

Appendix A
Recorded Miracles in the Bible
{Source Unknown}

Of Moses and Aaron

Rod made serpent – Ex. 4:3; 7:10
 Hand made leprous – Ex. 4:6,7
 River into blood – Ex. 7:20
 Lice – Ex. 8:17
 Plague on livestock – Ex. 9:3,6
 Hail – Ex. 9:23
 Darkness – Ex. 10:22
 Sea divided – Ex. 14:21
 Water sweetened – Ex. 15:25
 Amalek defeated – Ex. 17:11
 Water from rock at Kadesh – Num. 20:11
 Aaron's rod buds – Num. 17:8

Rod restored – Ex. 4:4
 Water turned into blood – Ex. 4:9
 Frogs – Ex. 8:6, 13
 Flies – Ex. 8:21, 31
 Boils – Ex. 9:10
 Locusts – Ex. 10:13, 19
 First-born death – Ex. 12:29
 Egyptians drowned – Ex. 14:26-28
 Water from rock – Ex. 17:6
 Earth swallows of Korah – Num. 16:32
 Brass serpent – Num. 21: 8

Of Joshua

Jordan River divided - Jos. 3:7-17
 Sun and moon stayed – Jos. 10:12-13

Jericho taken – Jos. 6

Of Samson

Lion killed – Jg. 14:5-6
 Gates carried away – Jg. 16:3

Philistines killed – Jg. 14:19
 Dagon's house pulled down – Jg. 16:30

Of Samuel

Thunder and rain – I Sam. 12:18

Prophet of Judah

Jeroboam's hand withered – I Ki. 13:4
 Hand restored – I Ki. 13:6

Altar torn – I Ki. 13:5

Of Elijah

Drought – I Ki. 17:1; James 5:17
 Child restored to life – I Ki. 17:22
 Rain brought – I Ki. 18:41
 Waters of Jordan divided – II Ki. 2:8

Meal and oil multiplied – I Ki. 17:14
 Sacrifice consumed by fire – I Ki. 18:38
 Captain/men killed by fire – II Ki. 1:10, 12

Of Elisha

Jordan divided – II Ki. 2:14
 Mocking children torn by bears – II Ki. 2:24
 Widow's oil multiplied – II Ki. 4:5-6
 Child raised to life – II Ki. 4:35
 Loaves multiplied – II Ki. 4:40-43
 Gehazi struck with 4:17leoparcy – II Ki. 5:27
 Syrians struck blind– II Ki. 6:18

Waters healed – II Ki. 2:21
 Water supplied – II Ki. 3:16-20
 Woman given a son – II Ki. 4:17
 Pottage healed – II Ki. 4:41
 Naaman healed – II Ki. 5:10-14
 Iron caused to float – II Ki. 6:6
 Dead man comes alive – II Ki. 13:21

Of Isaiah

Hezekiah healed – II Ki. 20:7
 Shadow goes backward – II Ki. 20:11; Is. 38:8

Of Jesus

Water changed to wine – Jn. 2:7-10
Nobleman's son healed – Jn. 4:50
Escape from crowd – Lk. 4:29-30
Draught of fish – Lk. 5:6
Demoniac in synagogue – Mk. 1:26; Lk. 4:35
Peter's mother-in-law healed – Mat. 8:14-15; Mk. 1:30-31; Lk. 4:38-39
Cleansing of leper – Mat. 8:3; Mk. 1:41; Lk. 5:13
Paralytic healed – Mat. 9:2; Mk. 2:3; Lk. 5:18
Lame man healed – Jn. 5:5
Withered hand – Mat. 12:10; Mk. 3:1; Lk. 6:6
Centurion's servant – Mat. 8:5; Lk. 7:2
Raising widow's son – Lk. 7:11
Blind and dumb with demon – Mat. 12:22; Lk. 11:14
Tempest stilled – Mat. 8:26; Mk. 4:39; Lk. 8:24
Demoniacs of Gadara – Mat. 8:28; Mk. 5:1; Lk. 8:26
Raising of Jairus' daughter – Mat. 9:18,23; Mk. 5:22, 41; Lk. 8:41, 54
Issue of blood – Mat. 9:20; Mk. 5:25; Lk. 8:43
Two Blind men – Mat. 9:27
Dumb with demon – Mat.9:32
Feeding of 5000 – Mat. 14:15; Mk. 6:41; Lk. 9:12; Jn. 6:5
Walking on the sea - Mat. 14:25; Mk. 6:49; Jn. 6:19
Woman of Canaan's daughter – Mat. 15:22; Mk. 7:25
Feeding of 4000 – Mat. 15:38; Mk. 8:9
Deaf and dumb healed – Mk. 7:33
Blind man of Bethsaida – Mk. 8:23
Lunatic child – Mat. 17:14; Mk. 9:22; Lk. 9:38
Tribute money – Mat. 17:24
Ten lepers – Lk. 17:12
Blind man – Jn. 9:1
Lazarus raised – Jn. 11:43
Woman with spirit of infirmity – Lk. 13:11
Man with dropsy – Lk. 14:2
Blind men of Jericho– Mat. 20:30; Mk. 10:46
Cursing of fig tree – Mat. 21:19; Mk. 11:12
Malchus healed – Lk. 22:51
Second draught of fish – Jn. 21:6
Resurrection of Jesus – Lk. 24:6; Jn. 10:18

Of Peter

Lame man cured – Acts 3:7
Sick healed - Acts 5:15
Dorcas – Acts 9:40

Ananias and Sapphira – Acts 5:5, 10
Aeneas – Acts 9:34

Of Paul

Elymas blinded – Acts 13:11
Damsel with spirit of divination – Acts 16:18 19:11
Viper's bite = Acts 28:5
Other miracles of Paul – Acts 14:3; 19:11

Lame man cured – Acts 14:10
Eutychus restored to life – Acts 20:10
Father of Publius healed – Acts 28:8

Appendix B Recorded Parables of Jesus

The following list has been compiled from various sources.

1	Absent Householder	Mark 13:33-37
2	Barren Fig Tree	Luke 13:6-9
3	Building A Tower/Making War	Luke 14:25-35
4	Candle under a bushel	Mat. 5:14-16; Mark 4:21-22; Luke 8:16-17; 11:33-36
5	Creditor and two Debtors	Luke 7:41-43
6	Faithful and Evil Servant	Luke 12:35-40
7	Faithful and Wise Steward	Luke 12:42-48
8	Fig Tree	Mat. 24:32-44; Mark 13:28-32; Luke 21:29-33
9	Friend in Need	Luke 11:5-13
10	Good Samaritan	Luke 10:30-37
11	Great Supper	Luke 14:16-24
12	Growing Seed	Mark 4:26-29
13	Hidden Treasure	Mat. 13:44
14	Importune Widow	Luke 18:1-8
15	Laborers in the Vineyard	Mat. 20:1-16
16	Leaven	Mat. 13:33; Luke 13:20-21
17	Lost Coin	Luke 15:8-10
18	Lost Sheep	Mat. 18:12-14; Luke 15:3-7
19	Mustard Seed	Mat. 13:31-32; Mark 4:30-32; Luke 13:18-19
20	Net	Mat. 13:47-50
21	New cloth on old garment	Mat. 9:16; Mark 2:21; Luke 5:36
22	New wine in old wineskins	Mat. 9:17; Mark 2:22; Luke 5:37-38
23	Pearl of Great Price	Mat. 13:45-46
24	Pharisee and the Publican	Luke 18:9-14
25	Prodigal Son	Luke 15:11-32
26	Rich Fool	Luke 12:16-21

27	Rich Man and Lazarus	Luke 16:19-31
28	Sower sowing seeds	Mat. 13:3-23; Mark 4:2-20; Luke 8:4-15
29	Talents- Five, Two, One	Mat. 25:14-30
30	Tares	Mat. 13:24-30
31	Ten, Five, One Pounds	Luke 19:11-27
32	Two Sons	Mat. 21:28-32
33	Unforgiving Servant	Mat. 18:23-25
34	Unjust Steward	Luke 16:1-13
35	Unprofitable Servants	Luke 17:7-10
36	Wedding Feast	Mat. 22:2-14
37	Wicked Husbandmen	Mat. 21:33-45; Mark 12:1-12; Luke 20:9-19
38	Wise and Foolish Virgins	Mat. 25:1-13
39	Wise man builds on rock/foolish on sand	Mat. 7:24-27; Luke 6:47-49

Appendix C - Genealogy of Jesus

Matthew

I Chronicles

Luke

Abraham	Matthan	Abraham	Jesus	Melea
Isaac	Jacob	Isaac	Joseph	Menan
Jacob	Joseph	Jacob	Heli	Mattatha
Judas	Jesus	Judah	Matthat	Nathan {by Bathsheba}
Phares {by Tamar}		Pharez {by Tamar}	Levi	David
Esrom		Hezron	Mechi	Jesse
Aram		Ram	Jama	Obed
Aminadab		Amminadab	Joseph	Boaz
Naasson		Nahshon	Mattathias	Salmon
Salmon		Salma	Amos	Naasson
Boaz		Boaz	Naum	Aminadab
Obed {by Ruth}		Obed	Esli	Aram
Jesse		Jesse	Nagge	Esrom
David		David	Maath	Phares
Solomon {by Bathsheba}		Solomon {by Bathsheba}	Mattathias	Juda
Roboam		Rehoboam	Semei	Jacob
Abia		Abia	Joseph	Isaac
Asa		Asa	Juda	Abraham
Jehoshaphat		Jehoshaphat	Joanna	Thara
Joram		Joram {Jehoram}	Rhesa	Nachor
Ozias {Uzziah}		Ahaziah*	Zorobabel	Saruch
Joatham		Joash*	Salathiel	Ragau
Achaz		Amaziah*	Neri	Phalec
Ezekias		Azariah {Uzziah}	Melchi	Heber
Manasses		Jotham	Addi	Sala
Amon		Ahaz	Gosam	Cainan
Josiah		Hezekiah	Elmodam	Arphaxad
Jechoniah		Manasseh	Er	Shem
Salathiel		Amon	Joseph	Noah
Zorobabel {Zerubbabel}		Josiah	Eliezer	Lamech
Abiud		Jehoiakim*	Jorim	Mathuselah
Eliakim		Jeconiah	Matthat	Enoch
Azor		Salathiel	Levi	Jared
Sadoc			Simeon	Malellec
Achim			Juda	Cainan
Eliud			Joseph	Enosh
Eleazar			Jonan	Seth
Matthan			Eliakim	Adam

I Chr. 1-3 – Ahaziah, Joash, Amaziah, and Jehoiakim – are omitted by Matthew. The first three: Ahaziah, Joash, and Amaziah were descendants of Athaliah who reigned as a wicked queen following the death of her husband King Jehoram and her son Ahaziah who were assassinated [II Ki. 11:1-20]. See **Appendix G: “World Time Line of Biblical History”**

Matthew gives the physical descent of Joseph rather than the legal descent.

Ahaziah [evil] born 3210 AH – began reign 3232 AH – assassinated 3233 AH

Joash [good] born 3232 AH – began reign 3239 [age 7] – reigned 40 years died 3279 AH

Amaziah [good] born 3254 AH – began reign 3279 AH [age 25]

Josiah [good] born 3478 AH - began reign 3487 AH [age 8] – reigned 31 years died 3517 AH

Jehoiakim [evil] born 3493 AH - begins reign 3518 AH [age 25] under taxation of Egypt – taken captive to Babylon in 3520 AH - 3 years after death of Josiah.

In Matthew's birth narrative (chapters 1-2) which includes Jesus' genealogy through Joseph (Jesus' legal genealogy): Joseph's name occurs exactly **7** times: Mat. 1:16,18,19,20,24; Mat. 2:13,19 --- Mary's name occurs exactly **4** times: Mat. 1:16,18,20; 2:11 --- Matthew's genealogy starts with Abraham {patriarch of the Jews} and goes forward to show that Jesus is the fulfillment of the promises made to Abraham for a savior Who would reign forever.

In Luke's birth narrative (chapters 1-3) which includes Jesus' genealogy through Mary (Jesus' blood genealogy): Joseph's name occurs exactly **4** times: Lu. 1:26; 2:4,16; 3:23 --- Mary's name occurs exactly **12** times: Lu. 1:27,30,34,38,39,41,46,56; 2:5,16,19,34 --- Luke's genealogy starts with Jesus and goes backward to Adam to show that Jesus is the savior of all people promised to Adam and Eve in the garden. David had 4 sons by Bathesheba {I Chr. 3:5} – Mary and Joseph are both descended from David by Bathesheba. Joseph through Bathesheba's son Solomon; Mary through Bathesheba's son Nathan.

Interestingly, Bathesheba isn't called by name in Matthew's account but is referred to as having been the wife of Uriah. This suggests the possibility that Bathesheba deliberately seduced King David – nevertheless, Jesus is descended from her rather than any of David's other wives.

Appendix D

HOW TO BECOME A CHRISTIAN

All the knowledge in the world is unimportant unless you know where you are going to spend eternity. The question is never whether the Lord is on your side; the question is -- are YOU on the Lord's side? If you don't know that you are on the Lord's side, that issue needs to be settled once and for all.

The Lord our God and our Creator has given us commandments to follow. Disobedience to these commandments is sin. According to scripture, even thoughts that are contrary to the Lord's commandments are sin. Also, according to scripture no one has kept every commandment except Jesus Christ God's only Son. God the Father sent His only Son Jesus {God-in-the-flesh} to pay the price for the sins of the world. The promise has been given that anyone who accepts Jesus Christ as their personal Lord and Savior will be saved. To be "saved" means that our sins are forgiven and we have the right as "adopted" children of God to enter the kingdom of heaven when we die, or when Jesus comes to take us home at the rapture of the church. It also means we have a special relationship with our heavenly Father now because once we've accepted His Son, His Holy Spirit lives in us to teach us, convict us when we sin, and to give us a glimpse of "heaven on earth."

King James Version	King James Paraphrase
(6) Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6)	(6) Jesus said to him, I am the Way, the Truth, and the Life: no man can come to the Father, except by Me. ({43} John 14:6)

To those who are lost, this seems very narrow minded, but consider this: Suppose someone owed you a lot of money and had no hope of ever having the ability to repay you. Suppose you told that person, "If you will just love and respect my only son, I will cancel all of your debt." Then suppose that person told you, "I will never love or respect your son. I despise Him and all He represents." How would you feel. This is a very good example of how God the Father views those who reject His Son.

The Roman Road to salvation: {From the book of Romans}

A. **All have sinned** -- We must all acknowledge that we are sinners and have not lived in accordance with the Lord's commands.

King James Version	King James Paraphrase
<p>(10) As it is written, There is none righteous, no, not one: (11) There is none that understandeth, there is none that seeketh after God. (12) They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. (Rom. 3:10-12)</p>	<p>(10) As it is written, “There is no one who is righteous, no, not one: (11) There is no one who understands, there is no one who seeks after God. (12) They have all gone out of the way, they have all together become unprofitable; there is no one who does good, no, not one.”^b ({45} Rom. 3:10-12)</p>

{Righteous -- means to be right with God and to keep ALL of His commandments -- Jesus said if you have thought a wrong thought you have broken all of the commandments.} [Mat 5:8]

King James Version	King James Paraphrase
<p>(20) Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law <i>is</i> the knowledge of sin. (21) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; (22) Even the righteousness of God <i>which is</i> by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: (23) For all have sinned, and come short of the glory of God; (Rom. 3:20-23)</p>	<p>(20) Therefore by the deeds of the law no flesh will be justified in His sight: because by the law <i>comes</i> the knowledge of sin. (21) But now the righteousness of God without the law is revealed, being witnessed <i>to</i> by the law and the prophets; (22) Even the righteousness of God <i>which is</i> by faith of Jesus Christ to all and upon all those who believe: because there is no difference: (23) Because all have sinned, and come short of the glory of God; ({45} Rom. 3:20-23)</p>

B. **All deserve to die** -- None of us deserves to live or to have eternal life.

King James Version	King James Paraphrase
<p>(23) For all have sinned, and come short of the glory of God; (Rom. 3:23)</p>	<p>(23) Because all have sinned, and come short of the glory of God; ({45} Rom. 3:23)</p>

C. The price of sin was paid for, for all who believe -- Believe that if you accept God's only Son, Jesus, as your personal Lord and Savior, He has paid the price for your salvation. {To accept Jesus as your personal Lord means that you are sincere in your desire to live in accordance with His commands; to allow Him to be Lord of your life; but also knowing that you can never repay Jesus for the love and mercy He has shone towards you. -- Jesus said,

King James Version	King James Paraphrase
(15) If ye love me, keep my commandments. (John 14:15)	(15) If you love Me, keep My commandments. (43} John 14:15)

Salvation means to not have your sins counted against you and the right to spend eternity in heaven -- not because of what you've done, but because of what Jesus has done for you. It is a free gift, totally undeserved, given to everyone who accepts God's Son Jesus as his/her Lord and Savior.

King James Version	King James Paraphrase
(9) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Rom. 10:9)	(9) That if you will confess with your mouth the Lord Jesus, and will believe in your heart that God has raised Him from the dead, you will be saved. (45} Rom. 10:9)

{Believing also means that you believe that Jesus was truly born of a virgin, lived a sinless life, died on the cross for the sins of the world, arose from the dead, and will soon return to take us to be home with Him. If any of these things were not true, then He could not be our savior.}

King James Version	King James Paraphrase
(21) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; (22) Even the righteousness of God <i>which is</i> by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: (23) For all have sinned, and come short of the glory of God; (Rom. 3:21-23)	(21) But now the righteousness of God without the law is revealed, being witnessed <i>to</i> by the law and the prophets; (22) Even the righteousness of God <i>which is</i> by faith of Jesus Christ to all and upon all those who believe: because there is no difference: (23) Because all have sinned, and come short of the glory of God; (45} Rom. 3:21-23)

King James Version	King James Paraphrase
<p>(6) Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,</p> <p>(7) <i>Saying</i>, Blessed <i>are</i> they whose iniquities are forgiven, and whose sins are covered.</p> <p>(8) Blessed is the man to whom the Lord will not impute sin. (Rom. 4:6-8)</p>	<p>(6) Even as David also describes the blessedness of the man, to whom God credits righteousness without works,</p> <p>(7) <i>Saying</i>, “Blessed <i>are</i> those whose sins are forgiven, and whose sins are covered.”^b</p> <p>(8) “Blessed is the man to whom the Lord will not count sin.”^c ({45} Rom. 4:6-8)</p>

[cf. Ps. 32:1-2]

King James Version	King James Paraphrase
<p>(13) And no man hath ascended up to heaven, but he that came down from heaven, <i>even</i> the Son of man which is in heaven.</p> <p>(14) And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:</p> <p>(15) That whosoever believeth in him should not perish, but have eternal life.</p> <p>(16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.</p> <p>(17) For God sent not his Son into the world to condemn the world; but that the world through him might be saved.</p> <p>(18) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.</p>	<p>(13) And no man has ascended up to heaven, but He Who came down from heaven, <i>even</i> the Son of Man Who is in heaven.</p> <p>(14) And as Moses lifted up the serpent in the wilderness^b, even so must the Son of Man be lifted up:</p> <p>(15) That whoever believes in Him should not perish, but have eternal life.</p> <p>(16) Because God loved the world so much, that He gave the only Son He has ever fathered, that whoever believes in Him should not perish, but have everlasting life.</p> <p>(17) Because God did not send His Son into the world to condemn the world; but that the world through Him might be saved.</p> <p>(18) He who believes on Him is not condemned: but he who does not believe is condemned already, because he has not believed in the Name of the only fathered Son of God.</p>

King James Version	King James Paraphrase
<p>(19) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.</p> <p>(20) For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.</p> <p>(21) But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. (John 3:13-21)</p>	<p>(19) And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil.</p> <p>(20) Because everyone who does evil hates the light, neither comes to the light, lest his deeds should be reprov'd.</p> <p>(21) But he who does what's right comes to the light, that his deeds may be revealed, that they are done in God.</p> <p>{43} John 3:13-21)</p>

Do not think to yourself that when you "get your act together" you'll ask the Lord into your life. You can't live a life that is pleasing to Him without His help. Ask for forgiveness and ask Jesus to come into your life. **If there is anything in your life that shouldn't be there, He'll take care of it AFTER you've made a commitment to Him.**

None of us knows when our life will end and we will stand in the presence of the Lord. It may be years from now; it may be 5 minutes from now. This life is only a testing grounds. It is here your life must count for the Lord. The scriptures state: "Now is the time for decision." [II Cor. 6:2] When this life ends, there will not be another chance!

King James Version	King James Paraphrase
<p>(38) Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. (Mark 8:38)</p>	<p>(38) Whoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He comes in the glory of His Father with the holy angels. {41} Mark 8:38)</p>

Suggested prayer:

Father, I know that I have sinned against You and I have not lived the kind of life I know You want me to live. Please, forgive me for the ways I have failed You. I know that You sent Your Son, Jesus, to pay the price for my salvation and I believe You raised Him from the dead to become King of Kings and Lord of Lords. I believe that one day soon He is coming back again to reign forever and ever. I accept Your Son, Jesus, as my personal Lord and Savior. With Your help, I will strive to live for You and to be the person You want me to be. Father, let Your Holy Spirit come into my heart and cleanse me from all unrighteousness. I know I do not deserve what Jesus has done for me, but forgive me and help me to live for You every moment of my life. In Jesus' Name I pray. Amen.

If you are sincere and believe the things in this prayer you have the promise of God that your salvation is assured. Your salvation is based on His faithfulness, and He is always faithful.

Appendix E

ASSURANCE FOR BELIEVERS

King James Version	King James Paraphrase
(9) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Rom. 10:9)	(9) That if you will confess with your mouth the Lord Jesus, and will believe in your heart that God has raised Him from the dead, you will be saved. (45} Rom. 10:9)

King James Version	King James Paraphrase
(8) If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, he is faithful and just to forgive us <i>our</i> sins, and to cleanse us from all unrighteousness. (I John 1:8-9)	(8) If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, He is faithful and just to forgive us <i>of our</i> sins, and to cleanse us from all unrighteousness. (62} I John 1:8-9)

King James Version	King James Paraphrase
(15) <i>If ye love me, keep my commandments.</i> (16) <i>And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;</i> (17) <i>Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.</i> (18) <i>I will not leave you comfortless: I will come to you.</i> (19) <i>Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.</i> (20) <i>At that day ye shall know that I am in my Father, and ye in me, and I in you.</i> (21) <i>He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:15-21)</i>	((15) <i>If you love Me, keep My commandments.</i> (16) <i>And I will ask the Father, and He shall give you another Comforter, that He may stay with you forever;</i> (17) <i>Even the Spirit of truth; whom the world cannot receive, because it does not see Him, neither knows Him: but you know Him; because He lives with you, and shall be in you.</i> (18) <i>I will not leave you comfortless: I will come to you.</i> (19) <i>Yet a little while, and the world will see Me no more; but you see Me: because I live, you shall live also.</i> (20) <i>At that day you shall know that I am in My Father, and you in Me, and I in you.</i> (21) <i>He who has My commandments, and keeps them, he it is who loves Me: and he who loves Me shall be loved by My Father, and I will love him, and will reveal Myself to him. (43} John 14:15-21)</i>

King James Version	King James Paraphrase
(5) <i>Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.</i> (Heb. 13:5)	(5) <i>Let your conversation be without covetousness {greed}; and be content with such things as you have: because He has said, I will never leave you, nor forsake you.^a ({58} Heb. 13:5)</i>

King James Version	King James Paraphrase
(11) And this is the record, that God hath given to us eternal life, and this life is in his Son. (12) He that hath the Son hath life; <i>and</i> he that hath not the Son of God hath not life. (13) These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. (I John 5:11-13)	(11) And this is the witness, that God has given to us eternal life, and this life is in His Son. (12) He who has the Son has life; <i>and</i> he who does not have the Son of God does not have life. (13) These things have I written to you who believe on the Name of the Son of God; that you may know that you have eternal life, and that you may believe on the Name of the Son of God. ({62} I John 5:11-13)

King James Version	King James Paraphrase
(40) And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. (John 6:40)	(40) And this is the will of Him Who has sent Me, that everyone who sees the Son, and believes on Him, may have everlasting life: and I will raise him up at the last day. ({43} John 6:40)

King James Version	King James Paraphrase
(24) Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (John 5:24)	(24) Truly, Truly, I say to you, He who hears My word, and believes on Him Who sent Me, has everlasting life, and shall not come into condemnation; but is passed from death into life. ({43} John 5:24)

King James Version	King James Paraphrase
(18) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: (I Peter 3:18)	(18) Because Christ also has once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but made alive by the Spirit: ({60} I Peter 3:18)

King James Version	King James Paraphrase
<p>(5) And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:</p> <p>(6) For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.</p> <p>(7) If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?</p> <p>(8) But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.</p> <p>(9) Furthermore we have had fathers of our flesh which corrected <i>us</i>, and we gave <i>them</i> reverence: shall we not much rather be in subjection unto the Father of spirits, and live?</p> <p>(10) For they verily for a few days chastened <i>us</i> after their own pleasure; but he for <i>our</i> profit, that <i>we</i> might be partakers of his holiness. (Heb. 12: 5-10)</p>	<p>(5) And you have forgotten the exhortation which speaks to you as to children, My son, do not despise the chastening of the Lord, nor faint when you are rebuked by Him:</p> <p>(6) Because those whom the Lord loves He disciplines, and disciplines every son whom He receives.</p> <p>(7) If you endure discipline, God deals with you as with sons; because what son is he whom the father does not discipline?</p> <p>(8) But if you are without discipline, of which all are partakers, then you are bastards, and not sons.</p> <p>(9) Furthermore we have had fathers of our flesh who corrected <i>us</i>, and we gave <i>them</i> reverence: shall we not much rather be in subjection to the Father of spirits, and live?</p> <p>(10) Because they truly for a few days disciplined <i>us</i> after their own pleasure; but He for <i>our</i> profit, that <i>we</i> might be partakers of His holiness. ({58} Heb. 12: 5-10)</p>

Our salvation is not based on our faithfulness; if it were we would all lose our salvation. **Our salvation is based on the promise of God. He is always faithful even when we are unfaithful to Him.** As long as we are in these mortal bodies we will continue to make mistakes, and even at times rebel against God. If we have accepted Jesus Christ as our personal Lord and Savior, He has promised to discipline us to whatever extent is necessary to bring us back into His will. I John 1:8-9 {quoted above} was written to Christians, not unbelievers.

