

Jerry F. Kirk, Sui Juris
Calf Creek Township
Section 19, Township 14 N., Range 17 W.
Searcy County, Arkansas
Non-Resident, Non-Domestic Delivery
c/o HC 75, Box 267
Witts Springs, Arkansas Republic
United States of America

Please accept sincere appreciation for your consideration of reviewing the limited information enclosed. Further, still please accept a thank you for your expressions on your program of allowing views and debate which may or may not be in agreement with your positions.

Please contimplat the folowing: "To some is given knowledge; and to some of those is given wisdom; and to some of those is given understanding. With understanding comes great sorrow!" Of course, the beginning is Proverbs 1:7. Those which eventually do not arrive at that beginning allow no chances for me to communicate with them. For those individuals, based upon my learning(s) will not have ~~to~~ courage to proceed (Matt. 10:28 moving to Matt. 16:25 with understanding). Thusly, I have a very limited communication field.

Fortunately or unfortunately, I have an ability which sends most into cognitive disfunction due to informational over-load which produces defensive-lock. Please try not to lock-up.

The truth, search for knowledge, can be completely de-railed by only one(1) foundational error in each particular arch(angle) of the 364 degree circle of knowledge. 364 is not a typographical error on my behalf.

Please find enclosed some photo-copies with limited verbage on my behalf. These copies are in a particular order, with the last being a short-course which I typed up many years ago.

Upon receipt of this communication, I would appreciate your calling my phone # 1-870-496-2727 and stating on my answering machine your receipt - this at a minimum. The maximum is of your volition.

Sincerely,


Jerry F. Kirk

an attempting servant of THE LORD

If you share with others, please include this one. Thanks. (JFK)

In an effort to save paper and relieve those which are over-whelmed by more than four sheets!

To the right is photo-copies from Webster's New 20th Century Dictionary - published 1968 - page 1650.

- (1) See item below. (2) Do you see Hamitic languages? Do you see Hebrew and Modern Hebrew? Are you of or from Ham?
- (3) Little-bit-confused when living in Babylon? About "not, specifically, a Jew"? Did you believe that Juda became Judean which became 'Jew'? Sorry that you listened to the enemy? At least, I am that you did!

(1) sem-i-tan'gent, n. in mathematics, the gent of half an arc.
(2) Sem'ite, Shem'ite, a. [LL. Sem; Gr. Shem.] of, belonging to, or characteristic of the Semites.
(3) Sem'ite, Shem'ite, n. a member of any of the peoples whose language is Semitic, incl. the Hebrews, Arabs, Assyrians, Phoenicians, Babylonians, etc.; not, specifically, a Jew.
sem'i-tér'tián, a. half-round.
sem'i-tér'tián (-shán), a. in medicine, designating a fever possessing the character both the tertian and quotidian intermittent.
sem'i-tér'tián, n. a semiptertian fever.
Sem'it'ic, a. 1. of, characteristic of, or typical of the Semites.
2. designating or of a major group of languages of southwestern Asia and north Africa, related to the Hamitic languages, divided into East Semitic (Akkadian), West Semitic (Phoenician, Arabic, Hebrew, Modern Hebrew, etc.), and South Semitic (Arabic, Ethiopic, Amharic).

of Salah, of Cainan, of Arphaxad, 36 of Shem, of Noah, of Lamech, of 37 Methuselah, of Enoch, of Jared, of Mahalaleel, of Cainan, of Enos, of 38 Seth, of Adam, of God.]]

1 Note.—I remove the Genealogy, vvs. 23—38 of ch. iii., and place it at the end of this Gospel for the following reason: It is quite irreconcilable with the one of Joseph given by St. Matthew, which is capable of verification from the records of the Old Testament, while this interpolated one in St. Luke's Gospel cannot be so. It also breaks the continuity of the Text, in a manner that so accomplished a writer as that Evangelist would never have done. I am, therefore, perfectly satisfied that it is merely a note of some early editor, and never formed part of St. Luke's Gospel.—F. F.

To the left is from Ferrar Fenton Bible, First published 1903, page 1140.

- 1) F.F.'s efforts was Non-institutional funded as was Col. Thompson's. At each of their times they were considered in the top 5 vis-a-vie Greek to English!
- 2) ** Sem only occurs one(1) time in the KJV of the Bible and in Luke only. Do you see Shem underlined to your left? Failure to know who Luke was is kindergarden!
- 3) *** Shem, Ham, and Japeth are names taken from different times and different cultures. Failure to know this is 8th grade!
- 4) **** Of course, it is extremely important to when, where, and how the term - Hebrew - became infused into the Bible. Stop/overload!

HEBREW AND CHALDEE DICTIONAR

ACCOMPANYING

To the right is from Strong's Concordance, more properly known as Strongstien's, never found publishing date on mine THE EXHAUSTIVE CONCORDANCE, or others that I have seen, page 7. although no pages 1-4 found.

- 1) I have seen many books such as an English to Spanish book for the assistance in(usually) verbal communications. I have never seen a two(2) language dictionary; that is two different languages dictionary. Is it even possible to do such? Please think!

GREEK DICTIONARY OF THE NEW TESTAMENT.

1442. ἑβδόμος hebdomós, heb'-dom-os; ordinal from 700; seventh.—seventh.

1443. ἑβρ. ἑβρ., eb'-er; of Heb. or. [8077]; Eber, a patriarch.—Eber.

1444. ἑβραϊκός ἑβραϊκός, heb'-rah-ee-kos; from 1443; Hebrew or the Jewish language.—Hebrew.

1445. ἑβραῖος ἑβραῖος, heb'-rah'-yos; from 1443; a Hebrew (i.e. Hebrew) or Jew.—Hebrew.

1446. ἑβραῖα ἑβραῖα, heb'-rah'-i; from 1443; the Hebrew (i.e. Hebrew) or Jewish (Chaldee) language.—Hebrew.

1447. ἑβραῖστι ἑβραῖστι, heb'-rah'-is-ti; adv. from 1446; Hebrew (i.e. Hebrew) or Jewish (Chaldee) language.—in (the) Hebrew (tongue).

1448. ἐγγίζω ἐγγίζω, eng-id'-so; from 1451; to make near, i.e. (reflex.) approach.—approach, be at

To the left is from again Strongstien's, Greek Dictionary, page 25 (again no pages 1-4)

- 1) Do you see the underlined? Hidden in-front of your face? Chaldee?
- 2) ** It must be noted that sometime after 2001, to the best of my knowledge, the word, Chaldee, in words #1446 & 1447 was changed to Aramic! Want to guess when 'short-course' was put out?
- 3) 'short-course' on rear-side of this page!


Q.F.H.

