

In 2005 I became aware of the fact that the Greek and Hebrew scriptures upon which the King James Version of the Bible was primarily based was modified {corrupted} by a group of men during the late 1800's led by B.F. Westcott and J.A. Hort who according to their own writings denied the deity of Jesus Christ and according to their own writings received "inspiration" for at least part of their work through séances as documented in Dr. Gail Ripplinger's book: New Age Versions of the Bible {in particular the section: The Men and Their Manuscripts.}. See also: Holy Bible vs. New Age Bibles at www.TheWordNotes.com. Yet it is these corrupted texts that the vast majority of modern translations are based upon.

It is my opinion that anyone who denies the deity of Jesus Christ is automatically disqualified as an authority on Scripture. It is also my opinion that the King James Version is the most accurate translation ever compiled; **however, the plain fact is – no one today; not even the most die-hard King James Only people speak 16th/17th century English.** For this reason there is often misunderstanding of what verses mean – see How Long Was Israel In Egypt? Therefore the King James Paraphrase was conceived. The following "sample" gives the Title Pages, the first 34 pages of Genesis, the first 26 pages of Luke and the Appendices of the King James/King James Paraphrase Parallel Bible {Publish Ready version} to demonstrate some of the unique features of the KJP which include the following:

- 1) Decimal numbering system of books and pages within each book found at the bottom of each page.
- 2) Blue letters {explained on page 4 of the Title Pages in the Introduction to KJP}
- 3) Anno Hominis {Year of Man} dating used throughout scriptures dated from the creation of Adam and Eve – all dates are Biblically accurate to within a year
- 4) Month designations used throughout the scripture translated into modern Jewish months
- 5) Weights and Measures used throughout scripture translated into modern English and metric units
- 6) Meanings of words not normally used in every day conversation given in { } as well as meanings of names of people and places such as – Abram {exalted father} - Abraham {father of nations} [Gen. 17:5], Sarai {my princess}- Sarah {princess of multitudes} [Gen. 17:15], Peniel {face of God} [Gen. 32:30], Bethel {house of God} [Gen. 28:19], etc.

The Bible is mathematically and scientifically accurate in every detail. The deeper a person digs into God's word the more awed he will be at the meticulous detailed accuracy of it. Those who reject the inerrancy of scripture do so not because of some supposed error, but because they do not want to believe they will be held accountable by their Creator for the lives they live.

This Bible is not yet in publication, but is available for download – free of charge {see **copyright notice on the next page**} at www.TheWordNotes.com. There is no advertisement on the website, there is no solicitation of donations, there is not even a place to make a donation on the website. "Freely you have received, freely give!" [Mat. 9:8] The KJP is available as: The King James/King James Paraphrase Parallel Bible and The King James Paraphrase Bible {without the King James}

Sonny ><> Hope to see you on the other side!!

The King James/King James Paraphrase Parallel Bible

For all those who know in their heart that the King James Version is the best translation ever compiled, but sometimes have difficulty understanding sixteenth/seventeenth century English.

Dedicated to my Lord Jesus Christ and my wonderful wife and best friend, Susie, without whose support this work could not have been accomplished.

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Note: This Bible in its entirety (and in sections) is available in **.pdf** (Acrobat Reader) and **.doc** (MS Word) formats for download free of charge at: www.TheWordNotes.com. For those who are satisfied that the KJP is an accurate paraphrase of the KJV but want a less “bulky” Bible – The King James Paraphrase Bible {without the King James} is also available free of charge online at the same website along with Text-To-Speech and electronically generated .mp3 sound files.

{Revised July, 2020}

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11 I Kings	1137	24 Jeremiah	2305	37 Haggai	2867
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For those who do not already have an established daily Bible study routine, I would recommend reading {01} Genesis (to get some historical background) followed by {42} Luke. Luke gives Jesus' ministry in chronological order, explains some of the Jewish customs, and shows Jesus as the Savior for all who will accept Him as their Lord. For those with a Jewish background, I would recommend reading {40} Matthew before reading Luke, since Matthew shows Jesus as fulfilling Bible prophecy for the Jews' long-awaited Messiah.

Introduction to KJP

This **KJP** {King James Paraphrase} version is intended to be merely a small update in the tradition of the updates compiled between 1611 A.D. and 1769 A.D.. Only changes which will make the King James Version more readable to today's society will be made. There is no attempt being made here to "correct" the so-called "errors" of the King James Bible. It is my opinion that the King James Version of the Bible is the most accurate translation ever compiled. Nor would I pretend to compare my work with the work of those noble scholars who utilized the best texts of Hebrew, Greek and multiple other languages available in their days. Having examined arguments from numerous sources I have come to the following conclusions: **First**, the vast majority of "modern" translations are based on corrupted Hebrew and Greek texts which have in fact been mutilated by ungodly men. **Second**, the Authorized King James Version itself while it is primarily based on the Hebrew Ben Chayyim Masoritic Text and the Greek Received texts, does in fact depart from those texts for reasons and/or manuscripts which are unknown to us today. **Third**, the King James Version we use today has itself been updated a number of times between 1611 A.D. and 1769 A.D. and since. The first of those updates were made by individuals who actually worked on the original 1611 A.D. text. In none of those updates was there a reason or an attempt to "correct" the original, but merely to make the text more readable mostly by updating spelling of words. **Fourth**, modern translations frequently leave out words, merely to shorten the text for cheaper publication costs. Luke 9:54-56 is a good example, where most modern translations leave out Jesus' answer to His disciples. **In Acts 8:37 most modern translations intentionally leave out Philip's answer to the eunuch altogether.** In some cases such as John 7:8-10 modern translations leave out the word "yet" when Jesus said He was not going "yet" up to the feast of the Passover – modern translations leave out the word "yet" making Jesus a liar – saying He's not going up to the feast. **Countless other changes are equally disturbing.** My goal here, is merely to make the the Word of God easier for the current generation to read. Nor is there any attempt to use "correct" English grammar at the expense of accuracy in translation. I am placing the King James 1769 Version in parallel with this King James Paraphrase so that all changes can be readily seen by everyone and keeping it in parallel for reference purposes. For more information see [Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations](#) and my article [Holy Bible vs New Age Bibles](#) at www.TheWordNotes.com

Note on word changes: In order to make the text more readable to this present generation, some words have been replaced. In some cases the order of words has been changed. While it is true that any such changes may not grasp the full meaning of the original – this fact is equally true for all translations.

Page numbering used here includes a **decimal numbering system** with **the book number to the left** of the decimal and **page numbers and chapters within the book to the right** of the decimal. Books are numbered by their order in the King James Version.

Where the word **LORD** or **GOD** is in all caps it is the Name of the Lord {Jehovah, Yahweh}. I have retained that convention from the Authorized King James Version and inserted **{Jehovah}** so that there is no question that it is the **Name** of the Lord. Nouns and pronouns referring to God are capitalized. [Words of God in the Old Testament and words of God the Father or God the Spirit in the New Testament as well as words of angels delivering God's word to individuals are in blue.](#) There is often some question when prophecy is being given whether the words are God's words, or words of the prophet. This is as it should be since the prophet speaks God's words. Where there is a question, I have tried to err on the side of the words being from God Himself.

Explanation of dates given: {*0000A.H./C-4042B.C.} - A.H. (Anno Hominis - year of man - counted from the creation of Adam and Eve) /C-B.C. dates based on Dr. Cooper's work: [Messiah: His First Coming Scheduled](#) {1939 A.D.} For more information on these dates see:

[Appendix G: World Time Line of Biblical History.](#) Explanations for departures from Archbishop Ussher's 1650 A.D. chronology are noted and explained in [Appendix G:](#). The '*' asterisk in the text shows where the date is referenced. Dates such as {1/14/2513 A.H.} [Exodus 12:41] are based on the Biblical calendar as given in Exodus 12:2. Month designations [Nisan 14, 2513 A.H.] use the modern Jewish calendar names. Both 1/14/2513 A.H. And Nisan 14, 2513 A.H. are merely a modern translation of the dates actually given in scripture. See [Appendix L: The Modern Jewish Calendar and Holy Days.](#) See also, [The Jewish Calendar](#) at www.TheWordNotes.com for a more detailed understanding of the Jewish calendar.

The King James Version used in parallel here is the 1769 A.D. version as provided on <http://www.e-sword.net>. The following note comes from <http://www.crossway.org> concerning the red-letter edition: **“The first red-letter New Testament was published in 1899, and the first red-letter Bible followed two years later (in 1901).”**

Your brother in Christ,
Sonny Stephens <>< <http://www.TheWordNotes.com>

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Hope to see you on the other side!

Statement of Belief

It is my personal conviction that

- (1) Every single word and letter of scripture is important.
- (2) That the scriptures say what they mean, and mean what they say.
- (3) The scriptures are historically, scientifically, and mathematically accurate in every detail. {Note: I am a physics, mathematics, and computer instructor and I take this very seriously. [The Equidistant Letter Sequences](#) [commonly referred to as 'Hebrew Code'] as described in notes by myself and others are genuine and are not a human fabrication. To say otherwise is a display of mathematical ignorance and a rejection of the Creator and Author Himself.}

- (4) God sent His only Son, Jesus Christ, Who was born of a virgin, Who lived and died as fully God and fully man. Who arose from the dead and is seated at the right hand of our heavenly Father. He has purchased salvation for all who would accept Him as their personal Lord and Savior. And He's coming back again to first call His children home, then to return with them to reign upon this present earth for 1000 years and on the new heavens and new earth for all eternity.
- (5) Those who pridefully reject God's free gift of salvation through His only Son, Jesus Christ, will spend all eternity in hell as the scriptures plainly teach.
- (6) Anyone who does not hold to these minimal convictions is disqualified from participating in any way in the translation of or paraphrase of scriptures.

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>Chapter 1 (1) In the beginning God created the heaven and the earth. (2) And the earth was without form, and void; and darkness <i>was</i> upon the face of the deep. And the Spirit of God moved upon the face of the waters. (3) And God said, Let there be light: and there was light. (4) And God saw the light, that <i>it was</i> good: and God divided the light from the darkness. (5) And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. (6) And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.</p>	<p>Chapter 1 (1) In [the] beginning^a God^b created^c the heaven^d and the earth. (2) And the earth was without shape, and empty; and darkness <i>was</i> upon the face of the deep. And the Spirit of God moved upon the face of the waters. (3) And God said, Let there be light: and there was light. (4) And God saw the light, that <i>it was</i> good: and God divided the light from the darkness. (5) And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day {0000 A.H./C-4042 B.C.}.^e (6) And God said, Let there be a firmament {crystal dome; sky}^f in the midst of the waters, and let it divide the waters from the waters.</p>
<p>1:1a - Literally -- In beginning – bresheeth {בראשית} -- The emphasis is not on <u>when</u>, but <u>Who</u> – with God there is no beginning! 1:1b - God -- Eloheem {אלהים} plural [three or more] with singular modifiers 1:1c - created -- bara {ברא} -- the word to <u>create</u> is used only of God -- man can only take that which already exists and modify it. [Ps. 51:10; Heb. 11:3; John 1:3] 1:1d - heaven -- shamiyim {השמים} lit. “the heavens” plural – see 1:8g note below 1:5e - day - yom {יום}-- <u>whenever a number is attached always</u> refers to approximately a 24 hour day in Scripture – Actually about 23 hours and 37.5 minutes before the flood using our present time keeping methods. See note on "How Long Was A Day In Genesis" at www.TheWordNotes.com Note: evening precedes morning. Biblically the day always starts at evening. For the Jews the new day starts at 6 p.m. rather than midnight. [A.H. – Anno Hominis, Year of Man, computed from creation of Adam. /C- B.C. dates according to Dr. David Cooper. See: Appendix G: World Time Line of Biblical History] 1:6f - firmament -- raquia {רקיע} -- beaten metal {The Hebrew word is used for gold plating or gilding} -- <u>firm</u> – hard {clear} surface - dome, roof, or canopy – its original composition destroyed at the time of the Flood {Gen. 7:11} - {sky} crystalline hydrogen; water (ice)?</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(7) And God made the firmament, and divided the waters which <i>were</i> under the firmament from the waters which <i>were</i> above the firmament: and it was so.</p> <p>(8) And God called the firmament Heaven. And the evening and the morning were the second day.</p> <p>(9) And God said, Let the waters under the heaven be gathered together unto one place, and let the dry <i>land</i> appear: and it was so.</p> <p>(10) And God called the dry <i>land</i> Earth; and the gathering together of the waters called he Seas: and God saw that <i>it was</i> good.</p> <p>(11) And God said, Let the earth bring forth grass, the herb yielding seed, <i>and</i> the fruit tree yielding fruit after his kind, whose seed <i>is</i> in itself, upon the earth: and it was so.</p> <p>(12) And the earth brought forth grass, <i>and</i> herb yielding seed after his kind, and the tree yielding fruit, whose seed <i>was</i> in itself, after his kind: and God saw that <i>it was</i> good.</p> <p>(13) And the evening and the morning were the third day.</p> <p>(14) And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:</p> <p>(15) And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.</p>	<p>(7) And God made the firmament {crystal dome; sky}, and divided the waters which <i>were</i> under the firmament {crystal dome; sky} from the waters which <i>were</i> above the firmament {crystal dome; sky}: and it was so.</p> <p>(8) And God called the firmament {crystal dome; sky} Heaven.^g And the evening and the morning were the second day.</p> <p>(9) And God said, Let the waters under the heaven be gathered together to one place, and let the dry land appear: and it was so.</p> <p>(11) And God said, Let the earth bring forth grasses, the herbs yielding seed, and the fruit trees yielding fruit after their kinds,^h whose seed is in itself, upon the earth: and it was so.</p> <p>(12) And the earth brought forth grasses, <i>and</i> herbs yielding seed after their kinds, and the tree yielding fruit, whose seed was in itself, after its kind: and God saw that it was good.</p> <p>(13) And the evening and the morning were the third day.</p> <p>(14) And God said, Let there be lights in the firmament {crystal dome; universe} of the heaven to divide the day from the night; and let them be for signs,ⁱ and for seasons, and for days, and years:</p> <p>(15) And let them be for lights in the firmament {crystal dome; universe} of the heaven to give light upon the earth: and it was so.</p>
<p>1:8g - heaven - Gen. 1:6 the sky [first heaven] – see note on the third Heaven II Cor. 12:2 -the throne of God [the third heaven is spiritual] 1:11,21,24h - kind -- {למיני} meen - similar to species, but more accurate and specific 1:14i - universe [second heaven] – signs and seasons - see Amos 9:6 – see <u>Witnesss of the Stars</u> by E.W. Bullinger and <u>“The Heavens Declare The Glory of God – God’s Plan of Redemption in the Stars”</u> at www.TheWordNotes.com</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(16) And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: <i>he made</i> the stars also.</p> <p>(17) And God set them in the firmament of the heaven to give light upon the earth,</p> <p>(18) And to rule over the day and over the night, and to divide the light from the darkness: and God saw that <i>it was</i> good.</p> <p>(19) And the evening and the morning were the fourth day.</p> <p>(20) And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl <i>that</i> may fly above the earth in the open firmament of heaven.</p> <p>(21) And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that <i>it was</i> good.</p> <p>(22) And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.</p> <p>(23) And the evening and the morning were the fifth day.</p> <p>(24) And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.</p>	<p>(16) And God made two great lights; the sun to rule the day, and the moon to rule the night: <i>He made</i> the stars also.</p> <p>(17) And God set them in the firmament {crystal dome; universe} of the heaven to give light upon the earth,</p> <p>(18) And to rule over the day and over the night, and to divide the light from the darkness: and God saw that <i>it was</i> good.</p> <p>(19) And the evening and the morning were the fourth day.</p> <p>(20) And God said, Let the waters bring forth abundantly the moving creatures that have life {souls},^j and birds that may fly above the earth in the open firmament {crystal dome; sky}^k of heaven.</p> <p>(21) And God created great whales, and every living creature {soul}^j that moves, which the waters brought forth abundantly, after their kinds,^h and every winged bird after its kind: and God saw that <i>it was</i> good.</p> <p>(22) And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply in the earth.</p> <p>(23) And the evening and the morning were the fifth day.</p> <p>(24) And God said, Let the earth bring forth the living creatures {souls}^j after their kinds,^h cattle, and crawling things, and beasts of the earth after their kinds: and it was so.</p>
<p>1:20,21,24j - life - living creatures -- nephish {נפש} -- literally 'living soul' See Gen. 2:7; Rev. 16:3. See article: “Do Animals Have Souls” at www.TheWordNotes.com - see Gen. 9:10</p> <p>1:20k – “open firmament of heaven” – sky – [first heaven] – see note on Gen. 1:8</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(25) And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that <i>it was</i> good.</p> <p>(26) And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.</p> <p>(27) So God created man in his <i>own</i> image, in the image of God created he him; male and female created he them.</p> <p>(28) And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.</p> <p>(29) And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.</p> <p>(30) And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein <i>there is</i> life, <i>I have given</i> every green herb for meat: and it was so.</p>	<p>(25) And God made the beasts of the earth after their kinds, and cattle after their kinds, and everything that crawls upon the earth after their kinds: and God saw that <i>it was</i> good.</p> <p>(26) And God said, Let Us make man in Our image,^l after Our likeness: and let them have dominion {rule; control} over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every crawling thing that crawls upon the earth.</p> <p>(27) So God created man in His <i>own</i> image, in the image of God He created him; He created them male and female.</p> <p>(28) And God blessed them, and God said to them, Be fruitful, and multiply, and replenish {fill full}^m the earth, and subdue it: and have dominion {rule; control} over the fish of the sea, and over the birds of the air, and over every living thing that moves upon the earth.</p> <p>(29) And God said, Look, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it will be for food.ⁿ</p> <p>(30) And to every beast of the earth, and to every bird of the air, and to everything that crawls upon the earth, in which there is life, I have given every green herb for food:^o and it was so.</p>
<p>1:26l - image - literally - appearance or resemblance {man is not allowed to "make" a physical image of anything to worship Ex. 20:4}. See note on 1:20 above. - see Gen. 9:6</p> <p>1:28m - replenish – mala {מלא} – literally - fill full</p> <p>1:29n - plants given for food - meat was not given for food until after the flood - Gen 9:3</p> <p>1:30o – animals also only eat plants</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(31) And God saw every thing that he had made, and, behold, <i>it was</i> very good. And the evening and the morning were the sixth day.</p> <p>Chapter 2</p> <p>(1) Thus the heavens and the earth were finished, and all the host of them.</p> <p>(2) And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.</p> <p>(3) And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.</p> <p>(4) These <i>are</i> the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,</p> <p>(5) And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and <i>there was</i> not a man to till the ground.</p> <p>(6) But there went up a mist from the earth, and watered the whole face of the ground.</p>	<p>(31) And God saw everything that He had made, and, indeed, <i>it was</i> very good. And the evening and the morning were the sixth day.</p> <p>Chapter 2</p> <p>(1) And so the heavens and the earth were finished, and all their host {multitude}.</p> <p>(2) And on the seventh day {Saturday}^a God ended His work which He had made; and He rested on the seventh day {Saturday} from all His work which He had made.</p> <p>(3) And God blessed the seventh day {Saturday}, and sanctified it: because in it He had rested from all His work which God created and made.</p> <p>(4) These <i>are</i> the generations {records}^b of the heavens and of the earth when they were created, in the day that the LORD {Jehovah} God made the earth and the heavens,</p> <p>(5) And every plant of the field before it was in the earth, and every herb of the field before it grew: because the LORD {Jehovah} God had not caused it to rain upon the earth, and <i>there was</i> not a man to till the ground.</p> <p>(6) But there went up a mist from the earth, and watered the whole face of the ground.</p>
<p>2:2a - seventh day - Ex. 20:10 2:4b - generations -- records { תולדות } of the heavens and earth [end of first section] Author -- Jesus?? -- He was the only one present!! Beginning of Adam's section 2 See: "Authors of Genesis According to Genesis" at www.TheWordNotes.com {Moses put all the sections together}</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(7) And the LORD God formed man <i>of</i> the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.</p> <p>(8) And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.</p> <p>(9) And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.</p> <p>(10) And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.</p> <p>(11) The name of the first <i>is</i> Pison: that <i>is</i> it which compasseth the whole land of Havilah, where <i>there is</i> gold;</p> <p>(12) And the gold of that land <i>is</i> good: there <i>is</i> bdellium and the onyx stone.</p> <p>(13) And the name of the second river <i>is</i> Gihon: the same <i>is</i> it that compasseth the whole land of Ethiopia.</p> <p>(14) And the name of the third river <i>is</i> Hiddekel: that <i>is</i> it which goeth toward the east of Assyria. And the fourth river <i>is</i> Euphrates.</p> <p>(15) And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.</p>	<p>(7) And the LORD {Jehovah} God formed^c man <i>of</i> the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.^d</p> <p>(8) And the LORD {Jehovah} God planted a garden eastward in Eden; and there He put the man whom He had formed.</p> <p>(9) And out of the ground the LORD {Jehovah} God {<i>had</i>} caused to grow every tree that is pleasant to the sight, and good for food; the Tree of Life also in the midst of the garden, and the Tree of Knowledge of Good and Evil.</p> <p>(10) And a river went out of Eden to water the garden; and from there it divided, and became four heads.</p> <p>(11) The name of the first <i>is</i> Pison: that <i>is</i> the one which goes around the whole land of Havilah, where <i>there is</i> gold;</p> <p>(12) And the gold of that land <i>is</i> good: there <i>is</i> bdellium and the onyx stone.</p> <p>(13) And the name of the second river <i>is</i> Gihon: the same <i>is</i> the one that goes around the whole land of Ethiopia.</p> <p>(14) And the name of the third river <i>is</i> Hiddekel: that <i>is</i> the one which goes toward the east of Assyria. And the fourth river <i>is</i> Euphrates.^e</p> <p>(15) And the LORD {Jehovah} God took the man, and put him into the garden of Eden to dress it and to keep it.</p>
<p>2:7c – formed - yatsar {יצר} – squeezed into shape 2:7d - soul -- Hebrew: nephish {נפש} -- literally 'living soul'. See Gen. 1:20 2:14e - The Euphrates River is the only river that we can still recognize following the Flood</p>	