Appendix F

Holiness of Living

{Evidences of Salvation}

I, myself, am acutely aware of how far below God's standard of holiness that I am, that I would never consider passing judgment on someone else -- so anything that you may read here and interpret as judgmental on my part, I apologize for at the very beginning and assure you that is not the case at all. Only by God's grace is there hope for any of us.

King James Version	King James Paraphrase
(14) Follow peace with all <i>men</i> , and holiness, without which no man shall see the Lord: (15) Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble <i>you</i> , and thereby many be defiled; (Heb. 12:14-15)	(14) Follow peace with all <i>men</i> , and holiness, without which no man shall see the Lord: (15) Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up troubles <i>you</i> , and thereby many are defiled; ({58} Heb. 12:14-15)

Christianity is the only religion which states that God so loved the world that He came to earth in human form to teach us how He wants us to live, paid the price for our salvation, and rose from the dead as proof of His power over sin and death. The leaders of all other religions, are in their tombs, but the tomb of Jesus is empty! It has been said that Christianity is not a religion, but a way of life.

King James Version	King James Paraphrase
(35) By this shall all <i>men</i> know that ye are my disciples, if ye have love one to another. (John 13:35)	(35) By this all <i>men</i> shall know that you are My disciples, if you have love one to another. ({43} John 13:35)

King James Version	King James Paraphrase
(37) Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (38) This is the first and great commandment. (39) And the second is like unto it, Thou shalt love thy neighbor as thyself. (40) On these two commandments hang all the law and the prophets. (Mat. 22:37-40)	(37) Jesus said to him, You shall love the LORD {Jehovah} your God with all your heart, and with all your soul, and with all your mind^d. (38) This is the first and greatest commandment. (39) And the second is like it, You shall love your neighbor as yourself.^e (40) On these two commandments hang all the law and the prophets. ({40} Mat. 22:37-40)

Jesus said, "If you love Me, you will keep My commandments." And "a tree is known by the fruits it bears. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit." Jesus' "Sermon on the Mount" {Matthew chapters 5 and 6} teaches us the attitudes that we must show towards our heavenly Father and those around us.

After accepting Jesus as our Lord and Savior He has given the commandment that we make a public profession of faith in Him by submitting to baptism and by attending Christian services where we can learn how He wants us to live.

King James Version	King James Paraphrase
(38) Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. (Mark 8:38)	(38) Whoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He comes in the glory of His Father with the holy angels. ({41} Mark 8:38)

King James Version	King James Paraphrase
(24) And let us consider one another to provoke unto love and to good works: (25) Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting <i>one another</i> : and so much the more, as ye see the day approaching. (Heb. 10:24-25)	(24) And let us consider how to provoke one another to love and to good works: (25) Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting {encouraging} <i>one another</i> : and so much the more, as you see the day approaching. ({58} Heb. 10:24-25)

It is by worshiping and studying God's word together with other Christians that we are strengthened, receive the proper nourishment, and are encouraged in living the life He has called us to.

Christianity is personal, but it is not private. Love and joy in the Lord that are not shared with others, do not exist! There is no such thing as having love and not sharing it. How much we show our love towards other children of God, and towards unbelievers, is a good indication of just how much we really love Him. I John 4:20 says,

King James Version	King James Paraphrase
(20) If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? (21) And this commandment have we from him, That he who loveth God love his brother also. (I John 4:20-21)	(20) If a man says, I love God, and hates his brother, he is a liar: because he who does not love his brother whom he has seen, how can he love God Whom he has not seen? (21) And this commandment we have from Him, That he who loves God love his brother also. ({62} I John 4:20-21)

-- A single coal of fire left to itself will soon die out, but coals put together become a blaze of fire. Does this mean that a person who does not regularly attend church is not a Christian? No, but it does mean that if he/she is able and has opportunity to attend church and doesn't, he/she is in rebellion against the Lord as Hebrew 10:25 indicates an is in need of repentance. Those outside the church often point at the church and say, "That church is full of hypocrites." And in one sense they are right -- none of us fully live up the life we profess. In fact I John 1:8-9 says:

King James Version	King James Paraphrase
(8) If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, he is faithful and just to forgive us <i>our</i> sins, and to cleanse us from all unrighteousness. (10) If we say that we have not sinned, we make him a liar, and his word is not in us. (I John 1:8-10)	(8) If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, He is faithful and just to forgive us <i>of our</i> sins, and to cleanse us from all unrighteousness. (10) If we say that we have not sinned, we make Him a liar, and His Word is not in us. ({62} I John 1:8-10)

In the Biblical sense, however, a hypocrite is not one who fails to live up to the commands of the Lord. The Biblical definition of a hypocrite is a person who claims to believe in God, but refuses to make any attempt to live the life He has called us to.

As someone once said: "I'd rather go to church with hypocrites bound for heaven than to not go to church and to be with the other hypocrites bound for hell."

The following are evidences given in the Bible which are "fruits" or indicators of our relationship with the Lord. The evidences of being saved are the goals we as Christians strive for. The evidences of not being saved are hindrances we strive to permanently remove from our lives. If we are missing some of the evidences of being saved, we should pray that the Lord will help us obtain them. If we have some of the evidences of not being saved, we should admit to the Lord that we have sinned against Him and pray for forgiveness. Having evidences of not being saved does not necessarily mean we aren't saved any more than having some of the evidences of being saved means that we are saved. **If we truly have accepted Jesus as our Lord and savior, we have His promise that He will discipline us to whatever extent it it necessary to bring us back into His will. "Those whom the Lord loves, He reproveth and disciplines."** According to I John it is possible for a child of God to get so far out of the Father's will that He must call that child home to be with Him before he/she does too much damage to His kingdom down here.

We must also be on guard that we do not pass judgment on a fellow believer's salvation. We are commanded to not judge lest we be judged. We are not called to be judges, but we are called to be "fruit inspectors." "We are to hate sin, but love the sinner." For the unbeliever, this is not possible, because he has no understanding of what true love is all about. **{This is one reason why the Lord has specifically forbidden believers to intermarry with**

unbelievers.} [I Cor. 7:39; II Cor. 6:14-15] For the believer, it is sometimes difficult, but we are reminded that the Lord loved us even when we had no love for Him.

Bad things do happen to good people. And often bad people are not punished in this lifetime. But ultimately as Jesus said, we will reap what we sow. We may not understand many things that happen down here in this lifetime. And many things we will not understand until we stand in His presence.

Never be ashamed to admit that you don't know the answers to something. There is only One Who knows the answers to everything. Beware of anyone who claims to have all the answers.

Evidences of Being Saved:

King James Version	King James Paraphrase
<p>(12) Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.</p> <p>(13) Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:</p> <p>(14) Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.</p> <p>(15) Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.</p> <p>(16) Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?</p> <p>(17) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.</p> <p>(18) A good tree cannot bring forth evil fruit, neither <i>can</i> a corrupt tree bring forth good fruit.</p>	<p>(12) Therefore all things that you would have men do to you, even so you do to them: because this is the law and the prophets.</p> <p>(13) Enter in at the straight gate: because wide is the gate, and broad is the way, that leads to destruction, and many there are who enter there:</p> <p>(14) But straight is the gate, and narrow is the way, which leads to life, and there are few who find it.</p> <p>(15) Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.</p> <p>(16) You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?</p> <p>(17) Even so every good tree brings forth good fruit; but a corrupt tree brings forth bad fruit.</p> <p>(18) A good tree cannot bring forth bad fruit, neither <i>can</i> a corrupt tree bring forth good fruit.</p>

King James Version	King James Paraphrase
<p>(19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.</p> <p>(20) Wherefore by their fruits ye shall know them.</p> <p>(21) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.</p> <p>(22) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils? and in thy name done many wonderful works?</p> <p>(23) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.</p> <p>(24) Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:</p> <p>(25) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.</p> <p>(26) And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:</p> <p>(27) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. (Mat. 7:12-25)</p>	<p>(19) Every tree that does not bring forth good fruit is cut down, and cast into the fire.</p> <p>(20) Therefore by their fruits you shall know them.</p> <p>(21) Not everyone who says to Me, Lord, Lord, shall enter into the kingdom of heaven; but he who does the will of My Father Who is in heaven.</p> <p>(22) Many will say to Me in that day, Lord, Lord, have we not prophesied in Your Name and in Your Name have cast out devils? and in Your name done many wonderful works?</p> <p>(23) And then will I profess to them, I never knew you: depart from Me, you who do works of sin.</p> <p>(24) Therefore whoever hears these sayings of Mine, and does them, I will compare him to a wise man, who built his house upon a rock:</p> <p>(25) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it did not fall; because it was founded upon a rock.</p> <p>(26) And everyone who hears these sayings of Mine, and does not do them, shall be compared to a foolish man, who built his house upon the sand:</p> <p>(27) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was its fall. ({40} Mat. 7:12-27)</p>

King James Version	King James Paraphrase
<p>(23) And be renewed in the spirit of your mind;</p> <p>(24) And that ye put on the new man, which after God is created in righteousness and true holiness. (Eph. 4:23-24)</p>	<p>(23) And be renewed in the spirit of your mind;</p> <p>(24) And that you put on the new man, which is created after God in righteousness and true holiness. ({49} Eph. 4:23-24)</p>

King James Version	King James Paraphrase
<p>(8) Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.</p> <p>(9) Ye <i>are</i> cursed with a curse: for ye have robbed me, <i>even</i> this whole nation.</p> <p>(10) Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that <i>there shall not be room</i> enough <i>to receive it</i>.</p> <p>(Mal. 3:8-10)</p>	<p>(8) Will a man rob God? Yet you have robbed Me. But you say, How have we robbed You? In tithes and offerings.</p> <p>(9) You <i>are</i> cursed with a curse: because you have robbed Me, <i>even</i> this whole nation.</p> <p>(10) Bring all the tithes into the storehouse, that there may be food in My house, and prove Me now in this, says the LORD {Jehovah} of hosts {armies}, if I will not open the windows of heaven to you, and pour out a blessing upon you, that <i>there will not be room</i> enough <i>to receive it</i>.</p> <p>{39} Mal. 3:8-10</p>

King James Version	King James Paraphrase
<p>(13) For, brethren, ye have been called unto liberty; only <i>use</i> not liberty for an occasion to the flesh, but by love serve one another.</p> <p>(14) For all the law is fulfilled in one word, <i>even</i> in this; Thou shalt love thy neighbour as thyself.</p> <p>(15) But if ye bite and devour one another, take heed that ye be not consumed one of another.</p> <p>(16) <i>This</i> I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.</p> <p>(17) For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.</p> <p>(18) But if ye be led of the Spirit, ye are not under the law.</p> <p>(19) Now the works of the flesh are manifest, which are <i>these</i>; Adultery, fornication, uncleanness, lasciviousness,</p> <p>(20) Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,</p>	<p>(13) Because, brothers, you have been called to liberty; only do not <i>use</i> liberty for an occasion to the flesh, but by love serve one another.</p> <p>(14) For all the law is fulfilled in one word, <i>even</i> in this; You shall love your neighbor as yourself.</p> <p>(15) But if you bite and devour one another, take heed that you not be consumed by one another.</p> <p>(16) <i>This</i> I say then, Walk in the Spirit, and you shall not fulfil the lust of the flesh.</p> <p>(17) Because the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary to one another: so that you cannot do the things that you want.</p> <p>(18) But if you are led by the Spirit, you are not under the law.</p> <p>(19) Now the works of the flesh are manifest, which are <i>these</i>; Adultery, fornication, uncleanness, lasciviousness,</p> <p>(20) Idolatry, witchcraft, hatred, disputes, jealousies, anger, strife, divisions, heresies,</p>

King James Version	King James Paraphrase
<p>(21) Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told <i>you</i> in time past, that they which do such things shall not inherit the kingdom of God.</p> <p>(22) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,</p> <p>(23) Meekness, temperance: against such there is no law.</p> <p>(24) And they that are Christ's have crucified the flesh with the affections and lusts.</p> <p>(25) If we live in the Spirit, let us also walk in the Spirit.</p> <p>(26) Let us not be desirous of vain glory, provoking one another, envying one another. (Gal. 5: 13-26)</p>	<p>(21) Envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have also told <i>you</i> in time past, that those who do such things shall not inherit the kingdom of God.</p> <p>(22) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,</p> <p>(23) Meekness, temperance: against such there is no law.</p> <p>(24) And those who are Christ's have crucified the flesh with its passions and lusts.</p> <p>(25) If we live in the Spirit, let us also walk in the Spirit.</p> <p>(26) Let us not be desirous of vain glory, provoking one another, envying one another. ({48} Gal. 5: 13-26)</p>

King James Version	King James Paraphrase
<p>(7) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.</p> <p>(8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.</p> <p>(9) And let us not be weary in well doing: for in due season we shall reap, if we faint not.</p> <p>(10) As we have therefore opportunity, let us do good unto all <i>men</i>, especially unto them who are of the household of faith. (Gal. 6:7-10)</p>	<p>(7) Do not be deceived; God is not mocked: because whatever a man sows, that he shall also reap.</p> <p>(8) Because he who sows to his flesh shall of the flesh reap corruption; but he who sows to the Spirit shall of the Spirit reap life everlasting.</p> <p>(9) And let us not be weary in well doing: because in due season we shall reap, if we do not faint.</p> <p>(10) Therefore as we have opportunity, let us do good to all <i>men</i>, especially to those who are of the household of faith. ({48} Gal. 6:7-10)</p>

Note: A tree cannot decide what kind of fruit it will bear. But, the abundance and quality of its fruit is determined to a large extent by whether it receives the proper nourishment. If a person is a Christian, the above fruits will be evidenced. How much they are evidenced is determined both by the individual's willingness to be submissive to the will of the Lord and how much of the proper nourishment he receives. Unlike the tree, a Christian can determine whether he/she will receive the proper nourishment. That nourishment comes through Bible study and fellowship with other believers.

Appendix G

WORLD TIME LINE OF BIBLICAL HISTORY

{With notes and Scriptural references by Sonny Stephens

available at: <http://www.TheWordNotes.com>}

The chronology used in most Bibles is from Archbishop Ussher published in 1650 A.D.. He puts Adam's creation at 4004 B.C. and the exodus at 1491 B.C. The chronology compiled here is based on the Scriptures and the outstanding work of Dr. David L. Cooper, president of the Biblical Research Society. For more information on this subject see his book: **Messiah: His First Coming Scheduled**, published by the Biblical Research Society, Los Angeles, Ca.. {1939} [See www.biblicalresearch.info] I have personally verified all counts, added Scriptural references, and have both noted and given explanations for the departures from the traditional chronology. B.C. dates given here have been corrected in accordance with Dr. Cooper's findings, except for the 4 year error dating the birth of Christ at 4 B.C. which has been retained in order to keep our present Gregorian calendar intact. Any errors which may be discovered in the B.C. calendar or in our modern Gregorian calendar do not in any way affect the accuracy of the A.H. calendar prior to the crucifixion of Jesus Christ. There is some question even among historians as to the exact year of Jesus' birth. Some say as early as 5 B.C.; others as late as 1 A.D. The commonly accepted 4 B.C. has been accepted here until more evidence proves otherwise.

There are two Biblical events which are subject to at least some degree of interpretation: (1) The first question is whether the Ammonite rule over the eastern bank of the Jordan (2852 A.H.) and the Philistine rule over the rest of Israel (2923 A.H.) were actually concurrent. {At least for the present I am standing by Dr. Cooper's analysis which indicates these events were not concurrent even though this is not commonly accepted.} (2) The second question is whether the reign of Abimelech (2826 A.H.) should be counted as part of the oppression years, since he had no legitimate claim to the judgeship. {Again, I am going with Dr. Cooper's position, that because Abimelech usurped the judgeship, his reign should be counted as part of the oppression years.} I remain open on all of these issues until it can be clearly demonstrated otherwise. Since the oppression years were not counted in the 480 years from the Exodus to Solomon's fourth year (I Ki. 6:1,38), either of these events would affect the over all chronology after Abimelech's judgeship began in 2826 A.H. All dates given unless indicated otherwise are Scripturally accurate to within a year. (Dates in parenthesis are from secular history sources but in no way affect the Biblical chronology.)

A.H. - Anno Hominis -- Year of Man -- figured from the creation of Adam. This calendar does not correspond to the Jewish C.E. (Creation Event or Common Era) calendar due to the halting of the Jewish calendar during periods of oppression which has created a number of discrepancies.

B.C. - Before Christ - dates can be obtained by subtracting the A.H. date from 4042. {or 4039 if Jesus was born 1 A.D.} The question of the possible concurrent rule of the Ammonites and Philistines [2852 A.H. and 2923 A.H. respectively] would reduce the difference between the traditional 4004 B.C. and 4042 B.C. by 31 years giving a difference of only 7 years. See note at end concerning the 83 year error with modern chronologies.

A.D. - Anno Domini – Year of our Lord – Year of Jesus' birth.

[Dashed “|” lines indicate that backward dating is required. Plus “+” signs indicate forward dating.]

A.H.	B.C.	
0	(4042)	Adam and Eve created (Gen. 1-2) {4039?}
		Cain born to Adam -- undated (Gen. 4:1) Abel born to Adam -- undated (Gen. 4:2) [It is possible that Cain and Abel were twins.] Abel killed by Cain -- undated (Gen. 4:8)
130	(3912)	Seth born to Adam age 130 (Gen. 5:3) {Note that Seth is the third son and it is through his descendants the Savior would come.}
235	(3807)	Enosh born to Seth age 105 (Gen. 5:6)
325	(3717)	Kenan born to Enosh age 90 (Gen. 5:9) (May be the root name for Canaan!)
395	(3647)	Mahalalel born to Kenan age 70 (Gen. 5:12)
460	(3582)	Jared born to Mahalalel age 65 (Gen. 5:15)
622	(3420)	Enoch born to Jared age 162 (Gen 5:18) {Note that Enoch is the seventh generation.}
687	(3355)	Methuselah born to Enoch age 65 (Gen. 5:21) {Methuselah means "It Shall Be Sent." Methuselah died the year of the Great Flood - Enoch knew the flood was coming!}
874	(3168)	Lamech born to Methuselah age 187(Gen. 5:25)
930	(3112)	Adam's death age 930 (Gen. 5:5)
987	(3055)	Enoch taken to heaven age 365 (Gen. 5:23-24)
1042	(3000)	Seth's death age 912 (Gen. 5:8)
1056	(2986)	Noah born to Lamech age 182 (Gen. 5:28-29) {Note that Noah is the tenth generation.} Noah is Methuselah's grandson.
1140	(2902)	Enosh's death age 905 (Gen. 5:10-11)
1235	(2807)	Kenan's death age 910 (Gen. 5:13-14)
1290	(2752)	Mahalalel's death age 895 (Gen. 5:16-17)
1422	(2620)	Jared's death age 962 (Gen. 5:20)
1556	(2486)	Japheth born to Noah age 500 (Gen. 5:32; 10:21)(It is possible that Japheth and Ham were twins.)
-----1558	(2484)	Shem born to Noah age 502 (Gen. 11:10) (It is also possible that Shem and Ham were twins) At first glance at Gen. 5:32 it appears that Shem was born when Noah was 500 years old, but because Shem

| was 100 years old two years after the flood {Gen. 11:10}
 | We know that Noah was 502 when Shem was born. Shem is listed first in Gen. 5:32
 | because of his importance (as an ancestor of Jesus.) Japheth is referred to as
 | the "elder" (oldest) in Gen. 10:21
 | 1651 (2391) Lamech's death age 777 (Gen. 5:31)
 | 1656 (2386) The Great Flood (also the year of Methuselah's death age 969 – according
 | to tradition Methuselah died 7 days before the Flood)
 | Noah is age 600. Gen. 5:28-29; 7:6)
 | 1657 (2385) Noah and family leave the ark (1 year and 10 days later) (Gen. 8:13)
 ----1658 (2384) Arpachshad born to Shem age 100 (Gen. 11:10)
 1693 (2349) Shelah born to Arpachshad age 35 (Gen. 11:12)
 1723 (2319) Eber born to Shelah age 30 (Gen. 11:14)
 1757 (2285) Peleg born to Eber age 34 (Gen. 11:16)
 The name Peleg means division and could have been named the year
 of the Tower of Babel and/or the division of the continents as we know them
 (The later is proposed by Dr. Cooper.) [100 years after the end of the flood.]
 1787 (2255) Reu born to Peleg age 30 (Gen. 11:18)
 1819 (2223) Serug born to Reu age 32 (Gen. 11:20)
 1849 (2193) Nahor born to Serug age 30 (Gen. 11:22)
 1878 (2164) Terah born to Nahor age 29 (Gen. 11:24)
 -----1948 (2094) Nahor#2 born to Terah age 70 (Gen. 11:26)
 | 1996 (2046) Peleg's death age 239 (Gen. 11:19)
 | 1997 (2045) Nahor's death age 148 (Gen. 11:25)
 | 2006 (2036) Noah's death age 950 (Gen. 9:28-29)
 | [349 years after end of the flood.]
 | 2008 [1] (2034) Abram born to Terah age 130 (Gen. 11:31-32;
 | Gen. 12:4; Acts 7:4) {Note that Abram is the tenth generation from Noah.}
 | At first glance at Gen 11:26 it appears that Terah was 70 when Abram
 | was born, but since Terah lived to the age of 205 {Gen. 11:32} and
 | Abram left for Canaan after Terah's death {Acts 7:4} Terah had
 | to be 130 at the time of Abram's birth. Although Nahor#2 is the oldest
 | son of Terah, Abraham is listed first in Gen. 11 because of his importance.
 | See note on Shem's birth {1558 A.H.} above. [Jewish chronologies do
 | not accept Acts 7:4 and therefore assume Terah was only 70 when
 | Abram was born.]
 | 2018 (2024) Birth of Sarai (Abram's half-sister and future wife; born to Terah
 | Abram's father. Abram age 10. Sarai is the daughter of Abram's father,
 | but they have different mothers. (Gen. 11:29; Gen. 17:17; 20:12)
 | 2026 (2016) Reu's death age 239 (Gen. 11:21)

- | 2049 (1993) Serug's death age 230 (Gen. 11:23)
- | 2083 (1959) Terah's death age 205 (Gen. 11:31-32)
- 1/14/2083 (1959) Abram age 75 called to Canaan, (After Terah's death Acts 7:4)
Covenant made with him, Abram goes to Canaan then to Egypt the same
year due to a famine in Canaan.(Gen. 11:32-12:5)
Note that the exact date 1/14 is the date which 430 years later becomes the
Passover. (Gal. 3:15-19) (Ex. 12:41)
- 2084 (1958) Abram returns to Canaan age 76 (Gen. 16:3,16)
- |
- 2094 (1948) Ishmael born to Abram age 86 (Gen. 16:16)
- 2096 (1946) Arpachshad's death age 438 (Gen. 11:13)
- 2107 (1935) Covenant re-affirmed with Abram age 99,
Abram's name changed to Abraham, Sarai's name changed to Sarah.