* Webster's New 20th Century Dictionary - Unabridged semiological published - 1968

[A]
sen

#1 - see enclosure page 1 #2 - Do you see Hamitic languages? Do you see Hebrew AND Modern Hebrew? Are you from Ham?

pathology, a description of the symptoms of disease.
se-mi-ol-og'ic-ál, **se-meí-ol-og'ic-ál**, *a.* pertaining to semiology.
se-mi-ol'og-ý, **se-meí-ol'og-ý**, *n.* 1. the science of signs or sign language.
 2. the branch of medicine having to do with symptoms; symptomatology.
sem-i-ol-pá'ous, *a.* same as *semiopaque*.
sem-i-ol-pál, *a.* a variety of opal not possessing opalescence.
sem-i-ol-páque' (**pák'**), *a.* half transparent only; half opaque.
sem-i-ol-bic'ú-lár, *a.* having the shape of a half orb or sphere.
sem-i-ol-di-ná-te, *n.* in geometry, a half chord divided by the transverse diameter of a conic.
se-mi-ol'ic, **se-meí-ol'ic**, *a.* 1. of signs or sign language.
 2. in medicine, (a) of symptoms; (b) symptomatic.
se-mi-ol'i-cál, **se-meí-ol'i-cál**, *a.* semiotic.
sem-i-ol-vál, *a.* half oval.
sem-i-ol-vá-te, *a.* half ovate.
sem-i-ol-vip'á-rous, *a.* producing young whose natal development is incomplete, as marsupials.
sem-i-ox'y-ge-ná-ted, *a.* combined with oxygen only in part.
sem-i-pá-gán, *a.* half-pagan.
sem-i-pal'má-te, **sem-i-pal'má-ted**, *a.* in zoology, partly palmated or webbed; having a half web connecting the anterior toes; not fully palmate.
sem-i-pal-má'tion, *n.* the state of being semi-palmate.
sem-i-pá-rab'ô-lá, *n.* in mathematics, a curve of such a nature that the powers of its ordinates are to each other as the next lower powers of its abscissas.
sem-i-par-á-sit'ic, *a.* 1. in biology, ordinarily parasitic but capable of a saprophytic life.
 2. in botany, taking part of its food from the host and making the rest by itself, as the mistletoe; both parasitic and photosynthetic.
sem-i-ped, *n.* [*semi-*, and *L. pes, pedis*, a foot.] a half foot in poetry.
sem-i-ped-ál, *a.* containing a half foot.
sem-i-pel-lá-gi-án, *a.* of or pertaining to the Semi-Pelagians or their beliefs.
sem-i-pel-lá-gi-án, *n.* a believer in Semi-Pelagianism.
sem-i-pel-lá-gi-án-ism, *n.* the doctrines of John Cassianus, a French monk, who, in the fifth century, modified the doctrines of Pelagius, by denying human merit, and maintaining the necessity of the Spirit's influences, while he rejected the doctrine of unconditional election, the inability of man to do good, irresistible grace, and the certain perseverance of the saints.
sem-i-pel-lú-cid, *a.* half clear, or imperfectly transparent; as, a *semipellucid* gem.
sem-i-pel-lú-cid'i-ty, *n.* the quality or state of being imperfectly transparent.
sem-i-pen'ni-form, *a.* in anatomy, partially penniform; penniform on one side only; as, a *semipenniform* muscle.
sem-i-pér-mé-á-ble, *a.* allowing some substances to pass; permeable to smaller molecules but not to larger ones, as a membrane in osmosis.
sem-i-pér-spí-cú-ous, *a.* imperfectly clear; half transparent.
sem-i-phlô-gis'ti-cá-ted (**-flô-**), *a.* partially impregnated with phlogiston. [Obs.]
sem-i-plas'tic, *a.* partly plastic.
sem-i-plú-me, *n.* a feather which has a downy web and a stem like an ordinary feather.
sem-i-pó-lit'i-cál, *a.* political in some respects only.
sem-i-pór-ce-láin (**-lín**), *n.* an opaque porcelain with a finish like that of earthenware.
sem-i-pré-cious (**-pres'h-us**), *a.* designating gems of lower value than those classified as precious: said of the garnet, turquoise, etc.
sem-i-prí-vá-te, *a.* partly but not completely private; specifically, designating of a hospital room having two, or sometimes three or four, beds.
sem-i-prô, *n.* a person who engages in a sport for pay but not as a regular occupation. [Colloq.]
sem-i-prô-ne', *a.* in surgery, neither erect nor prostrate; half prone.
sem-i-prô-ôf, *n.* partial proof.

sem-i-pub'lic, *a.* partly but not completely public.
sem-i-pú-pá, *n.* [*semi-*, and *LL. pupa*, pupa.] the young of an insect in the developmental stage intermediate between the larva and pupa.
sem-i-quádr'ráte (**-kwod'**), *n.* [*semi-*, and *L. quadratus*, or *quartus*, fourth.] an aspect of two planets when they are forty-five degrees apart.
sem-i-quar'tile, *n.* same as *semiquadrante*.
sem-i-quá-vér, *n.* in music, a note of half the duration of the quaver; a sixteenth note.
sem-i-quá-vér, *v.t.* to sound or sing in semi-quavers. 
sem-i-quin'tile, *n.* an aspect of two planets when they are thirty-six degrees apart.
Semir'á-mis, *n.* an Assyrian queen, the legendary founder of Babylon, noted for her beauty, wisdom, and sexual excesses.
sem-i-reg'ôn-dite, *a.* in zoology, half hidden, as an insect's head when partially concealed by the shield of the thorax.
sem-i-reg'ú-lár, *a.* relating to or designating a quadrilateral having four equal sides and equal angles in pairs.
sem-i-ríg'id, *a.* 1. partly rigid; not wholly rigid.
 2. designating an airship having a rigid internal keel but no other supporting framework.
sem-i-ring, *n.* in zoology, a bronchial or tracheal ring when incomplete.
sem-i-round', *a.* generally round but with one flat surface.
sem-i-round', *n.* anything having a semiround shape.
sem-i-sag'it-tá-te, *a.* resembling half of a barbed arrowhead.
sem-i-sav'á-ge, *a.* half savage; half barbarian.
sem-i-sav'á-ge, *n.* one who is half savage or imperfectly civilized.
Sem-i-Sax'ôn, *a.* and *n.* Early Middle English: formerly applied to the period from (approximately) 1150 to 1250.
sem-i-sex'tile, *n.* an aspect of two planets when they are thirty degrees apart.
sem-i-skilled', *a.* 1. partly skilled.
 2. of or doing manual work that requires some but not extensive training.
sem-i-smile, *n.* a half laugh; a forced grin.
sem-i-sol'id, *a.* not fluid but capable of changing shape, as gelatin; partly solid.
sem-i-sol'id, *n.* a semisolid substance.
sem-i-sound, *n.* a half sound; a low or broken tone. [Rare.]
sem-i-spá'tá, *n.* [*semi-*, and *L. spatula*, a broad two-edged sword.] a long Frankish dagger, with one edge and a grooved back.
sem-i-spher'ic, **sem-i-spher'ic-ál**, *a.* having the figure of a half sphere.
sem-i-sphé-roid'ál, *a.* formed like a half spheroid.
sem-i-spí-ná'lis, *n.*; *pl.* **sem-i-spí-ná'les**, in anatomy, a muscle extending from transverse processes to spines of the vertebrae.
sem-i-steel, *n.* puddled steel.
sem-i-sú-pér-nat'ú-rál, *a.* designating the classic heroes or demigods held to be half human and half divine.
sem-i-tá, *n.*; *pl.* **sem-i-tae**, [*LL.*, from *L. semita*, a path.] a spine of an echinoderm.
sem-i-tan'gent, *n.* in mathematics, the tangent of half an arc.
Sem'ite, **Shem'ite**, *a.* [*LL. Sem*; *Gr. Sēm*, *Shēm*.] of, belonging to, or characteristic of the Semites.
Sem'ite, **Shem'ite**, *n.* a member of any of the peoples whose language is Semitic, including the Hebrews, Arabs, Assyrians, Phoenicians, Babylonians, etc.; not, specifically, a Jew.
sem-i-tér-é-te', *a.* half-round.
sem-i-tér'tián (**-shán**), *a.* in medicine, designating a fever possessing the characters of both the tertian and quotidian intermittent.
sem-i-tér'tián, *n.* a semiptertian fever.
Sē-mit'ic, *a.* 1. of, characteristic of, or like a Semite or the Semites.
 2. designating one of a major group of languages of southwestern Asia and northern Africa, related to the *Hamitic* languages and divided into *East Semitic* (Akkadian), *North West Semitic* (Phoenician, Punic, Aramaic, Hebrew, Modern Hebrew, etc.), and *South West Semitic* (Arabic, Ethiopic, Amharic).