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<p>(16) And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:</p> <p>(17) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.</p> <p>(18) And the LORD God said, <i>It is not good that the man should be alone; I will make him an help meet for him.</i></p> <p>(19) And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought <i>them</i> unto Adam to see what he would call them: and whatsoever Adam called every living creature, that <i>was</i> the name thereof.</p> <p>(20) And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.</p> <p>(21) And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;</p> <p>(22) And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.</p> <p>(23) And Adam said, <i>This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.</i></p>	<p>(16) And the LORD {Jehovah} God commanded the man, saying, Of every tree of the garden you may freely eat:</p> <p>(17) But of the Tree of the Knowledge of Good and Evil, you may not eat of it: because in the day that you eat of it you will surely die.</p> <p>(18) And the LORD {Jehovah} God said, It is not good that the man should be alone; I will make him a helper suitable for him.</p> <p>(19) So out of the ground the LORD {Jehovah} God {<i>had</i>} formed^f every beast of the field, and every bird of the air; and brought <i>them</i> to Adam to see what he would call them: and whatever Adam called every living creature, that <i>was</i> its name.</p> <p>(20) And Adam gave names to all cattle, and to the birds of the air, and to every beast of the field; but for Adam there was not found a helper suitable for him.</p> <p>(21) So the LORD {Jehovah} God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up its flesh;</p> <p>(22) And the rib, which the LORD {Jehovah} God had taken from man, He made a woman, and brought her to the man.</p> <p>(23) And Adam said, <i>This is now bone of my bones, and flesh of my flesh: she shall be called Woman {female-man}, because she was taken out of Man.</i></p>
<p>2:19f – had formed - yatsar {יָצַר} – the animals were all created before mankind and they were formed before being brought to Adam to name – see note on Gen. 1:1</p>	

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<p>(24) Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.</p> <p>(25) And they were both naked, the man and his wife, and were not ashamed.</p> <p>Chapter 3</p> <p>(1) Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?</p> <p>(2) And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:</p> <p>(3) But of the fruit of the tree which <i>is</i> in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.</p> <p>(4) And the serpent said unto the woman, Ye shall not surely die:</p> <p>(5) For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.</p> <p>(6) And when the woman saw that the tree <i>was</i> good for food, and that it <i>was</i> pleasant to the eyes, and a tree to be desired to make <i>one</i> wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.</p> <p>(7) And the eyes of them both were opened, and they knew that they <i>were</i> naked; and they sewed fig leaves together, and made themselves aprons.</p>	<p>(24) Therefore a man will leave his father and his mother, and will cling to his wife: and they shall be one flesh.</p> <p>(25) And they were both naked, the man and his wife, and were not ashamed.</p> <p>Chapter 3</p> <p>(1) Now the serpent {snake}^a was more subtle than any beast of the field which the LORD {Jehovah} God had made. And he said to the woman, Indeed, has God said, You shall not eat of every tree of the garden?</p> <p>(2) And the woman said to the serpent {snake}, We may eat of the fruit of the trees of the garden:</p> <p>(3) But of the fruit of the tree which <i>is</i> in the midst of the garden, God has said, You may not eat of it, neither may you touch it, or you will die.^b</p> <p>(4) And the serpent {snake} said to the woman, You will not surely die:</p> <p>(5) Because God knows that in the day you eat of it, your eyes will be opened, and you will be as gods, knowing good and evil.</p> <p>(6) And when the woman saw that the tree <i>was</i> good for food, and that it <i>was</i> pleasant to the eyes, and a tree to be desired to make <i>one</i> wise, she took of its fruit, and ate, and gave also to her husband with her; and he ate.</p> <p>(7) And the eyes of both of them were opened, and they knew that they <i>were</i> naked; and they sewed fig leaves together, and made for themselves aprons.</p>
<p>3:1a – the serpent – snake – Satan – see Rev. 20:2 3:3b - Note that Eve added to what God had actually said. See Gen. 2:17</p>	

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<p>(8) And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.</p> <p>(9) And the LORD God called unto Adam, and said unto him, Where <i>art</i> thou?</p> <p>(10) And he said, I heard thy voice in the garden, and I was afraid, because I <i>was</i> naked; and I hid myself.</p> <p>(11) And he said, Who told thee that thou <i>wast</i> naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?</p> <p>(12) And the man said, The woman whom thou gavest <i>to be</i> with me, she gave me of the tree, and I did eat.</p> <p>(13) And the LORD God said unto the woman, What <i>is</i> this <i>that</i> thou hast done? And the woman said, The serpent beguiled me, and I did eat.</p> <p>(14) And the LORD God said unto the serpent, Because thou hast done this, thou <i>art</i> cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:</p> <p>(15) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.</p>	<p>(8) And they heard the voice of the LORD {Jehovah} God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD {Jehovah} God among the trees of the garden.</p> <p>(9) And the LORD {Jehovah} God called to Adam, and said to him, Where are you?</p> <p>(10) And he said, I heard your voice in the garden, and I was afraid, because I <i>was</i> naked; and I hid myself.</p> <p>(11) And He said, Who told you that you were naked? Have you eaten of the tree, of which I commanded you that you should not eat?</p> <p>(12) And the man said, The woman whom You gave <i>to be</i> with me,^c she gave me of the tree, and I ate.</p> <p>(13) And the LORD {Jehovah} God said to the woman, What is this that you have done? And the woman said, The serpent {snake} deceived me, and I ate.</p> <p>(14) And the LORD {Jehovah} God said to the serpent {snake}, Because you have done this, you are cursed above all cattle, and above every beast of the field; upon your belly you will go, and dust you will eat all the days of your life:</p> <p>(15) And I will put hatred between you and the woman, and between your offspring and her Offspring; He will bruise your head, and you will bruise His heel.</p>
<p>3:12c – “The woman whom You gave to be with me” - Note: mankind always wants to blame God for problems</p>	

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<p>(16) Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire <i>shall be</i> to thy husband, and he shall rule over thee.</p> <p>(17) And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat <i>of</i> it all the days of thy life;</p> <p>(18) Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;</p> <p>(19) In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou <i>art</i>, and unto dust shalt thou return.</p> <p>(20) And Adam called his wife's name Eve; because she was the mother of all living.</p> <p>(21) Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.</p> <p>(22) And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:</p> <p>(23) Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.</p>	<p>(16) To the woman He said, I will greatly multiply your sorrow and your conception; in sorrow you will bring forth children; and your desire will be for your husband, and he will rule over you.</p> <p>(17) And to Adam He said, Because you have listened to the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it: cursed is the ground for your sake; in sorrow you will eat of it all the days of your life;</p> <p>(18) Also, it will bring forth to you thorns and thistles; and you will eat the herbs of the field;</p> <p>(19) In the sweat of your face you will eat food, until you return to the ground; because out of it you were taken: because dust you are, and to dust you will return.</p> <p>(20) And Adam called his wife's name Eve {life giver};^d because she was the mother of all living.</p> <p>(21) The LORD {Jehovah} God made coats of skins for Adam and also for his wife, and clothed them.</p> <p>(22) And the LORD {Jehovah} God said, See, the man has become as one of Us, to know good and evil: and now, in case he should put forth his hand, and take also of the Tree of Life, and eat, and live forever:</p> <p>(23) Therefore the LORD {Jehovah} God sent him out of the garden of Eden, to till the ground from which he was taken.</p>
<p>3:20d - Eve - Chavvah {חַוָּה} - life giver</p>	

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<p>(24) So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.</p> <p>Chapter 4 (1) And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. (2) And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. (3) And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. (4) And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: (5) But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. (6) And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? (7) If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee <i>shall be</i> his desire, and thou shalt rule over him.</p>	<p>(24) So he drove out the man; and he placed at the east of the garden of Eden Cherubims,^e and a flaming sword which turned every way, to protect the way of the Tree of Life.</p> <p>Chapter 4 (1) And Adam had sex with his wife Eve; and she conceived, and gave birth to Cain, and said, I have received a man from the LORD {Jehovah}. (2) And she again gave birth to his brother Abel.^a And Abel was a keeper of sheep, but Cain was a tiller of the ground. (3) And in <i>the</i> course of time it came to pass, that Cain brought of the fruit of the ground an offering to the LORD {Jehovah}. (4) And Abel, also brought of the first-fruits of his flock and of its fat.^b And the LORD {Jehovah} had respect for Abel and to his offering: (5) But for Cain and to his offering He did not have respect. And Cain was very angry, and his countenance fell {facial expression; attitude}.^c (6) And the LORD {Jehovah} said to Cain, Why are you angry? and why is your face sad?^c (7) If you do well, will you not be accepted? and if you do not do well, sin lies at the door. And you will be his desire, but you must rule over him.</p>
<p>3:24e – cherubims -cherubeem {הכרובים} - cherubs – the - Ezek. 1:5-14; 10:2; Ex. 25:18; Rev. 4: 7-9 4:2a - she bore again his brother Abel - It is possible that Cain and Abel were twins since conception is only mentioned once. 4:4b - notice that Cain simply brought of the fruit, but Abel brought his best "first-fruits" and "fat" 4:5,6c - countenance fallen - facial expression; attitude changed; sad; angry</p>	

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<p>(8) And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.</p> <p>(9) And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: <i>Am</i> I my brother's keeper?</p> <p>(10) And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.</p> <p>(11) And now <i>art</i> thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;</p> <p>(12) When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.</p> <p>(13) And Cain said unto the LORD, My punishment is greater than I can bear.</p> <p>(14) Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, <i>that</i> every one that findeth me shall slay me.</p> <p>(15) And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.</p>	<p>(8) And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and killed him.</p> <p>(9) And the LORD {Jehovah} said to Cain, Where is Abel your brother? And he said, I do not know: <i>Am</i> I my brother's keeper?</p> <p>(10) And He said, What have you done? the voice of your brother's blood cries to Me from the ground.</p> <p>(11) And now you are cursed from the earth, which has opened her mouth to receive your brother's blood from your hand;</p> <p>(12) When you till the ground, it will not from this day forward yield to you her strength; a fugitive and a wanderer you will be in the earth.</p> <p>(13) And Cain said to the LORD {Jehovah}, My punishment is greater than I can bear.</p> <p>(14) Indeed, You have driven me out this day from the face of the earth; and from Your face I will be hid; and I will be a fugitive and a wanderer in the earth; and it will come to pass, <i>that</i> everyone who finds me will kill me.^d</p> <p>(15) And the LORD {Jehovah} said to him, Therefore whoever kills Cain, vengeance will be taken on him sevenfold. And the LORD {Jehovah} set a mark upon Cain,^e lest anyone finding him should kill him.</p>
<p>4:14d – note that Cain added to what God said</p> <p>4:15e - mark on Cain - Note: we are not told what the mark was, but all of Cain's descendants perished in the flood, only the descendants of Seth through Noah survived the flood (unless Noah's wife or one of his sons' wives were descended from Cain)</p>	

{01} Genesis	
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<p>(16) And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.</p> <p>(17) And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.</p> <p>(18) And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.</p> <p>(19) And Lamech took unto him two wives: the name of the one <i>was</i> Adah, and the name of the other Zillah.</p> <p>(20) And Adah bare Jabal: he was the father of such as dwell in tents, and <i>of such as have</i> cattle.</p> <p>(21) And his brother's name <i>was</i> Jubal: he was the father of all such as handle the harp and organ.</p> <p>(22) And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain <i>was</i> Naamah.</p> <p>(23) And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.</p>	<p>(16) And Cain went out from the presence of the LORD {Jehovah}, and lived in the land of Nod, on the east of Eden.</p> <p>(17) And Cain had sex with his wife; and she conceived, and gave birth to Enoch: and he {<i>Cain</i>} built a city, and called the name of the city, after the name of his son, Enoch.</p> <p>(18) And to Enoch was born Irad: and Irad fathered Mehujael: and Mehujael fathered Methusael: and Methusael fathered Lamech.</p> <p>(19) And Lamech took for himself two wives: the name of the one <i>was</i> Adah, and the name of the other Zillah.</p> <p>(20) And Adah gave birth to Jabal: he was the father of those who live in tents, and <i>of those who have</i> cattle.</p> <p>(21) And his brother's name <i>was</i> Jubal: he was the father of all who handle the harp and organ.</p> <p>(22) And Zillah, she also gave birth to Tubal-cain, an instructor of every artisan {skilled worker} in brass and iron: and the sister of Tubal-cain <i>was</i> Naamah.</p> <p>(23) And Lamech said to his wives, Adah and Zillah, Listen to my voice; you wives of Lamech, and take heed to my words: because I have killed a man for wounding me; a young man for hurting me.</p>

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<p>(24) If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.</p> <p>(25) And Adam knew his wife again; and she bare a son, and called his name Seth: For God, <i>said she</i>, hath appointed me another seed instead of Abel, whom Cain slew.</p> <p>(26) And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.</p> <p>Chapter 5</p> <p>(1) This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;</p> <p>(2) Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.</p> <p>(3) And Adam lived an hundred and thirty years, and begat <i>a son</i> in his own likeness, after his image; and called his name Seth:</p> <p>(4) And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:</p>	<p>(24) If Cain will be avenged sevenfold, surely Lamech <i>will be avenged</i> seventy-sevenfold.</p> <p>(25) And Adam had sex with his wife again; and she gave birth to a son, and called his name Seth {replacement}:^f Because God, <i>she said</i>, has appointed me another offspring in the place of Abel, whom Cain killed.</p> <p>(26) And to Seth, also there was born a son; and he called his name Enos: then men began to call upon the name of the LORD {Jehovah}.</p> <p>Chapter 5</p> <p>(1) This is the book of the generations {records}^a of Adam. In the day that God created man, God made him in His own likeness;</p> <p>(2) Male and female He created them; and blessed them, and called their name Adam {mankind}, in the day when they were created.</p> <p>(3) And Adam lived ONE hundred and thirty years, and fathered <i>a son</i> in his own likeness, after his own appearance;^b and called his name Seth {replacement} {0130 A.H./C-3912 B.C.};</p> <p>(4) And the days of Adam after he had fathered Seth were eight hundred years: and he fathered sons and daughters:</p>
<p>4:25f – Seth {שֵׁט} - substituted; in the place of; replacement 5:1a - generations -- records of Adam {תולדת} [End of section 2 -- Author – Adam] – beginning of Noah's records section 3 - See: <u>"Authors of Genesis According to Genesis"</u> at <u>www.TheWordNotes.com</u> 5:3b - likeness and appearance -- Gen. 1:26</p> <p>130th year of Adam's life – Seth born [*0130 A.H./C-3912 B.C.]</p>	

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<p>(5) And all the days that Adam lived were nine hundred and thirty years: and he died.</p> <p>(6) And Seth lived an hundred and five years, and begat Enos:</p> <p>(7) And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:</p> <p>(8) And all the days of Seth were nine hundred and twelve years: and he died.</p> <p>(9) And Enos lived ninety years, and begat Cainan:</p> <p>(10) And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:</p> <p>(11) And all the days of Enos were nine hundred and five years: and he died.</p> <p>(12) And Cainan lived seventy years, and begat Mahalaleel:</p> <p>(13) And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:</p> <p>(14) And all the days of Cainan were nine hundred and ten years: and he died.</p> <p>(15) And Mahalaleel lived sixty and five years, and begat Jared:</p>	<p>(5) And all the days that Adam lived were nine hundred and thirty years: and he died.</p> <p>(6) And Seth lived one hundred and five years, and fathered Enos {235 A.H./C-3807 B.C.}:</p> <p>(7) And Seth lived after he fathered Enos eight hundred and seven years, and fathered sons and daughters:</p> <p>(8) And all the days of Seth were nine hundred and twelve years: and he died.</p> <p>(9) And Enos lived ninety years, and fathered Cainan {325 A.H./C-3717 B.C.}:</p> <p>(10) And Enos lived after he fathered Cainan eight hundred and fifteen years, and fathered sons and daughters:</p> <p>(11) And all the days of Enos were nine hundred and five years: and he died.</p> <p>(12) And Cainan lived seventy years, and fathered Mahalaleel {395 A.H./C-3647 B.C.}:</p> <p>(13) And Cainan lived after he fathered Mahalaleel eight hundred and forty years, and fathered sons and daughters:</p> <p>(14) And all the days of Cainan were nine hundred and ten years: and he died.</p> <p>(15) And Mahalaleel lived sixty-five years, and fathered Jared {460 A.H./C-3582 B.C.}:</p>

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<p>(16) And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: (17) And all the days of Mahalaleel were eight hundred ninety and five years: and he died. (18) And Jared lived an hundred sixty and two years, and he begat Enoch: (19) And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: (20) And all the days of Jared were nine hundred sixty and two years: and he died. (21) And Enoch lived sixty and five years, and begat Methuselah: (22) And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: (23) And all the days of Enoch were three hundred sixty and five years: (24) And Enoch walked with God: and he <i>was</i> not; for God took him. (25) And Methuselah lived an hundred eighty and seven years, and begat Lamech: (26) And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:</p>	<p>(16) And Mahalaleel lived after he fathered Jared eight hundred and thirty years, and fathered sons and daughters: (17) And all the days of Mahalaleel were eight hundred ninety-five years: and he died. (18) And Jared lived ONE hundred sixty-two years, and he fathered Enoch {622 A.H./C-3420 B.C.}:^{c*} (19) And Jared lived after he fathered Enoch eight hundred years, and fathered sons and daughters: (20) And all the days of Jared were nine hundred sixty-two years: and he died. (21) And Enoch lived sixty-five years, and fathered Methuselah {it shall be sent} {687 A.H./C-3355 B.C.}:^d (22) And Enoch walked with God after he fathered Methuselah three hundred years, and fathered sons and daughters: (23) And all the days of Enoch were three hundred sixty-five years: (24) And Enoch walked with God: and he <i>was</i> no more; because God took him.^e (25) And Methuselah lived ONE hundred eighty-seven years, and fathered Lamech {874 A.H./C-3168 B.C.}: (26) And Methuselah lived after he fathered Lamech seven hundred eighty-two years, and fathered sons and daughters:</p>
<p>5:18c - Enoch - {יֵנוֹחַ} - is the seventh generation - See: "Use of Numbers in Scripture" at www.TheWordNotes.com 5:21d - Methuselah - {מֵתוּשֶׁלַח} - "it shall be sent" [Enoch, who walked with God, knew about the flood!] 5:24e - Enoch translated – carried to heaven - Heb. 11:5 162nd year of Jared's life – Enoch born [*0622 A.H./C-3420 B.C.]</p>	

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<p>(27) And all the days of Methuselah were nine hundred sixty and nine years: and he died.</p> <p>(28) And Lamech lived an hundred eighty and two years, and begat a son:</p> <p>(29) And he called his name Noah, saying, This <i>same</i> shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.</p> <p>(30) And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:</p> <p>(31) And all the days of Lamech were seven hundred seventy and seven years: and he died.</p> <p>(32) And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.</p> <p>Chapter 6</p> <p>(1) And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,</p>	<p>(27) And all the days of Methuselah were nine hundred sixty-nine years: and he died.^f</p> <p>(28) And Lamech lived one hundred eighty-two years, and fathered a son {1056 A.H./C-2986 B.C.}:</p> <p>(29) And he called his name Noah {rest; comfort},^g saying, This <i>same</i> shall comfort us concerning our work and toil of our hands, because of the ground which the LORD {Jehovah} has cursed.</p> <p>(30) And Lamech lived after he fathered Noah five hundred ninety-five years, and fathered sons and daughters:</p> <p>(31) And all the days of Lamech were seven hundred seventy-seven years: and he died.</p> <p>(32) And Noah was five hundred years old: and Noah fathered Shem, Ham, and Japheth {1556 A.H./C-2486 B.C.}.^{h*}</p> <p>Chapter 6</p> <p>(1) And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them,</p>
<p>5:27f - Methuselah died the year of the Flood [according to tradition Methuselah died seven days before the Flood. See - Gen, 7:4] - see Appendix G: World Time Line of Biblical History</p> <p>5:29g - Noah - {n} rest; comfort - is the tenth generation - ten is the number for perfection - See: "Use of Numbers in Scripture" at www.TheWordNotes.com</p> <p>5:32h - 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. 7:11; 11:10} we know that Noah was 502 when Shem was born. Shem is listed first in Gen. 5:32 because of his importance. - See note on Gen. 11:26. It is possible that Ham and Japheth were twins. Japheth is the oldest – see Gen. 10:2,21</p> <p>500th year of Noah's life – Japheth born [*1556 A.H./C-2486 B.C.]</p>	

