

Revisions to First and Second Editions of The Holy Catholic Bible

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Revisions to Second Edition

Bible Texts

Genesis

(Gen. 40:1) “After this, it came to pass that two eunuchs, the butler and the baker of the king of Egypt, offended their lord” **to** “And it came to pass after these things that the chief cupbearer of the king of Egypt and the chief baker offended their lord the king of Egypt”

(Gen. 44:28) “s beast” **to** “a beast”

Exodus

(Ex. 40:33) “the cloud had covered all” **to** “the cloud had overshadowed all”

Numbers

(Num. 24:2) “rushing” **to** “came”

(Num. 24:3) “he took up his parable and said: Balaam, the son of Beor, hath said: The man hath said, whose eye is stopped up” **to** “And he took up his parable and said: Balaam, son of Beor, says, the man who sees truly says”

(Num. 24:4) “the hearer of the words of God hath said, he that hath beheld the vision of the Almighty, he that falleth and so his eyes are opened” **to** “he says who hears the oracle of the Mighty One, who saw a vision of God in sleep; his eyes were opened”

(Num. 24:15) “whose eye is stopped” **to** “who sees truly”

(Num. 24:16) “The hearer of the words of God hath said, who knoweth the doctrine of the Highest and seeth the visions of the Almighty, who falling hath his eyes opened” **to** “hearing the oracles of God, receiving knowledge from the Most High and having seen a vision of God in sleep, his eyes were opened”

(Num. 32:1) “infinite” **to** “a great multitude”

(Num. 33:1) “mansions” **to** “journeys”

Deuteronomy

(Deut. 4:25) “if you shall beget sons and grandsons and abide in the land and being deceived make to yourselves any similitude, committing evil before the Lord your God to provoke him to wrath” **to** “And when thou shalt have begotten sons and shalt have sons’ sons, and ye shall have dwelt a long time on the land and shall have transgressed and made a graven image of any thing and shall have done wickedly before the Lord your God to provoke him;”

(Deut. 4:26) I call this day heaven and earth to witness, that you shall quickly perish out of the land which when you have passed over the Jordan you shall possess. You shall not dwell therein long, but the Lord will destroy you” **to** “I call heaven and earth this day to witness against you, that ye shall surely perish from off the land into which ye go across Jordan to inherit it there; ye shall not prolong your days upon it, but shall be utterly cut off”

(Deut. 4:27) “and scatter you among all nations, and you shall remain a few among the nations to which the Lord shall lead you” **to** “And the Lord shall scatter you among all nations, and ye shall be left few in number among all the nations among which the Lord shall bring you”

(Deut. 4:30) “After all the things aforesaid shall find thee, in the latter time thou shalt return to the Lord thy God and shalt hear his voice” **to** “And all these things shall come upon thee in the last days, and thou shalt turn to the Lord thy God and shalt hearken to his voice”

(Deut. 9:29) “who” **to** “and these”

(Deut. 12:32) Delete “to the Lord”

(Deut. 22:9) “Thou shalt not sow thy vineyard with divers seeds lest both the seed which thou hast sown and the fruit of the vineyard be sanctified together” **to** “Thou shalt not sow thy vineyard with two kinds of seed lest the fulness of the seed which thou hast sown be forfeited together with the increase of the vineyard”

(Deut. 24:12) “thou shalt not sleep with his pledge” **to** “the pledge shall not lodge with thee that night”

(Deut. 26:5) “And thou shalt speak thus in the sight of the Lord thy God: The Syrian pursued my father who” **to** “My father abandoned Syria and”

(Deut. 29:4) “And the Lord” **to** “Yet the Lord”

(Deut. 29:29) “Secret things to the Lord our God, things that are manifest to us and to our children for ever, that we may do all the words of this law” **to** “The secret things *belong* to the Lord our God, but the things that are revealed *belong* to us and to our children for ever, to do all the words of this law”

(Deut. 33:5) “He shall be king with the most right, the princes of the people being assembled with the tribes of Israel” **to** “And he shall be prince with the beloved one, when the princes of the people are gathered together with the tribes of Israel”

(Deut. 33:16) “and upon the crown of the Nazirite among his brethren” **to** “and on the crown *of him who was glorified above his brethren*”

(Deut. 33:17) “earth These” **to** “earth. These”

