reference]
 Deut. 18:12 - [generic reference]
 Deut. 20:18 - [generic reference]
 Deut. 22:5 - cross-dressing
 Deut. 23:18 - (a) the "hire of a harlot" or (b) the price of a dog being given as an offering
 Deut. 24:4 - remarrying one's former wife after she has married another
 Deut. 25:16 - different-sized weights
 Deut. 27:15 - an idol
 Deut. 32:16 - [generic reference]
 I Kings 14:24 - high places, wooden images, male cult prostitutes
 II Kings 16:3 - making one's son pass through fire (as in Deut. 12:31)
 II Kings 21:2 - [generic reference]
 II Kings 21:11 - [generic reference]
 II Kings 23:13 - high places, other gods - "Then the king defiled the high places that were east of Jerusalem, which were on the south of the Mount of Corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of the Sidonians, for Chemosh the abomination of the Moabites, and for Milcom the abomination of the people of Ammon."
 II Chron. 28:3 - burning one's sons in a fire
 II Chron. 33:2 - [generic reference]
 II Chron. 34:33 - [generic reference]
 II Chron. 36:8 - [generic reference]
 II Chron. 36:14 - [generic reference]
 Ezra 9:1 - marrying a pagan
 Ezra 9:11 - [generic reference]
 Ezra 9:14 - [generic reference]
 Ps. 88:8 - [generic reference]
 Proverbs 3:32 - devious people
 Proverbs 6:16 - six things: a proud look, a lying tongue...
 Proverbs 8:7 - wickedness
 Proverbs 11:1 - a false balance (*i.e.*, scale)
 Proverbs 11:20 - perverse people

	<p>Proverbs 12:22 - lying lips Proverbs 13:19 - <i>quod vide</i> Proverbs 15:8-9 - a wicked person's sacrifice Proverbs 15:26 - evil plans Proverbs 16:5 - proud people Proverbs 16:12 - a king who does wicked acts Proverbs 17:15 - justifying the wicked or condemning the righteous Proverbs 20:10 - differing weights and measures Proverbs 20:23 - differing weights and measures Proverbs 21:27 - a wicked person's sacrifice Proverbs 24:9 - a scoffer Proverbs 26:25 - [generic reference] Proverbs 28:9 - the *prayer of one who doesn't listen to the law Proverbs 29:27 - an unjust man Isa. 1:13 - incense (?) Isa. 41:24 - [generic reference] Isa 44:19 - a wooden idol Jeremiah: <i>to'ebah</i> is used 8 times Ezekiel: <i>to'ebah</i> is used 41 times Malachi: <i>to'ebah</i> is used only 1 time</p> <p>*NOTE: The OT has no rules about prayer.</p>
EXODUS	
	<p>From Egypt to Israel is a four-day walk.</p> <p>The Merneptah Stele:</p> <ul style="list-style-type: none"> • Ramses II came to the throne in 1275 BCE. The Merneptah Stele, which is dated 1208 BCE, contains the earliest known reference to Israel - and indicates that it is in Canaan. "Israel is laid waste; its seed is no more." • The stele makes clear that "Israel" refers to a people or tribal confederation and not a kingdom or city-state, since the determinative used is that for "foreign people," not that for "country." Israel is a <i>people</i>, not a place. While the other defeated Egyptian enemies listed besides Israel in this document such as Ashkelon, Gezer, and Yanoam were given the determinative for a city-state—"a throw stick plus three mountains designating a foreign country"—the hieroglyphs that refer to Israel instead employ the determinative sign used for foreign <i>peoples</i>: a throw stick plus a man and a woman over three vertical plural lines. This sign is typically used by the Egyptians to signify nomadic tribes without a fixed city-state, thus implying that ysrir ("Israel") was the demonym for a seminomadic or rural population at the time the stele was created.

Exodus 9:6	<p>Ex. 9:6 - "All the livestock of the Egyptians died."</p> <p>Subsequently - 14 verses later:</p> <p>Ex. 9:20 (God threatens a hailstorm) - "Those officials of Pharaoh who feared the word of the Lord hurried to bring their slaves and their livestock inside."</p> <p><i>What livestock? They all died in verse 6.</i></p> <p>[Yes, it was the same Hebrew word for "livestock" in both verses - מִקְנֵה]</p>
Exodus 20:3	<p>"You shall have no other gods before me."</p> <p>If this verse is translated (technically) correctly, it is saying that it's okay to worship other gods, as long as you don't worship them ahead of Yahweh.</p> <p>[See the note on henotheism at Psalm 113:5]</p>
Exodus 20:4	<p>[graven images]</p> <p>It is theorized that the reason that Yahweh prohibits graven images is that a graven image could be stolen, and then your enemy has your god, so to speak. If you don't have any statues of your god, then your god is not at risk of being "godnapped" (see I Sam. 4:11).</p> <p>Another reason not to have cult statues of your God is so that you can differentiate your god from other gods: "Our god is not made by human hands."</p>
Exodus 20:8ff	<p>"Remember the Sabbath day to keep it holy."</p> <p>Things that one is (traditionally) not allowed to do on the Sabbath:</p> <ol style="list-style-type: none"> 1. Carrying 2. Burning 3. Extinguishing 4. Finishing 5. Writing 6. Erasing 7. Cooking 8. Washing 9. Sewing 10. Tearing 11. Knotting 12. Untying 13. Shaping 14. Plowing

	15. Planting 16. Reaping 17. Harvesting 18. Threshing 19. Winnowing 20. Selecting 21. Sifting 22. Grinding 23. Kneading 24. Combing 25. Spinning 26. Dyeing 27. Chain-stitching 28. Warping 29. Weaving 30. Unraveling 31. Building 32. Demolishing 33. Trapping 34. Shearing 35. Slaughtering 36. Skinning 37. Tanning 38. Smoothing 39. Marking
Exodus 20:17	It's wrong to COVET your neighbor's slave, but it's not wrong to OWN SLAVES.
Exodus 22:29	<p>It's really important to God that you know that your firstborn belongs to him.</p> <p>Exodus 22:29 - You shall not delay to offer the first of your ripe produce and your juices. The firstborn of your sons you shall give to me.</p> <p>Exodus 34:19-20 - All that open the womb are mine, and every male firstborn among your livestock, whether ox or sheep. But the firstborn of a donkey you shall redeem with a lamb. And if you will not redeem him, then you shall break his neck. All the firstborn of your sons you shall redeem. And none shall appear before me empty-handed.</p> <p>Numbers 3:13 - Because all the firstborn are mine. On the day that I struck all the firstborn in the land of Egypt, I sanctified to myself all the firstborn in Israel, both man and beast. They shall be mine: I am the Lord.</p>

Exodus 29:29	<ul style="list-style-type: none"> ● “Aaron’s sacred garments will belong to his descendants so that they can be anointed <i>and ordained in them.</i>” ● The Hebrew expression literally means “and for filling in them [the garments] their hands.” ● “Filling the hands” is an expression used several times in the Old Testament for ordination or consecration.
Exodus 33:14	"My presence" - פָּנַי
Exodus 34:13	<p>Asherah:</p> <p>Ex. 34:13, Deut. 7:5, Deut. 12:3, Deut. 16:21, Judges 3:7, Judges 6:25, Judges 6:26, Judges 6:28, Judges 6:30, I Kings 14:15, I Kings 14:23, I Kings 15:13, I Kings 16:33, I Kings 18:19, II Kings 13:6, II Kings 17:10, II Kings 17:16, II Kings 18:4, II Kings 21:3, II Kings 21:7, II Kings 23:4, II Kings 23:6, II Kings 23:7, II Kings 23:14, II Kings 23:15, II Chron. 14:3, II Chron. 15:16, II Chron. 17:6, II Chron. 19:3, II Chron. 24:18, II Chron. 31:1, II Chron. 33:3, II Chron. 33:19, II Chron. 34:3, II Chron. 34:4, II Chron. 34:7, Isaiah 17:8, Isaiah 27:9, Jeremiah 17:2, Micah 5:14</p> <p><i>Asherah</i> is not a proper name; proper names in Hebrew, whether they are personal names or geographic names, (a) do not take the definite article; (b) do not have a plural; and (c) are not augmented with pronominal suffixes (her, his, <i>etc.</i>). All of these things do happen with the word <i>asherah</i>. Nowhere in the LXX is <i>asherah</i> translated as a divine name; LXX uses ἁλσος (“sacred place”). An <i>asherah</i> is a place of worship. The Assyro-Babylonian term was <i>asitru</i>, which means a shrine or a worship place (or sacred piece of ground), not necessarily a building. See II Kings 23:7 (and Judges 3:7 also [note <i>infra</i>]) in NIV, and <i>cf.</i> the translation in KJV.</p> <p>Some writers have confused the word <i>asherah</i> with the Canaanite goddess Astart/Ashtoreth, or with the Ugaritian goddess Ashratu.</p> <p>An <i>asherah</i> could be a sacred grove or a place under a tree (<i>cf.</i> Jer. 3:6).</p> <p>An <i>asherah</i> was a place with cultic elements where one could worship a deity; it was not an object that was worshiped.</p>
Exodus 34:17ff	<p>The "Ten Commandments"</p> <p>This is the only place in the OT that refers to “ten commandments”</p>

	<div>[ten words] - see v. 28:</div> <table><tr><td>1</td><td>v. 14</td><td>You shall worship no other god, for the LORD, whose name is Jealous, is a jealous God.</td></tr><tr><td>2</td><td>v. 17</td><td>You shall make no molded gods for yourselves.</td></tr><tr><td>3</td><td>v. 18</td><td>You shall keep the feast of unleavened bread.</td></tr><tr><td>4</td><td>v. 19</td><td>Every firstborn belongs to me.</td></tr><tr><td>5</td><td>v. 21</td><td>You work six days, but on the seventh day, you rest.</td></tr><tr><td>6</td><td>v. 22</td><td>You must observe the Feast of Weeks; of the firstfruits of wheat harvest; and the Feast of Ingathering.</td></tr><tr><td>7</td><td>v. 23</td><td>Your men shall appear before the LORD three times per year.</td></tr><tr><td>8</td><td>v. 24</td><td>You shall not offer the blood of my sacrifice with leaven.</td></tr><tr><td>9</td><td>v. 26</td><td>The first of the firstfruits of your land you shall bring to the house of the LORD your God.</td></tr><tr><td>10</td><td>v. 26</td><td>You shall not boil a young goat in its mother's milk.</td></tr></table>	1	v. 14	You shall worship no other god, for the LORD, whose name is Jealous, is a jealous God.	2	v. 17	You shall make no molded gods for yourselves.	3	v. 18	You shall keep the feast of unleavened bread.	4	v. 19	Every firstborn belongs to me.	5	v. 21	You work six days, but on the seventh day, you rest.	6	v. 22	You must observe the Feast of Weeks; of the firstfruits of wheat harvest; and the Feast of Ingathering.	7	v. 23	Your men shall appear before the LORD three times per year.	8	v. 24	You shall not offer the blood of my sacrifice with leaven.	9	v. 26	The first of the firstfruits of your land you shall bring to the house of the LORD your God.	10	v. 26	You shall not boil a young goat in its mother's milk.
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9	v. 26	The first of the firstfruits of your land you shall bring to the house of the LORD your God.																													
10	v. 26	You shall not boil a young goat in its mother's milk.																													
LEVITICUS																															
Leviticus 8:15	<div>וִיקַדְשֵׁהוּ</div> <div>“So he consecrated it.”</div>																														
Leviticus 16:8,10,26	<div>עֲזָאזֵל</div> <div>KJV: "And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. . . . But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the</div>																														

	<p>LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness. . . . And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp."</p> <p>"Holy Bible in its Original Order" translation: "And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for Azazel. . . . But the goat on which the lot fell for Azazel shall be presented alive before the LORD, to make an atonement upon it and sent away into the wilderness for Azazel . . . And he that let go the goat for Azazel shall wash his clothes and bathe his flesh in water, and afterward come into the camp."</p> <p>From the Online Etymological Dictionary:</p> <p>Scapegoat: Goat sent into the wilderness on the Day of Atonement, symbolic bearer of the sins of the people, coined by Tyndale from scape (n.) + goat to translate the Latin <i>caper emissarius</i>, itself a translation (in Vulgate) of Hebrew 'azazel' (Lev. 16:8,10,26), which was read as 'ez ozel' ('goat that departs'), but which others hold to be the proper name of a demon in Jewish mythology (sometimes identified with Canaanite deity Aziz). Jerome's reading also was followed by Martin Luther (<i>der ledige Bock</i>), Symmachus (<i>tragos aperkhomenos</i>), and others (<i>cf.</i> Fr. <i>bouc émissaire</i>), but the question of who (or what) is meant by 'azazel' is a vexed one. The Revised Version (1884) simply restores "Azazel." But the old translation has its modern defenders:</p> <p style="padding-left: 40px;">Azazel is an active participle or participial noun, derived ultimately from <i>azal</i> (connected with the Arabic word <i>azala</i>, and meaning removed), but immediately from the reduplicate form of that verb, <i>azazal</i>. The reduplication of the consonants of the root in Hebrew and Arabic gives the force of repetition, so that while <i>azal</i> means 'removed,' <i>azalzal</i> means removed by a repetition of acts. <i>Azalzel</i> or <i>azazel</i>, therefore, means one who removes by a series of acts. The interpretation is founded on sound etymological grounds; it suits the context wherever the word occurs; it is consistent with the remaining ceremonial of the Day of Atonement; and it accords with the otherwise known religious beliefs and symbolical practices of the Israelites [Rev. F. Meyrick, "Leviticus," London, 1882] .</p> <p style="padding-left: 40px;">The meaning "one who is blamed or punished for the mistakes or sins of others" was first recorded 1824; the verb is attested from 1943.</p>
Leviticus 19:18	"Love your neighbor as yourself." It is said that this verse is located in the middle of the middle book of the Torah, and is therefore the "center" of the law.
Leviticus 19:28	"You shall not make any cuttings in your flesh for the dead, nor tattoo

	<p>any marks on you: I am the LORD."</p> <p>This prohibition is probably concerned with pagan mourning practices and idolatry (like the prohibition against boiling a goat in its mother's milk).</p> <p>Or: the Israelites had been slaves in Egypt, and it was common for slaves to be tattooed by their masters as a mark of ownership. Many of the laws in Leviticus were for the purpose of dissociating the Israelites from their neighbors. See II Cor. 6:17.</p> <p>No longer slaves, the Israelites were prohibited from marking themselves with permanent signs of servitude to former masters. "This did not have to be explained to them; nobody who gets out of prison wants to put on an orange jumpsuit."</p> <p>Jewish traditions were that humans bore the image of God. Therefore, tattooing was a permanent marring of the divine image.</p> <p>[However, "being made in the image of God" meant that you still needed to get the foreskin cut off your dick]</p> <p>Cf. Isa. 44:5, which contemplates (favorably) someone tattooing the LORD's name on his hand:</p> <p>ESV: This one will say, 'I am the Lord's,' another will call on the name of Jacob, and another will write on his hand, 'The Lord's,' and name himself by the name of Israel."</p> <p>HCSB: This one will say, 'I am the Lord's'; another will call himself by the name of Jacob; still another will write on his hand, 'The Lord's,' and name himself by the name of Israel."</p> <p>NASB: "This one will say, 'I am the Lord's'; and that one will call on the name of Jacob; and another will write on his hand, 'Belonging to the Lord,' and will name Israel's name with honor.</p> <p>And cf Isa. 49:15-16, where God "engraves" his people on the palm of his own hand.</p>
Leviticus 26:29	<p>[Parents eating their own children] See also:</p> <p>Ezek. 5:10 Jer. 19:9 Lam. 2:20</p>
NUMBERS	

Numbers 5:11ff	How to determine if your wife has been unfaithful - a weird ritual/magic spell - one of the weirdest passages in the Bible.
Numbers 6:24-26	A small silver scroll dating to <i>ca.</i> 650 BCE containing this passage was found in a burial chamber at Ketef Hinnom in Jerusalem. It is the oldest specimen of written scripture ever found. The tiny scroll was probably intended to have magical properties.
Numbers 9:10	<p>LXX: <i>ανθρωπος ανθρωπος</i> = <i>אִישׁ אִישׁ</i> ----- Other places where nouns are repeated to express distribution (LXX):</p> <p><i>εθνη εθνη</i> = <i>לְגֵי לְגֵי</i>, (II Kings 17:29)</p> <p>Similarly: <i>δυσο δυσο</i>, Gen. 6:20. Emphatic adverbs also are occasionally doubled: <i>σφοδρα σφοδρα</i>, Exod. 1:12, Ezek. 9:9; Gen. 7:19.</p>
Numbers 12:8	<p>פֶּה אֶל־פֶּה אִדְבַּר־בּוֹ וּמֵרָאָה וְלֹא בַחֲדָתָהּ</p> <p>ESV: "With him [Moses] I speak mouth to mouth, clearly, and not in riddles."</p> <p>NKJV: "I speak with him face to face, even plainly, and not in dark sayings."</p> <p>LXX: <i>Στομα κατα στομα λαλησω αυτω εν ειδι, και ου δι αινιγματων.</i></p>
Numbers 16:33	Korah <i>et al.</i> and "all who belonged to them" and all their goods " went down alive into Sheol , and the earth closed over them[.]" Apparently one does not have to die to go to "hell."
Numbers 21:9	<p>The bronze serpent - <i>נְחֹשֶׁת נָתַן</i> - or "a serpent bronze"</p> <p>See also II Kings 18:4. The Israelites had been burning incense to the bronze serpent; it sounds like they were worshipping it.</p> <p>"Nehushtan" was a NAME. Some translators render it as "bronze."</p> <p>Small bronze idols of Nehushtan have been found around the area of Midian and Timnah. Moses married a Midianite woman.</p> <p>Maybe early Israel was henotheistic?</p> <p>Nehushtan is linked to Aesculapius - probably Aesculapius was not</p>

	<p>derived from Nehushtan, but is only parallel to him.</p> <p>Nehushtan may be the "clever snake" [נֶחָשׁ] from the Garden of Eden story.</p>
DEUTERONOMY	
Deut. 13	<p>God gives an order to Israelites - telling them to go and mass-murder other Israelites:</p> <p>1 “If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, 2 and the sign or the wonder comes to pass, of which he spoke to you, saying, ‘Let us go after other gods’—which you have not known—‘and let us serve them,’ 3 you shall not listen to the words of that prophet or that dreamer of dreams, for the Lord your God is testing you to know whether you love the Lord your God with all your heart and with all your soul. 4 You shall walk after the Lord your God and fear him, and keep his commandments and obey his voice; you shall serve him and hold fast to him. 5 But that prophet or that dreamer of dreams shall be put to death, because he has spoken in order to turn you away from the Lord your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to entice you from the way in which the Lord your God commanded you to walk. So you shall put away the evil from your midst.</p> <p>6 “If your brother, the son of your mother, your son or your daughter, the wife of your bosom, or your friend who is as your own soul, secretly entices you, saying, ‘Let us go and serve other gods,’ which you have not known, neither you nor your fathers, 7 of the gods of the people which are all around you, near to you or far off from you, from one end of the earth to the other end of the earth, 8 you shall not consent to him or listen to him, nor shall your eye pity him, nor shall you spare him or conceal him; 9 but you shall surely kill him; your hand shall be first against him to put him to death, and afterward the hand of all the people. 10 And you shall stone him with stones until he dies, because he sought to entice you away from the Lord your God, who brought you out of the land of Egypt, from the house of bondage. 11 So all Israel shall hear and fear, and not again do such wickedness as this among you.</p> <p>12 “If you hear someone in one of your cities, which the Lord your God gives you to dwell in, saying, 13 ‘Corrupt men have gone out from among you and enticed the inhabitants of their city, saying, “Let us go and serve other gods”’—which you have not known—14 then you shall inquire, search out, and ask diligently.</p>

	<p>Here's what it seems to be saying (the confusing passage that begins in v. 12):</p> <p><i>If you hear it said (about one of your cities the Lord your God is giving you to live in) that wicked men have (a) sprung up among you, (b) led the inhabitants of their city astray, and (c) said, "Let us go and worship other gods" which you have not known - you are to inquire, investigate, and interrogate thoroughly. If the report turns out to be true ...</i></p> <p>And if it is indeed true and certain that such an abomination was committed among you, 15 you shall surely strike the inhabitants of that city with the edge of the sword, utterly destroying it, all that is in it and its livestock—with the edge of the sword. 16 And you shall gather all its plunder into the middle of the street, and completely burn with fire the city and all its plunder, for the Lord your God. It shall be a heap forever; it shall not be built again. 17 So none of the accursed things shall remain in your hand, that the Lord may turn from the fierceness of his anger and show you mercy, have compassion on you and multiply you, just as he swore to your fathers, 18 because you have listened to the voice of the Lord your God, to keep all his commandments which I command you today, to do what is right in the eyes of the Lord your God."</p> <p>=====</p> <p>How is this different from the Koranic injunction to "slay the infidels wherever you find them"?</p>
Deut. 17:14ff	<p>[Instructions about kings]</p> <p>It would be another 200 years (after this was supposedly written) before Israel would be ruled by a king.</p>
Deut. 22:6-7	<p>This is one of only two commandments that contain any kind of promise (the other one being to honor one's parents). We are commanded that if we encounter a bird's nest containing a mother bird AND eggs (or "young"), we shouldn't take the mother AND the young; let the mother bird go free, "that it may be well with you and that you may prolong your days."</p>
Deut. 32:10	Zech. 2:8 ("the apple of his eye")
JOSHUA	
JUDGES	
Judges 1:19	"So the Lord was with Judah. And they drove out the

	<p>mountaineers, but they could not drive out the inhabitants of the lowland, because they had chariots of iron."</p> <p>Why couldn't God prevail against iron chariots?</p>
Judges 3:7	<p>"So the children of Israel did evil in the sight of the Lord. They forgot the Lord their God, and served the Baals and Asherahs []."</p> <p>[NKJV]</p> <ul style="list-style-type: none"> • Two Hebrew manuscripts (and the Vulgate*) have "astarot" instead of "asherah," a reading which must be considered a scribal error. <p>* <i>Feceruntque malum in conspectu Domini et obliti sunt Dei sui servientes Baalim et Astharoth.</i></p>
Judges 11:24	<ul style="list-style-type: none"> • This statement by Jephthah seems to acknowledge the authority (and existence) of a pagan god named Chemosh [כמוש] . • Chemosh is also mentioned in II Kings 23:13. <div data-bbox="529 982 816 1438" data-label="Image"> <p>The image shows a dark, rectangular stone with a rounded top. It has a weathered, textured surface with some lighter-colored areas where the stone has been eroded or where the inscription was carved. The stone is standing upright.</p> </div> <p>The Chemosh Stele</p> <p>ca. 850 BCE – An inscribed stone set up by Mesha of Moab tells how Chemosh, the God of Moab, had been angry with his people and allowed them to be subjugated to Israel, but eventually assisted Mesha in throwing off the yoke of Israel and restoring the lands of Moab.</p>
Judges 18:6	Casting lots: See Prov. 16:33; Acts 1:26.; Ψ22:18
I SAMUEL	

I Samuel 24:5	“David’s heart smote him” (as in II Sam. 24:10)
I Samuel 25	The account of the Witch of Endor "calling up Samuel" (who is dead). I think we can be pretty sure that Samuel himself didn't write THIS part of I Samuel.
II SAMUEL	
II Samuel 24:10-16	<ol style="list-style-type: none"> 1. David sins; 2. God offers him three choices of how he [God] should punish the sin; 3. David chooses the one that won't hurt him [David]; 4. God sends a plague that kills 50,000 people ... none of whom are David.
I KINGS	In the Vulgate (and Douay-Rheims) this is 3 Kings .
I Kings 11:41	<p>"Now the rest of the acts of Solomon, all that he did as well as his wisdom, are they not written in the Book of the Acts of Solomon?"</p> <p>This book has never been found, which pretty much negates the "doctrine of preservation of scripture."</p> <p>The "doctrine" is usually expressed thus:</p> <p>The doctrine of preservation in regard to Scripture means that the Lord has kept His Word intact as to its original meaning. Preservation simply means that we can trust the Scriptures because God has sovereignly <i>[sic]</i> overseen the process of transmission over the centuries.</p>
I Kings 14:25	<p>[Shishak comes up against Jerusalem]</p> <ul style="list-style-type: none"> • This is the earliest event in Biblical history for which we have a contemporaneous reference in an extrabiblical source (the "Bubastite Portal"). • Shishak (Egyptian "Sheshonq") was monarch during the 22nd Dynasty; his reign lasted from <i>ca.</i> 945 to 925 BCE. He was Libyan, not Egyptian. • See also II Chron. 12:4.
II KINGS	In the Vulgate (and Douay-Rheims) this is 4 Kings .
II Kings 3	<ol style="list-style-type: none"> 1. Joram – Israel 2. Jehoshaphat – Judah 3. Edom