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<p>(2) That the sons of God saw the daughters of men that they <i>were</i> fair; and they took them wives of all which they chose.</p> <p>(3) And the LORD said, My spirit shall not always strive with man, for that he also <i>is</i> flesh: yet his days shall be an hundred and twenty years.</p> <p>(4) There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare <i>children</i> to them, the same <i>became</i> mighty men which <i>were</i> of old, men of renown.</p> <p>(5) And GOD saw that the wickedness of man <i>was</i> great in the earth, and <i>that</i> every imagination of the thoughts of his heart <i>was</i> only evil continually.</p> <p>(6) And it repented the LORD that he had made man on the earth, and it grieved him at his heart.</p> <p>(7) And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.</p>	<p>(2) That the sons of God saw the daughters of men that they <i>were</i> fair {beautiful}; and they took for themselves wives of all whom they chose.</p> <p>(3) And the LORD {Jehovah} said, My Spirit shall not always strive with man, because he also is flesh: yet his days will be one hundred and twenty years.</p> <p>(4) There were giants^a in the earth in those days; and also after that, when the sons of God came in to the daughters of men,^b and they gave birth to <i>children</i> by them, the same <i>became</i> mighty men which <i>were</i> of old, men of renown.</p> <p>(5) And GOD {Jehovah} saw that the wickedness of man <i>was</i> great in the earth, and <i>that</i> every imagination of the thoughts of his heart <i>were</i> only evil continually.</p> <p>(6) And it repented the LORD {Jehovah} that He had made man on the earth, and it grieved Him at His heart.</p> <p>(7) And the LORD {Jehovah} said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the crawling thing, and the birds of the air; because it repents Me that I have made them.</p>
<p>6:4a - giants - nephilem {נפיליִם} - ones who <u>cause to fall</u> - translated in Septuagint [Greek] as gigantes {γίγαντες} or giants - erroneously translated as '<u>fallen ones</u>' in many modern translations</p> <p>6:4b - In Hebrew tradition the 'daughters of men' were descendants of ungodly Cain and the 'sons of God' were the descendants of godly Seth. Believers intermarrying with unbelievers - a practice which is later explicitly condemned in both the Old Testament [Deut. 7:3; Josh. 23:12; Ezra 9:14] and New Testament [II Cor. 6:14-15; I Cor. 7:15,39] In Job 1:6 'sons of God' in context refers to angelic beings.</p>	

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<p>(8) But Noah found grace in the eyes of the LORD.</p> <p>(9) These <i>are</i> the generations of Noah: Noah was a just man <i>and</i> perfect in his generations, <i>and</i> Noah walked with God.</p> <p>(10) And Noah begat three sons, Shem, Ham, and Japheth.</p> <p>(11) The earth also was corrupt before God, and the earth was filled with violence.</p> <p>(12) And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.</p> <p>(13) And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.</p> <p>(14) Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.</p> <p>(15) And this <i>is the fashion</i> which thou shalt make it <i>of</i>: The length of the ark <i>shall be</i> three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.</p> <p>(16) A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; <i>with</i> lower, second, and third <i>stories</i> shalt thou make it.</p>	<p>(8) But Noah^c found grace in the eyes of the LORD {Jehovah}.</p> <p>(9) These <i>are</i> the generations {records}^d of Noah: Noah was a just man <i>and</i> perfect in his generations, <i>and</i> Noah walked with God.</p> <p>(10) And Noah fathered three sons, Shem, Ham, and Japheth.</p> <p>(11) The earth also was corrupt before God, and the earth was filled with violence.</p> <p>(12) And God looked upon the earth, and, indeed, it was corrupt; because all flesh had corrupted his way upon the earth.</p> <p>(13) And God said to Noah, The end of all flesh has come before Me; because the earth is filled with violence through them; and, indeed, I will destroy them with the earth.</p> <p>(14) Make for yourself an ark of gopher wood; rooms you must make in the ark, and will <i>coat it with</i> tar inside and out.</p> <p>(15) And this is how you must make it: The length of the ark must be three hundred cubits {about 450 feet; 138 m},^e its width fifty cubits {about 75 feet; 23 m},^f and its height thirty cubits {about 45 feet; 13.8 m}.^g</p> <p>(16) You must make a window in the ark, and you must finish it a cubit {about 1.5 feet; 0.46 m}^h above; and the door of the ark you must set in its side; <i>with</i> lower, second, and third <i>stories</i> you must make it.</p>
<p>6:8c - Noah - Heb. 11:7; II Peter 2:5 6:9d - generations -- records of Noah {תולדת} [End of section 3 beginning section 4 – beginning of Shem, Ham, and Japheth's records] - See: www.TheWordNotes.com Authors of Genesis According to Genesis at www.TheWordNotes.com 6:15e - three hundred cubits about 450 feet or 138 m 6:15f - fifty cubits - 75 feet or 23 m 6:15g - thirty cubits - 45 feet or 13.8 m 6:16h - a cubit - 1.5 feet or 0.46 m– see Appendix J: Bible Weights and Measures</p>	

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<p>(17) And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein <i>is</i> the breath of life, from under heaven; <i>and</i> every thing that <i>is</i> in the earth shall die.</p> <p>(18) But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.</p> <p>(19) And of every living thing of all flesh, two of every <i>sort</i> shalt thou bring into the ark, to keep <i>them</i> alive with thee; they shall be male and female.</p> <p>(20) Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every <i>sort</i> shall come unto thee, to keep <i>them</i> alive.</p> <p>(21) And take thou unto thee of all food that is eaten, and thou shalt gather <i>it</i> to thee; and it shall be for food for thee, and for them.</p> <p>(22) Thus did Noah; according to all that God commanded him, so did he.</p> <p>Chapter 7</p> <p>(1) And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.</p> <p>(2) Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that <i>are</i> not clean by two, the male and his female.</p> <p>(3) Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.</p>	<p>(17) And, look, I, even I, bring a flood of waters upon the earth, to destroy all flesh, in which <i>is</i> the breath of life, from under heaven; <i>and</i> everything that <i>is</i> in the earth will die.</p> <p>(18) But with you I will establish My covenant; and you shall come into the ark, you, and your sons, and your wife, and your sons' wives with you.</p> <p>(19) And of every living thing of all flesh, two of every <i>sort</i> you shall bring into the ark, to keep <i>them</i> alive with you; they shall be male and female.</p> <p>(20) Of birds after their kinds, and of cattle after their kinds, of every crawling thing of the earth after its kind, two of every <i>sort</i> will come to you,ⁱ to keep <i>them</i> alive.</p> <p>(21) And take for yourself of all food that is eaten, and you must gather <i>it</i> to yourself; and it will be for food for you, and for them.</p> <p>(22) So Noah did; according to all that God commanded him.</p> <p>Chapter 7</p> <p>(1) And the LORD {Jehovah} said to Noah, Come and all your household into the ark; because I have seen you to be righteous before Me in this generation.</p> <p>(2) Of every clean beast you shall take to yourself by sevens,^a the male and his female: and of beasts that <i>are</i> not clean by twos, the male and his female.</p> <p>(3) Of birds also of the air by sevens, the male and the female; to keep seed {offspring} alive upon the face of all the earth.</p>
<p>6:20i – the animals will come to Noah 7:2a - seven of clean animals, 2 of unclean animals [Noah will sacrifice one of each of the clean animals at the end leaving 3 pairs of clean and 1 pair of unclean animals.] {Gen. 8:20}</p>	

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<p>(4) For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.</p> <p>(5) And Noah did according unto all that the LORD commanded him.</p> <p>(6) And Noah <i>was</i> six hundred years old when the flood of waters was upon the earth.</p> <p>(7) And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.</p> <p>(8) Of clean beasts, and of beasts that <i>are</i> not clean, and of fowls, and of every thing that creepeth upon the earth,</p> <p>(9) There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.</p> <p>(10) And it came to pass after seven days, that the waters of the flood were upon the earth.</p> <p>(11) In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.</p> <p>(12) And the rain was upon the earth forty days and forty nights.</p>	<p>(4) <i>Because in seven days,^b I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made I will destroy from off the face of the earth.</i></p> <p>(5) And Noah did according to all that the LORD {Jehovah} commanded him.</p> <p>(6) And Noah <i>was</i> six hundred years old when the flood of waters came upon the earth.</p> <p>(7) And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.</p> <p>(8) Of clean beasts, and of beasts that <i>are</i> not clean, and of birds, and of everything that crawls upon the earth,</p> <p>(9) There went in two by two to Noah into the ark, the male and the female, as God had commanded Noah.</p> <p>(10) And it came to pass after seven days, that the waters of the flood were upon the earth.</p> <p>(11) In the six hundredth year of Noah's life {1656 A.H./C-2386 B.C.}, ^{c*} in the second month, the seventeenth day of the month, the same day all the fountains of the great deep were broken up, and the windows of heaven were opened.</p> <p>(12) And the rain^d was upon the earth forty days and forty nights.</p>
<p>7:4b – Gen. 5:27 - according to tradition Methuselah died seven days before the Flood. - see Appendix G: World Time Line of Biblical History</p> <p>7:11c - 600th year of Noah's life -- 1656 A.H.</p> <p>7:12d - first mention of rainfall in the scriptures. See Gen. 2:5-6</p>	

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<p>(13) In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;</p> <p>(14) They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.</p> <p>(15) And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.</p> <p>(16) And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.</p> <p>(17) And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.</p> <p>(18) And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.</p> <p>(19) And the waters prevailed exceedingly upon the earth; and all the high hills, that <i>were</i> under the whole heaven, were covered.</p> <p>(20) Fifteen cubits upward did the waters prevail; and the mountains were covered.</p> <p>(21) And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:</p>	<p>(13) On that same day Noah entered, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;</p> <p>(14) They, and every beast after its kind, and all the cattle after their kinds, and every crawling thing that crawls upon the earth after its kind, and every bird after its kind, every bird of every sort.</p> <p>(15) And they went in to Noah into the ark, two by two of all flesh, in which the breath of life <i>is</i>.</p> <p>(16) And those that went in, went in male and female of all flesh, as God had commanded him: and the LORD {Jehovah} shut him in. ^e</p> <p>(17) And the flood was forty days upon the earth; and the waters increased, and lifted up the ark, and it was lifted up above the earth.</p> <p>(18) And the waters prevailed, and were increased greatly upon the earth; and the ark floated upon the face of the waters.</p> <p>(19) And the waters prevailed exceedingly upon the earth; and all the high hills, that <i>were</i> under the whole heaven, were covered.</p> <p>(20) The waters rose fifteen cubits {about 22.5 feet; 6.9 m}^f upward; and the mountains were covered.</p> <p>(21) And all flesh died that moved upon the earth, both of birds, and of cattle, and of beast, and of every crawling thing that crawls upon the earth, and every man:</p>
<p>7:16e – the Lord shut the door 7:20f - fifteen cubits - about 22.5 feet or 6.9 meters</p>	

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<p>(22) All in whose nostrils <i>was</i> the breath of life, of all that <i>was</i> in the dry <i>land</i>, died.</p> <p>(23) And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained <i>alive</i>, and they that <i>were</i> with him in the ark.</p> <p>(24) And the waters prevailed upon the earth an hundred and fifty days.</p> <p>Chapter 8</p> <p>(1) And God remembered Noah, and every living thing, and all the cattle that <i>was</i> with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;</p> <p>(2) The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;</p> <p>(3) And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.</p> <p>(4) And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.</p>	<p>(22) All in whose nostrils <i>was</i> the breath of life, of all that <i>was</i> in the dry <i>land</i>, died.</p> <p>(23) And every living thing was destroyed which was upon the face of the ground, both man, and cattle, and the crawling things, and the birds of the heaven; and they were destroyed from the earth: and Noah only remained <i>alive</i>, and those who <i>were</i> with him in the ark.</p> <p>(24) And the waters prevailed upon the earth ONE hundred and fifty days.</p> <p>Chapter 8</p> <p>(1) And God remembered Noah, and every living thing, and all the cattle that <i>was</i> with him in the ark: and God caused a wind to pass over the earth, and the waters subsided;</p> <p>(2) The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;</p> <p>(3) And the waters returned from off the earth continually: and after the end of the one hundred and fifty days the waters were abated.</p> <p>(4) And the ark rested in the seventh month, on the seventeenth^a day of the month, upon the mountains of Ararat.</p>
<p>8:4a - 2/17/600 {Gen. 7:11} to 7/17/600 -- exactly 5 months - 150 days {8:3}</p> <p>Note: no calendar in existence today has any five consecutive months totaling 150 days. Each month before the flood was 30 days long. This suggests that the length of day was slightly less than 24 hours. See "How Long Was A Day in Genesis" at www.TheWordNotes.com</p> <p>See note on Gen. 1:5 Note: the prophetic calendar in Daniel and the Revelation use 30 day months.</p>	

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<p>(5) And the waters decreased continually until the tenth month: in the tenth <i>month</i>, on the first <i>day</i> of the month, were the tops of the mountains seen.</p> <p>(6) And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:</p> <p>(7) And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.</p> <p>(8) Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;</p> <p>(9) But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters <i>were</i> on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.</p> <p>(10) And he stayed yet other seven days; and again he sent forth the dove out of the ark;</p> <p>(11) And the dove came in to him in the evening; and, lo, in her mouth <i>was</i> an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.</p> <p>(12) And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.</p>	<p>(5) And the waters decreased continually until the tenth month: in the tenth <i>month</i>, on the first <i>day</i> of the month, the tops of the mountains were seen.</p> <p>(6) And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:</p> <p>(7) And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.</p> <p>(8) Also he sent forth a dove, to see if the waters were dried from off the face of the ground;</p> <p>(9) But the dove found no rest for the sole of her foot, and she returned to him into the ark,^b because the waters <i>were</i> on the face of the whole earth: then he put forth his hand, and took her, and pulled her in to himself into the ark.</p> <p>(10) And he stayed yet another seven days; and again he sent forth the dove out of the ark;</p> <p>(11) And the dove came in to him in the evening; and, in her mouth <i>was</i> an olive leaf plucked off: so Noah knew that the waters were dried up from off the earth.</p> <p>(12) And he stayed yet another seven days; and sent forth the dove; which did not return again to him again.</p>
<p>8:9b - the raven would land on anything, even a floating carcass or tree limb, but the dove would only land on a clean surface</p>	

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<p>(13) And it came to pass in the six hundredth and first year, in the first <i>month</i>, the first <i>day</i> of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.</p> <p>(14) And in the second month, on the seven and twentieth day of the month, was the earth dried.</p> <p>(15) And God spake unto Noah, saying,</p> <p>(16) Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.</p> <p>(17) Bring forth with thee every living thing that <i>is</i> with thee, of all flesh, <i>both</i> of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.</p> <p>(18) And Noah went forth, and his sons, and his wife, and his sons' wives with him:</p> <p>(19) Every beast, every creeping thing, and every fowl, <i>and</i> whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.</p> <p>(20) And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.</p>	<p>(13) And it came to pass in the six hundredth and first year {^{*1657}A.H./C-2385 B.C.},[*] in the first <i>month</i>, the first <i>day</i> of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, indeed, the face of the ground was dry.</p> <p>(14) And in the second month, on the twenty-seventh day of the month,^c the earth was dried.</p> <p>(15) And God spoke to Noah, saying,</p> <p>(16) Go forth from the ark, you, and your wife, and your sons, and your sons' wives with you.</p> <p>(17) Bring forth with you every living thing that is with you, of all flesh, both of birds, and of cattle, and of every crawling thing that crawls upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.</p> <p>(18) And Noah went forth, and his sons, and his wife, and his sons' wives with him:</p> <p>(19) Every beast, every crawling thing, and every bird, <i>and</i> whatever that crawls upon the earth, after their kinds, went forth out of the ark.</p> <p>(20) And Noah built an altar to the LORD {Jehovah}; and took of every clean beast, and of every clean bird, and offered burnt offerings on the altar.^d</p>
<p>8:14c - 2/17/600 {Gen. 7:11} to 2/27/601 - 1 year and 10 days after the floods started. {Gen. 7:11}</p> <p>8:20d - Noah took one of every clean beast and clean bird - he started with 7 of each clean animal [Gen. 7:2] - now there are 3 pairs of the clean animals left</p> <p>601st year of Noah's life [*1657 A.H./C-2385 B.C.]</p>	

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<p>(21) And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.</p> <p>(22) While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.</p> <p>Chapter 9</p> <p>(1) And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.</p> <p>(2) And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth <i>upon</i> the earth, and upon all the fishes of the sea; into your hand are they delivered.</p> <p>(3) Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.</p> <p>(4) But flesh with the life thereof, <i>which</i> is the blood thereof, shall ye not eat.</p> <p>(5) And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.</p>	<p>(21) And the LORD {Jehovah} smelled a sweet aroma; and the LORD {Jehovah} said in His heart, I will never again curse the ground any more for man's sake; because the imagination of man's heart is evil from his youth; neither will I again strike any more every living thing, as I have done.</p> <p>(22) While the earth remains, planting time and harvest, and cold and heat, and summer and winter, and day and night will not cease.</p> <p>Chapter 9</p> <p>(1) And God blessed Noah and his sons, and said to them, Be fruitful, and multiply, and replenish the earth.</p> <p>(2) And the fear of you and the dread of you will be upon every beast of the earth, and upon every bird of the air, upon all that move <i>upon</i> the earth, and upon all the fish of the sea; into your hand they are delivered.</p> <p>(3) Every moving thing that lives will be food^a for you; I have given you all things even as {I previously gave} the green herbs.</p> <p>(4) But flesh with its life {soul}^b <i>in it</i>, <i>which</i> is its blood, you must not eat.</p> <p>(5) And surely your blood of your lives I will require; at the hand of every beast I will require it, and at the hand of man; at the hand of every man's brother I will require the life of man.</p>
<p>9:3a – this is the first time animals are allowed to be food - see Gen. 1:29</p> <p>9:4b – life – soul – nephish {נפש} - see note on Gen. 1:20</p>	

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<p>(6) Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.</p> <p>(7) And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.</p> <p>(8) And God spake unto Noah, and to his sons with him, saying,</p> <p>(9) And I, behold, I establish my covenant with you, and with your seed after you;</p> <p>(10) And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.</p> <p>(11) And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.</p> <p>(12) And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:</p> <p>(13) I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.</p> <p>(14) And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:</p> <p>(15) And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.</p>	<p>(6) Whoever sheds man's blood, by man his blood will be shed: because God made man in His image.</p> <p>(7) And you, be fruitful, and multiply; bring forth abundantly in the earth, and multiply in it.</p> <p>(8) And God spoke to Noah, and to his sons with him, saying,</p> <p>(9) And look, I establish My covenant with you, and with your descendants after you;</p> <p>(10) And with every living creature {soul}^c that is with you, of the birds, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.</p> <p>(11) And I will establish My covenant with you; neither will all flesh be cut off any more by the waters of a flood; neither will there be a flood any more to destroy the earth.</p> <p>(12) And God said, This is the token of the covenant which I make between Me and you and every living creature {soul}^c that is with you, for all generations:</p> <p>(13) I set My rainbow in the cloud, and it will be for a token of a covenant between Me and the earth.</p> <p>(14) And it will come to pass, when I bring a cloud over the earth, that the rainbow will be seen in the cloud:</p> <p>(15) And I will remember My covenant, which is between Me and you and every living creature {soul}^c of all flesh; and the waters will no more become a flood to destroy all flesh.</p>
<p>9:10,12,15,16c – living creature - soul – nephish {נפש} - see note on Gen. 1:20</p>	

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<p>(16) And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that <i>is</i> upon the earth.</p> <p>(17) And God said unto Noah, This <i>is</i> the token of the covenant, which I have established between me and all flesh that <i>is</i> upon the earth.</p> <p>(18) And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham <i>is</i> the father of Canaan.</p> <p>(19) These <i>are</i> the three sons of Noah: and of them was the whole earth overspread.</p> <p>(20) And Noah began <i>to be</i> an husbandman, and he planted a vineyard:</p> <p>(21) And he drank of the wine, and was drunken; and he was uncovered within his tent.</p> <p>(22) And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.</p> <p>(23) And Shem and Japheth took a garment, and laid <i>it</i> upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces <i>were</i> backward, and they saw not their father's nakedness.</p> <p>(24) And Noah awoke from his wine, and knew what his younger son had done unto him.</p> <p>(25) And he said, Cursed <i>be</i> Canaan; a servant of servants shall he be unto his brethren.</p>	<p>(16) <i>And the rainbow will be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature {soul}^c of all flesh that is upon the earth.</i></p> <p>(17) And God said to Noah, <i>This is the token of the covenant, which I have established between Me and all flesh that is upon the earth.</i></p> <p>(18) And the sons of Noah, who went forth from the ark, were Shem, and Ham, and Japheth: and Ham <i>is</i> the father of Canaan.</p> <p>(19) These <i>are</i> the three sons of Noah: and by them the whole earth was populated.</p> <p>(20) And Noah began <i>to be</i> a gardener, and he planted a vineyard:</p> <p>(21) And he drank of the wine, and became drunk; and he was uncovered inside of his tent.</p> <p>(22) And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.</p> <p>(23) And Shem and Japheth took a robe, and laid <i>it</i> upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces <i>were</i> backward, and they did not see their father's nakedness.</p> <p>(24) And Noah awoke from his wine, and knew what his younger son had done to him.</p> <p>(25) And he said, Cursed <i>is</i> Canaan; a servant of servants he will be to his brothers.</p>

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King James 1769 Version	King James Paraphrase
<p>(26) And he said, Blessed <i>be</i> the LORD God of Shem; and Canaan shall be his servant.</p> <p>(27) God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.</p> <p>(28) And Noah lived after the flood three hundred and fifty years.</p> <p>(29) And all the days of Noah were nine hundred and fifty years: and he died.</p> <p>Chapter 10</p> <p>(1) Now these <i>are</i> the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.</p> <p>(2) The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.</p> <p>(3) And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.</p> <p>(4) And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.</p> <p>(5) By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.</p> <p>(6) And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.</p>	<p>(26) And he said, Blessed <i>is</i> the LORD {Jehovah} God of Shem; and Canaan will be his servant.</p> <p>(27) God will enlarge Japheth, and he will live in the tents of Shem; and Canaan will be his servant.</p> <p>(28) And Noah lived after the flood three hundred and fifty years.</p> <p>(29) And all the days of Noah were nine hundred and fifty years: and he died {2006 A.H./C-2036 B.C.}.*</p> <p>Chapter 10</p> <p>(1) Now these <i>are</i> the generations {records} of the sons of Noah, Shem, Ham, and Japheth:^a and sons were born to them after the flood.</p> <p>(2) The sons of Japheth;^b Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.</p> <p>(3) And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.</p> <p>(4) And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.</p> <p>(5) By these the islands of the Gentiles {nations; non-Jews} were divided in their lands; every one after his language, after their families, in their nations.</p> <p>(6) And the sons of Ham; Cush {Ethiopia}, and Mizraim {Egypt}, and Phut {Libya}, and Canaan.</p>
<p>10:1a - end of Shem, Ham, and Japhath's section 4 beginning of Shem's section 5</p> <p>10:2b - note that Japheth's descendants are listed first because Japheth is Noah's first born son- Whenever Noah's sons are normally listed, Shem is usually listed first because from his descendants will come the Messiah – Jesus. - See Gen. 5:32</p> <p>950th year of Noah's life – Noah's death [*2006 A.H./C-2036 B.C.]</p>	

