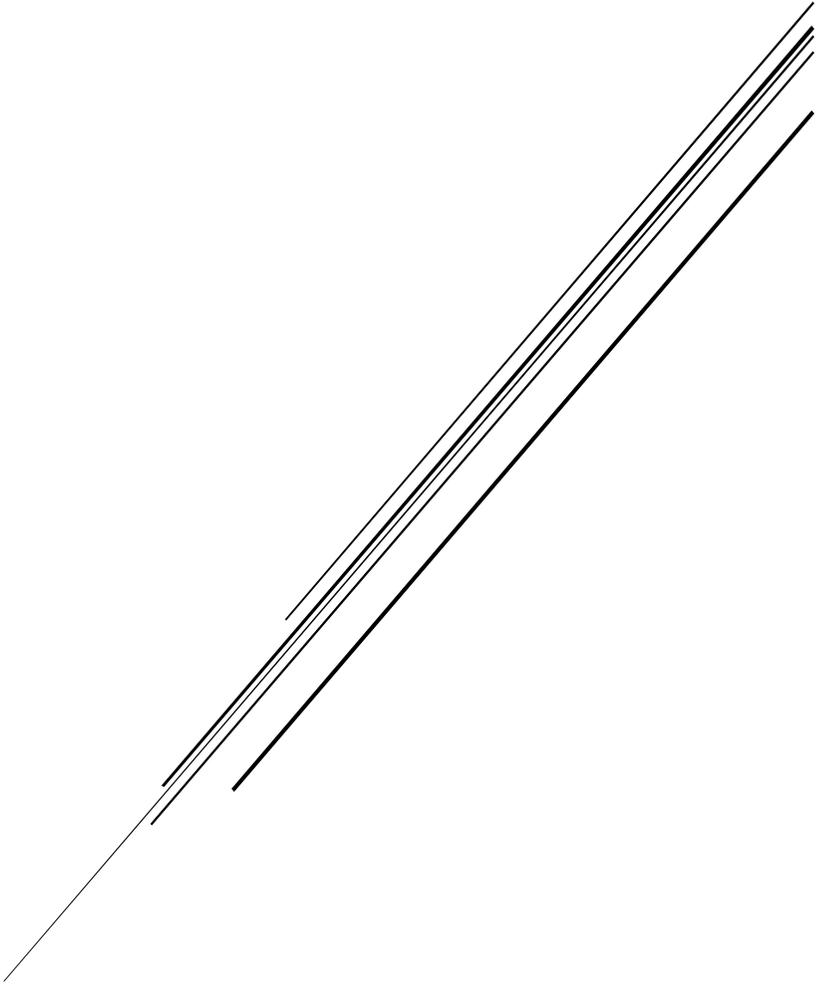


BIBLE COMMENTARY

OF THE HSE



EDITIONS OF THE HOLY SCRIPTURES

Preliminary copies of the *Holy Scriptures in English* were printed in loose-leaf format, with two dozen sections distributed for evaluation and critique in 1999-2000.

The first professionally printed edition saw global distribution with 200 copies printed in paperback by Morris Publishing in 2000, along with many digital copies freely distributed on compact disks in many countries. This edition was also used to solicit additional editorial comment and so served as a valuable tool for further improvement to the text. It is easily identifiable as the first edition by the rose marble color used as the background on the cover.

The revised, second edition, published in paperback and in digital format was the first edition distributed via internet download and was available through booksellers and internet download worldwide beginning in 2002. The paperback version of the second edition was originally printed in Canada by Trafford Publishing in 2002 and is easily identifiable by the plain white cover with black letter title and the six-column layout of text when the volume is opened flat.

The third edition, updated and revised in 2011 with many textual improvements, is available as a leather-bound, gift-boxed printing published by the estate of Harry D. Furgason and printed in Nanjing China by Codra Enterprises in cooperation with Amity Publishing Company, 2011. First printing: 1000 copies. A few copies of these leather-bound third edition Bibles remain and may be obtained by writing to Good News Witnesses, PO Box 756, Avilla, IN 46710.

The fourth edition, updated and revised in 2015, is available digitally, in PDF published by Rabon Vincent Jr. Copies may be freely downloaded at goodnewswitnesses.org. Printed, paperback copies of the fourth edition are available on Amazon.com. The fourth edition paperback version is easily recognizable by the dark blue background used on the cover and the snow-covered mountains on the back cover.

The fifth edition, updated and revised in 2017, is available digitally, in PDF, published by Rabon Vincent Jr. Copies may be freely downloaded at goodnewswitnesses.org. Deluxe, printed, hardcover and leather bound copies of the fifth edition may be obtained by writing to Good News Witnesses, PO Box 756, Avilla, IN 46710.

It is also important to note that the HSE, being a free translation may be printed by any willing Bible printer. Readers should petition their favorite publishers to do so.

ABBREVIATIONS USED IN THIS COMMENTARY

Alex	=	The Alexandrian Text
ASV	=	The <i>American Standard Version</i>
DSS	=	The Dead Sea Scrolls
DR	=	Th <i>Douay-Rheims</i>
ESV	=	The <i>English Standard Version</i>
GLT	=	J.P. <i>Green's Literal Translation</i>
HSE	=	The <i>Holy Scriptures in English</i>
HCSB	=	The <i>Holman Christian Standard Bible</i>
KJV	=	The <i>King James Version</i>
LXX	=	The <i>Septuagint</i>
MNT	=	Moffatt, <i>New Translation</i>
MT	=	The Masoretic Text
NASB	=	The <i>New American Standard Bible</i>
NAB	=	The <i>New American Bible</i>
NIV	=	The <i>New International Version</i>
NKJV	=	The <i>New King James Version</i>
NRSV	=	The <i>New Revised Standard Version</i>
NWT	=	The <i>New World Translation</i>
RSV	=	The <i>Revised Standard Version</i>
RT	=	The Received Text or <i>Textus Receptus</i>
RV	=	The Revised Version
Syr	=	The Syriac Text
TEV	=	<i>Today's English Version</i>
Vg	=	The Latin Vulgate
YLT	=	<i>Young's Literal Translation</i>

GENERAL NOTES ABOUT THE HSE

The Holy Scriptures in English (HSE), which this booklet is intended to accompany, contains neither an introduction, notes nor commentary. As the editor of the HSE, I have been deemed more proper to provide this separately printed booklet to serve as a quick reference guide to the HSE.

It would be irresponsible not to point out some of the differences between *The Holy Scriptures* and other versions, which the reader may find useful in their study of God's word. It is also important to remind the reader that no translation of the Bible should be considered absolutely correct or totally infallible, however fervent the efforts of translators and editors to aspire to such goals.

The above notwithstanding, before this reference can be utilized to its fullest extent, it is essential that the reader understand the differences between an edition, a version, a translation, a manuscript and an original (or autograph). Let us consider a scroll or possibly a codex of the gospel according to Luke in the *actual handwriting* of Luke. Scholars would call this the original or **autograph**. No autographs or fragments of any autographs are known to exist today. However, copies of the autograph were made and copies of copies of the autograph were made for hundreds of years after the autograph was first written. All of these copies in the original language (or what is believed by most to be the original language) of the autograph are known as **manuscripts**. It is possible that some extant manuscripts may be autographs. However, it is more probable that some extant manuscripts may have been copied directly from the autograph, though neither possibility can be determined with any reasonable level of certainty.

Very early, some of the individual manuscripts (and possibly some autographs) and groups of manuscripts were copied from their original language into alternate languages. These are known as **translations** because they were *translated* from one language to another. When translating, translators sometimes employ an additional step in this transmission process, which I call **double translating**. With double translating, an ancient translation is sometimes used to produce a third language translation. Good examples of this are English language translations of the Septuagint, which was originally a Greek translation of the Hebrew Scriptures. It may surprise some readers to learn that some parts

of any English translation of the Bible available today have been double or even triple translated.

Minor revisions or corrections of translations are known as **editions**, while major updates or complete revisions of the text of a translation are known as **versions**. (i.e., the *King James Version*). Editions of versions are what most Bible students use in their everyday study. The *King James Version* (KJV) that so many know and love has gone through many editions but no major revision work, which is why it may still be known by the same name after over 400 years. Today's KJV, also known to some by the misnomer, the *Authorized Version* is, for the most part, a 1769 edition by Benjamin Blayney. To prevent confusion, this commentary will refer to versions as revisions to separate them from editions.

Concerning how to properly categorize *The Holy Scriptures in English* (HSE), it can be said to be a true revision. Although a modern typesetting of the 1769 edition of the KJV by Blayney was used as the starting framework and the majority of the HSE was not translated directly from the original languages, the work of the HSE greatly surpasses the limited scope of improvements to previous texts that are associated with editions. The spelling standardization and concordance efforts go far beyond any edition work the KJV has ever before seen. The original languages were heavily consulted and many other Bible versions were referenced before finalizing verses. As will be seen by the reader, this is also how the *King James Version* of the Bible was produced.

The first of fifteen rules of translation developed c.1606, specified that the KJV was to follow the *Bishops' Bible* while consulting the best copies of the *Masoretic* (MT) and *Received Texts* (RT) as well as the *Latin Vulgate* (Vg) and other ancient texts. Though, in the KJV, the use of the Vg appears to be limited to the Apocrypha (originally included in the KJV), places where the Vg was followed would be considered double and triple translation. The *Bishops' Bible* was a 1568 revision of the *Great Bible*. The *Great Bible*, so named because the first printing measured a massive 15" x 9", was a 1539 revision of the *Matthew Bible*.

The *Matthew Bible* was a 1537 update (by John Rogers) of the *Coverdale Bible*. The *Coverdale Bible* was a 1535 completion of Tyndale's unfinished translation of the Bible by Miles Coverdale. It is generally accepted that Tyndale's work covered the New Testament, the Pentateuch and Jonah as well as manuscript work on Joshua through 2nd Chronicles. Tyndale was arrested in May of 1535 before he could complete the translation work. The *Coverdale Bible* was first

published on October 5th 1535, approximately a year before Tyndale was executed on or about October 6th 1536.

Since John Rogers was known to have only a basic working knowledge of the original Bible languages, the remaining portions of the Old Testament of the *Matthew Bible* (Ezra through Malachi) constituting the unfinished Tyndale work was likely some combination of Coverdale's and Wycliffe's work intermingled with some of Rogers' own, possibly from the Vg rather than the original languages. This "piecing together" in the last half of the Old Testament produced a contrast in translation style that is noticeable in the KJV and many of its derivatives.

Returning to the HSE, the most recent edition, to which this commentary is a companion, is a fifth edition (2017) of a 2000 revision of the 1769 KJV, which is, in turn, an edition of the 1611 KJV, which is a revision of the *Bishop's Bible*, which is a revision of the *Great Bible*, which is a revision of the *Matthew Bible*, a revision of what was mostly Tyndale's translation work. The *method* of the HSE's production was similar to the work that produced the *Revised Version* (RV) of 1885 and the *American Standard Version* (ASV) of 1901. However, the HSE relied almost exclusively on the same ancient texts as the KJV (i.e. the MT and the RT). The work was not dissimilar to but considerably more detailed than the efforts that produced the *New King James Version* (NKJV) of 1982, which is more properly considered an edition of the KJV rather than a complete revision. In fact, while the NKJV is properly categorized by its name as a modern, divergent edition of the KJV, the RV and the ASV are less editions or even revisions of the KJV than they are divergent *translations* that are loosely framed on it.

Editions of the RV/ASV include the *Revised Standard Version* (RSV) of 1952 and the *New American Standard Bible* (NASB) of 1971. The *New Revised Standard Version* (NRSV) of 1989 and the *English Standard Version* (ESV) of 2001 are further, second level editions of the RV/ASV. The RV of 1885 and the above subsequent editions in that lineage share some textual commonalities with the *Douay-Rheims Bible* (1610) translated from the Vg, (a double and occasionally triple translation), through heavy consultation with similar texts by the revisionists.

Of particular note is that the divergent translations of the RV/ASV and the alternate lineage translations from the Vg have a telltale DR error in common: their translation of the Genesis 10:21 verse regarding which of Noah's sons was

the eldest. Even more interesting is that this error also exists in Tyndale's work up until it is corrected in the KJV lineage. The true KJV lineage always shows that Japheth was the elder brother. The evidence seems to support that this is an error in the Vg. Since the KJV translators, being citizens of a young protestant nation, largely steered clear of using "Catholic" texts, like the Vg. For proof regarding which of Noah's sons was the eldest, see the commentary notes on Genesis 10:21 and the discussion in the chapter *Dating of Major Biblical Events*.

While the HSE is a fifth level, true revision of Tyndale's work and therefore a version by definition, it does incorporate many elements of true translation work in that available ancient texts were heavily consulted and, more importantly, *used* (as opposed to abused or misused) extensively during its production. Many errors introduced through previous double and triple translation were discovered and corrected.

For the major editorial work of the HSE, I utilized copies of ancient Hebrew, Chaldean, Greek and Aramaic texts as printed in *The Interlinear Bible* published by Hendrickson Publishers, copyright 1976 by the Trinitarian Bible Society. Electronic texts of original languages were also extensively consulted in conjunction with *Strong's Exhaustive Concordance of the Bible* by James Strong, 1890. Except were otherwise noted, the electronic texts used were those of the Power Bible CD versions 2.3 and 5.9, published by Online Publishing, Inc. copyright 1999-2010 by Phil Lindner.