	<p>vs. Mesha of Moab</p> <p>Were the Israelites defeated because the king of Moab sacrificed his son to a pagan god?</p> <div style="border: 1px solid black; padding: 5px; margin: 10px 0;"> <p style="text-align: center; font-size: 1.2em;">וַיְהִי קֶצֶף גָּדוֹל עַל-יִשְׂרָאֵל</p> <p style="text-align: center;">"And there was great wrath against Israel."</p> </div> <div style="display: flex; justify-content: space-between; align-items: flex-start; margin-top: 20px;"> <div style="width: 45%; text-align: center;"> <p style="font-size: 2em; font-weight: bold;">קֶצֶף</p> <p>See BDB p. 893.</p> </div> <div style="width: 50%;"> <ul style="list-style-type: none"> • Noun - "wrath." • Used 28 times in OT; 25 of these refer to the wrath of God; used twice to refer to the wrath of man (Esther 1:18, 5:16); and once (Hosea 10:7) to refer to a twig on the surface of the water. </div> </div>
II Kings 18:13 – 19:37	<p>The siege of Jerusalem (under King Hezekiah) by the Assyrians. The "Taylor Prism" (a clay column with six sides, with writing on every side, discovered in 1830 CE) contains the Assyrian account of this incident. It is in Akkadian, which is written in cuneiform. It was created <i>ca.</i> 689 BCE.</p> <p>The "Sennacherib Prism" is its twin.</p>
II Kings 19:21	<p>“Daughter [daughters] of Zion” – בַּת-צִיּוֹן</p> <p>II Kings 19:21, Ps. 9:14, S/S 3:11, Isa. 1:8, Isa. 3:16, Isa. 4:4, Isa. 16:1, Isa. 37:22, Isa. 52:2, Isa. 62:11, Jer. 4:11, Jer. 6:2, Lam. 1:6, Lam. 2:1, Lam. 2:8, Lam. 2:10, Lam. 4:22, Micah 1:13, Micah 4:8, Micah 4:13, Zeph. 3:14, Zech. 2:10, Zech. 9:9</p> <p>In 2014, Magnar Kartveit wrote a book entitled <i>Rejoice, Dear Zion! Hebrew Construct Phrases with “Daughter” and “Virgin” as Nomen Regens</i> (nomen regens vs. nomen rectum). He argues that neither “daughter of Zion” nor “daughter Zion” fully captures the emotions originally intended by the Hebrew phrase. “Zion” has many meanings in the Bible. It can refer to a Jebusite stronghold in the City of David; the entire City of David; the Temple Mount; or Jerusalem itself. It can stand for the destroyed city, or the abode of Yahweh. Kartveit says that בַּת-צִיּוֹן should be translated “dear Zion” or “poor Zion.”</p>
II Kings 25:27	<p>Evil-Merodach (561 CE). In Babylonian, this is Ewel-Marduk. His</p>

	existence has been confirmed from extrabiblical sources (archaeological).
I CHRONICLES	In the Vulgate (and Douay-Rheims) this is "1 Paralipomenon" - in LXX it is 1 Παραλειπομενων ("things omitted").
I Chronicles 21:1	This is the very first direct reference reference in the Bible to Satan.
II CHRONICLES	In the Vulgate (and Douay-Rheims) this is "2 Paralipomenon" - in LXX it is 2 Παραλειπομενων ("things omitted").
II Chron. 15:12-15	They entered into a covenant "to seek the Lord ... with all their heart and with all their soul," and to kill everyone who didn't make the covenant.
EZRA	<p>In the Vulgate (and Douay-Rheims) this is 1 Esdras.</p> <p>In 1879, a 9" cylinder was found in Iraq. It was dubbed "The Cyrus Cylinder." Its inscription includes a statement about "the holy cities beyond the Tigris whose sanctuaries had been in ruins over a long period, the gods whose abode is in the midst of them, I returned to their places and housed them in lasting abodes. I gathered together all their inhabitants and restored [to them] their villages."</p> <p>Two other fragments of another copy of the "cylinder inscription" have been found.</p>
Ezra 4:8 – 6:18 Ezra 7:12 – 26	These passages are in Aramaic.
NEHEMIAH	In the Vulgate (and Douay-Rheims) this is 2 Esdras .
ESTHER	This is one of three OT books that doesn't mention the name of God (Ecclesiastes, Song of Songs, and Esther).
Esther 1:20	<p>This phrase supposedly contains a "reverse acrostic" of The Name:</p> <p style="text-align: center;">הִיא וְכָל-הַנָּשִׁים יִתְּנוּ</p> <p style="text-align: center;"><u>"it and all the wives shall give"</u></p> <p>This is part of two sentences. Esther 1:20 reads: "When the King's decree which he will make is proclaimed throughout all his empire (for it is great), all wives will give honor to their husbands, both great and small."</p>

JOB	<p>Job has three "sections:"</p> <ol style="list-style-type: none"> 1. The beginning section (prologue" - chapters 1 and 2), in prose, wherein God brags about Job, and allows Satan to take away all his possessions, his children, and his health. Job refuses to curse god. 2. The middle section (3:1 - 42:6), in poetry form, wherein Job receives visits from his three friends. 3. The third (final) section (42:7-17), in prose form, wherein God commends Job for his righteousness and condemns the three friends. He restores to Job his former wealth and gives him another batch of children. <table border="1"> <thead> <tr> <th>The Two Prose Sections</th><th>The Poetry Section (40 chapters)</th></tr> </thead> <tbody> <tr> <td>God is "יהוה"</td><td>God is "El," "Eloah," or "Shaddai" (except in 38:1; 40:1; 40:6; 42:1)</td></tr> <tr> <td>Job is a patient sufferer.</td><td>Job is defiant and impatient.</td></tr> <tr> <td>Job is commended.</td><td>Job is rebuked.</td></tr> <tr> <td>Suggest that God deals with people according to their merit.</td><td>Suggests that God does not deal with people according to their merit, and isn't required to do so.</td></tr> <tr> <td>Suffering is a test of faith.</td><td>Suffering is a mystery.</td></tr> </tbody> </table>	The Two Prose Sections	The Poetry Section (40 chapters)	God is "יהוה"	God is "El," "Eloah," or "Shaddai" (except in 38:1; 40:1; 40:6; 42:1)	Job is a patient sufferer.	Job is defiant and impatient.	Job is commended.	Job is rebuked.	Suggest that God deals with people according to their merit.	Suggests that God does not deal with people according to their merit, and isn't required to do so.	Suffering is a test of faith.	Suffering is a mystery.
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Job 1:6	[the sons of God] - <i>b'nei elohim</i>												
Job 4:18	<i>Cf.</i> Job 15:15. God doesn't trust his angels?												
Job 42:2-6	<ul style="list-style-type: none"> ● What does Job repent of? He was innocent and blameless. He seems to be repenting of the fact that he expected any kind of explanation at all from God. He repents of having thought that he could make his case before God. <p>Job wanted to find a connection between suffering and sin - or between suffering and anything else.</p> <ul style="list-style-type: none"> ● God never says, <ul style="list-style-type: none"> "There was sin in your life that you didn't realize was there" or "Your suffering was a test" or "Suffering makes you stronger" or 												

	<p>"Your suffering came from a demonic being."</p> <p>Instead, God says to Job: "I'm going to relativize your suffering by comparing it to the world, which is a big, amazing place. I am too big to be accountable to anyone. Might makes right."</p> <p>God never explains why Job suffered; he simply asserts that he is almighty and therefore cannot be questioned (like the Wizard of Oz).</p> <p>"Job wants to know why the world is unfair, and the Lord shows him the world – the entire world. The staggering vastness of earth and ocean, the secret dwelling places of light and darkness, the lion and the raven and the wild goat, the horse of the terrible nostrils, the monstrous Behemoth and Leviathan. They're all here, not so much described as revealed. God slaps them down on the table, like poker chips of some impossibly large denomination - a bet you can't raise. What can Job do but fold?" - <i>Killing the Buddha</i></p>
Job 42:7	Why is God angry with Bildad <i>et al.</i> ? Look at what they said to Job: they never denied the sovereignty of God or criticized him.
Job. 42:11	"... all the adversity that the Lord has brought upon him." Apparently it was God, not Satan, who beat up on Job.
PSALMS	<ul style="list-style-type: none"> • 73 of the 150 Psalms are attributed to David. • There is a Psalms 151 that is not included in the Masoretic text, but it appears in most copies of LXX and in the Dead Sea Scrolls. It is ascribed to David. • Until 1993, the personal name "David" had never been found at any archaeological site.
Psalms 8:5	"You made him a little lower than אֱלֹהִים [LXX: ἀγγέλους]
Psalms 16:10	<p>"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (KJV)</p> <p><i>Sh'ol</i> is a word that appears 64 times in the Old Testament.</p> <p>In KJV, it is translated:</p> <p>32 times as "hell." 29 times as "grave." 3 times as "pit."</p>

<p>Psalm 34:3 (34:4 in the Hebrew Bible)</p>	<p>“magnify” - גדלו</p> <p>Cf. Luke 1:46</p>
<p>Psalm 51:5</p>	<ul style="list-style-type: none"> • “Behold, I was brought forth in iniquity; and in sin my mother conceived me.” • In the rabbinic text <i>Leviticus Rabbah</i> (14.5) it says: David said before the Holy Blessed One, “Master of all the worlds, my father Jesse had no intention of having me, he only intended [to satisfy] his own needs. Know that this is such because when they were taking care of their needs, one turned his face this way and the other turned her face the other way. And you inserted each and every drop [into my mother’s womb].” Like that which David said, “Though my father and my mother have forsaken me, the Lord will gather me in” (Psalm 27:10). <p>One of the arguments against abortion is that one would be killing an innocent baby. But according to this verse, the little fetuses aren't innocent.</p>
<p>Psalm 51:11 (51:13 in LXX)</p>	<ul style="list-style-type: none"> • "from your presence" - מלפניך • The same word for "presence" that's used in Ex. 33:14.
<p>Psalm 74:13-17</p>	<p>"You divided the sea by your strength; you broke the heads of the sea serpents (thaninim*) in the waters. [14] You broke the heads of Leviathan (luyathan**) in pieces, and gave him as food to the people inhabiting the wilderness."</p> <p>“You divided the sea by your strength; you broke the heads of the dragons (thaninim*) in the waters. You crushed the heads of Leviathan (luyathan**); you gave him as food for the creatures of the wilderness. You cut openings for springs and torrents; you dried up ever-flowing streams. Yours is the day, yours is the night; you established the luminaries and the sun. You have fixed all the bounds of the earth; you made summer and winter.”</p> <p>This sounds like a <i>creation</i> story. After the slaying of Leviathan, Yahweh (the psalmist informs us) then proceeds to create day and night, the heavenly bodies, and then the order of the seasons. This particular theme finds parallels in mythological accounts of Israel’s ancient Near Eastern neighbors, where the creation of the cosmos from the slaying of a chaotic sea monster is a common Mesopotamian and Canaanite mythic theme. In the <i>Enuma elish</i>, for example, the sea goddess Tiamat, who is</p>

	<p>represented as a watery serpent, is slain by the god Marduk, and it is from her slain body that the heavens and the earth are created. In the comparable account attributed to the Canaanite god Baal, we find Baal battling with the sea dragon Yum.</p> <p>* See Gen. 1:21 ** As in Job 3:8, Job 41:1, Ps. 104:26, and Isaiah 27:1.</p>
Psalm 109	<p>vv. 6-15 contain the cruelest prayer in the Bible:</p> <ol style="list-style-type: none"> 6) Appoint someone evil to oppose my enemy; let an accuser stand at his right hand. 7) When he is tried, let him be found guilty, and may his prayers condemn him. 8) May his days be few; may another take his place of leadership. 9) May his children be fatherless and his wife a widow. 10) May his children be wandering beggars; may they be driven from their ruined homes. 11) May a creditor seize all he has; may strangers plunder the fruits of his labor. 12) May no one extend kindness to him or take pity on his fatherless children. 13) May his descendants be cut off, their names blotted out from the next generation. 14) May the iniquity of his fathers be remembered before the Lord; may the sin of his mother never be blotted out. 15) May their sins always remain before the Lord, that he may blot out their name from the earth.
Psalm 113:5	<ul style="list-style-type: none"> • “Who is like the Lord our God (Yahweh eloheinu)?” • There is reason to believe that the early Israelites were henotheistic rather than monotheistic. <small>Henotheism</small> <p>Ex. 12:12 - For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods (elohei) of Egypt I will execute judgment: I am the Lord.</p> <p>Ex. 15:11 - Who is like you, O Lord, among the gods (elim)? Who is like you, glorious in holiness, fearful in praises, doing wonders?</p> <p>Ex. 18:11 - Now I know that the Lord is greater than all the gods (elohim); for in the very thing in which they behaved proudly, he was</p>

above them.

I Chron. 16:25 - For the Lord is great and greatly to be praised;
he is also to be feared above all gods (elohim).

II Chron. 2:5 - And the temple which I build will be great, for our
god (eloheinu) is greater than all gods (elohim).

I Kings 8:23 - And he said: "Lord God of Israel, there is no god
(elohim) in heaven above or on earth below like you ..."

Ps. 82:1 - God stands in the congregation of the mighty (el);
he judges among the gods (elohim).

Ps. 86:8 - Among the gods (elohim) there is none like you, O Lord
(adonai); nor are there any works like your works.

Ps. 95:3 - For the Lord (Yahweh) is a great god, and the great king
above [over] all gods (adonai).

Ps. 96:4 - For the Lord (Yahweh) is great, and greatly to be praised;
he is to be feared above all gods (elohim).

Ps. 97:9 - For you, Lord, are most high above all the earth;
you are exalted far above all gods (elohim).

Ps. 135:5 - For I know that the Lord (Yahweh) is great (gdol),
and our lord (adoninu) is above all gods (elohim).

Ps. 136:2 - Give thanks to the God of gods.

Ps. 138:1 - I will praise you, Lord, with all my heart; before the gods
I will sing your praise.

Dan. 11:36 - Then the king shall do according to his own will: he
shall exalt and magnify himself above every god, shall speak
blasphemies against the god of gods, and shall prosper until the wrath
has been accomplished; for what has been determined shall be done.

=====
"Monotheistic" verses:

Isa. 45:5 - I am the Lord, and there is no other; there is no god
besides me.

II Sam. 7:22 - Therefore you are great, O Lord God. For there is
none like you, nor is there any god besides you, according to all that

	<p>we have heard with our ears.</p> <p>Deut. 4:35 - To you it was shown, that you might know that the Lord himself is God; there is none other besides him.</p> <p>Or are these statements of incomparability, as in Isa. 47:8 and Zeph. 2:15?</p>
Psalms 119:105	See Prov. 6:23
Psalms 137:9	<p>[Killing Babylonian "little ones" will make you happy]: See Isa. 13:16 and Hosea 13:16. When the Babylonian captivity took place, David had already been dead for 500 years.</p>
Psalms 139:8	"If I make my bed in hell [sh'ol], behold, you [God] are there." Is God in hell?
Psalms 151	<p>This Psalm is a genuine one of David, though supernumerary, composed when he fought in single combat with Goliath [Goliath]. "I was small among my brethren, and youngest of my father's house; I tended my father's sheep. My hands formed a musical instrument, and my fingers turned a psaltery. And who shall tell my Lord? The Lord himself, he himself hears. He sent forth his angel [αγγελον] and took me from my father's sheep, and he anointed me with the oil of his anointing. My brothers were handsome and tall, but the Lord did not take pleasure in them. I went forth to meet the Philistine [τω αλλοφυλω = "the foreigner"], and he cursed me by his idols. But I drew his own sword and beheaded him, and removed reproach from the sons of Israel."</p>
PROVERBS	
Proverbs 6:16ff	A list of things that the Lord hates. None of them involves sex .
Proverbs 13:24	<p>"Whoever spares the rod hates his son, but he who loves him is diligent to discipline him." (ESV) Other child-beating verses in Proverbs:</p> <p>Prov. 22:15 ("Folly is bound up in the heart of a child ...") Prov. 23:13-14 ("... if you strike him with a rod, he will not die.") Prov. 29:15 ("The rod and reproof give wisdom ...")</p>
Proverbs 16:33	<p>The gambler's/crapshooter's verse. "The lot is cast into the lap, but its every decision is from the Lord."</p>
Proverbs 26:10	<ul style="list-style-type: none"> • This is supposedly the most obscure (and most difficult to translate) verse in the entire Bible.

	<ul style="list-style-type: none"> • KJV: “The great God that formed all things both rewardeth the fool, and rewardeth transgressors.” • NKJV: “Like an archer who wounds at random is he who hires a fool or any passer-by.” <p>-----</p> <p>Honorable mention, as far as being difficult to translate:</p> <p>Job 12:5 (KJV): “He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.”</p>
ECCLESIASTES	<p>קֹהֵלֵת "Collector/gatherer [of sentences]"</p> <ul style="list-style-type: none"> • This is one of three OT books that don't mention the name of God (Ecclesiastes, Song of Songs, and Esther). • It purports to have been written by a son of David (which would place it <i>ca.</i> 960 BCE); it does not use the name “Solomon.” Scholars (including Ehrman) believe that it was written 400-700 years after Solomon’s death. The Hebrew in this book has been influenced by later forms of Aramaic, and contains some Persian "loan words," which indicates that it was written after the Babylonian exile (which occurred centuries after Solomon's death). • It uses the word vanity [<i>hevel</i>] about 30 times.
SONG OF SONGS	<p>This is one of three OT books that don't mention the name of God (Ecclesiastes, Song of Songs, and Esther).</p>
ISAIAH	<ul style="list-style-type: none"> • Some scholars divide Isaiah into three parts: <p>(1) chapters 1-39 - First Isaiah, written by Isaiah himself prior to the Babylonian exile (<i>i.e.</i>, some time during the Eighth Century BCE).</p> <p>(2) chapters 40-55 - Second Isaiah, written near the end of the Babylonian exile (some 150 years later) by a poet in the school of Isaiah.</p> <p>A key teaching of Second Isaiah, unlike that of the prophets before the disaster (the conquest by Babylon), is that now Judah has paid for its sins by being punished, and God will repent</p>

	<p>and forgive his people, restoring them to the promised land and starting over in a new relationship with them.</p> <p>In Second Isaiah, the people of Israel are called "my servant" (Isa. 49:3); some of these passages are taken to refer to Jesus.</p> <p>(3) chapters 56-66 - Third Isaiah, written by disciples of Isaiah immediately after the exile.</p> <p>=====</p> <ul style="list-style-type: none"> • NOTE: The ten lost tribes of Israel “got lost” <i>ca.</i> 722 BCE. • Captivities/conquests of Israel, in chronological order: <ul style="list-style-type: none"> (903 BCE: Israel and Judah split off from each other) Assyrian (740 BCE) (722 BCE: The "lost tribes" get lost.) Egyptian (609 BCE) Babylonian (597 BCE) Persian (538 BCE) Greek (334 BCE) Syrian Roman (63 BCE)
Isaiah 17:1	[Prophecy that Damascus will "cease from being a city"] This has never happened.
Isaiah 45:7	"I create evil" <i>Lit.</i> "I am the one who creates evil. This is the same word ("create") that is used in Gen. 1:1.
EZEKIEL	Ezekiel is referred to as “son of man” more than 90 times. "To'ebah" appears 41 times in Ezekiel - תועבה
Ezekiel 1:10	Ezekiel’s vision of creatures with faces of a human, lion, ox, and eagle. Rev. 4:7: John’s weird vision, not quite the same as Ezekiel’s, but it involves the same four creatures/faces.
Ezekiel 8:17	[putting a branch to the nose] Apparently this was some pagan practice that God objected to.
Ezekiel 23:20	"And lusted after their lovers, whose sexual members בִּשְׁרָם were like those of donkeys and whose emission was like that of stallions." [HCSB] This is another one of those verses that they don't illustrate for the

	Children's Bible. Not sure how בִּשְׁרָ becomes "genitals" or "sexual members."																																							
Ezekiel 26:7-14	Predicts the destruction of Tyre and states [v. 14], "You shall be a place for the spreading of nets. You shall never be rebuilt , for I am the Lord; I have spoken, declares the Lord God." Tyre was, in fact, rebuilt. It exists today.																																							
JEREMIAH	<p>627-586 BCE - The ministry of Jeremiah (41 years). He was <i>ca.</i> 19 years old when his ministry began. Other than in the Koran, there are no extrabiblical references to Jeremiah.</p> <p>Jeremiah is not written in chronological order. To read it in chronological order, you'd read the chapters thus:</p> <table><tr><td>Jeremiah 1</td><td>627 BC</td><td>The Call of Jeremiah</td></tr><tr><td>Jeremiah 2 - 6</td><td>627 BC</td><td>Jeremiah Declares that Judah Forsakes God</td></tr><tr><td>Jeremiah 7 - 10</td><td>627 BC</td><td>Jeremiah's Message at the Temple Gate</td></tr><tr><td>Jeremiah 11, 12</td><td>622 BC</td><td>Jeremiah Proclaims God's Covenant</td></tr><tr><td>Jeremiah 13 - 20</td><td>609 BC</td><td>Jeremiah Proclaims Covenant Is Broken</td></tr><tr><td>Jeremiah 46</td><td>609 BC</td><td>Jeremiah Prophesies against Egypt</td></tr><tr><td>Jeremiah 47</td><td>609 BC</td><td>Jeremiah Prophesies against Philistia</td></tr><tr><td>Jeremiah 48</td><td>594 BC</td><td>Jeremiah Prophesies against Moab</td></tr><tr><td>Jeremiah 49</td><td>594 BC</td><td>Jeremiah Prophesies against Ammon</td></tr><tr><td>Jeremiah 21 - 33</td><td>588 BC</td><td>Jeremiah's Conflicts</td></tr><tr><td>Jeremiah 34 - 45</td><td>588 BC</td><td>Jeremiah Prophesies Judgment on Judah</td></tr><tr><td>Jeremiah 52</td><td>586 BC</td><td>The Fall of Jerusalem - 2 Kings 25</td></tr><tr><td>Jeremiah 50, 51</td><td>586 BC</td><td>Jeremiah Prophesies against Babylon</td></tr></table>	Jeremiah 1	627 BC	The Call of Jeremiah	Jeremiah 2 - 6	627 BC	Jeremiah Declares that Judah Forsakes God	Jeremiah 7 - 10	627 BC	Jeremiah's Message at the Temple Gate	Jeremiah 11, 12	622 BC	Jeremiah Proclaims God's Covenant	Jeremiah 13 - 20	609 BC	Jeremiah Proclaims Covenant Is Broken	Jeremiah 46	609 BC	Jeremiah Prophesies against Egypt	Jeremiah 47	609 BC	Jeremiah Prophesies against Philistia	Jeremiah 48	594 BC	Jeremiah Prophesies against Moab	Jeremiah 49	594 BC	Jeremiah Prophesies against Ammon	Jeremiah 21 - 33	588 BC	Jeremiah's Conflicts	Jeremiah 34 - 45	588 BC	Jeremiah Prophesies Judgment on Judah	Jeremiah 52	586 BC	The Fall of Jerusalem - 2 Kings 25	Jeremiah 50, 51	586 BC	Jeremiah Prophesies against Babylon
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Jer. 10:11	This verse is in Aramaic.																																							
Jer. 25:11	<p>The seventy-year prophecy at Jeremiah 25:11 did not apply to Jerusalem and Judah alone but to all nations which fell under the domination of the Babylonian Empire. These nations as a unit, comprising the Babylonian Empire collectively, served the king(s) of Babylon seventy years.</p> <p>The servitude referred to at Jeremiah 25:11 (whereby the nations which fell under the domination of the Babylonian Empire would serve the king of Babylon for seventy years) included (a) vassalage, (b) willing exile, and/or (c) forced captivity and exile.</p> <p>The nations' seventy years of servitude ended in 539 B.C.E. when Babylon fell to the Persians and Medes (the exiles were still in Babylon), thus bringing to a conclusion the servitude prophecy at Jeremiah 25:11, before the Jews returned home.</p>																																							

Jer. 25:27	"Therefore you shall say to them, 'Thus says the Lord of hosts, the God of Israel: "Drink, be drunk, and vomit! Fall and rise no more, because of the sword which I will send among you.'""
LAMENTATIONS	[588 BCE] Few, if any, Biblical scholars believe that Jeremiah wrote this book.
DANIEL	<ul style="list-style-type: none"> • In the Tanakh, Daniel is listed with the "writings," not with the prophets, since he wrote [partly] in Aramaic. <p>However, Jeremiah is included in the prophets (נְבִיאִים) even though one verse in it (Jer. 10:11) is in Aramaic.</p> <ul style="list-style-type: none"> • It is the last OT book written. <p>-----</p> <p>Scholars (including Ehrman) believe that this book was actually written in the Second Century BCE.</p>
	<ul style="list-style-type: none"> • Some scholars believe that before the Babylonian captivity (597-581 BCE), the Jewish people were henotheistic; that they developed monotheism during the Captivity. • But see Deut. 4:35 and 4:39. <p>And see note at Ψ 113:5.</p>
Daniel 2:4b - 7:28	This 5-chapter passage is in Aramaic. "Then the Chaldeans spoke to the king <i>in Aramaic</i> ..."
Daniel 4:11	"The tree grew large and strong and its top touched the sky; it was visible to the ends of the earth." The writer thought the earth was FLAT.
Daniel 12:11-12	<p>Biblical references to</p> <p>(a) 1260 days [or 1290], (b) 42 months, or (c) "time, times, and a half time:"</p> <ul style="list-style-type: none"> • Dan. 12:11-12 • Rev. 11:3,9 • Rev. 12:6,14 • Rev. 13:5