(Deut. 33:26) “There is no other God like the God of the rightest” **to** “There is none like the God of the beloved”

Josue

(Jos. 2:14) “Be our lives for you unto death” **to** “Our lives for yours”

(Jos. 2:18) “if when” **to** “Behold, when”

(Jos. 7:11) “And they” **to** “They”

(Jos. 7:25) “And all Israel stoned him and all things that were his were consumed with fire” **to** “And all Israel stoned him with stones, both him and all that he had, and burned them with fire”

(Jos. 9:16) “they heard that they dwelt nigh and they should be among them” **to** “they heard that they were near neighbours and that they dwelt among them”

(Jos. 10:8) “But the Lord said” **to** “And the Lord said”

(Jos. 10:31) “And investing it with his army, besieged it” **to** “and he encamped about it, and besieged it”

(Jos. 10:37) “Took it” **to** “And they took it”

(Jos. 11:13) except the cities that were on hills and high places, the rest Israel burned; only Asor that was very strong, he consumed with fire” **to** “But all the walled cities Israel burnt not, but Israel burnt Asor only”

(Jos. 21:25) “Gethremmon” **to** “Jebatha”

Ruth

(Ruth 4:17) “called his name Obed” **to** “and they called his name Obed”

1 Kings

(1 Ki. 1:9) “sitting” **to** “was sitting”

(1 Ki. 3:3) “Before the lamp of God went out, and Samuel slept in the temple of the Lord where the ark of God was” **to** “and the lamp of God was not yet gone out, and Samuel was laid down to sleep in the temple of the Lord, where the ark of God was”

(1 Ki. 8:15) “to give to his eunuchs and servants” **to** “to give to his servants”

(1 Ki. 12:6) “made” **to** “appointed”

(1 Ki. 14:15) “And there was a miracle in the camp through the fields; yea and all the people of their garrison who had gone out to plunder were amazed, and the earth trembled. And it happened as a miracle from God” **to** “And there was trembling in the camp and in the field. And all the people in Messab and the spoilers were amazed. And they would not act, and the land was terror-struck, and there was trembling from the Lord”

(1 Ki. 18:10) “And the day after, the evil spirit from God came upon Saul and he prophesied in the midst of his house. And David played with his hand as at other times. And Saul held a spear in his hand” **to** “And it came to pass on the morrow that an evil spirit from God came mightily upon Saul, and he raved in the midst of the house; and David played with his hand, as he did day by day; and Saul had his spear in his hand”

(1 Ki. 20:15) Delete “may he take away Jonathan from his house and may the Lord require it at the hands of David’s enemies”

(1 Ki. 20:16) “with the house of David, and the Lord” **to** with the house of David, saying, The Lord”

(1 Ki. 21:5) “And David answered the priest and said to him: Truly, as to what concerneth women, we have refrained ourselves from yesterday and the day before when we came out and the vessels of the young men were holy. Now this way is defiled, but it shall also be sanctified this day in the vessels.” **to** “And David answered the priest, and said unto him: Of a truth women have been kept from us about these three days; when I came out, the vessels of the young men were holy though it was but a common journey; how much more then to-day when there shall be holy bread in their vessels?”

(1 Ki. 25:26) “and hath saved thy hand to thee” **to** “and from executing vengeance for thyself”

2 Kings

(2 Ki. 1:18) “Also he commanded that they should teach the children of Juda the use of the bow, as it is written in the book of the just” **to** “And he gave orders to teach it the sons of Juda; behold, it is written in the Book of Just”

(2 Ki. 5:6) “Thou shalt not come in hither unless thou take away the blind and the lame that say: David shall not come in hither” **to** “Thou shalt not come in hither, for the blind and the lame withstood him, saying, David shall not come in hither”

(2 Ki. 9:6) “and he fell” **to** he fell”

(2 Ki. 14:17) “Then let thy handmaid say, that the word of the Lord, the king be made as a sacrifice. For even as an angel of God, so is my lord the king, that he is neither moved with blessing nor cursing: wherefore the Lord thy God is also with thee” **to** “And the woman said, If now the word of my lord the king be gracious, —*well*: for as an angel of God, so *is* my lord the king, to hear good and evil, and the Lord thy God shall be with thee.”