The KJV Bible that I used as the main reference Bible for the work of the HSE was the *Hebrew-Greek Key Study Bible*, the 1991 Revised Edition edited by Spiros Zodhiates, ©1984, 1991 by AMG International, Inc. This Bible incorporates Strong's numbers within the text, attaching them to many of the words of the text so that they may be further studied through use of the included *Strong's Dictionary* at the back of the Bible.

My personal copy of *Hebrew-Greek Key Study Bible*, though not particularly extravagant, is well-designed, has an acceptable, sturdy binding and pages durable enough to endure heavy use. Although I recommend the HSE as the most accurate translation currently available, to those students and scholars who continue to insist on only the KJV among all other Bible versions, translations and editions, I suggest the *Hebrew-Greek Key Study Bible* one as a very good, classic, alternative study bible.

In no specific order, the editions and versions of the Bible consulted during the editorial work of the first through the fifth editions of the HSE are:

The ***Hebrew-Greek Key Study Bible, King James Version*** published by AMG Publishers © 1984, 1991 by AMG International, Inc.;

The ***Literal Translation of the Holy Bible***, edited by Jay P. Green, Sr., ©1976, 1980, 1981, 1983, 1984, 1985, 1987, 1995 by Jay P. Green, Sr.;

The ***New American Standard Bible***, by the Editorial Board of the Lockman Foundation, published by Foundation Publications, ©1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by the Lockman Foundation;

The ***New World Translation of the Holy Scriptures*** by the New World Bible Translation Committee, published by Watchtower Bible and Tract Society of New York, Inc., ©1961, 1981, 1984 by the Watchtower Bible and Tract Society of Pennsylvania;

The ***New King James Version***, published by Broadman & Holman Publishers, ©1982 by Thomas Nelson, Inc.;

The ***Geneva Bible***, reprint of the 1599 edition, ©2014 by Tolle Lege Press;

The ***Revised Standard Version***, ©1946, 1952, 1973 by National Council of Churches of Christ;

The ***New Revised Standard Version*** edited by Bruce M. Metzger and Roland E. Murphy published by Oxford University Press, Inc., ©1989 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America;

Young's Literal Translation of the Holy Bible by Robert Young, 1862;

The ***Darby Bible, a Literal Translation of the Old Testament and the New Testament*** by John Nelson Darby;

The ***New International Version***, ©1973, 1978, 1984 by The International Bible Society;

The ***American Standard Version*** published 1901;

The ***Septuagint with the Apocrypha: Greek and English*** by Sir Lancelot C.L. Brenton, published by Hendrickson Publishers, sixth printing, February 1997;

The ***English Standard Version*** by the Translation Oversight Committee, Translation Review Scholars and the Advisory Council of Crossway Bibles, a division of Good News Publishers, ©2001 by Crossway Bibles, a division of Good News Publishers;

The Bible: James Moffatt Translation by James A.R. Moffatt, ©1922, 1924, 1925, 1926, 1935 by Harper Collins, ©1950, 1952, 1953, 1954 by James A. R. Moffatt;

The ***Bible in Today's English Version*** published by the United Bible Societies, ©1976 by the American Bible Society;

The ***Holman Christian Standard Bible*** published by Holman Bible Publishers ©1999, 2000, 2002, 2003, 2009 by Holman Bible Publishers;

The ***Complete Jewish Bible*** published by Hendrickson Publishers Marketing, LLC, ©1998, 2016 by David H. Stern.

The HSE corrects several errors of translation, which may have been intentionally incorporated into the KJV by the editing scholars in order to suppress some of the anti-establishment views expressed in the marginal notes of the many editions of the *Geneva Bible*, first published with both Old and New Testaments in 1560. The work of the editors in producing the 1611 edition of the KJV ultimately succeeded in preventing the onslaught of *Geneva Bible* editions from developing beyond the year 1644. This effectively stifled the only rival lineage from Tyndale's translation work. Nevertheless, between 1560 and 1644 approximately 150 editions of this "people's Bible" were created; each edition adding to the notes, commentaries, cross-references and study aids that had preceded it.

In a few instances, the HSE also corrects errors that were introduced by the early English editors through their selective use of certain texts designed to further particular theological ideologies. In a very few additional instances, the HSE also corrects unintended translation errors by Tyndale, his early successors and the KJV revisionists.

A further innovation is the HSE's refusal to be concordant merely for the sake of concordance. By recognizing that indiscriminate concordant translating of a word into another language regardless of its context can lead to grave misrepresentation, the editors of the HSE utilized *contextual concordance*, which is more faithful in its representation of the original language. To illustrate that strict concordant translating can be less literal than contextual concordance, imagine that a baseball player who enjoys exploring caves writes, in English, about the dozens of different varieties of bats that he has encountered in caves throughout the world. Few would be confused by his statement that he once accidentally killed a bat with his bat while trying to hit a curve ball in a night game. However, if his words are translated into French and we remain strictly concordant (always translating each English word to the same French word) then he would have accidentally killed a chauve-souris (literally a bald mouse) with his chauve-souris. A French reader would be asking why he was trying to hit a curve ball using a bald mouse! In its willingness to go this extra mile, the HSE provides, in many places, the most literal reading that has ever been available in an English language Bible.

Tyndale translated using **formal equivalence** to the best of his talent, which was rather impressive. Formal equivalence means to translate literally or word-

for-word. However, like the HSE, his work shows that he employed contextual concordance, meaning that he used what he thought to be the best literal contemporary English word for each occurrence (in context) of an original language word. Over the years, some words that were common to the English that Tyndale used have become extinct. Worse, in some cases the meaning of some words has reversed. Another goal of the HSE was to eliminate many archaic words and replace them with the modern formal equivalent. Additionally, in many of the places where editors of the KJV have inaccurately introduced **functional equivalence** (meaning-for-meaning translating) over the years, the HSE returns to the preferred literal reading.

Concerning the order of books, some debate has begun regarding the “original order” of the Bible. The HSE incorporates the familiar order common to the KJV and many other, more contemporary Bibles. There are several reasons for this, among them the fact that literally tens of millions of users have become accustomed to the order that has been virtually a standard to English version Bibles for the past 500 years. However, a more compelling reason is to be found in the actual reading of the Bible. To illustrate the flow that is produced by the order of books in the Bible, it is appropriate to discuss the Bible in sections.

The Bible may be properly divided into seven sections: The Law (the Pentateuch), the Prophets (histories written by prophets), the Writings (prophecies and prose written by prophets and kings), the Gospels and Acts of the Apostles, the Pauline Epistles (those written or dictated by Paul), the General Epistles (those written by others) and the book of Revelation. The inclusion of books in each of these sections is dictated by the natural flow of the sections themselves.

The first of these, the Pentateuch, is attributed to Moses and the five books it contains follow a logical progression from the creation through the death of Moses. Moses’ successor, Joshua, is thought to have written the final portion of Deuteronomy and thus the logical book to follow the Pentateuch is Joshua. Joshua continues the history of Israel into the Promised Land and ends with Joshua’s death and burial. Following Joshua, the book of Judges picks up the story of Israel and carries it through to the time just before the founding of the kingdom under Saul.

Up to this point there is almost no dispute as to the order of the books. However, this is where a number of modern scholars take exception to the

traditional English order. Most of these scholarly opinions trace to Jewish Bibles and their order, which can be traced to an anonymous tradition circa 2nd century A.D. Much can be said of the possibility that the Roman Catholics changed the Jewish order of the Hebrew Scriptures in the 4th century. Admittedly, the majority of what occurred in the 4th century served to throw a cloud over true Christianity for nearly thirteen hundred years. Surprisingly, however, some very credible evidence suggests that the Roman Catholics may have *restored* the order of the books of the Hebrew canon.

Perhaps the most compelling evidence that the original Jewish order of the Hebrew Scriptures was the same as that of the present day KJV and the HSE can be gained by a careful study of the works of the 1st century *Jewish* historian, Flavius Josephus. Working from what may have been the actual temple scrolls which Nehemiah compiled and from which Jesus read (see William Whiston's fourth dissertation at the end of *The Works of Josephus*), Josephus gave an abridged account of the history of Israel and Judah in his *Antiquities of the Jews*. This account flows perfectly through the first fourteen books of the Bible. More remarkable is the fact that this flow follows precisely the order of the modern English Bibles through 2nd Samuel then overlays 1st & 2nd Kings with 1st & 2nd Chronicles. Chapter 8 of book 5 from *Antiquities* concludes with the death of Samson (Judges 16) and is followed immediately by chapter 9 with the story of Ruth.

In similar fashion, quotes from Ezra come in the same sections of Josephus' work as quotes from the middle and end of 2nd Chronicles and 2nd Kings (*Antiquities*, book 9), while quotes from Nehemiah coincide with quotes from Ezra (*ibid*, book 11) and are followed by quotes from Esther.

As *Antiquities* was a historical treatment of Israel and Judah, it contains only those quotes from other books of the Hebrew canon as are necessary and complimentary to the narrative. For example: Quotes from the books of Isaiah, Jeremiah, Ezekiel, Daniel, Jonah and Nahum total a combined 43 compared to 2nd Chronicles from which no less than 93 quotes are taken.

From *Antiquities* it can be seen that following the order of books that is common to contemporary English Bibles up to and including Esther produces a continuously flowing narrative of the history of Israel and Judah. And what of the order of books that follow Esther?

Job stands as an exemplary example of transitional narrative in the Hebrew Scriptures. It is historical while not directly indicating that it involves any descendant of Abraham. It is beautifully poetic while maintaining such a compelling story that it makes readers forget that they are reading prose. The book of Job transitions the Bible reader so smoothly and comfortably into the Psalms that I believe David wrote it (although I may well be alone, as many scholars attribute it to Moses).

The remaining books of the Hebrew Scriptures continue the mixture of narrative and prose, intermingling it with prophecy allowing the straight-thru reader of the Bible to comfortably go from one book to the next. Many of these prophecies point directly toward the Messiah and His first coming. It is my belief that this is what may have prompted the “traditional Jewish order” that we see in most Jewish Bibles. In particular, the ending of the Old Testament with Malachi is a sore point with many Jewish scholars, as the last words point directly to the coming Savior and lead into the New Testament of Christian Bibles (most Jewish Bibles end with 2nd Chronicles).

In the New Testament, as with the Old, there is again recent dissent as to the proper book order. The HSE maintains the order as has been utilized by the majority of English Bibles. The Gospels, giving the account of the life and ministry of Christ, are naturally first and are without significant dispute as to their order. Acts follows these, again without dispute.

It is at this point that some scholars point to the misplacement of the Pauline Epistles. In the early part of the New Testament, as with the first half of the Old Testament, we are dealing with a historical narrative and must maintain a flow for the reader to keep perspective. Since the last half of Acts deals almost exclusively with Paul’s ministry, it is both logical and natural for Paul’s letters to follow. Furthermore, Peter writes of *all* Paul’s letters and the fact that, because they are hard (in some places) to understand, some have already (by the time of Peter’s letter) begun to twist many of the things that he had written (2nd Peter 3:15-16). This statement clearly indicates that not only should Peter’s second epistle follow Paul’s writings so as to maintain logical flow, but this positioning is also warranted *chronologically*.

Although its authorship has been debated for many years, Hebrews rightfully deserves its placement at the end of Paul’s epistles, not because he is the likely author (it was more probably authored *and* written by Timothy), but rather

because of its continuation of the themes presented by Paul. The modern attempts to place this book in the middle of Paul's epistles breaks up the rhythm that is so carefully developed in their more familiar order. With these main points of order in place, the remaining books of the New Testament fall into place logically and, for the most part, chronologically.

As to the naming of *The Holy Scriptures*, it is derived directly from the Bible. The term "Scripture" is, by far, the most prevalent name given in the Bible and is presumably not so without good reason. Another important reason was to prevent anyone's name from becoming a part of its title.

Strong's numbers have been utilized in this commentary to refer to specific Hebrew (numbers in normal type) and Greek (numbers in *italics*) words from the Masoretic, Byzantine (commonly known as the Received) and other texts. A copy of *Strong's Exhaustive Concordance of the Bible* as well as other reference books can be inexpensively purchased at almost any Christian bookstore and will prove to be valuable aids to Biblical study. Sufficient information is provided with each entry in this booklet so as to allow the casual user access without the need of these additional tools of scholarship. Nevertheless, so that the reader may be like the Bereans (Acts 17:10-11) and do according to 1st Thessalonians 5:12, additional reference sources that are utilized and would be valuable for the serious Bible student may be found listed in the bibliography.

As to the formatting choices of the HSE, there may be much criticism from professional book designers. However, these choices were not made lightly and were chosen after careful examination of legibility and long-term reading ease. It should be noted, in particular, that the choice of a sans-serif typeface from the third edition onwards for the main body text is particularly unique to the HSE among modern Bibles. Equally important is that much evidence supports that the original scribal style of the languages in which both the Old and New Testaments were written is best described as sans-serif. As for the Old Testament, the earliest examples of Paleo-Hebrew and other Semitic languages found are distinguished by their lack of flourish or serif accents (e.g. the Amman Citadel Inscription from the 9th century B.C., as well as King Ahaz's Seal and the Tel Dan Stele of the 8th century B.C.). From the archeological record, Hebrew writing doesn't appear to transform into block lettering with serif style marks until approximately the 4th century B.C., just after the Old Testament is complete.