HOSEA	<ul style="list-style-type: none"> • Written around 722 BCE, about the time the "lost tribes" got lost. • The theme of Hosea is that Israel is like an unfaithful wife; they (the Israelites) have committed prostitution with other gods, especially Baal.
Hos. 2:16 [Hos. 2:18 in the Hebrew Bible]	<p>"You will call me <i>ishi</i> [אִישִׁי] instead of '<i>baali</i>' [בַּעְלִי]" - a subtle play on words (?). Hosea was looking forward to the day when Israel would no longer worship Baal. Israel would refer to Yahweh as "my man/husband" but not as "my <i>baal</i>." Although <i>Baal</i> was a common word for "lord" or "husband," Israel couldn't use it because it reminded them of Baal, the Canaanite god.</p>
AMOS	<ul style="list-style-type: none"> • Amos was a shepherd and a "farmer" of sycamore trees (7:14). • Amos 1:1 indicates that Amos began his prophetic ministry when Uzziah was king of the northern kingdom (Israel), <i>ca.</i> 783-742 BCE, and Jeroboam was the king of the southern kingdom (Judah), <i>ca.</i> 786-746 BCE. • Amos is not mentioned in any other book of the Bible. • The theme of this book is: Israel has oppressed the poor and committed social injustice, and will be punished.
Amos 3:6	NIV: When a trumpet sounds in a city, do not the people tremble? When disaster comes to a city, has not the LORD caused it?
Amos 4:6	"I gave you cleanness of teeth " - that is, famine.
Amos 4:12	"Prepare to meet your God." The implication is that this will not be a pleasant experience.
JONAH	<ul style="list-style-type: none"> • Jonah contains the shortest sermon in the Bible - "Forty days more, and Nineveh will be overthrown." It was one of the most effective sermons in history - everybody in the city repented. They even made the animals wear sackcloth. • In Jonah, the word גְּדוּל (gdul) is used a lot.
MICAH	<i>ca.</i> 750-700 BCE - The ministry of Micah.
Micah 5:2	Bethlehem Ephrathah is a person (see I Chron. 4:4).
NAHUM	

	<p>fragments have fewer than 20 words.</p> <ul style="list-style-type: none"> • In early Greek writing, there was no punctuation, no paragraphs, no capital letters, and not even any space between the words. Eyeglasses had not been invented; electric lights had not been invented. Copying a manuscript was very tedious work. • Sometimes a scribe copying a manuscript would see a side note, and he would insert it into the main text of his manuscript, thinking that the earlier scribe had inadvertently left it out of the main text. • Vellum (calfskin) manuscripts started appearing in the Fourth Century CE. <p>We now have some 5,856 NT manuscripts (2.6 million pages of text), including fragments (as of May 2017). Only 61 of them contain the complete NT. Some of them are just pieces of pages; but the average Greek NT manuscript is more than 450 pages.</p> <p>66% of these manuscripts are in Latin, not Greek.</p> <p>All of this testifies abundantly to the EXISTENCE of the NT; it says nothing about the TRUTH or validity of the NT.</p> <p>Sometimes you'll hear people compare the number of extant NT manuscripts to be number of copies of the works of Marcus Aurelius or Pliny the Elder, or Josephus' <i>Antiquities</i>; this is pretty much irrelevant. This only tells us about what people in ancient times thought about how important it was to make handwritten copies of certain things.</p> <p>Also: Remember that, after the Fourth Century CE, it was Christians who controlled what would be preserved and what would be destroyed. Much of the ancient world's classic literature was put to the torch.</p> <p>Another "witness" to the NT is quotations of the NT by the Patristic fathers.</p> <p>It has been said that God really isn't present in the New Testament - it's "all about Jesus."</p>
THE GOSPELS	<ul style="list-style-type: none"> • The only Jewish source for any contemporary references to Jesus (two brief references, one of which was probably added later by a scribe/copyist): • Flavius Josephus is the main source of our knowledge of Palestine during the first 100 years after Jesus' death. He was a

Jewish aristocrat born about 37 CE. During the Jewish revolt of 66 CE, he was chosen to serve as a general of the Jewish troops. When the Romans marched into Palestine to quell the revolt, they surrounded the Jewish troops, and Josephus and his friends made a suicide pact to draw lots and kill each other, one by one, until the final two soldiers remained, and they would commit suicide. Josephus happened to be one of the last two; they surrendered to the Romans. They used him as an interpreter. After the war, he was appointed Court historian in Rome.

- He produced a multi-volume account of the war (*The Jewish War*). It doesn't mention Jesus except in some versions which contain what are almost certainly later additions.

- Near the end of the First Century, he produced his 20-volume work entitled *The Antiquities of the Jews*. It contains two references to Jesus: The shorter reference, in book 20, says that Jesus was considered the Messiah by some people, and has a brother named James.

Being therefore this kind of person [*i.e.*, a heartless Sadducee], Ananus, thinking that he had a favorable opportunity because Festus had died and Albinus was still on his way, called a meeting [lit. "sanhedrin"] of judges and brought into it the brother of **Jesus-who-is-called Messiah** ... James by name, and some others. He made the accusation that they had transgressed the law, and he handed them over to be stoned.

The only reason that Josephus recorded this incident was that it resulted in Ananus losing his position as high priest. Many men named "James" are mentioned in Josephus' works, so he had to specify which one he meant.

Josephus mentions 12 other men who are called Jesus.

Most scholars believe the authenticity of this short account. It contains a noncommittal neutral statement about how some people regarded Jesus, and it is not a confession of faith.

This reference to Jesus is in **book 20**; it is written in such a way that it indicates that Josephus has never mentioned Jesus (OUR Jesus) previously.

The phrase "who is called Messiah" was almost certainly NOT added by a Christian because:

1. The NT and the Patristic Fathers consistently refer to James as "the

brother of the Lord" or "the brother of the Savior," probably because the name Jesus was common at the time.

2. Josephus' account of James' execution disagrees with Christian tradition, which suggests a non-Christian author.

- The first "reference" (called the *Testimonium Flavianum*) is longer and more detailed, and controversial (in **book 18**) - it reads as follows:

Around this time there lived Jesus, a wise man, if indeed one ought to call him a man. For he was one who did surprising deeds, and a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. He was the Messiah. When Pilate, upon hearing him accused by men of the highest standing among us, had condemned him to be crucified, those who in the first place came to love him did not give up their affection for him, for on the third day, he appeared to them restored to life. The prophets of God had prophesied this and countless other marvelous things about him. And the tribe of Christians, so called after him, have still to this day not died out.

All of the known manuscripts of this passage that are in Greek (as was the original) contain this version of the passage, with no significant differences.

Scholars believe that whatever scribe made this copy of book 18 (during the Middle Ages) "beefed it up."

Nowhere else in all of Josephus' writings (other than the "doctored" part of book 18) is there any hint of any belief in Jesus as a Messiah. Josephus does praise the excellent law of the Jews, codified by Moses, and declares its peerless, comprehensive qualities. He rejoices over converts to Judaism.

- The only two **Pagan** writers who make any reference to Jesus within a century after his death are (1) Tacitus and (2) Pliny the Younger.

- (1) Tacitus wrote his *Annals* ca. 116-117 CE. In Book XV, he discusses the burning of Rome (64 CE), and states that people believed that Nero burned the city himself, and was found to be at fault by the populace, so Nero blamed the Christians, and had them rounded up. Tacitus says that the Christians were "the hatred of the human race, the followers of Christ who was crucified under the procurator of Palestine when Tiberias was the emperor:"

Neither human effort nor the emperor's generosity nor the placating of the gods ended the scandalous belief that the fire had been ordered [by Nero]. Therefore, to put down the rumor, Nero substituted as culprits and punished in the most unusual ways those hated for their shameful acts ... whom the crowd called "Christians." The founder of this name, Christus, had been executed in the reign of Tiberius by the procurator Pontius Pilate ... Suppressed for a time, the deadly superstition erupted again not only in Judea, the origin of this evil, but also in the city [Rome], where all things horrible and shameful from everywhere come together and become popular.

- (2) Pliny the Younger (governor of Bithynia) wrote a letter in 112 CE to Trajan. In it ("Letter #10") he mentions the Christians as a pestiferous group in his province. He says that these Christians got together early in the morning to worship Christ as a god, that they sang songs and ate meals together, but as far as he could tell, they were not doing anything that was a threat to society.

- In **Pagan** sources, that is, non-Christian and non-Jewish, from the First Century (*i.e.*, prior to 100 CE) - philosophers, poets, historians, scientists, public letters, public inscriptions, birth records, death records - there is no reference whatsoever to Jesus.

DID THE "HISTORICAL JESUS" ACTUALLY EXIST?

Yes.

1. No ancient person ever argued that Jesus never actually existed. No Pagans or Jews who opposed Christianity (for all their criticisms of Christianity and Christians) ever denied Jesus' historicity, or even questioned it.

2. If anyone in the ancient world had a reason to dislike the Christian faith, it was the rabbis. To argue that Jesus had never actually existed would have been the most effective argument against Christianity. Yet all ancient Jewish sources treat Jesus as a fully historical person. The rabbis used the real events of Jesus' life against him.

No.

The "style" of the written stories about Jesus is strongly suggestive of myth - fictional stories that exist to make some kind of point - a germ of an idea that each gospel author spins into a story of his own invention. Where did John get all the detail that he includes? Why does Matthew include the extra donkey (Matt. 21:2)? Why is it that the four accounts of the resurrection differ in ways that can't be

	<p>reconciled?</p> <p>Contemporary historians of the day don't mention Jesus or any miracles or any crowds nor any of the miraculous signs that Matthew talks about that occurred at the crucifixion. There are two references to Jesus and/or Christians in Josephus' <i>Antiquities</i>, but one of them is an outright forgery, and the other one is dubious.</p>																																								
MATTHEW	Of the 661 verses in Mark's gospel, Matthew reproduces the essence of more than 600 of them, often in language that is largely identical.																																								
Matt. 1:1	<p>[The two genealogies of Jesus: Matt. 1:1ff and Luke 3:23ff.]</p> <ul style="list-style-type: none"> Both genealogies trace Jesus' lineage through Joseph, who was not his father. In other words, neither of these genealogies can possibly belong to Jesus if his mother was a virgin. Luke's genealogy starts with Joseph and goes back in time to Adam; Matthew's genealogy starts with Abraham and goes forward in time to Joseph. <table border="1"> <thead> <tr> <th>MATTHEW 1:1 FF (in the order given in the Bible - starting with Abraham and going forward in time)</th><th>LUKE 3:23FF (I have reversed the order given in the Bible, which STARTS with Joseph goes backward to Adam)</th></tr> </thead> <tbody> <tr><td></td><td></td></tr> <tr><td></td><td>Adam</td></tr> <tr><td></td><td>Seth</td></tr> <tr><td></td><td>Enosh</td></tr> <tr><td></td><td>Cainan</td></tr> <tr><td></td><td>Mahalel</td></tr> <tr><td></td><td>Jared</td></tr> <tr><td></td><td>Enoch</td></tr> <tr><td></td><td>Methuselah</td></tr> <tr><td></td><td>Lamech</td></tr> <tr><td></td><td>Noah</td></tr> <tr><td></td><td>Shem</td></tr> <tr><td></td><td>Arphaxad</td></tr> <tr><td></td><td>Cainan</td></tr> <tr><td></td><td>Shelah</td></tr> <tr><td></td><td>Eber</td></tr> <tr><td></td><td>Peleg</td></tr> <tr><td></td><td>Reu</td></tr> <tr><td></td><td>Serug</td></tr> </tbody> </table>	MATTHEW 1:1 FF (in the order given in the Bible - starting with Abraham and going forward in time)	LUKE 3:23FF (I have reversed the order given in the Bible, which STARTS with Joseph goes backward to Adam)				Adam		Seth		Enosh		Cainan		Mahalel		Jared		Enoch		Methuselah		Lamech		Noah		Shem		Arphaxad		Cainan		Shelah		Eber		Peleg		Reu		Serug
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		Nahshon	Nahshon
		Salmon	Salmon
		Boaz	Boaz
		Obed	Obed
		Jesse	Jesse
		David	David
		Solomon	
		Rehoboam	
		Abijah	
		Asa	
		Jehoshaphat	
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Matt. 1:17	[Fourteen generations in the genealogy] The total of the numerical values of the letters in David's name (דוד) is 14.																																																																											
Matt. 1:23	παρθενος - same word found in the LXX version of Isa. 7:14.																																																																											

Matt. 2:1ff	<ul style="list-style-type: none"> • Apparently the first people who ever worshipped Jesus were ... Iranians? • μαγοι, which is here translated "wise men," is translated "magician" in Acts 13:6 (μαγον).
Matt. 2:11	<p>[gold, frankincense, and myrrh] Gold and incense are mentioned in Isa. 60:6.</p> <p>-----</p> <p>According to ancient inscriptions, King Seleucus II Callinicus offered gold, frankincense, and myrrh to Apollo at the temple in Miletus in 243 BCE.</p> <p>-----</p> <p>Frankincense has an active ingredient that can help relieve arthritis by inhibiting the inflammation that breaks down cartilage tissue and causes arthritic pain.</p>
Matt. 2:16	<p>[Herod's slaughter of babies]</p> <p>This incident is not recorded in any extrabiblical records nor in any other book of the Bible. Josephus does not mention it in <i>The Antiquities of the Jews</i>. Josephus does record several examples of Herod's use of violence to protect his power, including the murder of his own sons.</p>
Matt. 2:23	<p>"He shall be called a Nazarene." This expression does not appear in the OT. It may be a reference to (misinterpretation of) Isa. 11:1: "And there shall come forth a shoot out of the stock of Jesse, and a twig (נֹצֵר) shall grow forth out of its roots."</p>

Matt. 4:4 ματθ				
← ← ← ← ← ←				
Jesus quotes Deut. 8:3 :				
האדם	יחיה	לכרי	על-הלחם	לא
the man,	shall live	alone	by bread	Not

האדם	יחיה	פי-יהוה	על-כל-מוצא	כי
the man.	shall live	the mouth of Yahweh	by all coming-forth-from	but

Matt. 4:24	<p>συνεχω “they brought to him all sick people who were <i>afflicted</i> with various diseases and torments [tortures]”</p> <p>See note at II Cor. 5:14 - “For the love of Christ compels [συνεχει] us.”</p>
Matt. 5:25	υπηρετη , as in I Cor. 4:1
Matt. 6:7	<p>Βατταλογησητε - "meaningless repetition" This is the only place in the Bible that this word is used, and it doesn't appear in any contemporary literature.</p>
Matt. 6:22	<ul style="list-style-type: none"> • "if your eye is <i>single</i>" - απλους • This is the only use of this word in the NT (except in the "parallel passage," Luke 11:34)
Mat. 7:21	<p>Doesn't Romans 10:9 contradict this? Doesn't Eph. 2:8-9 contradict this?</p>
Matt. 9:2	<p>Jesus said, "Your sins are forgiven."</p> <p style="text-align: center;">Matt. 9:2 Mark 2:5 Luke 5:20 Luke 7:48</p> <p>If he could forgive sins just by saying something, why did he have to be crucified?</p>
Matt. 12:40	<p>"The son of man will be three days and three nights in the heart of the earth."</p> <p>John 2:19: "Destroy this temple, and in three days I will raise it up."</p> <p>How much time passed between the crucifixion and the resurrection?</p> <p>Matt. 16:21 - "... and be killed, and raised the third day."</p> <ul style="list-style-type: none"> • Matt. 17:23 - "[T]hey will kill him, and the third day he will be raised up." • Matt. 20:19 - "And the third day he will rise again." • Mark 8:31 - The son of man must "be killed, and after three days rise again." • Luke 24:46 - Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day."

Matt. 13:11	<ul style="list-style-type: none">• μυστηρια – "secrets/mysteries"• Cf. Mark 4:11, Luke 8:10 (how many secrets are there?)																										
Matt. 15:26	κυναριοι – dim. of κυων ("a lap dog as opposed to a dog of the street or farm").																										
Matt. 16:18	<p>Πετρος – "Peter" πετρα – "rock"</p> <p>Scofield has a footnote that says that Πετρος means "small stone" and πετρα means "rock." B-A-G says nothing about this. More likely, Πετρος is simply the "name form" of πετρα – Πετρος being the Greek equivalent of Aramaic כִּיפָּאס (Κηφας). Paul always calls him Κηφας.</p> <p>In classical (Attic) Greek πετρος generally meant "pebble" while πετρα meant "boulder" or "cliff." But the New Testament was written in Koiné Greek, not classical Greek, and no significant difference existed between the meanings of πετρος and πετρα.</p> <p>I Cor. 10:4 - "The rock (πετρα) was Christ."</p> <p>Is Peter the head of the church? Not likely. Ephesians 2:19-20 indicates that all of the apostles (together) are the foundation of the church. Christ is the cornerstone.</p> <p>In John 20:23, Jesus grants to all the apostles the power to forgive sin.</p> <p>Right after Jesus calls Peter “the rock” and gives him the keys of the kingdom of heaven (16:19), he calls him “Satan” (16:23).</p>																										
Matt. 16:19 - see also Matt. 18:18, where "you" becomes "ye."																											
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Matt. 17:2	<ul style="list-style-type: none">• μετεμορφωθη = "he was transfigured" - same verb used in Rom. 12:2 (μεταμορφουσθε - "be [ye] transformed")																										
Matt. 19:19	Αγαπησεις is indicative future active (not imperative).																										
Matt. 21:33-41	See Isa. 5:7.																										
Matt. 23:13	Is there a verse 14?																										

Matt. 23:37	See Ψ 91:4.
Matt. 24:14	<ul style="list-style-type: none"> • "world" = οικουμένη (the inhabited world). • In John 3:16, the word translated "world" is κοσμον.
Matt. 24:19	εν γαστρι εχουσαις - "having [something] in [the] womb"
Matt. 24:33	"know" is imperative (γινωσκετε)
Matt. 24:34	<ul style="list-style-type: none"> • C.S. Lewis said, "It is clear from the New Testament that they all expected the Second Coming in their own lifetime. And worse still, they had a reason, one which you will find very embarrassing. Their Master had told them so. He shared, and indeed created, their delusion. He said in so many words, 'this generation shall not pass till all these things be done.' And he was wrong. He clearly knew no more about the end of the world than anyone else. It is certainly the most embarrassing verse in the Bible." • This kind of goes along with what Jesus said in 24:26. Not even the Son knows the hour and the day.
Matt. 24:36	<ul style="list-style-type: none"> • "concerning that day and hour no one knows." • This also appears in Mark's version of the Olivet discourse (Mark 13:32), but not in Luke's (Luke 21:34ff).
Matt. 26:10	<p>εργον γαρ καλον ηργασατο εις εμε acc. acc. The meaning here is a Jewish concept of good works. ----- Mark 14:6 reads καλον εργον ηργασατο εν εμοι dat. dat. The Greek word εν sometimes is nothing more than a marker of the dative case - here a circumstantial indicator: "She has done a good work in the circumstance of my being here" or "she has used me to perform a <i>mitzvah</i>."</p>
Matt. 26:30	"When they had sung a hymn ..." This "hymn" was probably Ψ 113-118, the "Hallel" psalms.
Matt. 27:9	<ul style="list-style-type: none"> • [thirty pieces of silver, a potter's field] • Matthew tells us that this passage comes from Jeremiah; it does not. It is a loose quotation of Zech. 11:12-13. • The apologetic explanation (from the Scofield NKJV): "A Talmudic tradition states that the prophetic writings were placed in the canon in this order: Jeremiah, Ezekiel, Isaiah, <i>etc.</i> Many Hebrew manuscripts follow this order. Thus Matthew cited the passage as from the roll of the prophets and by the name of the first book."
Matt. 27:11	<ul style="list-style-type: none"> • We are often told that Σὺ λέγεις was an idiom in Greek for "Yes,"

	<p>but there is no evidence of this. On the contrary, in each instance of the phrase Σὺ λέγεις in the Septuagint, it does NOT mean “Yes,” but literally means, “You are saying,” or “You are claiming.” There are 10 instances of this phrase in the Septuagint: I Kings 3:23, 18:11, 18:14; 2 Esdras 15:12, 16:8; Amos 7:16; Jeremiah 39:25, 36, 43; 47:16. Not a single one of them means “Yes.” If someone says Σὺ λέγεις is an idiom, I say “Prove it with examples from Biblical Greek literature.”</p> <ul style="list-style-type: none"> • Theoretically, the fulfillment of Old Testament prophecy about the Lamb of God demands that Jesus not answer the question. "As a sheep before its shearers is silent, so he did not open his mouth." And Pilate's reaction is telling. We are told that Pilate was astonished that Jesus gave no answer, not to even a single charge (Matt. 27:14).
Matt. 27:46	<p>ψ 22:1 - אֵלֵי אֵלֵי לִמָּה עֲזַבְתָּנִי</p>
Matt. 27:52ff	<p>[The mass resurrection] Only Matthew records this incident. Three out of four gospel writers agree: Zombies did not invade Jerusalem.</p>
Matt. 27:57	<p>Nobody has ever located “Arimathea.” Richard Carrier says it’s a pun - <i>ari</i> (best) <i>mathai</i> (disciple) <i>a</i> (town). Or, “best disciple town.”</p>
Matt. 28:19	<ul style="list-style-type: none"> • "Disciple" (μαθητευσατε) is the verb of this sentence. Jesus is telling them to <i>disciple-ize</i> all nations. • The enumeration of all three persons of the trinity: see II Cor. 13:14
MARK	<p>The Jesus in Mark's gospel is a fallible, no-frills Jesus. The Jesus in John's gospel is almost the opposite - John's Jesus should have been stoned for blasphemy almost right out of the gate. Mark supposedly got his information from Peter; yet the other Gospels have more information about Peter than Mark's gospel does.</p>
Mark 1:2	<ul style="list-style-type: none"> • "As it is written in Isaiah the prophet ..." • The quoted passage is not in Isaiah. It is found in Malachi and other places.
Mark 1:12	<p>εκβαλλει - same verb used in Matt. 10:8 ("cast out").</p>
Mark 1:41	<p>"Jesus was filled with compassion." Two Greek manuscripts (and some Latin ones) have Jesus filled with anger.</p>
Mark 2:26	<ul style="list-style-type: none"> • [Jesus talks about David entering “the house of God” in the time of Abiathar]

	<ul style="list-style-type: none"> • See I Sam. 21:1ff. Abiathar wasn't the high priest when David did this; it was Ahimelech.
Mark 3:6	<p>"And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him."</p> <p>And yet Jesus doesn't get arrested for 11 more chapters.</p>
Mark 4:11	<p>Parallel passages ["secret Mark"]:</p> <ul style="list-style-type: none"> - Matt. 13:11 μυστηρια - Mark 4:11 μυστηριων - Luke 8:10 μυστηρια <p>"mystery" vs. "mysteries"</p>
Mark 5:20	<ul style="list-style-type: none"> • "Decapolis" [Mark 7:31, Matt. 4:25] • This league of ten Greco-Roman cities didn't exist until after 70 CE. This is an "anachronistic toponym" that reflects the period of the Evangelists, and not the usage in the days of Jesus.
Mark 6:47ff	<p>There is no "sea" in Galilee. There is a small river-fed lake that is seven miles long and four miles wide - Luke called it Lake Chinnereth. It can easily be traversed in two hours, and there would be no reason for the disciples to be "straining" in the fourth watch of the night.</p>
Mark 7:22	<p>On the list of "bad things" is οφθαλμος πονηρος, which KJV translates as "an evil eye" (as does the Rheims NT). Most other translations render it as "envy."</p>
Mark 7:33	<p>"his tongue" - here the genitive is properly translated to be the direct object (an anomaly).</p>
Mark 9:3	<p>στιλβοντα = "glistening" This is the only use of this word in the NT.</p>
Mark 10:42	<ul style="list-style-type: none"> • αρκομαι is used 84 times in the NT as a middle deponent meaning "begin." Here (and in Rom. 15:12) it means "rule." • Here we see the expression κατακυριευουσιν αυτων - "lord it over them [the Gentiles]." <p>The parallel passage in Matthew is found at 20:25.</p> <p>Also: II Cor. 1:24 ("Not that we lord it over your faith ...")</p>
Mark 11:24	

δια τουτο λεγω υμιν, παντα οσα προσευχεσθε και αιτεισθε,
Therefore I say to you, all that you pray and ask,

πιστευετε οτι ελαβετε, και εσται υμιν.
(imperative) (indic.aor.active) (dative) [why isn't this *genitive*?]
believe that you receive, and it will be [unto] you.