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<p>(7) And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.</p> <p>(8) And Cush begat Nimrod: he began to be a mighty one in the earth.</p> <p>(9) He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.</p> <p>(10) And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.</p> <p>(11) Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,</p> <p>(12) And Resen between Nineveh and Calah: the same is a great city.</p> <p>(13) And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,</p> <p>(14) And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.</p> <p>(15) And Canaan begat Sidon his firstborn, and Heth,</p> <p>(16) And the Jebusite, and the Amorite, and the Girgasite,</p> <p>(17) And the Hivite, and the Arkite, and the Sinite,</p> <p>(18) And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.</p> <p>(19) And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.</p>	<p>(7) And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, Dedan.</p> <p>(8) And Cush fathered Nimrod: he began to be a mighty one in the earth.</p> <p>(9) He was a mighty hunter before the LORD {Jehovah}: therefore it is said, Even as Nimrod the mighty hunter before the LORD {Jehovah}.</p> <p>(10) And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.</p> <p>(11) Out of that land Asshur went forth, and built Nineveh, and the city Rehoboth, and Calah,</p> <p>(12) And Resen between Nineveh and Calah: the same is a great city.</p> <p>(13) And Mizraim fathered Ludim, and Anamim, and Lehabim, and Naphtuhim,</p> <p>(14) And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.</p> <p>(15) And Canaan fathered Sidon his firstborn, and Heth,</p> <p>(16) And the Jebusite, and the Amorite, and the Girgasite,</p> <p>(17) And the Hivite, and the Arkite, and the Sinite,</p> <p>(18) And the Arvadite, and the Zemarite, and the Hamathite: and afterwards the families of the Canaanites were spread abroad.</p> <p>(19) And the border of the Canaanites was from Sidon, as you come toward Gerar, to Gaza; as you go, toward Sodom, and Gomorrah, and Admah, and Zeboim, even to Lasha.</p>

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<p>(20) These <i>are</i> the sons of Ham, after their families, after their tongues, in their countries, <i>and</i> in their nations.</p> <p>(21) Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were <i>children</i> born.</p> <p>(22) The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.</p> <p>(23) And the children of Aram; Uz, and Hul, and Gether, and Mash.</p> <p>(24) And Arphaxad begat Salah; and Salah begat Eber.</p> <p>(25) And unto Eber were born two sons: the name of one <i>was</i> Peleg; for in his days was the earth divided; and his brother's name <i>was</i> Joktan.</p> <p>(26) And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,</p> <p>(27) And Hadoram, and Uzal, and Diklah,</p> <p>(28) And Obal, and Abimael, and Sheba,</p> <p>(29) And Ophir, and Havilah, and Jobab: all these <i>were</i> the sons of Joktan.</p> <p>(30) And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.</p> <p>(31) These <i>are</i> the sons of Shem, after their families, after their tongues, in their lands, after their nations.</p>	<p>(20) These <i>are</i> the sons of Ham, after their families, after their languages, in their countries, <i>and</i> in their nations.</p> <p>(21) To Shem also the father of all the children of Eber, the brother of Japheth the elder,^c even to him were <i>children</i> born.</p> <p>(22) The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.</p> <p>(23) And the children of Aram; Uz, and Hul, and Gether, and Mash.</p> <p>(24) And Arphaxad fathered Salah; and Salah fathered Eber.</p> <p>(25) And to Eber were born two sons: the name of one <i>was</i> Peleg {division};^d because in his days the earth was divided;* and his brother's name <i>was</i> Joktan.</p> <p>(26) And Joktan fathered Almodad, and Sheleph, and Hazarmaveth, and Jerah,</p> <p>(27) And Hadoram, and Uzal, and Diklah,</p> <p>(28) And Obal, and Abimael, and Sheba,</p> <p>(29) And Ophir, and Havilah, and Jobab: all these <i>were</i> the sons of Joktan.</p> <p>(30) And their homeland was from Mesha, as you go toward Sephar a mount of the east.</p> <p>(31) These <i>are</i> the sons of Shem, after their families, after their languages, in their lands, after their nations.</p>
<p>10:21c – Japheth the elder – Japheth is the oldest son of Noah's three sons 10:25d – Peleg {גלף} – division – possibly born soon after the division of languages and nations at the tower of Babel or possibly the division of the continents as we know them – this latter is proposed by Dr. David Cooper – See: Appendix G: World Time Line of Biblical History</p>	
<p>Year of Peleg's birth [Gen. 11:16]; 100 years after Flood – see above note [*1757 A.H./C-2285 B.C.]</p>	

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<p>(32) These <i>are</i> the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.</p> <p>Chapter 11</p> <p>(1) And the whole earth was of one language, and of one speech.</p> <p>(2) And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.</p> <p>(3) And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.</p> <p>(4) And they said, Go to, let us build us a city and a tower, whose top <i>may reach</i> unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.</p> <p>(5) And the LORD came down to see the city and the tower, which the children of men builded.</p> <p>(6) And the LORD said, Behold, the people <i>is</i> one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.</p> <p>(7) Go to, let us go down, and there confound their language, that they may not understand one another's speech.</p>	<p>(32) These <i>are</i> the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.</p> <p>Chapter 11</p> <p>(1) And the whole earth was of one language, and of one speech.</p> <p>(2) And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they lived there.</p> <p>(3) And they said one to another, Come now, let us make brick, and bake them thoroughly. And they had brick for stone, and tar for mortar.</p> <p>(4) And they said, Come now, let us build for ourselves a city and a tower, whose top <i>may reach</i> to heaven;^a and let us make a name for ourselves,^b lest we be scattered abroad upon the face of the whole earth.</p> <p>(5) And the LORD {Jehovah} came down to see the city and the tower, which the children of men built.</p> <p>(6) And the LORD {Jehovah} said, <i>Look, the people are one, and they all have one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.</i></p> <p>(7) <i>Come now, let Us go down, and there confound their language, that they may not understand one another's speech.</i></p>
<p>11:4a - whose top <i>may reach</i> heavens – literally – whose top with heavens [וראשו בשמים] - see "The Heavens Declare The Glory of God – God's Plan of Redemption in the Stars" at www.TheWordNotes.com and The Witness of the Stars by E.W. Bullinger</p> <p>11:4b – let us make a name for ourselves – the primary reason for building the tower</p>	

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<p>(8) So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.</p> <p>(9) Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.</p> <p>(10) These <i>are</i> the generations of Shem: Shem <i>was</i> an hundred years old, and begat Arphaxad two years after the flood:</p> <p>(11) And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.</p> <p>(12) And Arphaxad lived five and thirty years, and begat Salah:</p> <p>(13) And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.</p> <p>(14) And Salah lived thirty years, and begat Eber:</p> <p>(15) And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.</p>	<p>(8) So the LORD {Jehovah} scattered them abroad from there upon the face of all the earth: and they ceased to build the city.</p> <p>(9) Therefore the name of the city is called Babel {confusion};^c because the LORD {Jehovah} there confounded the language of all the earth: and from there the LORD {Jehovah} scattered them abroad upon the face of all the earth.</p> <p>(10) These <i>are</i> the generations {records} of Shem:^d Shem <i>was</i> one hundred years old, and fathered Arphaxad two years after the flood {1658 A.H./C-2384 B.C.}:^{e*}</p> <p>(11) And Shem lived after he fathered Arphaxad five hundred years, and fathered sons and daughters.</p> <p>(12) And Arphaxad lived thirty-five years, and fathered Salah {1693 A.H./C-2349 B.C.}:</p> <p>(13) And Arphaxad lived after he fathered Salah four hundred and three years, and fathered sons and daughters.</p> <p>(14) And Salah lived thirty years, and fathered Eber {1723 A.H./C-2319 B.C.}:</p> <p>(15) And Salah lived after he fathered Eber four hundred and three years, and fathered sons and daughters.</p>
<p>11:9c – Babel {בבל} - confusion 11:10d - end of Shem's records section 5 beginning of Terah's records section 6 11:10e - two years after the flood - Gen. 7:6 says that Noah was 500 when he fathered Shem, Ham, and Japheth. - Shem is named first in 7:6 because from his descendants Jesus will come. Japheth was actually born when Noah was 500, by doing the math we know that Shem was actually born when Noah was 502 years old. <u>See Appendix G: World Time Line of Biblical History</u></p> <p>100th year of Shem's life – Arphaxad's birth [*1658 A.H./C-2384 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(16) And Eber lived four and thirty years, and begat Peleg: (17) And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. (18) And Peleg lived thirty years, and begat Reu: (19) And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. (20) And Reu lived two and thirty years, and begat Serug: (21) And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. (22) And Serug lived thirty years, and begat Nahor: (23) And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. (24) And Nahor lived nine and twenty years, and begat Terah: (25) And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. (26) And Terah lived seventy years, and begat Abram, Nahor, and Haran.</p>	<p>(16) And Eber lived thirty-four years, and fathered Peleg {division} {1757 A.H./C-2285 B.C.}: * (17) And Eber lived after he fathered Peleg four hundred and thirty years, and fathered sons and daughters. (18) And Peleg lived thirty years, and fathered Reu {1787 A.H./C-2255 B.C.}: (19) And Peleg lived after he fathered Reu two hundred and nine years, and fathered sons and daughters. (20) And Reu lived thirty-two years, and fathered Serug {1819 A.H./C-2223 B.C.}: (21) And Reu lived after he fathered Serug two hundred and seven years, and fathered sons and daughters. (22) And Serug lived thirty years, and fathered Nahor {1849 A.H./C-2193 B.C.}: (23) And Serug lived after he fathered Nahor two hundred years, and fathered sons and daughters. (24) And Nahor lived twenty-nine years, and fathered Terah {1878 A.H./C-2164 B.C.}: (25) And Nahor lived after he fathered Terah one hundred and nineteen years, and fathered sons and daughters. (26) And Terah lived seventy years, and fathered Abram, Nahor, and Haran {1948 A.H./C-2094 B.C.}.^f</p>
<p>11:26f - Terah at age 70 fathered Nahor, Abram was born when Terah was 130 (Gen. 11:31-32; Gen. 12:4; Acts 7:4) Abram is named first because of his importance. - See note on Gen. 5:32. We know this because Acts 7:4 tells us that Abram went to Canaan at age 75 <u>after his father's death</u> and Terah died at the age of 205 [see Gen. 11:32]. See Appendix G: World Time Line of Biblical History</p>	
<p>34th year of Eber's life – Peleg born; 100 years after the Flood [*1757 A.H./C-2285 B.C.]</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,</p> <p>(2) Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;</p> <p>(3) It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,</p> <p>(4) That thou mightest know the certainty of those things, wherein thou hast been instructed.</p>	<p>Chapter 1</p> <p>(1) Since many have attempted to write an orderly account of those things which we most surely believe,</p> <p>(2) Even as they delivered them to us, who were from the beginning eye witnesses,^a and ministers of the word;</p> <p>(3) It seemed good to me also, having had perfect understanding of all things from the very first, to write to you in {chronological} order this account, most excellent Theophilus {friend of God},^b</p> <p>(4) That you might know the certainty of those things, in which you have been instructed.</p>
<p>Note: many scholars assume that Luke was a Gentile. According to Romans 3:1-2 the scriptures were entrusted to the Jews. Some early historians say that Luke was one of the seventy that Jesus sent out. This fits with Luke 1 and Acts 1 which show that Luke was not present at Jesus' baptism, but probably joined the disciples shortly thereafter. Internal evidence suggests that not only was Luke a Jew, but even very likely a Levitical priest [as well as a physician] – consider his knowledge of the priestly duties in chapter 1 and his detailed knowledge of the Law in chapter 2. He records medical details of some of Jesus' miracles that none of the other gospel writers record suggesting he was actually present when they were performed. See note on Acts 21:29.</p> <p>1:2a - eyewitnesses - see for self - αυτοπτης {αὐτόπτης} [word we get autopsy from]</p> <p>1:3b – Theophilus { θεοφιλε } – friend of God – See Acts 1:1</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(5) There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife <i>was</i> of the daughters of Aaron, and her name <i>was</i> Elisabeth.</p> <p>(6) And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.</p> <p>(7) And they had no child, because that Elisabeth was barren, and they both were <i>now</i> well stricken in years.</p> <p>(8) And it came to pass, that while he executed the priest's office before God in the order of his course,</p> <p>(9) According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.</p> <p>(10) And the whole multitude of the people were praying without at the time of incense.</p> <p>(11) And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.</p> <p>(12) And when Zacharias saw <i>him</i>, he was troubled, and fear fell upon him.</p>	<p>(5) There was in the days of Herod, the king of Judea, a certain priest named Zachariah {Jehovah has remembered}, of the course of Abijah:^c and his wife <i>was</i> of the daughters of Aaron, and her name <i>was</i> Elisabeth {God of the covenant}.^d</p> <p>(6) And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.</p> <p>(7) And they had no child, because Elisabeth was barren, and they both were <i>now</i> well advanced in years.</p> <p>(8) And it came to pass, that while he executed the priest's office before God in the order of his course,</p> <p>(9) According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.</p> <p>(10) And the whole multitude of the people were praying outside at the time of incense.</p> <p>(11) And there appeared to him an angel of the Lord standing on the right side of the altar of incense.</p> <p>(12) And when Zachariah saw <i>him</i>, he was troubled, and fear fell upon him.</p>
<p>1:5c – Zechariah {Gr. ζαχαρίας}{Heb.- זכריה - {Jehovah has remembered} [Zec. 1:1] - course of Abijah – David divided the descendants of Levi into 24 courses – I Chr. 23:6 – The course of Abijah was the eighth {the Lord's number} course [IChr. 24:10] – Abijah was descended from Eleazar, Aaron's oldest son. – see “Use of Numbers in Scripture” at www.TheWordNotes.com</p> <p>1:5d – Elisabeth {ελισαβετ} – from Hebrew {אלישבע} – God of the covenant – Elishabeth [Ex. 6:23] was the wife of Aaron and the name was common to the Jews - note that Elisabeth was also a descendant of Aaron, Moses' brother.</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(13) But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.</p> <p>(14) And thou shalt have joy and gladness; and many shall rejoice at his birth.</p> <p>(15) For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.</p> <p>(16) And many of the children of Israel shall he turn to the Lord their God.</p> <p>(17) And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.</p> <p>(18) And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.</p> <p>(19) And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.</p> <p>(20) And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.</p>	<p>(13) But the angel said to him, Do not be afraid, Zachariah: because your prayer has been heard; and your wife Elisabeth shall bear you a son, and you shall call his name John {Gracious}.^e</p> <p>(14) And you shall have joy and gladness; and many will rejoice at his birth.</p> <p>(15) Because he will be great in the sight of the Lord, and will drink neither wine nor strong drink; and he will be filled with the Holy Spirit, even from his mother's womb.</p> <p>(16) And he will turn many of the children of Israel to the Lord their God.</p> <p>(17) And he will go before Him in the spirit and power of Elijah,^f to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.</p> <p>(18) And Zachariah said to the angel, How shall I know this? Because I am an old man and my wife well advanced in years.</p> <p>(19) And the angel answering said to him, I am Gabriel {man of God},^g who stand in the presence of God; and am sent to speak to you, and to declare to you this good news.</p> <p>(20) And, indeed, you shall be dumb, and not able to speak, until the day that these things shall be performed, because you did not believe my words, which shall be fulfilled in their season.</p>
<p>1:13e - John {Ἰωάννης} from Hebrew {יְהוֹנָן} - Gracious 1:17f - II Ki. 1:8; Mat. 3:4; Mk. 1:6; Mat 11:14; Mat. 17:12; Mk. 9:13 1:19g - Gabriel {גַּבְרִיאֵל} - man of God - Dan. 8:16; 9:21</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(20) And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.</p> <p>(21) And the people waited for Zacharias, and marvelled that he tarried so long in the temple.</p> <p>(22) And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.</p> <p>(23) And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.</p> <p>(24) And after those days his wife Elisabeth conceived, and hid herself five months, saying,</p> <p>(25) Thus hath the Lord dealt with me in the days wherein he looked on <i>me</i>, to take away my reproach among men.</p> <p>(26) And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,</p> <p>(27) To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name <i>was</i> Mary.</p> <p>(28) And the angel came in unto her, and said, Hail, <i>thou that art</i> highly favoured, the Lord <i>is</i> with thee: blessed <i>art</i> thou among women.</p>	<p>(20) And, indeed, you shall be dumb, and not able to speak, until the day that these things shall be performed, because you did not believe my words, which shall be fulfilled in their season.</p> <p>(21) And the people waited for Zachariah, and marvelled that he stayed so long in the temple.</p> <p>(22) And when he came out, he could not speak to them: and they perceived that he had seen a vision in the temple: because he motioned to them, and remained speechless.</p> <p>(23) And it came to pass, that, as soon as the days of his ministry were accomplished, he departed to his own house.</p> <p>(24) And after those days his wife Elisabeth conceived, and hid herself five months, saying,</p> <p>(25) In this way the Lord has dealt with me in the days in which He looked on <i>me</i>, to take away my reproach among men.</p> <p>(26) And in the sixth month^h the angel Gabriel was sent from God to a city of Galilee, named Nazareth,</p> <p>(27) To a virgin engaged to a man whose name was Joseph, of the house of David; and the virgin's name <i>was</i> Mary.ⁱ</p> <p>(28) And the angel came in to her, and said, Hail, <i>you who are</i> highly favored, the Lord <i>is</i> with you: blessed <i>are</i> you among women.</p>
<p>1:26h – the sixth month – there is some question as to which calendar Luke was referring to - See “The Magi and The Date of Jesus' Birth” at www.TheWordNotes.com it is also the sixth month of Elisabeth's pregnancy 1:36 – See Mat. 2:6 and Lk 2:39 notes</p> <p>1:27i – Mary {μαριαμ} from Hebrew Miriam {מרים} - rebelliously</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(29) And when she saw <i>him</i>, she was troubled at his saying, and cast in her mind what manner of salutation this should be.</p> <p>(30) And the angel said unto her, Fear not, Mary: for thou hast found favour with God.</p> <p>(31) And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.</p> <p>(32) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:</p> <p>(33) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.</p> <p>(34) Then said Mary unto the angel, How shall this be, seeing I know not a man?</p> <p>(35) And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.</p> <p>(36) And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.</p> <p>(37) For with God nothing shall be impossible.</p>	<p>(29) And when she saw <i>him</i>, she was troubled at his saying, and wondered in her mind what manner of greeting this should be.</p> <p>(30) And the angel said to her, Do not be afraid, Mary: because you have found favor with God.</p> <p>(31) And, indeed, you shall conceive in your womb, and bring forth a son, and shall call His Name JESUS {Jehovah saves}.^j</p> <p>(32) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give to Him the throne of His forefather David:</p> <p>(33) And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.</p> <p>(34) Then Mary said to the angel, How shall this be, since I do not know a man {in a sexual manner}?</p> <p>(35) And the angel answered and said to her, The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you: therefore also that Holy One Who shall be born of you shall be called the Son of God.</p> <p>(36) And, indeed, your cousin Elisabeth, she has also conceived a son in her old age: and this is the sixth month with her, who was called barren.</p> <p>(37) Because with God nothing shall be impossible.</p>
<p>1:31j – Jesus {Ἰησοῦς} {Hebrew - ישוע}- from Hebrew Joshua {יהושע} - Jehovah saves – see Acts 7:45 Note the gematria [numerical value] of the name Jesus in Greek totals 888 {8 is the Lord's number} as opposed to the antichrist's number 666. - see “Use of Numbers in Scripture”, “Equidistant Letter Sequences [ELS]”, and “Examples of ELS Bible Codes” at www.TheWordNotes.com</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(38) And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.</p> <p>(39) And Mary arose in those days, and went into the hill country with haste, into a city of Juda;</p> <p>(40) And entered into the house of Zacharias, and saluted Elisabeth.</p> <p>(41) And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:</p> <p>(42) And she spake out with a loud voice, and said, Blessed <i>art</i> thou among women, and blessed <i>is</i> the fruit of thy womb.</p> <p>(43) And whence <i>is</i> this to me, that the mother of my Lord should come to me?</p> <p>(44) For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.</p> <p>(45) And blessed <i>is</i> she that believed: for there shall be a performance of those things which were told her from the Lord.</p> <p>(46) And Mary said, My soul doth magnify the Lord,</p> <p>(47) And my spirit hath rejoiced in God my Saviour.</p> <p>(48) For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.</p>	<p>(38) And Mary said, See the handmaid of the Lord; let it be to me according to your word. And the angel departed from her.</p> <p>(39) And Mary arose in those days, and went quickly into the hill country, into a city of Judah;</p> <p>(40) And entered into the house of Zachariah, and greeted Elisabeth.</p> <p>(41) And it came to pass, that, when Elisabeth heard the greeting of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit:</p> <p>(42) And she spoke out with a loud voice, and said, Blessed <i>are</i> you among women, and blessed <i>is</i> the Fruit of your womb.</p> <p>(43) And how <i>is</i> this to me, that the mother of my Lord should come to me?</p> <p>(44) Because, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy.^k</p> <p>(45) And blessed <i>is</i> she who has believed because those things which were told her from the Lord shall be performed.</p> <p>(46) And Mary said, My soul magnifies the Lord,</p> <p>(47) And my spirit has rejoiced in God my Savior.</p> <p>(48) Because He has regarded the low estate of His handmaiden: because, indeed, from this time forth all generations shall call me blessed.</p>
<p>1:44k - note: John was conceived just over 6 months prior to Mary's coming, and Jesus had been conceived at the most a couple of weeks before Mary's arrival -- Yet John, still in his mother's womb, recognized Jesus in Mary's womb!! See Job 3:16</p>	