Sodom and Gomorrah destroyed. (Gen. 17:1-5,15; Gen. 19:1-19)
- 2108 (1934) Isaac born to Abraham age 100 and Sarah age 90 (Gen. 21:5)

Ishmael age 14
- 2113 (1929) Isaac age 5 - weaned? (Gen. 21:8)
- + Beginning of 400 year count down to the Exodus {Gen. 15:13; 28:4}
- + 2126 (1916) Death of Shelah age 43 (Gen. 11:12-15)
- + 2145 (1897) Death of Sarah age 127, Isaac is 37 (Gen. 23:1)
- + 2148 (1894) Isaac age 40 marries Rebekah (Gen. 25:20)
- + Abraham is 140
- + 2158 (1884) Death of Shem [Noah's youngest son] age 600 (Gen. 11:11)
- + {Abraham is 150 years old.}
- + 2168 (1874) Esau and Jacob (twins) born to Isaac age 60 (Gen. 25:26)
- + 2183 (1859) Abraham's death age 175, Jacob and Esau age 15 (Gen. 25:7)
- + 2187 (1855) Eber's death age 464 (Gen. 11:14-17)
- + 2231 (1811) Ishmael's death age 137 (Gen. 25:17)
- + [Jacob and Esau are 63 years old.]
- +----- 2245 (1797) Jacob age 77 flees Esau and begins serving
Laban. Isaac is 137. (Gen. 28)
- + |
- + | 2252 (1790) Jacob age 84 marries Leah and Rachael (Gen. 29:21-28)
- + | 2253 (1789) Reuben born to Jacob age 85 by Leah (Gen. 29:32)
- + | Simeon born to Jacob by Leah – undated (Gen. 29:33)
- + |
- + | 2255 (1787) Levi born to Jacob age 87 by Leah (Gen 29:34)
- + | The following are undated:
- + | Judah born to Jacob by Leah(Gen.29:35)
- + | Dan born to Jacob by Bilah (Rachael's maid) (Gen. 30:6)
- + | Naphtali born to Jacob by Bilah (Gen. 30:8)
- + | Gad born to Jacob by Zilpah (Leah's maid) (Gen. 30:11)
- + | Asher born to Jacob by Zilpah (Gen. 30:13)
- + | Issachar born to Jacob by Leah (Gen. 30:18)
- + | Zebulun born to Jacob by Leah (Gen. 30:20)

- + | Dinah born to Jacob by Leah (Gen. 30:21)
- + | 2259 (1783) Joseph born to Jacob age 91 by Rachael
- + | (Gen. 30:24; 41:46; Gen. 45:6; 47:28)
- + | 2265 (1777) Jacob age 97 returns to Canaan and re-named Israel.
- + | Joseph age 6. Isaac age 157. (Gen. 30:25; 31:41; Gen. 32:28)
- + | 2265 or 2266 Benjamin born to Jacob by Rachael (Rachael
- + | was pregnant with Benjamin when Jacob left Laban. (Gen. 31:35,41)
- + | 2276 (1766) Joseph age 17 sold into slavery (Gen. 37:2)
- + | Isaac age 168; Jacob age 108
- + | 2287 (1755) Joseph age 28 interprets dreams for pharaoh's cup-bearer and baker.
- + | (Gen. 41:1; 14-46)
- + | 2288 (1754) Isaac's death at age 180 (Gen. 35:28)
- + | 23 years after Israel's return to Canaan.
- + | Israel age 120. Joseph age 29.
- + | 2289 (1753) Joseph made ruler in Egypt at age 30.
- + | Israel age 121. (Gen. 41:46)
- + | 2297 (1745) Seven year famine begins. (Gen. 41:29-30,46)
- + ---2298 (1744) Israel age 130 (and family) goes into Egypt
- + (Second year of famine)
- + (Gen. 45:6) Joseph age 39, Reuben is 45, Benjamin is 33.
- + 2315 (1727) Jacob's (Israel's) death age 147 after 17
- + years in Egypt. (Gen. 47:28) Joseph age 56. Levi age 60.
- + 2369 (1673) Joseph's death at age 110 (Gen. 50:26)
- + Miriam's birth (Moses' sister) -- undated
- + 2429 (1613) Aaron's birth (Num. 33:38-39)
- + 2432 (1610) Moses born to Amram by Jochebed.
- + 63 years after death of Joseph (Num. 26:58-59)
- + 134 years after Israel entered Egypt (Ex. 6:16-20)
- + 2472 (1570) Moses age 40 kills an Egyptian for beating
- + a Hebrew slave and flees to wilderness (Acts 7:23) {Gen. 15:13-16}
- +---1/14/2513 (1529) Exodus of Israel from Egypt
- + (430 years to the exact day from date Covenant given to
- + Abraham [2083A.H.] (Ex. 12:41; Gal. 3:15-19)
- + 400 years to the exact day from Isaac's 5th birthday (Ex. 12:40)
- + 215 years after Israel enters Egypt.
- + 330 years after death of Abraham,
- + 198 years after death of Israel,
- + 144 years after death of Joseph.

- + Moses age 80, Aaron age 83, Joshua age 50 to 64 [exact age unknown]
- + (First year of Amenhotep II, son of Thothmes III as reigning pharaoh
- + of Egypt?)
- + Calendar changed {Ex. 12:2} to begin in March/April in Nisan rather than
- + September/October's Tishri.
- + Israel in Desert of Shur
- + Waters of Marah made sweet {undated} {Ex. 15:22-23}
- + Israel enters Elim {Ex. 15:27} {undated}
- + 2/15/2513 Israel enters Wilderness of Sin (Ex. 16:1)
- + Manna provided for food --undated, but before entrance into Sinai. (Ex. 16)
- + Moses' father-in-law and family rejoin him --undated (Ex. 18:1-2)
- + 3/15/2513 Israel enters Wilderness of Sinai (Ex. 19:1)
- + Moses given Ten Commandments and the Law (--exact date undated but
- + later is celebrated at Pentecost) (Pentecost dates vary depending on
- + the day of the week Passover falls on.)
- + 1/1/2514 (1528) Tabernacle erected in wilderness (Ex. 40:2,17)
- + 2/1/2514 First census taken (Num. 1:1)
- + 2/20/2514 Israel leaves Sinai (Num. 10:11)
- + 2/23/2514 Israel arrives at Wilderness of Paran, spies sent from Paran to Canaan
- + (Num. 10:11-12,33)
- + Quail and plague -- undated, but after entrance into Paran (Num. 11:18-34)
- + 2514 Caleb promised land in Canaan because of his faith (Num. 14:24)
- + 1/2552 (1490) Israel arrives in the Wilderness of Zin (Num. 20:1; 33:1-38)
- + Miriam's death -- exact date undated, but during
- + Israel's last year in wilderness. (Num. 20:1)
- + Water flows from rock (Num. 20:11)
- + Edom refuses Israel passage (Num. 20:20)
- + 5/1/2552 Aaron's death age 123 at Mt. Hor (Num. 33:38-39)
- + 11/1/2552 Moses makes speech on plains of Moab (Deut. 1:3)
- + 2552 Moses' death age 120 at Mt. Pisgah exact date undated, but at
- + least 30 days before Joshua crosses Jordan (Deut. 34:7-17)
- + 1/1/2553(1489) Joshua prepares to cross Jordan (Josh. 3:1f)
- + 1/10/2553 Joshua leads Israel into Canaan(Josh.3:2; 4:19f)
- + 1/15/2553 Passover celebrated in Canaan, manna ceases,
- + Israel eats fruit of the land (Josh. 5:11)
- + 2553 Jericho falls to Israel --exact date undated
- + 2559 (1483) Caleb given land promised, land apportioned age 85 (Josh 14:10)
- + {Joshua is 11 to 25 years older than Caleb.}
- + Joshua's death at age 110 -- exact date undated (Josh. 24:29)
- + 2573 (1469) Mesopotamia's oppression over Israel begins (Jg. 3:8)

- + 2581 (1461) Mesopotamia's oppression ends after 8 years.
- + Othniel's judgeship begins (Israel has peace for 40 years Jg. 3:8-11)
- + 2621 (1421) Moabite oppression begins (Jg. 3:11,14)
- + 2639 (1403) Moabite oppression ends after 18 years.
- + Ehud's judgeship begins (Israel has peace for 80 years.) (Jg. 3:14,30)
- + 2719 (1323) Canaanite oppression begins (Jg. 3:30; 4:3)
- + 2739 (1303) Canaanite oppression ends after 20 years.
- + Barak's judgeship begins (Israel has peace for 40 years.) (Jg. 4:3; 5:31)
- + 2779 (1263) Midianite rule over Israel begins (Jg. 6:1; 5:31)
- + 2786 (1256) Midianite rule ended by Gideon after 7 years.
- + (Israel has peace for 40 years.) (Jg.6:1; 8:28)
- + 2826 (1216) Abimelech usurps judgeship for 3 years. (Jg. 8:28; 9:22)
- + 2829 (1213) Tola's judgeship begins (Israel has peace for 23 years.) (Jg. 9:22; 10:1-2)
- + 2852 (1190) Ammonites conquer eastern bank of Jordan,
- + Jair's judgeship begins (Jg. 10:8; 12:7)
- + 2874 (1168) Jair's death after reigning 22 years,
- + Ammonites conquer remainder of Israel
- + 2892 (1150) Ammonite rule ends after 18 years,
- + Jephthah's judgeship begins (Jg. 10:8; 12:7)
- + 2898 (1144) Jephthah's judgeship ends after 6 years,
- + Ibzan's judgeship begins (Jg. 12:7-8)
- + 2905 (1137) Ibzan's judgeship ends after 7 years,
- + Elon's judgeship begins, Eli's birth (Jg. 12:8-11; I Sam. 4:15-18)
- + 2915 (1127) Elon's judgeship ends after 10 years,
- + Abdon's judgeship begins (Jg. 12:11-13)
- + 2923 (1119) Abdon's judgeship ends after 8 years,
- + Philistine oppression begins (Jg. 12:14; 13:1)
- + Samson judges Israel 23 years during the Philistine oppression
- + -- exact dates undated (Jg. 15:20-16:31)
- + 2963 (1079) Philistine oppression ends after 40 years,
- + Eli's judgeship begins (Jg. 13:1; I Sam. 4:18)
- + 3003 (1039) Eli's judgeship ends at age 98 after 40 years,
- + Samuel's judgeship begins (I Sam. 4:15-18)
- + 3023 (1019) Samuel's sole judgeship ends, Saul's reign as king of Israel begins
- + 450 years after beginning of oppressions and judgeships (Acts 13:19-21)
- + 3033 (1009) David born to Jesse, son of Obed, son of Boaz (II Sam. 5:4; Acts 13:21)
- + (3041) (1001) Samuel's death according to Josephus [after 18 years of Saul's reign]
- + {Antiquities of the Jews book 6 chapter 14} {David is 8 years old}
- + 3063 (979) Saul's death after reign of 40 years,
- + David's reign at Hebron, at age 30 (II Sam. 5:4; Acts 13:21f)

- + 3070 (972) King David's reign over all Israel from Jerusalem
- + begins at age 37. (I Chr. 29:27)
- + 1,414 years after flood, 517 years after Israel entered Canaan.]
- + 3103 (939) King David's reign ends at age 70 after 40
- + years, Solomon's reign begins (I Chr. 29:27; II Sam. 5:4-5)
- +--2/3107 (935) Solomon's fourth year as king, Temple construction
- begun (I Ki. 6:1,38) (480 years + 114 years of
- oppression [594 years] counted from the Exodus (2513 A.H.)
- {532 years are specifically accounted for in scripture.}
- 8/3114 (928) Temple construction completed in 11th year of
- Solomon palace construction begun(I Ki. 6:1,38)
- 3127 (915) Solomon's palace completed after 13 years
- in 24th year of Solomon (I Ki. 7:1; 9:10; II Chr. 8:1)
- 3143 (899) Solomon's death after reign of 40 years
- (I Ki. 11:42) [1,486 years after the flood, 590 years after entrance
- into Canaan] Israel splits into two kingdoms:
- ** denotes line of Judah
- [] Kings of Judah () Kings of Israel
- ** [1]Rehoboam (evil) age 41 (Son of Solomon) begins reign
- over Judah (Southern Kingdom) (I Ki. 12:1,21; I Ki. 14:21-22)
- (1) Jeroboam (evil) son of Nebat begins reign over Israel
- (Northern Kingdom) I Ki. 15:1)
- 3160 (882) ** Rehoboam's reign ends during 18th year of Jeroboam,
- [2] Abijam (evil) his son begins reign over Judah (I Ki. 14:21,31; I Ki. 15:1,2)
- 3162 (880) ** Abijam's reign ends after 3 years in the 20th year of Jeroboam,
- [3] Asa (good) his son begins reign over Judah (I Ki. 15:1-2, 8-10)
- 3164 (878) Jeroboam's reign ends after 22 years,
- (2) Nadab (evil) his son begins reign over Israel (Northern Kingdom)
- (I Ki. 15:25)
- 3165 (877) Nadab's reign ends by assassination after 2 years during Asa's 3rd year.
- (3) Baasha (evil) son of Ahijah begins reign over Israel (I Ki. 15:25-31)
- 3188 (854) Baasha's reign over Israel ends after 24 years.
- (4) Elah his son begins reign in 26th year of Asa king of Judah
- (I Ki. 15:33; 16:6-8)
- 3189 (853) Elah's reign ends by assassination after 2 years in 27th year of Asa.
- (I Ki. 16:7-10) (5) Zimri's reign begins then ends seven days later by suicide
- (I Ki. 16:15-18) Israel splits into two factions:
- part follow Tibni son of Ginath
- part follow Omri.

- 3193 (850) (6) Omri's (evil) reign over Israel begins in 31st year of Asa king of Judah
(I Ki. 16:16,23) ** Jehoram born
- 3200 (842) Omri's reign ends after 12 years,
(7) Ahab (evil) his son begins reign in 38th year of Asa (IKi. 16:29)
- 3204 (838) ** Asa's reign over Judah ends after 41 years,
[4] Jehoshaphat (good) his son begins reign at age 35 during Ahab's 4th year
(I Ki. 15:10; I Ki. 22:41-42)
- 3210 (832) ** Ahaziah born
- 3220 (822) ** [5] Jehoram (evil) begins co-reign with his father Jehoshaphat
for a period of two years over Judah. (8) Ahaziah (evil) begins co-reign
over Israel with his father Ahab during 17th year of Jehoshaphat
(I Ki. 22:51)
- 3221 (821) Ahab killed in battle after reign of 22 years (I Ki. 22:34-40)
Ahaziah his son dies due to accident (II Ki. 1:2-17)
(9) Jehoram#2 (sometimes spelled Joram), also a son of Ahab begins
reign over Israel during eighteenth year of Jehoshaphat (II Ki. 3:1)
king of Judah (II Ki. 1:17; 3:1)
- 3225 (817) ** Jehoram (evil) age 32 again co-reigns with his father Jehoshaphat
over Judah during 5th year of Joram. (II Ki. 8:16)
- 3229 (813) ** Jehoshaphat's death after reign of 25 years, Jehoram his son
becomes sole king over Judah (I Ki. 22:42,50)
- 3231 (811) ** [6] Ahaziah (evil) son of Jehoram begins co-reign over Judah
- 3232 (810) ** Ahaziah age 22 becomes sole king over Judah
(II Ki. 8:25-29) ** Joash born
- 3233 (809) ** Jehoram and son Ahaziah assassinated
(II Ki. 9:14-27) (10) Jehu (good) son of Jehoshaphat begins reign
over Israel (II Ki. 9:14; II Ki. 10:30,35-36)
** Athaliah (evil), mother of Ahaziah begins reign over Judah
(II Ki. 11:1-20){1 queen}
- 3239 (803) ** Athaliah's reign ends by assassination after 6 years (II Ki. 11:3,13-21)
[Repairs to Temple 96+ years after death of Solomon]
Prophecies of Joel
** Joash (sometimes spelled Jehoash) (good) age 7 son of [7] Ahaziah
begins reign over Judah in 7th year of Jehu (II Ki. 11:2,21; II Ki.12:1)
- 3254 (788) ** Amaziah born
- 3261 (781) Jehu's reign ends after 28 years,
(11) Jehoahaz (evil) his son begins reign over Israel (II Ki. 10:35-36)
23rd year of Joash, Temple repairs begun (II Ki. 12:6-8)

- 3275 (767) (12) Jehoash (evil) begins co-reign with his father Jehoahaz over Israel in
37th year of Joash king of Judah (II Ki. 13:9-10)
- 3278 (764) Jehoash begins sole reign over Israel (II Ki. 13:1)
- 3279 (763) ** Joash's reign over Judah ends after 40 years,
[8] Amaziah (good) his son, age 25 begins reign in 2nd year of Jehoash king
of Israel (II Ki. 12:1; 14:1-2)
- 3293 (749) Jehoash's reign ends after 16 years,
(13) Jeroboam#2 (evil), his son begins reign over Israel in 15th year of
Amaziah king of Judah (II Ki. 13:10; II Ki. 14:15-16,23)
- 3308 (734) ** No king over Judah
Amaziah's reign ends after 29 years (II Ki. 14:12)
- 3319 (723) ** [9] Uzziah (good) age 16 sometimes spelled Azariah, son of Amaziah
begins reign over Judah in 27th year of Jeroboam#2 king of Israel
(II Ki. 15:1; II Chr. 26:1-3)
Prophecies of Hosea, Amos (Amos 1:1),
Jonah, and possibly Obadiah -- exact years undated
- 3334 (708) Jeroboam#2 reign ends after 41 years
No king over Israel
- 3356 (686) (14) Zechariah (evil) son of Jeroboam#2 begins reign at age 23
during 38th year of Uzziah king of Judah (II Ki. 14:23-29; II Ki. 15:8-9)
- 3357 (685) Zechariah's reign ends by assassination,
(15) Shallum son of Jabesh reigns for one month then he is assassinated by
(16) Menahem (evil) son of Gadi who begins his own reign over Israel in
the 39th year of Uzziah (II Ki. 15:8-17)
- 3368 (674) Menahem's reign ends after 10 years,
(17) Pekahia (evil) his son begins reign over Israel in the 50th year of Uzziah
(II Ki. 15:8,17,23)
- 3370 (672) Pekahia's reign ends by assassination after 2 years,
(18) Pekah son of Remaliah begins reign over Israel in 52nd year of Uzziah
(II Ki. 15:23-27)
- 3371 (671) ** Uzziah's reign ends after 52 years,
[10] Jotham (good) his son age 25 begins reign over Judah in 2nd year of
Pekah king of Israel (II Ki. 15:1-2; II Ki. 32-33)
Isaiah's ministry begins (Is. 6:1f)
- 3386 (656) ** Jotham's reign ends after 16 years,
[11] Ahaz (evil) his son age 20 begins reign over Judah in 17th year of Pekah
king of Israel (II Ki. 15:38-16:20)
- 3390 (652) Pekah's reign ends after 20 years.
No reigning king over Israel

- 3398 (644) (19)Hoshea (evil) son of Elah becomes king over Israel in 12th year of Ahaz king of Judah (II Ki. 17:10)
- 3400 (642) ** [12] Hezekiah (good) age 25 becomes co-king with his father Ahaz in 3rd year of Hoshea king of Israel (II Ki. 16:2,20; II Ki. 18:1-2)
- 3402 (640) ** Hezekiah becomes sole king over Judah after Ahaz reigns 16 years over Israel (II Ki. 16:2)
- 3406 (636) END OF THE NORTHERN KINGDOM (Israel)
- captured by king of Assyria in the 9th year of Hosea (II Ki. 17:6; 18:10)
{35th year of Isaiah's ministry. 263 years after death of Solomon.}
- 3414 (628) Isaiah prophesies future captivity of Judah (II Ki. 18-20; Is. 36-39)
- 3430 (612) ** [13]Manasseh (evil) age 12, son of Hezekiah, begins reign over Judah (II Ki. 18:2; II Ki. 20:21-21:1)
- 3485 (557) ** Manasseh's reign ends after 55 years,
[14] Amon (evil) age 22 his son begins reign over Judah (II Ki. 21:1,18-19)
- 3487 (555) ** Amon's reign ends by assassination,
[15] Josiah (good) his son age 8 begins reign (II Ki. 21:19-22:1)
- 3499 (543) Jeremiah begins ministry (Jer. 1:1; 25:3)
- 3504 (538) Great Revival begun by Josiah when book of the Law is found.
(II Ki. 22:3-8; II Ki. 23:22-23; II Chr.34:8-15; II Chr. 35:1,18-19)
- 3517 (525) ** Josiah's reign ends after 31 years
[16] Jehoahaz (evil) his son age 23 begins reign for three months;
then he is carried by pharaoh into Egypt. (II Ki. 23:28-30; II Chron 35)
- 3518 (524) ** [17] Jehoiakim [also a son of Josiah] (evil) age 25 begins reign under the taxation of Egypt(II Ki. 23:34-36; II Chron 36:5f)
- 3520 (522) 70 year exile to Babylon begins the third year of Jehoiakim,
Nebuchadnezzar in his second year of kingship takes captives including Daniel to Babylon.
114 years after fall of Northern Kingdom {Israel}
377 years after death of Solomon
3 years after Josiah's death
16 years after the Great Revival
Daniel interprets Nebuchadnezzar's dream (II Ki. 24:1; Dan. 2:1; II Chr. 36:5-11)
- 3528 (514) ** [18] Jehoiachin (evil) age 18 reigns for three months and ten days (II Chr. 36:9-10)
- 3529 (513) ** [19] Zedekiah (evil) age 21 made king over Judah by Nebuchadnezzar (II Chr. 36:10-11)
Jeremiah prophecies (Jer. 27:1)
- 3532 (510) Jeremiah prophecies (Jer. 28:1)
- 3533 (509) 5th year of Jehoiachin's [and Ezekiel's] captivity
Ezekiel's call to prophecy [Ezek. 1:1-2] - 390 years after Solomon's death.

- 3534 (508) 5th year of Zedekiah (Ezek. 1:2)
- 3536 (506) Ezekiel prophecies (Ezek. 24:1-27)
- 3538 (504) 18th year of Nebuchadnezzar more captives taken
- 3539 (503) Zedekiah's rebellion results in destruction of Jerusalem and Temple (II Ki. 25:1-4,8; II Ki. 24:3-9; Jer. 39:1-2; 52:2-7) 19th year of captivity} - siege lasted from 10/10/9 to 4/9/11 -- 1 year, 5 months, 29 days – 539 days
- Temple destroyed 5/9/3539 A.H. {Ab 9}
- 3552 (490) 25th year of Jehoichin's captivity Ezekiel saw vision of new land, city, Temple (Ezek. 40:1)
- 3583 (459) Restoration of captives to land under Zerubbabel and Joshua (Neh. 2-12)
- (3584) (458) Belshazzar co-reigns with Nabonidus over Babylon (Dan. 7:1)
- (3586) (456) Daniel's vision of ram and goat during 3rd year of Belshazzar (Dan. 8:1)
- (3587) (455) Belshazzar slain, Medo-Persian Empire begins over Babylon under co-reign of Darius (Mede) and Cyrus (Persian)(Dan. 9:1-2)
- 3589 (453) Cyrus (Persian) becomes the sole king over Babylon [death of Darius]
- + {450 ?} and ends captivity by issuing a decree to restore and rebuild Jerusalem
- + 70 years from first exile!
- + **[Beginning of 483 year count of Dan 9:24-26]**
- + Zerubbabel named governor and Joshua becomes High Priest for returning captives (II Chr. 36:22-23; Ezra 1:1-4; Ezra 1:1-4; 5:13-15; 6:1-5; Is. 44:28; Jer. 25:12; Zech. 1:12)
- + 3590 (452) Temple reconstruction begun (Ezra 3:8-9; 4:4-5)
- + Temple construction was quickly stopped.
- + 3591 (451) Third year of Cyrus sole kingship, Daniel's last vision (Dan. 10:1f)
- + (3596) (446) Eighth year of Zerubbabel and Joshua, first year of Ahasuerus (Cambyses)
- + [Xerxes] {Mede}- ruler of Persian Empire, opposition to Jews occurs (Ezra 4:6)
- + (3603) (439) 7th year of Ahasuerus (Esther 2:16) – Esther becomes queen
- + (3604) (438) Darius Hystaspes [Ahasuerus; Artaxerxes] begins reign over Persia
- + (3605) (437) Second year of Darius Hystaspes, work on Temple resumed (Ezra 4-6; Hag. 1:1-2:18; Zech. 1:1)
- + (3609) (433) Temple completed, sixth year of Darius Hystaspes (70 years from destruction of first Temple!) (Ezra 6:15; Est. 3:7-13)
- + 1/14/3610 (432) Passover observed in seventh year of Darius (Ezra 6:19)
- + (3623) (419) Nehemiah comes to Jerusalem - 20th year of Ahasuerus
- + 14 years after completion of the temple
- + (3635) (407) Nehemiah returns to Babylon then back to Jerusalem the same year
- + (3711) (331) Alexander the Great begins reign over Grecian Empire

+ (3719) (323) Alexander the Great's death, Grecian Empire splits
+ (3874) (168) Maccabean revolt giving Israel some peace
+ (3979) (63) Roman occupation of Palestine begins
+ | --4038 (4?) Birth of Jesus {450 years from Cyrus decree}
+ | {1 A.D.?
+ | A.D.
+ |
---1/14/4071 (29A.D.) {33 A.D.}? END OF 69 -- 7'S OF YEARS

Crucifixion of Jesus -- 'Messiah cut off but not for Himself' (Dan. 9:26)

{End of 483 years from Cyrus decree}

[1558 yrs. From Exodus from Egypt to the exact day]

(4112) (70A.D.) Second Temple Destroyed, 5/9/4112 {Ab 9} Israel scattered

[573 yrs. To the exact day after 1st temple destroyed]

(4327) (285 A.D.) Roman Empire split by Diocletian into

two parts:

Rome- capitol of the West

Constantinople- capitol of the East

(4518) (476A.D.) Rome falls

(4842) (800A.D.) Revised 'Holy Roman Empire' proclaimed

under Charlemagne

(5005) (963A.D.) Otho the Great conquers 'Holy Roman Empire'

(5990) (1948 A.D.) Israel re-born as a nation

The A.H. dating can be verified Biblically through the year 3589 A.H. when king Cyrus issued the decree to restore Jerusalem [Is. 44:28]; together with the prophecy of Daniel the date of Jesus' crucifixion can be accurately and Biblically determined. {With the three above noted question marks.} By adding the year 1948 A.D. and the four year error in the dating of the birth of Christ (4 B.C.) to the year of Christ's birth 4038 A.H. we can place the re-birth of Israel as a nation in the year 5990 A.H.. I am not completely convinced that the 4 year error at the birth of Jesus is the only error in the Gregorian calendar. Also, it should be noted that because of the overlapping chronologies given for the Northern and Southern kingdoms given in scripture, the dating of the reigns of the kings gives us a chronology during the divided kingdoms of plus or minus half a year. However, after the fall of the Northern kingdom, there

is no longer an overlapping chronology for checking. Thus there may be a half-year error for each king's reign from Hezekiah to Jehoiakim {5 kingships} for a total of 2 1/2 years in possible question. An additional note on the A.H. calendar. The A.H. calendar is believed to be a lunar/solar calendar which was adjusted to be kept in line with the solar year. For more information on this subject see the section: "How Long Was a Day In Genesis" at www.TheWordNotes.com.