NIV	whatever you ask for in prayer, believe that you have received it, and it will be yours.
NRSV	whatever you ask for in prayer, believe that you have received it, and it will be yours.
NAS	all things for which you pray and ask, believe that you have received them, and they shall be granted you.
KJV	What things soever you desire, when ye pray, believe that ye receive them, and ye shall have them.
NAB	all that you ask for in prayer, believe that you will receive it and it shall be yours.
ESV	whatever you ask in prayer, believe that you have received it, and it will be yours.
HCSB	all the things you pray and ask for - believe that you have received them, and you will have them.
Geneva	whatsoever ye desire when ye pray, believe that ye shall have it, and it shall be done unto you.
Comprehensive NT	whatever you pray and ask for, believe that you have received it, and it will be yours.
Moffatt	whatever you pray for and ask, believe you have got it, and you shall have it.
NKJV	whatever things you ask when you pray, believe that you receive them, and you will have them.
NEB	whatever you ask for in prayer, believe that you have received it and it will be yours.

Mark 12:41	The story of the λεπτα δυο is repeated at Luke 21:1ff
Mark 13:17	εν γαστρι εχουσαις - "having [something] in [the] womb"
Mark 13:30	<p>Matt 24:34: εως αν παντα ταυτα γενηται Mark 13:30: μεχρις ου ταυτα παντα γενηται</p> <ul style="list-style-type: none"> • Mounce says: If we view the verb (γενηται) as an ingressive aorist and translate it from the perspective of initiated action, the saying may be rendered, "I tell you the truth, this generation will certainly not pass away until all these things <i>begin</i> to come to pass."
Mark 14:6	"She has done a good work for me" (καλον εργον ηργασατο εν εμοι)

	The meaning here is a Jewish concept of good works. The preposition εν sometimes is nothing more than a marker of the dative case, in this case a circumstantial indicator: "She has done a good work in the circumstance of my being here" or "She has used me to perform a <i>mitzvah</i> ." (Cf. Matthew 26:10, where εις εμε is the phrase)								
Mark 16:9-20	The best manuscripts of Mark’s gospel do not include these final 12 verses.								
LUKE	<ul style="list-style-type: none">• Written <i>ca.</i> 80-90 CE.• The author never states his identity, but it is the same person who wrote Acts (there are similar theological views, shared vocabulary and writing style, and opening passages addressed to "Theophilus").• Luke is mentioned three times in the NT:<div>Col. 4:14 Philemon 24 II Tim. 4:11</div>• We believe that he was a Gentile because of the two "lists" that Paul makes in Col. 4:<div>Col. 4:7-11: JEWS vv. 12ff: GENTILES</div>								
Luke 1:27	<ul style="list-style-type: none">• “a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin’s name was Mary.”• Who was “of the house of David?” Joseph or Mary?								
Luke 1:32	“the Lord God will give to him the throne of David his father ” Jesus is a descendant of David: <div>Acts 2:29-30 Acts 13:22-23 Rom. 1:3 II Tim. 2:8 Heb. 7:14 (Jesus is of the tribe of Judah) Rev. 22:16</div>								
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Luke 1:46	See Ψ 34:3 ("O magnify the Lord with me")															
Luke 2	<p>[The birth of Jesus]</p> <ul style="list-style-type: none">• The standard date of birth for Jesus is given as 4 BCE based on the fact that both Luke and Matthew associate Jesus’ birth with Herod’s reign.• There is a statement in Josephus’ <i>Antiquities</i> (17.6.4) to the effect that there was a lunar eclipse shortly before Herod died. This is usually assumed to be the lunar eclipse of March 13, 4 BCE. This was visible only very late that night in Judea and was a minor (and only partial) eclipse.• There were no lunar eclipses visible in Judea thereafter until two of them occurred in 1 BCE. The one that occurred on December 29, 1 BCE was the one most likely to have been seen and remembered.• Thus it is possible that the much-maligned monk who calculated the change of the era was not so far off as has been supposed.															
Luke 2:1	[The worldwide census]															

	<p>Early in the Twentieth Century, a papyrus was discovered which contained an edict by G. Vibius Maximus, the Roman governor of Egypt, stating:</p> <p>Since the enrollment by households is approaching, it is necessary to command all who for any reason are out of their own district to return to their own home, in order to perform the usual business of the taxation... (Cobern, C.M. 1929. The New Archeological Discoveries and their Bearing upon the New Testament. New York and London: Funk & Wagnalls, p. 47; Unger, M.F. 1962. Archaeology and the New Testament. Grand Rapids, MI: Zondervan, p. 64</p>																					
Luke 2:5	ἐγκύω - "pregnant"																					
Luke 2:7	<ul style="list-style-type: none">• "No place [<i>i.e.</i>, not enough space] for them at the <i>inn</i>."• The word is καταλυματι which is more accurately translated "guest room."• See Luke 22:11 where Jesus asks "Where is the guest room (καταλυμα) where I am to eat the Passover with my disciples?"																					
Luke 2:14	<ul style="list-style-type: none">• "peace among those with whom he is pleased"• KJV used a ms that had ευδοκια (nom.). Modern translations use an older ms that has ευδοκias (gen.).																					
Luke 2:21	<p>"before he was conceived in the womb"</p> <p>προ του συλλημφθηναι* αυτον εν τη κοιλια ("before the conceiving [art.inf.] of him in the womb")</p> <p>* συλλημφθεναι - from συλλαμβανω (συν + λαμβανω, "to catch up, seize, apprehend; to catch as prey")</p> <table><tr><td></td><td></td><td>NKJV translation</td></tr><tr><td>Matt. 26:55</td><td>συλλαβειν</td><td>to take</td></tr><tr><td>Luke 1:24</td><td>συνελαβεν</td><td>conceived</td></tr><tr><td>Luke 1:31</td><td>συλλημψη</td><td>you will conceive</td></tr><tr><td>Luke 1:36</td><td>συνειληφεν υιον</td><td>has conceived</td></tr><tr><td>Luke 5:7</td><td>ελθοντας συλλαβεσθαι αυτοις</td><td>to come and help them</td></tr><tr><td>Luke 5:9</td><td>συνελαβον</td><td>the fish they had</td></tr></table>			NKJV translation	Matt. 26:55	συλλαβειν	to take	Luke 1:24	συνελαβεν	conceived	Luke 1:31	συλλημψη	you will conceive	Luke 1:36	συνειληφεν υιον	has conceived	Luke 5:7	ελθοντας συλλαβεσθαι αυτοις	to come and help them	Luke 5:9	συνελαβον	the fish they had
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	Acts 1:16	συλλαβουσιν	arrested
	Philp. 4:3	συλλαμβανου	help
	James 1:15	συλλαβουσα	when desire has conceived
Luke 2:48	<ul style="list-style-type: none">• Mary says to Jesus: “Your father and I have been searching for you.” Joseph was not Jesus’ father. See also:• Luke 2:27: “the parents brought in the child Jesus”• Luke 2:33: “his father and mother marveled”		
Luke 3:23	[The two genealogies of Jesus: Matt. 1:1ff and Luke 3:23ff] See Note at Matt. 1:1.		
Luke 3:28	<ul style="list-style-type: none">• “Cosam,” a person in the lineage of Jesus (Κωσαμ).• Heb. חֲסָמ (“divination”) - see Num. 23:23, Ez. 13:6, Ez. 21:26, Deut. 18:10.		
Luke 4:18-19 (where Jesus reads Isa. 61:1-2a):			
Isa 61:1-2a (LXX)		Luke 4:18-19 (Jesus reads it aloud)	Translation
1. πνευμα Κυριου επ εμε,	18. πνευμα Κυριου επ εμε,	The Lord's spirit [is] upon me	
ου εινεκεν εχρισεν με, ευαγγελισασθαι πτωχοις	ου εινεκεν εχρισεν με, ευαγγελισασθαι πτωχοις	because he anointed me to preach good news to [evangelize] the poor	
απεσταλκεν με	απεσταλκεν με	he has sent me	
ιασασθαι τους συντετριμμενους την καρδιαν	[Not found in LXX]	to heal the broken-hearted	
κηρυξαι αιχμαλωτοις αφεσιν	κηρυξαι αιχμαλωτοις αφεσιν	to proclaim release to captives	
και τυφλοις αναβλεψιν	και τυφλοις αναβλεψιν	and sight to blind ones	
[Not included in LXX] →→→→	αποστειλαι τεφραυσμενους εν αφεσει	to send away in release the crushed [oppressed] ones	
2. καλεσαι ενιαυτον Κυριου δεκτον	19. κηρυξαι ενιαυτον κυριου δεκτον	to proclaim/declare an acceptable year of the Lord	
רוח אֲדֹנָי יְהוָה עָלַי-- יַעַן מָשַׁח יְהוָה אֹתִי לְבַשֵּׁר עֲנֻוִּים, שְׁלַחֲנִי		The Spirit of Lord Yahweh is on me, because Yahweh has	

<p>לַחֲבֹשׁ לְנִשְׁבְּרֵי-לֵב, לְקַרְא לְשִׁבּוּיִם דְּרוּר, וְלִאֲסוּרִים פֶּקֶח-קוֹחַ. לְקַרְא שְׁנַת-רָצוֹן לַיהוָה</p>	<p>anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and complete opening for the bound [ones], to proclaim the year of the Yahweh's favor</p>	
<p>Luke 8:24</p>	<ul style="list-style-type: none"> • "Master" - επιστατα (voc. of επιστατης, "one who stands over"). • Used six times in Luke in the vocative (see Luke 5:5), nearly always by the disciples addressing Jesus; synoptic parallels have δισασκαλε. 	
<p>Luke 10:30ff</p>	<p>The parable of the good Samaritan. <i>Cf.</i> the story in II Chron. 28:8ff where Samaritans help the Israelites (people of Judah).</p>	
<p>Luke 13:2</p>	<ul style="list-style-type: none"> • This reference/story [Galileans whose blood Pilate had mingled with their sacrifices] is found only in Luke. • See John 9:2 (<i>re</i> trying to figure out if what happens to a person is a punishment for his sinfulness - the theological implications). 	
<p>Luke 13:8</p>	<p>"put on manure" - βαλω κοπρια – lit. "throw feces"</p>	
<p>Luke 18:25</p>	<ul style="list-style-type: none"> • "A camel through the eye of a <i>needle</i>" - <p>Matt. 19:24 - ῥαφιδος – sewing needle. Mark 10:25 - " " Luke 18:25 - βελονης - a surgeon's needle.</p>	
<p>Luke 23:44</p>	<p>[darkness that covered the whole earth (ολην την γην) for three hours] This would have been recorded in the histories of Rome, Persia, etc. It wasn't. None of the contemporary Jewish historians noted this event in their writings.</p>	
<p>JOHN</p>	<ul style="list-style-type: none"> • John's Jesus is "Superman without Clark Kent." • John's gospel does not mention Sadducees or scribes. • Instances in the Gospels when Jesus talks about "Jew" or "Jews:" 	

	<p>Matthew: 5 times Mark: 6 times Luke: 5 times John: 71 times - more than half of these references are in some nasty anti-Semitic way.</p> <ul style="list-style-type: none"> • John's gospel contains no parables. • John's gospel does not have any demons in it (but see 8:52). • The idea that Jesus' ministry lasted for three years comes from John's gospel, which indicates that Jesus celebrated three separate Passovers. • In John's gospel, Jesus talks endlessly about himself (he keeps making statements that begin, "I am"). • The Jesus in Mark's gospel is a fallible, no-frills Jesus. The Jesus in John's gospel is almost the opposite ("Superman without a Clark Kent") - John's Jesus should have been stoned for blasphemy almost right out of the gate.
John 1:5	<p>κατελαβεν - probably an example of purposeful semantic ambiguity. What has the darkness not done - overtaken? overcome? captured? Or all three?</p>
John 2:13ff	<ul style="list-style-type: none"> • Jesus cleanses the temple (near the beginning of his ministry). • In Mark's gospel, this occurs during the last week of Jesus' ministry (Mark 11:15).
John 3:3ff	<ul style="list-style-type: none"> • The conversation here (between Jesus and Nicodemus) turns on the dual meaning of the word ανωθεν - "from above" or "again"? • Other plays on words: (a) John 1:5; (b) the end of John's gospel where Jesus asks, "Simon, do you love me?"
John 3:21	<p>[Mounce] Sometimes Greek can really be frustrating, especially when it is succinct. Here is a good example. John 3:21 reads, "But the one who does the truth comes to the light, so that his deeds may be clearly seen (φανερωθῇ αὐτοῦ τὰ ἔργα), that (ὅτι) they have been done (ἐστὶν εἰργασμένα) in God (ἐν θεῷ)."</p> <p>Most of the translation is pretty straightforward except for the final phrase. If ἐν is given its normal meaning of "sphere," it doesn't make any sense. If ἐν is instrumental, then you have the awkward idea that the person does the truth, but actually they were done by God.</p>

	<p>As always, it is fun to check out the translations.</p> <p>“What they have done has been done in the sight of God” (NIV) “that his works have been carried out in God” (ESV) “his works may be shown to be accomplished by God” (CBS) “that his deeds have been done in God” (NET) “that their deeds have been done in God” (NRSV) “so others can see that they are doing what God wants” (NLT, with the footnote, or <i>can see God at work in what he is doing</i>)</p> <p>I must admit that the idea of “in God” is so ambiguous as to be meaningless. It may follow one of the glosses of ἐν, but it doesn’t actually mean anything. And I highly doubt that everything I do is actually done by God; I can’t find that idea in Scripture. Certainly a frustrating passage, and one that shows a word-for-word translation isn’t always “translation” since it can be meaningless.</p>
John 4:54	<p>"This was the second sign that Jesus did."</p> <p>But in John 2:23, many people believed when they "saw the signs which he did."</p>
John 5:24	Rom. 6:8ff
John 7:8-10	<p>[Jesus lies about going to the festival] We apparently have here (and in no other Gospel) an example of Jesus blatantly lying. It immediately raises the question: why would John have included such a thing? This has been a hermeneutic issue since ancient times. There are apparent scribal changes to John's Gospel changing "not (ouk)" to "not yet (oupo)," thereby eliminating the lie by having Jesus say that he is not going up to the feast "yet" (*Smith, 2017, p. 3). This avoids the absurdity of Jesus calling for truth but acting as a liar, and does have attestation in ancient manuscripts. However, Smith says that this seems to be a weak argument and that "not" seems to be the original reading (*Smith, 2017, p. 3). If "not yet" was original, this means that early scribes changed John's text to make Jesus a liar, which doesn't really make sense.</p> <p>----- * Smith, Tyler. (2017). "Deception in the Speech Profile of the Johannine Jesus (John 7.1-10)." <i>Journal for the Study of the New Testament</i> Vol. 40, No. 2 (October 30): 169-191.</p>
John 7:53-811	<ul style="list-style-type: none"> • The <i>Pericope Adulterae</i>. • This passage does not appear in the best and oldest manuscripts of John’s gospel, nor does this story appear in the other three gospels.

	<ul style="list-style-type: none"> • However, it shows up in every Hollywood movie about the life of Jesus.
John 8:24	<p>“This is why I said to you that you would die in your sins, for if you do not believe that I am he (ἐγώ εἰμι), you will die in your sins.”</p> <p>This is how this passage is usually translated. It should be "I am," not "I am he."</p> <p>The Living Bible goes WAY over the top:</p> <p>"That is why I said that you will die in your sins; for unless you believe that I am <i>the Messiah, the Son of God</i>, you will die in your sins."</p>
John 9:22	This banning of Christian Jews from the synagogues occurred after the destruction of the Temple in 70 CE. See also John 12:42, John 16:2.
John 10:22ff	<p>The "Feast of Dedication" (τα εγκαίνια) is Hanukkah (Hannukah). When the first temple was desecrated, it was with pig's blood was splashed on the Holy of Holies. After the destruction of the temple, the stones were retained, because the Jews didn't know what to do with them - they were holy, yet they had been desecrated. Legend has it that they had been piled up somewhere near the [second] temple, and the prevailing attitude was "Let's wait until the Messiah comes, and he can tell us what to do with them." Perhaps it was the proximity of this pile of stones that prompted the "Tell us plainly" demand.</p> <p>This is the only Biblical reference to Hannukah (though it is described in detail in I and II Maccabees).</p>
John 10:28	ου μη απολωνται ("by no means they perish") - this is a double negative with the subjunctive. John could have simply used one negative word with the future tense, but this form (which occurs 85 times in the NT) is an "intensive" negative.
John 13:1	Note how εις τελος is translated in Luke 18:5 [ESV] - "continual."
John 16:5	<p>"None of you asks, 'Where are you going?'"</p> <p>Actually, Peter had just asked him this question (John 13:36).</p>
John 17:11	καθος - Is the unity of believers to be exactly the same as the unity of the trinity, or only analogous to it?
John 17:12	ο υιος της απολειας - as in II Thess. 2:3.
John 19:14	<p>Jesus is crucified on the Day of Preparation.</p> <p>Mark 14:12ff indicates that he was crucified on Passover day.</p>
John 19:15-16	<p>Re: the Jews being responsible for the death of Jesus.</p> <p>Looking at the Gospels in chronological order, it seems that as time goes on, the Jews become more and more responsible for Jesus' death.</p>

	<p>Mark chs. 14 and 15: It seems to be a shared decision between the Jews and the Romans to crucify Jesus. [See Mark 15:15: Pilate “handed him over” to be crucified. It doesn’t say to whom he handed Jesus over - was it to the Jews? Or Roman soldiers?]</p> <p>Matthew: Pilate washes his hands; the Jews yell “His blood shall be on us and on our children [27:25].”</p> <p>Luke (written at about the same time) 23:14ff: Pilate repeatedly looks for a way to release Jesus without crucifying him, but the Jewish authorities won’t let him.</p> <p>John: The Jewish mob says to Pilate, “We have no king but Caesar.” Then “he [Pilate] handed him [Jesus] over to them” to be crucified.</p>
John 19:14,31,42	John makes it clear that Jesus was crucified before the Passover.
John 21:10-11	Why 153 fish? The original story is about Pythagoras (570-495 BCE), a strict vegetarian, who makes a deal with the local fishermen that if he can guess the exact number of fish in their net, they will let him go free. 153 is a sacred "triangular" number to the ancient Pythagoreans.
ACTS	<p>Written <i>ca.</i> 85 CE ... very shortly after Luke was written.</p> <p>And yet it doesn't record the destruction of the temple in Jerusalem nor the death of Paul (<i>ca.</i> 65 CE).</p> <p>It is written in the third person, except for a few places where "they" becomes "we:"</p> <p style="text-align: center;">16:10-17 20:5-16 21:1-18 27:1-28:16</p> <p>Why doesn't Luke record (in Acts) Paul's acrimonious encounter with Peter and other Christians (Gal. 2:11)? It appears that Luke just wanted to whitewash everything.</p>
Acts 2:44	Acts 4:32 [holding all their goods in common]
Acts 3:26	<p>"servant" - παιδα (acc. sing. masc. nom of παις) Παις means either "boy," "son," or "servant." B-A-G (p. 610) says that in this particular verse "it is hardly possible to decide which meaning [<i>son</i> or <i>servant</i>] is better."</p>

	Acts 4:25 refers to "your servant [παιδος σου], our father David," which is obviously the best translation.
Acts 4:24	Ex. 20:11 ("the heavens and the earth and everything in them").
Acts 6:2	"to serve tables" - διακονειν τραπεζαις To paraphrase: "We shouldn't neglect the word of God to be table deacons."
Acts 7:38	In this verse, it's probably okay NOT to translate εκκλησια as "church."
Acts 8	There is nothing in the Bible or elsewhere that tells us why Saul thought that Christianity was dangerous.
Acts 8:9ff	"God's Great Power:" This expression comes from the Samaritan Targum (an Aramaic translation of the Bible known as the Samaritan Pentateuch) where "El" ('God') is translated <i>hela</i> ('power'). God is then called <i>rab</i> ('great'). "The Great Power" was used in Samaritan hymns and writings as a substitute for the name of God, much in the same way orthodox Jews say <i>hashem</i> or <i>Adonai</i> .
Acts 8:27	"Candace" was probably a title, not a name. Several queens of Ethiopia were called "Candace."
Acts 8:39	Phillip was "caught up" by the spirit of the Lord (ηρπασεν). Is this the first instance of a "rapture?"
Acts 9:25	[Saul going over the wall in a basket - II Cor. 11:33] This happened in 40 CE.
Acts 11:27	Χριστιανους. This is the first time in the Bible that this word is used, and one of only three times that it is ever used (here; Acts 26:28; and I Pet. 4:16).
Acts 13:6	μαγον, which is here translated "magician," is translated "wise men" in Matt. 2:1 (μαγοι).
Acts 16:1	This is the first mention of Timothy in the Bible.
Acts 16:10ff	<ul style="list-style-type: none"> • This is the first use of the term "we" when the author refers to himself. This is an indication that at this point in the narrative, Luke actually joined Paul in his travels. Other places where the author drops into the first-person mode: <ul style="list-style-type: none"> - 20:5ff - 21:1ff - 27:1ff • Paul twice mentions someone named Luke (Col. 4:14, Philemon 24)
Acts 16:15	Note that in both cases, the entire household believed.

Acts 16:31	
Acts 16:16	πνευμα πυθωνα - "spirit of a python"?
Acts 17:28	"In him we live and move and have our being" - Epimenides
Acts 17:28	"For we are indeed his offspring" - Aratus, <i>Phenomena</i>
Acts 17:29-31	<ul style="list-style-type: none"> • (re idolatry: "these times of ignorance God overlooked") • Cf. Rom. 1:18-23 ("For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men ... [they] changed the glory of the incorruptible God into an image made like corruptible man - and birds and four-footed animals and creeping things"). <p>Does God overlook idolatry because people are ignorant, or doesn't he?</p>
Acts 18:2	<ul style="list-style-type: none"> • Prisca and Aquilla. • This is the first mention of these two in the Bible; they are mentioned in five other places: <ul style="list-style-type: none"> Acts 18:18 Acts 18:26 I Cor. 16:19 Rom. 16:3 II Tim. 4:19 • The edict expelling Jews from Rome was made in 49 (51?) CE.
Acts 18:12	<ul style="list-style-type: none"> • Gallio was proconsul of Corinth between May 1, 51 CE and May 1, 52 CE. • It was while Paul was in Corinth that he wrote the letters we know of as I and II Thessalonians.
Acts 19:2	πιστευσαντες is an <i>adverbial aorist participle</i> , which is one of the most flexible syntactical constructions in Greek. KJV indicates that the believing would have occurred before the receiving of the Holy Spirit ("Have ye received the Holy Ghost <i>since</i> ye believed?"). But Greek frequently uses the aorist participle to express action that is part of the action of an aorist finite verb, which is probably the case here; believing and receiving are both part of one experience
Acts 19:27	The Temple of Diana (Artemis), one of the Seven Wonders of the Ancient World, once stood 418' by 239' with over 100 marble pillars (each 56' high). The temple earned the city the title "Servant of the Goddess." Pliny tells us that the magnificent structure took 120 years

	to build but is now represented only by one inconspicuous column, revealed during an archaeological excavation by the British Museum in the 1870s.
Acts 19:31	ασιαρχων – "the officials of Asia" - Asiarchs. This is the only instance of this word in the NT. It occurs in more than a dozen inscriptions from Ephesus and elsewhere. Here it is indicated that they were friends of Paul.
Acts 19:32	Here the word εκκλησια is (properly) translated "assembly" (as in v. 39).
Acts 19:35	γραμματεως - "city's clerk" - usually translated "scribe." Luke leaves the Asiarchs and the "city clerk" unnamed, perhaps to protect them from retaliation later on.
" "	του διοπετους – "[that which] fell down from Zeus"
Acts 20:35	<ul style="list-style-type: none"> • [quoting Jesus: "It is more blessed to give than to receive."] • Some commentators say that this is a quotation from I Clement 46:7, but it isn't. • It may be an allusion to I Clement 2:1, which says: "Moreover, you were all distinguished by humility, and were in no respect puffed up with pride, but yielded obedience rather than extorted it, and were more willing to give than to receive."
Acts 24:27	Festus succeeded Felix as procurator in Judea in 60 CE.
Acts 25:23	<p>Bernice (Βερνικης):</p> <p>Born 28 CE. Great-granddaughter of Herod the Great (37-4 BCE). Daughter of Herod Agrippa I. Herod Agrippa II (the "Agrippa" of Acts 25:23) was her brother. She was married three times; her third husband, King Polomon II of Cilicia, was a direct descendant of Marc Antony.</p> <p>During the Jewish revolt (66-70 CE), she was in Jerusalem, and sought to intervene with the Roman rulers on behalf of the Jews. She also tried to persuade the Jews not to rebel.</p> <p>During that time, she had an affair with Vespasian's son Titus. After Vespasian became emperor, Titus suppressed the Jewish revolt. In 75 CE, she moved in with Titus in Rome; the Romans nicknamed her "The New Cleopatra." When Titus became emperor in 79 CE, he sent her back to Jerusalem.</p> <p>One Nerva served as consul during the reigns of Vespasian and Titus'</p>

	<p>son Domitian. He became emperor in 96 CE, and during his 16-month reign, he repealed the <i>Fiscus Judaicus</i>, which had been levied on the Jews after the destruction of the Temple, to replace the annual half-shekel Temple tax (every Jewish male age 20 or older had to pay it). The <i>Fiscus Judaicus</i> was for the upkeep of the temple of Jupiter Capitolinus in Rome, and it was imposed on every Jew, in Israel and elsewhere.</p> <p>A coin proclaimed <i>FISCI IVDAICI CALVMNIA SVBLATA</i> - "the calumny [embarrassment] of the Jewish tax is removed." It featured a palm tree, and the letters "SC" (<i>Senatus Consulto</i>). Nerva's image was on the other side.</p>
	<p>PAUL'S LETTERS.</p> <p>In ancient times, a letter would have sections:</p> <ol style="list-style-type: none"> 1. a greeting. 2. a prayer for the health of the recipient(s). 3. a thanksgiving to the gods. 4. contents. 5. special salutations and personal greetings. <p>Paul's letters are not academic exercises nor theological treatises. They are human documents written by a man to his friends.</p>

ROMANS

- 54 – 58 CE

- This is one of the "undisputed" letters, that is, nobody doubts that Paul wrote it.