{42} Luke

King James 1769 Version	King James Paraphrase
<p>(49) For he that is mighty hath done to me great things; and holy is his name.</p> <p>(50) And his mercy <i>is</i> on them that fear him from generation to generation.</p> <p>(51) He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.</p> <p>(52) He hath put down the mighty from <i>their</i> seats, and exalted them of low degree.</p> <p>(53) He hath filled the hungry with good things; and the rich he hath sent empty away.</p> <p>(54) He hath holpen his servant Israel, in remembrance of <i>his</i> mercy;</p> <p>(55) As he spake to our fathers, to Abraham, and to his seed for ever.</p> <p>(56) And Mary abode with her about three months, and returned to her own house.</p> <p>(57) Now Elisabeth's full time came that she should be delivered; and she brought forth a son.</p> <p>(58) And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.</p> <p>(59) And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.</p> <p>(60) And his mother answered and said, Not <i>so</i>; but he shall be called John.</p> <p>(61) And they said unto her, There is none of thy kindred that is called by this name.</p>	<p>(49) Because He Who is mighty has done to me great things; and holy <i>is</i> His Name.</p> <p>(50) And His mercy <i>is</i> on those who fear Him from generation to generation.</p> <p>(51) He has shown strength with His arm; He has scattered the proud in the imagination of their hearts.</p> <p>(52) He has put down the mighty from <i>their</i> seats, and exalted those of low degree.</p> <p>(53) He has filled the hungry with good things; and the rich He has sent away empty.</p> <p>(54) He has helped His servant Israel, in remembering <i>His</i> mercy;</p> <p>(55) As He spoke to our forefathers, to Abraham, and to his descendants forever.</p> <p>(56) And Mary stayed with her about three months, and returned to her own house.¹</p> <p>(57) Now Elisabeth's full time came that she should be delivered; and she brought forth a son.</p> <p>(58) And her neighbors and her cousins heard how the Lord had shown great mercy upon her; and they rejoiced with her.</p> <p>(59) And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zachariah, after the name of his father.</p> <p>(60) And his mother answered and said, Not <i>so</i>; but he shall be called John.</p> <p>(61) And they said to her, There are none of your kin who are called by this name.</p>
<p>1:56l – three months – Mary went to see Elisabeth in her sixth month and stayed about three months. So she stayed until or near the time of John's birth.</p>	

{42} Luke

King James 1769 Version	King James Paraphrase
<p>(62) And they made signs to his father, how he would have him called.</p> <p>(63) And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.</p> <p>(64) And his mouth was opened immediately, and his tongue <i>loosed</i>, and he spake, and praised God.</p> <p>(65) And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.</p> <p>(66) And all they that heard <i>them</i> laid <i>them</i> up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.</p> <p>(67) And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,</p> <p>(68) Blessed <i>be</i> the Lord God of Israel; for he hath visited and redeemed his people,</p> <p>(69) And hath raised up an horn of salvation for us in the house of his servant David;</p> <p>(70) As he spake by the mouth of his holy prophets, which have been since the world began:</p> <p>(71) That we should be saved from our enemies, and from the hand of all that hate us;</p> <p>(72) To perform the mercy <i>promised</i> to our fathers, and to remember his holy covenant;</p> <p>(73) The oath which he sware to our father Abraham,</p>	<p>(62) And they made signs to his father, how he would have him called.</p> <p>(63) And he motioned for a writing tablet, and wrote, saying, His name is John. And they all marveled.</p> <p>(64) And his mouth was opened immediately, and his tongue <i>loosened</i>, and he spoke, and praised God.</p> <p>(65) And fear came on all who lived around them: and all these sayings were spoken abroad throughout all the hill country of Judea.</p> <p>(66) And all those who heard <i>them</i> laid <i>them</i> up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.</p> <p>(67) And his father Zachariah was filled with the Holy Spirit, and prophesied, saying,</p> <p>(68) Blessed <i>is</i> the Lord God of Israel; because He has visited and redeemed His people,</p> <p>(69) And has raised up a horn {King}^m of salvation for us in the house of His servant David;</p> <p>(70) As He spoke by the mouth of His holy prophets, who have been since the world began:</p> <p>(71) That we should be saved from our enemies, and from the hand of all who hate us;</p> <p>(72) To perform the mercy <i>promised</i> to our forefathers, and to remember His holy covenant;</p> <p>(73) The oath which He swore to our forefather Abraham,</p>
1:69m - horn - king - see Daniel 7	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(74) That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,</p> <p>(75) In holiness and righteousness before him, all the days of our life.</p> <p>(76) And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;</p> <p>(77) To give knowledge of salvation unto his people by the remission of their sins,</p> <p>(78) Through the tender mercy of our God; whereby the dayspring from on high hath visited us,</p> <p>(79) To give light to them that sit in darkness and <i>in</i> the shadow of death, to guide our feet into the way of peace.</p> <p>(80) And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.</p> <p>Chapter 2</p> <p>(1) And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.</p> <p>(2) (<i>And</i> this taxing was first made when Cyrenius was governor of Syria.)</p> <p>(3) And all went to be taxed, every one into his own city.</p> <p>(4) And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)</p>	<p>(74) That He would grant to us, that we being delivered out of the hand of our enemies might serve Him without fear,</p> <p>(75) In holiness and righteousness before Him, all the days of our life.</p> <p>(76) And you, child {John}, shall be called the prophet of the Highest: because you shall go before the face of the Lord to prepare His ways;</p> <p>(77) To give knowledge of salvation to His people by the forgiving of their sins,</p> <p>(78) Through the tender mercy of our God; whereby the Day-spring {Creator of days}ⁿ from on high has visited us,</p> <p>(79) To give light to those who sit in darkness and <i>in</i> the shadow of death, to guide our feet into the way of peace.</p> <p>(80) And the child grew, and grew strong in spirit, and was in the deserts until the day of his being revealed to Israel.</p> <p>Chapter 2</p> <p>(1) And it came to pass in those days, that there went out a decree {command} from Caesar Augustus, that all the world should be taxed.</p> <p>(2) (<i>And</i> this taxing was first made when Cyrenius was governor of Syria.)</p> <p>(3) And all went to be taxed, every one into his own city.</p> <p>(4) And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem {house of bread};^a because (he was of the house and lineage of David:)</p>
<p>1:78n - Day-spring - Creator of days - Creator of Life</p> <p>2:4a - Bethlehem {βηθλεεμ } from Hebrew {בית לחם} - house of bread</p>	

{42} Luke

King James 1769 Version	King James Paraphrase
<p>(5) To be taxed with Mary his espoused wife, being great with child.</p> <p>(6) And so it was, that, while they were there, the days were accomplished that she should be delivered.</p> <p>(7) And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.</p> <p>(8) And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.</p> <p>(9) And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.</p> <p>(10) And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.</p> <p>(11) For unto you is born this day in the city of David a Saviour, which is Christ the Lord.</p> <p>(12) And this <i>shall be</i> a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.</p> <p>(13) And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,</p> <p>(14) Glory to God in the highest, and on earth peace, good will toward men.</p>	<p>(5) To be taxed with Mary who was pledged to be his wife, who was great with child.</p> <p>(6) And so it was, that, while they were there, the days were completed that she should be delivered.</p> <p>(7) And she brought forth her firstborn son, and wrapped Him in baby cloths, and laid Him in a manger {feed trough};^b because there was no room for them in the inn {4038 A.H./C-4 B.C.}.^{c*}</p> <p>(8) And there were in the same country shepherds out in the field, keeping watch over their flock by night.</p> <p>(9) And, the angel of the Lord stood above them, and the glory of the Lord shone around them: and they were greatly afraid.</p> <p>(10) And the angel said to them, Do not be afraid: because, listen, I bring you good news of great joy, which shall be to all people.</p> <p>(11) Because to you is born this day in the city of David a Savior, Who is Christ the Lord.</p> <p>(12) And this <i>shall be</i> a sign to you; You shall find the babe wrapped in baby cloths, lying in a manger {feed trough}.</p> <p>(13) And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,</p> <p>(14) Glory to God in the highest, and on earth peace, good will towards men.</p>
<p>2:7b – manger – a feed bin for livestock</p> <p>2:7c - 450 years since Cyrus' decree to restore Jerusalem [4038 A.H./C-4 B.C.] {See: Appendix G: World Time Line of Biblical History}</p> <p>450 years since Cyrus' decree to restore Jerusalem [*4038 A.H./C-4 B.C.] {See: Appendix G: World Time Line of Biblical History}</p>	

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<p>(15) And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.</p> <p>(16) And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.</p> <p>(17) And when they had seen <i>it</i>, they made known abroad the saying which was told them concerning this child.</p> <p>(18) And all they that heard <i>it</i> wondered at those things which were told them by the shepherds.</p> <p>(19) But Mary kept all these things, and pondered <i>them</i> in her heart.</p> <p>(20) And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.</p>	<p>(15) And it came to pass, as the angels went away from them into heaven, the shepherds said one to another, Let us now go even to Bethlehem, and see this thing which has come to pass, which the Lord has made known to us.</p> <p>(16) And they quickly came, and found Mary, and Joseph, and the babe lying in a manger {feed trough}.</p> <p>(17) And when they had seen <i>it</i>, they made known abroad the saying which was told to them concerning this Child.</p> <p>(18) And all those who heard <i>it</i> wondered at those things which were told them by the shepherds.</p> <p>(19) But Mary kept all these things, and pondered <i>them</i> in her heart.</p> <p>(20) And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told to them.</p> <p>(21) And when eight days were completed for the circumcising of the Child, His Name was called JESUS {Jehovah saves}, Who was so named by the angel before He was conceived in the womb.^d</p> <p>(22) And when the days of her purification according to the law of Moses were accomplished {when Jesus was 40 days old},^e they brought Him to Jerusalem, to present <i>Him</i> to the Lord;</p>
<p>2:21d - Jesus {Ἰησοῦς}- from Hebrew Joshua {יהושע} - Jehovah saves -note the gematria [numerical value] of the name Jesus in Greek totals 888 {8 is the Lord's number} as opposed to the antichrist's number 666. - See "Use of Numbers in Scripture" at www.TheWordNotes.com - circumcised the eighth day – Lev. 12:3; Mat. 1:31</p> <p>2:22e - when Jesus is 40 days old – Lev. 12:1-8 - see note on: "The Magi and the Date of Jesus' Birth" at: www.TheWordNotes.com - see note on Lk. 2:39</p>	

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<p>(23) (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)</p> <p>(24) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.</p> <p>(25) And, behold, there was a man in Jerusalem, whose name <i>was</i> Simeon; and the same man <i>was</i> just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.</p> <p>(26) And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.</p> <p>(27) And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,</p> <p>(28) Then took he him up in his arms, and blessed God, and said,</p> <p>(29) Lord, now lettest thou thy servant depart in peace, according to thy word:</p> <p><small>(30) For mine eyes have seen thy salvation,</small></p> <p>(31) Which thou hast prepared before the face of all people;</p> <p>(32) A light to lighten the Gentiles, and the glory of thy people Israel.</p>	<p>(23) (As it is written in the law of the Lord,</p> <p style="text-align: center;">Every male that opens the womb shall be called holy to the Lord;)^f</p> <p>(24) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.^s</p> <p>(25) And, there was a man in Jerusalem, whose name <i>was</i> Simeon; and the same man <i>was</i> just and devout, waiting for the comforting {redemption} of Israel: and the Holy Spirit was upon him.</p> <p>(26) And it was revealed to him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.</p> <p>(27) And he came by the Spirit into the temple: and when the parents brought in the Child Jesus, to do for Him according to the custom of the law,</p> <p>(28) Then he took Him up in his arms, and blessed God, and said,</p> <p>(29) Lord, now let Your servant depart in peace, according to Your word:</p> <p>(30) Because my eyes have seen Your salvation,</p> <p>(31) Which You have prepared before the face of all people;</p> <p>(32) A light to lighten the Gentiles {non-Jews; nations}, and the glory of Your people Israel.^h</p>
<p>2:23f – Ex. 13:2 2:24g – Lev. 12:2-4,6 2:32h – light to the Gentiles {non-Jews} – Is. 9:2</p>	

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<p>(33) And Joseph and his mother marvelled at those things which were spoken of him.</p> <p>(34) And Simeon blessed them, and said unto Mary his mother, Behold, this <i>child</i> is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;</p> <p>(35) (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.</p> <p>(36) And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;</p> <p>(37) And she <i>was</i> a widow of about fourscore and four years, which departed not from the temple, but served <i>God</i> with fastings and prayers night and day.</p> <p>(38) And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.</p> <p>(39) And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.</p> <p>(40) And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.</p>	<p>(33) And Joseph and His mother marveled at those things which were spoken of Him.</p> <p>(34) And Simeon blessed them, and said to Mary His mother, Indeed, this <i>Child</i> is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;</p> <p>(35) (Yes, a sword shall pierce through your own soul also,) that the thoughts of many hearts may be revealed.</p> <p>(36) And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with a husband seven years from her virginity;</p> <p>(37) And she <i>was</i> a widow of about eighty-four years, who did not leave the temple, but served <i>God</i> with fastings and prayers night and day.</p> <p>(38) And she coming in that instant gave thanks likewise to the Lord, and spoke of Him to all those who looked for the redemption in Jerusalem.</p> <p>(39) And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.ⁱ</p> <p>(40) And the Child grew, and grew strong in spirit, filled with wisdom: and the grace of God was upon Him.</p>
<p>2:39i – note: when Mary’s purification according to the Law of Moses was Completed 40 days after Jesus' birth (Lev. 12:1-8), the family returned to Nazareth. See note on Matthew 2:6. The shepherds came the night of Jesus' birth. The wise men according to tradition came when Jesus was twelve days old. This fits with Luke's account of Mary and Joseph returning to Nazareth after her days of purification. See note: “The Magi and The Date of Jesus' Birth” at www.TheWordNotes.com</p>	

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<p>(41) Now his parents went to Jerusalem every year at the feast of the passover.</p> <p>(42) And when he was twelve years old, they went up to Jerusalem after the custom of the feast.</p> <p>(43) And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not <i>of it</i>.</p> <p>(44) But they, supposing him to have been in the company, went a day's journey; and they sought him among <i>their</i> kinsfolk and acquaintance.</p> <p>(45) And when they found him not, they turned back again to Jerusalem, seeking him.</p> <p>(46) And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.</p> <p>(47) And all that heard him were astonished at his understanding and answers.</p> <p>(48) And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.</p> <p>(49) And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?</p> <p>(50) And they understood not the saying which he spake unto them.</p>	<p>(41) Now His parents went to Jerusalem every year at the feast of the Passover.^j</p> <p>(42) And when He was twelve years old,^k they went up to Jerusalem after the custom of the feast.</p> <p>(43) And when they had fulfilled the days, as they returned, the Child Jesus stayed behind in Jerusalem; and Joseph and His mother did not know <i>it</i>.</p> <p>(44) But they, supposing Him to have been in the company, went a day's journey; and they sought Him among <i>their</i> kinsfolk and acquaintances.</p> <p>(45) And when they did not find Him, they turned back again to Jerusalem, seeking Him.</p> <p>(46) And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors {of the law}, both hearing them, and asking them questions.</p> <p>(47) And all who heard Him were astonished at His understanding and answers.</p> <p>(48) And when they saw Him, they were amazed: and His mother said to Him, Son, why have You dealt with us in this way? indeed, Your father and I have sought You sorrowing.</p> <p>(49) And He said to them, How is it that you sought Me? Did you not know that I must be about My Father's business?</p> <p>(50) And they did not understand the saying which He spoke to them.</p>
<p>2:41j – Lev. 23:14, 17; Ex. 34:22-24 – the Jews were required to appear before the Lord three times a year – Passover, Pentecost, and the Feast of Tabernacles – if they were too poor or lived too far away then they went at the Passover</p> <p>2:42k – a Jewish boy was considered a man at age 12.</p>	

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<p>(51) And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.</p> <p>(52) And Jesus increased in wisdom and stature, and in favour with God and man.</p> <p>Chapter 3</p> <p>(1) Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,</p> <p>(2) Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.</p> <p>(3) And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;</p> <p>(4) As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.</p> <p>(5) Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways <i>shall be</i> made smooth;</p> <p>(6) And all flesh shall see the salvation of God.</p>	<p>(51) And He went down with them, and came to Nazareth, and was subject to them: but His mother kept all these sayings in her heart.</p> <p>(52) And Jesus increased in wisdom and stature, and in favor with God and man.</p> <p>Chapter 3</p> <p>(1) Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,</p> <p>(2) Annas and Caiaphas being the high priests,^a the word of God came to John the son of Zachariah in the wilderness.</p> <p>(3) And he came into all the country around the Jordan {River}, preaching the baptism of repentance for the forgiveness of sins;</p> <p>(4) As it is written in the book of the words of Isaiah the prophet, saying, The voice of one crying in the wilderness, Prepare the way of the Lord, make His paths straight.</p> <p>(5) Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;</p> <p>(6) And all flesh shall see the salvation of God.^b</p>
<p>3:2a - Annas and Caiaphas high priests - Caiaphas is the son-in-law of Annas - we believe that Annas had been the high priest and then gave the title to his son-in-law, but out of respect both are still referred to as high priests - see John 18:13; Acts 4:6</p> <p>3:4-6b – Is. 40:3-5</p>	

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<p>(7) Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?</p> <p>(8) Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to <i>our</i> father: for I say unto you, That God is able of these stones to raise up children unto Abraham.</p> <p>(9) And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.</p> <p>(10) And the people asked him, saying, What shall we do then?</p> <p>(11) He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.</p> <p>(12) Then came also publicans to be baptized, and said unto him, Master, what shall we do?</p> <p>(13) And he said unto them, Exact no more than that which is appointed you.</p> <p>(14) And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse <i>any</i> falsely; and be content with your wages.</p> <p>(15) And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;</p>	<p>(7) Then he said to the multitude that came forth to be baptized by him, O generation of vipers {snakes}, who has warned you to flee from the wrath to come?</p> <p>(8) Therefore bring forth fruits worthy of repentance, and do not begin to say within yourselves, We have Abraham as <i>our</i> forefather: because I say to you, That God is able of these stones to raise up children to Abraham.</p> <p>(9) And now also the ax is laid to the root of the trees: every tree therefore which does not bring forth good fruit is cut down, and cast into the fire.</p> <p>(10) And the people asked him, saying, What shall we do then?</p> <p>(11) He answered and said to them, He who has two coats, let him give to him who has none; and he who has food, let him do likewise.</p> <p>(12) Then also tax collectors came to be baptized, and said to him, Master, what shall we do?</p> <p>(13) And he said to them, Exact no more than that which is appointed you.</p> <p>(14) And the soldiers likewise asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse <i>any</i> falsely; and be content with your wages.</p> <p>(15) And as the people were in expectation, and all men wondered in their hearts of John, whether he were the Christ, or not;</p>

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<p>(16) John answered, saying unto <i>them</i> all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:</p> <p>(17) Whose fan <i>is</i> in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.</p> <p>(18) And many other things in his exhortation preached he unto the people.</p> <p>(19) But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,</p> <p>(20) Added yet this above all, that he shut up John in prison.</p> <p>(21) Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,</p> <p>(22) And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.</p> <p>(23) And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was <i>the son</i> of Heli,</p>	<p>(16) John answered, saying to <i>them</i> all, I indeed baptize you with water; but One mightier than I is coming, the latchet of Whose shoes I am not worthy to unloose: He shall baptize you with the Holy Spirit and with fire:</p> <p>(17) Whose {winnowing}^c fan <i>is</i> in His hand, and He will thoroughly purge His floor, and will gather the wheat into His barn; but the chaff He will burn with unquenchable fire.</p> <p>(18) And many other things in his exhortation he preached to the people.</p> <p>(19) But Herod the tetrarch, being reproved {corrected; warned} by him because of Herodias his brother Philip's wife,^d and for all the evils which Herod had done,</p> <p>(20) Added yet this above all, that he shut up John in prison.</p> <p>(21) Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,</p> <p>(22) And the Holy Spirit descended in a bodily form like a dove upon Him, and a voice came from heaven, which said, You are My beloved Son; in You I am well pleased.^e</p> <p>(23) And Jesus Himself began to be about thirty years of age being (as was supposed) the son of Joseph,^f who was <i>the son</i> of Heli,</p>
<p>3:17c – winnowing fan – see note on Mat. 3:12 3:19d – Mat. 14:3f 3:22e – Mat. 3:17; Mark 1:11 3:23f – (as was supposed) the son of Joseph – Jesus is technically the son of God and Mary so the phrase “as was supposed” is inserted in the text. The genealogy given here is Jesus' descent through Mary rather than Joseph and goes backwards to Adam. See: Appendix C: Genealogy of Jesus - see Luke 3:31</p>	