Similarly, for the New Testament, Greek manuscripts such as Uncial 0189 and the Dura Parchment of the 3rd century A.D. as well as the Codices Sinaiticus and Vaticanus of the 4th century A.D. show a clear sans-serif styling while the beginnings of the serif styling start making their way into manuscripts such as the Codex Alexandrinus and Burgianus of the 5th century A.D. It seems fitting that the body text of the Bible should be presented in the style that is similar to the original scribes' markings; especially since that body text IS the inspired portion of the Bible written by the scribes (since titles, chapter and verse markings are added for convenience). Consider a verse presented in three different typefaces as follows:

For God so loved the world, that he gave his only begotten Son, so that whoever believes in him should not perish, but have everlasting life. ◀ Old English, similar to the original typeface used in the King James Version and others in the sixteenth and seventeenth centuries.

For God so loved the world, that he gave his only begotten Son, so that whoever believes in him should not perish, but have everlasting life.
▲ Times New Roman, similar to the majority of typefaces used in Bibles today and used in the first and second editions of the HSE.

For God so loved the world, that he gave his only begotten Son, so that whoever believes in him should not perish, but have everlasting life. ◀ Arial Narrow, used in the third and fourth editions of the HSE.

Beginning with the fifth edition, I decided that three new typeface families would be designed specifically and exclusively for use in the HSE and this commentary. Taking the aforementioned principles into consideration, I designed the main body text as a humanistic sans serif typeface, which I call Scripture Sans Pro™. For the titles and headers, the typeface I developed is a classical serif design and is called Scripture Title Pro™. Lastly, for the chapter numbers inset before the first verse of the chapter, I developed a semi-serif typeface called Scripture Serif Pro™. An example of the Scripture Pro™ series of typefaces, which includes all three typeface families, is presented below.

PSALMS

23 ¹A Psalm of David. The ETERNAL is my shepherd; I shall not want. ²He makes me

The HSE is not printed with notes, commentary or study references. In the HSE, from the start of Genesis to the end of Revelation the only added features are the book titles, the chapter and verse numbers and the headers containing the current book and chapter name as well as the page number. These marks are the only study features of the HSE. It is believed to be more proper to furnish commentary in separate books and booklets (such as this one) so that they may not be confused as having the same weight as that of the inspired words. While I believe that I was inspired (through dreams and visions both by myself and my family) to complete this work of revising and translating what has come to be the HSE, I do not believe I have yet been inspired to add to those truly inspired words of God, written by His faithful servants and handed down to us by the patient work of many others.

One of the most important features of the HSE is the fact that it is truly a free translation. The fact that no board was “convened”, no corporation formed and no financial interests were involved in its production means that no one has to “get their investment back”. The HSE is a free Bible. Anyone who wishes to publish it may do so without paying any royalty. All that is asked is that the text is not altered and that any copies produced are distributed on a not for profit basis. The apostles knew that there was always a price to be paid by the distributors of God’s word but receiving the word should cost nothing.

Though I am a simple working man and have never been completely financially secure, at least not to the point of independence, God has blessed me in that I have been able to work on the HSE and He has continued to present me with avenues of distributing it in many formats. Whenever possible, my family and I will continue to make premium printed copies of the Bible available at minimal, if any cost to the general public. That said, the support of those more fortunate individuals among said general public is always appreciate.

A BRIEF HISTORY OF ENGLISH TRANSLATIONS

At first glance most people would think it preposterous that their church leaders could ever want to prevent them from learning about God on their own, straight from the Bible. Unfortunately, in many cases, this very thing is true. The Bible teaches many things that, quite simply, contradict what the church leaders are teaching or how they are living. This environment pervades much of today's professing Christian churches established leadership. Unbelievably, the very foundations that the reformers used to inspire the general English population to demand an English Bible that they could read and understand beginning over six centuries ago were made foundations of straw by a few powerful men. These foundations of straw collapsed not quickly, so as to reveal their faults, but slowly and with great subtlety so that those who built their churches on these foundations were unaware and are presently unaware of the nature of their faulty structures.

To better understand what went wrong we must first understand why some noble and courageous men thought it necessary to translate the Holy Scriptures into English. I say noble because most of these men had no reason for translating the Bible other than simply allowing the ordinary man access to God's word. I say courageous because it was almost always under the penalty of death that they undertook the task of translating. Let's examine the intentions of some of the men who first attempted this illegal activity and, in so doing, we will reveal why it was considered illegal.

As far as is known, John Wycliffe (1330-84) was the first to cause a *complete* version of the Bible to be translated into English. Although much of the actual translation work may have been accomplished by his colleagues, it is clear that Wycliffe preached many sermons and spoke on many occasions ultimately inspiring the completion of at least two versions of the Bible in English (the second after his death). Wycliffe believed that the English people had a right to complete access to God's word and that the religious establishment's only reason for preventing them this access was their (the leaders') desire to keep the people ignorant of church practices that were, at best, not sanctioned by the Bible and, at worst, strictly forbidden by God's word.

From his speeches, it is clear that Wycliffe was anti-establishment when it came to the teaching of God's word. The feeling was quite mutual with

Wycliffe's followers being called before authorities on many occasions and often forbidden to even speak in public on religious matters in any language other than Latin. Perhaps revealing the sheer terror that the establishment felt at the proposition of everyone being able to understand the Bible, one of Wycliffe's detractors saw fit to greatly malign his work:

John Wycliffe translated the gospel, which Christ had entrusted to clerics and doctors of the church, so that they might administer it conveniently to the laity, and to lesser people according to the needs of the time and the requirements of their audience, in terms of their hunger of mind. Wycliffe translated it from Latin into the Anglic – not the Angelic – language! As a result, what was previously known only by learned clerics and those of good understanding has become common, and available to the laity – in fact, even to women who can read. As a result, the pearls of the gospel have been scattered and spread before swine.

After reading such a statement, one wonders if the writer of this attack (Henry Knighton) had ever read the Bible! There are so many things within this statement that are contrary to Biblical teaching that one could spend an entire chapter destroying it. Let three points suffice: 1) no portion of the Bible was originally written in Latin and the only reason that the “learned clerics” had a Latin version in the first place was because it had been translated into that language so that the Bible could be read in the most widely spoken language in “Christendom” at that time (405 A.D.); 2) Christ continually rebuked the ecclesiastical leaders at his first coming and delivered to them parables (so that they could not understand) while he explained these same parables to fishermen and “lay” people; 3) The reference to swine attempts to bring Christ's words (from Matthew 7:6) against those who would endorse Wycliffe's version of the Bible. From the tone of Christ's words in Matthew 7:1-6 it is more likely that Christ was referring to the religious leaders of the first century, since they were the only ones who were violently rejecting his teachings.

With detractors, such as Knighton, Wycliffe's version was eventually condemned and publicly burned (1415). Wycliffe's followers (known as Lollards) were jailed and forced to recant their principles. In 1428 Wycliffe's body was

even exhumed and burned! Nevertheless, over one hundred manuscript copies of Wycliffe's version are still in existence.

For 140 years, the Wycliffe version was the only complete Bible available to people who read only English. Fortunately, another noble and brave man translated a large portion of the Bible (this time directly from the original languages) into English. Prevented from working on his translation in England, William Tyndale began work on a new English translation of the Bible in Wittenberg, Germany around 1524 and printed copies of it in Cologne in 1525. However, the printer was raided and Tyndale managed to save only some of the printed sheets, which he then took to Worms and, at another printer, finally published the first edition of the New Testament in 1526.

Many of Tyndale's translation choices in his version of the New Testament left no doubt that he preferred accuracy over pleasing the establishment. For example: the Greek word *ekklesia* was translated as "congregation" (as opposed to "church") and the Greek word *presbuteros* was translated as "senior" and later "elder" (as opposed to "priest"). Tyndale's choices were clearly correct but in conflict with the way in which some of the clergy interpreted certain passages in order to support their positions of authority over the "laity".

A more important fact concerning Tyndale's translation was that his work seemed to come very near his original intent. Simply stated, Tyndale wanted the common plowboy (if he could read) to be able to pick up the Bible and read for himself what God had inspired to be written and, more importantly, to be able to understand what he read. Most of the English Bibles we read today still contain passages with identical wording (except for obvious spelling differences) to that of Tyndale's original work.

Unfortunately, Tyndale was not able to complete his work on the Old Testament. He finished the Pentateuch as well as the book of Jonah and had extensive notes through 2 Chronicles but was betrayed and arrested in 1535. He was strangled and burned at the stake for heresy on October 6th 1536. Before his death, a version of the complete English Bible, utilizing his work, was published by Miles Coverdale in 1535. Over the next 70 years, many English versions of the Bible were produced most of them building directly on Tyndale's translation. Of note among these are the *Matthew Bible* (1537), the *Great Bible* (1539), the *Geneva Bible* (1560) and the *Bishops' Bible* (1568).

Of the above-mentioned versions, one in particular took hold with the people. The *Geneva Bible* became very popular with the masses for several reasons: It contained extensive notes written by many well-known reformists (e.g. John Calvin); It was printed in Roman type, which was far superior (for reading ease) to the traditional Black Letter type in which most Bibles were being printed at the time; and, it was the first English Bible to use verse separations. Also of interest was the use of *italicized* type for words in the text that did not have corresponding words in the original languages and study aids such as maps. The *Geneva Bible* was clearly a forerunner of the most effective design of English Bibles for the next four and a half centuries and beyond.

While leaders of the English religious establishment were finding it ever more difficult to suppress English language Bibles like the *Geneva*, it wasn't for lack of trying on the part of the clergy. Many noted leaders spoke against commoners having and reading their own Bibles without the guidance of those more educated and "learned" regarding religious matters. Booksellers were warned against selling English language Bibles. Imprisonment was threatened for anyone found to be associated with these "false translations". Nevertheless, English Bibles were being regularly smuggled into England and it seemed that nothing could be done to stop this. Time for a new tactic.

If the English people wanted an English language Bible, perhaps one could be sanctioned that was developed with the religious authority in mind. Perhaps a "tamer" English Bible could be found among the variety available and further "tamed" into a work that would not so directly conflict with the clergy and their lifestyles and practices. Unfortunate, just such a version existed for just such a purpose: the *Great Bible*. Many aspects of the Great Bible were appealing to the leaders of the 16th century. First, the elaborate title page itself depicted the church and state (as in the King) in harmony and supporting one another. Second, no marginal notes were included in the edition. Finally, its initial printing was of sufficiently large size (15" x 9") that it was most appropriately used in church services.

The *Great Bible* was revised in 1568, this revision becoming known as the *Bishops' Bible* because the revising committee consisted almost exclusively of Bishops. Needless to say, protestant notes were again omitted and some words were changed in order to accommodate the teachings of the church.

The above notwithstanding, the reformist were winning the battle. The *Geneva Bible* continued to be improved and revised and printed in large numbers for the English market. It was becoming a part of the English culture. Shakespeare quoted from it in his plays, phrases used in it were becoming parts of speech. It seemed that the unthinkable had happened: the common man was beginning to read and understand the Bible! It was at this time that the clergy stepped in, hard. The *Bishops' Bible* was not enough to secure the people's trust; another level was needed, an appeal to a higher authority – a *King's Bible*!

In 1604, under some moderate pressure from the Puritan faction to correct some well-known errors of earlier English Bibles but much influenced by the mainstream church leadership, King James convened the Hampton Court Conference. A very few adjustments would be made to the text for the demands of the Puritans. However, the king was convinced by his advisors and clergy that some of the more common marginal notes of the *Geneva Bible* were no less than sedition. No commentary would be included in the new translation.

Further yet, the new translation would reinforce the prevailing notions of the necessity of an *ordained* ministry. Words such as *church* and *priest* were preferred in place of Tyndale's *congregation* and *elder*. With a few dozen select translation *choices*, the traditions and ordinances of the Protestant priesthood (many with origins in Catholicism and even paganism) would become firmly entrenched by this new version.

Of course, not all English language Bible translations are limited to the lineage of the Tyndale work. As previously mentioned, one such example, the *Douay-Rheims* (DR) translation, the completion of which predates the KJV by one year, spawned its own lineage of traditionally Catholic-centric English Bibles. The most recent extensively updated version in the long-lasting DR lineage is the *New American Bible* (NAB) of 1970.

Like the *Wycliffe Bible*, the DR was translated from the Vg. As previously mentioned, the Vg is a Latin translation of the original languages. For this reason, the DR and its derivatives are inherently double and, in part, triple translations (Jerome utilized the Greek Septuagint for some of the Old Testament translation work of the Vg). Though any effort to get the words of God into the language of the people should be applauded, it is obvious to see where double or triple translation can lead to a greater likelihood of error. Tyndale attempted to avoid using the Vg in his work. However, it is generally accepted that those

who finished Tyndale's work may have utilized the Vg, at least to some extent, particularly in the last half of the Old Testament.

The *Moffatt, New Translation* (MNT) of 1922 became a singular Bible translation that spawned no revisions though it became relatively popular for a few decades in America in the middle of the last century. Although no additional versions were continued directly from the text of the MNT, the unorthodox editorial and arrangement style of James Moffatt was likely influential to many of the plethora of paraphrased Bible translations of the last century. Due to some of Moffatt's choices and arrangements, the MNT is generally considered the first complete, modern, paraphrase Bible and saw much criticism for this reason. Nevertheless, many ministers during the middle of the twentieth century, including Martin Luther King, Jr., occasionally used the MNT.