Approx. date	Recipient	Written from
49 CE	Galatians	Antioch
51 CE	I Thessalonians [some scholars believe that this was Paul's first letter]	Corinth
51 CE	II Thessalonians	Corinth
<i>ca.</i> 53 CE	[Paul writes his actual first letter to Corinth - the one that's never been found] - they probably wrote a letter back to him.]	Ephesus
56 CE	I Corinthians [actually Paul's second letter to them]	Ephesus
[]	[Paul writes the "severe letter" referred to in II Cor. 2:3]	Ephesus
57 CE	II Corinthians [actually Paul's fourth letter to them]	Ephesus
54-58 CE	Romans	Corinth
[<i>ca.</i> 59 CE]	[Matthew's gospel]	
60 CE	Philemon	Rome [while under house arrest]
60 CE	Colossians	Rome [while under house arrest]
60 CE	Ephesians	Rome [while under house arrest]
60 CE	Philippians	Rome [while under house arrest]
62 CE	[Paul is released from prison in Rome]	
64 CE	I Timothy	Rome
64 CE	Titus	Rome
64 CE	II Timothy	Rome

	Late 64 CE	[Paul is executed]	

Rom. 1:4	<ul style="list-style-type: none"> • ορισθεντος – "declared" (related to οριζω). • Perhaps this could be translated "defined" or "delineated."
Rom. 1:17	<p>ΕΚ ΠΙΣΤΕΩΣ ΕΙΣ ΠΙΣΤΙΝ – "from faith for faith" (?)</p> <p style="text-align: center;">genitive accusative</p> <p>=====</p> <ul style="list-style-type: none"> • "For in it [<i>i.e.</i>, the gospel] God's righteousness is revealed from faith unto faith, as it has been written: "The just [person] will live by faith." • And see notes at Rom. 6:19 and II Cor. 3:18 (same construct).
Rom. 1:20	<p>θειότης - "divine nature." This word is feminine.</p> <p>► (Col. 2:9 uses the word θεοτης)</p> <p>► And take a look at the completely different words used in II Pet. 1:4 to refer to the "divine nature" - θειας ... φυσεος</p> <p>► <i>Re</i> God revealing himself in nature: See Acts 14:17</p>
Rom. 1:21ff	"Bad guy" lists:

	<table border="1"> <tr> <td data-bbox="618 237 841 436">Matt. 15:19-20</td><td data-bbox="841 237 1338 436"> <p>19 For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander. 20 These are what make a man 'unclean'; but eating with unwashed hands does not make him 'unclean.' "</p> </td></tr> <tr> <td data-bbox="618 436 841 1703">Romans 1:21-32</td><td data-bbox="841 436 1338 1703"> <p>21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. 22 Although they claimed to be wise, they became fools 23 and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles. 24 Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. 25 They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen. 26 Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. 27 In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion. 28 Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done. 29 They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit, and malice. They are gossips, 30 slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; 31 they are senseless, faithless, heartless, ruthless. 32 Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.</p> </td></tr> <tr> <td data-bbox="618 1703 841 1892">I Cor. 6:9-10</td><td data-bbox="841 1703 1338 1892"> <p>⁹Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders ¹⁰nor thieves nor the greedy nor drunkards nor slanderers nor</p> </td></tr> </table>	Matt. 15:19-20	<p>19 For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander. 20 These are what make a man 'unclean'; but eating with unwashed hands does not make him 'unclean.' "</p>	Romans 1:21-32	<p>21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. 22 Although they claimed to be wise, they became fools 23 and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles. 24 Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. 25 They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen. 26 Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. 27 In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion. 28 Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done. 29 They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit, and malice. They are gossips, 30 slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; 31 they are senseless, faithless, heartless, ruthless. 32 Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.</p>	I Cor. 6:9-10	<p>⁹Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders ¹⁰nor thieves nor the greedy nor drunkards nor slanderers nor</p>
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			swindlers will inherit the kingdom of God.
	Gal. 5:19-21		¹⁹ The works of the flesh are obvious: sexual immorality, impurity and debauchery; ²⁰ idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions ²¹ and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.
	Eph. 4:17-19		¹⁷ So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. ¹⁸ They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. ¹⁹ Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more.
	Eph. 5:3-5		3 But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. 4 Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. 5 For of this you can be sure: No immoral, impure, or greedy person — such a man is an idolater — has any inheritance in the kingdom of Christ and of God.
	I Tim. 1:9-11		⁹ We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, ¹⁰ for adulterers and perverts, for slave traders and liars and perjurers — and for whatever else is contrary to the sound doctrine ¹¹ that conforms to the glorious gospel of the blessed God, which he entrusted to me.
	II Tim. 3:2-7		People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God — having a form of godliness but denying its power. Have nothing to do with them. They are the

			<p>kind who worm their way into homes and gain control over weak-willed women, who are loaded down with sins and are swayed by all kinds of evil desires, always learning but never able to acknowledge the truth</p>
	I Pet. 4:3		<p>For you have spent enough time in the past doing what pagans choose to do — living in debauchery, lust, drunkenness, orgies, carousing, and detestable idolatry.</p>
	II Pet. 2:10 ff		<p>¹⁰ This is especially true of those who follow the corrupt desire of the flesh and despise authority.</p> <p>Bold and arrogant, they are not afraid to heap abuse on celestial beings; ¹¹ yet even angels, although they are stronger and more powerful, do not heap abuse on such beings when bringing judgment on them from the Lord. ¹² But these people blaspheme in matters they do not understand. They are like unreasoning animals, creatures of instinct, born only to be caught and destroyed, and like animals they too will perish.</p> <p>¹³ They will be paid back with harm for the harm they have done. Their idea of pleasure is to carouse in broad daylight. They are blots and blemishes, reveling in their pleasures while they feast with you. ¹⁴ With eyes full of adultery, they never stop sinning; they seduce the unstable; they are experts in greed—an accursed brood! ¹⁵ They have left the straight way and wandered off to follow the way of Balaam son of Bezer, who loved the wages of wickedness. ¹⁶ But he was rebuked for his wrongdoing by a donkey—an animal without speech—who spoke with a human voice and restrained the prophet’s madness.</p> <p>¹⁷ These people are springs without water and mists driven by a storm. Blackest darkness is reserved for them. ¹⁸ For they mouth empty, boastful words and, by appealing to the lustful desires of the flesh, they entice people who are just escaping from those who live in error. ¹⁹ They promise them freedom, while they themselves are slaves of depravity—for “people are slaves to whatever has mastered them.” ²⁰ If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again</p>

			<p>entangled in it and are overcome, they are worse off at the end than they were at the beginning. ²¹ It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs on the sacred command that was passed on to them. ²² Of them the proverbs are true: "A dog returns to its vomit," and, "A sow that is washed returns to her wallowing in the mud."</p>
		Rev. 21:8	<p>But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters, and all liars — their place will be in the fiery lake of burning sulfur. This is the second death.</p>
		Jude 8-16	<p>In the very same way, these dreamers pollute their own bodies, reject authority and slander celestial beings. But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, "The Lord rebuke you!" Yet these men speak abusively against whatever they do not understand; and what things they do understand by instinct, like unreasoning animals — these are the very things that destroy them. Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam's error; they have been destroyed in Korah's rebellion. These men are blemishes at your love feasts, eating with you without the slightest qualm — shepherds who feed only themselves. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted — twice dead. They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever. Enoch, the seventh from Adam, prophesied about these men: "See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him." These men are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.</p>

Rom. 3:2	<ul style="list-style-type: none"> • "oracles" - λογίων [root λογιον]. • See also Acts 7:38 and Heb. 5:12 (where it is paired up with στοιχεια – "<i>elementary principles of the oracles of God</i>"), and I Pet. 4:11. • These are the only four places in the NT where the word λογιον is used.
Rom. 3:24	χαριτι is a dative <i>noun</i> - therefore the proper translation is "justified by grace as a gift ."
Rom. 4:17 –	
	και καλουντος τα μη οντα ως οντα
KJV	... calleth those things which be not as though they were.
ESV	... calls into existence the things that do not exist.
HCSB	... calls things into existence that do not exist.
NKJV	... calls those things that do not exist as though they did.
NLT	... brings into existence what didn't exist before.
GNT	... whose command brings into being what did not exist.
Montgomery NT	... calls into being that which is not ...
Phillips	... and speak his word to those who are yet unborn. (!!!!)
NT in Modern Speech	... and speaks of things non-existent as though existing ...
NEB	... summons things that are not yet in existence as if they already were.
Bible in Living English	... calls what does not exist as though it did ...
ASB	... calleth the things that are not, as though they were.
NAB	... calls into being what does not exist.
Recovery	... calls the things not being as being.
Modern Lang. Bible	... calls into existence what has no being.
NASB	... calls into being that which does not exist.
ERV	... decides that things will happen that have not yet happened. (!!!)
Amplified	... speaks of the nonexistent things that [He has foretold and promised] as if they [already] existed.
New Jerusalem	... calls into existence what does not yet exist.
KJV21	... calleth into being those things which are not, as though they were.
Rom. 5:5	<p>Ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν</p> <p>[NKJV: "For when we were still without strength, in due time Christ died for the ungodly."]</p> <p>Note the redundant double use of ἔτι. Most likely, both iterations modify the genitive absolute, ὄντων ἡμῶν ἀσθενῶν. The first is moved forward for emphasis — it was when we were still sinners that Christ died. The second ἔτι adds emphasis.</p>
Rom. 6:15	"Are we to sin because we are not under the law but under grace?" This is the <i>rhetorical pseudodeliberative use of the subjunctive</i> .
Rom. 6:19	• ανομία εις την ανομιαν – "lawlessness unto lawlessness"

	<p>► A similar construct shows up in Rom. 1:17 and II Cor. 3:18</p>
Rom. 7:23	<ul style="list-style-type: none"> • "But I see <i>another law</i> in my members ..." [KJV, NKJV]. • ετερον νομον – should be translated “a <u>different law</u>” (as in the Recovery Version).
Rom. 8:17	<p>συγκληρονομοι – as in Heb. 11:9 (συγκληρονομων) – and Gal. 3:6 and I Pet. 3:7</p>
Rom. 8:22	<ul style="list-style-type: none"> • συστεναζει - Rom. 8:22 (“the whole creation <u>groans</u> together”) [συν + στεναζει] • στεναζομεν - II Cor. 5:4 (“while we are in this tent, we <u>groan</u>, being burdened”)
Rom. 8:26	<p>στεναγμοις αλαλητοις – "unutterable [wordless] groanings."</p> <p>► See II Cor. 12:4 ("unspeakable words that man may not utter") - αρρητα ρηματα α ουκ εξον ανθρωπω λαλησαι</p>
Rom. 8:28	<p>Mounce says: The text does not say that “all things” work together for good. The NASB gets this part of it right. “God causes all things to work together for good to those who love God.” The NLT says: “God causes everything to work together for the good of those who love God.”</p> <p>NIV: “In all things God works for the good of those who love him.” It gets the word order right. τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν. Most importantly, these three translations see that the subject of the verb συνεργεῖ is “God,” not “all things.” συνεργεῖ must go back to θεόν, not πάντα (see how “God” is the subject in the next two verses). A neuter plural subject can take a singular verb, but that can’t be what Paul is saying. To make any sense, πάντα must be accusative, either as the direct object or as an adverbial accusative of respect (see Moo).</p> <p>Paul is saying that for those who love God – in other words, this is not a promise for non-believers — God is at work in all situations to bring about good. And the “good” is ultimately “his” good, which by implication would be our good. Our sovereign all-loving all-powerful God can work in any and all situations to bring about good.</p> <p>“All things” is not the subject of συνεργεῖ.</p>
Rom. 8:35	<p>(NKJV) "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or</p>

	<p>peril, or sword?"</p> <p>In other words, while Christ is standing on the sidelines "loving" us, we still suffer tribulation and distress and famine and nakedness. He loves us, but he doesn't do anything to help us.</p> <p>Isn't this just like the situation in James 2:15-16? "Go on peace; be warmed and filled."</p>
<p>Rom. 9:5 Note the punctuation in each translation ... is Christ God, or not?</p>	
	<p>ων οι πατερες και εξ ων ο Χριστος το κατα σαρκα ο ων επιπαντων Θεος ευλογητος εις τους αιωνας αμην</p>
New World Translation	to whom the forefathers belong and from whom the Christ sprang according to the flesh: God, who is over all, be blessed forever. Amen.
The Bible in Living English	whose are the fathers, and from whom in the way of flesh comes the Christ, he who is over everything. God blessed forever - Amen!
The Modern Language Bible	Theirs are the fathers, and from them Christ was humanly descended, who is over all, God blessed forever. Amen.
Moffatt	the patriarchs are theirs, and theirs too (so far as natural descent goes) is the Christ. (Blessed for evermore be the God who is over all! Amen.)
The Scriptures	whose are the fathers, and from whom is the Messiah according to the flesh, who is over all, Elohim-blessed forever. Amen.
Revised English Bible	The patriarchs are theirs, and from them by natural descent came the Messiah. May God, supreme over all, be blessed forever! Amen.
New English Bible	Theirs are the patriarchs, and from them, in natural descent, sprang the Messiah. May God, supreme over all, be blessed forever! Amen.
New Evangelical Translation	They have the ancestors, and from them, according to His human nature, came Christ, who is God over everything, blessed forever. Amen.
KJV	Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.
NKJV	of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.
ESV	To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen.
HCSB	The forefathers are theirs, and from them, by physical

	descent, came the Messiah, who is God over all, blessed forever. Amen.
NIV (1984)	Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.
NASB	whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.
Rom. 10:9	“confess with your mouth the Lord Jesus” - both “Lord” and “Jesus” are accusative.
Rom. 11:36	Col. 1:16
Rom. 12:1	<p>Is this what is meant by the term “altar ego”?</p> <p>-----</p> <ul style="list-style-type: none"> • λογικην λατρειαν υμων - "your reasonable service" • λογικος has been a favorite expression of philosophers since Aristotle (384-322 BCE). It can mean "spiritual" or "rational." B-A-G p. 477. • It means "spiritual" not only in the sense of πνευματικος but also in the sense of "metaphorical" (<i>i.e.</i>, not literal). • λογικον αδολον γαλα - "pure spiritual milk" (I Pet. 2:2) <p>-----</p> <p>Rom. 12:1 and I Pet. 2:2 are the only two places in the NT where this word (λογικος) is used.</p>
Rom. 12:2	<ul style="list-style-type: none"> • μεταμορφουσθε - "be [ye] transformed" - same verb used in Matt. 17:2 (μετεμορφωθη = "he was transfigured"). • See Eph. 4:23 ("be renewed [ανανεουσθαι] in the spirit of your mind")
Rom. 12:9	Η αγαπη ανυποκριτος - "Let love be without hypocrisy." There is no verb in this sentence
Rom. 12:11	τω πνευματι ζεοντες – "[be] boiling spiritually" <small>dative noun participial verb</small>
Rom. 13:14	<i>Re</i> putting on Christ as a garment: see also Gal. 3:27, Eph. 4:24
Rom. 14:10 (βηματι)	II Cor. 5:10 (βηματος)
Rom. 14:17	Joy in the Holy Spirit - see I Thess. 1:6.
Rom. 15:12	• αρκομαι is used 84 times in the NT as a middle deponent meaning "begin." Here (and in Mark 10:42) it means "rule."

	<ul style="list-style-type: none">• And of course, technically, this isn't being "used" in the NT, since he's quoting from LXX:• και ο ανεσταμενος αρχειν εθνων "who also rises <i>to rule</i> the nations/Gentiles"																	
Rom. 15:13 (contains two articular infinitives, as does Philp. 2:13)	<table><tr><td>[The original]</td><td>ο δε θεος της ελπιδος πληρωσαι υμας πασης χαρας και ειρηνης <u>εν τω πιστευειν εις το περισσευειν υμας εν τη ελπιδι εν δυναμει πνευματος αγιου</u></td></tr><tr><td>NKJV</td><td>Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.</td></tr><tr><td>ESV</td><td>May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.</td></tr><tr><td>KJV</td><td>Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.</td></tr><tr><td>NASB</td><td>Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.</td></tr><tr><td>HCSB</td><td>Now may the God of hope fill you with all joy and peace in believing, so that you may overflow with hope by the power of the Holy Spirit.</td></tr><tr><td>TNIV</td><td>May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.</td></tr><tr><td>NIRV</td><td>May the God who gives hope fill you with great joy. May you have perfect peace as you trust in him. May the power of the Holy Spirit fill you with hope.</td></tr></table>	[The original]	ο δε θεος της ελπιδος πληρωσαι υμας πασης χαρας και ειρηνης <u>εν τω πιστευειν εις το περισσευειν υμας εν τη ελπιδι εν δυναμει πνευματος αγιου</u>	NKJV	Now may the God of hope fill you with all joy and peace in believing , that you may abound in hope by the power of the Holy Spirit.	ESV	May the God of hope fill you with all joy and peace in believing , so that by the power of the Holy Spirit you may abound in hope.	KJV	Now the God of hope fill you with all joy and peace in believing , that ye may abound in hope, through the power of the Holy Ghost.	NASB	Now may the God of hope fill you with all joy and peace in believing , so that you will abound in hope by the power of the Holy Spirit.	HCSB	Now may the God of hope fill you with all joy and peace in believing , so that you may overflow with hope by the power of the Holy Spirit.	TNIV	May the God of hope fill you with all joy and peace as you trust in him , so that you may overflow with hope by the power of the Holy Spirit.	NIRV	May the God who gives hope fill you with great joy. May you have perfect peace as you trust in him . May the power of the Holy Spirit fill you with hope.	
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		ESV translation																
Acts 20:31	δια γρηγορειτε, μνημονευοντες οτι τριετιαν νυκτα και ημεραν ουκ επαυσαμην μετα δακρυων νουθετων ενα εκαστον.	... I did not cease to admonish ...																
Rom. 15:14	πεπεισμαι δε, αδελφοι μου, και	... able to instruct one																

	αυτος εγω περι υμων, οτι και αυτοι μεστοι εστε αγαθωσυνης, πεπληρωμενοι πασης της γνωσεως, δυναμενοι και αλληλους νουθετειν	another...
I Cor. 4:14	ουκ εντρεων υμας γραφω ταυτα, αλλ ως τεκνα μου αγαπτα νουθετων	... to admonish you ...
Eph. 6:4	νουθεσια	instruction
Col. 1:28	ον ημεις καταγγελλομων νουθετουντες παντα ανθρωπον και διδασκοντες παντα ανθρωπον εν παση σοφια, ινα παραστησωμεν παντα ανθρωπον τελειον εν Χριστω	Him we proclaim, warning everyone ...
Col. 3:16	ο λογος του Χριστου ενοικειτω εν υμιν πλουσιως, εν παση σοφια διδασκοντες και νουθετουντες εαυτους, ψαλμοις υμνοις ωδαις πνευματικαις εν τη χαριτι αδοντες εν ταις καρδιαις υμων τω Θεω	... teaching and admonishing one another ...
I Thess. 5:12	ερωτωμεν δε υμας, αδελφοι, ειδεναι τους κοπιωντας εν υμιν και προισταμενους υμων εν κυριω και νουθετουντας υμας	admonish
I Thess. 5:14	παρακαλουμεν δε υμας, αδελφοι, νουθετειτε τους ατακτους	admonish
II Thess. 3:15	και μη ως εχθρον ηγεισθε, αλλα νουθετειτε ως αδελφον	... warn him as a brother ...
Rom. 16:1	Phoebe is a διακονον , just like the men are in I Tim. 3:8 (same word).	
I CORINTHIANS	<p>► 54-56 CE. Written in Ephesus.</p> <p>► Paul founded the church in Corinth during his second missionary journey (50-51 CE). He lived with Roman Jews named Aquila and Prisca for eighteen months in Corinth, teaching and working as a tent maker.</p> <ul style="list-style-type: none">• This is one of the "undisputed" letters, that is, nobody doubts that Paul wrote it.	

I Cor. 3:2	Heb. 5:12 (<i>re</i> "milk, not solid food").
I Cor. 2:7	James 3:17
I Cor. 4:1	<ul style="list-style-type: none"> • <i>Re</i> being entrusted with mysteries (the gospel) by God: see I Thess. 2:4 • υπηρετας, as in Matt. 5:25 <p>-----</p> <ul style="list-style-type: none"> • Here, Paul <i>et al.</i> are <i>stewards of the mysteries of God</i> (οικονομους μυστηριων θεου); in I Pet.4:10, Peter calls his readers <i>stewards of God's varied [manifold] grace</i> (οικονομοι ποικικλης χαριτος θεου)
I Cor. 4:15	εγεννησα – "in Christ Jesus through the gospel I <i>begat</i> you" - as in Philemon 10.
I Cor. 4:20	This verse has no verb.
I Cor. 5:5	I Tim. 1:20
I Cor. 7:22	απελευθερος - "freedman." This is the only use of this word in the NT. Corinth had a large population of freed slaves.
I Cor. 9:5	Paul would have had to be married to be in the Sanhedrin.
I Cor. 9:21 (τους ανομους)	<ul style="list-style-type: none"> • I John 3:4 (ανομια) • See also Titus 2:15 - "redeem us from every lawless deed" (NKJV)
I Cor. 9:27 (αδοκιμος)	II Tim. 2:15 (δοκιμον)
I Cor. 10:4	<p>"For they drank of that spiritual Rock <i>that followed them</i>, and that rock was Christ."</p> <p>If one is not reading carefully, it's easy to miss Paul's assertion that the rock that Moses struck (to give the Israelites water) followed them around the desert.</p> <p>On two different occasions, God miraculously provided Israel with water from a rock, once near Rephidim at the beginning of their wandering (Exodus 17:1-7) and a second time near the end of their wandering (Numbers 20:1–20). Ancient interpreters have asked this question: What did they drink in between those two times? The interpreters seem to have concluded is that, since Moses named the rock at Rephidim and the one at Kadesh "Meribah," both were the same rock and that it therefore must have accompanied Israel on their journey. Adding possible weight to this interpretation is Psalm 105:41 which states: "He opened the rock and water gushed out; it went through the desert [dry places] like a river." The "it" here is ambiguous. Did the rock travel through the desert, or was it the water? Some interpreters concluded that it was the rock that followed</p>

	them.
I Cor. 10:19-20	See Deut. 32:17.
I Cor. 11	<p>v. 20 - “the Lord’s supper” - κυριακον δειπνον - a term that comes from Paganism. This is the only place in the Bible where this term is used (elsewhere it is “the last supper”).</p> <p>-----</p> <p>v. 23 - “the night on which he <i>was betrayed</i>” - παρεδιδετο - “handed over” or “delivered” -</p> <ul style="list-style-type: none"> • I Cor. 11:2 - Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you. • I Cor 15:3 - For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures[.] • I Cor 15:24 - Then comes the end, when he delivers the kingdom to God the Father, when he puts an end to all rule and all authority and power. • II Cor. 4:11 - For we who live are always delivered to death for Jesus’ sake, that the life of Jesus also may be manifested in our mortal flesh. <p>... no <i>betrayal</i> is involved.</p>
I Cor. 12:12ff [members of one body]	Rom. 12:5
I Cor. 12:13	<p>Gal. 3:28 ("neither male nor female")</p> <p>=====</p> <p>Jesus baptizing in (with) the Holy Spirit:</p> <p>Matt. 3:11 Mark 1:8 Luke 3:16 John 1:33</p> <p>And see Acts 1:5, where it says the baptism will be "not many days from now."</p>
I Cor. 13:1	<i>Re</i> the lack of a preposition - "[] the tongues of men and of angels" - same situation is in I John 3:18 - no preposition, and the dative is used.
I Cor. 13:12	<ul style="list-style-type: none"> • αινιγματι – "riddle" • This is the only use of this word in the NT.