Additional Notes on chronology of the Old Testament:

The time period from the promise given to Abraham until the Law was given was 430 years. {Galatians 3:16-17} But Genesis 15:13 implies {in English} that Abraham's descendants would be enslaved for 400 years {four generations}. The Jews know that Gen. 15:13 does not mean Israel would be enslaved for 400 years and they correctly note in their teachings that the actual bondage was not 400 years but a couple of hundred years. {They don't know the correct time period because they don't accept the

New Testament. **Galations 3:17** tells us there were **430 years from the time the promise was given to Abraham until the law was given to Moses.** } By subtraction we can determine that Joseph who died at the age of 110 – died 286 years after the covenant was given to Abraham. **This means there was only 144 years from the death of Joseph until the Law was given to Moses who was 80 at the time.** – Moses parents could well have known Joseph while he was still alive!!

If Genesis 15:13 does not mean the Israelites would be in bondage for 400 years, what is the correct translation? The literal translation goes something like this: Your descendants will be strangers in a land that is not theirs for four hundred years and will also be afflicted. --- Every Jew knows this is correct, but many Christians, especially Protestants get hung up on English translations which by the way they are worded imply 400 years of bondage. The King

James version is one of the few versions that gives a correct translation, but it is often misunderstood by those who do not understand 16th century English grammar.

If Paul was right about there being 430 years from the promise to the Law {Galatians 3:16-17}, where did the 400 year count begin? It began on Isaac's 5th birthday! The promise was given to Abraham when he was 75. Isaac was born 25 years later {Gen. 21:5}. 400 subtracted from 430 leaves 30 years -- 30 years after the promise was given, Isaac was 5 years old. {Note: Ishmael was never counted as a descendant of Abraham.} Why did the count begin when Isaac was 5 years old? - it is commonly believed that the Israelite women nursed their young until about the age of 5 during that time period [Abraham lived to 175 years of age (Gen. 25:7)] – this is commonly believed to be the reason why the 400 years is counted from Isaac's 5 th birthday. Isaac was in a land that did not belong to him!! It became Israel's land when Israel left Egypt. {Although they did not claim it for forty years!}

The four hundred years is a literal time period, but is counted from Isaac's 5th birthday, not from when Israel entered Egypt, nor when Israel became enslaved. There were literally four generations from Isaac to Moses {five counted in the actual ancestral line of Amram {Moses' father}, four for Jochebed {Moses' mother} (Ex. 6:16-20) and others.

The Genesis passage also indicates that a generation is 100 literal years!

Second note on Old Testament Chronology

Daniel 9:25-26 Tells us that from the issuing of the decree by Cyrus {as foretold by Isaiah 44:28} until the Messiah is "cut off" -- literally "executed" will be 69 - sevens – i.e. 483 years. This means that from the decree by Cyrus to restore and rebuild Jerusalem until the crucifixion of Jesus was 483 years [If Jesus was 33 as we believe when he was crucified, this means the decree would actually be issued in the year 450 B.C. -- if the calendars were all correct. If you review my chronology I show the year 453 B.C. for the year of the decree because 1) historically there is no year zero B.C. and 2) the common belief is that Jesus was actually born in 4 B.C. rather than 1 A.D. I would not presume that the secular calendars are correct in either case, but I will stand by Daniel's prophecy that 483 years would transpire

from the decree by Cyrus to Jesus' execution. There are seven years of unfulfilled prophecy concerning the nation of Israel and Daniel chapter nine gives the reason for those years. {The Revelation and other prophecies give details of those last seven years which are specifically decreed upon the nation of Israel, NOT the church!} It is Daniel's prophecy that allows us to link the secular calendar to the Biblical calendar, and that link is only as good as the accuracy

of the secular calendar from the crucifixion of Jesus forward. I'm personally convinced that there are other errors we're not aware of in the secular calendar and possibly some questions about a couple of passages mentioned in my "World Time Line Chart" that gives us a time of over 6000 years from the creation to this date. There are no reliable calendars in existence today, so we probably won't know details until the Lord reveals them to us in His kingdom. It is interesting to note from my chronology that not only were the children of Israel in bondage for 70 years to the nation of the Babylonians, but the temple which was destroyed 19 years after the captivity began, was not completely rebuilt until 19 years after the captivity ended and thus the temple was non-existent for 70 years. Thus the 70 years foretold by Jeremiah 25:12 were doubly fulfilled.

The A.D. [Anno Domini – year of the Lord] calendar was created by Dionysius Exiguus around 525 A.D. which originally set the birth of Jesus at 1 A.D.. Most modern chronologies are based on Archbishop Ussher's chronology which incorporates calculations by Claudis Ptolemy (90 A.D. - 168 A.D.) which has known errors on the reigns of Persian kings. Consequently they have an 83 year error dating the decree of Cyrus to restore and rebuild Jerusalem and ending the Babylonian exile. Due to the 83 year error most modern theologians try to claim that the decree to restore Jerusalem was actually issued by Ahasuerus later to force the traditional chronology to fit with the crucifixion of Jesus. However, Isaiah 44:28 makes it clear that Cyrus is the one who issued the decree. The chronology given here does not acknowledge secular chronologies, but relies 100% upon scripture with the three question marks given in the introduction.

Reckoning Jacob's age:

Jacob was 147 when he died, he had lived 17 years in Egypt [Gen 47:28]

He came to Egypt in the 2nd year of the famine at the age of 130 [147-17] [Gen. 45:6]

-- Joseph was 39 [30 + 7 +2]

Jacob was 91 when Joseph was born [130 - 39]

Jacob had been in the east 14 years when Joseph was born [Gen. 45:6; 47:28; 30:26; 31:41]

Jacob was 77 when he fled from Esau [91 - 14]

Isaac was 60 when Jacob was born [Gen 25:26]

Abraham was 100 when Isaac was born [Gen. 21:15]

Abraham was 175 when he died -- Jacob and Esau would have been 15 at the time.

Appendix H: Does Isaiah 7:14 refer to a virgin? -- Yes!!!

www.TheWordNotes.com

Concerning the use of the Hebrew word "alma" {העלמה} - literally 'the virgin'

First let me say that I believe that Jesus truly was born of a virgin and truly God. If He wasn't, then He was not 'without sin' and He could not be our Savior. I strongly disagree that the Hebrew word 'alma' {עלמה} does not specifically mean virgin. Modern 'pop' theology has too long quoted misled, unscholarly men without taking the time to actually examine the Biblical text. **I am quoting the following quote verbatim from the Hebrew-Greek Key Word Study Bible, copyright 1991 by AMG International, Inc, and edited by Spiros Zodhrates** which gives probably the most concise arguments I have seen related to this issue. Please note section (1) concerning the Hebrew. At the end of the quote, I am including the verses cited in King James Version, my own King James Paraphrase, and the Hebrew [with an inter-linear translation to assist those who know some Hebrew to examine the text for themselves]. I have also added the Hebrew and Greek words referenced in the quote in { }.

"Is. 7:14 The famous prophecy of Christ's virgin birth is contained in this verse. The events of chapter seven occurred about 734 B.C. Isaiah was sent to King Ahaz with a reassuring word (Is. 7:4-9), but Isaiah's word also challenged him to exercise faith in God during this crisis (cf Hezekiah's response in Is. 36-38). The Lord generously offered to grant a sign to Ahaz to bolster his faith (Is. 7:11) However in this crisis, Ahaz was not trusting in God, but in his alliance with Assyria (2 Kgs. 16:7-9). His reply, "I will not ask ..." was pure hypocrisy (v. 14)

Few passages have provoked such controversy as this verse, even among those who hold to a conservative viewpoint. Recent studies have a uniform tendency to downplay the miraculous aspects, and rationalize that this verse is a prophecy that some young woman would shortly bear a child in the normal way, and the brief time of his youth would see the downfall of those countries now threatening Judah and King Ahaz. It is believed that these approaches do not do justice to the text, and some reasons are summarized below.

(1) The meaning of the Hebrew word {העלמה} 'almah (5959 [Strong's Concordance number]). It has become commonplace to suggest that 'almah does not mean virgin, and that in fact, had Isaiah meant "virgin," he would have used the Hebrew word bethula (1330). **The facts of the language are otherwise.** {emphasis added} 'Almah is the clearest word Isaiah could have chosen to convey the idea of virginity. There is no appearance of 'almah in the OT where the meaning "virgin" cannot be used. Bethulah, on the other hand often needs qualification to clarify whether or not "virgin" is intended (e.g., Gen. 24:16, where Rebekah is described as a "virgin" [bethulah], "neither had any man known her." Note that 'almah, which occurs later in the same context [Gen. 24:43], needs no such qualification. The qualification is doubtless needed because bethulah, unlike 'almah, can sometimes refer to a married woman [Deut. 22:24; Joel 1:8].)

It is evident that 'almah ought indeed be translated "virgin" on the basis of Hebrew

usage. But this is not the extent of the argument. The Greeks, who translated the OT into their language hundreds of years before Christ, had no question; they translated Isaiah 7:14 in the Sept., with the Greek word *parthenos* {ἡ παρθένος}, the word for "virgin." Finally, the Holy Spirit affirmed this as the meaning when He guided Matthew to use *parthenos* {παρθένος} when quoting Isaiah 7:14 in Matthew 1:23.

(2) The meaning of the word {אוֹת} 'oth (224), "sign." Those who suggest that the birth mentioned in Isaiah 7:14 would be a normal birth contradict the significance of 'oth. This word never refers to ordinary events, but always to special or distinctive actions or things. With reference to God, it is commonly translated as, or understood to refer to, "miracle." This is particularly true of its uses in Isaiah, which, aside from this context, are concentrated with reference to God's miraculous sign of the sundial (chaps. 37;38), and with God's miraculous millennial dealings with Israel (chaps. 55;56). Therefore, the "sign" would need to be something extraordinary, not merely the normal birth of a male child who would live to see the downfall of Syria. It certainly would not be the defeat of Syria and Israel by Assyria! That was the very thing Ahaz was scheming to do without God's involvement!

(3) The specific reference of the prophecy. One must note that after Ahaz refuses a sign, God does not address him again. Verse fourteen is addressed to the whole "house of David." This immediately takes us beyond a rigid focus on the current scene. Moreover, the language of the announcement "Behold, a virgin shall conceive, and bring forth ..." is reminiscent of pagan phraseology used to announce the birth of "gods." It is not suggested that Isaiah is likening Christ's birth to that of some pagan idol, merely that the idol-worshiping Ahaz would recognize the significance of the prophecy. Note also that both 'virgin' in verse fourteen and "child" in verse sixteen have the definite article. It is agreed that these articles of general reference, and that "a virgin" is the proper translation in verse fourteen. But note what happens if we translate "a child" in verse sixteen. The prophetic verse makes excellent sense on its own as a statement about the length of the crisis, with no reference to verse fourteen. One must also observe that the Hebrew word {בֶּן} *ben* (1121), which means "son," is used in verse fourteen, while a completely different Hebrew word, {הַנְּעָר} "na'ar" (5288), meaning "young man," appears in verse sixteen.

(4) The child born. The name is "Immanuel," or "God with us." He cannot be just any child for in Isaiah 8:8 (and probably 8:10), "Immanuel" is presented as the true owner of the land (cf. the implications of Lev. 25:23), and the one who will vanquish Assyria. Further, the "son" to be born is mentioned again in Isaiah 9:6 and 11:1-5, and is clearly seen there to be a divine Person, No child of normal parentage could be so understood; certainly not the child of Isaiah or Ahaz, as some commentators have suggested.

(5) The nature of messianic prophecy. Throughout the OT, passages of messianic importance are presented without chronological separation or distinction. Peter explicitly states that the prophets were ignorant regarding when the messianic prophecies would be fulfilled (I Peter 1:10-12). It was indeed this prophecy of Isaiah 7:14 itself which was to be a sign. Its mysterious reference to a virgin birth would remain (as it did) to challenge students of God's word until the proper time came for it to be fulfilled."

Scriptural References

Is. 7:14

(14) Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. KJV

(14) Therefore the Lord Himself will give you a sign; Look, a {the} virgin^a will conceive, and give birth to a Son, and will call His Name Immanuel^b. KJP

-- [note: Hebrew is read from right to left]

14) (לכן יתן אדני הוא לכם אות הנה העלמה הרה וילדת בן וקראת שמו עמנו אל:)
Immanuel His she will a son and will the Behold a sign to you Himself the shall therefore
Name call bear conceive virgin Lord give

===

Gen. 24:16

(16) And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. KJV

(16) And the damsel *was* very fair to look upon, a virgin, neither had any man known her {sexually}: and she went down to the well, and filled her pitcher, and came up. KJP

והנער וטבת מראה מאד בתולה ואיש לא ידעה ותרד העינה ותמלא כדה ותעל:
and came her and to the and she knowing not and a young very of form was good and the
up pitcher filled well went down down a man woman woman girl

[[Note: that the Hebrew word 'bethulah' {בתולה} which could mean merely a young woman here is qualified with the phrase "not knowing a man"]]

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Gen. 24:43

(43) Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; KJV

(43) Look, I stand by the well of water; and it shall come to pass, that when the virgin comes forth to draw *water*, and I say to her, I urge you give me a little water from your pitcher to drink; KJP

הנה אנכי נצב על-עין המים והיה העלמה היצאת לשאב ואמרתי אליה השקיני-נא
please let me to her and I say to draw comes the virgin and behold the water at the well stand I Behold
drink water forth
:מכדך מעט-מים
from your a little water
pitcher

[[Note: here the word 'almah' {עלמה} indisputedly refers to a virgin and needs no qualification as 'bethulah' {בתולה} in the previous scripture. See note below on Joel 1:8]]

Deut. 22:24

(24) Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. KJV

--

(24) Then you shall bring them both out to the gate of that city, and you shall stone them with stones so that they die; the young woman, because she did not cry out, *being* in the city; and the man, because he has humbled his neighbor's wife: so you shall put away evil from among you. KJP

--

את־הנעֹר	ומתו	באבנים	אתם	וסקלתם	ההוא	העיר	אל־שער	את־שניהם	והוצאתם
the girl	so that they die	with stones stone them	them	and you shall	that	the city	to the gate	them both	you then shall bring out

רעהו	את־אשת	אשר־ענה	ואת־האיש	על־דבר	בעיר	על־דבר	אשר	לא־צעקה
his neighbor's	the wife	he violated	and the man	because	in the city	because	she did not cry out	

מקרבך:	הרע	ובערת
from among you	the evil cut off	and you shall

===

Joel 1:8

(8) Lament like a virgin girded with sackcloth for the husband of her youth. KJV

--

(8) Cry loudly like a virgin {young woman} clothed with sackcloth for the husband of her youth.

KJP

נעוריה:	על־בעל	הגרת־שק	כבתולה	אלי
of her youth	over the husband	girded with sackcloth	like a young woman	wail

--

[[Note the Hebrew word 'bethulah' {בתולה} here indisputedly refers to a married woman not a virgin!]]

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Isaiah 7:14 [Septuagint]

διὰ τοῦτο	δώσει	κύριος	αὐτὸς	ὑμῖν	σημεῖον·	ἰδοὺ ἡ	παρθένος	ἐν	γαστρὶ	ἔξει	καὶ	τέξεται	υἱόν,	καὶ
through this	He shall give	the Lord	Himself	to you	a sign	behold the	virgin	in	the womb	shall conceive	and bear	a son	and	
καλέσεις τὸ	ὄνομα	αὐτοῦ	Εμμανουήλ·											
call the	name	of Him	Immanuel											

One further note: Matthew was a tax collector. As such he had to be proficient in both the Hebrew and Greek languages as well as having a thorough knowledge of both systems of weights and measures and how they related to each other. There are passages which suggest that Matthew may have actually originally written his gospel in Hebrew and then translated it into Greek. Certainly the genealogy of Joseph was in all probability in Hebrew and although it is primarily a list of names, still required translating into Greek.

To say that Isaiah 7:14 does not refer specifically to a virgin accuses Matthew {Mat. 1:23} of not being led by the Holy Spirit and suggests that his gospel is not inspired by God and that Matthew himself was ignorant of his own native language and also the New Testament Greek language his gospel was written in. If Matthew was wrong, we have to throw out the entire Bible as being inspired by God and there is no longer any basis of salvation. -- I believe that Matthew knew exactly what he was saying and that he was led by the Holy Spirit and ALL scripture is inspired by God and without error in any form.

Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations

For more information see my article: **Holy Bible vs New Age Bible** at:
<http://www.TheWordNotes.com>

And these books: **New Age Bible Versions** and **Hazardous Material** by Dr. G.A. Riplinger
{www.avpublications.com} and **Look What's Missing** by David Daniels
{www.chick.com}.

Note: These books cannot be purchased in most book stores, but must be purchased online at the websites given. {Too much money is at stake for most book stores to carry the books!}

Here I am comparing the **KJV** with the **NIV**, [simply because I personally used the NIV for many years] however, you can check **any** modern version (HCSB, NIV,CEV, ESV, NASB, NKJV, TLB, etc.) and the results will be the same because they are all based on the same **corrupted** Hebrew and Greek texts which were mutilated in the late 1800's. Both Daniels and Riplinger have put verses in parallel, side-by-side, as I have done here to demonstrate literally hundreds of changes that have been made to our Bibles. I've been told, but have not personally verified that new publications of the King James Version are also being mutilated by some publishers. Riplinger in her book points out the individuals involved in many of the changes and how the changes reflect the new age movement and Satan's attempts to attribute God's attributes to himself.

It is because of these discoveries that I began my own **King James Version/King James Paraphrase Parallel Bible** which is available free of charge at:
<http://www.TheWordNotes.com>

(36) And as they went on <i>their</i> way, they came unto a certain water: and the eunuch said, See, <i>here is</i> water; what doth hinder me to be baptized? (37) <u>And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.</u> (38) And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. (Acts 8:36-38 KJV)	(36) As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. Why shouldn't I be baptized?" (37) And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him. (Acts 8:36-38 NIV)
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Note that in modern translations **Acts 8:37 is missing altogether**

Look at the above scriptures and notice what has been left out of the modern translations. Then ask yourself these questions:

- 1) **Is Philip's answer to the Ethiopian eunuch important?**
- 2) **Is the eunuch's reply to Philip important?**

3) Do you really believe the Bible is the inspired word of God?

4) Is it unacceptable to take words out of the Bible just because you don't believe them?

If your answer to any of the above questions is: yes, you owe it to yourself, your loved ones, your friends, and your church to investigate what is happening to our Bibles. Bible teachers and ministers all over the world today are encouraging people to spend time reading their Bibles not realizing that the Bibles they may be reading may be leading them away from a saving knowledge of Jesus Christ and towards a “universal” religion.

(12) How art thou fallen from heaven, O <u>Lucifer</u> , son of the morning! <i>how</i> art thou cut down to the ground, which didst weaken the nations! (Is. 14:12 KJV)	(12) How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!” (Is. 14:12 NIV)
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Notice that “**morning star**” is substituted for **Lucifer**, but **Jesus** is the “morning star” (Rev. 22:16) not Satan.

(54) And when his disciples James and John saw <i>this</i> , they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did? (55) But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. (56) For the Son of man is not come to destroy men's lives, but to save <i>them</i>. And they went to another village. (Luke 9:54-56 KJV)	(54) When the disciples James and John saw this, they asked, “Lord, do you want us to call fire down from heaven to destroy them?” (55) But Jesus turned and rebuked them, (56) and they went to another village. (Luke 9:54-56 NIV)
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Notice that **Jesus’ answer** is omitted altogether!

(8) And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Luke 4:8 KJV)	(8) Jesus answered, “It is written: ‘Worship the Lord your God and serve him only.’” (Luke 4:8 NIV)
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Notice that part of **Jesus’ words** are omitted. Satan doesn’t want to draw attention to his opposition to Jesus.

<p>(3) His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.</p> <p>(4) For <i>there is</i> no man <i>that</i> doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.</p> <p>(5) For neither did his brethren believe in him.</p> <p>(6) Then Jesus said unto them, My time is not yet come: but your time is alway ready.</p> <p>(7) The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.</p> <p>(8) Go ye up unto this feast: I go not up <u>yet</u> unto this feast; for my time is not yet full come.</p> <p>(9) When he had said these words unto them, he abode <i>still</i> in Galilee.</p> <p>(10) But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. (John 7:3-10 KJV)</p>	<p>(3) Jesus' brothers said to him, "You ought to leave here and go to Judea, so that your disciples may see the miracles you do,</p> <p>(4) No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world."</p> <p>(5) For even his own brothers did not believe in him.</p> <p>(6) Therefore Jesus told them, "The right time for me has no yet come, for you anytime is right.</p> <p>(7) the world cannot hate you, but it hates me because I testify that what it does is evil.</p> <p>(8) You go to the Feast. I am not yet going up to this Feast, because for me the right time has not come."</p> <p>(9) Having said this, he stayed in Galilee.</p> <p>(10) However, after his brothers had left for the Feast, he went also, not publicly but in secret. (John 7:3-10 NIV)</p>
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Notice that in verse 8 Jesus said: "I go not up **yet** unto this feast." – The most modern translations leave out the word "yet" implying that Jesus lied because in verse 10 it clearly says He went up to the feast. The NIV does put the word "yet" in the text, but footnotes: "Some early manuscripts do not have *yet*."

<p>(16) And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God,</p> <p>(17) Saying, We give thee thanks, O Lord God Almighty, which art, and wast, <u>and art to come</u>; because thou hast taken to thee thy great power, and hast reigned. (Rev. 11:16 KJV)</p>	<p>(16) And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God,</p> <p>(17) saying: We give thanks to you Lord God Almighty, the One who is and who was. Because you have taken your great power and have begun to reign. (Rev. 11:16-17 NIV)</p>
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Note that the phrase: "**art to come**" has been omitted in the modern translations – also note that this occurs also in Revelation 16:5

<p>(1) The beginning of the gospel of Jesus Christ, the Son of God;</p> <p>(2) As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.</p> <p>(3) The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (Mark 1:1-3 KJV)</p>	<p>(1) The beginning of the gospel about Jesus Christ, the Son of God.</p> <p>(2) It is written in Isaiah the prophet: “I will send my messenger ahead of you, who will prepare your way.”</p> <p>(3) “a voice of one calling in the desert, ‘Prepare the way for the Lord, make straight paths for him.’ “ (Mark 1:1-3 NIV)</p>
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Note that modern translations insert the name **“Isaiah”** in verse 2 creating an “intentional” error. The quote is actually from two verses Malachi 3:1 and Is. 40:3. Interestingly, the New King James version puts “Isaiah” as a footnote.