Of interest in the MNT is the usage of Eternal in place of the Tetragrammaton. Although common in French Bibles, translating the name into actual meaning was not well accepted in the early twentieth century. James Moffatt indicated that he was guided, almost at the last moment, to use the *translation* Eternal, rather than a *transliteration* such as Yahweh.

Like the MNT, the HSE also translates the Tetragrammaton as ETERNAL but, unlike the MNT, it keeps the longstanding tradition of small caps so that its use where the Tetragrammaton may be found in the original text is clearly identifiable. For additional information on the use of ETERNAL in the HSE, see the commentary on Genesis 2:4.

After nearly four hundred years of dominance, many scholars believed that the KJV would never be dethroned as the most popular English translation. However, the 1978 translation, the *New International Version* (NIV), had, in less than a single decade, proved the predictions of many scholars incorrect.

There are several reasons why the NIV has become the most popular English language Bible. First, the NIV was a well-organized and serious (meaning not paraphrased) attempt to translate the entire Bible from the original languages into contemporary English since Tyndale. In fact, considering the attempts to stop Tyndale and his ultimate betrayal and execution before he could complete the work, the NIV could be considered the first non-denominational, successful attempt at such translation, that is from the original to contemporary language. Take a moment to consider that.

Second, the NIV strikes a balance between formal and functional equivalence in a very effective manner. Its text reads at the level of an eighth-grade student, similar to a modern novel. This has the effect of reaching a much wider audience than classical texts that lean more narrowly toward formal equivalence. When such a balance of formal and functional equivalence is achieved, the Bible maintains much of the word-for-word forcefulness while enhancing some of the words through poetry available in the modern English.

In part, the NIV helped me make the decision to begin work on the HSE. After finishing a complete reading of the NIV on Thanksgiving Day in 1997, I pondered a single question: If the NIV can achieve such success in balancing formal and functional equivalence, could it be possible to push the balance more in favor of word-for-word translation maintain the readability? I'll let the reader decide on how successful the HSE is in accomplishing that among its goals.

An even more recent translation from the original languages into modern English than the NIV or the HSE is the *Holman Christian Standard Bible* (HCSB) completed in 2004.

OLD TESTAMENT COMMENTARY

Genesis

1:1 *God* – from the Hebrew words *El*, *Eloha* and *Elohim* (in this case *Elohim*) – Strong’s # 430. For a more detailed explanation of these Hebrew words of the Old Testament see the Psalm 82:1 commentary. As to my decision to use the English words “God” and “god”, I offer the following explanation, which I wrote to one of the proofreaders some years ago:

The English word good (originally spelled god) comes from the older English word *gaderian* and is from an ancient European word meaning “to unite” or “to bring together” and I believe it is also the ancestor of the modern English words god, gather, and together as well as others. Some modern etymologists allege that the English word god comes from the same root as the German *gott*, which means, “to call upon”. However, I am not sure that I agree with this. Even so, this German word apparently has roots in the province of Germany known as **Saxony**, which is named so because some of the Israelites migrated through there or, more likely, were originally force-settled there when taken captive at the fall of the northern kingdom.

Although the Norse god of thunder and possibly an ancient god of India were sometimes referred to by a similar sounding name, it is my opinion that the first translators of the Bible into English had no intention of paying tribute to these pagan “gods”. Their use of the words God and god most likely reflected the uniting effect that a common God (the One True God) or god (some pagan impostor) had on the people. In a similar fashion, when I use the word “God” I honor the True Gatherer of all peoples and tongues and when I use the word “god” I see this to be an impostor to which people are gathered.

For information on the New Testament occurrences and use of the word “God” or “god” see notes on John 1:1.

1:2 *became* – a variant of the Hebrew word *hayah* - Strong’s # 1961. In this verse, the Hebrew character ׀ serves as a conjunction (translated as the English conjunction *and*) linking events in an order of succession. The implication is that time has passed between the event of the first verb (in this case the earth being *created*) and the condition of the subject complement (*void and without form*) of the linking verb (in this case *became*). In Hebrew, this is particularly true

when a word or words (in this case, *the earth*) fall between the conjunction and the linking verb. In modern English, *was* does not clearly differentiate between the timing of the original event and the subsequent event. Please examine the following sentence: *The artist created the painting and it was ruined*. Did the artist ruin the painting while he was creating it? Did he intend to create a ruined painting? In the English of this example, it is likely that the sentence means that the painting was ruined sometime after its creation. The meaning becomes clear if we say: *The artist created the painting and it **became** ruined*. From the original Hebrew of this passage, it is almost certain that the English word “became” is more accurate than “was”.

1:5 *he* – pronouns are not capitalized in *The Holy Scriptures* even if referring to God unless they begin a sentence, a verse or are used as a title. This was a decision that evoked some strongly negative responses at first. Let me assure the reader that it was not done out of any disrespect for the Creator. I would remind the reader that there are no capitals in the original languages of the Bible.

1:6 *expanse* – from the Hebrew word *raqiya* – Strong’s # 7549. The King James Version’s “firmament” is uncommon usage in modern English. However, in Elizabethan times it meant the same as “expanse” does today.

2:4 *ETERNAL* – from the Hebrew יהוה – Strong’s # 3068. Known as “the Name” and also as the Tetragrammaton, any transliterated form is controversial. Because I could not be sure of its original pronunciation, I decided not to use a transliteration. Instead, I chose to **translate** the original Hebrew to the most accurate single English word that I could. Although there are many differences of opinion as to what English word or words should be used here, most scholars would agree that “ETERNAL” is superior to the KJV’s “LORD”.

4:3 *of firstfruits* - words that appear in italics within the HSE do not have corresponding words in the original texts. They are added only for context as has been done in all English language Bibles produced, even the most literal. The HSE follows the tradition of italicizing these words so the reader will know that they are added. Many modern translations do not italicize so it is more difficult to know which words have been added for context.

In the particular case of this passage, the Hebrew phrase, which has been translated into English as “*at the end of the days*”, implies a counting of days (or

weeks). The only annual Biblical festival that required a counting of days (or weeks) was the Feast of Firstfruits or Pentecost. Abel was also symbolically a “first fruit” being the first righteous man (Matt. 23:35 and Heb. 11:4) to die, martyred by his brother.

6:1-5 *villages* – from the Hebrew word *bath* – Strong’s # 1323. The KJV translates this as “villages” on twelve occasions and as “towns” on thirty-two occasions (although it uses “daughters” here). It is most often and usually correctly translated as “daughters”. However, the phrasing here suggests an occurrence similar in fashion to that of the visiting of Sodom and Gomorrah by the messengers (angels) in Genesis 19. In Genesis 6:4, the “sons of God” evidently witnessed the inhabitants of the villages bringing sacrifices to demons or “fallen ones”. Because this behavior “filled the earth” (verse 5), God decided to destroy all of mankind except for the family of Noah (verses 6-10). All other Bible versions that I have read depict the “fallen ones” as having raped the daughters of man. If these versions are correct, it is not clear why God blames mankind for their daughters being raped by these “fallen ones”.

10:21 *Japheth the elder*. This word order, which shows Japheth to be Shem’s elder brother, is required from other evidence. In chapter 11 verse 10, we find that Shem is 100 years old, 2 years after the flood. “After the flood” is counted from the beginning of the flood because Noah lived 350 years after the flood (9:28) died at 950 years of age (9:29) and the flood began on the 17th day of the 2nd month of the 600th year of Noah’s life (7:11). This means that Shem was born when Noah was 502 years old. Since Noah began having children at 500 years of age (5:32) and Ham was the youngest (9:24) this leaves Japheth as the only child who could have been born when Noah was 500 years old. Japheth is the elder. The RV and all its progeny incorrectly translate Shem as the elder.

15:1 *I AM* – from the Hebrew *hayah* – Strong’s # 1961. Meaning “I exist”, the HSE capitalizes it for the same reason that many other Bibles capitalize the same Hebrew words in Exodus 3:14: it is used as a proper name of God. This Hebrew word or a variation of it is used in this manner some 229 times in the Hebrew Scriptures and is so rendered in capitals by the HSE in all of those instances. See also notes on Matthew 14:27.

16:7 *Messenger* – from the Hebrew word *malak* – Strong’s # 4397. Meaning simply “messenger”, it is here capitalized because of verse 13. Moses acknowledges this Messenger (or Spokesman) as the Eternal who spoke with

Hagar. Other verses where this English translation of the Hebrew has been capitalized because of similarly descriptive connecting passages are: **Gen.** 21:17 (because of verse 18), 22:11 & 15 (because of verse 12), 24:7 & 40 (because of verses 26 & 48), 31:11 (because of verse 13), 48:16 (because of the reading of that verse); **Exod.** 3:2 (because of verses 4, 6 and others), 14:19 (because of verse 15 and others), 23:20 & 23, 32:34 (because of the descriptions of the Israelites' journeys and who it was that went before them in the wilderness and also Judges 2:1); **Num.** 22:22-27, 31-32 & 34-35 (because of the command in verse 35 and Balaam's declaration in verse 38); **Judges** 2:1 (because of the reading of that verse), 5:23 (because of the overall character of the song), 6:11-12 & 20-22 (because of verses 14, 16 & 22), 13:3, 6, 9, 15-18, 20-21 (because of verses 16, 19, 22 & 23); **2 Kings** 1:3 & 15 (because of the implications of verses 4, 6 and particularly 16 as the question here relates directly to the question of verse 3); **Psalms** 34:7, 35:5 (because of the overall character of these psalms); **Isaiah** 63:9 (because of verses 7 and 8); **Daniel** 3:28 (because of verses 25 & 28); **Hosea** 12:4 (because of Gen. 32:28 & 30); **Zech.** 3:1 (because of the overall reading of the chapter), 12:8 (because of the reading of that verse) and **Mal.** 3:1 (because of the overall reading of the verse). For information on two similar New Testament occurrences see notes on Hebrews 3:1.

18:14 *at the time of the feast* – the springtime feast is the Feast of Unleavened Bread, which immediately follows the Passover. Abraham washes the Eternal's feet and Sarah hastily prepares cakes of bread, which would not have had time to be leavened.

21:17 *Messenger* – see notes on Genesis 16:7.

26:5 Clear evidence of the commandments and laws existing before Moses.

Exodus

2:8 *the child's mother* – contrary to what any movie might portray, both the Egyptians and (more importantly) Moses knew that he was an Israelite from the very beginning. Moses was also aware of his ultimate mission (even if he didn't know how to accomplish it) well before the burning bush (Acts 7:24-25).

3:2 *Messenger* – see notes on Genesis 16:7.

3:6 *I AM* – from the Hebrew *hayah* – Strong's # 1961. Meaning "I exist", the HSE capitalizes it for the same reason that many other Bibles capitalize the same Hebrew words in Exodus 3:14: it is used as a proper name of God. This Hebrew

word or a variation of it is used in this manner some 229 times in the Hebrew Scriptures and is so rendered in capitals by the HSE in all of those instances.

7:9-10,12 *dragon, dragons* – from the Hebrew word *tanniym* – Strong’s # 8577. This is Aaron’s rod, which is clearly differentiated from Moses’ rod. While Moses’ rod became a snake (Hebrew word *nachash* – Strong’s # 5175) in chapter 4 verse 3, Aaron’s rod becomes a dragon in front of Pharaoh. This obviously makes the initial confrontation with Pharaoh and his sorcerers a very impressive one. God again makes a distinction between the rods in verse 15 by specifically telling Moses to go to Pharaoh at the river with the rod that was turned into a snake in his hand. Holding his own rod, Aaron stretches his hand out (presumably with the rod in it) over the river as Moses strikes the river with his rod (verses 17-20). **8:18** *tried* – this would seem to be the point at which the magicians’ tricks were no longer capable of imitating God’s plagues. The magicians themselves acknowledged that this plague was not something that could be imitated by trickery (verse 19).

12:40 *who lived in Egypt* – the Samaritan and the Septuagint texts both read: *who lived in Egypt and in Canaan*. This is not supported by either God’s words to Abraham (Gen. 15:13) or Stephen’s inspired sermon (Acts 7:6).

32:1-29 *gods...carry with us...images* – from the tone of the rebellious Israelites in this passage and the repeating of the story in Deut. 9:12-21 and Acts 7:40-41 it seems the Israelites wanted a main idol of which small personal copies could be made and carried around by individuals. One only needs to look at many of the modern religious practices (including many of those claiming to be Christian) throughout the world to see that these are still the kind of gods that people want to worship.

40:17 The tabernacle is raised.

Leviticus

6:18 *forever* – from the Hebrew word *olam* – Strong’s # 5769. Meaning always or eternally, some modern Bible versions attempt to dilute its meaning as a finite but unknown period of time. The original Hebrew supports the HSE’s “forever” or any other word or words meaning “a period of time without end”.

11:14 *I AM* – from the Hebrew *hayah* – Strong’s # 1961. Meaning “I exist”, the HSE capitalizes it for the same reason that many other Bibles capitalize the same Hebrew words in Exodus 3:14: it is used as a proper name of God. This Hebrew

word or a variation of it is used in this manner some 229 times in the Hebrew Scriptures and is so rendered in capitals by the HSE in all of those instances.

17:7 *devils* – from the Hebrew word *sa`iyr* – Strong’s # 8163. Usually rendered as goat, here and in 2 Chronicles 11:15 the HSE follows the KJV rendering “devils” because of the nature of the passage.