	<ul style="list-style-type: none"> • This verse seems to be based on Num. 12:8 [LXX], which also uses this word (αἰνιγματῶν). See note <i>supra</i> at Num. 12:8. • Rabbi Judah bar Ilai (Second Century CE) quoted Numbers 12:8 in a discussion concerning (1) Moses, (2) the gift of prophecy, and (3) the other prophets: "... all the other prophets beheld prophetic visions through a blurred mirror (lens) but Moses beheld prophetic visions through a polished mirror (lens), as it is said: 'He beholds the form of the Lord and speaks with him mouth to mouth.'" <p>-----</p> <p>"For now we see in a mirror [gen.] in riddle [dat.]." Neither <i>mirror</i> not <i>riddle</i> is accusative. In other words, this verse says nothing about WHAT one is seeing in the mirror.</p> <p>KJV: "For now we see through a glass, darkly" NKJV: "For now we see in a mirror dimly" ESV: "For now we see in a mirror, dimly" NIV 2011: "Now we see but a poor reflection as in a mirror"</p> <p>-----</p> <p>Seeing in a mirror: See II Cor. 3:18</p> <p>-----</p> <p>Known and being known: I Cor. 15:38</p>
I Cor. 14:34-35	<ul style="list-style-type: none"> • Scholars suspect that these two verses were not in the original letter but were added by a copier/scribe. In some manuscripts, these two verses appear at the end of this chapter (after verse 40). • I Cor. 11:5 has women praying and prophesying in the church. Where will she be when she prophesies? <i>In the church.</i> • Rom. 16:1 - Phoebe is called a διακονον της εκκλησιας - a "deacon[ess] of the church." διακονος can also be translated "servant" or "helper," but it is translated "deacon" in the following verses (NKJV): <ul style="list-style-type: none"> - Phlp. 1:1 - I Tim. 3:8, 12 • διακονον is a feminine noun. <p>-----</p> <p>In the Greco-Roman world, women had authority in their own homes, but not anywhere else. The early churches met in homes, not in special buildings (see Rom. 16:5), and this may be the reason that women were prominent in the early church.</p>
I Cor. 15:8	τω εκτρωματι – "one untimely born" ("premature birth, puny birth, abortion")
I Cor. 16:1-4	<ul style="list-style-type: none"> • Paul flatly commands the Corinthians to give money; the imperative is used twice in this passage. • Cf. II Cor. 8 and 9, where he urges and cajoles them to give; in the entire 39-verse II Cor. passage, he uses the imperative only once (II

	Cor. 8:11). It may be surmised that by the time he wrote II Cor., his influence over the Corinthian church had diminished.										
I Cor. 16:13	<ul style="list-style-type: none">● ανδριζεσθε - "man up" - this is the only place in the NT where any form of ανδριζομαι appears. But see LXX: Deut. 31:6,7,23 Josh. 1:6 - ἴσχυε καὶ ἀνδρίζου· σὺ γὰρ ἀποδιαστελεῖς τῷ λαῷ τούτῳ τὴν γῆν, ἣν ὥμοσα τοῖς πατράσιν ὑμῶν δοῦναι αὐτοῖς. ψ 27:14 [in LXX it's 26:14] - ὑπόμεινον τὸν κύριον· ἀνδρίζου, καὶ κραταιούσθω ἡ καρδία σου, καὶ ὑπόμεινον τὸν κύριον. ψ 31:24 [in LXX it's 30:25] - ἀνδρίζεσθε, καὶ κραταιούσθω ἡ καρδία ὑμῶν, πάντες οἱ ἐλπίζοντες ἐπὶ κύριον. <p>NKJV: "Be brave." RSV: "Be courageous." ESV: "Act like men"</p>										
I Cor. 16:14	<table><tr><td>παντα</td><td>υμων</td><td>εν</td><td>αγαπη</td><td>γινεσθω</td></tr><tr><td>nominative pronominal adjective</td><td>second person genitive plural</td><td></td><td>dative feminine</td><td>present imperative third person singular</td></tr></table> <p>"Everything that is yours should [become, be done] [of, in] love."</p>	παντα	υμων	εν	αγαπη	γινεσθω	nominative pronominal adjective	second person genitive plural		dative feminine	present imperative third person singular
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nominative pronominal adjective	second person genitive plural		dative feminine	present imperative third person singular							
I Cor. 16:22	<p>αναθεμα - Greek translation of Hebrew קלל - "something sacrificed to God in fulfillment of a vow" [see Lev. 27:28-29, where the Hebrew word is translated "devoted"].</p> <p>Luke 21:5 - "... adorned with consecrated offerings (αναθημασιν)"</p> <p>Acts 23:14 - "We have strictly bound ourselves by an oath (Αναθεματι αναθεματισαμεν) to taste no food until we have killed Paul."</p> <p>Rom. 9:3 - "I could wish that I myself were accursed (αναθεμα)"</p> <p>I Cor. 12:3 - "No one speaking in the spirit of God says 'Jesus be cursed' (αναθεμα)"</p> <p>Gal. 1:8-9 - "But if we or an angel of God should preach a gospel different from the one we preached to you, let him be accursed (αναθεμα)."</p>										
II CORINTHIANS	<ul style="list-style-type: none">● This is one of the "undisputed" letters, that is, nobody doubts that Paul actually wrote it.● There is a "III Corinthians" letter that has been found which Paul supposedly wrote to Laodicea. It's a fake.										

II Cor. 1:22	"guarantee" - see note at II Cor. 5:5																		
II Cor. 3:18	<ul style="list-style-type: none"> • "transformed ... from glory unto glory" - μεταμορφουμεθα απο δοξης εις δοξαν • See also Rom. 1:17 and Rom. 6:19 (this same construct). 																		
II Cor. 4:5	Ιησουν χριστον κυριον - all three words are accusative (as in Romans 10:9).																		
II Cor. 4:17	καθ' υπερβολην εις υπερβολην – "far-exceeding"																		
II Cor. 5:1	<p><i>Re</i> things “not made by hand” - see Heb. 9:11; Col. 2:11.</p> <p>► And cf. II Pet. 1:13-14 (<i>re</i> the "tent") and Acts 17:24.</p>																		
II Cor. 5:5	<p>αρραβωνα - Heb. עֲרָבֹן</p> <p>"A first installment, down payment, or a pledge that pays a part of the purchase price in advance and (a) secures a legal claim to the article in question; (b) makes a contract valid; or (c) obligates a party to make further payments."</p> <p>See also Eph. 1:14, II Cor. 1:22, Gen. 38:17ff</p>																		
II Cor. 5:10 (βηματος)	<ul style="list-style-type: none"> • Rom. 14:10 (βηματι) • And see Acts 18:12, where Paul is brought before the “judgment seat” in Corinth. Did he have this incident in mind when he wrote II Cor. 5:10? 																		
II Cor. 5:14	<p>“For the love of Christ compels us”</p> <p>συνεχει [συνεχω]: To seize or hold; to embrace; to control or compel; to hold within bounds; to be absorbed with [something.]</p> <table border="1"> <tr> <td>Luke 4:38</td><td>“Simon’s mother-in-law was afflicted with a high fever”</td></tr> <tr> <td>Luke 8:37</td><td>“they were seized with great fear”</td></tr> <tr> <td>Luke 8:45</td><td>“the multitudes throng and press you”</td></tr> <tr> <td>Luke 12:50</td><td>“how distressed I am until it is accomplished”</td></tr> <tr> <td>Luke 19:43</td><td>“days will come upon you when your enemies will build an embankment around you and surround you”</td></tr> <tr> <td>Luke 22:63</td><td>“the men who held Jesus”</td></tr> <tr> <td>Acts 7:57</td><td>“they cried out with a loud voice and stopped their ears”</td></tr> <tr> <td>Acts 18:5</td><td>“Paul was compelled by the word”</td></tr> <tr> <td>Acts 28:8</td><td>“the father of Publius was afflicted with fevers and dysentery”</td></tr> </table>	Luke 4:38	“Simon’s mother-in-law was afflicted with a high fever”	Luke 8:37	“they were seized with great fear”	Luke 8:45	“the multitudes throng and press you”	Luke 12:50	“how distressed I am until it is accomplished”	Luke 19:43	“days will come upon you when your enemies will build an embankment around you and surround you”	Luke 22:63	“the men who held Jesus”	Acts 7:57	“they cried out with a loud voice and stopped their ears”	Acts 18:5	“Paul was compelled by the word”	Acts 28:8	“the father of Publius was afflicted with fevers and dysentery”
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Philp. 1:23	“I <i>am hard-pressed</i> by the two [things]”				
II Cor. 5:16	<p>This is 100% of what Paul has to say about Jesus’ life on earth (Jesus as a man):</p> <ol style="list-style-type: none"> 1. Gal. 4:4 - born of a woman 2. I Cor. 9:5 - “the brothers of the Lord” 3. I Cor. 11:23ff - description of the Last Supper 4. Gal 1:19 - “James, the Lord’s brother” 				
II Cor. 5:17	See Eph. 2:10 - “created in Christ Jesus”				
II Cor. 5:18	Jesus as a force for reconciliation: see Eph. 2:22.				
II Cor. 5:21	See Rom. 8:3				
II Cor. 6:9	Ψ 118:18				
II Cor. 10:4	δυνατα τω θεω - "mighty to God [dat.]"				
II Cor. 11:23	εν θανατοις πολλακις - "in deaths many times." NKJV translates this "in deaths often."				
II Cor. 12:4	<ul style="list-style-type: none"> • "inexpressible words" - αρρητα ρηματα • [Cf. I Peter 1:8 - "unutterable" joy - ανεκλαλητω] 				
GALATIANS	<ul style="list-style-type: none"> • 49 CE • This is one of the "undisputed" letters, that is, nobody doubts that Paul actually wrote it. 				
Gal. 1:15-18	<ul style="list-style-type: none"> • Here Paul says that after his conversion, he goes to Arabia, then to Damascus; after three years, he goes to Jerusalem; cf. Acts 9:17-28, which indicates that after his conversion, Paul preaches in Damascus, then goes directly to Jerusalem; no mention of three years in Arabia. • So which is it? Did Paul stay away from Jerusalem, as he himself says, or did he go there first thing, as it states in Acts? 				
Gal. 2:20	Rom. 6:6				
Gal. 2:11	Paul's acrimonious encounter with Peter and other Christians. Why didn't Luke include this incident when he wrote Acts? It appears that Luke just wanted to whitewash everything.				
Gal. 2:21	Rom. 4:14				
Gal. 3:27	Putting on Christ as a garment: see also Rom. 13:14, Eph. 4:24				
Gal. 5:20	φαρμακια - "sorcery" - as in Rev. 9:21, 18:23, 21:8, 22:15				
Gal. 5:22ff	[Fruit of the spirit] - “fruit of the light” – Eph. 5:9				
Gal. 5:25 (cf. Ps. 1:1)					

στοιχεω, στοιχειον – (v) to be in line with; to stand beside; to agree with; to follow; to follow in someone's footsteps (or wagon tracks). (n) elements, fundamental principles, elemental substances [fire, water, earth, air], heavenly bodies, planets.

	NKJV	Verb	
Acts 21:24	you yourself also live in observance of the law	✓	στοιχεις και αυτος φυλασσων τον νομον
Rom. 4:12	the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.	✓	στοιχουσιν τοις ιχνεσιν
Gal. 4:3	we were enslaved to the elementary principles of the world		τα στοιχεια του κοσμου (seems to include the law)
Gal. 4:9	how can you turn back again to the weak and worthless elementary principles of the world		ασθενη και πτωχα στοιχεια
Gal. 4:25	she corresponds to the present Jerusalem	✓	συστοιχει δε τη νυν Ιερουσαλημ
Gal. 5:25	If we live by the spirit, let us also walk by the Spirit.	✓	στοιχωμεν
Gal. 6:16	all who walk by this rule	✓	τω κανονι τουτω στοιχησουσιν
Philp. 3:16	Only let us hold true to what we have attained	✓	πλην εις ο εφθασαμεν, τω αυτω στοιχειν ["nevertheless, unto what we have arrived, by the same let us walk"]
Col. 2:8	the elemental spirits of the world		τα στοιχεια του κοσμου
Col. 2:20	Since you died with Christ to the elemental spirits of this world , why, as though you still belonged to it, do you submit to its rules: "Do not handle! Do not taste! Do not touch!"		των στοιχεων του κοσμου
Heb. 5:12	the basic principles of the oracles of God		τα στοιχεια της αρχης ("the rudiments of the beginning")
II Pet. 3:10	the heavenly bodies will be burned up and dissolved [ESV]		στοιχεια
II Pet. 3:12	the heavenly bodies [ESV]		στοιχεια

EPHESIANS

- 60 CE
- In the oldest manuscripts, the words **εν Εφεσω** (1:1) do not appear. "Ephesians" may have originally been a "circular" letter, meant to be circulated among the churches; it has been speculated that this is the letter referred to in Col. 4:16.
- There is no academic consensus that Paul actually wrote this letter. It is referred to as a "deutero-Pauline letter."

	<ul style="list-style-type: none"> • In Ephesians there are nine sentences that are more than 50 words in length. Translators always chop them up into shorter sentences. Paul always tended to write in short sentences. • Ephesians has 116 words in it that don't appear in any of Paul's other letters. This is why some scholars believe that he didn't write this letter. • Paul wrote this letter while he was in Rome. • Paul had lived here with the Ephesian church for two years – 52-54 CE (Acts 19:10). Paul wrote I Corinthians and II Corinthians while he was in Ephesus. • I Cor. 15:32: "If, in the manner of men, I have fought with beasts [wild beasts] [this is one word in Greek - εθerioμαχησα] at Ephesus, what advantage is it to me? If the dead do not rise, 'Let us eat and drink, for tomorrow we die!'"
Eph. 1:3	<p>ευλογητος ο θεος και πατηρ του κυριου ημων ιησου χριστου ο ευλογησας ημας εν παση ευλογια πνευματικη εν τοις επουρανιοις εν χριστω</p> <p>-----</p> <p>Ευλογητης – ευλογητος [adj.] describes intrinsic character; ευλογημενος points to an isolated act or acts. In the NT,</p> <p>(a) ευλογητος is used only of God; in one instance, he is simply called "the blessed one" (Mark 14:61);</p> <p>(b) ευλογημενος is used only of man.</p> <p>But in the LXX, ευλογητος is used both of God and of man.</p> <p>Eph. 1:3-14 is actually a single sentence.</p>
Eph. 1:4	"before the foundation of the world" - this expression occurs also in John 17:24 and I Pet. 1:20.
Eph. 1:5	<p>προορισας ("predestined" [ESV]) – προοραω is also used here:</p> <p>Ψ 16:8 ("I have set the Lord always before me ...")</p> <p>Acts 4:28 Acts 8:29 Eph. 1:11 Acts 2:25 Acts 21:29 Rom. 8:29 Rom. 8:30 I Cor. 2:7</p>
Eph. 1:10	<p>"fullness of time" - as in Gal. 4:4.</p> <p>πληρωματος των καιρων</p>

Eph. 1:14	"guarantee" (απαβων) - see note at II Cor. 5:5										
Eph. 2:1-3	<ul style="list-style-type: none"> • [Paul talking about his past life] • “... among whom we all once lived in the passion of our flesh” • Really? See Phlp. 3:3-6 where Paul says that in his pre-Christian life he was “as to righteousness under the law, blameless.” 										
Eph. 2:7	ενδειξεται (ενδεικνυμι) - "show, manifest, display" Paul uses this verb 11 times in his writings; it is found nowhere else in the NT.										
Eph. 2:12	<ul style="list-style-type: none"> • "without God" - αθεοι – a word from classical Greek. • This is the only use of this adjective in the NT; it is not found in the LXX nor in the Apocrypha. 										
Eph. 2:20	The foundation is the apostles and prophets , and Jesus is the cornerstone. In I Cor. 3:11, Jesus is the foundation.										
Eph. 4:1	<table border="1"> <tr> <td>Eph. 4:1</td><td>I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called.</td><td>Παρακαλω ουν υμας εγω ο δεσμιος εν κυριω αξιος περιπατησαι της κλησεως ης εκληθητε</td></tr> <tr> <td>Col. 1:10</td><td>that you may walk worthy of the Lord, in everything pleasing him</td><td>περιπατησαι αξιος του κυριου εις πασαν αρεσκειαν</td></tr> <tr> <td>I Thess. 2:12</td><td>that you would walk worthy of God who calls you into his own glory and kingdom</td><td>παρακαλουντες υμας και παραμυθουμενοι και μαρτυρομενοι εις το περιπατειν υμας αξιος του Θεου</td></tr> </table>		Eph. 4:1	I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called.	Παρακαλω ουν υμας εγω ο δεσμιος εν κυριω αξιος περιπατησαι της κλησεως ης εκληθητε	Col. 1:10	that you may walk worthy of the Lord, in everything pleasing him	περιπατησαι αξιος του κυριου εις πασαν αρεσκειαν	I Thess. 2:12	that you would walk worthy of God who calls you into his own glory and kingdom	παρακαλουντες υμας και παραμυθουμενοι και μαρτυρομενοι εις το περιπατειν υμας αξιος του Θεου
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Eph. 4:7-10	[Jesus descending into the lower regions] See also I Pet. 3:18ff and Heb. 11:39-40.										
Eph. 4:24	"put on the new self" ► Putting on Christ as a garment: See Gal. 3:27, Rom. 13:14										
Eph. 4:30	“grieving the holy spirit” - see Isa. 63:10										
Eph. 5:12	κρυψη - “in secret” - this is the only appearance of this word in the NT.										
Eph. 5:14	επιφαινει - "dawn" (v.). This is the only appearance of this word in the NT.										
Eph. 5:16	<ul style="list-style-type: none"> • "buying/redeeming the time" - this same expression is found in Col. 4:5 [different word order, same words]. 										

	<ul style="list-style-type: none"> • εξαγοραζομενοι τον καιρον - to buy, redeem, set free, rescue, <i>lit.</i> "taking [the time] out of the marketplace."
Eph. 5:18	<ul style="list-style-type: none"> • ασωτια – "the disposition and lifestyle of one who is ασωτος – reckless, abandoned, profligate, prodigal." • This word also appears in Luke 15:13, I Pet. 4:4, and Titus 1:6. • "psalms and hymns and spiritual songs" - as in Col. 3:16.
Eph. 5:21	υποτασσομενοι ("submit/submitting") - participle used as an imperative.
Eph. 6:5	<p>[Slaves, obey your masters, even when they are cruel]. See also: I Peter 2:18 ["Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ."] Philemon - Paul does NOT instruct this slave holder (a Christian friend) to free his slave (who is also a Christian).</p>
Eph. 6:12	<p>II Cor. 10:3</p> <p>► <i>Re</i> "principalities and powers" (αρχας and εξουσιας): see Col. 2:10,15</p>
PHILIPPIANS	<p>58 CE This is one of the "undisputed" letters, that is, nobody doubts that Paul actually wrote it.</p>
Philp. 1:7	<p>"because I have you in my heart"</p> <p>δια το εχειν με εν τη καρδια υμας inf acc dat dat acc ("because of to have [the having] me in the heart you" [??]) We could wish that either με or υμας would be genitive.</p>
Philp. 1:27	Eph. 4:1
Philp. 2:5-11	<p>Note the different words:</p> <ul style="list-style-type: none"> • in the <i>form</i> of God - μορφη • <i>form</i> of a bondservant - μορφην • <i>likeness</i> of men - ομοιωματι • in <i>appearance</i> [fashion] as a man - σχηματι (see II Cor. 11:14 - μετασχεματιζεται)
Philp. 2:9	See Heb. 5:8-10 <i>re</i> the concept of Jesus "becoming" the Christ.

Philp. 2:11	εξομολογησεται - "to agree, to bind oneself"
Philp. 2:12	παρουσια – απουσια: presence - absence
Philp. 2:20	<ul style="list-style-type: none"> • ισοψυχον – "like-minded." This is the only use of this word in the NT. • [James 1:8 uses the word διψυχος]
Philp. 3:8	<ul style="list-style-type: none"> • "I consider them to be garbage" (σκυβαλα). See B-A-G p. 765. • This is the only use of this word in the NT. • It can be translated <i>garbage</i> or <i>dung</i>.
Philp. 3:10	<p>The idea of suffering as a kind of communion with Christ:</p> <p>II Tim. 2:3 I Pet. 4:13</p>
Philp. 3:16	“Nevertheless, to what we have arrived, let us walk (στοιχειν) the same.”
Philp. 4:17	<p>At some point, you need to make the transition from glosses to a full definition of a word and understanding how to use context to determine meaning.</p> <p>A good example of this is the word καρπός. Its glosses are “fruit, crop, result.” You can see the relationship among the options. A tree has fruit and a field has a crop, and just as the result of a farmer’s work is fruit and a crop, so also the result of other types of activity can be a “crop,” metaphorically.</p> <p>But this is where things can get tricky. Consider Philippians 4:17. Paul has been thanking them for their gift, but he has to be careful. In his culture, gifts were given so that another gift would be given in response (<i>Quid pro quo</i>). If you gave something to someone, there was a cultural expectation that something would be given back to you.</p> <p>To deal with this, Paul says, “Not that I desire your gifts; what I desire is that more (καρπὸν) be credited to your account” (NIV). They’re not getting anything back from Paul; his desire is that their gift (to him) be credited to their account. How would you translate καρπός in that context?</p> <p>The context is financial, so the translation “profit that is increasing to your account” (CSB, cf. NASB, NRSV) is accurate. But did Paul think of the Christian life as something that has a financial profit, of good deeds as increasing your financial portfolio? Of course not. That</p>

	<p>is an unattended consequence of using “profit.” καρπός doesn’t mean “profit,” but how do you express the result of a gift given?</p> <p>The NIV’s “more” is significantly under-translated. The ESV’s “fruit that increases to your credit” is pretty good. It keeps the metaphor of “fruit” and also the financial context with “credit,” although the latter does bring in a possible misunderstanding. The NET has “credit that abounds to your account” (<i>cf.</i> KJV). The NLT totally misses both metaphors and introduces the foreign concept of a reward: “I want you to receive a reward for your kindness.”</p> <p>What is the profit we receive from giving? It is the gift itself. Isn’t the giving “reward” enough? But then sometimes we actually get to see the benefits the recipient receives from our gift, and that too adds to the joy of giving.</p>
Philp. 4:19	"riches in glory" - as in Eph. 3:16.
COLOSSIANS	<p>56 CE</p> <ul style="list-style-type: none"> • The site of Colossae was found in 1835, but it has not yet been excavated (as of 2011). • There is no academic consensus that Paul actually wrote this letter. It is referred to as a "deutero-Pauline letter."
Col. 1:12	<p>Let’s have some fun. Today you are on the CBT (Committee on Bible Translation, which controls the NIV). Take a look at Col 1:12 and write your own translation. By the way, it has to make sense and be able to be read in church.</p> <p>εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί.</p> <p>Start with a first-year Greek class translation, an awkward word-for-word rendition. “Giving thanks to the Father to the one who made y’all sufficient into the portion of the inheritance of the saints in the light.” Okay, now your teacher knows that you know what the individual words mean. Now let’s make it English.</p> <p>You’re going to have to decide what “sufficient” (ἱκανόω) means. BDAG glosses it as “to cause to be adequate, make sufficient, qualify.” However, “qualified” to me sounds like somehow we now deserve it, so I would never go with that option (contra NASB, ESV, NIV, NET). Much better “enabled” (CSB, NRSV, NLT).</p>

	<p>Then you have to make a text-critical decision, ὑμᾶς (“y’all”) or ἡμᾶς (“us,” NASB, KJV).</p> <p>Then it gets really difficult. Many translations translate εἰς τὴν μερίδα as “to share.” Remember those people who say that they like word-for-word translations because you can see the Greek behind the English? Well good luck getting from “to share” to εἰς τὴν μερίδα. Not going to happen!</p> <p>BDAG glosses μερίς as “a portion of a whole that has been divided, part, share, portion.” Obviously you can’t say “into the share” since that is meaningless, but please let’s be honest. Except for a wooden interlinear, you cannot believe that any translation is transparent to the original even most of the time. It is time for those who do know Greek to be honest.</p> <p>And then there is the final phrase, ἐν τῷ φωτί. “In the light” is meaningless, right? Nevertheless, that’s the “translation” of the ESV, CSB, NRSV, and NET. I really have no idea what the NASB is doing with capitalizing “saints in Light.” In the NASB, capitals often signify a reference to God, so maybe that is what they think here, but note how interpretive that would be. The awkwardness of the Greek led the NIV to add in “in the kingdom of light.”</p> <p>I think the NLT has done the best job with this verse: “He has enabled you to share in the inheritance that belongs to his people, who live in the light.” ἐν τῷ φωτί obviously modifies the preceding τῶν ἁγίων, and the NLT’s decision keeps that connection (as does the NIV) and makes sense.</p> <p>More and more I am thinking that Greek students should do two translations of every exercise, the first word-for-word and then one in real English. You let the teacher know that you know what the words mean, and then you let the teacher know that you know what the sentence means. And we should be doing that from the very beginning of the Greek student’s career.</p> <p>But please, let’s stop saying that word-for-word translations reflect the underlying Greek structure. Perhaps they do some of the time, especially the larger units of meaning like a phrase or clause, but someone who doesn’t know Greek can’t know when this is the case and when the English necessarily ignores the underlying structure. Can we be honest?</p>
Col. 1:15	<p>εἰκὼν τοῦ θεοῦ – as in II Cor. 4:4 (“the image of God”).</p>

	<p>See Heb. 1:3, where a different word for “image” is used - χαρακτηρ</p> <table border="1"> <tr> <td>“firstborn of all creation” (here)</td><td>πρωτοτοκος πασης κτισεως</td></tr> <tr> <td>“the beginning of God’s creation” (Rev. 3:14)</td><td>αρχη της κτισεως του θεου</td></tr> </table>	“firstborn of all creation” (here)	πρωτοτοκος πασης κτισεως	“the beginning of God’s creation” (Rev. 3:14)	αρχη της κτισεως του θεου
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Col. 1:16	<ul style="list-style-type: none"> • Rom. 11:36 - Jesus as creator - see also Heb. 1:2, John 1:3, Col. 1:16 				
Col. 1:17	<ul style="list-style-type: none"> • “in him all things <i>hang together</i>” [συνεστηκεν] - indicative <i>perfect</i> active. In Rom. 5:8 [NKJV], this verb is translated "demonstrates" (in KJV - "commends"). 				
Col. 2:9	<ul style="list-style-type: none"> • "the fullness of deity (θεοτητος)" – this word is grammatically feminine. • Col. 1:19 (“the fullness [of God] was pleased to dwell in him”) • Eph. 3:19 ("that you may be filled with all the fullness of God") • And see Eph 4:13 ("until we attain ... the fullness of Christ") 				
Col. 2:14	<ul style="list-style-type: none"> • “wiping out the handwriting of ordinances which was against us” • εξαλεινας – "wipe out, erase, blot out." This was the term used when papyrus was soaked in water to remove the ink so that it could be re-used. See also Rev. 3:5, 21:4. Technically, εξαλειπω means "to un-anoint" or “to anoint out.” • James 5:14 uses a form of the verb αλειπω ("to anoint"). 				
Col. 2:17	σωμα is here translated "substance" [ESV, NKJV].				
Col. 3:25	προσωπολημψια – "partiality" (see also Rom. 2:11, Eph. 6:9, James 2:9). This word has been found only in Christian literature.				
Col. 4:14	<p>"Demas and Luke" - see Philm. 24.</p> <p>"Demas has deserted me" - II Tim. 4:10.</p>				
Col. 4:16	So - Paul wrote a letter from Laodicea? If we found this letter, should it be added to the New Testament ("Galatians, Ephesians, Philippians, Laodicea , Colossians ...")? If he wrote the letter from Laodicea to Colossae, should that letter be referred to as "II Colossians?"				