Sē-mit'ic, *n.* the Semitic family of languages.
Sē-mit'ics, *n. pl.* [construed as *sing.*] the study of Semitic culture, languages, literature, etc.
Sem'i-tism, **Shem'i-tism**, *n.* 1. a Semitic idiom or word.
 2. characteristics of the Semites; especially, the ideas, cultural qualities, etc. originating with the Jews.
sem-i-tō-ne, *n.* 1. in music, a tone at an interval of a half step from another in a diatonic scale; a half tone.
 2. such an interval.
sem-i-ton'ic, *a.* pertaining to a semitone; consisting of a semitone or of semitones.
sem-i-tran'sept, *n.* the half of a transept or cross aisle.
sem-i-trans-lú-cent, *a.* transmitting light in a slight degree.
sem-i-trans-pár'en-cy, *n.* imperfect transparency; partial opaqueness.
sem-i-trans-pár'ent, *a.* half or imperfectly transparent.
sem-i-trop'ic-ál, *a.* having some of the characteristics of the tropics; partly tropical.
sem-i-tū-bū-lár, *a.* resembling half a tube, or a tube divided longitudinally in half.
sem-i-vér-tic'il-lá-te, *a.* partially verticillate.
sem-i-vit'rē-ous, *a.* partially vitreous.
sem-i-vit'r'i-fí-cá'tion, *n.* 1. the state of being imperfectly vitrified.
 2. a substance imperfectly vitrified.
sem-i-vit'rified, *a.* half or imperfectly vitrified; partially converted into glass.
sem-i-vive, **sem-i-vif**, *a.* half-alive. [Obs.]
sem-i-vó-cál, *a.* pertaining to a semivowel: half-vocal; imperfectly sounding.
sem-i-vow-el, *n.* a vowel used as a consonant; the English *w, y* are phonetically vowels (*ōō*; *ē*) used as consonants, as in *wall, yoke*.
sem-i-week'ly, *a.* occurring, coming, done, etc. twice a week or every half week.
sem-i-week'ly, *n.* something that comes, happens, is done, etc. twice weekly or every half week, as a newspaper published twice a week.
sem-i-yéar'ly, *a.* coming, happening, done, etc. twice a year or every half year.
sem-i-yéar'ly, *n.* something that comes, happens, is done, etc. twice yearly or every half year.
sem-i-yéar'ly, *adv.* twice yearly; every half year.
sem-nō-pith'ē-cine, *a.* [*Gr. semnos*, sacred, and *pithekos*, ape.] of or pertaining to the genus *Semnopithecus*.
sem-nō-pith'ē-cine, *n.* a monkey of the genus *Semnopithecus*.
Sem'nō-pi-thē-cus, *n.* a genus of catarrhine old-world monkeys having long slender tails.
sem-ô-lí-ná, *n.* [*It.*, small seed, dim. of *semola*, bran.] the large hard grains left in the bolting machine after the fine flour has been passed through it: used in making macaroni, puddings, etc.; also written *semolino*.
Sē-mos'tō-mae, *n. pl.* [*Gr. sēma*, sign, and *stoma*, mouth.] a group of discophorous jellyfish.
sē-mos'tō-mous, *a.* of or pertaining to the *Semostomae*.
se-moule', *n.* same as *semolina*.
sem-pér ē'a-dem, [*L.*] always the same: Queen Elizabeth I's motto.
sem-pér fi-dē-lis (**-dā'**), [*L.*] always faithful: the motto of the United States Marine Corps.
sem-pér i'dem, [*L.*] always the same.
sem-pér pá-rá-tus, [*L.*] always prepared: the motto of the United States Coast Guard.
sem-pér-vi'rent, *a.* [*L. semper*, always, and *virens* (*-entis*), pp. of *virere*, to be green or verdant.] always fresh; evergreen. [Rare.]
sem-pér-vive, *n.* the houseleek.
Sem-pér-vi-vum, *n.* a genus of plants including the houseleek.
sem-pi-tér'nál, *a.* [*Fr. sempiternel*; *L. sempiternus*; *semper*, always, and *eternus*, eternal.] 1. eternal in futurity; everlasting, endless; having beginning, but no end.
 2. eternal; having neither beginning nor end.
sem-pi-tér-ni-ty, *n.* the state or quality of being sempiternal; eternity.
sem-pré, *adv.* in music, throughout.
semp'ster, *n.* a seamster.
semp'stress, *n.* a seamstress.
sem'ster, *n.* a seamster. [Obs.]
sē-mun'ci-á (**-shí-**), *n.* an old Roman coin equal to one twenty-fourth of a Roman pound.
sen, *n.* [*Japan.*] a copper or bronze coin of Japan equal to 1/100 of a yen.