<p>(2) And he said unto them, When ye pray, say, <u>Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.</u></p> <p>(3) Give us day by day our daily bread.</p> <p>(4) And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; <u>but deliver us from evil.</u> (Luke 11:2-4 KJV)</p>	<p>(2) He said to them, “When you pray, say: ‘Father, hallowed be your name, your kingdom come.</p> <p>(3) Give us each day our daily bread.</p> <p>(4) Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation.” (Luke 11:2-4 NIV)</p>
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Notice what's missing!

<p>(14) For this cause I bow my knees unto the Father <u>of our Lord Jesus Christ,</u></p> <p>(15) Of whom the whole family in heaven and earth is named, (Eph. 3:14 KJV)</p>	<p>(14) For this reason I kneel before the Father,</p> <p>(15) from whom his whole family in heaven and on earth derives its name. (Eph. 3:14 NIV)</p>
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Note: new versions consistently leave out references to the **Lord Jesus**. We know that “Father” in verse 14 is a reference to Jesus’ Father, but Satan wants to claim that name for himself.

<p>(32) Jesus answered them, Many good works have I shewed you from <u>my</u> Father; for which of those works do ye stone me? (John 10:32 KJV)</p>	<p>(32) but Jesus said to them, “I have shown you many great miracles from the Father. For which of these do you stone me?” (John 10:32 NIV)</p>
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Modern translations consistently leave out references to **“my”** Father and change them to **“the”** Father.

<p>(2) Grace unto you, and peace, from God <u>our</u> Father and the Lord Jesus Christ. (II Thes. 1:2 KJV)</p>	<p>(2) Grace and peace from God the Father and the Lord Jesus Christ. (II Thes. 1:2 NIV)</p>
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Modern translations consistently omit the fact that He is also **“our”** Father.

<p>(9) After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.</p> <p>(10) Thy kingdom come. Thy will be done in earth, as <i>it is</i> in heaven.</p> <p>(11) Give us this day our daily bread.</p> <p>(12) And forgive us our debts, as we forgive our debtors.</p> <p>(13) And lead us not into temptation, but deliver us from evil: <u>For thine is the kingdom, and the power, and the glory, forever. Amen.</u> (Mat. 6:9-13 KJV)</p>	<p>(9) This, then, is how you should pray: “Our Father in heaven, hallowed be your name,</p> <p>(10) your kingdom come, your will be done on earth as it is in heaven.</p> <p>(11) Give us today our daily bread.</p> <p>(12) Forgive us our debts, as we also have forgiven our debtors.</p> <p>(13) And lead us not into temptation but deliver us from the evil one. (Mat. 6:9-13 NIV)</p>
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Modern translations omit that the kingdom that is forever is God’s kingdom.

<p>(44) But I say unto you, Love your enemies, <u>bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;</u> (Mat. 5:44 KJV)</p>	<p>(44) But I tell you: Love your enemies and pray for those who persecute you. (Mat. 5:44 NIV)</p>
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Notice what’s missing.

<p>(13) But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in <i>yourselves</i>, neither suffer ye them that are entering to go in.</p> <p>(14) <u>Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.</u></p> <p>(15) Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. (Mat. 23:13-15 KJV)</p>	<p>(13) Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men’s faces. You yourselves do not enter, nor will you let those enter who are trying to.</p> <p>(15) Woe to you, teachers of the law and Pharisees; you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are. (Mat. 23:13-15 NIV)</p>
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Notice what’s missing.

<p>(21) For the prophecy came not in old time by the will of man: but <u>holy</u> men of God spake <i>as they were</i> moved by the Holy Ghost. (II Peter 1:21 KJV)</p>	<p>(21) For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit. (II Peter 1:21 NIV)</p>
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Notice that “**holy**” is missing.

(39) (But this spake he of the Spirit, which they that believe on him should receive: for the <u>Holy</u> Ghost was not yet <i>given</i> ; because that Jesus was not yet glorified.) (John 7:39 KJV)	(39) By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified. (John 7:39 NIV)
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Notice that “**holy**” is missing.

(38) But in his estate shall he honor <u>the</u> God of forces ⁿ : and a god whom his fathers did not know he shall honor with gold, and silver, and with precious stones, and pleasant things. (Dan. 11:38 KJV)	(38) Instead of them, he will honor <u>a</u> god of fortresses; a god unknown to his fathers he will honor with gold and silver, with precious stones and costly gifts. (Dan. 11:38 NIV)
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Notice the subtle change

(30) And Cornelius said, Four days ago I was <u>fasting</u> until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, (Acts 10:30 KJV)	(30) Cornelius answered: “Four days ago I was in my house praying at this hour, at three in the afternoon, Suddenly a man in shining clothes stood before me. (Acts 10:30 NIV)
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Notice that “**fasting**” is almost always, if not always omitted in the modern translations.

And knew her not till she had brought forth her <u>firstborn</u> son: and he called his name JESUS. (Matt. 1:25 KJV)	(25) But he had no union with her until she gave birth to a son. And he gave him the name Jesus. (Matt. 1:25 NIV)
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Notice that “**firstborn**” is omitted in the modern translations.

(11) <u>And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.</u> (John 17:11 KJV)	(11) I will remain in the world no longer, but they are still in the world, and I am coming to you, Holy Father, protect them by the power of your name – <u>the name you gave me</u> – so that they may be one as we are one. (John 17:11 NIV)
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Notice the meaning is completely changed.

(4) And Jesus answered him, saying, <u>It is written, That man shall not live by bread alone, but by every word of God.</u> (Luke 4:4 KJV)	(4) Jesus answered, “ <u>It is written: ‘Man does not live on bread alone’</u> ” (Luke 4:4 NIV)
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Notice what’s missing.

<p>(13) Who hath delivered us from the power of darkness, and hath translated <i>us</i> into the kingdom of his dear Son: (14) In whom we have redemption <u>through his blood</u>, <i>even</i> the forgiveness of sins: (Col. 1:13-14 KJV)</p>	<p>(13) For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, (14) in whom we have redemption, the forgiveness of sins. (Col. 1:13-14 NIV)</p>
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Notice that “**his blood**” is almost always missing in modern translations.

<p>(24) And the nations <u>of them which are saved</u> shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. (Rev. 21:24 KJV)</p>	<p>(24) The nations will walk by its light, and the kings of the earth will bring their splendor into it. (Rev. 21:24 NIV)</p>
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Notice what’s missing.

<p>(6) This is he that came by water and blood, <i>even</i> Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. (7) For there are three that bear record <u>in heaven, the Father, the Word, and the Holy Ghost: and these three are one.</u> (8) And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. (I John 5:6-8 KJV)</p>	<p>(6) This is the one who came by water and blood – Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth. (7) For there are three that testify (8) the Spirit, the water and the blood; and the three are in agreement. (I John 5:6-8 NIV)</p>
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Notice what’s missing

<p>(24) And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! (Mark 10:24 KJV)</p>	<p>(24) The disciples are amazed at his words. But Jesus said again, “Children how hard it is to enter the kingdom of God! (Mark 10:24 NIV)</p>
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Notice that it hard for those **trusting in riches**, but the modern translations imply it is hard for everyone.

<p>(18) Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he <u>hath not seen</u>, vainly puffed up by his fleshly mind, (Col. 2:18 KJV)</p>	<p>(18) Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what <u>he has seen</u>, and his unspiritual mind puffs him up with idle notions. (Col. 2:18 NIV)</p>
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Notice the modern translations say the exact opposite!

(21) The grace of <u>our</u> Lord Jesus Christ <i>be</i> with you all. Amen. (Rev. 22:21 KJV)	(21) The grace of <u>the</u> Lord Jesus be with God's people. Amen. (Rev. 22:21 NIV)
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Notice that “**the**” is substituted for “**our**”

(28) And the angel came in unto her, and said, Hail, <i>thou that art</i> highly favored, the Lord is with thee: <u>blessed art thou among women.</u> (Luke 1:28 KJV)	(28) The angel went to her and said, “Greetings, you who are highly favored! The Lord is with you.” (Luke 1:28 NIV)
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Notice what's missing.

And he said unto them in his doctrine, **Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,** (Mar 12:38 KJV)

If you have an old King James Version lying around somewhere – hold on to it, before many years, many of the scriptures may be unrecognizable!

Appendix J: Bible Weights and Measures

Note: Some Biblical weights and measures are well documented and understood such as the cubit. Others such as the dram seem to have various weights depending on who you check with. Still others perhaps including the talent may have actually changed values through the years. The units of measure given here are the ones used throughout the King James Paraphrase.

Most measures come from: <http://www.bibleresourcecenter.org> and others

Lengths/Distances

Rod (Reed) 9 ft. = 6 cubits = 3 paces = 21 spans = 36 handbreadths = 144 fingers

(In Ezekiel a Reed is 6 long cubits [22 inches] for a total of 11 ft.)

pace = 3 ft. = 2 cubits = 4 spans = 6 handbreadths = 48 fingers

cubit = 1.5 ft = 6 handbreadths = 24 fingers = 0.457 meters

span = 9 in = 3 handbreadths = 12 fingers = 23 centimeters

handbreadth = 3 in. = 4 fingers = 8 centimeters

finger = .75 in

A day's journey = 20 miles {26 miles according to some}

A sabbath day's journey = 3,637 feet

some distance = 5 miles

a Roman mile = 4,854 feet

a stadion (furlong) = 606 feet.

a fathom = 6 ft.

foot = 0.3048 meters

meter = 39.37 inches = 2.187 cubits = 3.281 ft

mile = 1.609 kilometers

Weights

a talent = 75.6 lbs = 34.3 kilograms = 60 minas = 3000 shekels = 60,000 gerahs

a mina = 1.26 lbs = 571.2 grams = 50 shekels = 1000 gerahs

a shekel = 0.4 ounces = 11.4 grams = 2 bekahs = 20 gerahs

a pim = 2/3 shekel = 0.27 ounces = 7.8 grams

a bekah = 10 gerahs = 0.2 ounces = 5.7 grams

dram - about 0.154 ounces or about 4.37 grams

gerah = .57 grams = 0.02 ounces

pound = 0.454 kilograms

Dry measures

homer {cor} [also spelled kor] = 10 ephahs = 222 liters = 6.25 bushels = 240 quarts = about 60 gallons

ephah = 22.2 liters = 24 quarts = 3 pecks

seah = 2 hins = 7.3 liters = 8 quarts = 1 peck = 2 gallons

omer = 0.1 ephah = 2.2 liters = 2.3 quarts

bushel = 4 pecks = 8 gallons = 32 quarts = 30.2 liters

cab = 1/6 seah = about 1 1/3 quarts; 43 ounces; 1.2 liters

Liquid measures

homer = 10 baths = 220 liters = 58 gallons

bath = 22 liters = 5.8 gallons

hin = 1/6 bath = 3.6 liters = 1 gallon

log = 1/12 hin = .35 liters = .63 pints

firkin = about 9 US gallons or 7.5 imperial gallons {UK}

Appendix K: What Day of the Week Was Jesus Crucified?

There has been much controversy through the years as to what day of the week Jesus was actually crucified. The fact is that **the gospels clearly tell us what day it was**, but the problem is that most English speaking Christians have forgotten how the Jewish calendar works. For the Jews **the new day begins at evening** [not midnight]. This goes back to the first chapter of Genesis: **“there was evening and there was morning the first day...”** [Gen. 1:5]; **“there was evening and there was morning the second day...”** [Gen. 1:8], etc.

Matthew and Mark both plainly tell us that Jesus was taken off the cross **at evening** – this means that **the new day had begun**. The only question remaining is whether this **“new day”** was the **“sabbath”** or **“the day of preparation”** and Mark, Luke, and John answer that question.

If Jesus was crucified on Friday, as most traditions say that He was, then **the evening {of the new day}** that Jesus was taken down off the cross **was the sabbath** which begins Friday evening. If Jesus was crucified on Thursday then **the evening {of the new day}** that He was taken down off the cross **was the “day of preparation”** [which began the Thursday evening] which was the day before the sabbath. The scriptures speak for themselves.

{40} Matthew	
King James Version	King James Paraphrase
<p>(57) When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: (58) He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. (59) And when Joseph had taken the body, he wrapped it in a clean linen cloth, (60) And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. {Mat. 27:57-60 KJV}</p>	<p>(57) When the evening had come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:^j (58) He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. (59) And when Joseph had taken the body, he wrapped it in a clean linen cloth, (60) And laid it in his own new tomb,^k which he had cut out in the rock: and he rolled a great stone to the door of the tomb, and departed. {Mat. 27:57-60 KJP}</p>

{41} Mark	
King James Version	King James Paraphrase
<p>(42) And now when the even was come, because it was the preparation, that is, the day before the sabbath, (43) Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. {Mark 15:42-43 KJV}</p>	<p>(42) And now when the evening had come, because it was the preparation {day},^f that is, the day before the sabbath {Saturday}, (43) Joseph of Arimathaea, an honorable counselor, who also waited for the kingdom of God, came, and went in boldly to Pilate, and requested the body of Jesus.^g {Mark 15:42-43 KJP}</p>

{42} Luke	
King James Version	King James Paraphrase
<p>(50) And, behold, <i>there was</i> a man named Joseph, a counsellor; <i>and he was</i> a good man, and a just:</p> <p>(51) (The same had not consented to the counsel and deed of them;) <i>he was</i> of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.</p> <p>(52) This <i>man</i> went unto Pilate, and begged the body of Jesus.</p> <p>(53) And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.</p> <p>(54) And that day was the preparation, and the sabbath drew on. {Luke 23:50-54 KJV}</p>	<p>(50) And, <i>there was</i> a man named Joseph,^c a counselor; <i>and he was</i> a good and just man:</p> <p>(51) (This same {man} had not consented to the counsel and their deed;) <i>he was</i> of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.^d</p> <p>(52) This <i>man</i> went to Pilate, and begged the body of Jesus.</p> <p>(53) And he took it down, and wrapped it in linen, and laid it in a tomb that was cut in stone, in which no man before had lain.^e</p> <p>(54) And that day was the preparation^f, and the sabbath {Saturday} was drawing near. {Luke 23:50-54 KJP}</p>

{43} John	
King James Version	King James Paraphrase
<p>(31) The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and <i>that</i> they might be taken away. {John 19:31 KJV}</p>	<p>(31) The Jews therefore, because it was the preparation,^g that the bodies should not remain upon the cross on the sabbath {Saturday}, (because that sabbath day {Saturday} was a high holy day,) requested of Pilate that their legs might be broken, and <i>that</i> they might be taken away. {John 19:31 KJP}</p>

{43} John	
King James Version	King James Paraphrase
<p>(41) Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. (42) There laid they Jesus therefore because of the Jews' preparation <i>day</i>; for the sepulchre was nigh at hand. {John 19:41-42 KJV}</p>	<p>(41) Now in the place where He was crucified there was a garden; and in the garden a new tomb, in which no man had yet laid.¹</p> <p>(42) There they laid Jesus therefore because of the Jews' preparation <i>day</i>;^m because the tomb was near at hand. {John 19:41-42 KJP}</p>

Jesus was crucified on Thursday; Thursday evening began “the day of preparation”. Jesus lay in the tomb Thursday night, Friday night, and Saturday night and on the third day He arose just as He said He would. The “**day of preparation**” was to prepare for Sunday the day of the “**First Fruits Offering**” according to Leviticus 23 – later to be called “**Easter.**” The Jews could not “prepare” on the **sabbath** so a special day was set aside for that purpose **the day before the sabbath.** {For calendar purposes the new day for the Jews begins at 6:00 p.m. - for prophetic purposes 6 p.m. Jerusalem time.}

This means Jesus hung on the cross the day of the **Passover** which began **Wednesday evening and extended to Thursday evening**. The Modern Jewish calendar was changed after Jesus lifetime to not allow modern Jewish **Passover** to be on **Wednesday!!** See my notes on the construction of the modern Jewish calendar {[The Jewish Calendar](#)} at www.TheWordNotes.com.

{1} Nisan [Mar.-Apr.]

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2
3	4	5	6	7	8	9
10	11	12	13	14 Passover Crucifixion	15 Day of Preparation	16 [1] Sabbath
17 {1} Resurrection	18	19	20	21	22	23 [2]
24 {2}	25	26	27	28	29	30 [3]

[Nisan always has 30 days – see [The Jewish Calendar](#) at www.TheWordNotes.com]

{2} Iyar [Apr.-May]

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 {3}	2	3	4	5	6	7 [4]
8 {4}	9	10	11	12	13	14 [5]
15 {5}	16	17	18	19	20	21 [6]
22 {6}	23	24	25	26 Ascension	27	28 [7]
29{7}						

[Iyar always has 29 days – see [The Jewish Calendar](#) at www.TheWordNotes.com]

{3} Sivan [May-Jun] [{3} Sivan 7 – Pentecost [50 days from Easter (counting Easter) -see Lev. 23:15-16]

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3	4	5	6 [8]
7{8} Pentecost	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

[Sivan always has 30 days – see [The Jewish Calendar](#) at www.TheWordNotes.com]

In the **fourteenth** day of the first month {Nisan [Mar.-Apr.]} at evening is the LORD's {Jehovah's} **Passover**. Lev. 23:5 KJP

Note: the new day begins at evening – see Genesis 1 – so the Passover began at 6 p.m. Wednesday {Jesus celebrated the Passover meal with His disciples Wednesday evening}; the day of Preparation began at 6 p.m. Thursday {Jesus was taken off the cross Thursday evening}; the Sabbath began at 6 p.m. Friday {Jesus could not be touched or taken off the cross on the Sabbath}. Note: On the modern Jewish calendar, Nisan can never begin on a Friday and Passover has been moved to Nisan 15. {It is the opinion of this author that the calendar was changed by the Sanhedrin following Jesus' resurrection.} See note on [The Jewish Calendar](#) at www.TheWordNotes.com

Appendix L: The Modern Jewish Calendar and Holy Days

{As set in Exodus 12:2 and Leviticus 25}

- MONTH 1 -- Nisan {March/April} {30 days} - [Passover, Easter]
MONTH 2 -- Iyar {April/May} {29 days}
MONTH 3 -- Sivan {May/June} {30 days} - [Pentecost {Feast of Weeks}]
MONTH 4 -- Tammuz {June/July} {29 days}
MONTH 5 -- Ab {July/Aug.} {30 days} - [Temple destroyed]
MONTH 6 -- Ellul {Aug./Sep.} {29 days}
MONTH 7 -- Tishri {Sep./Oct.} {30 days} - [Rosh Hashanah, Feast of Trumpets,
Day of Atonement {Yom Kippur}, Feast of Tabernacles]
MONTH 8 -- Heshvan {Oct/Nov} {29 or 30 days}
MONTH 9 -- Kislev {Nov/Dec} {30 or 29 days}
MONTH 10 -- Tebeth {Dec/Jan} {29 days}
MONTH 11 -- Shebat {Jan/Feb} {30 days}
MONTH 12 -- Adar {Feb/Mar} {29 days but 30 days on leap year}
MONTH 13 -- Adar II {leap year only - 29 days}

The modern Jewish calendar can have 353 days, 354 days, or 355 days on a regular year or 383 days, 384 days, or 385 days on a leap year and follows the 19 year Golden (lunar/solar) Cycle. For more information concerning the technical details of the Jewish calendar construction see: [The Jewish Calendar at www.TheWordNotes.com](http://www.TheWordNotes.com) See also: [The Modern Jewish Calendar \(5708 C.E.- 5810 C.E.\) \[1947 A.D. - 2100 A.D.\]](#) and [The Reference Day Calendar/Holy Days -- 1947 A.D. - 2100 A.D. at www.TheWordNotes.com](#) [Reference Day is counted from May 14, 1948 A.D.; Iyar 5, 5708 C.E.]

Rosh Hashanah- The Jewish New Year on their modern calendar. The first day of the month of Tishri. The seventh month of the Jewish calendar. The required time for the blowing of the trumpets. (Lev. 23:20) Rosh Hashanah will always occur in September or October of the year.

Yom Kippur- The Day of Atonement, the tenth day of the seventh month Tishri) (Lev.23:27)

Succoth- Feast of Tabernacles- begins the 15th day of the seventh month (Lev. 23:34)

Hanukah- Beginning of the Jewish Feast of Lights (not a Scriptural Holy Day, but included here because it is considered holy to modern Jews.

Christmas- a holy day to Christians, although the exact day of Jesus birth is questionable

New Year (Gregorian -- January 1) added for reference purposes only

Purim (Adar 14 or Adar II 14) – Esther 9:21-27

Nisan 1- The first day of the first month of the year {First month according to Exodus 12:2}

Nisan 14- Biblical Passover (Lev. 23:5)

Nisan 15- Modern Jewish Passover

Easter {Biblical} - First Fruits Offering- Sunday following the first Saturday which occurs on or after the Biblical Passover in accordance with the holy day of Jesus' resurrection. (Lev. 23:10-11)

Easter {Modern}- The first Sunday, after the fourteenth day of the ecclesiastical moon {nearly full moon} which occurs on or after the vernal equinox. Easter is computed according to the Gregorian method after 1582 A.D. [Easter can occur any time from March 22 to April 25.]

Israel's Birth-Jewish - Israel's re-birth on the Jewish Calendar {Iyar 5}

Israel's Birth-Gregorian - Israel's re-birth on the Gregorian Calendar {May 14}

Shavouth- 50 days from Modern Passover - Jewish Pentecost

Pentecost- 50 days from Modern Easter - Christian Pentecost

Ab 9- the 9th of the month of Ab, the day which according to Jewish tradition is the exact day that both temples were destroyed.

The **Gregorian Date** is our modern Gregorian calendar. The **Julian Star Date** used by observatories and for space flights is computed from the arbitrary date of Jan. 1, 4713 B.C., at noon Greenwich mean time. The **Reference Date** can be computed by subtracting **2432685** from the astronomical Julian Star Date.

The tables that follow come from the Reference Day Calendar Day Data at www.TheWordNotes.com. The data is available for 1947 A.D. to 2100 A.D.

www.TheWordNotes.com. Note: Rosh Hashanah, 5778 C.E. is on a Thursday – this means it actually starts at 6:00 p.m. Wednesday, Sept. 20, 2017 and ends Thursday, Sept. 21, 2017. The Jewish day begins at 6:00 in the evening not midnight as on the Gregorian calendar.