I THESSALONIANS	<p>48-51 CE</p> <p>This is one of the "undisputed" letters, that is, nobody doubts that Paul actually wrote it.</p>
I Thess. 2:7	<p>This is a verse that has multiple textual variants.</p> <p>"But we were gentle (ηπιοι) among you"</p> <p>"But we were infants (νηπιοι) among you"</p> <p>"But we were horses (ιπποι) among you"</p>
I Thess. 2:16	<p>"... but wrath has come upon them [the Jews] to the uttermost."</p> <p>This is an obvious reference to the fall of the Temple, which happened years after Paul died. This is an interpolation.</p>
I Thess. 3:6	<p>ευαγγελισαμενου – "brought us the good news." This is the only instance in Paul's writings where any variation of ευαγγελια is used to refer to something other than the gospel of Jesus Christ.</p>
I Thess. 4:13ff	<p>This passage indicates that Jesus could return immediately. Yet II Thess. 2:3 indicates that something must happen before Jesus comes back.</p>
I Thess. 4:16	<p>Vulgate:</p> <p>Quoniam ipse Dominus in iussu et in voce archangeli et in tuba Dei descendet de caelo, et mortui qui in Christo sunt resurgent primi, deinde nos qui vivimus qui relinquimur simul rapiemur cum illis in nubibus obviam Domino in aera. Et sic semper cum Domino erimus.</p> <p>The idea of a pre-millennial "rapture" dates back to John Nelson Darby (1800-1882) <i>ca.</i> 1827, and is called "dispensationalism." It was reinforced by the Scofield Reference Bible in the 20th Century.</p> <p>The αρπαζω verb used in this passage also shows up in John 10:28 and Philp. 2:5ff (and Acts 8:39 ... which apparently describes the very first "rapturing" of a person).</p>
II THESSALONIANS	<ul style="list-style-type: none"> There is no academic consensus that Paul actually wrote this letter. It is referred to as a "deutero-Pauline letter."
II Thess. 2:2	<p>See II Tim. 2:18 (<i>re</i> people saying the Lord has already come).</p> <p>-----</p> <p>"... a spirit or a messenger or a letter as if from us (ως δι ημων) ..."</p> <p>This passage is Biblical proof that there were fake Pauline letters in circulation during the time of Paul.</p> <p>-----</p> <p>Interestingly enough, many scholars believe that <i>this</i> letter</p>

	(II Thessalonians) is a forgery.
II Thess. 2:3ff	This passage indicates that something must happen before Jesus comes back. I Thess. 4:13-5:8 indicates that Jesus could return immediately.
II Thess. 2:7	<p>For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way.</p> <p>[Mounce:] I don't know what kind of mood Paul was in when he wrote his second letter to the Thessalonians, but it is remarkable how many grammatical incongruities there are.</p> <p>Read, for example, II Thess 2:7. Paul writes, τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας· μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται. He has just said that something (τὸ κατέχον) — and will later say someone (ὁ κατέχων) — is restraining the coming of the antichrist. However, despite this restraint, the mystery of lawlessness (τὸ μυστήριον τῆς ἀνομίας) is already at work (ἤδη ἐνεργεῖται), a mystery that will someday (ἐν τῷ ἐαυτοῦ καιρῷ) give way to the obvious truth of who is behind the evil of our day.</p> <p>The first “incongruity” is “the one who now holds it back (ὁ κατέχων) will continue to do so till he is taken out of the way” (ἄρτι ἕως ἐκ μέσου γένηται). I added the italics to show the NIV's solution to the grammatical problem of ellipsis. You have to supply something after μόνον; it would have been nice if Paul had done so.</p> <p>The NLT reads, “For this lawlessness is already at work secretly, and it will remain secret until the one who is holding it back steps out of the way.” Most versions have, “will do so” (NASB, ESV, HCSB, NET). The NRSV has, “but only until the one who now restrains it is removed.” But something has to be added, and these suggestions all work.</p> <p>For me the real challenge is μόνον. Its meaning in context is clear; the working of evil will remain a mystery μόνον the restrainer gone. γένηται is middle, perhaps middle deponent, so an active (“steps out of the way,” NLT) or ambiguous (“is out of the way,” HCSB, ESV) translation is better than a passive, such as “taken out of the way” (NASB, NET, NIV) or “is removed” (NRSV). By why μόνον?</p> <p>μόνον is the neuter singular of μόνος used adverbially, and BDAG lists it under point 2a. - “a marker of limitation, only, alone.” 2a is “limiting the action or state to the one designated by the verb.” However, if you check the cross references (Matt. 9:21; 14:36; Mark 5:36; Luke 8:50; 1 Cor. 7:39; 15:19; Gal. 1:23; Phil 1:27), none of</p>

	<p>them seem really parallel to our passage since they generally mean “only” or “alone.” So the use of μόνον in 2 Thess 2:6 is unique (except perhaps Gal 2:10). And troublesome.</p> <p>Assuming μόνον is related in meaning to ὁ κατέχων as is suggested by word order, it all comes down to what verb has been assumed. μόνον can’t modify ὁ κατέχων directly since it is the wrong gender, so it is modifying an assumed verb and is adverbial. In other words, Paul is not saying that “only the Restainer is currently at work” as opposed to another person/force that could be at work.</p> <p>Best says “but (‘only’, introducing a unique condition).” However, I can find no adversative meaning for μόνον in BDAG except in the correlative “not only, but also” (οὐ ... μόνον ἀλλὰ καί).</p> <p>Shogren says μόνον harks back to 2:6, which means the Restrainer is going to do what it/he is doing only until it/he is removed, suggesting (I assume) that the assumed verb is κατέχω.</p> <p>Another way to say this is μόνον modifies ἄρτι. The one restraining does so “only until” (μόνον ... ἄρτι) he is removed (see Bruce), which would mean an adverb is modifying another adverb.</p> <p>Lightfoot (in Morris) says, “only it must work in secret, must be unrevealed, until he that restraineth now be taken out of the way.” This carries the sense of “however,” which keeps it in line with BDAG. In other words, μόνον introduces the limitation to the previous verbal expression — the Restrainer will do his work “until removed.”</p> <p>Like I said, I wonder what type of mood Paul was in when he wrote this. Either way, μόνον is an awkward word and it will be good to ask Paul what word or phrase he could have used if he wanted to be clearer.</p>
II Thess. 3:8	οὐδε δωρεαν αἶνον ἐφαγομεν παρὰ τινος – <i>lit.</i> "nor did we eat gift bread (δωρεαν αἶνον) from anybody."
II Thess. 3:11	<ul style="list-style-type: none"> • "not working at all, but are busybodies" - • μηδεν εργαζομενους αλλα περιεργαζομενους – <i>lit.</i> “nothing working, but instead working around”
I TIMOTHY	<p>55 CE</p> <p>I Timothy, II Timothy, and Titus are called the Pastoral Epistles</p>

	<p>(since they are addressed to pastors, not to churches). Most scholars believe that Paul did not actually write them.</p> <p>[Textual criticism]</p> <p>The total vocabulary of these three letters is 848 words. 306 of those words don't appear in any of Paul's other letters.</p> <p>And 2/3 of those 848 words appear in Christian literature of the Second Century.</p> <p>The Pastoral Epistles presuppose a system of hierarchy in the church.</p> <p>The way forgers would try to make their writings "authentic" was to state emphatically, "It's I, Paul, writing this" or to insert contemporary references ("Bring the scrolls that I left at Ephesus, be sure to bring them to me"). Or they would write, "Look out for those forged letters that purport to come from me!"</p> <p>Near the end of the Second Century, Tertullian caught somebody forging a "Pauline letter" ("III Corinthians"). The forger told him that he did it out of love for Paul.</p> <p>Timothy was the pastor of the church in Ephesus; Titus was pastor of the church in Crete. Whenever Paul knew about a problem in a church, he would write to the church itself - not its leader(s).</p>
I Tim. 1:4	<ul style="list-style-type: none"> • "disputes" - ἐκζητήσεις - this word occurs only in Christian writings. • "myths and endless genealogies" - this may be a reference to the Gnostics' arguments over the genealogies of the spirits - emanations from the Supreme Spirit. But Gnosticism wasn't known in the time of Paul. <p>Gnosticism: see note at I John 1:1.</p>
I Tim. 1:10	<p><i>Re</i> "kidnappers" (ἀνδραποδισταίς):</p> <p>See Ex. 21:16: "He who kidnaps a man and sells him, or if he is found in his hand, shall surely be put to death."</p>
I Tim. 1:20	[people being delivered to Satan] - see I Cor. 5:5
I Tim. 2:8	<p>"I desire therefore that the men (ἀνδρας) pray everywhere ..."</p> <p>There are instructions later in this chapter for women (modest dress; learning in silence).</p>
I Tim. 3:11	<p>[Mounce] I Timothy 3:11 and the question as to whether Paul is talking about the deacons' wives or female deacons. γυνή can mean "wife" or "woman" and hence the exegetical question.</p> <p>The NIV says "the women" and the ESV says "their wives." The problem, of course, is that the Greek only says γυναῖκας - no "the" or "their." To someone not familiar with the issues the translation, the</p>

addition struck some people as quite egregious.

Here are some of my introductory comments from my commentary. “Because γυνή can mean both ‘wife’ and ‘woman,’ it is not clear whether Paul is referring to the wives of deacons or to women workers, ‘deaconesses.’ The feminine form of the word διάκονος (διακόνισσα) had not yet been created. In Rom 16:1, Phoebe is called a διάκονος, the **masculine** form of the word. The first reference to διακόνισσα occurs in the Fourth Century in canon 19 of the Council of Nicea. Whatever the specific interpretation of this verse may be, it is not related to the issue of women in leadership since the deacon(ess) does not provide authoritative leadership. There is no question that women were to play a significant role in **serving** the church. The NT is replete with such examples, and deaconesses appear very early in church history.”

This is one of those decisions that is almost 6 of one and half a dozen of the other. I slightly favor the translation “wives.”

It would be awkward to discuss deacons in vv. 8-10, switch to a different topic in v. 11, and then return to deacons in vv. 12-13 without a textual clue that the topic has changed.

Vv. 11 and 12 develop the common theme of the deacon's family: his wife must be blameless; he must be faithful in marriage; his children must be well-managed. These verses are thus dealing with the same topic, and belong together.

If v. 11 introduces a third office, one would expect more details, especially since women were so affected by the heresy.

γυνή occurs in the very next verse where it must refer to the deacon's wife (cf. 3:2).

However, most prefer to translate γυνή as “women,” and thus believe the verse refers to women (deacons).

The parallel use of ὡσαύτως, “likewise,” in v. 8 and v. 11 as well as a mutual grammatical dependence on δεῖ . . . εἶναι, “it is necessary for . . . to be,” from v 2 argues that v. 11, like v. 8, introduces a new category. (“Likewise it is necessary for deacons to be ... Likewise it is necessary for deaconesses to be....”)

It is often argued that if γυνή were “wife,” one would also expect some word about the wife of the overseer.

If γυνή refers to the deacon's wife, then some say there should be a qualifier such as αὐτῶν, “their,” wives.

I finally decided on the translation “wives” because one of the dominant qualifications for leadership in the church, in both 1 Timothy and Titus 1, is the person's proven managerial abilities with people as evident in his home. I haven't changed my mind on that.

	<p>But I do think that you can't just say "wives." In a passage dealing with specific roles in the church, it is too awkward to simply say "wives must be ..." or "women must be..." NASB has "women" with an explanatory footnote. CSB translates "wives" with a footnote, "Or The women." Only the NRSV has just "women," which is the most confusing option since it would appear to refer to all the women in the church, an idea totally out of context.</p> <p>By the way, for some reason I can't fully explain, I never liked the term "deaconess." It somehow feels demeaning to separate the women from the man who are performing the same role. When I was pastoring and we were writing our bylaws, I insisted that we call both men and women "deacons" to assert the full equality of both genders. If you decide this verse is talking about deaconesses, I would encourage you to call them all "deacons," and then let those who oppose you come up with some exegetical reason for their position. There is none, and they will argue from tradition and peoples' false perceptions, neither of which is a valid exegetical argument.</p>
II TIMOTHY	<ul style="list-style-type: none"> • 66-67 CE • I Timothy, II Timothy, and Titus are called the "pastoral epistles." • They were written to pastors, not to churches. Most scholars believe that Paul did not actually write them.
II Tim. 1:7	πνευμα is accusative. δειλιας is genitive.
II Tim. 2:2	I Cor. 15:3 - "I delivered to you what I received ..."
II Tim. 2:3	Most translations render this (something along the lines of) "Suffer hardships with me ." The proper translation is "suffer together" (not specifying with whom).
II Tim. 2:15 (δοκιμον)	<p>σπουδασον σεαυτον δοκιμον παραστησαι τω θεω, εργατην ανεπαισχυντον, ορθοτομουντα τον λογον της αληθειας</p> <ul style="list-style-type: none"> • "Be earnest to present [infinitive aorist] yourself approved [adj. acc.] to God [dat.], an unashamed workman [acc.], cutting a straight path [part. used as inf.] the word [acc.] of truth [gen.]" • And see I Cor. 9:27 (αδοκιμος)
II Tim. 3:16	"All Scripture is given by inspiration of God." Very interesting statement, since II Timothy is a forgery (Paul didn't write it).
II Tim. 4:6	[being poured out] - see Philp. 2:17

II Tim. 4:7-8	<ul style="list-style-type: none"> • Here the race is a δρομον. • Another place where Paul writes about running a race, and a crown: I Cor. 9:24ff, where he uses the word σταδιω for “race” (“racecourse”). • In Heb. 12:1, the race we run is an αγωνα.
II Tim. 4:20	Trophimus - see Acts 20:4
TITUS	<ul style="list-style-type: none"> • 64 CE • I Timothy, II Timothy, and Titus are called the "pastoral epistles." Most scholars believe that Paul did not actually write them. • Titus has been referred to as a “Reader’s Digest” version of II Timothy.
Titus 1:5-6	<ul style="list-style-type: none"> • Prohibitions against polygamy: there seem to be only two in the entire Bible - this one (which applies only to elders) and the one in Deut. 17:17 (which applies only to kings).
Titus 1:15	<p>See ψ18:26 (NKJV): "With the pure you will show yourself pure; and with the devious you will show yourself shrewd."</p> <p>תְּהַפְּתִיל וְעַם-עֲלִזִּי תְּהַבְרֵר עַם-נָבֵר</p>
Tit. 2:11	<p>Επεφανη γαρ η χαρις του θεου σωτηριος (aor. pass.) (nom. fem.) (gen.) (adj. nom. fem.)</p> <p>πασιν ανθρωποις (dat.masc.) (dat. masc.)</p> <p>“For the saving grace of God has appeared to all.”</p> <p>The gospel has already gone to the entire world? See Col. 1:23</p>
PHILEMON	<ul style="list-style-type: none"> • 60-62 CE (written from prison). • This is one of the "undisputed" letters, that is, nobody doubts that Paul actually wrote it.
Philemon 6	<div> οπως η κοινωνια της πιστεως σου ενεργης γενεται εν επιγνωσει </div>

<div> <div> <div>nom.fem.</div> <div>gen.</div> <div>adj.nom.fem.</div> <div>sub.aor.</div> <div>dat.</div> </div> <div> <div>So as</div> <div>the fellowship [of]</div> <div>the faith</div> <div>of you</div> <div>operative</div> <div>may become</div> <div>in</div> <div>full knowledge [of]</div> </div> </div> <div> <div>παντος αγαθου του εν ημιν εις Χριστον</div> <div>adj.gen. gen.pron.adj.</div> <div>every good [thing] in us for Christ</div> </div>		
HEBREWS	<ul style="list-style-type: none"> • This is sometimes called “the Epistle to the Hebrews.” It is not an epistle; it is in the form of a sermon. • And it doesn’t seem to be addressed to Jews. Heb. 6:2 talks about re-laying a foundation; these elementary concepts (repentance, washings, faith, laying on of hands, resurrection of the dead) would have been known to Jews before they became Christians. • The last few verses (Heb. 13:22-25) seem to be an add-on. 	
<p>Heb. 1</p> <p>Note the parallels between I Clement 36:2-5 (here) → and the first chapter of Hebrews.</p> <p>I Clement was written in 95 CE.</p>	<p>I Clement 36:2-5 (Greek)</p> <p>δια τουτου ατενισωμεν εις τα υψη των ουρανων</p> <ul style="list-style-type: none"> • δια τουτου ενοπτριζομεθα την αμωμον και υπερτατην οψιν αυτου• δια τουτου ηνεωχθησαν ημων οι οφθαλμοι της καρδιας • δια τουτου η ασυνετος και εσκοτωμενη διανοια ημων αναθαλλει εις το φως• δια τουτου ηθελησεν ο δεσποτης της αθανατου γνωσεως ημας γευσασθαι• ος ων απαυγασμα της μεγαλωσυνης αυτου τοσουτω μειζων εστιν αγγελων, οσω διαφορωτερον ονομα κεκληρονομηκεν. <p>γεγραπται γαρ ουτως• Ο ποιων τους αγγελους αυτου πνευματα και τους λειτουργους αυτου πυρος φλογα.</p> <p>Επι δε τω υιω αυτου ουτως ειπεν ο δεσποτης• Υιος μου ει συ, εγω σημερον γεγεννηκα σε• αιτησαι παρ εμου, και δωσω σοι εθνη την κληρονομιαν σου, και την</p>	<p>I Clement 36:2-5 (English)</p> <p>By Him we look up to the heights of heaven.</p> <p>By Him we behold, as in a glass, his immaculate and most excellent visage. By him are the eyes of our hearts opened.</p> <p>By him our foolish and darkened understanding sprouts again toward his light. By him the Lord has willed that we should taste of immortal knowledge, who, being the brightness of his majesty, is so much greater than the angels, as he has by inheritance obtained a more excellent name than they.</p> <p>³ For it is thus written, “Who makes his angels spirits, and his ministers a flame of fire.”</p> <p>⁴ But concerning his son the Lord spoke thus: “You are my son, today have I begotten you. Ask of me, and I will give you the heathen for your inheritance, and the uttermost parts of the earth for your possession.”</p>

	<p>κατασχεσιν σου τα περατα της γης.</p> <p>και παλιν λεγει προς αυτον• Καθου εκ δεξιων μου, εως αν θω τους εχθρους σου υποποδιον των ποδων σου.</p>	<p>And again he said to him, "Sit at my right hand until I make your enemies a footstool for your feet."</p>										
Heb. 1:3	<ul style="list-style-type: none">• χαρακτηρ της υποστασεως – "the representation of the reality"• Heb. 11:1 uses the word υποστασις - "the <i>reality/substance</i> of things not seen"• υποστασεως is used by LXX 20 times to represent/translate 12 different Hebrew words. Its primary meaning seems to be "that on which something is based" as in a "ground of hope" or a "ground of confidence." See, e.g., Ruth 1:12; 39:8; Ez. 19:5. <p>υποστασις appears only five times in the NT:</p> <table><tr><td></td><td>Translation (NKJV)</td></tr><tr><td>II Cor. 9:4</td><td>[L]est if some Macedonians come with me and find you unprepared, we (not to mention you!) should be ashamed of this confident boasting [confidence]. N-DFS</td></tr><tr><td>II Cor. 11:17</td><td>What I speak, I speak not according to the Lord, but as it were, foolishly, in this confidence of boasting. N-DFS</td></tr><tr><td>Heb. 1:3</td><td>[B]eing the brightness of his glory and the express image of his person (nature), and upholding all by the word of his power, when he had by himself purged our sins, sat down at the right hand of the majesty on high. N-GFS</td></tr><tr><td>Heb. 3:14</td><td>For we have become partakers of</td></tr></table>			Translation (NKJV)	II Cor. 9:4	[L]est if some Macedonians come with me and find you unprepared, we (not to mention you!) should be ashamed of this confident boasting [confidence]. N-DFS	II Cor. 11:17	What I speak, I speak not according to the Lord, but as it were, foolishly, in this confidence of boasting. N-DFS	Heb. 1:3	[B]eing the brightness of his glory and the express image of his person (nature) , and upholding all by the word of his power, when he had by himself purged our sins, sat down at the right hand of the majesty on high. N-GFS	Heb. 3:14	For we have become partakers of
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	<div>Christ if we hold the beginning of our confidence steadfast to the end[.] N-GFS</div>
Heb. 11:1	<div>Now faith is the substance of things hoped for, the evidence of things not seen. N-NFS</div>
	<ul style="list-style-type: none"> • Paul would have used the word εικον (as in II Cor. 4:4 and Col. 1:17) • This verse contains the only use of the word χαρακτηρ in the New Testament. <p>-----</p> <p>In the <i>Codex Vaticanus</i> (300-350 CE), at Hebrews 1:3 (page 1512):</p> <p>The passage reads "bearing (φερων) all things by the word of his power." The original scribe produced a slightly different text, changing φερων to φανερων. Centuries later, a second scribe changed φανερων back to φερων, erasing the one word and writing in the other. Centuries after this, a third scribe read the manuscript and noticed the alteration by his predecessor; he then erased φερων and rewrote φανερων, and wrote the side note that indicated what he thought of the second scribe:</p> <p>αμαθεστατε και κακε, αφες τον παλαιον, μη μεταποιει. ("Fool and knave, leave the old reading and do not change it")</p> <p>-----</p> <p><i>Codex Vaticanus</i> contains the apocryphal books; it does NOT contain I Timothy, II Timothy, or Titus; and it cuts off Hebrews at 9:14. It omits Mark 16:9-20.</p>
Heb. 1:9	<div>μετοκουσ – sharers, partners.</div> <p>Variations of this word are found elsewhere in Hebrews:</p> <ul style="list-style-type: none"> • 2:14 – he shared • 3:1 - sharers • 5:13 - partaking of milk • 6:4 - tasting the gift of heaven • 7:13 - Jesus belonged to a different tribe • 12:8 - you have become sharers of discipline
Heb. 2:2	<div>μισθαποδοσιαν – "payback" (here).</div>