* I have seen many books such as an English to Spanish book for the assistance in (usually) verbal communications. I have never seen a two(2) language dictionary; that is two different language dictionary. Is it even possible to do such?

HEBREW AND CHALDEE DICTIONARY

ACCOMPANYING

THE EXHAUSTIVE CONCORDANCE.

N

אָב, *ab*, a prim. word; father in a lit. and limited, or fig. and remote application:—
 (fore-) father (i.e. less), X patrimony, principal.
 Comp. names in "Abi-".
 אָב, *ab* (Chald.), *ab*, corresp. to 1:—father.
 אָב, *ab*, from the same as 24; a green plant:—greenness, fruit.
 אָב, *ab* (Chald.), *ab*, corresp. to 8:—fruit.
 אָב, *ab*, See 178.
 אָבָגְתָא, *Abagthā*, *ab-ag-thaw*; of for. or.; *Abagtha*, a eunuch of Xerxes:—Abagtha.
 אָבָד, *abad*, *aw-bad*; a prim. root; prop. to wander away, i.e. lose oneself; by impl. to perish (caus. destroy):—break, destroy (unction), + not escape, fail, lose, (cause to, make) perish, spend, X and surely, take, be undone, X utterly, be void of, have no way to flee.
 אָבָד, *abad* (Chald.), *ab-ad*; corresp. to 6:—de-
 stroy, perish.
 אָבָדָה, *abadāh*, *o-bade*; act. part. of 6; (concr.)
 wretched or (abstr.) destruction:—perish.
 אָבָדָה, *abadāh*, *ab-ay-daw*; from 6; concr.
 something lost; abstr. destruction, i.e.
 Hades:—lost. Comp. 10.
 אָבָדָה, *abadāh*, *ab-ad-do*; the same as 9,
 miswritten for 11; a perishing:—destruc-
 tion.
 אָבָדָה, *abadāh*, *ab-ad-done*; intens. from
 6; abstr. a perishing; concr. Hades:—de-
 struction.
 אָבָדָה, *abadāh*, *ab-dawn*; from 6; a perish-
 ing:—destruction.
 אָבָדָה, *abadāh*, *ab-dawn*; from 6; a perish-
 ing:—destruction.
 אָבָדָה, *abadāh*, *aw-baw*; a prim. root; to breathe
 after, i.e. (fig.) to be acquiescent:—consent,
 rest content, will, be willing.
 אָבָה, *abeh*, *aw-beh*; from 14; longing:—desire.
 אָבָה, *abeh*, *ay-beh*; from 14 (in the sense of
 bending towards); the papyrus:—swift.
 אָבָה, *abow*, *ab-ee*; from 14 (in the sense
 of desiring); want:—sorrow.
 אָבָה, *abow*, *ay-booc*; from 78; a manger
 or stall:—crib.
 אָבָה, *abehāh*, *ib-khaw*; from an unused
 root (appar. mean. to turn); brandishing
 of a sword:—point.
 אָבָה, *abattiyach*, *ab-at-tee-akh*; of un-
 cert. der.; a melon (only plur.):—melon.
 אָבִי, *Abi*, *ab-ee*; from 1; fatherly; *Abi*,
 Hezekiah's mother:—Abi.
 אָבִי, *Abi*, *ab-ee-ale*; from 1 and 410;
 father (i.e. possessor) of God; *Abiel*, the
 name of two Isr.:—Abiel.
 אָבִי, *Abi*, *ab-ee-aw-saw*; from 1 and 822;
 father of gathering (i.e. patherer); *Abiasaph*, an Isr.:—Abiasaph.
 אָבִי, *Abi*, *aw-beeb*; from an unused root
 (mean. to be tender); green, i.e. a young
 ear of grain; hence the name of the month *Abib* or
 Nisan:—Abib, ear, green ears of corn.

אָבִי, *Abi*, *Gib-own*, *ab-ee-ghib-one*; from 1 and 1801; father (i.e. founder)
 of Gibon; *Abi-Gibon*, perh. an Isr.:—father of Gibon.
 אָבִי, *Abi*, *ab-ee-gal*; from 1 and 1624;
 father (i.e. source) of joy; *Abigail* or *Abigal*, the
 name of two Israeliteesses:—Abigal.
 אָבִי, *Abi*, *ab-ee-dawn*; from 1 and
 1777; father of judgment (i.e. judge);
Abidan, an Isr.:—Abidan.
 אָבִי, *Abi*, *ab-ee-daw*; from 1 and 8045;
 father of knowledge (i.e. knowing); *Abida*,
 a son of Abraham by Keturah:—Abida, *Abidah*.
 אָבִי, *Abi*, *ab-ee-yaw*; or prol. אָבִי, *Abi*,
Abiyāhūw, *ab-ee-yaw-hoo*; from 1
 and 8060; father (i.e. worshipper) of Jah; *Abijah*, the
 name of several Isr. men and two Israeliteesses:—
 Abiah, *Abijah*.
 אָבִי, *Abi*, *ab-ee-hoo*; from 1 and
 1881; father (i.e. worshipper) of Him
 (i.e. God); *Abihu*, a son of Aaron:—Abihu.
 אָבִי, *Abi*, *ab-ee-hood*; from 1 and
 1885; father (i.e. possessor) of renown;
Abihud, the name of two Isr.:—Abihud.
 אָבִי, *Abi*, *ab-ee-hah-yil*; or (more
 correctly) אָבִי, *Abi*, *ab-ee-khah-yil*;
 from 1 and 2428; father (i.e. possessor) of might; *Abi-
 hail* or *Abichail*, the name of three Isr. and two Is-
 raeliteesses:—Abihail.
 אָבִי, *Abi*, *ab-ee-haw-ee*; from 44 with the art. inserted;
 father of the Ezrite; an *Abiezrite* or descendant of
 Abiezer:—Abiezrite.
 אָבִי, *Abi*, *ab-ee-yone*; from 14, in the sense
 of want (espec. in feeling); destitute:—
 beggar, needy, poor (man).
 אָבִי, *Abi*, *ab-ee-yo-naw*; from 14;
 provocative of desire; the caper berry
 (from its stimulative taste):—desire.
 אָבִי, *Abi*, See 82.
 אָבִי, *Abi*, *ab-ee-toob*; from 1 and
 2898; father of goodness (i.e. good); *Abi-
 tub*, an Isr.:—Abitub.
 אָבִי, *Abi*, *ab-ee-tal*; from 1 and 2819;
 father of dew (i.e. fresh); *Abital*, a wife
 of King David:—Abital.
 אָבִי, *Abi*, *ab-ee-yawm*; from 1 and 8220;
 father of (the) sea (i.e. seaman); *Abijam*
 (or *Abijah*), a king of Judah:—Abijam.
 אָבִי, *Abi*, *ab-ee-maw-ale*; from 1
 and an elsewhere unused (prob. for.)
 word; father of Mael (appar. some Arab tribe); *Abi-
 mael*, a son of Joktan:—Abimael.
 אָבִי, *Abi*, *ab-ee-mel-ek*; from 1
 and 4428; father of (the) king; *Abime-
 lek*, the name of two Philistine kings and of two
 Isr.:—Abimeleah.
 אָבִי, *Abi*, *ab-ee-naw-daw*; from
 1 and 6068; father of generosity (i.e.
 liberal); *Abinadab*, the name of four Isr.:—Abinadab.