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<p>(24) Which was <i>the son</i> of Matthat, which was <i>the son</i> of Levi, which was <i>the son</i> of Melchi, which was <i>the son</i> of Janna, which was <i>the son</i> of Joseph,</p> <p>(25) Which was <i>the son</i> of Mattathias, which was <i>the son</i> of Amos, which was <i>the son</i> of Naum, which was <i>the son</i> of Esli, which was <i>the son</i> of Nagge,</p> <p>(26) Which was <i>the son</i> of Maath, which was <i>the son</i> of Mattathias, which was <i>the son</i> of Semei, which was <i>the son</i> of Joseph, which was <i>the son</i> of Juda,</p> <p>(27) Which was <i>the son</i> of Joanna, which was <i>the son</i> of Rhesa, which was <i>the son</i> of Zorobabel, which was <i>the son</i> of Salathiel, which was <i>the son</i> of Neri,</p> <p>(28) Which was <i>the son</i> of Melchi, which was <i>the son</i> of Addi, which was <i>the son</i> of Cosam, which was <i>the son</i> of Elmodam, which was <i>the son</i> of Er,</p> <p>(29) Which was <i>the son</i> of Jose, which was <i>the son</i> of Eliezer, which was <i>the son</i> of Jorim, which was <i>the son</i> of Matthat, which was <i>the son</i> of Levi,</p> <p>(30) Which was <i>the son</i> of Simeon, which was <i>the son</i> of Juda, which was <i>the son</i> of Joseph, which was <i>the son</i> of Jonan, which was <i>the son</i> of Eliakim,</p> <p>(31) Which was <i>the son</i> of Melea, which was <i>the son</i> of Menan, which was <i>the son</i> of Mattatha, which was <i>the son</i> of Nathan, which was <i>the son</i> of David,</p>	<p>(24) Who was <i>the son</i> of Matthat, who was <i>the son</i> of Levi, who was <i>the son</i> of Melchi, who was <i>the son</i> of Janna, who was <i>the son</i> of Joseph,</p> <p>(25) Who was <i>the son</i> of Mattathias, who was <i>the son</i> of Amos, who was <i>the son</i> of Naum, who was <i>the son</i> of Esli, who was <i>the son</i> of Nagge,</p> <p>(26) Who was <i>the son</i> of Maath, who was <i>the son</i> of Mattathias, who was <i>the son</i> of Semei, who was <i>the son</i> of Joseph, who was <i>the son</i> of Judah,</p> <p>(27) Who was <i>the son</i> of Joanna, who was <i>the son</i> of Rhesa, who was <i>the son</i> of Zorobabel, who was <i>the son</i> of Shealtiel, who was <i>the son</i> of Neri,</p> <p>(28) Who was <i>the son</i> of Melchi, who was <i>the son</i> of Addi, who was <i>the son</i> of Cosam, who was <i>the son</i> of Elmodam, who was <i>the son</i> of Er,</p> <p>(29) Who was <i>the son</i> of Jose, who was <i>the son</i> of Eliezer, who was <i>the son</i> of Jorim, who was <i>the son</i> of Matthat, who was <i>the son</i> of Levi,</p> <p>(30) Who was <i>the son</i> of Simeon, who was <i>the son</i> of Judah, who was <i>the son</i> of Joseph, who was <i>the son</i> of Jonan, who was <i>the son</i> of Eliakim,</p> <p>(31) Who was <i>the son</i> of Melea, who was <i>the son</i> of Menan, who was <i>the son</i> of Mattatha, who was <i>the son</i> of Nathan,^s who was <i>the son</i> of David,</p>
<p>3:31g – Mary – Jesus’ mother is descended from David through David’s son Nathan; Joseph is descended from David through David’s son Solomon. See Appendix C: Genealogy of Jesus</p>	

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King James 1769 Version	King James Paraphrase
<p>(32) Which was <i>the son</i> of Jesse, which was <i>the son</i> of Obed, which was <i>the son</i> of Booz, which was <i>the son</i> of Salmon, which was <i>the son</i> of Naasson,</p> <p>(33) Which was <i>the son</i> of Aminadab, which was <i>the son</i> of Aram, which was <i>the son</i> of Esrom, which was <i>the son</i> of Phares, which was <i>the son</i> of Juda,</p> <p>(34) Which was <i>the son</i> of Jacob, which was <i>the son</i> of Isaac, which was <i>the son</i> of Abraham, which was <i>the son</i> of Thara, which was <i>the son</i> of Nachor,</p> <p>(35) Which was <i>the son</i> of Saruch, which was <i>the son</i> of Ragau, which was <i>the son</i> of Phalec, which was <i>the son</i> of Heber, which was <i>the son</i> of Sala,</p> <p>(36) Which was <i>the son</i> of Cainan, which was <i>the son</i> of Arphaxad, which was <i>the son</i> of Sem, which was <i>the son</i> of Noe, which was <i>the son</i> of Lamech,</p> <p>(37) Which was <i>the son</i> of Mathusala, which was <i>the son</i> of Enoch, which was <i>the son</i> of Jared, which was <i>the son</i> of Maleleel, which was <i>the son</i> of Cainan,</p> <p>(38) Which was <i>the son</i> of Enos, which was <i>the son</i> of Seth, which was <i>the son</i> of Adam, which was <i>the son</i> of God.</p> <p>Chapter 4</p> <p>(1) And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,</p> <p>(2) Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.</p>	<p>(32) Who was <i>the son</i> of Jesse, who was <i>the son</i> of Obed, who was <i>the son</i> of Boaz, who was <i>the son</i> of Salmon, who was <i>the son</i> of Naasson,</p> <p>(33) Who was <i>the son</i> of Aminadab, who was <i>the son</i> of Aram, who was <i>the son</i> of Esrom, who was <i>the son</i> of Phares, who was <i>the son</i> of Judah,</p> <p>(34) Who was <i>the son</i> of Jacob, who was <i>the son</i> of Isaac, who was <i>the son</i> of Abraham, who was <i>the son</i> of Terah, who was <i>the son</i> of Nahor,</p> <p>(35) Who was <i>the son</i> of Serug, who was <i>the son</i> of Reu, who was <i>the son</i> of Phalec, who was <i>the son</i> of Heber, who was <i>the son</i> of Sala,</p> <p>(36) Who was <i>the son</i> of Cainan, who was <i>the son</i> of Arphaxad, who was <i>the son</i> of Shem, who was <i>the son</i> of Noah, who was <i>the son</i> of Lamech,</p> <p>(37) Who was <i>the son</i> of Methuselah, who was <i>the son</i> of Enoch, who was <i>the son</i> of Jared, who was <i>the son</i> of Maleleel, who was <i>the son</i> of Cainan,</p> <p>(38) Who was <i>the son</i> of Enos, who was <i>the son</i> of Seth, who was <i>the son</i> of Adam, who was <i>the son</i> of God.</p> <p>Chapter 4</p> <p>(1) And Jesus being full of the Holy Spirit returned from the Jordan {River}, and was led by the Spirit into the wilderness,</p> <p>(2) Being tempted forty days by the devil. And in those days He ate nothing: and when they were ended, He was hungry.</p>

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King James 1769 Version	King James Paraphrase
<p>(3) And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.</p> <p>(4) And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.</p> <p>(5) And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.</p> <p>(6) And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.</p> <p>(7) If thou therefore wilt worship me, all shall be thine.</p> <p>(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.</p> <p>(9) And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:</p> <p>(10) For it is written, He shall give his angels charge over thee, to keep thee:</p> <p>(11) And in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone.</p>	<p>(3) And the devil said to Him, If You are the Son of God, command this stone that it be made bread.</p> <p>(4) And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.^a</p> <p>(5) And the devil, taking Him up into a high mountain, showed to Him all the kingdoms of the world in a moment of time.</p> <p>(6) And the devil said to Him, All this power I will give You, and their glory: because that is delivered to me; and I give it to whomever I choose.^b</p> <p>(7) If You therefore will worship me, all shall be Yours.</p> <p>(8) And Jesus answered and said to him, Get behind me, Satan: because it is written, You shall worship the Lord {Jehovah} your God, and Him only shall you serve.^c</p> <p>(9) And he brought Him to Jerusalem, and set Him on a pinnacle of the temple, and said to Him, If You are the Son of God, cast Yourself down from here:</p> <p>(10) Because it is written, He shall give His angels charge over you, to keep you:</p> <p>(11) And in <i>their</i> hands they shall bear you up, lest at any time you dash your foot against a stone.^d</p>
<p>4:4a – Deut. 8:3; Mat. 4:4</p> <p>4:6b – Note: God gave mankind rule over the birds of the air, the fish of the sea, and over all the earth, but mankind surrendered the rule to Satan. Jesus does not question Satan’s rule, but He knows Satan can’t do anything without the Father’s consent</p> <p>4:8c – Deut. 6:13; Mat. 4:10</p> <p>4:11d – Ps. 91:11-12; Mat. 4:6</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(12) And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.</p> <p>(13) And when the devil had ended all the temptation, he departed from him for a season.</p> <p>(14) And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.</p> <p>(15) And he taught in their synagogues, being glorified of all.</p> <p>(16) And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.</p> <p>(17) And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,</p> <p>(18) The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,</p> <p>(19) To preach the acceptable year of the Lord.</p>	<p>(12) And Jesus answering said to him, It is said, You shall not tempt the Lord your God.^e</p> <p>(13) And when the devil had ended all the temptation, he departed from Him for a season.</p> <p>(14) And Jesus returned in the power of the Spirit into Galilee: and His fame went out through all the region all around.</p> <p>(15) And He taught in their synagogues, being glorified by all.</p> <p>(16) And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day {Saturday}, and stood up to read.</p> <p>(17) And there was delivered to Him the book {scroll} of the prophet Isaiah. And when He had opened the book {scroll}, He found the place where it was written,</p> <p>(18) The Spirit of the Lord is upon Me, because He has anointed Me to preach the good news to the poor; He has sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty those who are bruised,</p> <p>(19) To preach the acceptable year of the Lord.^f</p>
<p>4:12e – Deut. 6:16; Mat. 4:7 4:19f – Is. 61:1-2a – Notice that Jesus did not finish reading the rest of verse 2, because the end of the verse has not yet been fulfilled.</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(20) And he closed the book, and he gave <i>it</i> again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.</p> <p>(21) And he began to say unto them, This day is this scripture fulfilled in your ears.</p> <p>(22) And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?</p> <p>(23) And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.</p> <p>(24) And he said, Verily I say unto you, No prophet is accepted in his own country.</p> <p>(25) But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;</p> <p>(26) But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.</p> <p>(27) And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.</p> <p>(28) And all they in the synagogue, when they heard these things, were filled with wrath,</p>	<p>(20) And He closed the book {scroll}, and He gave <i>it</i> again to the minister, and sat down. And the eyes of all those who were in the synagogue were fastened on Him.</p> <p>(21) And He began to say to them, Today this Scripture is fulfilled in your hearing.</p> <p>(22) And all bore Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is this not Joseph's son?</p> <p>(23) And He said to them, You will surely say to Me this proverb, Physician, heal yourself: all we have heard done in Capernaum, do also here in Your own country.</p> <p>(24) And He said, Truly I say to you, No prophet is accepted in His own country,</p> <p>(25) But I tell you the truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land;</p> <p>(26) But to none of them was Elijah sent, except to Sarepta, a city of Sidon, to a woman who was a widow.^g</p> <p>(27) And many lepers were in Israel in the time of Elisha the prophet; and none of them were cleansed, except Naaman the Syrian.^h</p> <p>(28) And all those in the synagogue, when they heard these things, were filled with rage,</p>
<p>4:26g – I Ki. 17:9 4:27h – II Ki. 5:14</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(29) And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.</p> <p>(30) But he passing through the midst of them went his way,</p> <p>(31) And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.</p> <p>(32) And they were astonished at his doctrine: for his word was with power.</p> <p>(33) And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,</p> <p>(34) Saying, Let us alone; what have we to do with thee, <i>thou</i> Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.</p> <p>(35) And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.</p> <p>(36) And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.</p> <p>(37) And the fame of him went out into every place of the country round about.</p> <p>(38) And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.</p>	<p>(29) And rose up, and threw Him out of the city, and led Him to the brow of the hill upon which their city was built, that they might cast Him down headlong.</p> <p>(30) But He passing through their midst went His way,</p> <p>(31) And came down to Capernaum, a city of Galilee, and taught them on the sabbath days {Saturdays}.</p> <p>(32) And they were astonished at His teaching: because His word was with power.</p> <p>(33) And in the synagogue there was a man, who had a spirit of an unclean demon, and cried out with a loud voice,</p> <p>(34) Saying, Let us alone; what have we to do with You, <i>You</i> Jesus of Nazareth? have You come to destroy us? I know Who You are; the Holy One of God.</p> <p>(35) And Jesus rebuked him, saying, Hold your peace, and come out of him. And when the demon had thrown him in the midst, he came out of him, and did not hurt him.</p> <p>(36) And they were all amazed, and spoke among themselves, saying, What a word is this! Because with authority and power He commands the unclean spirits, and they come out.</p> <p>(37) And His fame went out into every place of the country all around.</p> <p>(38) And He arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever;ⁱ and they called Him for her.</p>
<p>4:38i – Simon's mother-in-law – Mat. 8:14; Mark 1:30 – See Appendix A: Recorded Miracles in the Bible</p>	

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(39) And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.</p> <p>(40) Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.</p> <p>(41) And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking <i>them</i> suffered them not to speak: for they knew that he was Christ.</p> <p>(42) And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.</p> <p>(43) And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.</p> <p>(44) And he preached in the synagogues of Galilee.</p> <p>Chapter 5</p> <p>(1) And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,</p> <p>(2) And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing <i>their</i> nets.</p>	<p>(39) And He stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered to them.</p> <p>(40) Now when the sun was setting, all those who had any sick with various diseases brought them to Him; and He laid His hands on every one of them, and healed them.</p> <p>(41) And demons also came out of many, crying out, and saying, You are Christ the Son of God. And He rebuking <i>them</i> did not allow them to speak: because they knew that He was Christ.</p> <p>(42) And when it was day, He departed and went into a desert place: and the people sought Him, and came to Him, and they wanted Him to stay, so that He should not depart from them.</p> <p>(43) But He said to them, I must preach the kingdom of God to other cities also: because this is why I have been sent.</p> <p>(44) And He preached in the synagogues of Galilee.</p> <p>Chapter 5</p> <p>(1) And it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret {Sea of Galilee},^a</p> <p>(2) And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing <i>their</i> nets.</p>
5:1a – lake of Gennesaret – Sea of Galilee	

{42} Luke

King James 1769 Version	King James Paraphrase
<p>(3) And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.</p> <p>(4) Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.</p> <p>(5) And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.</p> <p>(6) And when they had this done, they inclosed a great multitude of fishes: and their net brake.</p> <p>(7) And they beckoned unto <i>their</i> partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.</p> <p>(8) When Simon Peter saw <i>it</i>, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.</p> <p>(9) For he was astonished, and all that were with him, at the draught of the fishes which they had taken:</p> <p>(10) And so <i>was</i> also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.</p> <p>(11) And when they had brought their ships to land, they forsook all, and followed him.</p>	<p>(3) And He entered into one of the ships, which was Simon's, and requested of him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship.</p> <p>(4) Now when He had finished speaking, He said to Simon, Launch out into the deep, and let down your nets for a catch.</p> <p>(5) But Simon answering said to Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Your word I will let down the net.</p> <p>(6) And when they had done this, they enclosed a great multitude of fish: and their net broke.^b</p> <p>(7) And they motioned to <i>their</i> partners, who were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.</p> <p>(8) When Simon Peter saw <i>it</i>, he fell down at Jesus' knees, saying, Depart from me; because I am a sinful man, O Lord.</p> <p>(9) Because he was astonished, and all who were with him, at the catch of the fish which they had taken:</p> <p>(10) And so <i>was</i> also James, and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Do not be afraid; from now on you shall catch men.</p> <p>(11) And when they had brought their ships to land, they left all, and followed Him.</p>

5:6b – draught of fish – see [Appendix A: Recorded Miracles in the Bible](#)

{42} Luke	
King James 1769 Version	King James Paraphrase
<p>(12) And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on <i>his</i> face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.</p> <p>(13) And he put forth <i>his</i> hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.</p> <p>(14) And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.</p> <p>(15) But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.</p> <p>(16) And he withdrew himself into the wilderness, and prayed.</p> <p>(17) And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was <i>present</i> to heal them.</p> <p>(18) And, behold, men brought in a bed a man which was taken with a palsy: and they sought <i>means</i> to bring him in, and to lay <i>him</i> before him.</p> <p>(19) And when they could not find by what <i>way</i> they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with <i>his</i> couch into the midst before Jesus.</p>	<p>(12) And it came to pass, when He was in a certain city, a man full of leprosy: who seeing Jesus fell on <i>his</i> face, and begged Him, saying, Lord, if You will, You can make me clean.</p> <p>(13) And He put forth <i>His</i> hand, and touched him, saying, I will: be clean. And immediately the leprosy departed from him.</p> <p>(14) And He charged him to tell no man: but go, and show yourself to the priest, and offer for your cleansing, according as Moses commanded, for a testimony to them.^c</p> <p>(15) But His fame went out so much the more abroad: and great multitudes came together to hear, and to be healed by Him of their diseases and handicaps.</p> <p>(16) And He withdrew Himself into the wilderness, and prayed.</p> <p>(17) And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, who had come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was <i>present</i> to heal them.</p> <p>(18) And, men brought on a bed a man who was taken with a paralysis and they sought <i>means</i> to bring him in, and to lay <i>him</i> before Him.</p> <p>(19) And when they could not find a <i>way</i> that they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with <i>his</i> couch into the midst before Jesus.^d</p>
<p>5:14c - Lev. 14 – see also Appendix A: Recorded Miracles in the Bible 5:19d – Mark 2:4f – see Appendix A: Recorded Miracles in the Bible</p>	

Appendix A
Recorded Miracles in the Bible
{Source Unknown}

Of Moses and Aaron

Rod made serpent – Ex. 4:3; 7:10
Rod restored – Ex. 4:4
Hand made leprous – Ex. 4:6,7
Water turned into blood – Ex. 4:9
River into blood – Ex. 7:20
Frogs – Ex. 8:6, 13
Lice – Ex. 8:17
Flies – Ex. 8:21, 31
Plague on livestock – Ex. 9:3,6
Boils – Ex. 9:10
Hail – Ex. 9:23
Locusts – Ex. 10:13, 19
Darkness – Ex. 10:22
First-born death – Ex. 12:29
Sea divided – Ex. 14:21
Egyptians drowned – Ex. 14:26-28
Water sweetened – Ex. 15:25
Water from rock – Ex. 17:6
Amalek defeated – Ex. 17:11
Aaron's rod buds – Num. 17:8
Earth swallows of Korah – Num. 16:32
Brass serpent – Num. 21: 8
Water from rock at Kadesh – Num. 20:11

Of Joshua

Jordan River divided - Jos. 3:7-17
Jericho taken – Jos. 6
Sun and moon stayed – Jos. 10:12-13

Of Samson

Lion killed – Jg. 14:5-6
Philistines killed – Jg. 14:19
Gates carried away – Jg. 16:3
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
Altar torn – I Ki. 13:5
Hand restored – I Ki. 13:6

Of Elijah

Drought – I Ki. 17:1; James 5:17
Meal and oil multiplied – I Ki. 17:14
Child restored to life – I Ki. 17:22
Sacrifice consumed by fire – I Ki. 18:38
Rain brought – I Ki. 18:41
Captain/men killed by fire – II Ki. 1:10, 12
Waters of Jordan divided – II Ki. 2:8

Of Elisha

Jordan divided – II Ki. 2:14
Waters healed – II Ki. 2:21
Mocking children torn by bears – II Ki. 2:24
Water supplied – II Ki. 3:16-20
Widow's oil multiplied – II Ki. 4:5-6
Woman given a son – II Ki. 4:17
Child raised to life – II Ki. 4:35
Pottage healed – II Ki. 4:41
Loaves multiplied – II Ki. 4:40-43
Naaman healed – II Ki. 5:10-14
Gehazi struck with leprosy – II Ki. 5:27
Iron caused to float – II Ki. 6:6
Syrians struck blind – II Ki. 6:18
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
Ananias and Sapphira – Acts 5:5, 10
Sick healed - Acts 5:15
Aeneas – Acts 9:34
Dorcas – Acts 9:40

Of Paul

Elymas blinded – Acts 13:11
Lame man cured – Acts 14:10
Damsel with spirit of divination – Acts 16:18 19:11
Eutychus restored to life – Acts 20:10
Viper's bite = Acts 28:5
Father of Publius healed – Acts 28:8
Other miracles of Paul – Acts 14:3; 19:11

Appendix B

Recorded Parables of Jesus

The following list has been compiled from various sources.