*Non-Biblical, but celebrated by modern Jews +Non-Biblical, but included for reference

Holy Day	Golden Year	Day	Jewish	Gregorian	Julian	Ref. Day
Rosh Hashanah Present (Trumpets)	GY - 2	Thu	07 Tishri 1, 5778	9/21/2017	2458017	+025332
Yom Kippur (Atonement)		Sat	07 Tishri 10, 5778	9/30/2017	2458026	+025341
Succoth (Tabernacles)		Thu	07 Tishri 15, 5778	10/5/2017	2458031	+025346
Hanukah (Kislev 25)*		Wed	09 Kislev 25, 5778	12/13/2017	2458100	+025415
Christmas (Dec. 25)+		Mon	10 Tebeth 7, 5778	12/25/2017	2458112	+025427
New Years (Jan. 1)+		Mon	10 Tebeth 14, 5778	1/1/2018	2458119	+025434
Purim (Adar 14 or Adar2 14 [Feast of Lots])*		Thu	12 Adar 14, 5778	3/1/2018	2458178	+025493
Nisan 1 (Nisan 1)+		Sat	01 Nisan 1, 5778	3/17/2018	2458194	+025509
Biblical Passover (Nisan 14)		Fri	01 Nisan 14, 5778	3/30/2018	2458207	+025522
Pesa (Jewish Passover - Nisan 15)*		Sat	01 Nisan 15, 5778	3/31/2018	2458208	+025523
Easter (Biblical-1st Sunday after Passover)		Sun	01 Nisan 16, 5778	4/1/2018	2458209	+025524
Easter (Modern)+		Sun	01 Nisan 16, 5778	4/1/2018	2458209	+025524
Israel's Anniv. Jewish (Iyar 5)*		Fri	02 Iyar 5, 5778	4/20/2018	2458228	+025543
Israel's Anniv. Gregorian (May 14)+		Mon	02 Iyar 29, 5778	5/14/2018	2458252	+025567
Shavouth (50 days from Jewish Passover)*		Sun	03 Sivan 6, 5778	5/20/2018	2458258	+025573
Biblical Pentecost (49 days from Biblical Easter)		Sun	03 Sivan 6, 5778	5/20/2018	2458258	+025573
Pentecost (49 days from Modern Easter)+		Sun	03 Sivan 6, 5778	5/20/2018	2458258	+025573
Ab 9 (Destruction of Temples)*		Sat	05 Ab 9, 5778	7/21/2018	2458320	+025635
Rosh Hashanah Present (Trumpets)	GY - 3	Mon	07 Tishri 1, 5779	9/10/2018	2458371	+025686
Yom Kippur (Atonement)		Wed	07 Tishri 10, 5779	9/19/2018	2458380	+025695
Succoth (Tabernacles)		Mon	07 Tishri 15, 5779	9/24/2018	2458385	+025700
Hanukah (Kislev 25)*		Mon	09 Kislev 25, 5779	12/3/2018	2458455	+025770
Christmas (Dec. 25)+		Tue	10 Tebeth 17, 5779	12/25/2018	2458477	+025792
New Years (Jan. 1)+		Tue	10 Tebeth 24, 5779	1/1/2019	2458484	+025799
Purim (Adar 14 or Adar2 14 [Feast of Lots])*		Thu	13 Adar II 14, 5779	3/21/2019	2458563	+025878
Nisan 1 (Nisan 1)+		Sat	01 Nisan 1, 5779	4/6/2019	2458579	+025894
Biblical Passover (Nisan 14)		Fri	01 Nisan 14, 5779	4/19/2019	2458592	+025907
Pesa (Jewish Passover - Nisan 15)*		Sat	01 Nisan 15, 5779	4/20/2019	2458593	+025908
Easter (Biblical-1st Sunday after Passover)		Sun	01 Nisan 16, 5779	4/21/2019	2458594	+025909
Easter (Modern)+		Sun	01 Nisan 16, 5779	4/21/2019	2458594	+025909
Israel's Anniv. Jewish (Iyar 5)*		Fri	02 Iyar 5, 5779	5/10/2019	2458613	+025928
Israel's Anniv. Gregorian (May 14)+		Tue	02 Iyar 9, 5779	5/14/2019	2458617	+025932
Shavouth (50 days from Jewish Passover)*		Sun	03 Sivan 6, 5779	6/9/2019	2458643	+025958
Biblical Pentecost (49 days from Biblical Easter)		Sun	03 Sivan 6, 5779	6/9/2019	2458643	+025958
Pentecost (49 days from Modern Easter)+		Sun	03 Sivan 6, 5779	6/9/2019	2458643	+025958
Ab 9 (Destruction of Temples)*		Sat	05 Ab 9, 5779	8/10/2019	2458705	+026020

Holy Day	Golden Year	Day	Jewish	Gregorian	Julian	Ref. Day
Rosh Hashanah Present (Trumpets)	GY - 4	Mon	07 Tishri 1, 5780	9/30/2019	2458756	+026071
Rosh Hashanah Present (Trumpets)	GY - 5	Sat	07 Tishri 1, 5781	9/19/2020	2459111	+026426
Rosh Hashanah Present (Trumpets)	GY - 6	Tue	07 Tishri 1, 5782	9/7/2021	2459464	+026779
Rosh Hashanah Present (Trumpets)	GY - 7	Mon	07 Tishri 1, 5783	9/26/2022	2459848	+027163
Rosh Hashanah Present (Trumpets)	GY - 8	Sat	07 Tishri 1, 5784	9/16/2023	2460203	+027518
Rosh Hashanah Present (Trumpets)	GY - 9	Thu	07 Tishri 1, 5785	10/3/2024	2460586	+027901
Rosh Hashanah Present (Trumpets)	GY - 10	Tue	07 Tishri 1, 5786	9/23/2025	2460941	+028256
Rosh Hashanah Present (Trumpets)	GY - 11	Sat	07 Tishri 1, 5787	9/12/2026	2461295	+028610
Rosh Hashanah Present (Trumpets)	GY - 12	Sat	07 Tishri 1, 5788	10/2/2027	2461680	+028995
Rosh Hashanah Present (Trumpets)	GY - 13	Thu	07 Tishri 1, 5789	9/21/2028	2462035	+029350
Rosh Hashanah Present (Trumpets)	GY - 14	Mon	07 Tishri 1, 5790	9/10/2029	2462389	+029704
Rosh Hashanah Present (Trumpets)	GY - 15	Sat	07 Tishri 1, 5791	9/28/2030	2462772	+030087
Rosh Hashanah Present (Trumpets)	GY - 16	Thu	07 Tishri 1, 5792	9/18/2031	2463127	+030442
Rosh Hashanah Present (Trumpets)	GY - 17	Mon	07 Tishri 1, 5793	9/6/2032	2463481	+030796
Rosh Hashanah Present (Trumpets)	GY - 18	Sat	07 Tishri 1, 5794	9/24/2033	2463864	+031179
Rosh Hashanah Present (Trumpets)	GY - 19	Thu	07 Tishri 1, 5795	9/14/2034	2464219	+031534
Rosh Hashanah Present (Trumpets)	GY - 1	Thu	07 Tishri 1, 5796	10/4/2035	2464604	+031919
Rosh Hashanah Present (Trumpets)	GY - 2	Mon	07 Tishri 1, 5797	9/22/2036	2464958	+032273
Rosh Hashanah Present (Trumpets)	GY - 3	Thu	07 Tishri 1, 5798	9/10/2037	2465311	+032626
Rosh Hashanah Present (Trumpets)	GY - 4	Thu	07 Tishri 1, 5799	9/30/2038	2465696	+033011
Rosh Hashanah Present (Trumpets)	GY - 5	Mon	07 Tishri 1, 5800	9/19/2039	2466050	+033365
Rosh Hashanah Present (Trumpets)	GY - 6	Sat	07 Tishri 1, 5801	9/8/2040	2466405	+033720
Rosh Hashanah Present (Trumpets)	GY - 7	Thu	07 Tishri 1, 5802	9/26/2041	2466788	+034103
Rosh Hashanah Present (Trumpets)	GY - 8	Mon	07 Tishri 1, 5803	9/15/2042	2467142	+034457
Rosh Hashanah Present (Trumpets)	GY - 9	Mon	07 Tishri 1, 5804	10/5/2043	2467527	+034842
Rosh Hashanah Present (Trumpets)	GY - 10	Thu	07 Tishri 1, 5805	9/22/2044	2467880	+035195
Rosh Hashanah Present (Trumpets)	GY - 11	Tue	07 Tishri 1, 5806	9/12/2045	2468235	+035550
Rosh Hashanah Present (Trumpets)	GY - 12	Mon	07 Tishri 1, 5807	10/1/2046	2468619	+035934
Rosh Hashanah Present (Trumpets)	GY - 13	Sat	07 Tishri 1, 5808	9/21/2047	2468974	+036289
Rosh Hashanah Present (Trumpets)	GY - 14	Tue	07 Tishri 1, 5809	9/8/2048	2469327	+036642
Rosh Hashanah Present (Trumpets)	GY - 15	Mon	07 Tishri 1, 5810	9/27/2049	2469711	+037026
Rosh Hashanah Present (Trumpets)	GY - 16	Sat	07 Tishri 1, 5811	9/17/2050	2470066	+37381

Golden Cycle Leap Years: 3, 6, 8, 11, 14, 17, and 19

Appendix L: The Modern Jewish Calendar and Holy Days P. 3675
Other Articles of Interest at www.TheWordNotes.com

God's Holy Days – A Study in Future Prophecy
Comparison of Gog Invasions – Ezekiel and Revelation
World Time Line Chart
End of Time Chart
Images From Daniel
Location of Temple
Use of Numbers in Scripture {Signature of God}
Equidistant Letter Sequences {Signature of God #2}
Examples of ELS Bible Code
Numerical Value of Hebrew and Greek Letters
Interesting Number Facts in the Bible
Interesting Number Facts in Nature
The Magi and the Date of Jesus' Birth
Possible Dinosaurs In The Bible
The Great Ice Age and Global Warming
Brief Summary of Scientific Evidence Against Evolution
How Old Is The Earth? {Geochronology and Radiometric Dating}
How Long Was A Day in Genesis?
Musical Planets
The Heavens Declare the Glory of God – God's Plan of Redemption in the Stars
Authors of Genesis {According to Genesis}
Do Animals Have Souls?
The Prophetic Calendar
The Modern Jewish Calendar (5708 C.E.- 5810 C.E.) [1947 A.D. - 2100 A.D.]
The Reference Day Calendar/Holy Days -- 1947 A.D. - 2100 A.D.
Reference Day Calendar Day Data
Modern Easter {Gregorian} {1948 A.D. - 2100 A.D.}
Holy Days (1947 – 2100)
Computer Analysis of God's Holy Days, The Numbers of Daniel, And The Modern Jewish Calendar
Seven Year Series {Shemittah – Sabbatical Years}
Can a Divorced Man Serve as Deacon?

The King James/King James Paraphrase Parallel Bible Book/Chapter Index

[v.] gives the number of verses in the chapter – **01.001** the number left of the decimal is the book number, the number to the right of the decimal is the page number within the book, **p.** gives the page number in the Bible, in the New Testament **NTp.** gives the page number in the New Testament for those who download the Old Testament and New Testament separately.

{01} Genesis [verses 1533, chapters 50, pages 172]:

1 [v. 31] – 01.001 p. 5	2 [v. 25] – 01.004 p. 8	3 [v. 24] – 01.007 p. 11	4 [v. 26] – 01.010 p.14
5 [v. 32] – 01.013 p. 17	6 [v. 22] - 01.016 p. 20	7 [v. 24] – 01.019 p. 23	8 [v. 22] – 01.021 p. 25
9 [v. 29] – 01.024 p. 28	10 [v. 32] – 01.027 p. 31	11 [v. 32] – 01.029 p. 33	12 [v. 20] – 01.032 p. 36
13 [v. 18] – 01.35 p. 39	14 [v. 24] – 01.037 p. 41	15 [v. 21] – 01.039 p. 43	16 [v. 16] – 01.042 p. 46
17 [v. 27] – 01.044 p. 48	18 [v. 33] – 01.047 p. 51	19 [v. 38] – 01.050 p. 54	20 [v. 18] – 01.055 p. 59
21 [v. 34] – 01.057 p. 61	22 [v. 24] – 01.061 p. 65	23 [v. 20] – 01.063 p. 67	24 [v. 67] – 01.066 p. 70
25 [v. 34] – 01.074 p. 78	26 [v. 35] – 01.077 p. 81	27 [v. 46] – 01.081 p. 85	28 [v. 22] – 01.086 p. 90
29 [v. 35] – 01.089 p. 93	30 [v. 43] – 01.093 p. 97	31 [v. 55] – 01.097 p. 101	32 [v. 32] – 01.104 p. 108
33 [v. 20] – 01.107 p. 111	34 [v. 31] – 01.109 p. 113	35 [v. 29] – 01.113 p. 117	36 [v. 43] – 01.116 p. 120
37 [v. 36] – 01.120 p. 124	38 [v. 30] – 01.124 p. 128	39 [v. 23] – 01.128 p. 132	40 [v. 23] – 01.130 p. 134
41 [v. 57] – 01.133 p. 137	42 [v. 38] – 01.139 p. 143	43 [v. 34] – 01.144 p. 148	44 [v. 34] – 01.148 p. 152
45 [v. 28] – 01.151 p. 155	46 [v. 34] – 01.154 p. 158	47 [v. 31] – 01.158 p. 162	48 [v. 22] – 01.162 p. 166
49 [v. 33] – 01.165 p. 169	50 [v. 26] – 01.168 p. 00172		

{02} Exodus [verses 1213, chapters 40, pages 150]:

1 [v. 22] – 02.001 p. 177	2 [v. 25] – 02.003 p. 179	3 [v. 22] – 02.006 p. 182	4 [v. 31] – 02.009 p. 185
5 [v. 23] – 02.013 p. 189	6 [v. 30] - 02.015 p. 191	7 [v. 25] – 02.019 p. 195	8 [v. 32] – 02.022 p. 198
9 [v. 35] – 02.026 p. 202	10 [v. 29] – 02.031 p. 207	11 [v. 10] – 02.035 p. 211	12 [v. 51] – 02.036 p. 212
13 [v. 22] – 02.43 p. 219	14 [v. 31] – 02.046 p. 222	15 [v. 27] – 02.050 p. 226	16 [v. 36] – 02.053 p. 229
17 [v. 16] – 02.058 p. 234	18 [v. 27] – 02.060 p. 236	19 [v. 25] – 02.063 p. 239	20 [v. 26] – 02.066 p. 242
21 [v. 36] – 02.069 p. 245	22 [v. 31] – 02.073 p. 249	23 [v. 33] – 02.076 p. 252	24 [v. 18] – 02.080 p. 256
25 [v. 40] – 02.082 p. 258	26 [v. 37] – 02.086 p. 262	27 [v. 21] – 02.090 p. 266	28 [v. 43] – 02.093 p. 269
29 [v. 46] – 02.099 p. 275	30 [v. 38] – 02.105 p. 281	31 [v. 18] – 02.110 p. 286	32 [v. 35] – 02.112 p. 288
33 [v. 23] – 02.117 p. 293	34 [v. 35] – 02.120 p. 296	35 [v. 35] – 02.125 p. 301	36 [v. 38] – 02.129 p. 305
37 [v. 29] – 02.133 p. 309	38 [v. 31] – 02.137 p. 313	39 [v. 43] – 02.141 p. 317	40 [v. 38] – 02.146 p. 322

{03} Leviticus [verses , chapters 27, pages 100]:

1 [v. 17] – 03.001 p. 327	2 [v. 16] – 03.002 p. 328	3 [v. 17] – 03.005 p. 331	4 [v. 35] – 03.007 p. 333
5 [v. 19] – 03.011 p. 337	6 [v. 30] – 03.014 p. 340	7 [v. 38] – 03.017 p. 343	8 [v. 36] – 03.022 p. 348
9 [v. 24] – 03.026 p. 352	10 [v. 20] – 03.029 p. 355	11 [v. 47] – 03.031 p. 357	12 [v. 8] – 03.036 p. 362
13 [v. 59] – 03.037 p. 363	14 [v. 57] – 03.044 p. 370	15 [v. 33] – 03.051 p. 377	16 [v. 34] – 03.054 p. 380
17 [v. 16] – 03.059 p. 385	18 [v. 30] – 03.061 p. 387	19 [v. 37] – 03.064 p. 390	20 [v. 27] – 03.068 p. 394
21 [v. 24] – 03.072 p. 398	22 [v. 33] – 03.074 p. 400	23 [v. 44] – 03.078 p. 404	24 [v. 23] – 03.083 p. 409
25 [v. 55] – 03.085 p. 411	26 [v. 46] – 03.092 p. 418	27 [v. 34] – 03.097 p. 423	

{04} Numbers [verses 1288, chapters 36, pages 148]:

1 [v. 54] – 04.001 p. 427	2 [v. 34] – 04.006 p. 432	3 [v. 51] – 04.010 p. 436	4 [v. 49] – 04.016 p. 442
5 [v. 31] – 04.023 p. 449	6 [v. 27] – 04.027 p. 453	7 [v. 89] – 04.030 p. 456	8 [v. 26] – 04.038 p. 464
9 [v. 23] – 04.042 p. 468	10 [v. 36] – 04.045 p. 471	11 [v. 35] – 04.049 p. 475	12 [v. 16] – 04.054 p. 480
13 [v. 33] – 04.056 p. 482	14 [v. 45] – 04.059 p. 485	15 [v. 41] – 04.064 p. 490	16 [v. 50] – 04.069 p. 495
17 [v. 13] – 04.075 p. 501	18 [v. 32] – 04.077 p. 503	19 [v. 22] – 04.081 p. 507	20 [v. 29] – 04.084 p. 510
21 [v. 35] – 04.088 p. 514	22 [v. 41] – 04.092 p. 518	23 [v. 30] – 04.097 p. 523	24 [v. 25] – 04.100 p. 526
25 [v. 18] – 04.103 p. 529	26 [v. 65] – 04.105 p. 531	27 [v. 23] – 04.111 p. 537	28 [v. 31] – 04.114 p. 540
29 [v. 40] – 04.118 p. 544	30 [v. 16] – 04.122 p. 548	31 [v. 54] – 04.124 p. 550	32 [v. 42] – 04.130 p. 556
33 [v. 56] – 04.135 p. 561	34 [v. 29] – 04.140 p. 566	35 [v. 34] – 04.142 p. 568	36 [v. 13] – 04.147 p. 573

{05} Deuteronomy [verses 959, chapters 34, pages 126]:

1 [v. 46] – 05.001 p. 575	2 [v. 37] – 05.006 p. 580	3 [v. 29] – 05.011 p. 585	4 [v. 49] – 05.014 p. 588
5 [v. 33] – 05.021 p. 595	6 [v. 25] – 05.025 p. 599	7 [v. 26] – 05.028 p. 602	8 [v. 20] – 05.031 p. 605
9 [v. 29] – 05.034 p. 608	10 [v. 22] – 05.038 p. 612	11 [v. 32] – 05.041 p. 615	12 [v. 32] – 05.045 p. 619
13 [v. 18] – 05.050 p. 624	14 [v. 29] – 05.053 p. 627	15 [v. 23] – 05.056 p. 630	16 [v. 22] – 05.059 p. 633
17 [v. 20] – 05.062 p. 636	18 [v. 22] – 05.065 p. 639	19 [v. 21] – 05.068 p. 642	20 [v. 20] – 05.071 p. 645
21 [v. 23] – 05.073 p. 647	22 [v. 30] – 05.076 p. 650	23 [v. 25] – 05.080 p. 654	24 [v. 22] – 05.083 p. 657
25 [v. 19] – 05.086 p. 660	26 [v. 19] – 05.088 p. 662	27 [v. 26] – 05.091 p. 665	28 [v. 68] – 05.094 p. 668
29 [v. 29] – 05.103 p. 677	30 [v. 30] – 05.107 p. 681	31 [v. 30] – 05.110 p. 684	32 [v. 52] – 05.114 p. 688
33 [v. 29] – 05.120 p. 694	34 [v. 12] – 05.124 p. 698		

{06} Joshua [verses 658, chapters 24, pages 102]:

1 [v. 18] – 06.001 p. 701	2 [v. 24] – 06.004 p. 704	3 [v. 17] – 06.008 p. 708	4 [v. 24] – 06.010 p. 710
5 [v. 15] – 06.014 p. 714	6 [v. 27] – 06.017 p. 717	7 [v. 26] – 06.022 p. 722	8 [v. 35] – 06.026 p. 726
9 [v. 27] – 06.032 p. 732	10 [v. 43] – 06.036 p. 736	11 [v. 23] – 06.043 p. 743	12 [v. 24] – 06.047 p. 747
13 [v. 33] – 06.050 p. 750	14 [v. 15] – 06.055 p. 755	15 [v. 63] – 06.057 p. 757	16 [v. 10] – 06.064 p. 764
17 [v. 18] – 06.065 p. 765	18 [v. 28] – 06.069 p. 769	19 [v. 51] – 06.073 p. 773	20 [v. 9] – 06.079 p. 779
21 [v. 45] – 06.080 p. 780	22 [v. 34] – 06.086 p. 786	23 [v. 16] – 06.093 p. 793	24 [v. 33] – 06.096 p. 796

{07} Judges [verses 618, chapters 21, pages 82]:

1 [v. 36] – 07.001 p. 803	2 [v. 23] – 07.005 p. 807	3 [v. 31] – 07.008 p. 810	4 [v. 24] – 07.012 p. 814
5 [v. 31] – 07.015 p. 817	6 [v. 40] – 07.018 p. 820	7 [v. 25] – 07.024 p. 826	8 [v. 35] – 07.028 p. 830
9 [v. 57] – 07.032 p. 834	10 [v. 18] – 07.039 p. 841	11 [v. 40] – 07.042 p. 844	12 [v. 15] – 07.047 p. 849
13 [v. 25] – 07.049 p. 851	14 [v. 20] – 07.052 p. 854	15 [v. 20] – 07.055 p. 857	16 [v. 31] – 07.057 p. 859
17 [v. 13] – 07.062 p. 864	18 [v. 31] – 07.064 p. 866	19 [v. 30] – 07.068 p. 870	20 [v. 48] – 07.072 p. 874
21 [v. 25] – 07.079 p. 881			

{08} Ruth [verses 85, chapters 4, pages 12]:

1 [v. 22] – 08.001 p. 885	2 [v. 23] – 08.003 p. 887	3 [v. 18] – 08.007 p. 891	4 [v. 22] – 08.009 p. 893
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{09} I Samuel [verses 810, chapters 31, pages 110]:

1 [v. 28] – 09.001 p. 897	2 [v. 36] – 09.004 p. 900	3 [v. 21] – 09.009 p.905	4 [v. 22] – 09.011 p. 907
5 [v. 12] – 09.014 p. 910	6 [v. 21] – 09.016 p. 912	7 [v. 17] – 09.019 p. 915	8 [v. 22] – 09.021 p. 917
9 [v. 27] – 09.024 p. 920	10 [v. 27] – 09.028 p. 924	11 [v. 15] – 09.031 p. 927	12 [v. 25] – 09.034 p. 930
13 [v. 23] – 09.037 p. 933	14 [v. 52] – 09.040 p. 936	15 [v. 35] – 09.047 p. 943	16 [v. 23] – 09.051 p. 947
17 [v. 58] – 09.054 p. 950	18 [v. 30] – 09.061 p. 957	19 [v. 24] – 09.065 p. 961	20 [v. 42] – 09.068 p. 964
21 [v. 15] – 09.074 p. 970	22 [v. 23] – 09.076 p. 972	23 [v. 29] – 09.079 p. 975	24 [v. 22] – 09.083 p. 979
25 [v. 44] – 09.086 p. 982	26 [v. 25] – 09.092 p. 988	27 [v. 12] – 09.096 p. 992	28 [v. 25] – 09.098 p. 994
29 [v. 11] – 09.101 p. 997	30 [v. 31] – 09.103 p. 999	31 [v. 13] – 09.107 p. 1003	

{10} II Samuel [verses 695, chapters 24, pages 102]:

1 [v. 27] – 10.001 p. 1007	2 [v. 32] – 10.004 p. 1010	3 [v. 39] – 10.009 p. 1015	4 [v. 12] – 10.014 p. 1020
5 [v. 25] – 10.016 p. 1022	6 [v. 23] – 10.020 p. 1026	7 [v. 29] – 10.023 p. 1029	8 [v. 18] – 10.027 p. 1033
9 [v. 13] – 10.030 p. 1036	10 [v. 19] – 10.032 p. 1038	11 [v. 27] – 10.035 p. 1041	12 [v. 31] – 10.039 p. 1045
13 [v. 39] – 10.044 p. 1050	14 [v. 33] – 10.049 p. 1055	15 [v. 37] – 10.054 p. 1060	16 [v. 23] – 10.060 p.1066
17 [v. 29] – 10.063 p. 1069	18 [v. 33] – 10.068 p. 1074	19 [v. 43] – 10.073 p.1079	20 [v. 26] – 10.080 p. 1086
21 [v. 22] – 10.084 p. 1090	22 [v. 51] – 10.088 p. 1094	23 [v. 39] – 10.093 p. 1099	24 [v. 25] – 10.097 p. 1103

{11} I Kings [verses 816, chapters 22, pages 104]:

1 [v. 53] – 11.001 p. 1109	2 [v. 46] – 11.007 p. 1115	3 [v. x28] – 11.013 p. 1121	4 [v. 34] – 11.017 p. 1125
5 [v. 18] – 11.020 p. 1128	6 [v. 38] – 11.022 p. 1130	7 [v. 51] – 11.027 p. 1135	8 [v. 66] – 11.034 p. 1142
9 [v. 28] – 11.043 p. 1151	10 [v. 29] – 11.046 p. 1154	11 [v. 43] – 11.050 p. 1158	12 [v. 33] – 11.055 p. 1163
13 [v. 34] – 11.060 p. 1168	14 [v. 31] – 11.064 p. 1172	15 [v. 34] – 11.069 p. 1177	16 [v. 34] – 11.073 p. 1181
17 [v. 24] – 11.077 p. 1185	18 [v. 46] – 11.080 p. 1188	19 [v. 21] – 11.085 p. 1193	20 [v. 43] – 11.088 p. 1196
21 [v. 29] – 11.094 p. 1202	22 [v. 53] – 11.098 p. 1206		

{12} II Kings [verses 719, chapters 25, pages 104]:

1 [v. 18] – 12.001 p. 1213	2 [v. 25] – 12.004 p. 1216	3 [v. 27] – 12.008 p. 1220	4 [v. 44] – 12.011 p. 1223
5 [v. 27] – 12.017 p. 1229	6 [v. 33] – 12.022 p. 1234	7 [v. 20] – 12.026 p. 1238	8 [v. 29] – 12.029 p. 1241
9 [v. 37] – 12.033 p. 1245	10 [v. 36] – 12.038 p. 1250	11 [v. 21] – 12.043 p. 1255	12 [v. 21] – 12.047 p. 1259
13 [v. 25] – 12.050 p. 1262	14 [v. 29] – 12.053 p. 1265	15 [v. 38] – 12.057 p. 1269	16 [v. 20] – 12.062 p. 1274
17 [v. 41] – 12.065 p. 1277	18 [v. 37] – 12.071 p. 1283	19 [v. 37] – 12.076 p. 1288	20 [v. 21] – 12.081 p. 1293
21 [v. 26] – 12.084 p. 1296	22 [v. 20] – 12.087 p. 1299	23 [v. 37] – 12.090 p. 1302	24 [v. 20] – 12.097 p. 1309
25 [v. 30] – 12.099 p. 1311			