אָבִי, *Abi*, *ab-ee-no-am*; from 1
 and 6278; father of pleasantness (i.e.
 gracious); *Abinoam*, an Isr.:—Abinoam.
 אָבִי, *Abi*, See 74.
 אָבִי, *Abi*, *ab-ee-saw*; contr. from
 28; *Abiasaph*, an Isr.:—Abiasaph.
 אָבִי, *Abi*, *ab-ee-ay-ser*; from 1 and
 5839; father of help (i.e. helpful); *Abie-
 zer*, the name of two Isr.:—Abiezer.
 אָבִי, *Abi*, *ab-ee-al-bone*; from 1 and an unused root of uno-
 der.; prob. father of strength (i.e. valiant); *Abial-
 bon*, an Isr.:—Abialbon.
 אָבִי, *Abi*, *aw-beer*; from 82; mighty (spo-
 ken of God):—mighty (one).
 אָבִי, *Abi*, *ab-ee*; for 48:—angel, bull,
 chiefest, mighty (one), stout (hearted),
 strong (one), valiant.
 אָבִי, *Abi*, *ab-ee-raum*; from 1 and
 7811; father of height (i.e. lofty);
Abiram, the name of two Isr.:—Abiram.
 אָבִי, *Abi*, *ab-ee-shag*; from 1 and
 7886; father of error (i.e. blundering);
Abishag, a concubine of David:—Abishag.
 אָבִי, *Abi*, *ab-ee-shaw-ah*; from
 1 and 7771; father of plenty (i.e. pros-
 perous); *Abishua*, the name of two Isr.:—Abishua.
 אָבִי, *Abi*, *ab-ee-shoor*; from 1
 and 7791; father of (the) wall (i.e. per-
 mason); *Abishur*, an Isr.:—Abishur.
 אָבִי, *Abi*, *ab-ee-shah-ee*; or (shorter)
 אָבִי, *Abi*, *ab-shah*; from 1 and 7862;
 father of a gift (i.e. prob. generous); *Abi-
 shah*, an Isr.:—Abishah.
 אָבִי, *Abi*, *ab-ee-shaw-lome*; from 1 and 7965; father of peace (i.e.
 friendly); *Abshalom*, a son of David; also (the fuller
 form) a later Isr.:—Abshalom, *Abshalom*.
 אָבִי, *Abi*, *ab-ee-yaw-thaw*; contr.
 from 1 and 8496; father of abundance
 (i.e. liberal); *Abiathar*, an Isr.:—Abiathar.
 אָבִי, *Abi*, *aw-bak*; a prim. root; prob. to coil
 upward:—mount up.
 אָבִי, *Abi*, *aw-bal*; a prim. root; to bewail:—
 lament, mourn.
 אָבִי, *Abi*, *aw-bale*; from 66; lamenting:—
 mourn (er, ing).
 אָבִי, *Abi*, *aw-bale*; from an unused root
 (mean. to be grassy); a meadow:—plain.
 Comp. also the prop. names beginning with *Abel*.
 אָבִי, *Abi*, *aw-bale*; from 68; a meadow:—*Abel*,
 the name of two places in Pal.:—*Abel*.
 אָבִי, *Abi*, *ay-bel*; from 66; lamentation:—
 mourning.
 אָבִי, *Abi*, *ab-aw*; appar. from 66 through
 the idea of negation; nay, i.e. truly or
 yet:—but, indeed, nevertheless, verily.
 אָבִי, *Abi*, *ab-ee-bayth-ma-akah*,
aw-bale; bayth-ma-akaw;
 from 68 and 1004 and 4801; meadow of Beth-maakah;
Abel of Beth-maakah, a place in Pal.:—*Abel-beth-
 maachah*, *Abel of Beth-maachah*.

1442. ἑβδόμος *hebdomos*, *heb'-dom-os*; ordinal from 223; seventh.—seventh.

1443. ἑβέρ *ebér*, *eb'-er*; of Heb. or. [2877]; Eber, a patriarch.—Eber.

1444. ἑβραϊκός *Hebraikós*, *heb'-rah-ee-kos*; from 1443; Hebrew or the Jewish language.—Hebrew.

1445. ἑβραῖος *Hebraios*, *heb'-rah'-yos*; from 1443; a Hebrew (i.e. Hebrew) or Jew.—Hebrew.

1446. ἑβραῖς *Hebrais*, *heb'-rah'-is*; from 1443; the Hebraistic (i.e. Hebrew) or Jewish (Chaldee) language.—Hebrew.

1447. ἑβραῖστῃ *Hebraisti*, *heb'-rah'-is-tee*; adv. from 1446; Hebraistically or in the Jewish (Chaldee) language.—in (the) Hebrew (tongue).

1448. ἐγγίζω *eggizō*, *eng-id'-zō*; from 1451; to make near, i.e. (reflex.) approach.—approach, be at hand, come (draw) near, be (come, draw) nigh.

1449. ἐγγράφω *eggraphō*, *eng-graf'-ō*; from 1722 and 1125; to "engrave", i.e. inscribe;—write (in).

1450. ἔγγυος *eggus*, *eng'-goo-os*; from 1722 and γυῖον *guion* (a limb); pledged (as if articulated by a member), i.e. a bondsman.—surety.

1451. ἔγγυς *eggus*, *eng'-goo-s*; from a prim. verb ἄγω *agō* (to squeeze or throttle, akin to the base of 43); near (lit. or fig., of place or time);—from, at hand, near, nigh (at hand, unto), ready.

1452. ἐγγύτερον *egguteron*, *eng'-goo'-ter-on*; neut. of the comp. of 1451; nearer.—nearer.

1453. ἐγείρω *egirō*, *eg'-i'-ro*; prob. akin to the base of 58 (through the idea of collecting one's faculties); to waken (trans. or intrans.), i.e. rouse (lit. from sleep, from sitting or lying, from disease, from death; or fig. from obscurity, inactivity, ruins, non-existence);—awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up.

1454. ἐγέρσις *egērsis*, *eg'-er-sis*; from 1453; a resurgence (from death);—resurrection.