(2 Ki. 15:27) “O seer” **to** “Behold, thou shalt”

(2 Ki. 15:31) “Infatuate” **to** “Disconcert”

(2 Ki. 19:20) “For I thy servant acknowledge my sin. And therefore I am come this day, the first of all the house of Joseph, and am come down to meet my lord the king” **to** “For thy servant knows that I have sinned. And,

behold, I am come today before all Israel and the house of Joseph to go down and meet my lord the king”

(2 Ki. 21:15) “David growing faint” **to** “David waxed faint”

(2 Ki. 21:16) “Jesbibenob” **to** “And Jesbibenob”

(2 Ki. 22:15) “lightning” **to** “and he flashed lightning”

(2 Ki. 22:42) “to the Lord” **to** “even unto the Lord”

(2 Ki. 23:1) “David, the son of Jesse, said: The man to whom it was appointed concerning the Christ of the God of Jacob, the excellent psalmist of Israel said” **to** “Faithful *is* David, the son of Jesse, and faithful the man whom the Lord raised up to be the anointed of the God of Jacob and beautiful *are* the psalms of Israel”

(2 Ki. 32:3) “The God of Israel said to me, the strong one of Israel spoke, the ruler of men, the just ruler in the fear of God” **to** “The God of Israel said, the Rock of Israel spoke to me, ruler over men shall be The righteous, even he that ruleth in the fear of God”

(2 Ki. 23:5) “Neither is my house so great with God that he should make with me an everlasting covenant, firm in all things and assured. For he is all my salvation, and all my will: neither is there ought thereof that springeth not up” **to** “For my house *is* not so with the Mighty One, for he has made an everlasting covenant with me, ready, guarded at every time, for all my salvation and all my desire *is*, that the wicked should not flourish”

(2 Ki. 24:1) “and stirred up David among them” **to** “and *Satan* stirred up David against them”

3 Kings

(3 Ki. 2:8) “But because he” **to** “And he”

(3 Ki. 2:9) “Do not” **to** “But thou shalt by no means” and “But thou art” **to** “for thou art”

(3 Ki. 2:19) “and bowed” **to** her” **to** “and kissed her

(3 Ki. 2:22) “and hath” **to** “and hath for his companion”

(3 Ki. 4:10) “his was Socho” **to** “to him pertained Socho”

(3 Ki. 6:5) “And upon the wall of the temple, he built floors round about, in the walls of the house round about the temple and the oracle, and he made sides round about” **to** “And against the wall of the house, he set chambers round about the temple and the ark”

(3 Ki. 8:18) “And the Lord said to David my father” **to** “But the Lord said to David my father”

(3 Ki. 9:15) “This is the sum of the expenses which king Solomon offered to build” **to** “And this is the account of the levy which king Solomon raised; to build”

(3 Ki. 12:27) “at Jerusalem and the heart of this people” **to** at Jerusalem, then the heart of this “people”

(3 Ki. 19:20) “run” **to** “ran”

(3 Ki. 20:17) “And Benadad sent. And they told him” **to** “and they send and report to the king of Syria, saying”

(3 Ki. 22:47) “effeminate” **to** “sodomites”

4 Kings

(4 Ki. 3:27) “indignation” **to** “commiseration”

(4 Ki. 4:16) “At this time and this same hour, if life accompany, thou shalt have a son in thy womb” **to** “At this season when the time cometh round, thou shalt embrace a son”

(4 Ki. 5:17) “And Naaman said: As thou wilt. But I beseech thee, grant to me thy servant to take from hence two mules’ burden of earth, for thy servant will not henceforth offer holocaust or victim to other gods but to the Lord” **to** “And Naaman said, Well then, if not, let there be given to thy servant, I pray thee, the load *of a* yoke of mules; and thou shalt give me of the red earth; for henceforth thy servant will not offer whole-burnt-offering or sacrifice to other gods but only to the Lord by *reason of* this thing”

(4 Ki. 6:10) “and prevented him and looked well to himself there not once nor twice” **to** “and warned him of and saved himself there, not once nor twice”

(4 Ki. 8:6) “eunuch” **to** “officer”

(4 Ki. 8:10) “but the Lord hath shewn me that he shall surely die” **to** “yet the Lord has shewed me that thou shalt surely die”