	<p>αποδωσει – "payback" (I Tim 4:14).</p>
Heb. 3:5	<ul style="list-style-type: none"> • θεραπον – "servant" - the only use of this word in the NT. • It appears in LXX: Ex. 4:10 (Moses referring to himself as a servant) Num. 12:7 (God referring to Moses as a servant).
Heb. 3:11	<ul style="list-style-type: none"> • This is in the form of a self-curse. Lit., "As I swore I my wrath, 'If they shall enter into my rest.'" • Most translations insert the word "never" or "not," which isn't actually in this verse except by implication.
Heb. 3:14	<p>“For we have become [γεγοναμεν] partakers [μετοχοι] of Christ if we hold the beginning of our confidence firmly to the end.”</p> <p>*SHARERS [adj. used as a noun] OF CHRIST WE BECAME, IF <u>THE BEGINNING OF STEADFASTNESS</u> ["beginning" is accusative and "steadfastness" is genitive] WE HOLD FAST FIRMLY UNTIL THE END.</p> <p>Does this mean that being a “partaker of Christ” is somehow conditional on continuing perseverance?</p> <p>We have become partakers of Christ if we now, in the present, are holding firmly to the confidence we had at first. It follows from this verse that although perseverance is mandated, it is also evidence of what has taken place in the past. Put another way, perseverance becomes one of the essential ingredients of what it means to be a Christian. If persevering (now, in the present) shows that we have (in the past) come to share in Christ, it can only be because sharing in Christ has perseverance for its inevitable fruit. [D.A. Carson].</p> <p>* μετοχοι (“sharers”) - see Heb. 1:9, where μετοχους is (appropriately) translated "companions" (quoting LXX, Ψ45:7)</p>
Heb. 4:8	<p>Ιησους = "Joshua"</p>
Heb. 4:12	<ul style="list-style-type: none"> • There's a play on words here = “the word of God” is ο λογος. In v. 13, when we “give account,” it's προς ον ημιν ο λογος - “with whom to us [is] the word/account” (“with whom our account is” or “to whom we must give account”) <p>-----</p> <p>ενεργης - “active” - the same word used in Philemon 6 - “that the fellowship of your faith may become effective”</p> <p>-----</p> <p>“thoughts and intentions of the heart” -</p>

	<p>ενθυμῆσεων και εννοιων καρδιας See I Cor. 4:5 - βουλας των καρδιων – "purposes of the heart"</p>
Heb 5:1	δωρα τε και θυσιας - this same expression is found in 8:3 and 9:9.
Heb. 5:12	I Cor. 3:2 (<i>re</i> "milk, not solid food")
Heb. 6:1	νεκρων εργαων – this expression is also used in 9:14
Heb. 6:4	<ul style="list-style-type: none"> • απαξ - "once" - as in Rom. 6:10, I Cor. 15:6, Heb. 7:27, Heb 9:12, Heb. 10:10 • This word means "[only] once."
Heb. 6:4	<p>μετοχους [pronominal adj. acc. masc. pl.] - "partakers" Luke 5:7 - μετοχοις - "partners" Heb. 1:9 - μετοχους - "companions" (quoting LXX, Ψ45:7) Heb. 3:1 - μετοχοι - "partakers" Heb. 3:14 - μετοχοι - "partakers"</p>
Heb. 6:18	<ul style="list-style-type: none"> • δυο πραγματος αμεταθετων – “two unchangeable <u>things</u>” • πραγμα (n.) is from πρασσω (v.) “to act.” • πραγμα is translated variously as “a thing done or fact, deed, work, transaction.” • We think that the two “unchangeable things” are the promise and the oath spoken of in verse 17.
Heb. 8:10	<p>και εσομαι αυτοις εις θεον dative και αυτοι εσονται μοι εις λαον δατιπε</p> <ul style="list-style-type: none"> • "I will be <i>to them</i> a God, and they will be <i>to me</i> a people." • Most translations show “I will be their God, and they will be my people.” But the pronouns are dative, not genitive.
Heb. 9:5	<ul style="list-style-type: none"> • ιλαστηριον - here translated "mercy seat." The only other use of this word in NT is in Rom. 3:25 (where it is usually translated "propitiation"). • In I John 2:2, the word translated "propitiation" is ιλασμος.
Heb. 10:12	<ul style="list-style-type: none"> • In the NKJV, the "forever" word here (διηνεκες) is translated "continually" in Heb. 7:3
Heb. 11:9	<ul style="list-style-type: none"> • Rom. 8:17 (συγκληρονομοι)

(συγκληρονομων)	
Heb. 11:35	<ul style="list-style-type: none"> • (People being "tortured, not accepting deliverance") Could this be a reference to the horrendous story of II Maccabees 7?
Heb. 12:2	<p>αρχηγον [αρχηγος] - usually translated "author" or "pioneer."</p> <p>This word is used three other places in the NT:</p> <p>Acts 3:15 - "prince"</p> <p>Acts 5:31 - "prince"</p> <p>Heb. 2:10 - "captain of their salvation" [NKJV] "founder" of their salvation" [ESV]</p> <p>-----</p> <ul style="list-style-type: none"> • Jesus as author and finisher: <p>- Philp. 1:6 ("the one who began a good work in you ...")</p> <p>- Rom. 1:17 ("by faith from first to last")</p> <p>- Gal. 3:3 ("having begun in the spirit, are you now being made perfect by the flesh?")</p> <p>-----</p> <p>Mounce:</p> <p>"For (ἀντί) the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God." The most common meaning of ἀντί, by far, is the idea of replacement. BDAG's first two definitions are: (1) "indicating that one person or thing is, or is to be, replaced by another, instead of, in place of"; (2) "indicating that one thing is equiv. to another, for, as, in place of."</p> <p>This would give a strange interpretation of v 2. Jesus replaced "the joy set before him" with "enduring the cross." I am not sure what that would mean, which is the major clue that I need to spend more time with BDAG. But notice the footnote in the NLT: "Or <i>Instead of the joy.</i>"</p> <p>Definition 3 is: "indicating a process of intervention." Gen 44:33 shows how the sense 'in place of' can develop into in behalf of, for someone, so that ἀ. becomes =ὑπέρ (see Heb 12:16; Matt 17:27; Mark 10:45).</p> <p>Definition 4 is similar: "indicating the reason for someth., because of, for the purpose of." The only other biblical use of ἀντί in this category is Eph 5:31: "For this reason (ἀντί τούτου) a man will leave his father and mother and be united to his wife."</p> <p>Either of these categories gives the normal translation, "For the joy set before him he endured the cross."</p>

Heb. 12:18ff	Gal. 4:24ff (Mt. Sinai vs. Mt. Zion)
Heb. 12:23	<ul style="list-style-type: none"> • πανηγυρει - "festive gathering" • This is the only use of this word in the NT.
Heb. 12:28	εχωμεν χαριν – "let us have gratitude [be grateful]" - sometimes translated "let us have grace"
Heb. 12:29	God as a "consuming fire:" see Deut. 4:24, 9:3
JAMES	James was martyred <i>ca.</i> 62 CE.
James 1:22	<ul style="list-style-type: none"> • "Doers of the word" - what word? OT? OT law? • See Rom. 2:13 (where "doers of the law" are justified)
James 2:14-26	<ul style="list-style-type: none"> • It has been suggested that James is here addressing specifically (or parodying) Paul's teaching in Gal. 2:16, 3:6-7. James even quotes the same passage from Genesis (Gen. 15:6). The two authors use the same terminology ("justify," "faith," "works") and they appeal to the same OT figure. • But when Paul speaks of faith, he refers to something relational. Paul is relying on Jesus, not just believing intellectually that Jesus died for sins (or that God exists). When Paul refers to works, it is works of the law - sacrifices, sabbaths, <i>etc.</i> • James is talking about intellectual assent when he talks about faith - "the demons believe, and tremble." And when he talks about works, he gives examples: feeding the hungry and clothing the naked. To paraphrase James: "You can't have true faith without it being reflected in how you live your life."
James 3:6	<ul style="list-style-type: none"> • φλογιζουσα τον τροχον της γενεσεως – "sets on fire the [entire] course of life" • (τροχον της γενεσεως is an expression used in the Orphic mysteries with the meaning "wheel of human origin." Here, the translation "the course of life" [ESV] is probably accurate)
James 3:17	I Cor. 2:7
James 5:9	στεναζετε - "grumble." See Rom. 8:22, 26 ("groans" or "groaning" – same word)
James 5:14	<ul style="list-style-type: none"> • αλειψαντες – "anoint" • In John 9:6, when Jesus anoints a man's eyes with clay, the verb is


	επεχρισεν
I PETER	<ul style="list-style-type: none"> • Acts 4:13 says that Peter and John were αγραμματοι - "unlettered" - uneducated (or illiterate). • I Peter 5:12: <i>"By Silvanus, a faithful brother as I regard him, I have written to you."</i> This makes some people believe that Peter dictated to Silvanus in Aramaic, and Silvanus translated it into Greek. <p>But of course, Peter DID speak Greek; otherwise, the exchange between him and Jesus (in John 21:15) would be meaningless.</p> <ul style="list-style-type: none"> • In I Peter we see the word "suffering" used more than any other book in the NT.
I Peter 1:8	<ul style="list-style-type: none"> • ανεκκλαλητω – "unutterable" (KJV "joy unspeakable") • [II Cor. 12:4 - "inexpressible words" - αρρητα ρηματα. • [Rom. 8:26 - "unspeakable groanings" – στεναγμοις αλαλητοις.
I Peter 1:24-25	<ul style="list-style-type: none"> • Peter does not quote Isa. 40:5-6 (from LXX); he changes a few words. In other words: he paraphrases.
I Peter 2:9-10	<ul style="list-style-type: none"> • Peter seems to be writing this letter to the Gentiles (see also 4:3). Yet he and Paul had previously "divided up the territory" (Gal. 2:7ff) - Paul took the Gentiles, and Peter went to the Jews. • And this letter is addressed to Christians in the five regions of Asia (1:1), a place where Paul had started churches. Nothing we know of connects Peter with these places. • Other aspects of this letter that are "Pauline:" <ul style="list-style-type: none"> (a) He mentions Silvanus and Mark, who were companions of Paul (5:12-13). See I Thess. 1:1, Philemon 24. (b) In 2:10 he quotes Hosea 2:25 - as Paul does in Rom. 9:25. (c) He tells Christians to be subject to every human institution (2:13), as Paul does in Rom. 13:1ff.
I Peter 3:6	<p>[Sarah calls Abraham "Lord"] This is probably a reference to Gen. 18:12.</p>
I Peter 3:15	<ul style="list-style-type: none"> • Defending the faith - see Jude 3
I Peter 4:5	<ul style="list-style-type: none"> • αποδωσουσιν λογον - "give account"

	<ul style="list-style-type: none"> • This expression is also used in Matt. 12:36, Luke 16:2, and Acts 19:40. • Probably the reverse/reflexive of this is λογίζομαι - to “take account.”
I Peter 4:8	Proverbs 10:12
I Peter 5:12	<ul style="list-style-type: none"> • There is a theory that Silas/Silvanus wrote the first part of this letter, and Peter here picks up the pen.
I Peter 5:13	<ul style="list-style-type: none"> • “She who is in Babylon ... sends you greetings.” This “codeword” - Babylon meaning Rome - probably began in 70 CE when the Romans destroyed Jerusalem (just like the Babylonians did earlier). Peter died in 65-67 CE.
II PETER	<ul style="list-style-type: none"> • Traditional date of its writing: 66 CE. • Since the times of the early church, scholars are convinced that II Peter was not written by the same person who wrote I Peter.
II Peter 1:3 (textual variation)	<ul style="list-style-type: none"> • <i>ἰδια</i> δόξη καὶ ἀρετῇ — 8, A, C, P, Ψ, 33, 81, 88, 104, 436, 614, 629, 630, 945, 1241, 1505, 1739, 1881, 2412, 1495, it, vg, syr, cop^{sa}, bo, arm • <i>δια</i> δόξης καὶ ἀρετῆς — ℙ⁷², B, K, L, 049, 056, 0142, 0209^{vid}, 181, 330, 451, 1877, 2492, Byz, Lect, ℓ 598^m, ℓ 1365^m
II Peter 1:4	γενησθε θειας κοινωνοι φύσεος you might become of a divine sharers nature
II Peter 1:14	<ul style="list-style-type: none"> • σκενωματος – “tabernacle” - the human body. • In II Cor. 5:1, it’s σκηνηνους
II Peter 2 [the chapter]	<ul style="list-style-type: none"> • Notice that Peter rails against the false teachers/heretics and describes at great length what kinds of sin they commit, and how they will be punished, but tells very little about the substance of their false teachings. • This chapter is very reminiscent of the letter of Jude.
II Peter 2:10	δοξας ου τρεμουσιν βλασφημουντες n. acc. ----- ("they do not tremble at [the idea of] blaspheming glories") - as in Jude 8.
II Peter 2:4	αλλα σιροις ζοφου ταρταρωσας but in pits of gloom to Tartarus [he] παρεδωκεν εις κρισιν τηρουμενους delivered [them] unto judgment being kept

	<p>-----</p> <p>This is the only place in the NT where any form of ταρταρως is used.</p> <p>-----</p> <p><i>Cf.</i> Jude 6.</p>
II Peter 2:10	Jude 6-10
II Peter 3:18	<p>"forever" - εις ημεραν αιωνος</p> <p>acc. gen.</p> <p>("unto an age-lasting day")</p>
I JOHN	
I John 1:1	See John 3:11.
I John 1	<p>Gnosticism is a complex heresy. A wide range of early Christian groups claimed that salvation did not come from faith in the death and resurrection of Jesus, but from acquiring the secret knowledge that Jesus taught (γνωσις). This was self-knowledge, knowledge of who you really were, deep inside, where you came from, how you got here, and how you can return. Gnostics maintained that some of us are not flesh-and-blood beings. We have a spark of divinity within us that originated in the heavenly realms which has fallen into the material world and become trapped inside our mortal bodies. The goal of Gnosticism is to teach the secret knowledge needed to free this divine element so that it can return to its heavenly home. In the Christian forms of Gnosticism (there were non-Christian forms also), it is Christ who comes from the heavenly realms to provide us with this secret knowledge. There were a large number of Gnostic groups with a large array of different beliefs and teachings. Many groups described the falling of the divine sparks through complicated and confusing mythological stories that tried to explain the heavenly realm and the material world. In many of these myths, the originating point of everything was a divine being who was pure spirit; there was nothing material about him/it. This Being generated other divinities who were manifestations of his various characteristics: intellect, truth, word, life, <i>etc.</i> (one of these beings - in some texts, it was Sophia - fell down from the heavens and generated other beings who were not fully divine. One of these beings (ignorantly) thought that it was the superior God, and it created the material world. This ignorant creator God is the God of the OT. The God of the Jews is not the ultimate divinity, but is inferior and ignorant; the goal of salvation is not to be put into a right relationship with this God, but to escape his clutches. Salvation doesn't come when this fallen creation is returned to its original pristine condition; it comes by escaping this material world. Salvation comes when the sparks trapped within our bodies learn the secrets of how they came to be here and gain knowledge of how they</p>

	<p>can escape. Since the Christian Gnostic system states that it is Christ who comes from the divine realm to deliver this secret knowledge, he obviously could not be a part of this material world; he was not a fleshly being.</p> <p>See note at Mark 3:5.</p>
I John 1:7	I John 2:11
I John 1:9	ομολογησει ("confess") - see Matt. 10:32, where this verb is translated "acknowledges" [in ESV]. (NASBu: "confesses")
I John 2:2 (ιλασμος)	<p>I John 4:10</p> <p>ιλασμος - "expiation, propitiation" ιλαστηριον - "that which expiates or propitiates" ιλασχομαι - "to propitiate or conciliate"</p> <p>Variations of these three words are used only six times in the NT.</p> <p>Luke 18:13 (ιλασθητι) [ιλασχομαι] - "Have mercy" Rom. 3:25 (ιλαστηριον) - "propitiation" Heb. 2:17 (ιλασκεσθαι) [ιλασχομαι] - "to make propitiation for" Heb. 9:5 (ιλαστηριον) - "mercy seat"</p>
I John 3:4 (ανομια)	<p>I Cor. 9:21 (τους ανομους) Matt. 24:12 (lawlessness increases)</p>
I John 3:6	<p>From <i>The Republic</i> (ca. 360 BCE) - Polemarchus to Plato:</p> <p>"Do you, for instance, call a man who has made a mistaken diagnosis a doctor by virtue of his mistake? Or when a mathematician makes a mistake in his calculations do you call him a mathematician by virtue of his mistake and when he makes it? We use this form of words, of course, and talk of a doctor or a mathematician or a teacher 'making a mistake;' but in fact, I think, each of them, insofar as he is what we call him, is infallible. And so to be precise (and precision is what you aim at), no skilled craftsman ever makes a mistake. For he makes his mistake because his knowledge fails him, and he is then no longer a skilled craftsman. So no craftsman or scientist ever makes a mistake, nor does a ruler so long as he is a ruler; though it's true that in common parlance one may talk about the doctor or ruler making a mistake ..."</p>
I John 5:7-8	<p>The <i>Comma Johanne</i>:</p> <p>"For there are three that testify <i>in heaven, the Father, the Word, and the Holy Ghost: and these three are one. [5:8] And there are three that bear witness in earth: the spirit and the water and the blood ...</i>"</p> <p>These translations OMIT it: NASB, ESV, HCSB, NIV</p>

	<p>These translations INCLUDE it: KJV, NKJV, Rheims, Amplified (in italics), Geneva Bible, Living Bible (original version), Matthews Bible [1537] (smaller font).</p> <p>These words are omitted in modern translations because they were not part of the original Greek text nor of the Latin Vulgate in its earliest form. They first appear in the writings of the Spanish Christian leader named Priscillian, who was executed for heresy in 385 CE. Later they made their way into copies of the Latin text of the Bible. When Erasmus prepared his printed edition of the Greek Testament, he rightly left those words out but was attacked for this by people who felt that the passage was a valuable proof-text for the doctrine of the Trinity. He replied that if he could be shown any Greek manuscript which contained the words, he would include them in his next edition. Unfortunately, a Greek manuscript not more than 20 years old was produced in which the words appeared; they had been translated into Greek from Latin. Of course, the fact that the only Greek manuscript exhibiting the words belonged to the 16th Century was in itself an argument against their authenticity, but Erasmus had given his promise, and so in his 1522 edition he included the passage. One or two other very late Greek manuscripts are known to contain passage; all others omit it.</p>
I John 5:16	<p>μη <u>προς</u> θανατον [accusative]</p> <p>προς with acc. – "to, unto, towards" προς with dat. – "near, by, at the side of" προς with gen. – "from"</p>
II JOHN	
II John 10-11	<p>ESV: (10) If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting, (11) for whoever greets him takes part in his wicked works.</p> <p>“If anyone comes to you and does not bring this teaching, do not take them [<i>sic</i>] into your house or welcome them [<i>sic</i>] (χαίρειν αὐτῷ μὴ λέγετε)” (NIV, see also NRSV). What does “welcome” mean? The NLT has "don't ... give any kind of encouragement," a strange translation of χαίρειν. The ESV and NET talk about not giving a “greeting,” another strange translation since “greeting” is so general and χαίρειν is so specific.</p> <p>The HCSB does a much better job translating χαίρειν. “Don’t say, ‘Welcome,’ to him.”</p>

	<p>χαίρειν is simply the common way to greet someone on a somewhat formal occasion. Today, we say “Hello” (Acts 15:23,26; James 1:1; see Rom 12:15). John is saying that we may not even say “Hi” to someone.</p> <p>The key is to see what kind of person John is speaking about: someone who denies the reality of the incarnation, that Jesus is God come in the flesh (II John 7).</p> <p>So if someone comes into our fellowship denying the reality of the incarnation — and I assume this person would have to claim to be a brother or sister, otherwise, non-Christians would not be welcome — we are to so ostracize him that we don’t even say hello; otherwise “anyone who welcomes them shares in their wicked work” (II John 11).</p>
II John 12	"paper and ink" - χαρτου και μελανος
JUDE	
Jude 5 (textual variations)	<p>(1) παντα οτι κυριος απαξ (<i>all, that the Lord</i>) — x, Ψ</p> <p>(2) παντα οτι ο κυριος απαξ — C 630 1505 2412 2495</p> <p>(3) παντα οτι ο θεος απαξ (<i>all, that God</i>) — 2492</p> <p>(4) απαξ παντα οτι Ιησους (<i>all, that Jesus</i>) — A B 33 81 2344 ar dem div vg eth</p> <p>(5) απαξ παντα οτι κυριος — Ephraem</p> <p>(6) απαξ παντα οτι ο θεος — C²</p> <p>(7) απαξ παντας οτι θεος Χριστος (<i>all, that God Christ</i>) —  ⁷²</p> <p>(7) απαξ τουτο οτι ο κυριος — L, 049 104 181 326 330 436 451 629 945 1877 2127 Byz Lect</p> <p>(8) τουτο απαξ οτι ο κυριος — K, 056</p> <p>(9) απαξ τουτο υμας οτι ο κυριος — 0142</p> <p>(10) παντα οτι Ιησους απαξ — 322 323 665 1241 1739 1881 2298 it^c cop^{bo}</p> <p>(11) παντα οτι ο Ιησους απαξ — 88, 915</p>
Jude 6-10	II Pet. 2:10
REVELATION	<ul style="list-style-type: none"> • We have “apocalypses” that were “written” by Adam, Abraham, Moses, and Elijah. • Revelation is the only book of the Bible that has dragons in it.

	<ul style="list-style-type: none">• Revelation has fewer manuscripts than any other NT book.																							
Rev. 1:17	πρωτος - "first" - this is the word used in I Tim. 1:15 where Paul refers to himself as the "chief" sinner.																							
Rev. 2:26	<p>και ο νικων και ο τηρων - should this be translated:</p> <p>► "the one who conquers and the one who keeps" [two people doing two things] or</p> <p>► "the one who conquers and who keeps" [one person who does two things]?</p> <p>- probably the latter, which makes it an exception to the Granville Sharp rule.</p>																							
Rev. 3:7	This is almost a direct quote of Isa. 22:22.																							
Rev. 4:6	<table><tr><td>Καὶ</td><td>ἐν μέσῳ</td><td>τοῦ θρόνου</td><td>καὶ</td><td>κύκλῳ</td><td>τοῦ θρόνου</td><td>τέσσαρα</td><td>ζῶα</td></tr><tr><td>And</td><td>in between</td><td>the throne</td><td>and</td><td>around</td><td>the throne</td><td>four</td><td>living beings</td></tr></table>								Καὶ	ἐν μέσῳ	τοῦ θρόνου	καὶ	κύκλῳ	τοῦ θρόνου	τέσσαρα	ζῶα	And	in between	the throne	and	around	the throne	four	living beings
Καὶ	ἐν μέσῳ	τοῦ θρόνου	καὶ	κύκλῳ	τοῦ θρόνου	τέσσαρα	ζῶα																	
And	in between	the throne	and	around	the throne	four	living beings																	
Rev. 7:4ff	<ul style="list-style-type: none">• The list of the 12 tribes: it lists Manasseh (which is not in the Gen. 49 list) but does not include Dan (which is in the Gen. 49 list).																							
Rev. 9:11	<p>Apparently there are only four named angels in the Bible:</p> <ol style="list-style-type: none">1. Michael2. Gabriel3. Satan4. Abaddon/Apollyon (here).																							
Rev. 18:20	<ul style="list-style-type: none">• Note that apostles are rejoicing over the fall of the whore of Babylon.• One of the requirements for being an apostle is to have been an eyewitness of the resurrection of Jesus (I Cor. 9:1), which occurred in Jerusalem. This has led some people to theorize that Jerusalem was the whore of Babylon, and she "fell" in 70 CE.																							
Rev. 19:16	“King of kings and lord of lords” - see I Tim. 6:15.																							
Rev. 22:18	<ul style="list-style-type: none">• Imagine the “translators” of the Amplified Bible when they got to this verse and learned that if anyone adds anything to this book, God will add to him the plagues described in the book.																							