Numbers

3:13 *I AM* – from the Hebrew *hayah* – Strong’s # 1961. Meaning “I exist”, the HSE capitalizes it for the same reason that many other Bibles capitalize the same Hebrew words in Exodus 3:14: it is used as a proper name of God. This Hebrew word or a variation of it is used in this manner some 229 times in the Hebrew Scriptures and is so rendered in capitals by the HSE in all of those instances.

4:6 *antelope* – from the Hebrew word *tachash* – Strong’s # 8476. From the context of its usage (six times in Exodus, seven times in Numbers and once in Ezekiel) it is plain that this is a Biblically clean animal. The modern definition of “badger” (the word used by the KJV) is of an unclean burrowing animal. Most Hebrew scholars believe that the *tachash* was a species of antelope.

22:22-27, 31-32 & 34-35 *Messenger* – see notes on Genesis 16:7

Deuteronomy

4:12, 15-20 *no images* – the Israelites *heard* the voice of God but saw no form (verses 12 & 15). This passage makes it clear that they were to make **no images of any kind**.

5:6 *I AM* – from the Hebrew *hayah* – Strong’s # 1961. Meaning “I exist”, the HSE capitalizes it for the same reason that many other Bibles capitalize the same Hebrew words in Exodus 3:14: it is used as a proper name of God. This Hebrew word or a variation of it is used in this manner some 229 times in the Hebrew Scriptures and is so rendered in capitals by the HSE in all of those instances.

32:17 *demons* – from the Hebrew word *shed* – Strong’s # 7700. Both occurrences of this Hebrew word in the Old Testament (also Psalms 106:37) are translated as “demons” in the HSE.

Joshua

22:22 *Gods* – from the Hebrew word *Elohim* – Strong’s # 430. See notes on Psalm 82:1.

Judges

2:1 *Messenger* – see notes on Genesis 16:7

5:23 *Messenger* – see notes on Genesis 16:7

6:10 *I AM* – from the Hebrew *hayah* – Strong's # 1961. Meaning "I exist", the HSE capitalizes it for the same reason that many other Bibles capitalize the same Hebrew words in Exodus 3:14: it is used as a proper name of God. This Hebrew word or a variation of it is used in this manner some 229 times in the Hebrew Scriptures and is so rendered in capitals by the HSE in all of those instances.

6:11-12 & 20-22 *Messenger* – see notes on Genesis 16:7

13:3, 6, 9, 15-18, 20-21 *Messenger* – see notes on Genesis 16:7

15:16 *asses upon asses* – from the Hebrew word *chamolah* – Strong's # 2565. This is one of the few places that the HSE uses functional equivalent translating to achieve the effect of the pun that Samson was intending. The Hebrew word for ass - *chamowr*, sounds like the Hebrew word for pile or heap - *chamolah*. Samson was comparing the Philistines to the ass from which the jawbone that he used to kill them came.

Ruth

3:2 *isn't* – unlike many translations, the HSE utilizes common contractions in a few places where they significantly help the reading without detracting from the forcefulness of the wording.

1 Samuel

4:8 *Gods* – from the Hebrew word *Elohim* – Strong's # 430. See the Psalm 82:1 commentary. For information about the New Testament occurrences of the word "God" please see notes on John 1:1.

2 Samuel

2:10 *But...Judah followed David* – clearly the nation was already beginning to divide some 80 years before Rehoboam.

1 Kings

6:1 *four hundred and eightieth year* – the Biblical timeline finally resumes, with direct connection to Moses' record (Exod. 12:40).

20:13 / *AM* – from the Hebrew *hayah* – Strong’s # 1961. Meaning “I exist”, the HSE capitalizes it for the same reason that many other Bibles capitalize the same Hebrew words in Exodus 3:14: it is used as a proper name of God. This Hebrew word or a variation of it is used in this manner some 229 times in the Hebrew Scriptures and is so rendered in capitals by the HSE in all of those instances.

2 Kings

1:3 & 15 *Messenger* – see notes on Genesis 16:7.

16:4 *evergreen* – from the Hebrew words *kol* and *ra’anan* – Strong’s #’s 3605 and 7488 respectively. The word *kol* means whole, all or in all ways. The word *ra’anan* means green. As the Israelites performed idolatrous practices using these trees year-round and particularly in the fall and winter months it is clear that the term refers to an always-green (evergreen) tree. Other occurrences are as follows: Deut. 12:2; 2Ki 16:4, 17:10; 2Chr 28:4; Isa. 57:5; Jer. 2:20, 3:6, 13; 17:2; Ezekiel 6:13, 20:47.

1 Chronicles

12:31 *Manasseh... expressed by name* – Apparently, Manasseh was to be associated with the crowning of the kings in the Davidic line, possibly in a caretaker’s role. Interestingly, Gideon and his descendants (of the tribe of Manasseh) was Israel’s first request for a king to rule over them (Judges 8:22).

2 Chronicles

6:1-42 The prayer of Solomon – ever the wise king, Solomon gives a clear example of the manner in which God’s people are to pray.

11:15 *devils* – from the Hebrew word *sa’iyr* – Strong’s # 8163. Usually rendered as goat, here and in Leviticus 17:7 the HSE follows the KJV rendering “devils” because of the nature of the passage.

21:12 *written letter...from...Elijah* – after his departure in the whirlwind, Elijah wrote a letter of warning to king Jehoram. It would seem that Elijah was still somewhere on the earth.

Nehemiah

8:7-8 *helped them to understand* – a marvelous example of a true revival in Old Testament times.

8:14 *Israel should live in tents* – the instructors relearned truths as they taught.

Esther

9:26-28 *Jews established* – the writer of Esther was inspired to indicate that Purim was established by the Jews and for the Jews unlike the seven annual Holy Days, which are for all of Israel (Lev. 23:2).

Job

1:4 *on his day* – a phrase meaning one’s birthday (chapter 3:1-3).

32:6 The beginning of one of the most impressive soliloquies in literature. Elihu delivers a rebuke that can only be followed by God. The masterful way that this youngest of Job’s comforters weaves the sights and sounds of the approaching storm and whirlwind from which God speaks is stunning (chapter 36 & 37).

Psalms

34:7 *Messenger* – see notes on Genesis 16:7

35:5 *Messenger* – see notes on Genesis 16:7

50:21 *I AM* – from the Hebrew *hayah* – Strong’s # 1961. Meaning “I exist”, the HSE capitalizes it for the same reason that many other Bibles capitalize the same Hebrew words in Exodus 3:14: it is used as a proper name of God. This Hebrew word or a variation of it is used in this manner some 229 times in the Hebrew Scriptures and is so rendered in capitals by the HSE in all of those instances.

82:1 *Gods stand in the family of God* – A beautiful demonstration of the different forms of the Hebrew word translated as “God”. These Hebrew words *elohim* (Strong’s # 430) and *el* (Strong’s # 410), the shorter form of *elohim* or *eloha* (Strong’s # 433), are what the KJV and most other English Bibles translate as God, god, gods, mighty, power, etc.

Eloha, occurring in some 56 verses (41 of them in the book of Job), is a singular form of the noun and is translated exclusively as God or god and never as gods. The Hebrew *Elohim* occurs in some 2249 verses and is a plural form of the noun. It is a noun very similar to the English word family. A family is one group or assembly but is composed of more than one member. Similarly, *Elohim* is one family. Some scholars attempt to explain away the plural nature of *Elohim* by relating it to the grandeur or majesty of God. This analysis does not hold up to scrutiny as the KJV and many others correctly translate it as “gods” over 200 times when referring to pagan gods. In the HSE, *Elohim* is translated as Gods in

three verses: Joshua 22:22, 1 Samuel 4:8 and Psalms 82:1. The occurrences in Joshua and Psalms are for poetic emphasis while the occurrence in 1 Samuel follows the KJV in recognizing that the Philistines may have understood the nature of *Elohim* while most of Israel did not. Although the HSE does not take advantage of it, another instance where a foreigner's words probably reflected a knowledge of the plural nature of the word *Elohim* is the speech that Sennacherib had his messenger deliver to Hezekiah and the besieged Jerusalem in 2 Chronicles 32:14.

The shorter form of these words, *el*, means mighty, strong, good, etc. As a truncated word, it can be a shortened form of either of the other two. In Exodus 15:11 it is clearly used as a truncated form of the plural *elohim*, while in Gen. 14:18 (and most other occurrences) it is a shortened form of the singular *eloha*.

In Psalm 82:1, the term "family of God" is used to remind the reader of the nature of the word from which the preceding "Gods" is derived. This phrase is more properly translated as "assembly of God". It should also be noted that the Hebrew word *natsab* (Strong's # 5234) translated as "stand", may also be translated as "are appointed" or (more loosely) "are resurrected into".

The HSE translation of Psalm 82 is strongly supported by John 10:34 & 35. For an explanation of the Greek words translated in the New Testament as "God", "god" and "gods" see notes on John 1:1.

106:37 *demons* – from the Hebrew word *shed* – Strong's # 7700. Both occurrences of this Hebrew word in the Old Testament (also Deuteronomy 32:17) are translated as "demons" in the HSE.

Isaiah

41:4 *I AM* – from the Hebrew *hayah* – Strong's # 1961. Meaning "I exist", the HSE capitalizes it for the same reason that many other Bibles capitalize the same Hebrew words in Exodus 3:14: it is used as a proper name of God. This Hebrew word or a variation of it is used in this manner some 229 times in the Hebrew Scriptures and is so rendered in capitals by the HSE in all of those instances.

48:12 *the first...also the last* – compare with Revelation 1:11, 17; 2:8 and 22:13.

63:9 *Messenger* – see notes on Genesis 16:7.

Jeremiah

2:27 Two separate images, one of them portraying a “father” and the other portraying a “deliverer”. Images like this (made by men) are vainly worshiped and widespread (verse 28). See also notes on Exodus 32:1-29.

2:28 *you have made you* – at first glance seeming like a gross grammatical error, this passage in the HSE uses the same noun – pronoun form as is used in the KJV. Although true reflexive pronoun pairs were available (i.e. thou and thyself) the KJV correctly uses the non-reflexive pronoun pair (i.e. thou and thee), showing that those people who worship idols made by *other* people are equally guilty compared with those people who worship idols of their *own* making. The KJV and HSE appear to be unique among modern English language Bibles in their rendering of the pronouns in this passage.

9:24 *I AM* – from the Hebrew *hayah* – Strong’s # 1961. Meaning “I exist”, the HSE capitalizes it for the same reason that many other Bibles capitalize the same Hebrew words in Exodus 3:14: it is used as a proper name of God. This Hebrew word or a variation of it is used in this manner some 229 times in the Hebrew Scriptures and is so rendered in capitals by the HSE in all of those instances.

10:4 *deck it with silver and with gold* – decorating evergreen trees with silver and gold and placing objects for worship and distribution under them was forbidden as utterly abhorrent and pagan (Deut. 12:2; 2Ki 16:4, 17:10; 2Chr 28:4; Isa. 57:5; Jer. 2:20, 3:6, 13; 17:2; Ezekiel 6:13, 20:47).

23:5-6 *Branch of David* – the Eternal shall raise the Branch of David also called the Eternal our Righteousness.

51:19 *the maker of all things* – named as the Eternal of hosts. Compare this passage with John 1:3-14 where Christ is clearly shown to have been the maker of all things.

Ezekiel

1:3 *I AM* – from the Hebrew *hayah* – Strong’s # 1961. Meaning “I exist”, the HSE capitalizes it for the same reason that many other Bibles capitalize the same Hebrew words in Exodus 3:14: it is used as a proper name of God. This Hebrew word or a variation of it is used in this manner some 229 times in the Hebrew Scriptures and is so rendered in capitals by the HSE in all of those instances.

Daniel

3:28 *Messenger* – see notes on Genesis 16:7

Hosea

12:4 *Messenger* – see notes on Genesis 16:7

13:4 *I AM* – from the Hebrew *hayah* – Strong’s # 1961. Meaning “I exist”, the HSE capitalizes it for the same reason that many other Bibles capitalize the same Hebrew words in Exodus 3:14: it is used as a proper name of God. This Hebrew word or a variation of it is used in this manner some 229 times in the Hebrew Scriptures and is so rendered in capitals by the HSE in all of those instances.

Joel

2:27 *I AM* – from the Hebrew *hayah* – Strong’s # 1961. Meaning “I exist”, the HSE capitalizes it for the same reason that many other Bibles capitalize the same Hebrew words in Exodus 3:14: it is used as a proper name of God. This Hebrew word or a variation of it is used in this manner some 229 times in the Hebrew Scriptures and is so rendered in capitals by the HSE in all of those instances.

Zechariah

3:1 *Messenger* – see notes on Genesis 16:7

10:6 *I AM* – from the Hebrew *hayah* – Strong’s # 1961. Meaning “I exist”, the HSE capitalizes it for the same reason that many other Bibles capitalize the same Hebrew words in Exodus 3:14: it is used as a proper name of God. This Hebrew word or a variation of it is used in this manner some 229 times in the Hebrew Scriptures and is so rendered in capitals by the HSE in all of those instances.

12:8 *Messenger* – see notes on Genesis 16:7

Malachi

3:1 *Messenger* – see notes on Genesis 16:7

3:6 *I AM* – from the Hebrew *hayah* – Strong’s # 1961. Meaning “I exist”, the HSE capitalizes it for the same reason that many other Bibles capitalize the same Hebrew words in Exodus 3:14: it is used as a proper name of God. This Hebrew word or a variation of it is used in this manner some 229 times in the Hebrew Scriptures and is so rendered in capitals by the HSE in all of those instances.