01 Absent Householder	Mark 13:33-37
02 Barren Fig Tree	Luke 13:6-9
03 Building A Tower/Making War	Luke 14:25-35
04 Candle under a Bushel	Mat. 5:14-16; Mk. 4:21-22; Lk. 8:16-17; Lk 11:33-34
05 Creditor and two Debtors	Lk. 7:41-43
06 Faithful and Evil Servant	Lk. 12:35-40
07 Faithful and Wise Steward	Lk. 12:42-48
08 Fig Tree	Mat. 24:32-44; Mk. 13:28-32; Lk. 21:29-33
09 Friend in Need	Lk. 11:5-13
10 Good Samaritan	Lk. 10:30-37
11 Great Supper	Lk. 14:16-24
12 Growing Seed	Mk. 4:26-29
13 Hidden Treasure	Mat. 13:44
14 Importune Widow	Lk. 18:1-8
15 Laborers in the Vineyard	Mat. 20:1-16
16 Leaven	Mat. 13:33; Lk. 13:20-21
17 Lost Coin	Lk. 15:8-10
18 Lost Sheep	Mat. 18:12-14; Lk. 15:3-7
19 Mustard Seed	Mat. 13:31-32; Mk. 4:30-32; Lk. 13:18-19
20 Net	Mat. 13:47-50
21 New cloth on old garment	Mat. 9:16; Mk. 2:21; Lk. 5:36
22 New wine in old wineskins	Mat. 9:17; Mk. 2:22; Lk. 5:37-38
23 Pearl of Great Price	Mat. 13:45-46
24 Pharisee and the Publican	Lk. 18:9-14
25 Prodigal Son	Lk. 15:11-32
26 Rich Fool	Lk. 12:16-21
27 Rich Man and Lazarus	Lk. 16:19-31
28 Sower sowing seeds	Mat. 13:3-23; Mk. 4:2-20; Lk. 8:4-15
29 Talents-Five, Two, One	Mat. 25:14-30
30 Tares	Mat. 13:24-30
31 Ten, Five, One Pounds	Lk. 19:11-27
32 Two Sons	Mat. 21:28-32
33 Unforgiving Servant	Mat. 18:23-25
34 Unjust Steward	Lk. 16:1-13
35 Unprofitable Servants	Lk. 17:7-10
36 Wedding Feast	Mat. 22:2-14
37 Wicked Husbandmen	Mat. 21:33-45; Mk. 12:1-12; Lk. 20:9-19
38 Wise and Foolish Virgins	Mat. 25:1-13
39 Wise man builds on rock	Mat. 7:24-27; Lk. 6:47-49

Appendix C – Genealogy of Jesus

Matthew	I Chronicles	Luke	
Abraham	Abraham	Jesus	Mattatha
Issac	Isaac	Joseph	Nathan
Jacob	Jacob	Heli	{by
Judas	Judah	Matthat	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	Naason
Boaz	Boaz	Naum	Aminadab
Obed {by Ruth}	Obed {by Ruth}	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
Ozias {Uzziah}	Joram {Jehoram}	Rhesa	Nachor
Joatham	Ahaziah*	Zorobabel	Saruch
Achaz	Joash*	Salathiel	Ragau
Ezekias	Amaziah*	Neri	Phalec
Manasses	Azariah {Uzziah}	Melchi	Heber
Amon	Jotham	Addi	Sala
Josiah	Ahaz	Gosam	Cainan
Jechoniah	Hezekiah	Elmodam	Arphaxad
Salathiel	Manasseh	Er	Shem
Zorobabel {Zerubbabel}	Amon	Joseph	Noah
Abiud	Josiah	Eliezer	Lamech
Elikim	Jehoiakim*	Jorim	Mathuselah
Azor	Jeconiah	Matthat	Enoch
Sadoc	Salathiel	Levi	Jared
Achim		Simeon	Malellec
Eliud	*Omitted by Matthew	Juda	Cainan
Eleazar		Joseph	Enosh
Matthan		Jonan	Seth
Jacob		Eliakim	Adam
Joseph		Melea	
Jesus		Menan	

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

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.

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

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."

(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 KJV)	(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 KJP)
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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.

<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 KJV)</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 KJP)</p>
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{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]

<p>(20) Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is 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</i> is 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 KJV)</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</i> is 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 KJP)</p>
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B. All deserve to die -- None of us deserves to live or to have eternal life.

(23) For all have sinned, and come short of the glory of God; (Rom. 3:23 KJV)	(23) Because all have sinned, and come short of the glory of God; ({45} Rom. 3:23 KJP)
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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,

(15) If ye love me, keep my commandments. (John 14:15 KJV)	(15) If you love Me, keep My commandments. ({43} John 14:15 KJP)
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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.

(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 KJV)	(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 KJP)
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{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.}

<p>(21) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;</p> <p>(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:</p> <p>(23) For all have sinned, and come short of the glory of God;</p> <p>(Rom. 3:21-23 KJV)</p>	<p>(21) But now the righteousness of God without the law is revealed, being witnessed <i>to</i> by the law and the prophets;</p> <p>(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:</p> <p>(23) Because all have sinned, and come short of the glory of God;</p> <p>{{45} Rom. 3:21-23 KJP)</p>
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<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.</p> <p>(Rom. 4:6-8 KJV)</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>,</p> <p>“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</p> <p>{{45} Rom. 4:6-8)</p>
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[cf. Ps. 32:1-2]

<p>(13) <i>And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.</i></p> <p>(14) <i>And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:</i></p> <p>(15) <i>That whosoever believeth in him should not perish, but have eternal life.</i></p> <p>(16) <i>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.</i></p>	<p>(13) <i>And no man has ascended up to heaven, but He Who came down from heaven, even the Son of Man Who is in heaven.</i></p> <p>(14) <i>And as Moses lifted up the serpent in the wilderness,^b even so must the Son of Man be lifted up:</i></p> <p>(15) <i>That whoever believes in Him should not perish, but have eternal life.</i></p> <p>(16) <i>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.</i></p>
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<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>(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 reproved.</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 KJV)</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> <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 reproved.</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. (John 3:13-21 KJP)</p>
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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!

<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 KJV)</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. (Mark 8:38)</p>
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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.

For those who do not already have an established daily Bible study routine, I would recommend reading {01} Genesis (to get some historical background) followed by {42} Luke. Luke gives Jesus' ministry in chronological order, explains some of the Jewish customs, and shows Jesus as the Savior for all who will accept Him as their Lord. For those with a Jewish background, I would recommend reading {40} Matthew before reading Luke, since Matthew shows Jesus as fulfilling Bible prophecy for the Jews' long awaited Messiah.

{40} Matthew chapters 5 through 7 gives Jesus' sermon on the mount explaining how God wants us to live. The book of {59} James gives us practical applications of the sermon on the mount.

Appendix E
ASSURANCE FOR BELIEVERS

<p>(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 KJV)</p>	<p>(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 KJP)</p>
<p>(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 KJV)</p>	<p>(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 KJP)</p>
<p>(15) If ye love me, keep my commandments. (16) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; (17) <i>Even</i> 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. (18) I will not leave you comfortless: I will come to you. (19) Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. (20) At that day ye shall know that I <i>am</i> in my Father, and ye in me, and I in you. (21) 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 KJV)</p>	<p>((15) If you love Me, keep My commandments. (16) And I will ask the Father, and He shall give you another Comforter, that He may stay with you forever; (17) <i>Even</i> 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. (18) I will not leave you comfortless: I will come to you. (19) Yet a little while, and the world will see Me no more; but you see Me: because I live, you shall live also. (20) At that day you shall know that I <i>am</i> in My Father, and you in Me, and I in you. (21) 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 KJP)</p>

<p>(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 KJV)</p>	<p>(5) <i>Let your conversation be without covetousness {greed}; and be content with such things as you have: because He has said,</i> I will never leave you, nor forsake you.^a ({58} Heb. 13:5 KJP)</p>
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<p>(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 KJV)</p>	<p>(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 KJP)</p>
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<p>(40) <i>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.</i> (John 6:40 KJV)</p>	<p>(40) <i>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.</i> ({43} John 6:40 KJP)</p>
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<p>(24) <i>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.</i> (John 5:24 KJV)</p>	<p>(24) <i>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.</i> ({43} John 5:24 KJP)</p>
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<p>(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 KJV)</p>	<p>(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 KJP)</p>
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<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: (6) For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. (7) If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? (8) But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. (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? (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 KJV)</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: (6) Because those whom the Lord loves He disciplines, and disciplines every son whom He receives. (7) If you endure discipline, God deals with you as with sons; because what son is he whom the father does not discipline? (8) But if you are without discipline, of which all are partakers, then you are bastards, and not sons. (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? (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 KJP)</p>
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Our salvation is not based on our faithfulness; if it were we would all loose 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.

<p>(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 KJV)</p>	<p>(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 KJP)</p>
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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.

<p>(35) By this shall all <i>men</i> know that ye are my disciples, if ye have love one to another. (John 13:35)</p>	<p>(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)</p>
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<p>(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 KJV)</p>	<p>(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 KJP)</p>
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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.

<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 KJV)</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 KJP)</p>
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<p>(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 KJV)</p>	<p>(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 KJP)</p>
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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,

<p>(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?</p> <p>(21) And this commandment have we from him, That he who loveth God love his brother also.</p> <p>(I John 4:20-21 KJV)</p>	<p>(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?</p> <p>(21) And this commandment we have from Him, That he who loves God love his brother also.</p> <p>{{62} I John 4:20-21 KJP)</p>
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-- 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 the life we profess. In fact I John 1:8-9 says:

<p>(8) If we say that we have no sin, we deceive ourselves, and the truth is not in us.</p> <p>(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.</p> <p>(10) If we say that we have not sinned, we make him a liar, and his word is not in us.</p> <p>(I John 1:8-10 KJV)</p>	<p>(8) If we say that we have no sin, we deceive ourselves, and the truth is not in us.</p> <p>(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.</p> <p>(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 KJP)</p>
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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 is 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:

<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 <i>is</i> the gate, and broad <i>is</i> the way, that leadeth to destruction, and many there be which go in thereat:</p> <p>(14) Because strait <i>is</i> the gate, and narrow <i>is</i> 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>(19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. (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>(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 <i>is</i> the gate, and broad <i>is</i> the way, that leads to destruction, and many there are who enter there:</p> <p>(14) But straight <i>is</i> the gate, and narrow <i>is</i> 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> <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>
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<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.</p> <p>(Mat. 7:12-25 KJV)</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.</p> <p>{{40} Mat. 7:12-27 KJP)</p>
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<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.</p> <p>(Eph. 4:23-24 KJV)</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}}</p> <p>Eph. 4:23-24 KJP)</p>
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<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 to receive it. (Mal. 3:8-10 KJV)</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 to receive it. {{39} Mal. 3:8-10 KJP)</p>
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<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>(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 KJV)</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 neighbour 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, (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 KJP)</p>
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<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.</p> <p>(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.</p> <p>{48} Gal. 6:7-10</p>
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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.

The sermon on the mount: {40} Matthew chapters 5, 6, and 7 is a good starting point to see how the Lord wants us to live. The book of {59} James gives us practical ways to put that life style into practice.

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 latter 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; Gen. 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)
- + 1/14/2553 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.

Appendix G: World Time Line of Biblical History - 06 (Page 3842)

- + 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 pharoah 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; Ezek. 4:5) 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; Ezra 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 B.C.?) {1 A.D.?) Birth of Jesus {450 years from Cyrus decree}
+ | A.D.
+ | 1/10/4071 [Nisan 10] {Palm Sunday} – Lamb is presented (Ex. 12:2-5; Mat. 21:1-9; Mk. 11:1-10; Lk. 19:29-38; Jn. 12:12-16)
----1/14/4071 (30 A.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'
- (5989) (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. **Galatians 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 5th 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!!!

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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 {אִיָּה} '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-worshipping 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 {בן} ben (1121), which means "son," is used in verse fourteen, while a completely different Hebrew word, {הנער} "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} virgina will conceive, and give birth to a Son, and will call His Name Immanuelb . KJP

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

(14)	שמו	עמנו	אל:	לכן	יתן	אדני	הוא	לכם	אות	הנה	העלמה	הרה	וילדת	בן	וקראת	
	call	she will	call	therefore	the	Lord	is	to	behold	the	virgin	and	will	conceive	and	she
	His Name	call	us:	for	shall	give	to	you	a	sign	the	will	bring	forth	a	son

שמו עמנו אל: Immanuel His Name

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	טבת	מראה	מאד	בתולה	ואיש	לא	ידעה	ותרד	העינה	ותמלא
and the	very	of form	very	a young	and	not	knowing	and she	to the	filled
girl	was good		woman	man			and she	went down	well	

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

[[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

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(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

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הנה	אנכי	נצב	על־עין	המים	והיה	העלמה	היצאת	לשאב	ואמרת
Behold	I	stand	at the	the water	and	the virgin	comes forth	to draw	and I say
	forth	water	water	and	behold	who			

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

[[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

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(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

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והוצאתם	את שניהם	אל שער	העיר	ההוא	וסקלתם	אתם	באבנים
you then	them both	to the gate	the city	that	and you shall	them	with stones
shall bring out						stone them	
ומתו	את הנוער	על דבר	אשר	לא צעקה	בעיר	ואת האיש	
so that	the girl	because		she did not	in the	and the man	
they die				cry out	city		
על דבר	אשר ענה	את אשת	רעהו	ובערת	הרע	מקרבך:	
because	he violated	the wife	his	and you shall	the evil	from among	
		neighbor's	neighbor's	cut off	cut off	you	

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Joel 1:8

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

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

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

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

See Isaiah 62:4

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>

<p>(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?</p> <p>(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></p> <p>(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)</p>	<p>(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?"</p> <p>(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)</p>
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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.

<p>(12) How art thou fallen from heaven, O Lucifer, son of the morning! <i>how</i> art thou cut down to the ground, which didst weaken the nations! (Is. 14:12 KJV)</p>	<p>(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)</p>
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Notice that “**morning star**” is substituted for **Lucifer**, but **Jesus** is the “morning star” (Rev. 22:16) not Satan.

<p>(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 them. And they went to another village. (Luke 9:54-56 KJV)</p>	<p>(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)</p>
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Notice that **Jesus’ answer** is omitted altogether!

<p>(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)</p>	<p>(8) Jesus answered, “It is written: ‘Worship the Lord your God and serve him only.’” (Luke 4:8 NIV)</p>
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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 always 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, and art to come; 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, <u>When ye pray, say, 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.

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

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

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

(44) <u>But I say unto you, Love your enemies, <u>bless them that curse you, do good to them that hate you,</u> and pray for them which <u>despitefully use you, and persecute you;</u></u> (Mat. 5:44 KJV)	(44) <u>But I tell you: Love your enemies and pray for those who persecute you.</u> (Mat. 5:44 NIV)
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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>(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>(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 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.</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 <i>yourselves</i>. (Mat. 23:13-15 KJV)</p>	<p>(Mat. 23:13-15 NIV)</p>

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.

<p>(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)</p>	<p>(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)</p>
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Notice that “**holy**” is missing.

<p>(38) But in his estate shall he honor <u>the</u> God of forcsn: 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)</p>	<p>(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)</p>
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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) <u>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 – the name you gave me – so that they may be one as we are one.</u> (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.

(13) Who hath delivered us from the power of darkness, and hath translated us 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)	(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)
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Notice that “**his blood**” is almost always missing in modern translations.

(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)	(24) The nations will walk by its light, and the kings of the earth will bring their splendor into it. (Rev. 21:24 NIV)
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Notice what's missing.

(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)	(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)
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Notice what's missing

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

(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)	(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)
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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 <i>is</i> 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 = 4 in. = 4 fingers = 10 centimeters

finger = .75 in

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

A sabbath day's journey = 2,000 cubits {Jewish Targum}; 3,000 feet;

0.56 miles; 0.91 km - Distance from top of the Mount of Olives to the east gate of Jerusalem {Acts 1:12}

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.

(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}

(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>(42) And now when the even was come, because it was the preparation, that is, the day before the sabbath,</p> <p>(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.</p> <p>{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},</p> <p>(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</p> <p>{Mark 15:42-43 KJP}</p>
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<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.</p> <p>{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.</p> <p>{Luke 23:50-54 KJP}</p>
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<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.</p> <p>{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.</p> <p>{John 19:31 KJP}</p>
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(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}	(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 (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}
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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 [March-April]

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2
3	4	5	6	7	8	9
10 Palm Sunday	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 [April-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](http://www.TheWordNotes.com) 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}.

Ex. 12:2-5 - Lamb presented on Nisan 10 {Palm Sunday}.

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](http://www.TheWordNotes.com) at www.TheWordNotes.com

Appendix L: The Modern Jewish Calendar and Holy Days

{As set in Exodus 12:2 and Leviticus 23-25}

- 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} [Hanukah]
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 \(5708 C.E.- 5810 C.E.\) \[1947 A.D. - 2100 A.D.\]](http://www.TheWordNotes.com) and [The Reference Day Calendar/Holy Days -- 1947 A.D. - 2100 A.D.](http://www.TheWordNotes.com) at www.TheWordNotes.com [[Reference Day](http://www.TheWordNotes.com) 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. 100 trumpet blasts will be sounded. 3 tones; three times - for a total of 9 will be sounded 11 times for a total of 99; followed by a pause - only the one blowing the trumpet will know when the “last trumpet” will sound for 100.

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 an Old Testament Holy Day, but included here because it is considered holy to modern Jews. Also referred to as the Feast of Dedication [Jn. 10:22])

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 - Biblical 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. at 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 A.D. 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

GY – Golden Year in Golden Cycle

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

Harvest Times In Israel

{1} Nisan [March/April] – Barley Harvest (Passover)
 {3} Sivan [May/June] – Wheat Harvest (Pentecost)
 {7} Tishri [September/October] – Grape Harvest (Feast of Tabernacles)

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 1	Mon	07 Tishri 1, 5777 [7/1/5777 C.E.]	10/3/2016 A.D.	2457664	+024979
Yom Kippur (Atonement)	Wed	07 Tishri 10, 5777	10/12/2016	2457673	+024988
Succoth (Tabernacles)	Mon	07 Tishri 15, 5777	10/17/2016	2457678	+024993
Hanukah (Kislev 25)*	Sun	09 Kislev 25, 5777	12/25/2016	2457747	+025062
Christmas (Dec. 25)+	Sun	09 Kislev 25, 5777	12/25/2016	2457747	+025062
New Years (Jan. 1)+	Sun	10 Tebeth 3, 5777	1/1/2017	2457754	+025069
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sun	12 Adar 14, 5777	3/12/2017	2457824	+025139
Nisan 1 (Nisan 1)+	Tues	01 Nisan 1, 5777	3/28/2017	2457840	+025155
Biblical Passover (Nisan 14)	Mon	01 Nisan 14, 5777	4/10/2017	2457853	+025168
Pesa (Jewish Passover - Nisan 15)*	Tue	01 Nisan 15, 5777	4/11/2017	2457854	+025169
Easter (Biblical-1st Sunday after Passover)	Sun	01 Nisan 20, 5777	4/16/2017	2457859	+025174
Easter (Modern)+	Sun	01 Nisan 20, 5777	4/16/2017	2457859	+025174
Israel's Anniv. Jewish (Iyar 5)*	Mon	02 Iyar 5, 5777	5/1/2017	2457874	+025189
Israel's Anniv. Gregorian (May 14)+	Sun	02 Iyar 18, 5777	5/14/2017	2457887	+025202
Shavouth (50 days from Jewish Passover)*	Wed	03 Sivan 6, 5777	5/31/2017	2457904	+025219
Biblical Pentecost (49 days from Biblical Easter)	Sun	03 Sivan 10, 5777	6/4/2017	2457908	+025223
Pentecost (49 days from Modern Easter)+	Sun	03 Sivan 10, 5777	6/4/2017	2457908	+025223
Ab 9 (Destruction of Temples)*	Tue	05 Ab 9, 5777	8/1/2017	2457966	+025281

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 2	Thu	07 Tishri 1, 5778 [7/1/5778 C.E.]	9/21/2017 A.D.	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
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 Adar 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

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 3	Mon	07 Tishri 1, 5779 [7/1/5779 C.E.]	9/10/2018 A.D.	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 Adar 2 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	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 4	Mon	07 Tishri 1,5780 [7/1/5780 C.E.]	9/30/2019 A.D.	2458756	+026071
Yom Kippur (Atonement)	Wed	07 Tishri 10,5780	10/9/2019	2458765	+026080
Succoth (Tabernacles)	Mon	07 Tishri	10/14/2019	2458770	+026085
Hanukah (Kislev 25)*	Mon	09 Kislev 25, 5780	12/23/2019	2458840	+026155
Christmas (Dec. 25)+	Wed	09 Kislev 27, 5780	12/25/2019	2458842	+026157
New Years (Jan. 1)+	Wed	10 Tebeth 4, 5780	1/1/2020	2458849	+026164
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tue	12 Adar 14, 5780	3/10/2020	2458918	+026233
Nisan 1 (Nisan 1)+	Thu	01 Nisan 1, 5780	3/26/2020	2458934	+026249
Biblical Passover (Nisan 14)	Wed	01 Nisan 14, 5780	4/8/2020	2458947	+026262
Pesa (Jewish Passover - Nisan 15)*	Thu	01 Nisan 15, 5780	4/9/2020	2458948	+026263
Easter (Biblical-1st Sunday after Passover)	Sun	01 Nisan 18, 5780	4/12/2020	2458951	+026266
Easter (Modern)+	Sun	01 Nisan 18, 5780	4/12/2020	2458951	+026266
Israel's Anniv. Jewish (Iyar 5)*	Wed	02 Iyar 5, 5780	4/29/2020	2458968	+026283
Israel's Anniv. Gregorian (May 14)+	Thu	02 Iyar 20, 5780	5/14/2020	2458983	+026298
Shavouth (50 days from Jewish Passover)*	Fri	03 Sivan 6, 5780	5/29/2020	2458998	+026313
Biblical Pentecost (49 days from Biblical Easter)	Sun	03 Sivan 8, 5780	5/31/2020	2459000	+026315
Pentecost (49 days from Modern Easter)+	Sun	03 Sivan 8, 5780	5/31/2020	2459000	+026315
Ab 9 (Destruction of Temples)*	Thu	05 Ab 9, 5780	7/30/2020	2459060	+026375