{13} I Chronicles [verses 942, chapters 29, pages 96]:

1 [v. 54] – 13.001 p. 1317	2 [v. 55] – 13.004 p. 1320	3 [v. 24] – 13.008 p. 1324	4 [v. 43] – 13.010 p. 1326
5 [v. 26] – 13.014 p. 1330	6 [v. 81] – 13.018 p. 1334	7 [v. 40] – 13.024 p. 1340	8 [v. 40] – 13.028 p. 1344
9 [v. 44] – 13.031 p. 1347	10 [v. 14] – 13.035 p. 1351	11 [v. 47] – 13.037 p. 1353	12 [v. 40] – 13.042 p. 1358
13 [v. 14] – 13.046 p. 1362	14 [v. 17] – 13.048 p. 1364	15 [v. 29] – 13.049 p. 1365	16 [v. 43] – 13.053 p. 1369
17 [v. 27] – 13.056 p. 1372	18 [v. 17] – 13.060 p. 1376	19 [v. 19] – 13.062 p. 1378	20 [v. 8] – 13.064 p. 1380
21 [v. 30] – 13.066 p. 1382	22 [v. 19] – 13.069 p. 1385	23 [v. 32] – 13.072 p. 1388	24 [v. 31] – 13.075 p. 1391
25 [v. 31] – 13.078 p. 1394	26 [v. 32] – 13.080 p. 1396	27 [v. 34] – 13.084 p. 1400	28 [v. 21] – 13.087 p. 1403
29 [v. 30] – 13.091 p. 1407			

{14} II Chronicles [verses 822, chapters 36, pages 116]:

1 [v. 17] – 14.001 p. 1413	2 [v. 18] – 14.003 p. 1415	3 [v. 17] – 14.006 p. 1418	4 [v. 22] – 14.008 p. 1420
5 [v. 14] – 14.011 p. 1423	6 [v. 42] – 14.013 p. 1425	7 [v. 22] – 14.019 p. 1431	8 [v. 18] – 14.022 p. 1434
9 [v. 31] – 14.025 p. 1437	10 [v. 19] – 14.028 p. 1440	11 [v. 23] – 14.031 p. 1443	12 [v. 16] – 14.033 p. 1445
13 [v. 22] – 14.036 p. 1448	14 [v. 15] – 14.039 p. 1451	15 [v. 19] – 14.041 p. 1453	16 [v. 14] – 14.043 p. 1455
17 [v. 19] – 14.045 p. 1457	18 [v. 34] – 14.047 p. 1459	19 [v. 11] – 14.052 p. 1464	20 [v. 37] – 14.054 p. 1466
21 [v. 20] – 14.059 p. 1471	22 [v. 12] – 14.061 p. 1473	23 [v. 21] – 14.064 p. 1476	24 [v. 27] – 14.067 p. 1479
25 [v. 28] – 14.071 p. 1483	26 [v. 23] – 14.075 p. 1487	27 [v. 19] – 14.078 p. 1490	28 [v. 27] – 14.079 p. 1491
29 [v. 36] – 14.083 p. 1495	30 [v. 27] – 14.088 p. 1500	31 [v. 21] – 14.092 p. 1504	32 [v. 33] – 14.096 p. 1508
33 [v. 25] – 14.100 p. 1512	34 [v. 33] – 14.104 p. 1516	35 [v. 27] – 14.109 p. 1521	36 [v. 23] – 14.113 p. 1525

{15} Ezra [verses 280, chapters 10, pages 36]:

1 [v. 11] – 15.001 p. 1529	2 [v. 70] – 15.002 p. 1530	3 [v. 13] – 15.008 p. 1536	4 [v. 24] – 15.010 p. 1538
5 [v. 17] – 15.013 p. 1541	6 [v. 22] – 15.016 p. 1544	7 [v. 28] – 15.019 p. 1547	8 [v. 36] – 15.023 p. 1551
9 [v. 15] – 15.028 p. 1556	10 [v. 44] – 15.030 p. 1558		

{16} Nehemiah [verses 406, chapters 13, pages 50]:

1 [v. 11] – 16.001 p. 1565	2 [v. 20] – 16.003 p. 1567	3 [v. 32] – 16.006 p. 1570	4 [v. 23] – 16.010 p. 1574
5 [v. 19] – 16.013 p. 1577	6 [v. 19] – 16.016 p. 1580	7 [v. 73] – 16.019 p. 1583	8 [v. 18] – 16.025 p. 1589
9 [v. 38] – 16.028 p. 1592	10 [v. 39] – 16.034 p. 1598	11 [v. 36] – 16.037 p. 1601	12 [v. 47] – 16.041 p. 1605
13 [v. 31] – 16.046 p. 1610			

{17} Esther [verses 167, chapters 10, pages 26]:

1 [v. 22] – 17.001 p. 1615	2 [v. 23] – 17.004 p. 1618	3 [v. 15] – 17.007 p. 1621	4 [v. 17] – 17.010 p. 1624
5 [v. 14] – 17.012 p. 1626	6 [v. 14] – 17.014 p. 1628	7 [v. 10] – 17.016 p. 1630	8 [v. 17] – 17.017 p. 1631
9 [v. 32] – 17.020 p. 1634	10 [v. 3] – 17.025 p. 1639		

{18} Job [verses 1070, chapters 42, pages 84]:

1 [v. 22] – 18.001 p. 1641	2 [v. 13] – 18.003 p. 1643	3 [v. 26] – 18.005 p. 1645	4 [v. 21] – 18.007 p. 1647
5 [v. 27] – 18.009 p. 1649	6 [v. 30] – 18.011 p. 1651	7 [v. 21] – 18.013 p. 1653	8 [v. 22] – 18.015 p. 1655
9 [v. 35] – 18.017 p. 1657	10 [v. 22] – 18.019 p. 1659	11 [v. 20] – 18.021 p. 1661	12 [v. 25] – 18.022 p. 1662
13 [v. 28] – 18.024 p. 1664	14 [v. 22] – 18.026 p. 1666	15 [v. 35] – 18.028 p. 1668	16 [v. 22] – 18.030 p. 1670
17 [v. 16] – 18.032 p. 1672	18 [v. 21] – 18.033 p. 1673	19 [v. 29] – 18.035 p. 1675	20 [v. 29] – 18.037 p. 1677
21 [v. 34] – 18.039 p. 1679	22 [v. 30] – 18.042 p. 1682	23 [v. 17] – 18.044 p. 1684	24 [v. 25] – 18.045 p. 1685
25 [v. 6] – 18.047 p. 1687	26 [v. 14] – 18.048 p. 1688	27 [v. 23] – 18.049 p. 1689	28 [v. 28] – 18.051 p. 1691
29 [v. 25] – 18.053 p. 1693	30 [v. 31] – 18.054 p. 1694	31 [v. 40] – 18.057 p. 1697	32 [v. 22] – 18.060 p. 1700
33 [v. 33] – 18.061 p. 1701	34 [v. 37] – 18.064 p. 1704	35 [v. 16] – 18.066 p. 1706	36 [v. 33] – 18.068 p. 1708
37 [v. 24] – 18.070 p. 1710	38 [v. 41] – 18.072 p. 1712	39 [v. 30] – 18.075 p. 1715	40 [v. 24] – 18.077 p. 1717
41 [v. 34] – 18.079 p. 1719	42 [v. 17] – 18.081 p. 1721		

{19} Psalms [verses 2461, chapters 150, pages 206]:

1 [v. 6] – 19.001 p. 1725	2 [v. 12] – 19.001 p. 1725	3 [v. 8] – 19.002 p. 1726	4 [v. 8] – 19.003 p. 1727
5 [v. 12] – 19.004 p. 1728	6 [v. 10] – 19.005 p. 1729	7 [v. 17] – 19.006 p. 1730	8 [v. 9] – 19.007 p. 1731
9 [v. 20] – 19.008 p. 1732	10 [v. 18] – 19.010 p. 1734	11 [v. 7] – 19.011 p. 1735	12 [v. 8] – 19.012 p. 1736
13 [v. 6] – 19.013 p. 1737	14 [v. 7] – 19.014 p. 1738	15 [v. 5] – 19.014 p. 1738	16 [v. 11] – 19.015 p. 1739
17 [v. 15] – 19.016 p. 1740	18 [v. 50] – 19.017 p. 1741	19 [v. 14] – 19.021 p. 1745	20 [v. 9] – 19.023 p. 1747
21 [v. 13] – 19.023 p. 1747	22 [v. 31] – 19.025 p. 1749	23 [v. 6] – 19.027 p. 1751	24 [v. 10] – 19.028 p. 1752
25 [v. 22] – 19.029 p. 1753	26 [v. 12] – 19.030 p. 1754	27 [v. 14] – 19.031 p. 1755	28 [v. 9] – 19.033 p. 1757
29 [v. 11] – 19.034 p. 1758	30 [v. 12] – 19.035 p. 1759	31 [v. 24] – 19.036 p. 1760	32 [v. 11] – 19.038 p. 1762
33 [v. 22] – 19.040 p. 1764	34 [v. 22] – 19.041 p. 1765	35 [v. 28] – 19.043 p. 1767	36 [v. 12] – 19.046 p. 1770
37 [v. 40] – 19.047 p. 1771	38 [v. 22] – 19.050 p. 1774	39 [v. 13] – 19.052 p. 1776	40 [v. 17] – 19.053 p. 1777
41 [v. 13] – 19.055 p. 1779	42 [v. 11] – 19.056 p. 1780	43 [v. 5] – 19.057 p. 1781	44 [v. 26] – 19.057 p. 1781
45 [v. 17] – 19.059 p. 1783	46 [v. 11] – 19.061 p. 1785	47 [v. 9] – 19.062 p. 1786	48 [v. 14] – 19.063 p. 1787
49 [v. 20] – 19.064 p. 1788	50 [v. 23] – 19.065 p. 1789	51 [v. 19] – 19.067 p. 1791	52 [v. 4] – 19.069 p. 1793
53 [v. 6] – 19.070 p. 1794	54 [v. 7] – 19.070 p. 1794	55 [v. 23] – 19.071 p. 1795	56 [v. 13] – 19.073 p. 1797
57 [v. 11] – 19.074 p. 1798	58 [v. 11] – 19.075 p. 1799	59 [v. 17] – 19.076 p. 1800	60 [v. 12] – 19.078 p. 1802
61 [v. 8] – 19.079 p. 1803	62 [v. 12] – 19.080 p. 1804	63 [v. 11] – 19.081 p. 1805	64 [v. 10] – 19.082 p. 1806
65 [v. 13] – 19.083 p. 1807	66 [v. 20] – 19.084 p. 1808	67 [v. 7] – 19.085 p. 1809	68 [v. 35] – 19.086 p. 1810
69 [v. 36] – 19.089 p. 1813	70 [v. 5] – 19.092 p. 1816	71 [v. 24] – 19.092 p. 1816	72 [v. 20] – 19.094 p. 1818
73 [v. 28] – 19.096 p. 1820	74 [v. 23] – 19.098 p. 1822	75 [v. 10] – 19.100 p. 1824	76 [v. 12] – 19.101 p. 1825
77 [v. 20] – 19.102 p. 1826	78 [v. 72] – 19.103 p. 1827	79 [v. 13] – 19.108 p. 1832	80 [v. 19] – 19.110 p. 1834
81 [v. 16] – 19.111 p. 1835	82 [v. 8] – 19.112 p. 1836	83 [v. 18] – 19.113 p. 1837	84 [v. 12] – 19.114 p. 1838
85 [v. 13] – 19.115 p. 1839	86 [v. 17] – 19.116 p. 1840	87 [v. 7] – 19.118 p. 1842	88 [v. 18] – 19.118 p. 1842

89 [v. 52] – 19.120 p. 1844	90 [v. 17] – 19.124 p. 1848	91 [v. 16] – 19.125 p. 1849	92 [v. 15] – 19.126 p. 1850
93 [v. 5] – 19.127 p. 1851	94 [v. 23] – 19.128 p. 1852	95 [v. 11] – 19.130 p. 1854	96 [v. 13] – 19.131 p. 1855
97 [v. 12] – 19.132 p. 1856	98 [v. 9] – 19.133 p. 1857	99 [v. 9] – 19.134 p. 1858	100 [v. 5] – 19.135 p. 1859
101 [v. 8] – 19.135 p. 1859	102 [v. 28] – 19.136 p. 1860	103 [v. 22] – 19.139 p. 1863	104 [v. 35] – 19.140 p. 1864
105 [v. 45] – 19.143 p. 1867	106 [v. 48] – 19.146 p. 1870	107 [v. 43] – 19.150 p. 1874	108 [v. 13] – 19.153 p. 1877
109 [v. 31] – 19.154 p. 1878	110 [v. 7] – 19.156 p. 1880	111 [v. 10] – 19.157 p. 1881	112 [v. 10] – 19.158 p. 1882
113 [v. 9] – 19.159 p. 1883	114 [v. 8] – 19.159 p. 1883	115 [v. 18] – 19.160 p. 1884	116 [v. 19] – 19.161 p. 1885
117 [v. 2] – 19.163 p. 1887	118 [v. 29] – 19.163 p. 1887	119 [v. 176] – 19.165 p. 1889	120 [v. 7] – 19.177 p. 1901
121 [v. 8] – 19.178 p. 1902	122 [v. 9] – 19.178 p. 1902	123 [v. 4] – 19.179 p. 1903	124 [v. 8] – 19.179 p. 1903
125 [v. 5] – 19.180 p. 1904	126 [v. 6] – 19.180 p. 1904	127 [v. 5] – 19.181 p. 1905	128 [v. 6] – 19.182 p. 1906
129 [v. 8] – 19.182 p. 1906	130 [v. 8] – 19.183 p. 1907	131 [v. 3] – 19.183 p. 1907	132 [v. 18] – 19.184 p. 1908
133 [v. 3] – 19.185 p. 1909	134 [v. 3] – 19.186 p. 1910	135 [v. 21] – 19.186 p. 1910	136 [v. 26] – 19.188 p. 1912
137 [v. 9] – 19.189 p. 1913	138 [v. 8] – 19.190 p. 1914	139 [v. 24] – 19.191 p. 1915	140 [v. 13] – 19.193 p. 1917
141 [v. 10] – 19.195 p. 1919	142 [v. 7] – 19.196 p. 1920	143 [v. 12] – 19.196 p. 1920	144 [v. 15] – 19.198 p. 1922
145 [v. 21] – 19.199 p. 1923	146 [v. 10] – 19.201 p. 1925	147 [v. 20] – 19.202 p. 1926	148 [v. 14] – 19.203 p. 1927
149 [v. 9] – 19.204 p. 1928	150 [v. 6] – 19.205 p. 1929		

{20} Proverbs [verses 915, chapters 31, pages 68]:

1 [v. 33] – 20.001 p. 1931	2 [v. 22] – 20.003 p. 1933	3 [v. 35] – 20.004 p. 1934	4 [v. 27] – 20.007 p. 1937
5 [v. 23] – 20.009 p. 1939	6 [v. 35] – 20.010 p. 1940	7 [v. 27] – 20.013 p. 1943	8 [v. 36] – 20.015 p. 1945
9 [v. 18] – 20.017 p. 1947	10 [v. 32] – 20.019 p. 1949	11 [v. 31] – 20.021 p. 1951	12 [v. 28] – 20.023 p. 1953
13 [v. 25] – 20.025 p. 1955	14 [v. 35] – 20.027 p. 1957	15 [v. 33] – 20.030 p. 1960	16 [v. 33] – 20.033 p. 1963
17 [v. 28] – 20.035 p. 1965	18 [v. 24] – 20.037 p. 1967	19 [v. 29] – 20.039 p. 1969	20 [v. 30] – 20.041 p. 1971
21 [v. 31] – 20.044 p. 1974	22 [v. 29] – 20.046 p. 1976	23 [v. 35] – 20.048 p. 1978	24 [v. 34] – 20.051 p. 1981
25 [v. 28] – 20.053 p. 1983	26 [v. 28] – 20.055 p. 1985	27 [v. 27] – 20.057 p. 1987	28 [v. 28] – 20.059 p. 1989
29 [v. 27] – 20.062 p. 1992	30 [v. 33] – 20.064 p. 1994	31 [v. 31] – 20.067 p. 1997	

{21} Ecclesiastes [verses 222, chapters 12, pages 26]:

1 [v. 18] – 21.001 p. 1999	2 [v. 26] – 21.003 p. 2001	3 [v. 22] – 21.006 p. 2004	4 [v. 16] – 21.008 p. 2006
5 [v. 20] – 21.010 p. 2008	6 [v. 12] – 21.012 p. 2010	7 [v. 29] – 21.014 p. 2012	8 [v. 17] – 21.016 p. 2014
9 [v. 18] – 21.019 p. 2017	10 [v. 20] – 21.021 p. 2019	11 [v. 10] – 21.023 p. 2021	12 [v. 14] – 21.024 p. 2022

{22} Song of Solomon [verses 117, chapters 8, pages 14]:

1 [v. 17] – 22.001 p. 2025	2 [v. 17] – 22.002 p. 2026	3 [v. 11] – 22.004 p. 2028	4 [v. 16] – 22.005 p. 2029
5 [v. 16] – 22.007 p. 2031	6 [v. 13] – 22.009 p. 2033	7 [v. 13] – 22.010 p. 2034	8 [v. 14] – 22.012 p. 2036

{23} Isaiah [verses 1292, chapters 66, pages 182]:

1 [v. 31] – 23.001 p. 2039	2 [v. 22] – 23.004 p. 2042	3 [v. 26] – 23.007 p. 2045	4 [v. 6] – 23.010 p. 2048
5 [v. 30] – 23.011 p. 2049	6 [v. 13] – 23.014 p. 2052	7 [v. 25] – 23.016 p. 2054	8 [v. 22] – 23.019 p. 2057
9 [v. 21] – 23.021 p. 2059	10 [v. 34] – 23.024 p. 2062	11 [v. 16] – 23.029 p. 2067	12 [v. 6] – 23.031 p. 2069
13 [v. 22] – 23.032 p. 2070	14 [v. 32] – 23.035 p. 2073	15 [v. 9] – 23.039 p. 2077	16 [v. 14] – 23.041 p. 2079
17 [v. 14] – 23.043 p. 2081	18 [v. 7] – 23.045 p. 2083	19 [v. 25] – 23.046 p. 2084	20 [v. 6] – 23.050 p. 2088
21 [v. 17] – 23.051 p. 2089	22 [v. 25] – 23.053 p. 2091	23 [v. 18] – 23.056 p. 2094	24 [v. 23] – 23.059 p. 2097
25 [v. 12] – 23.062 p. 2100	26 [v. 21] – 23.064 p. 2102	27 [v. 13] – 23.066 p. 2104	28 [v. 29] – 23.068 p. 2106
29 [v. 24] – 23.072 p. 2110	30 [v. 33] – 23.076 p. 2114	31 [v. 9] – 23.081 p. 2119	32 [v. 20] – 23.083 p. 2121
33 [v. 24] – 23.085 p. 2123	34 [v. 17] – 23.088 p. 2126	35 [v. 10] – 23.091 p. 2129	36 [v. 22] – 23.092 p. 2130
37 [v. 38] – 23.095 p. 2133	38 [v. 22] – 23.101 p. 2139	39 [v. 8] – 23.103 p. 2141	40 [v. 31] – 23.105 p. 2143
41 [v. 29] – 23.109 p. 2147	42 [v. 25] – 23.113 p. 2151	43 [v. 28] – 23.116 p. 2154	44 [v. 28] – 23.119 p. 2157
45 [v. 25] – 23.124 p. 2162	46 [v. 13] – 23.128 p. 2166	47 [v. 15] – 23.129 p. 2167	48 [v. 22] – 23.132 p. 2170
49 [v. 26] – 23.135 p. 2173	50 [v. 11] – 23.139 p. 2177	51 [v. 23] – 23.141 p. 2179	52 [v. 15] – 23.144 p. 2182
53 [v. 12] – 23.146 p. 2184	54 [v. 17] – 23.148 p. 2186	55 [v. 13] – 23.151 p. 2189	56 [v. 12] – 23.153 p. 2191
57 [v. 21] – 23.155 p. 2193	58 [v. 14] – 23.158 p. 2196	59 [v. 21] – 23.160 p. 2198	60 [v. 22] – 23.164 p. 2202
61 [v. 11] – 23.167 p. 2205	62 [v. 12] – 23.169 p. 2207	63 [v. 19] – 23.171 p. 2209	64 [v. 12] – 23.174 p. 2212
65 [v. 25] – 23.175 p. 2213	66 [v. 24] – 23.178 p. 2216		

{24} Jeremiah [verses 1364, chapters 52, pages 180]:

1 [v. 19] – 24.001 p. 2221	2 [v. 37] – 24.003 p. 2223	3 [v. 25] – 24.007 p. 2227	4 [v. 31] – 24.010 p. 2230
5 [v. 31] – 24.014 p. 2234	6 [v. 30] – 24.018 p. 2238	7 [v. 34] – 24.021 p. 2241	8 [v. 22] – 24.025 p. 2245
9 [v. 26] – 24.028 p. 2248	10 [v. 25] – 24.032 p. 2252	11 [v. 23] – 24.035 p. 2255	12 [v. 17] – 24.038 p. 2258
13 [v. 27] – 24.040 p. 2260	14 [v. 22] – 24.044 p. 2264	15 [v. 21] – 24.046 p. 2266	16 [v. 21] – 24.050 p. 2270
17 [v. 27] – 24.053 p. 2273	18 [v. 23] – 24.056 p. 2276	19 [v. 15] – 24.059 p. 2279	20 [v. 18] – 24.061 p. 2281
21 [v. 14] – 24.064 p. 2284	22 [v. 30] – 24.066 p. 2286	23 [v. 40] – 24.070 p. 2290	24 [v. 10] – 24.075 p. 2295
25 [v. 38] – 24.076 p. 2296	26 [v. 24] – 24.081 p. 2301	27 [v. 22] – 24.084 p. 2304	28 [v. 17] – 24.087 p. 2307
29 [v. 32] – 24.090 p. 2310	30 [v. 24] – 24.094 p. 2314	31 [v. 40] – 24.097 p. 2317	32 [v. 44] – 24.102 p. 2322
33 [v. 26] – 24.108 p. 2328	34 [v. 22] – 24.111 p. 2331	35 [v. 19] – 24.115 p. 2335	36 [v. 32] – 24.117 p. 2337
37 [v. 21] – 24.122 p. 2342	38 [v. 28] – 24.125 p. 2345	39 [v. 18] – 24.128 p. 2348	40 [v. 16] – 24.131 p. 2351
41 [v. 18] – 24.133 p. 2353	42 [v. 22] – 24.136 p. 2356	43 [v. 13] – 24.139 p. 2359	44 [v. 30] – 24.141 p. 2361
45 [v. 5] – 24.145 p. 2365	46 [v. 28] – 24.146 p. 2366	47 [v. 7] – 24.150 p. 2370	48 [v. 47] – 24.151 p. 2371
49 [v. 39] – 24.156 p. 2376	50 [v. 46] – 24.161 p. 2381	51 [v. 64] – 24.167 p. 2387	52 [v. 34] – 24.175 p. 2395

{25} Lamentations [verses 154, chapters 5, pages 16]:

1 [v. 22] – 25.001 p. 2401	2 [v. 22] – 25.004 p. 2404	3 [v. 66] – 25.008 p. 2408	4 [v. 22] – 25.012 p. 2412
5 [v. 22] – 25.015 p. 2415			

{26} Ezekiel [verses 1273, chapters 48, pages 170]:

1 [v. 28] – 26.001 p. 2417	2 [v. 10] – 26.005 p. 2421	3 [v. 27] – 26.006 p. 2422	4 [v. 17] – 26.009 p. 2425
5 [v. 17] – 26.011 p. 2427	6 [v. 14] – 26.014 p. 2430	7 [v. 27] – 26.016 p. 2432	8 [v. 18] – 26.019 p. 2435
9 [v. 11] – 26.021 p. 2437	10 [v. 22] – 26.023 p. 2439	11 [v. 25] – 26.025 p. 2441	12 [v. 28] – 26.028 p. 2444
13 [v. 23] – 26.032 p. 2448	14 [v. 23] – 26.034 p. 2450	15 [v. 8] – 26.037 p. 2453	16 [v. 63] – 26.038 p. 2454
17 [v. 24] – 26.046 p. 2462	18 [v. 32] – 26.049 p. 2465	19 [v. 14] – 26.052 p. 2468	20 [v. 49] – 26.054 p. 2470
21 [v. 32] – 26.061 p. 2477	22 [v. 31] – 26.065 p. 2481	23 [v. 49] – 26.068 p. 2484	24 [v. 27] – 26.074 p. 2490
25 [v. 17] – 26.078 p. 2494	26 [v. 21] – 26.080 p. 2496	27 [v. 36] – 26.083 p. 2499	28 [v. 26] – 26.087 p. 2503
29 [v. 21] – 26.090 p. 2506	30 [v. 26] – 26.093 p. 2509	31 [v. 18] – 26.096 p. 2512	32 [v. 32] – 26.099 p. 2515
33 [v. 33] – 26.103 p. 2519	34 [v. 31] – 26.108 p. 2524	35 [v. 15] – 26.112 p. 2528	36 [v. 38] – 26.113 p. 2529
37 [v. 28] – 26.119 p. 2535	38 [v. 23] – 26.123 p. 2539	39 [v. 29] – 26.126 p. 2542	40 [v. 49] – 26.130 p. 2546
41 [v. 26] – 26.137 p. 2553	42 [v. 20] – 26.141 p. 2557	43 [v. 27] – 26.144 p. 2560	44 [v. 31] – 26.148 p. 2564
45 [v. 25] – 26.153 p. 2569	46 [v. 24] – 26.157 p. 2573	47 [v. 23] – 26.161 p. 2577	48 [v. 35] – 26.164 p. 2580

{27} Daniel [verses 357, chapters 12, pages 52]:

1 [v. 21] – 27.001 p. 2587	2 [v. 49] – 27.004 p. 2590	3 [v. 30] – 27.010 p. 2596	4 [v. 37] – 27.014 p. 2600
5 [v. 31] – 27.019 p. 2605	6 [v. 28] – 27.024 p. 2610	7 [v. 28] – 27.028 p. 2614	8 [v. 27] – 27.031 p. 2617
9 [v. 27] – 27.035 p. 2621	10 [v. 21] – 27.040 p. 2626	11 [v. 45] – 27.042 p. 2628	12 [v. 13] – 27.049 p. 2635

{28} Hosea [verses 19, chapters 14, pages 28]:

1 [v. 11] – 28.001 p. 2639	2 [v. 23] – 28.003 p. 2641	3 [v. 5] – 28.006 p. 2644	4 [v. 19] – 28.007 p. 2645
5 [v. 15] – 28.009 p. 2647	6 [v. 11] – 28.011 p. 2649	7 [v. 16] – 28.013 p. 2651	8 [v. 14] – 28.015 p. 2653
9 [v. 17] – 28.016 p. 2654	10 [v. 15] – 28.019 p. 2657	11 [v. 12] – 28.021 p. 2659	12 [v. 14] – 28.022 p. 2660
13 [v. 16] – 28.024 p. 2662	14 [v. 9] – 28.026 p. 2664		

{29} Joel [verses 73, chapters 3, pages 10]:

1 [v. 20] – 29.001 p. 2667	2 [v. 32] – 29.003 p. 2669	3 [v. 21] – 29.008 p. 2674	
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{30} Amos [verses 146, chapters 9, pages 22]:

1 [v. 15] – 30.001 p. 2677	2 [v. 16] – 30.003 p. 2679	3 [v. 15] – 30.005 p. 2681	4 [v. 13] – 30.007 p. 2683
5 [v. 27] – 30.009 p. 2685	6 [v. 14] – 30.013 p. 2689	7 [v. 17] – 30.015 p. 2691	8 [v. 14] – 30.017 p. 2693
9 [v. 15] – 30.019 p. 2695			

{31} Obadiah [verses 21, chapters 1, pages 4]:

1 [v. 21] – 30.001 p. 2699			
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{32} Jonah [verses 48, chapters 4, pages 6]:

1 [v. 17] – 32.001 p. 2703	2 [v. 10] – 32.003 p. 2705	3 [v. 10] – 32.004 p. 2706	4 [v. 11] – 32.005 p. 2707
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{33} Micah [verses 105, chapters 7, pages 16]:

1 [v. 16] – 33.001 p. 2709	2 [v. 13] – 33.003 p. 2711	3 [v. 12] – 33.005 p. 2713	4 [v. 13] – 33.006 p. 2714
5 [v. 15] – 33.009 p. 2717	6 [v. 16] – 33.011 p. 2719	7 [v. 20] – 33.013 p. 2721	

{34} Nahum [verses 47, chapters 3, pages 6]:

1 [v. 15] – 34.001 p. 2725	2 [v. 13] – 34.003 p. 2727	3 [v. 19] – 34.004 p. 2728	
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{35} Habakkuk [verses 56, chapters 3, pages 8]:

1 [v. 17] – 35.001 p. 2731	2 [v. 20] – 35.003 p. 2733	3 [v. 19] – 35.005 p. 2735	
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{36} Zephaniah [verses 53, chapters 3, pages 8]:

1 [v. 18] – 36.001 p. 2739	2 [v. 15] – 36.003 p. 2741	3 [v. 20] – 36.005 p. 2743	
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{37} Haggai [verses 38, chapters 2, pages 6]:

1 [v. 15] – 37.001 p. 2747	2 [v. 23] – 37.003 p. 2749		
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{38} Zechariah [verses 211, chapters 14, pages 32]:

1 [v. 21] – 38.001 p. 2753	2 [v. 13] – 38.004 p. 2756	3 [v. 10] – 38.006 p. 2758	4 [v. 14] – 38.007 p. 2759
5 [v. 11] – 38.009 p. 2761	6 [v. 15] – 38.010 p. 2762	7 [v. 14] – 38.012 p. 2764	8 [v. 23] – 38.014 p. 2766
9 [v. 17] – 38.018 p. 2770	10 [v. 12] – 38.020 p. 2772	11 [v. 17] – 38.022 p. 2774	12 [v. 14] – 38.024 p. 2776
13 [v. 9] – 38.027 p. 2779	14 [v. 21] – 38.028 p. 2780		

{39} Malachi [verses 55, chapters 4, pages 10]:

1 [v. 14] – 39.001 p. 2785	2 [v. 17] – 39.003 p. 2787	3 [v. 18] – 39.006 p. 2790	4 [v. 6] – 39.008 p. 2972
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{40} Matthew [verses 1071, chapters 28, pages 100]:

(For those who download the New Testament separately the NTp. Gives the page in the New Testament)

1 [v. 25] – 40.001 p. 2795 NTp. 1	2 [v. 23] – 40.003 p. 2797 NTp. 3	3 [v. 17] – 40.006 p. 2800 NTp. 6
4 [v. 25] – 40.007 p. 2801 NTp. 7	5 [v. 48] – 40.010 p. 2804 NTp. 10	6 [v. 34] – 40.015 p. 2809 NTp. 15
7 [v. 29] – 40.018 p. 2812 NTp. 18	8 [v. 34] – 40.020 p. 2814 NTp. 20	9 [v. 38] – 40.024 p. 2818 NTp. 24
10 [v. 42] – 40.027 p. 2821 NTp. 27	11 [v. 30] – 40.031 p. 2825 NTp. 31	12 [v. 50] – 40.034 p. 2828 NTp. 34
13 [v. 58] – 40.039 p. 2833 NTp. 39	14 [v. 36] – 40.044 p. 2838 NTp. 44	15 [v. 39] – 40.047 p. 2841 NTp. 47
16 [v. 28] – 40.051 p. 2845 NTp. 51	17 [v. 27] – 40.053 p. 2847 NTp. 53	18 [v. 35] – 40.056 p. 2850 NTp. 56
19 [v. 30] – 40.059 p. 2853 NTp. 59	20 [v. 34] – 40.062 p. 2856 NTp. 62	21 [v. 46] – 40.066 p. 2860 NTp. 66
22 [v. 46] – 40.070 p. 2864 NTp. 70	23 [v. 39] – 40.074 p. 2868 NTp. 74	24 [v. 51] – 40.078 p. 2872 NTp. 78
25 [v. 46] – 40.082 p. 2876 NTp. 82	26 [v. 75] – 40.086 p. 2880 NTp. 86	27 [v. 66] – 40.092 p. 2886 NTp. 92
28 [v. 20] – 40.098 p. 2892 NTp. 98		

{41} Mark [verses 678, chapters 16, pages 66]:

1 [v. 45] – 41.001 p. 2895 NTp. 101	2 [v. 28] – 41.005 p. 2899 NTp. 105	3 [v. 35] – 41.007 p. 2901 NTp. 107
4 [v. 41] – 41.010 p. 2904 NTp. 110	5 [v. 43] – 41.014 p. 2908 NTp. 114	6 [v. 56] – 41.018 p. 2912 NTp. 118
7 [v. 37] – 41.024 p. 2918 NTp. 124	8 [v. 38] – 41.027 p. 2921 NTp. 127	9 [v. 50] – 41.031 p. 2925 NTp. 131
10 [v. 52] – 41.036 p. 2930 NTp. 136	11 [v. 33] – 41.041 p. 2935 NTp. 141	12 [v. 44] – 41.044 p. 2938 NTp. 144
13 [v. 37] – 41.049 p. 2943 NTp. 149	14 [v. 72] – 41.053 p. 2947 NTp. 153	15 [v. 47] – 41.060 p. 2954 NTp. 160
16 [v. 20] – 41.064 p. 2958 NTp. 164		

{42} Luke [verses 1151, chapters 24, pages 116]:

1 [v. 80] – 42.001 p. 2961 NTP. 167	2 [v. 52] – 42.008 p. 2968 NTP. 174	3 [v. 38] – 42.013 p. 2973 NTP. 179
4 [v. 44] – 42.017 p. 2977 NTP. 183	5 [v. 39] – 42.022 p. 2982 NTP. 188	6 [v. 49] – 42.026 p. 2986 NTP. 192
7 [v. 50] – 42.031 p. 2991 NTP. 197	8 [v. 56] – 42.037 p. 2997 NTP. 203	9 [v. 62] – 42.043 p. 3003 NTP. 209
10 [v. 42] – 42.049 p. 3009 NTP. 215	11 [v. 54] – 42.054 p. 3014 NTP. 220	12 [v. 59] – 42.059 p. 3019 NTP. 225
13 [v. 35] – 42.066 p. 3026 NTP. 232	14 [v. 35] – 42.069 p. 3029 NTP. 235	15 [v. 32] – 42.073 p. 3033 NTP. 239
16 [v. 31] – 42.076 p. 3036 NTP. 242	17 [v. 37] – 42.079 p. 3039 NTP. 245	18 [v. 43] – 42.083 p. 3043 NTP. 249
19 [v. 48] – 42.087 p. 3047 NTP. 253	20 [v. 47] – 42.092 p. 3052 NTP. 258	21 [v. 38] – 42.096 p. 3056 NTP. 252
22 [v. 71] – 42.099 p. 3059 NTP. 265	23 [v. 56] – 42.106 p. 3066 NTP. 262	24 [v. 53] – 42.111 p. 3071 NTP. 267

{43} John [verses 879, chapters 21, pages 86]:

1 [v. 51] – 43.001 p. 3077 NTP. 283	2 [v. 25] – 43.005 p. 3081 NTP. 287	3 [v. 36] – 43.007 p. 3083 NTP. 289
4 [v. 54] – 43.011 p. 3087 NTP. 293	5 [v. 47] – 43.016 p. 3092 NTP. 298	6 [v. 71] – 43.020 p. 3096 NTP. 302
7 [v. 53] – 43.027 p. 3103 NTP. 309	8 [v. 59] – 43.031 p. 3107 NTP. 313	9 [v. 41] – 43.037 p. 3113 NTP. 319
10 [v. 42] – 43.041 p. 3117 NTP. 323	11 [v. 57] – 43.044 p. 3120 NTP. 326	12 [v. 50] – 43.050 p. 3126 NTP. 332
13 [v. 38] – 43.054 p. 3130 NTP. 336	14 [v. 31] – 43.058 p. 3134 NTP. 340	15 [v. 27] – 43.061 p. 3137 NTP. 343
16 [v. 33] – 43.064 p. 3140 NTP. 346	17 [v. 26] – 43.067 p. 3143 NTP. 349	18 [v. 40] – 43.070 p. 3146 NTP. 352
19 [v. 42] – 43.074 p. 3150 NTP. 356	20 [v. 31] – 43.079 p. 3155 NTP. 361	21 [v. 25] – 43.082 p. 3158 NTP. 364

{44} Acts [verses 1007, chapters 28, pages 114]:

1 [v. 26] – 44.001 p. 3163 NTP. 369	2 [v. 47] – 44.004 p. 3166 NTP. 372	3 [v. 26] – 44.009 p. 3171 NTP. 377
4 [v. 37] – 44.011 p. 3173 NTP. 379	5 [v. 42] – 44.015 p. 3177 NTP. 383	6 [v. 15] – 44.020 p. 3182 NTP. 388
7 [v. 60] – 44.022 p. 3184 NTP. 390	8 [v. 40] – 44.029 p. 3191 NTP. 397	9 [v. 43] – 44.033 p. 3195 NTP. 401
10 [v. 48] – 44.037 p. 3199 NTP. 405	11 [v. 30] – 44.043 p. 3205 NTP. 411	12 [v. 25] – 44.046 p. 3208 NTP. 414
13 [v. 52] – 44.049 p. 3211 NTP. 417	14 [v. 28] – 44.055 p. 3217 NTP. 423	15 [v. 41] – 44.058 p. 3220 NTP. 426
16 [v. 40] – 44.063 p. 3225 NTP. 431	17 [v. 34] – 44.067 p. 3229 NTP. 435	18 [v. 28] – 44.071 p. 3233 NTP. 439
19 [v. 41] – 44.074 p. 3236 NTP. 442	20 [v. 38] – 44.079 p. 3241 NTP. 447	21 [v. 40] – 44.083 p. 3245 NTP. 451
22 [v. 30] – 44.088 p. 3250 NTP. 456	23 [v. 35] – 44.092 p. 3254 NTP. 460	24 [v. 27] – 44.096 p. 3258 NTP. 464
25 [v. 27] – 44.099 p. 3261 NTP. 467	26 [v. 32] – 44.102 p. 3264 NTP. 470	27 [v. 44] – 44.106 p. 3268 NTP. 474
28 [v. 31] – 44.111 p. 3273 NTP. 479		

{45} Romans [verses 433, chapters 16, pages 44]:

1 [v. 32] – 45.001 p. 3277 NTP. 483	2 [v. 29] – 45.004 p. 3280 NTP. 486	3 [v. 31] – 45.007 p. 3283 NTP. 489
4 [v. 25] – 45.010 p. 3286 NTP. 492	5 [v. 21] – 45.012 p. 3288 NTP. 494	6 [v. 23] – 45.014 p. 3290 NTP. 496
7 [v. 25] – 45.017 p. 3293 NTP. 499	8 [v. 39] – 45.019 p. 3295 NTP. 501	9 [v. 33] – 45.023 p. 3299 NTP. 505
10 [v. 21] – 45.026 p. 3302 NTP. 508	11 [v. 36] – 45.029 p. 3305 NTP. 511	12 [v. 21] – 45.033 p. 3309 NTP. 515
13 [v. 14] – 45.035 p. 3311 NTP. 517	14 [v. 23] – 45.036 p. 3312 NTP. 518	15 [v. 33] – 45.039 p. 3315 NTP. 521
16 [v. 27] – 45.042 p. 3318 NTP. 524		

{46} I Corinthians [verses 437, chapters 16, pages 42]:

1 [v. 31] – 46.001 p. 3321 NTP. 527	2 [v. 16] – 46.004 p. 3324 NTP. 530	3 [v. 23] – 46.005 p. 3325 NTP. 531
4 [v. 21] – 46.007 p. 3327 NTP. 533	5 [v. 13] – 46.009 p. 3329 NTP. 535	6 [v. 20] – 46.011 p. 3331 NTP. 537
7 [v. 40] – 46.013 p. 3333 NTP. 539	8 [v. 13] – 46.017 p. 3337 NTP. 543	9 [v. 27] – 46.018 p. 3338 NTP. 544
10 [v. 33] – 46.021 p. 3341 NTP. 547	11 [v. 34] – 46.024 p. 3344 NTP. 550	12 [v. 31] – 46.027 p. 3347 NTP. 553
13 [v. 13] – 46.030 p. 3350 NTP. 556	14 [v. 40] – 46.031 p. 3351 NTP. 557	15 [v. 58] – 46.034 p. 3354 NTP. 560
16 [v. 24] – 46.039 p. 3359 NTP. 565		

{47} II Corinthians [verses 257, chapters 13, pages 28]:

1 [v. 24] – 47.001 p. 3363 NTp. 569	2 [v. 17] – 47.003 p. 3365 NTp. 571	3 [v. 18] – 47.005 p. 3367 NTp. 573
4 [v. 18] – 47.006 p. 3368 NTp. 574	5 [v. 21] – 47.008 p. 3370 NTp. 576	6 [v. 18] – 47.010 p. 3372 NTp. 578
7 [v. 16] – 47.012 p. 3374 NTp. 580	8 [v. 24] – 47.014 p. 3376 NTp. 582	9 [v. 15] – 47.017 p. 3379 NTp. 585
10 [v. 18] – 47.018 p. 3380 NTp. 586	11 [v. 33] – 47.020 p. 3382 NTp. 588	12 [v. 21] – 47.024 p. 3386 NTp. 592
13 [v. 14] – 47.026 p. 3388 NTp. 594		

{48} Galatians [verses 149, chapters 6, pages 14]:

1 [v. 24] – 48.001 p. 3391 NTp. 597	2 [v. 21] – 48.003 p. 3393 NTp. 599	3 [v. 29] – 48.005 p. 3395 NTp. 601
4 [v. 31] – 48.008 p. 3398 NTp. 604	5 [v. 26] – 48.011 p. 3401 NTp. 607	6 [v. 18] – 48.013 p. 3403 NTp. 609

{49} Ephesians [verses 155, chapters 6, pages 14]:

1 [v. 23] – 49.001 p. 3405 NTp. 611	2 [v. 22] – 49.003 p. 3407 NTp. 613	3 [v. 21] – 49.005 p. 3409 NTp. 615
4 [v. 32] – 49.007 p. 3411 NTp. 617	5 [v. 33] – 49.010 p. 3414 NTp. 620	6 [v. 24] – 49.013 p. 3417 NTp. 623

{50} Philippians [verses 104, chapters 4, pages 10]:

1 [v. 30] – 50.001 p. 3419 NTp. 625	2 [v. 30] – 50.003 p. 3421 NTp. 627	3 [v. 21] – 50.006 p. 3424 NTp. 630
4 [v. 24] – 50.008 p. 3426 NTp. 632		

{51} Colossians [verses 95, chapters 4, pages 10]:

1 [v. 29] – 51.001 p. 3429 NTp. 635	2 [v. 23] – 51.003 p. 3431 NTp. 637	3 [v. 25] – 51.006 p. 3434 NTp. 640
4 [v. 18] – 51.008 p. 3436 NTp. 642		

{52} I Thessalonians [verses 89, chapters 5, pages 8]:

1 [v. 10] – 52.001 p. 3439 NTp. 645	2 [v. 20] – 52.002 p. 3440 NTp. 646	3 [v. 13] – 52.004 p. 3442 NTp. 648
4 [v. 18] – 52.005 p. 3443 NTp. 649	5 [v. 28] – 52.007 p. 3445 NTp. 651	

{53} II Thessalonians [verses 47, chapters 3, pages 6]:

1 [v. 12] – 53.001 p. 3447 NTp. 653	2 [v. 17] – 53.002 p. 3448 NTp. 654	3 [v. 18] – 53.004 p. 3450 NTp. 656
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{54} I Timothy [verses 113, chapters 6, pages 12]:

1 [v. 20] – 54.001 p. 3453 NTp. 661	2 [v. 15] – 54.003 p. 3455 NTp. 661	3 [v. 16] – 54.004 p. 3456 NTp. 662
4 [v. 16] – 54.005 p. 3457 NTp. 663	5 [v. 25] – 54.007 p. 3459 NTp. 665	6 [v. 21] – 54.009 p. 3461 NTp. 667

{55} II Timothy [verses 83, chapters 4, pages 8]:

1 [v. 18] – 55.001 p. 3465 NTp. 671	2 [v. 26] – 55.002 p. 3466 NTp. 672	3 [v. 17] – 55.005 p. 3469 NTp. 675
4 [v. 22] – 55.006 p. 3470 NTp. 676		

{56} Titus [verses 46, chapters 3, pages 6]:

1 [v. 16] – 56.001 p. 3473 NTp. 679	2 [v. 15] – 56.002 p. 3474 NTp. 680	3 [v. 15] – 56.004 p. 3476 NTp. 682
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{57} Philemon [verses 25, chapters 1, pages 2]:

1 [v. 25] – 57.001 p. 3479 NTp. 685		
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{58} Hebrews [verses 302, chapters 13, pages 32]:

1 [v. 14] – 58.001 p. 3481 NTp. 687	2 [v. 18] – 58.002 p. 3482 NTp. 688	3 [v. 19] – 58.004 p. 3484 NTp. 690
4 [v. 16] – 58.006 p. 3486 NTp. 692	5 [v. 14] – 58.008 p. 3488 NTp. 694	6 [v. 20] – 58.009 p. 3489 NTp. 695
7 [v. 28] – 58.011 p. 3491 NTp. 697	8 [v. 13] – 58.014 p. 3494 NTp. 700	9 [v. 28] – 58.015 p. 3495 NTp. 701
10 [v. 39] – 58.018 p. 3498 NTp. 704	11 [v. 40] – 58.022 p. 3502 NTp. 708	12 [v. 29] – 58.027 p. 3507 NTp. 713
13 [v. 24] – 58.030 p. 3510 NTp. 716		

{59} James [verses 108, chapters 5, pages 10]:

1 [v. 27] – 59.001 p. 3513 NTp. 719	2 [v. 26] – 59.003 p. 3515 NTp. 721	3 [v. 18] – 59.005 p. 3517 NTp. 723
4 [v. 17] – 59.007 p. 3519 NTp. 725	5 [v. 20] – 59.008 p. 3520 NTp. 726	

{60} I Peter [verses 105, chapters 5, pages 12]:

1 [v. 25] – 60.001 p. 3523 NTp. 729	2 [v. 25] – 60.003 p. 3525 NTp. 731	3 [v. 22] – 60.006 p. 3528 NTp. 734
4 [v. 19] – 60.008 p. 3530 NTp. 736	5 [v. 14] – 60.010 p. 3532 NTp. 738	

{61} II Peter [verses 61, chapters 3, pages 8]:

1 [v. 21] – 61.001 p. 3535 NTp. 741	2 [v. 22] – 61.003 p. 3537 NTp. 743	3 [v. 18] – 61.006 p. 3540 NTp. 746
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{62} I John [verses 105, chapters 5, pages 12]:

1 [v. 10] – 62.001 p. 3543 NTp. 749	2 [v. 29] – 62.002 p. 3544 NTp. 750	3 [v. 24] – 62.005 p. 3547 NTp. 753
4 [v. 21] – 62.007 p. 3549 NTp. 755	5 [v. 21] – 62.009 p. 3551 NTp. 757	

{63} II John [verses 13, chapters 1, pages 2]:

1 [v. 13] – 63.001 p. 3555 NTp. 761		
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{64} III John [verses 14, chapters 1, pages 2]:

1 [v. 14] – 64.001 p. 3557 NTp. 763		
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{65} Jude [verses 25, chapters 1, pages 4]:

1 [v. 25] – 65.001 p. 3559 NTp. 765		
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{66} Revelation [verses 404, chapters 22, pages 52]:

1 [v. 20] – 66.001 p. 3563 NTp. 769	2 [v. 29] – 66.003 p. 3565 NTp. 771	3 [v. 22] – 66.007 p. 3569 NTp. 775
4 [v. 11] – 66.009 p. 3571 NTp. 777	5 [v. 14] – 66.011 p. 3573 NTp. 779	6 [v. 17] – 66.013 p. 3575 NTp. 781
7 [v. 17] – 66.015 p. 3577 NTp. 783	8 [v. 13] – 66.017 p. 3579 NTp. 785	9 [v. 21] – 66.019 p. 3581 NTp. 787
10 [v. 11] – 66.021 p. 3583 NTp. 789	11 [v. 19] – 66.023 p. 3585 NTp. 791	12 [v. 17] – 66.025 p. 3587 NTp. 793
13 [v. 18] – 66.028 p. 3590 NTp. 796	14 [v. 20] – 66.030 p. 3592 NTp. 798	15 [v. 8] – 66.033 p. 3595 NTp. 801
16 [v. 21] – 66.034 p. 3596 NTp. 802	17 [v. 18] – 66.036 p. 3598 NTp. 804	18 [v. 24] – 66.038 p. 3600 NTp. 806
19 [v. 21] – 66.042 p. 3604 NTp. 810	20 [v. 15] – 66.044 p. 3606 NTp. 812	21 [v. 27] – 66.046 p. 3608 NTp. 814
22 [v. 21] – 66.050 p. 3612 NTp. 818		