NEW TESTAMENT COMMENTARY

Matthew

4:1 *devil* – from the Greek word *diabolos* – Strong’s # 1228. In most occurrences, it clearly denotes an evil spirit of authority, apparently most often Satan himself. The HSE translates this word as “devil” or “devils” in 35 of the 36 verses in which it appears in the New Testament. The only exception is 1 Timothy 3:11, where slanderers is more appropriate. For the 2 occurrences of the word devil in the Old Testament see notes on Leviticus 17:7.

4:24 *demons* – from the Greek word *daimonizomai* – Strong’s # 1139. The HSE translates all 13 New Testament occurrences of this Greek word as “demon” or “demons”.

5:22 *Gehenna* – from the Greek word *geenna* – Strong’s # 1067. A valley on the outskirts of old Jerusalem used for burning refuse. It was continually smoldering in New Testament times. Other occurrences in the HSE are: Matthew 5:29 & 30, 10:28, 18:9, 23:15 & 33; Mark 9:43, 45 & 47; Luke 12:5 and James 3:6.

5:44 The longer version of this verse is not included in some early manuscripts of Matthew but is included in others and is in agreement with Luke 6:27,28. There are many places such as this in the Gospels. Some older manuscripts of one book will not include a verse, while an older manuscript of another book does include a verse or word or phrase when relating the same event in Jesus’ ministry. As later and later ancient copies of the text are examined, the more harmonized the gospels become. There may have been a deliberate attempt to make the gospel writers’ individual accounts more harmonized than the earliest texts reveal because each is written from a different perspective. However, the evidence of passages such as this one is still sufficient to allow its continued inclusion.

6:13 The longer ending of this prayer (the words: *for yours is the kingdom, and the power and the glory forever. Amen.*) is not found in the earliest manuscripts. However, since it does not appear to be contrary to Christ’s teachings and because it does appear in many of the ancient manuscripts (in one form or another), I left it as it is in the RT. Similar to the previously mentioned harmonizing, many verses such as this one exist. Where there is insufficient evidence and/or reason to “repair” text to agree with the earliest manuscripts, I have followed the RT. In fact, in some cases, such “repair” would allow for

agreement with one or two very early texts while disagreeing with hundreds of texts that are only slightly younger. While many possible (and even some probable) errors can be pointed to in the RT, it is, overall, an extremely accurate and harmonious record and the KJV editors did well in utilizing it.

7:22 *demons* – from the Greek word *daimonion* – Strong’s # 1140. The 52 New Testament occurrences of this Greek word are rendered as “demon” or “demons” in the HSE.

8:31 *demon* – from the Greek word *daimon* – Strong’s # 1142. The 5 New Testament occurrences of this Greek word are rendered as “demon” or “demons” in the HSE.

10:38 *stake* – from the Greek word *stauros* – Strong’s # 4716. A stake or pole like the one used to execute Christ. The word “cross” used repeatedly by the early English translators is not a correct translation of this Greek word.

14:27 *I AM* – from the Greek phrasing *ego eimi* – Strong’s # 1473 and 1510. The HSE capitalizes it here and in other places in the New Testament such as John 8:58, 18:5-6, 8 and Rev. 22:13, 16. The use of this Greek phrasing in the context of identification or as a proper name occurs 52 times in the Greek Scriptures and is capitalized in the HSE in each case. See also note on Gen. 15:1.

28:1 *after the Sabbath* – The Greek words that the KJV and others render as “In the end of” are *de* (Strong’s # 1161) and *opse* (Strong’s # 3796). Matthew 28:1 is the only verse in which they occur together. The Greek word *de* is a primary participle meaning “but”, “and” or “also”, while *opse* is from the similar (and more common) *opiso*, which is translated in the KJV as after (22 times), back (7 times), behind (6 times) and follow (once). These words and their compounds seem to always be referring to “following” or “coming after”. Therefore, it is appropriate (and in accordance with Mark 16:2, Luke 24:1 and John 20:1) to translate these Greek words as “And after”.

Mark

6:50 *I AM* – from the Greek phrasing *ego eimi* – Strong’s # 1473 and 1510. The HSE capitalizes it here and in other places in the New Testament. The use of this Greek phrasing in the context of identification or as a proper name occurs 52 times in the Greek Scriptures and is capitalized in the HSE in each case.

16:8 Mark probably concluded his gospel with this verse as several ancient manuscripts and the writing style of verses 9-20 indicate. However, since there

is nothing that is contrary to other Scripture and many ancient manuscripts do contain all or parts of verses 9-20 the HSE follows the majority of English translations by including these verses.

Luke

22:27 *I AM* – from the Greek phrasing *ego eimi* – Strong’s # 1473 and 1510. The HSE capitalizes it here and in other places in the New Testament. The use of this Greek phrasing in the context of identification or as a proper name occurs 52 times in the Greek Scriptures and is capitalized in the HSE in each case.

John

1:1 *with God...was God* – both from the Greek word *theos* – Strong’s # 2316. Occurring in some 1172 verses, *theos* means deity and can be either plural (as it is in John 10:34 & 35) or singular (as it is in Matthew 1:23). The use here is singular for both occurrences. The Word was with the God who became the Father and the Word was the God who became Christ (verses 14-17). A few translations have “was a god” in an attempt to relate this second occurrence of *theos* as meaning a lesser type of god. This is spurious at best and its intent is contrary to what the rest of the chapter indicates (i.e. the Word was the Creator of all things – verse 3).

4:26 *I AM* – from the Greek phrasing *ego eimi* – Strong’s # 1473 and 1510. The HSE capitalizes it here and in other places in the New Testament. The use of this Greek phrasing in the context of identification or as a proper name occurs 52 times in the Greek Scriptures and is capitalized in the HSE for each of these occurrences.

21:15-17 *love...care for* – from the Greek words *agapao* and *phileo* – Strong’s #’s 25 and 5368 respectively. The KJV strays a little from formal equivalence by translating both words as love. While *agapao* is best represented by the word “love”, *phileo* is better represented by the words “care for” (as here) or “like”. The passage takes on a much deeper meaning when the words are distinguished as they were in the Greek texts. Similar occurrences may be found in Matthew 10:37, 1 Peter 3:8 and Titus 2:4 among others.

Acts

5:30 *pole* – from the Greek word *xulon* – Strong’s # 3582. A pole or upright timber such as a pylon used as a signal or marker (i.e. a pylon along a race course). Translated as stave, tree, stocks or wood in the KJV, this Greek word is often used by the apostles (as in this passage) to denote the stake on which Christ was crucified (see note on Matthew 10:38).

7:30-40 *Messenger* – from the Greek word *aggelos* – Strong’s # 32. A messenger. Often referring to angels, it is here capitalized because of the passage (Exod. 3:2-6) that Stephen is quoting. See also the notes on Gen. 16:7 and Hebrews 3:1.

8:37 Some ancient texts omit this verse. It appears that the doctrine of baptizing infants (who can neither believe nor repent) is brought into serious question by this and other verses (Mark 16:16, Acts 2:38, Acts 8:13, Acts 18:8, Acts 19:4-5). Where there are other verses that concur and there are many ancient texts that have the same reading and there is no conflict with other scriptures, the tendency should be to accept the RT. Finally, the verse is logical because it answers the question set forth in verse 36, which otherwise would be answered only be the actions of verse 38.

9:5 *I AM* – from the Greek phrasing *ego eimi* – Strong’s # 1473 and 1510. The HSE capitalizes it here and in other places in the New Testament. The use of this Greek phrasing in the context of identification or as a proper name occurs 52 times in the Greek Scriptures and is capitalized in the HSE for each of these occurrences.

Romans

2:13 *doers of the law* – the “doers of the law” are justified in front of God.

3:31 *God forbid* – Many religious leaders today twist some parts of Romans, as they did in the first century (2 Peter 3:15-16) trying to do away with the laws of God or make people believe that they do not need to worry about sin. Of the ten times in this book that Paul uses the phrase “God forbid” four of them are used to show that the law and sin, which by definition is not the law (Rom. 7:7) but rather the *transgression* of the law (1 John 3:4), continue to exist and were not “nailed to the cross”. Nailed to the cross were the accusations and decrees of others (principalities and powers) against us (Col. 2:14-16).

Colossians

2:14 *Blotting out the handwriting of decrees* – or “Erasing the handwritten paper accusations”.

2 Timothy

2:15 *distributing* – from the Greek word *orthotomeo* – Strong’s # 3718. Many Bibles render this Greek word as “rightly dividing”. While appropriate and technically accurate, it does not give a sense of the use of this Greek phrase. Occurring only once in the Bible, it comes from the root words *tomoteros* (Strong’s # 5114) and *orthos* (Strong’s # 3717). The word *tomoteros* means to cut sharply and cleanly with a single stroke as opposed to hacking off uneven bits here and there. The word *orthos* means upright, straight, level or even. The phrase *orthotomeo* would then be literally translated as “evenly cutting”. However, the use of this phrase here seems to imply an *apportionment* of “the word of truth” because the following verse, which is a continuance of the same thought, says to “shun profane and vain babblings”. This verse and verse 14, which precedes the phrase, clearly show that what the author is referring to is what has been *coming out of the mouths* of the ministers.

To use the phrase as it would more likely occur in everyday speech, one need only picture a guest at a dinner table who might be hoping that the pot roast be “evenly divided” to see that what he really intends by the phrase is “evenly distributed”. Furthermore, by looking at the only Biblical use of the word *tomoteros*, which is found in Heb. 4:12, it can be seen that this word is also used to show a “separating for distribution” like the heart from the spirit (see Ec. 12:7).

3:8 *Jannes and Jambres* – apparently two of Pharaoh’s magicians at the time of the exodus.

Hebrews

3:1 *Messenger* – from the Greek word *apostolos* – Strong’s # 652. A messenger or one who is sent. It is capitalized here because it is specifically used as a title of Jesus Christ. See also the notes on Gen. 16:7 and Acts 7:30.

8:7-8 *finding fault with them* – God found fault with the people, not the law.

10:34 *my chains* – from the Greek words *mou* – Strong’s # 3450 and *desmon* – Strong’s # 1199. Some ancient texts omit the Greek word *mou* and are often translated as “the prisoners” or “those in chains”.

1 Peter

1:16 *I AM* – from the Greek phrasing *ego eimi* – Strong’s # 1473 and 1510. The HSE capitalizes it here and in other places in the New Testament. The use of this Greek phrasing in the context of identification or as a proper name occurs 52 times in the Greek Scriptures and is capitalized in the HSE for each of these occurrences.

3:20-21 Noah and his family were symbolically baptized.

1 John

5:2-4 *By this we know* – proof of our love of the children of God is our love of God and the keeping of His commandments.

5:8 The Latin Vulgate (Vg) and two late texts have a spurious inclusion here that was inserted in an attempt to reinforce the pagan, trinitarian view of God. The HSE follows the majority of texts by excluding the uninspired words (possibly of Jerome, the editor of the Vg).

Revelation

1:1 *The Revelation of Jesus Christ* – so many Bibles title this book “The Revelation of St. John”, which is not scriptural and clearly contradictory to the first words of the book itself.

1:8 *I AM* – from the Greek phrasing *ego eimi* – Strong’s # 1473 and 1510. The HSE capitalizes it here and in other places in the New Testament. The use of this Greek phrasing in the context of identification or as a proper name occurs 52 times in the Greek Scriptures and is capitalized in the HSE for each of these occurrences.

DATING OF MAJOR BIBLICAL EVENTS

As I have previously stated, the Bible does not give an actual date for the creation of the earth. However, it does give a great time line of events that happened after the creation. We will show that the biblical timeline can be traced at least up to a point at which other historical dating coincides. Of course, if we can get from the biblical re-creation or restoration to an event that has an ascribed, believable date, it will be a simple matter to discover the *approximate* date of the re-creation and thus all the events along the biblical timeline.

Before we begin, we must dispel some myths about the length of the biblical year. The biblical calendar is based on a *lunar-solar* year while the Julian and later the Gregorian calendar that we use today is based on a *solar* year. A solar year is *approximately* 365.25 days. These calendars, based on the solar year, have 12 months and these months always have the same number of days, respectively, from year to year with the exception of February, of course. Every four years from 45 B.C. until 1580 A.D. a day was added to February giving it 29 rather than 28 days. This, as everyone knows, is called a leap year.

In 1582 A.D. Pope Gregory XIII had to remove ten days from the calendar because a year is not exactly 365.25 days long, as the earlier Romans had assumed. Thursday, October 4th was followed by Friday, October 15th. In addition, only the centesimal years (those ending in 00) that are divisible by 400 are leap years. This produces a 400-year cycle and makes the *average year* of the Gregorian calendar have 365.2425 days. Of course, the present solar calendar still isn't perfect but it is better than it was before 1582 A.D.

The lunar-solar year that is used in the Bible does not always have 12 months. Sometimes it has 13 and is called an intercalary year. *Approximately* every 19 years the sun and the moon come into conjunction. During each 19-year mini-cycle there are 12 years with 12 months and 7 years with 13 months for a total of 235 months. *Approximately* every 71 mini-cycles (1349 years) one of those cycles will have only 234 months. Months of the lunar-solar calendar are figured from one new moon to the next and thus may have 29 or 30 days. The average length of time between new moons is 29.53204 days (a true day is equal to 23 hours 56 minutes and 4.09 seconds). This makes the average year during a 1349-year cycle (71 mini-cycles) of the lunar-solar calendar consist of 365.2428 days or .0003 days (25.85 seconds) greater than the average year of the

Gregorian calendar during its 400-year cycle. The tropical year or time from one vernal equinox to another is equal to 365.2428 days.