1455. ἐγκάθετος *egkathētos*, *eng-kath'-ei-os*; from 1722 and a der. of 2524; subinduced, i.e. surreptitiously suborned as a liar-in-wait;—spy.

1456. ἐγκαίνια *egkainia*, *eng-kah'-ee-neo-ah*; neut. plur. of a presumed comp. from 1722 and 2527; innovations, i.e. (spec.) renewal (of religious services after the Antiochian interruption);—dedication.

1457. ἐκαίνιζω *egkainizō*, *eng-kahee-nid'-zō*; from 1456; to renew, i.e. inaugurate;—consecrate, dedicate.

1458. ἐγκαλέω *egkalēō*, *eng-kal'-eh'-ō*; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.);—accuse, call in question, implead, lay to the charge.

1459. ἐγκαταλείπω *egkataleipō*, *eng-kat-al'-i'-pō*; from 1722 and 264; to leave behind in some place, i.e. (in a good sense) let remain over, or (in a bad one) to desert;—forsake, leave.

1460. ἐγκατοικέω *egkatōikēō*, *eng-kat-oy-keh'-ō*; from 1722 and 2730; to settle down in a place, i.e. reside;—dwell among.

1461. ἐκέντριζω *egkēntrizō*, *eng-ken-trid'-zō*; from 1722 and a der. of 2759; to prick in, i.e. ingraft;—graft in (to).

1462. ἐγκλημα *egklēma*, *eng'-klay-mah*; from 1458; an accusation, i.e. offence alleged;—crime laid against, laid to charge.

1463. ἐγκομβόμαι *egkombōmai*, *eng-kom-bō'-om-ahē*; mid. from 1722 and κομβόω *kōmbōō* (to gird); to engirdle oneself (for labor), i.e. fig. (the apron being a badge of servitude) to wear (in token of mutual defence);—be clothed with.

1464. ἐκότης *egkotēs*, *eng-kop'-ay*; from 1463; a hindrance;—X blinder.

1465. ἐκόπτω *egkōptō*, *eng-kop'-tō*; from 1722 and 2875; to cut into, i.e. (fig.) impede, detain;—hinder, be tedious unto.

1466. ἐγκράτεια *engkratēia*, *eng-krat'-i-ah*; from 1465; self-control (spec. continence);—temperance.

1467. ἐκπατίζωμαι *egkratēnomai*, *eng-krat-ē'-om-ahē*; mid. from 1465; to exercise self-re-

straint (in diet and chastity);—can ([-not]) contain, be temperate.

1468. ἐγκρατής *engkratēs*, *eng-krat'-ace*; from 1722 and 2904; strong in a thing (masterful), i.e. (fig. and reflex.) self-controlled (in appetite, etc.);—temperate.

1469. ἐγκρίνω *engkrinō*, *eng-kree'-no*; from 1722 and 2919; to judge in, i.e. count among;—make of the number.

1470. ἐγκρύπτω *engkruptō*, *eng-kroop'-tō*; from 1722 and 2928; to conceal in, i.e. incorporate with;—hid in.

1471. ἐγκυός *engkyōs*, *eng'-koo-os*; from 1722 and the base of 2949; swelling inside, i.e. pregnant;—great with child.

1472. ἐγκρίω *engchriō*, *eng-khree'-ō*; from 1722 and 5548; to rub in (oil), i.e. besmear;—anoint.

1473. ἐγὼ *egō*, *eg'-ō*; a prim. pron. of the first pers. I (only expressed when emphatic);—I, me. For the other cases and the plur. see 1601, 1602, 1700, 2248, 2249, 2254, 2257, etc.

1474. ἐδαφίζω *edaphizō*, *ed-af-id'-zō*; from 1475; to raise;—lay even with the ground.

1475. ἐδαφός *edaphos*, *ed-af'-os*; from the base of 1474; a basis (boisom), i.e. the soil;—ground.

1476. ἐδραῖος *edraios*, *hed-rah'-yos*; from a der. of ἵσταμαι *hēzōmai* (to sit); sedentary, i.e. (by impl.) immovable;—settled, steadfast.

1477. ἐδραῖωμα *edraisma*, *hed-rah'-yo-mah*; from a der. of 1476; a support, i.e. (fig.) basis;—ground.

1478. Ἐζεκίας *Ezekias*, *ed-zek-ee'-as*; of Heb. or. [2896]; Ezekias (i.e. Hezekiah), an Isr.—Ezekias.

1479. ἐθελούρησκα *ethēlōthēskēia*, *eth-el-oth-race-ki'-ah*; from 2909 and 2356; voluntary (arbitrary and unwarranted) piety, i.e. sanctimony;—will worship.

ἐθελω *ethēlō*. See 2909.

1480. ἐθίζω *ethizō*, *eth-id'-zō*; from 1485; to accustom, i.e. (neut. pass. part.) customary;—custom.

1481. ἐθνάρχης *ethnarchēs*, *eth-nar'-khāe*; from 1484 and 746; the governor [not king] of a district;—ethnarch.

1482. ἐθνικός *ethnikos*, *eth-nee-kos*; from 1484; national ("ethnic"), i.e. (spec.) a Gentile;—heathen (man).

1483. ἐθνικῶς *ethnikōs*, *eth-nee-koc'-ē*; adv. from 1482; as a Gentile;—after the manner of Gentiles.

1484. ἔθνος *ethnos*, *eth'-nos*; prob. from 1486; a race (as of the same habit), i.e. a tribe; spec. a foreign (non-Jewish) one (usually by impl. pagan);—Gentile, heathen, nation, people.

1485. ἔθος *ethos*, *eth'-os*; from 1486; a usage (prescribed by habit or law);—custom, manner, be wont.

1486. ἔθω *ethō*, *eth'-ō*; a prim. verb; to be used (by habit or conventionality); neut. perf. part. usage;—be custom (manner, wont).

1487. εἰ *ei*, *i*; a prim. particle of conditionality; if, whether, that, etc.;—forasmuch as, if, that, ([-al-]) though, whether. Often used in connection or composition with other particles, espec. as in 1489, 1490, 1499, 1508, 1509, 1512, 1513, 1536, 1537. See also 1437.

1488. εἰ *ei*, *i*; second pers. sing. pres. of 1510; thou art;—art, be.

1489. εἴ γε *ei ge*, *i'-geh*; from 1487 and 1005; if indeed, seeing that, unless, (with neg.) otherwise;—if (so be that, yet).

1490. εἰ δὲ μή (γε) *ei dē mē (ge)*, *i dēh may' (geh)*; from 1487, 1161 and 301 (sometimes with 1005 added); but if not;—(or) else, if (not, otherwise), otherwise.

1491. εἶδος *eidōs*, *i'-dos*, from 1492; a view, i.e. form (lit. or fig.);—appearance, fashion, shape, sight.