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 5	Sat	07 Tishri 1, 5781 [7/1/5781 C.E.]	9/19/2020 A.D.	2459111	+026426
Yom Kippur (Atonement)	Mon	07 Tishri 10, 5781	9/28/2020	2459120	+026435
Succoth (Tabernacles)	Sat	07 Tishri 15, 5781	10/3/2020	2459125	+026440
Hanukah (Kislev 25)*	Fri	09 Kislev 25, 5781	12/11/2020	2459194	+026509
Christmas (Dec. 25)+	Fri	10 Tebeth 10, 5781	12/25/2020	2459208	+026523
New Years (Jan. 1)+	Fri	10 Tebeth 17, 5781	1/1/2021	2459215	+026530
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Fri	12 Adar 14, 5781	2/26/2021	2459271	+026586
Nisan 1 (Nisan 1)+	Sun	01 Nisan 1, 5781	3/14/2021	2459287	+026602
Biblical Passover (Nisan 14)	Sat	01 Nisan 14, 5781	3/27/2021	2459300	+026615
Pesa (Jewish Passover - Nisan 15)*	Sun	01 Nisan 15, 5781	3/28/2021	2459301	+026616
Easter (Biblical-1st Sunday after Passover)	Sun	01 Nisan 22, 5781	3/28/2021	2459301	+026616
Easter (Modern)+	Sun	01 Nisan 22, 5781	4/4/2021	2459308	+026623
Israel's Anniv. Jewish (Iyar 5)*	Sat	02 Iyar 5, 5781	4/17/2021	2459321	+026636
Israel's Anniv. Gregorian (May 14)+	Fri	03 Sivan 3, 5781	5/14/2021	2459348	+026663
Shavouth (50 days from Jewish Passover)*	Mon	03 Sivan 6, 5781	5/17/2021	2459351	+026666
Biblical Pentecost (49 days from Biblical Easter)	Sun	03 Sivan 5, 5781	5/16/2021	2459350	+026665
Pentecost (49 days from Modern Easter)+	Sun	03 Sivan 12, 5781	5/23/2021	2459357	+026672
Ab 9 (Destruction of Temples)*	Sun	05 Ab 9, 5781	7/18/2021	2459413	+026728

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 6	Tue	07 Tishri 1, 5782 [7/1/5782 C.E.]	9/7/2021 A.D.	2459464	+026779
Yom Kippur (Atonement)	Thu	07 Tishri 10, 5782	9/16/2021	2459473	+026788
Succoth (Tabernacles)	Tue	07 Tishri 15, 5782	9/21/2021	2459478	+026793
Hanukah (Kislev 25)*	Mon	09 Kislev 25, 5782	11/29/2021	2459547	+026862
Christmas (Dec. 25)+	Sat	10 Tebeth 21, 5782	12/25/2021	2459573	+026888
New Years (Jan. 1)+	Sat	10 Tebeth 28, 5782	1/1/2022	2459580	+026895
Purim (Adar 14 or Adar 14 [Feast of Lots])*	Thu	13 Adar II 14, 5782	3/17/2022	2459655	+026970
Nisan 1 (Nisan 1)+	Sat	01 Nisan 1, 5782	4/2/2022	2459671	+026986
Biblical Passover (Nisan 14)	Fri	01 Nisan 14, 5782	4/15/2022	2459684	+026999
Pesa (Jewish Passover - Nisan 15)*	Sat	01 Nisan 15, 5782	4/16/2022	2459685	+027000
Easter (Biblical-1st Sunday after Passover)	Sun	01 Nisan 16, 5782	4/17/2022	2459686	+027001
Easter (Modern)+	Sun	01 Nisan 16, 5782	4/17/2022	2459686	+027001
Israel's Anniv. Jewish (Iyar 5)*	Fri	02 Iyar 5, 5782	5/6/2022	2459705	+027020
Israel's Anniv. Gregorian (May 14)+	Sat	02 Iyar 13, 5782	5/14/2022	2459713	+027028
Shavouth (50 days from Jewish Passover)*	Sun	03 Sivan 6, 5782	6/5/2022	2459735	+027050
Biblical Pentecost (49 days from Biblical Easter)	Sun	03 Sivan 6, 5782	6/5/2022	2459735	+027050
Pentecost (49 days from Modern Easter)+	Sun	03 Sivan 6, 5782	6/5/2022	2459735	+027050
Ab 9 (Destruction of Temples)*	Sat	05 Ab 9, 5782	8/6/2022	2459797	+027112

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 7	Mon	07 Tishri 1, 5783 [7/1/5783 C.E.]	9/26/2022 A.D.	2459848	+027163
Yom Kippur (Atonement)	Wed	07 Tishri 10, 5783	10/5/2022	2459857	+027172
Succoth (Tabernacles)	Mon	07 Tishri 15, 5783	10/10/2022	2459862	+027177
Hanukah (Kislev 25)*	Mon	09 Kislev 25, 5783	12/19/2022	2459932	+027247
Christmas (Dec. 25)+	Sun	10 Tebeth 1, 5783	12/25/2022	2459938	+027253
New Years (Jan. 1)+	Sunday	10 Tebeth 8, 5783	1/1/2023	2459945	+027260
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tue	12 Adar 14, 5783	3/7/2023	2460010	+027325
Nisan 1 (Nisan 1)+	Thu	01 Nisan 1, 5783	3/23/2023	2460026	+027341
Biblical Passover (Nisan 14)	Wed	01 Nisan 14, 5783	4/5/2023	2460039	+027354
Pesa (Jewish Passover - Nisan 15)*	Thu	01 Nisan 15, 5783	4/6/2023	2460040	+027355
Easter (Biblical-1st Sunday after Passover)	Sun	01 Nisan 18, 5783	4/9/2023	2460043	+027358
Easter (Modern)+	Sun	01 Nisan 18, 5783	4/9/2023	2460043	+027358
Israel's Anniv. Jewish (Iyar 5)*	Wed	02 Iyar 5, 5783	4/26/2023	2460060	+027375
Israel's Anniv. Gregorian (May 14)+	Sun	02 Iyar 23, 5783	5/14/2023	2460078	+027393
Shavouth (50 days from Jewish Passover)*	Fri	03 Sivan 6, 5783	5/26/2023	2460090	+027405
Biblical Pentecost (49 days from Biblical Easter)	Sun	03 Sivan 8, 5783	5/28/2023	2460092	+027407
Pentecost (49 days from Modern Easter)+	Sun	03 Sivan 8, 5783	5/28/2023	2460092	+027407
Ab 9 (Destruction of Temples)*	Thu	05 Ab 9, 5783	7/27/2023	2460152	+027467

Holy Day	Day	Jewish	Gregorian	Julian	Reference
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

Holy Day	Day	Jewish	Gregorian	Julian	Reference
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

Holy Day	Day	Jewish	Gregorian	Julian	Reference
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

Appendix M: How Long Was Israel in Egypt?

Chronology according to Jewish tradition {from The Comprehensive Hebrew Calendar, by Arthur Spier, Feldheim Publishers, Jerusalem/New York, 1981, page 21}

Year {A.H. - Anno Hominis – “Year of Man”}		
1	Adam	
1057	Noah	1056 years from the creation of man to Noah
1949	Abraham	892 years from Noah to Abraham *
2049	Isaac	100 years from Abraham to Isaac
2239	Entrance into Egypt	190 years from Isaac to the Entrance to Egypt
2449	The Exodus	210 years from Egypt to Exodus**

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The above chronology demonstrates that the Jews know and understand that Israel was only in Egypt a little over 200 years. This chronology has two errors in it because the Jews do not accept the New Testament which we will discuss in these notes. The first error is dating the birth of Abraham at 1949 A.H. {Anno Hominis – “Year of Man” counted from creation of Adam}- which was actually 2008 A.H. This error comes from the assumption that Abraham was born when Terah was 70 years old and is based on Gen 11:26. Abraham is named first in Gen. 11:26 because of his importance {a similar listing is in Gen. 5:32 with Shem, Ham, and Japheth where Shem is listed first even though the scriptures plainly tell us that Japheth was the oldest Gen.10:2, 21}, but Abraham wasn't born until Terah was 130 years old. We know this because Stephen in Acts 7:4 tells us that Abraham left Haran after his father Terah's death and Terah was 205 {205 – 75 = 130} when he died and Abraham was 75 at the time.

(26) And Terah lived seventy years, and begat Abram, Nahor, and Haran. Gen. 11:26 KJV	(26) And Terah lived seventy years, and fathered Abram, Nahor, and Haran {1948 A.H./C-2094 B.C.}. ^f {01} Gen. 11:26 KJP
11:26f - Terah at age 70 fathered Nahor, Abram was born when Terah was 130 (Gen. 11:31-32; Gen. 12:4; Acts 7:4) Abram is named first because of His importance. - See note on Gen. 5:32. We know this because <u>Acts 7:4</u> tells us that Abram went to Canaan at age 75 <u>after his father's death</u> and Terah died at the age of 205 [see Gen. 11:32]. See <u>Appendix G: World Time Line of Biblical History</u>	
(32) And the days of Terah were two hundred and five years: and Terah died in Haran. Gen. 11:32	(32) And the days of Terah were two hundred and five years: and Terah died in Haran {2083 A.H./C-1959 B.C.}. ^h {01} Gen. 11:32 KJP
Appendix M: How Long Was Israel in Egypt? - 1 Page 3887	

<p>(2) And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,</p> <p>(3) And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.</p> <p>(4) Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.</p> <p>Acts 7:2-4 KJV</p>	<p>(2) And he {Stephen} answered, Men, brothers, and fathers, listen; The God of glory appeared to our forefather Abraham, when he was in Mesopotamia, before he lived in Harana,</p> <p>(3) And said to him, Get out of your country, and away from your kindred, and come into the land which I shall show you.^b</p> <p>(4) Then he came out of the land of the Chaldaeans, and lived in Haran: and from there, when his father was dead,^c he removed himself into this land, in which you now live.</p> <p>{44} Acts 7:2-4 KJP</p>
<p>7:4c – when his father was dead – by this we know that Abraham came to Canaan following the death of his father who was 205 at the time {Gen. 11:31-32} and Abraham was 75 years old at the time {Gen. 11:32 – 12:5}</p> <p>See Appendix G: WorldTime Line of Biblical History</p>	

Notice that the Jews believe Israel was in Egypt 210 years. They are actually off by 5 years. We know this by doing the chronology and using Paul's statement in Gal. 3:15-19. The Jews do not know the exact year because they do not believe the New Testament and Paul, so they are rounding the time off to 210 years when in actuality it was 215 years {see math below}.

<p>(15) Brethren, I speak after the manner of men; Though <i>it be</i> but a man's covenant, yet <i>if it be</i> confirmed, no man disannulleth, or addeth thereto.</p> <p>(16) Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.</p> <p>(17) And this I say, <i>that</i> the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.</p> <p>(18) For if the inheritance <i>be</i> of the law, <i>it is</i> no more of promise: but God gave <i>it</i> to Abraham by promise. Gal. 3:15-18 KJV</p>	<p>(15) Brothers, I speak after the manner of men; Though <i>it is</i> but a man's covenant, yet <i>if it is</i> confirmed, no man can disannul it, or add to it.</p> <p>(16) Now to Abraham and his Descendant were the promises made. He did not say, And to seeds, as of many; but as of one, And to your Descendant,^e Who is Christ.</p> <p>(17) And this I say, <i>that</i> the covenant, that was confirmed before by God in Christ, the law, which came four hundred and thirty years later,^f cannot void <i>the promise</i>, that it should make the promise of no effect.</p> <p>(18) Because if the inheritance <i>is</i> by the law, <i>it is</i> no more by promise: but God gave <i>it</i> to Abraham by promise. {48} Gal. 3:15-18 KJP</p>
<p>3:17e - The Law was given on Mount Sinai 430 years after the promise was given to Abraham who was 75 years old at the time. Abraham lived to be 175 years old [Gen. 25:7] The Israelites came out of Egypt 430 years to the very day from the day the promise was given to Abraham. [Ex. 12:41] The promise given to Abraham 1/14/2083 A.H. The Jews came out of Egypt 1/14/2513 A.H. - See Appendix G: World Time Line of Biblical History</p>	

Note: this proves conclusively that the Jews were not slaves 400 years as so many misquote scripture. Every Jew knows this is true, but many Christians who do not understand King James English don't and many modern translations totally corrupt the scripture. - See notes on Genesis 12:1-4; 15:13; 50:26

Moses was 80 years old when he received the law {50 days after the Passover in 2513 A.H.}

Reckoning Jacob's age:

Jacob was 147 when he died, he had lived in Egypt 17 years {Gen. 47:28} {2315 A.H.}

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

Joseph was 39 when Jacob came to Egypt { $30+7+2=39$ } {2298 A.H.}
Jacob was 91 when Joseph was born { $130-39=91$ } {2259 A.H.}
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 { $91-14=77$ } {2245 A.H.}
Isaac was 60 when Jacob was born {Gen. 25:26} {2168 A.H.}
Abraham was 100 when Isaac was born {Gen. 21:15}{25 years after the
promise was given}

By doing the math we know that Jacob entered Egypt 215 years after the
promise was given to Abraham { $25+60+130=215$ } By subtraction $430 - 215 =$
 215 we know that there was only 215 years from the time Israel entered into
Egypt until the Law was given to Moses.

Moses was 80 years old when he received the law.{2513 A.H.}
Joseph died at the age of 110 {Gen. 50:26} – which means he lived 71 years
{ $110-39=71$ } after Israel came into Egypt. By subtraction { $215-71-80 = 64$ }
Moses was born only 64 years after Joseph's death which means that Moses'
parents could well have known Joseph. This also means that there was only 144
years { $215-71=144$ } years from the death of Joseph until Israel left Egypt. So
the total number of years of actual slavery was at most 144 years.

If all this is true, where did the idea come from that Israel was in slavery for 400
years? It comes from a misunderstanding of two passages of scripture which we
will now deal with.

<p>(13) And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land <i>that is</i> not theirs, and shall serve them; and they shall afflict them four hundred years;</p> <p>(14) And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.</p> <p>(15) And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.</p> <p>(16) But in the fourth generation they shall come hither again: for the iniquity of the Amorites <i>is</i> not yet full. Gen. 15:13-16 KJV</p>	<p>(13) And He said to Abram, Know for certain that your descendants shall be strangers in a land <i>that is</i> not theirs, and shall serve them; and they shall afflict them four hundred years;^c</p> <p>(14) And also that nation, whom they shall serve, I will judge: and afterward they shall come out with great substance.</p> <p>(15) And you shall go to your fathers in peace; you shall be buried in a good old age.</p> <p>(16) But in the fourth generation^d they shall come here again: because the sin of the Amorites <i>is</i> not yet full. {01} Gen. 15:13-16 KJP</p>
<p>15:13c - Note: Abraham's descendants would live in land that would not be theirs and would be afflicted, but they were only in Egypt a total of 215 years. The 400 years is counted from Isaac's 5th birthday – it is believed that women of that time period nursed their young and then weaned them at age 5 – see Gen. 21:9. Moses was born only 64 years after Joseph's death. The law of Moses was given 430 years after the promise was given to Abraham who was 75 at the time. [Gal.3:15-19] Abraham lived 100 years after the promise was given to him. [Gen. 25:7] See Appendix G: World Time Line of Biblical History</p> <p>15:16d - fourth generation - see note on 15:13 - four hundred years - See Ex. 6:20 Moses is actually the 5th generation through his father Amram, but 4th generation through his mother Jochebed. - see Ex. 2:1 and Ex. 6:20</p>	

The King James Version correctly translates the passage, but people don't understand or pay attention to the wording. Throughout their lifetimes, Abraham, Isaac, and Jacob referred to themselves as strangers in the land in which they lived. Notice the passage says they will be strangers in the land and they will be afflicted 400 years {most of their lifetimes there were problems with the locals over wells that Abraham had dug}, and the land in which they will serve {namely Egypt}, God will judge. It does not say they will serve 400 years. Isaac was born 25 years after the promise was given to Abraham who was 100 when Isaac was born. This means that the 400 year count began when Isaac was 5 years old. We are told that a great feast was held when Isaac was weaned in Gen. 21:8. We believe that is when the 400 year count began.

Since there was only 430 years from the time the promise was given to Abraham until the Law was given {50 days after the Passover} {Gal. 3:15-19} – for the descendants of Abraham to have been in slavery for 400 years, Abraham himself would have had to been in slavery for 70 years {100-30=70} since he lived 100 years after the promise was given {Gen. 25:7}. We know of course that was not the case.

<p>(40) Now the sojourning of the children of Israel, who dwelt in Egypt, <i>was</i> four hundred and thirty years. (41) And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. Ex. 12:40-41 KJV</p>	<p>(40) Now the history of the children of Israel, who lived in Egypt, <i>was</i> four hundred and thirty years {from the time the promise was given to Abraham [Gal. 3:15-19]}.^f (41) And it came to pass at the end of the four hundred thirty years, even to the very day {1/14/2513 A.H./C-1529 B.C.}^{g*} it came to pass, that all the hosts of the LORD {Jehovah} went out from the land of Egypt. {02} Ex. 12:40-41 KJP</p>
<p>12:40f -the sojourning (history) of the children of Israel - note the phrase "who lived in Egypt" identifies the descendants of Abraham as the ones being spoken of - they were NOT in Egypt 400 years since <u>there was only 430 years from the promise given to Abraham</u> to the Exodus {Gal. 3:15-19} - see following note 12:41g - 430 years "to the selfsame day" - lit. <u>to the very day</u> the covenant was made with Abraham [2083 A.H.] See also Gal. 3:15-19 - 400 years from Isaac's 5th birthday, 215 years after Israel entered Egypt, 330 years after the death of Abraham, 144 years after the death of Joseph. Moses is 80 years old, Aaron is 83 years old. See: Appendix G: World Time Line of Biblical History</p>	

Notice that Israel came out of Egypt **exactly 430 years to the very day** that the promise was given to Abraham. They came out of Egypt on the day of the Passover {which began at 6:00 p.m. the previous evening} which was the first month {Nisan [March-April]} the 14th day of the month {See Lev. 23:5}.

Appendix N: Fulfilled Holy Days

<p>(1) And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, and say unto them, <i>Concerning</i> the feasts of the LORD, which ye shall proclaim <i>to be</i> holy convocations, <i>even</i> these <i>are</i> my feasts. (Lev. 23:1-2 KJV)</p>	<p>(1) And the LORD {Jehovah} spoke to Moses, saying, (2) <i>Speak to the children of Israel, and say to them, Concerning the feasts of the LORD {Jehovah}, which you shall proclaim to be holy assemblies, even these are My feasts.</i>^a {{03} Lev. 23:1-2 KJP)</p>
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The following are from [The World Time Line of Biblical History](http://www.TheWordNotes.com) at www.TheWordNotes.com

** Note phrase: **the exact day**

- | A.H. | B.C. | |
|---------------|-----------|---|
| --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 <u>430 years</u> later becomes the Passover .
(Gal. 3:15-19) (Ex. 12:41) |
| 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 <u>400 year count</u> down to the Exodus {Gen. 15:13; 28:4} |
| ++++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) |
| + | 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.) |
| --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] |

+ (3609) (433) Second Temple completed, sixth year of Darius
+ Hystaspes
+ (70 years from destruction of first Temple!)
+ (Ezra 6:15; Est. 3:7-13)
+ |--4038 (4 B.C.?) {1 A.D.}? Birth of Jesus {450 years from Cyrus decree}
+ | A.D.
+ | 1/10/4071 [Nisan 10] {Palm Sunday} – Lamb is presented **on the exact**
+ | **day** (Ex. 12:2-5; Mat. 21:1-9; Mk. 11:1-10; Lk. 19:29-38; Jn. 12:12-16)
----1/14/4071 (30 A.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 (Passover)

to the exact day

See What Day of the Week Was Jesus Crucified? at
www.TheWordNotes.com

1/17/4071 Jesus arose from the dead **on the exact day** of the **First Fruits Offering**

The Holy Spirit poured out **on the exact day** of **Pentecost** 4071 A.H. [1558 yrs. from Moses receiving the law (according to Jewish tradition)]

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Ab 9 [Destruction of Temples]

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; Ezek. 4:5) 19th year of captivity}
- siege lasted from 10/10/9 to 4/9/11 -- 1 year, 5 months,
29 days – 539 days

Temple destroyed by Nebuchadnezzar's armies on 5/9/3539 A.H. {**Ab 9**}
(according to tradition)

(4112) (70A.D.) Second Temple Destroyed, 5/9/4112 A.H. on {**Ab 9**} Israel
scattered **the exact day** the 1st temple was destroyed 573 years earlier.]
According to secular history and Jonathan Cahn's book: The Book of Mysteries

Destruction of Solomon's Temple - **Ab 9** (586 B.C.) - - [503 B.C. by my
chronology – see notes on the 83 year difference in modern chronologies in:
World Time Line of Biblical History]

Crusades began on Aug. 15, 1096 A.D. – **Ab 9** according to Jonathan Cahn -
- [My calculations have Ab 9 on July 31, 1096 A.D. – our calendars were
adjusted by Pope Gregory XIII in 1582 A.D. and the Jews' calendar sometime
after Jesus' death.]

August 2, 1492 A.D. Final deadline for Jews to leave Spain in Spanish expulsion – **to the exact day** - **Ab 9** - [Date verified by maratime.exe. See program at www.TheWordNotes.com]

July 18, 1290 A.D. Signing of the decree to expel Jews from England – **to the exact day** - **Ab 9** - [Date verified by maratime.exe. See program at www.TheWordNotes.com]

Next holy day to be fulfilled: Feast of Trumpets {modern Rosh Hashanah} 7/1/???? (03) Lev. 23:24)

Trumpets are sounded 100 times – three different tones three times for 9 soundings – this is done eleven times for a total of 99. Then there is a pause. Only the trumpeter knows when the last trumpet will sound for number 100. [“In a moment, in the twinkling of an eye, at the last trump: because the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” I Cor. 15:52]

The following holy days were added later by the Jews:

Purim {lots} [Adar 14 and 15 {February-March} based on Esther chapter 9

Hanukah {dedication} - Feast of Dedication [Jn. 10:22] also called the Feast of Lights based on when the Lord miraculously provided oil for the temple lamps during the time of the Maccabees [around 168 B.C.] before Jesus’ birth. The Maccabees led a successful revolt against the Syrian king Antiochus IV who had sacrificed a pig on the temple altar and banned Judaism. Hanukah can and often does occur on Christmas. It last occurred on Christmas in 2016 and it will occur on Christmas again in 2027. [This holy day is recorded in the Apocrypha in the books of first and second Maccabees but is also mentioned in John 10:22 when Jesus came to the temple at the Feast of Dedication.]

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