Even if the people of the Bible had no calendar they would still have been able to keep accurate time. Many secluded tribes of peoples in the world keep track of time by keeping track of the number of seasons between events. This is, in reality, the perfect calendar because from one spring to the next **IS** a year.

As you can see, an average year in the Bible is virtually identical to an average year as we calculate it today. Since no year on either calendar has ever had a partial day, we can say that the average year for both calendars will contain 365 days. When we find “year” printed in the Bible, it means, *on average*, a 365-day period. When we say year, we mean, on average, a 365-day period! It is just that simple.

Now that we have established that a year is a year, let’s look at how well the Bible kept track of elapsed time from the creation. Moses’ writings are the natural starting point since in his genealogies he recorded the ages of the fathers at the time they begat their sons. For example, we know from Genesis 5:3 that Adam was 130 years old when he begat Seth.

To continue, Seth was 105 years old when he had Enos (Gen. 5:6). Thus, Enos was born 235 years after the creation. Of course, by creation I mean, as described earlier, the creation of man that was also at the time of the restoration of the earth. Enos was 90 years old when he had Cainan (Gen. 5:9). Thus, Cainan was born 325 years after the creation. Cainan was 70 years old when he had Mahalaleel (Gen. 5:12). Thus, Mahalaleel was born 395 years after the creation. Mahalaleel was 65 years old when he had Jared (Gen. 5:15). Thus, Jared was born 460 years after the creation. Jared was 162 years old when he had Enoch (Gen. 5:18). Thus, Enoch was born 622 years after the creation. Enoch was 65 years old when he had Methuselah (Gen. 5:21). Thus, Methuselah was born 687 years after the creation. Methuselah was 187 years old when he had Lamech (Gen. 5:25). Thus, Lamech was born 874 years after the creation. Lamech was 182 years old when he had Noah (Gen. 5:28,29). Thus, Noah was born 1,056 years after the creation.

Genesis 5:32 proclaims that Noah was 500 years old when he had Shem, Ham and Japheth. They were not triplets and, as you will see, Shem was not the firstborn. First, we know from the aforementioned verse, that Noah must have *begun* having children at 500 years of age. We also know (Genesis 8:13) that

the floodwaters were gone from the earth in the 601st year of Noah's life. This was about ten and one half months after it began (Gen. 7:11). We also know that Shem was 100 years old when he had Arphaxad (Gen. 11:10). This was also 2 years after the flood (same verse). What does *after the flood* mean? Is it to be counted from the beginning of the flood or the end? Genesis 9:28-29 says that Noah lived for 350 years *after the flood* and that he lived a total of 950 years. Thus, if Noah was 600 years old when the flood began and he lived 350 years after the flood then "after the flood" can only mean: After the flood began! Therefore, for Shem to be 100 years old, 2 years after the flood (Gen. 11:10), then Noah must have been 502 years old when he had him. Thus, Shem was born 1,558 years after the creation and Arphaxad was born 1,658 years after the creation. This is all in the name of accuracy.

Arphaxad was 35 years old when he had Salah* (Gen. 11:12). Thus, Salah was born 1,693 years after the creation. Salah was 30 years old when he had Eber (Gen. 11:14). Thus, Eber was born 1,723 years after the creation. Eber was 34 years old when he had Peleg (Gen. 11:16). Thus, Peleg was born 1,757 years after the creation. Peleg was 30 years old when he had Reu (Gen. 11:18). Thus, Reu was born 1,787 years after the creation. Reu was 32 years old when he had Serug (Gen. 11:20). Thus, Serug was born 1,819 years after the creation. Serug was 30 years old when he had Nahor (Gen. 11:22). Thus, Nahor was born 1,849 years after the creation. Nahor was 29 years old when he had Terah (Gen. 11:24). Thus, Terah was born 1,878 years after the creation. Terah was 70 years old when he had Abram (Gen. 11:26). Thus, Abram was born 1,948 years after the creation. Abram was 100 years old when he had Isaac (Gen. 21:5). Thus, Isaac was born 2,048 years after the creation. Isaac was 60 years old when he had Jacob (Gen. 25:26). Thus, Jacob was born 2,108 years after the creation.

Jacob brought his entire 70-member family, which *was* the nation of Israel, into Egypt when he was 130 years old (Genesis 47:9). That means that Israel entered Egypt 2,238 years after the creation. We also know that Israel was in Egypt for *exactly* 430 years (Exodus 12:40,41). Therefore, the exodus occurred 2,668 years after the creation.

Some have claimed that the 430 years are actually split into two parts: 215 years between the covenant of God with Abraham and the entering of Jacob into Egypt; and 215 years' time of Israel in Egypt. I do not believe this claim to be true because the aforementioned verse (Exodus 12:40) specifically says that the

sojourning of the *children of Israel* was 430 years. The children of Israel were not even born at the time of God's promise to Abraham. Genesis 15:13 should remove any further doubt:

*"And He said to Abram, Know for certain that your descendants will be strangers in a land [that is] not theirs, and will serve them; and they will oppress them [for] **four hundred years.**"*

History tells us that there can be only one place that Israel has ever been afflicted for 400 years. Israel was in Egypt for 430 years and they were enslaved for 400 of them. The scripture is very plain on this fact.

William Whiston's 18th century translation of the works of Josephus takes particular note of Josephus' claim that the Israelites were in Egypt for 215 years (*Antiquities* II, xv, 2). Josephus probably makes the claim because of the Septuagint translation. Commonly called LXX (seventy), the Septuagint was the most widely used translation of the scriptures at the time of Christ. This does not make it the most accurate, nor does the fact that it predates the oldest available manuscript of the MT. It was a Greek translation of the original Hebrew and it seems (as many commentators agree) that the translators had some interest in making the scriptures work to a mathematical theme much like the later Samaritans.

While Josephus does make the claim that Israel was in Egypt for 215 years, he also makes a different claim. In two other places Josephus claims that the time of their affliction in Egypt was 400 years (*Antiquities* I, x, 3 and II, ix, 1).

Which is correct, the LXX view of 215 years or the MT claim of 430? If we are to allow the Received Text of the New Testament into our discussion, then the MT gains credibility. In Acts 7:5-7, Stephen repeats God's words that had prophesied the bondage in Egypt. So, we have two places in the MT and one place in the LXX and one place in the RT that confirms the 400 years of affliction. Even more significant is the fact that ***no translation or ancient text that I can find says that the Israelites affliction in Egypt lasted even one day less than 400 years.*** It must be remembered that Jacob entered Egypt in princely fashion (Gen. 46 and 47). So the affliction had to be between the time that Jacob entered and the time that the Israelites left because God had said that *after* the 400 years was when they would come out (Gen. 15:13-14).

The last argument that is given for 215 years deals with the “genealogy” of Exodus 6:18-20. It would take a great deal of space to deal with this issue as thoroughly as I would like. The original Hebrew of this passage is clearly dealing with *surnames* and is very different from Moses’ genealogical passages. This passage is not a strict genealogy but rather it is part of a list of the ***ruling houses of Israel*** as other passages also indicate.

The evidence is overwhelming that the children of Israel spent 430 years in Egypt of which 400 years was in captivity. In Exodus 12:40, both the Septuagint and the Masoretic Text use the phrase “children of Israel”. The ***CHILDREN of Israel*** were not born at the time of the promise to Abraham. Of course, if we had a date for the exodus then we could stop here. Unfortunately, the only way to know when the exodus occurred is to continue on until we do find a dated event and then back track, so on we go.

Before we look into the periods of reign of the kings of Judah it must be noted that there are some that claim many of the reigns overlapped because, they say, fathers often co-reigned with their sons. This was a well-known practice of the Gentile nations (e.g. Egypt). However, I find no biblical evidence that the kings of Judah practiced this custom. The Bible repeatedly speaks of a king reigning until his death. Then, and only then, does his son reign in his stead (I Kings 2:11-12, 11:42-43, etc.). The incident recorded in I Kings 1:10-34, concerning David and Solomon, was under extraordinary circumstances and is not repeated in the Bible. This ceremony established a ***crown prince***. Only ***the people*** considered Solomon king at that time (approximately six months before the death of David). The writer of the book did not consider Solomon the king until after David’s death! In I Kings 2:10-12:

“So David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel [were] forty years: he reigned seven years in Hebron, and he reigned thirty-three years in Jerusalem. THEN Solomon sat on the throne of his father David; and his kingdom was greatly established.”

In fact, it appears that it may have been considered in ***poor taste to crown a son as king before his father was BURIED*** (I Kings 15:24, 16:28). To this day the monarchs of England reign until they die and then their heirs assume the throne.

I cannot find any period in the history of the throne that co-regency was a customary practice.

In I Kings 6:1 we find that 480 years after the exodus, in the fourth year of his reign, Solomon began building the temple. It was finished 7 years later (verse 38) in the 11th year of his reign. Therefore, the temple was finished 487 years after the exodus or some 3,155 years after the creation. Since Solomon reigned 40 years and died (chapter 11 verse 42,43), we know that he died 3,184 years after the creation.

Rehoboam, Solomon's son, reigned 17 years until his death, 3,201 years after the creation (I Kings 14:21-31). During the fifth year of Rehoboam's reign an event took place which is possibly datable. The king of Egypt, called Shishak in the Bible, attacked and took away the temple treasures (I Kings 14:25,26). The problem with the dating of this event is that there were no less than five Egyptian rulers by that name (Sheshonq in Egyptian) that reigned during the likely period. Most scholars believe that Sheshonq I was the Shishak of I Kings. However, there is not enough evidence at this point to show, conclusively, that this was so.

After the death of Rehoboam, his son, Abijam, reigned for 3 years and then died (I Kings 15:2-8). This places Abijam's death at 3,204 years after the creation. He was followed by his son Asa who reigned for 41 years until his death. Thus, the death of Asa occurred 3,245 years after the creation. Asa's son, Jehoshaphat, reigned after him for 25 years or until 3,270 years after the creation (I Kings 22:42-50).

Jehoshaphat was succeeded by his son, Jehoram. Jehoram reigned for 8 years and died, 3,278 years after the creation (II Kings 8:17). He was succeeded by his son Ahaziah who reigned for 1 year before being slain (II Kings 8:26). Ahaziah's mother was Athaliah (II Kings 8:26 and 11:1). When Jehu, king of *Israel*, had Ahaziah slain, Athaliah attempted to destroy all the royal seed (II Kings 11:1). However, Joash or Jehoash, the son of Ahaziah, was hidden from her for 6 years (II Kings 11:2,3). Athaliah reigned 7 years before Jehoash was crowned and Athaliah was slain (II Kings 11:4-16). Thus Ahaziah's 1-year reign was followed by Athaliah's 7-year reign which ended 3,286 years after the creation.

Jehoash reigned for 40 years (II Kings 12:1). Jehoash was succeeded by his son Amaziah who reigned for 29 years (II Kings 14:2). Thus, Amaziah's reign

ended 3,355 years after the creation. Amaziah was succeeded by his son, Azariah (also known as Uzziah), who reigned for 52 years (II Kings 14:21 and 15:1,2). Azariah was succeeded by his son, Jotham, who reigned for 16 years (II Kings 15:32,33). Thus, Jotham's reign ended 3,423 years after the creation.

I realize that all of this may be getting a little monotonous. However, it is essential that the biblical record be shown in detail. Please have patience a little longer.

Jotham was succeeded by his son, Ahaz, who reigned 16 years (II Kings 16:1,2). Ahaz was succeeded by Hezekiah, his son, who reigned for 29 years (II Kings 18:1,2). Thus, the end of Hezekiah's reign was 3,468 years after the creation. Hezekiah was succeeded by his son, Manasseh, who reigned 55 years (II Kings 20:21 and 21:1). Manasseh was succeeded by his son, Amon, who reigned 2 years (II Kings 21:18,19). Thus, Amon's reign ended 3,525 years after the creation.

Amon was succeeded by his son, Josiah, who reigned 31 years (II Kings 21:25,26 and 22:1). Josiah was succeeded by his son, Jehoahaz, who was replaced by his brother Eliakim under Pharaoh Nechoh the same year. Pharaoh Nechoh also changed Eliakim's name to Jehoiakim. Jehoiakim reigned 11 years (II Kings 23:30-36). Thus, Jehoiakim's reign ended 3,567 years after the creation. Jehoiakim was succeeded by his son, Jehoiachin (II Kings 24:6-9). However, Nebuchadnezzar, the king of Babylon, replaced him after only three months with his uncle the Duke Mattaniah. Nebuchadnezzar also changed Mattaniah's name to Zedekiah. Zedekiah reigned for 11 years and thus the end of Zedekiah's reign was 3,578 years after the creation (II Kings 24:17,18).

The capture of Jerusalem and the destruction of the temple marked the end of Zedekiah's reign. The dating of this event is almost unanimously agreed upon as happening somewhere between 587-585 B.C., as there are numerous archaeological evidences to corroborate this view. You can go to any library you choose and pick up an encyclopedia or history book and it will give a dating in this range or extremely close to it. While most of the books you can find will give a dating of late 587 or early 586 B.C., I believe this dating to reflect the time that the siege of Jerusalem began. Since the siege ended 18 months later (II Kings 25:1-7), this would put the fall of Jerusalem sometime around the middle of 585 B.C.