1492. εἶδω *eidō*, *i'-dō*; a prim. verb; used only in certain past tenses, the others being borrowed from the equiv. 3700 and 3708; prop. to see (lit. or fig.); by impl. (in the perf. only) to know;—be aware, behold, X can (+ not tell), consider, (have) know (ledge), look (on), perceive, see, be sure, tell, understand, wish, wot. Comp. 3700.

1493. εἰδωλεῖον *eidōleion*, *i-do-lē'-on*; neut. of a presumed der. of 1497; an image-fane;—idol's temple.

1494. εἰδωλόθυτον *eidōlothuton*, *i-do-loth'-oo-ton*; neut. of a comp. of 1497 and a presumed der. of 2380; an image-sacrifice, i.e. part of an idolatrous offering;—(meat, thing that is) offered (in sacrifice, sacrificed) to (unto) idols.

1495. εἰδωλοκρατεῖα *eidōlōkratēia*, *i-do-lō-at-rē'-ah*; from 1497 and 2999; image-worship (lit. or fig.);—idolatry.

1496. εἰδωλόατρος *eidōlōlatrēs*, *i-do-lō-at-race*; from 1497 and the base of 3000; an image (servant or) worshipper (lit. or fig.);—idolater.

1497. εἰδωλον *eidōlon*, *i'-dō-lon*; from 1497; an image (i.e. for worship); by impl. a heathen god, or (plur.) the worship of such;—idol.

1498. εἴη *eiē*, *i'-ane*; optative (i.e. Eng. subjunctive) pres. of 1510 (includ. the other pers.); might (could, would or should) be;—mean, + perish, should be, was, were.

1499. εἰ καὶ εἰ καὶ *ei kai*, *i kahee*; from 1497 and 2532; if also (or even);—if (that), though.

1500. εἰκὴ *eikē*, *i-kay*; prob. from 1502 (through the idea of failure); idly, i.e. without reason (or effect);—without a cause, (in) vain (ly).

1501. εἰκοσι *eikōsi*, *i'-kōs-ee*; of uncert. affin.; a score;—twenty.

1502. εἰς *eis*, *i'-ko*; appar. a prim. verb; prop. to be weak, i.e. yield;—give place.

1503. εἰς *eis*, *i'-ko*; appar. a prim. verb (perh. akin to 1502 through the idea of faintness as a copy); to resemble;—be like.

1504. εἰκὼν *eikōn*, *i-kōne*; from 1503; a likeness, i.e. (lit.) statue, profile, or (fig.) representation, resemblance;—image.

1505. εἰλικρίνεια *eilikrinēia*, *i-lik-ree-nē-ah*; from 1506; clearness, i.e. (by impl.) purity (fig.);—sincerity.

1506. εἰλικρινής *eilikrinēs*, *i-lik-ree-nēs*; from εἰς *eis* (the sun's ray) and 2919; judged by sunlight, i.e. tested as genuine (fig.);—pure, sincere.

1507. ἐλίσσω *elissō*, *hi-lis'-so*; a prol. form of a prim. but defective verb εἰσω *eiśō* (of the same mean.); to coil or wrap;—roll together. See also 1607.

1508. εἰ μὴ εἰ μὴ *ei mē*, *i may*; from 1487 and 306; if not;—but, except (that), if not, more than, save (only) that, saving, till.

1509. εἰ μὴ τὸ εἰ μὴ *ei mē tō*, *i may tee*; from 1508 and the neut. of 3700; if not somewhat;—except.

1510. ἐγώ *egō*, *i-mee*; first pers. sing. pres. indic.; a prol. form of a prim. and defective verb; I exist (used only when emphatic);—am, have been, X it is I, was. See also 1488, 1493, 1511, 1527, 2252, 2071, 2070, 2075, 2076, 2771, 2468, 5600.

1511. εἶναι *einai*, *i'-nahe*; pres. infin. from 1510; to exist;—am, are, come, is, X last after, X please well, there is, to be, was.

εἰνεκεν *einēken*. See 1758.

1512. εἰ περ εἰ περ *ei per*, *i per*; from 1487 and 4007; if perhaps;—if so be (that), seeing, though.

1513. εἰ πῶς εἰ πῶς *ei pōs*, *i pōce*; from 1487 and 4458; if somehow;—if by any means.

1514. εἰρηνέω *eirēnēō*, *i-rane-yoo'-ō*; from 1515; to be (act) peaceful;—be at (have, live in) peace, live peaceably.

1515. εἰρήνη *eirēnē*, *i-ray'-nay*; prob. from a prim. verb εἶρω *eirow* (to join); peace (lit. or fig.); by impl. prosperity;—one, peace, quietness, rest, + set at one again.

1516. εἰρηνικός *eirēnikos*, *i-ray-nee-kos*; from 1515; pacific; by impl. salutary;—peaceable.

1517. εἰρηνοποιέω *eirēnōpoiēō*, *i-ray-nop-oy-eh'-ō*; from 1518; to be a peace-maker, i.e. (fig.) to harmonize;—make peace.

1518. εἰρηνοποιός *eirēnōpoiōs*, *i-ray-nop-oy-ōs*; from 1518 and εἶδος *eidōs*; pacificatory, i.e. (sub.) peaceable;—peacemaker.

εἶπω *eirow*. See 1515, 4481, 5346.

*** It must be noted that sometime after 2001, to the best of my knowledge the word Chaldee in words #1446 & #1447 above was changed to Aramic. Want to guess when 'short-course' was put out?

[D]

One of the Methods of Deception!

Matt. 23:13 - Messiah Speaking - "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the (keys to) the kingdom of heaven against men: for ye neither go in, and ye suffer (cause to hinder) them that are entering." So how are the bad guys hindering the good guys? Maybe the poison pen of the scribe?
Rev. 20:3 - Messish Speaking - "...that he (Satan) should deceive the nations no more..."

Since Satan and his minions are deceiving, there has to be at least one method and it is suggested that there are many methods. How many do you know about? Or are you one of the 'rare birds' which was exempted from the Messiah's statement? It seems that almost everyone is convinced that 'they' have never been deceived relative to their scriptural doctrine. They (and maybe you) always point towards someone else.

This is a short lesson. Get your Strongstein's Concordance. Go to the Hebrew and Chaldee Dictionary. See word # 4 - eb(Chald.) - fruit. Now look at word # 3 - eb - a green plant - greenness, fruit. Notice the spelling or # 4 & 3 as this typewriter will not perform that type of typing. **Any individual can see that both # 4 & 3 are identical. Go to word # 429 - elleh(Chald.) - these. See word # 428 - elleh - these, or those, some, such, them, these, those, etc. Both are identical in spelling and meaning. And please do not quiver that 428 has some expanded meanings. You may repeat this process dozens of times with the same results. The conclusion is inescapable - Chaldee and Hebrew are identical.