Further proof of this is to be found in the book of Ezra. In it he places the completion of the second temple in the month of Adar (middle February to early March) of the sixth year of the reign of Darius (Ezra 6:15). Darius is known to have reigned from 522-486 B.C. If Darius began his reign in January of 522 B.C. (as some scholars believe) then this would place the completion of the temple in 516. However, according to the best Persian sources, the beginning of Darius' reign (and the Persian year) was in the early spring (late March to middle April). Therefore, the temple was finished in the first quarter of 515 B.C. The *Oxford Companion to the Bible* agrees with this dating, as do other sources. According to Daniel 9:1-2 and Jeremiah 25:11, the desolation of Jerusalem and the temple was to last 70 years. This means that the destruction of the temple and the end of the reign of Zedekiah had to have occurred in 585 B.C.

Thus 585 B.C. is the date that I use for the end of Zedekiah's reign. Since Zedekiah's reign ended 3,578 years after the creation, then the creation must have taken place sometime around the year 4163 B.C. At the risk of insult, I must again point out that I am speaking of the *creation of man* and the *restoration* of the earth.

To arrive at the total time that man has been on the earth, all we need do is add 4163 and 2017 (date of this writing) and subtract 1 (because there was no year 0). Thus, as of 2017 A.D., man has been on the earth for approximately 6,179 years according to the point at which the Bible intersects with other datable history. If you have any doubts, please trace it in your own Bible and in the history books and encyclopedia of your local public library.

There is, however, one final point that should be noted. The dates of the Bible are, for the most part, given in even years. I believe the times given in the Bible to be inspired writing and completely accurate. Nevertheless, Adam was not **EXACTLY** 130 years old when he had Seth. However, I believe that there is a strong likelihood that the years and dates given in the Bible would have a tendency to cancel most of the uncertainty factor. In fact, I believe they were probably **designed** so that they would cancel the uncertainty factor. While it may be argued that God would intentionally cloud the accuracy so that they could not be calculated, I believe that God could have more easily prevented the calculation of the events by not including any ages or dates in the Bible. If one is to believe that every word of the Bible is important (as I do), then the only reason we would possibly need to know the age of Peleg when he had his son

Reu is *for the purpose of calculating the dates of those events*. Therefore, if God included those dates for that purpose, then he would have designed them so that they would be inherently accurate.

According to the above information the timeline should be as follows:

4163 B.C. Adam and Eve are created and placed in the Garden of Eden. They are probably expelled in the fall of the same year, shortly after the fruit ripened.

4033 B.C. Seth is Born.

3541 B.C. Birth of Enoch

3176 B.C. Translation of Enoch.

3107 B.C. Noah is born.

2605 B.C. Shem, father of all Semitic people, is born.

2507 B.C. The great deluge. Thousands die in the flood including Methuselah, at the age of 969 years, the oldest recorded man. Only the animals and the 8 men and women on the ark survive.

2215 B.C. Abraham is born.

2157 B.C. Death of Noah. Notice that Abraham was 58 years old at the death of Noah. Indeed, Noah may have bounced the young Abram on his knee.

2116 B.C. Sodom and Gomorrah are destroyed.

2115 B.C. Isaac is born.

2055 B.C. Jacob is born.

2040 B.C. Death of Abraham.

2005 B.C. Death of Shem, last surviving passenger of the ark. As a young man, Jacob, the father of all Israel, would have been able to hear a *firsthand* account of the deluge. Shem survived many of his descendants including Abraham.

1964 B.C. Joseph is born.

1947 B.C. Joseph is sold into Egypt.

1935 B.C. Death of Isaac.

1934 B.C. Joseph becomes vizier to Pharaoh Senusret I. Because of the Pharaoh's dream predicting seven years of plenty followed by seven years of famine, Joseph orders the widening of the canal feeding the Faiyum agricultural district. This canal is thereafter called Bahr Yusuf (Joseph's canal). The great famine begins.

1925 B.C. Jacob enters Egypt with his entire family (except Joseph who is already there) in order to survive the famine. The new Pharaoh, Amenemhet II, receives him and his family and lets them settle in Goshen.

1908 B.C. Jacob dies in Egypt. However, he is buried in Canaan, in the tomb of his ancestors, after Joseph has him embalmed.

1895 B.C. The Hyksos come to power in Egypt. Israel is enslaved.

1854 B.C. Joseph dies in Egypt. His body remains in Egypt until the exodus.

1575 B.C. Moses is born. Shortly after this, the Hyksos are overthrown in lower (northern) Egypt.

1495 B.C. The exodus from Egypt into the wilderness.

- 1455 B.C.** Death of Moses. God personally buries him. Israel enters the Promised Land.
- 1059 B.C.** David becomes king over Israel.
- 1052 B.C.** David unifies his kingdom and makes Jerusalem the capital of Israel.
- 1019 B.C.** Death of King David. Solomon begins his reign over Israel.
- 1015 B.C.** Solomon begins construction of the temple.
- 1008 B.C.** The temple construction is completed.
- 979 B.C.** Death of Solomon. Rehoboam, his son reigns over Judah. Israel becomes separate nation under King Jeroboam.
- 974 B.C.** Pharaoh Sheshonq I attacks Jerusalem and sacks the temple.
- 962 B.C.** Abijam becomes king over Judah.
- 959 B.C.** Asa becomes king over Judah.
- 918 B.C.** Jehoshaphat becomes king over Judah.
- 893 B.C.** Jehoram becomes king over Judah.
- 885 B.C.** Ahaziah becomes king over Judah. He is attacked and killed by order of Jehu, king of Israel.
- 884 B.C.** Athaliah kills her grandchildren and makes herself queen over Judah.
- 877 B.C.** Jehoash is crowned king over Judah. Athaliah is slain.
- 837 B.C.** Amaziah becomes king over Judah.
- 808 B.C.** Azariah becomes king over Judah.
- 756 B.C.** Jotham becomes king over Judah.
- 740 B.C.** Ahaz becomes king over Judah.
- 727 B.C.** Hoshea becomes king over Israel in Samaria.
- 724 B.C.** Hezekiah becomes king over Judah.
- 721 B.C.** Sargon begins 3-year siege of Samaria.
- 718 B.C.** Sargon finally captures Israel and carries them into captivity.
- 695 B.C.** Manasseh becomes king over Judah. Longest reign in Jerusalem.
- 640 B.C.** Amon becomes king over Judah.
- 638 B.C.** Josiah becomes king over Judah.
- 607 B.C.** Jehoahaz reigns 3 months before Pharaoh Nechoh replaces him with Jehoiakim.
- 604 B.C.** Nebuchadnezzar begins reign in Babylon.
- 599 B.C.** Jehoiakim becomes subject to Nebuchadnezzar for 3 years then rebels.
- 596 B.C.** Nebuchadnezzar captures Jerusalem. He replaces Jehoahaz with Zedekiah.
- 586 B.C.** Zedekiah rebels early in 586 causing an 18-month siege of Jerusalem.
- 585 B.C.** Jerusalem falls, the Jews are taken into captivity and the temple destroyed.
- 515 B.C.** The second temple is completed.
- 19 B.C.** Herod begins renovations on the second temple¹.
- 4 B.C.** Jesus is born in the early autumn².
- 27 A.D.** Jesus begins His ministry in the early autumn³.
- 31 A.D.** Jesus is crucified. He dies about 3:00 p.m. on the 25th of April (Julian calendar). He is resurrected at about dusk⁴ on the 28th.

It should be noted that *after* I calculated these dates I looked for corroborating data from sources outside the Bible. I had great success in this search. For example, Peter Clayton's book, *Chronicle of the Pharaohs*, gives 610-595 B.C. as likely dates for the reign of Pharaoh Nechoh. This book also records c.1926 B.C. as an approximate date that the canal feeding the Faiyum was widened and deepened. This canal has been called Bahr Yusuf (Joseph's canal) since that time, indicating that it was he who was the overseer of the project. In *Cometographia* (1668), Hevelius states that Calvisius places the exodus from Egypt in the year 1495 B.C.

After Isaac's death in 1935 B.C., many of his descendants began referring to themselves as Isaac's sons, later contracted to Saxons. Three thousand years after Isaac's death, in 1066, the last Saxon king of England, Harold II, died in the Battle of Hastings. In 1053-2 B.C., David unified and consolidated his kingdom in Jerusalem. Three thousand years later, Israel becomes a nation again through the declaration by David Ben-Gurion on May 14th 1948 and the recognition by the United Nations on May 11th 1949.

These dates obviously corroborate the dates in the above timeline and I was unaware of them before I made my calculations.

¹From *Antiquities* XV, xi, 1 by Josephus.

²Because of Luke 2:8 and other verses we know that Christ was *probably* born in the autumn but not later than the third week of October (shepherds of those times always had their flocks corralled at night after October 15th). The date is derived from ³ below.

³We know from Luke 3:23 that Jesus was about thirty years of age when baptized. In the spring following this autumn baptism the Jews told Jesus that the temple (Herod's) had been 46 years in the building (John 2:20). We know from Josephus (see ¹ above) that the construction of this temple began in 19 B.C. Thus, 46 years from 19 B.C. is 28 A.D. Since this was in the spring following Jesus' autumn baptism, He must have been baptized in 27 A.D. Furthermore, since He was about thirty at the time of His baptism (again Luke 3:23), He must have been born in the year 4 B.C. Additional proof of this is the reign of the Emperor Tiberius and the governorship of Pontius Pilate. In Luke 3:1 we find that John the Baptist began his ministry in the 15th year of the reign of Tiberius and during the governorship of Pontius Pilate. Tiberius began his co-regency with Augustus in very late 11 B.C. or early 12 B.C. The *International Standard Bible Encyclopedia* makes a very compelling argument that Pilate began his governorship in very early 27 A.D.. Based on this, John the Baptist must have begun *his* ministry in early 27 A.D. Since John baptized Him, Jesus must have begun His ministry *after* the spring of 27 A.D. From the above paragraph, He must have begun said ministry *before* the spring of 28 A.D.

⁴Since Jesus had to be buried just before dusk (John 19:31-42) and He was to be in the grave three days and three nights (Matthew 12:40) then He must have been there that long. To see that Jesus was talking about the grave in Matthew 12:40, see Jonah 2:2 to understand that Jonah considered the "belly of the whale" to be the "belly of hell" (hell is the English translation of the Hebrew *sheol*, which means: the grave).

*Author's Note: Although the Septuagint adds Cainan to this list (as Arphaxad's son and Salah's father) and is in agreement with modern text of Luke 3:36 it is not in agreement with the oldest texts of Luke. Nor is it in agreement with the MT. Older texts of Luke are in agreement with the MT in their mutual exclusion of Cainan from the list. Additionally, the ages used in the Septuagint are not consistent with the rest of the genealogy in the same text. For these reasons, Cainan is not listed.

Groups that desire to produce some kind of specific outcome to their dating of biblical events often use the Septuagint. Its inaccuracy is well known but nevertheless people cast aside their doubts to achieve a specific result. Were we to use the most common translation of the Septuagint (Brenton's) to calculate the date of the creation of Adam we would find that he was created approximately 7,370 before 1997 A.D. depending on which text we used. If we combine the MT and the LXX, we can achieve from 5,884 to 7,645 years or virtually any time in between.

I have calculated the above timeline without regard to my personal view of when Adam was created. In fact, I originally thought that he was created a little less than 6,000 years. I also originally believed the exodus from Egypt to have occurred sometime between the years 1292 and 1290 B.C. **I was wrong** in both cases. Some people will look at the above dating and immediately dismiss it because it does not fit with what they have been taught. There are hundreds of different "calculations" based on the belief that Christ is going to return at some specific time that can be predicted by the scriptures. For example, it was widely held by many groups that Christ was going to return in 1975 or 1976 just before or after the time of the U.S. bicentennial celebration; thus, a date of 4025-6 B.C. was "calculated" for the creation of Adam putting Christ's return at exactly 6,000 years from that date. Although most of the groups will admit that Christ did not return at that time, the erroneous date for Adam's creation has remained firmly set in a great many minds. When calculating them, **I DID NOT attempt to make the above calculations fit anything!** I simply used the most reliable information I could find and I have showed all of my work. The reader should always be careful to "prove all things".

One of the main reasons I used the MT (from which the King James Version comes) for my calculations is that it is consistent and there are **no contradictions in the dates** needed for calculating. Masoretic Texts of the 14th century A.D. are virtually identical to those of the Dead Sea scrolls from before the birth of Christ. In contrast, there are virtually no two texts of the LXX that agree! In addition, many of the texts of the LXX are riddled with contradictions. For example, the most reliable and famous English translation of the LXX (Brenton's) states that Methuselah lived for 802 years after the birth of his son, Lamech. Lamech lived for 188 years before the birth of his son, Noah. The great flood began in the 600th year

of Noah's life. If the LXX were correct, it would mean that Methuselah lived **fourteen years beyond the flood!** The Masoretic Text shows Methuselah to have died at the age of 969 in the year of the flood (presumably as a casualty).

I am not saying that the LXX is to be thrown out. However, virtually all the dates in the LXX book of Genesis are different from the MT. The MT has proved to be much more consistent and reliable. Therefore, I use other texts for clarification but when in doubt I almost always return to the MT.