Now turn to Dan. 1:3&4 - "...bring certain of the children of Israel...no blemish, but well favoured, and skillful in all wisdom, and cunning in knowledge, and understanding science...and whom they might teach the learning and the tongue of the Chaldeans." Now since we have learned that Chaldee and Hebrew are identical: WHY WOULD DANIEL NEED TO BE TAUGHT CHALDEE IF HEBREW WAS THE TRUE LANGUAGE???? The answer is simple - Hebrew is not the true language. The Chaldeans were and are the enemy - Cannites - who destroyed Israel. Want to re-read this paragraph?

Now go to the Greek Dictionary in your concordance. See words # 1447, 1446, 1445, and 1444. Read them all. See Hebraistic (i.e. Hebrew) or Jewish(Chaldee) language: - Hebrew. Of course, if you are one of those people deceived into believing that the 'Jews' are the chosen people - you just received a wake-up call!

Now answer a question: why would a somewhat intelligent individual take instruction from a person, either a preacher or self-appointed instructor, which is telling you that a word in English does not mean what it says and you must find the real meaning in the enemy language of Hebrew. Do you really want to 'enemy's' translation? Do you want to use the enemys mind-set? Want to re-read this paragraph?

Approximately, 99% of 'professed theological experts' use a concordance to set their doctrine and therefore - yours. Why would you give them the time of day as they are teaching you the enemy's mind-set? Maybe they are just ignorant of the facts after attending (in)doctrinal theology school. Or maybe they are 'pay-for-hire'. Either way they have no business instructing people in scriptures and contributing to the deception. Scriptural doctrine based on Strongstein's or other lexicons is totally fraught with error. Every subject is polluted.

It is suggested with no apology that doctrine (and this might mean yours) using one of the methods of deception is dead wrong. You, the reader, now has a real choice. Can you eat humble-pie? Can you enjoy it? If you can not, then you can not repent. Repentance means being sorry for error and you must know what you are doing wrong before you can be sorry!!!

You probably do not like to hear this. Most will just pass this off - those that do, will need a very high SPF sun screen to get ready for the lake. The lake is said to be very hot and long-term. Enjoy!

*** Those which do fail to read and contemplate, as most do, the listed area of Daniel will again fail! ***

J.A.K.

*** This is from the Ferrar Fenton Bible Fenton's effort was non-institutional funded as was the Col. Thompson's. At each of their times, they were considered in the top 5 vis-a-vis Greek to English!

**** Sem only occurs 1 time in the KJV of the Bible and in Luke only. Failure to know who Luke was is kindergarten.

***** Shem, Ham, and Japheth are names from (taken from) different times and different cultures. Failure to know this is 8th grade.

***** Of course it is extremely important to know when, where, and how the term - Hebrew became infused into the bible. Stop before over-load is achieved!!!

Those who have not been humbled in the past and do not expect to do so in the future are not like me.

1-1

ACTS.

1-17

24 son of Joseph, of Heli, of Matthat, of Levi, of Melchi, of Janna, of Joseph, 25 of Mattathias, of Amos, of Nahum, of 26 Esli, of Naggai, of Maath, of Mattathias, of Semein, of Josech, of Joda, 27 of Joanan, of Rhesa, of Zerubbabel, 28 of Salathiel, of Neri, of Melchi, of Addi, of Cosam, of Elmadam, of Er, 29 of Jesus, of Eliezer, of Jorim, of 30 Matthat, of Levi, of Simeon, of Juda, 31 of Joseph, of Jonam, of Eliakim, of Melea, of Menna, of Mattatha, of 32 Nathan, of David, of Jesse, of Obed, 33 of Boaz, of Salmon, of Naasson, of Aminadab, of Arni, of Hezron, of 34 Pharez, of Judah, of Jacob, of Isaac, 35 of Abraham, of Terah, of Nahor, of Serug, of Raga, of Peleg, of Eber,

of Salah, of Cainan, of Arphaxad, of Shem, of Noah, of Lamech, of Methuselah, of Enoch, of Jared, of Mahalaleel, of Cainan, of Enos, of Seth, of Adam, of God.]]

1 NOTE.—I remove the Genealogy, vv. 238 of ch. iii., and place it at the end of the Gospel for the following reason: It is quite irreconcilable with the one of Joseph given St. Matthew, which is capable of verification from the records of the Old Testament, while this interpolated one in St. Luke's Gospel cannot be so. It also breaks the continuity of the Text, in a manner that so accomplished a writer as that Evangelist would never have done. I am, therefore, perfectly satisfied that it is merely a note of some early editor, and never formed part of St. Luke's Gospel.—F

ACTS OF THE APOSTLES

Introduction.

- 1 THE above narrative I compiled, Theophilus, concerning everything that Jesus began to do and
- 2 teach, from the beginning until the day when, having equipped the apostles whom He had selected with Holy
- 3 Spirit, He ascended: to whom He also presented Himself alive, with many proofs, after His suffering; appearing to them during forty days, and speaking regarding the welfare of
- 4 the Kingdom of God. And, being in their company, He enjoined them "not to remove from Jerusalem; but await the promise of the Father, concerning which you heard from Me.
- 5 Because John indeed baptized with water; but you shall be baptized with Holy Spirit not many days from now."
- 6 When they were together, however, they asked Him: "Master, will You at this time restore the kingdom to Israel?"
- 7 "It is not for you," He answered them, "to know times or periods which the Father has reserved at His own absolute disposal. But you shall receive power from the Holy Spirit coming upon you; and you shall be My witnesses in Jerusalem, in all Judea and Samaria, and to the bounds of the earth."

The Ascension.

- 9 And saying this, even while they were looking, He ascended; and a

cloud carried Him up from their view. And as they were gazing intently into the heaven at His departure, two men in white robes suddenly stood beside them; who also said: "Men of Galilee, why do you stand gazing up into heaven? This Jesus, Who has ascended from you to the heaven, will even return in the same way as you have seen Him depart to the heaven."

They then returned to Jerusalem from the Mount called Olivet, which is near Jerusalem, a Sabbath day's journey. And when they had entered it, they ascended to the upper chamber, where they were staying; that is Peter and John, James and Andrew Philip and Thomas, Bartholomew and Matthew, James of Alphæus and Simon the Zealous, and Judas o James. All these were waiting in full union in prayer together, with women, and Mary the mother of Jesus, and with His brothers.

Choosing a Successor to Judas

On such an occasion, Peter standing up among the brethren (who include about one hundred and twenty names), said:

"Men, brothers! it was necessary that the Scripture should be fulfilled, which the Holy Spirit dictated through the mouth of David, concerning Judas who became the guide to those who arrested Jesus, because he was enumerated with us, and obtained a share in this service."