(4 Ki. 8:13) “great thing” **to** “thing”

(4 Ki. 8:16) “and of Josaphat, king of Juda, reigned Joram son of Josaphat, king of Juda” **to** “and while Josaphat was king of Juda, Joram, the son of Josaphat, king of Juda began to reign”

(4 Ki. 9:26) “If I do not requite thee in this field, saith the Lord, for the blood of Naboth and for the blood of his children which I saw yesterday, saith the Lord. So now take him, and cast him into the field, according to the word of the Lord” **to** “Surely, I have seen yesterday the blood of Naboth and the blood of his sons, saith the Lord; and I will recompense him in this field, saith the Lord. Now then, I pray thee, take him up and cast him into the field, according to the word of the Lord”

(4 Ki. 10:7) “they took the king’s sons and slew seventy persons” **to** “they took the king’s sons and slew them, *even* seventy men,”

(4 Ki. 12:15) “And they reckoned not with the men that received the money to distribute it to the workmen, but they bestowed it faithfully” **to** “Also they took no account of the men into whose hands they gave the money to give to the workmen, for they acted faithfully”

(4 Ki. 12:21) “servant” **to** “servants”

(4 Ki. 14:21) “instead of” **to** “in room of”

(4 Ki. 14:27) “but he” **to** “so he”

(4 Ki. 16:18) “And the king’s entry from without, he turned into the temple of the Lord because of the king of the Assyrians” **to** “And he turned the king’s entrance without in the house of the Lord because of the king of the Assyrians”

(4 Ki. 19:25) “Hast thou not heard what I have done from the beginning? From the days of old, I have formed it, and now I have brought it to effect, that fenced cities of fighting men should be turned to heaps of ruin” **to** “I have brought about *the matter*, I have brought it to a conclusion, and it is come to the destruction of the bands of warlike prisoners, *even of* strong cities”

(4 Ki. 26:19) “eunuch” **to** “officer”

(4 Ki. 26:23) “And when all the captains of the soldiers had heard this, they and the men that were with them; to wit, that the king of Babylon had made Godolias governor, they came to Godolias to Maspha: Ismael, the

son of Nathania, and Johanan, the son of Caree, and Saraia, the son of Thanehumeth the Netophathite, and Jezonias, the son of Maachathi, they and their men” **to** “And all the captains of the host, they and their men, heard that the king of Babylon had *thus* appointed Godolias, and they came to Godolias to Massephath, both Ismael, the son of Nathania, and Johanan, the son of Caree, and Saraia, the son of Thanehumeth the Netophathite, and Jezonias, the son of Maachathi, they and their men”

(4 Ki. 26:25) “and smote” **to** “came and smote”

1 Paralipomenon

(1 Par. 2:52) “And Sobal the father of Cariathiarim had sons; he that saw half of the places of rest” **to** “And Sobal, the father of Kiriath-jearim, had sons: Haroeh, and half of the Menuhoth”

(1 Par. 2:54) “and half of the place of rest” **to** “and half of the Manahathites”

(1 Par. 4:22) And he that made the sun to stand, and the men of Lying, and Secure, and Burning, who were princes in Moab, and who returned into Lahem. Now these are things of old” **to** “And Joakim, and the men of Chozeba, and Joas, and Saraph, who dwelt in Moab, and he changed their names to Abederin and Athukiim”

(1 Par. 7 28, 29): “daughters” **to** “towns”

(1 Par. 8:7) “And Naaman, and Achia, and Gera he removed them, and begot Oza, and Ahiud” **to** “and Naaman and Achia and Gera, were they that carried them captive—and he begot Oza and Ahiud”

(1 Par. 8:12) “daughters” **to** “towns”

(1 Par. 11:3) “which he spoke in the hand of” **to** “which he spoke by”

(1 Par. 15:26) “helped” **to** “strengthened”

(1 Par. 27:32) “And Jonathan David's uncle, a counsellor, a wise and learned man: he and Jahiel the son of Hachamoni were with the king's sons” **to** “And Jonathan, David's uncle by the father's side, *was* a counsellor, a wise man; and Jahiel, the son of Hachamoni, *was* with the king's sons”

(1 Par. 29:30) “and of” **to** “concerning”

2 Paralipomenon

(2 Par. 5:10) **Nothing else in the ark:** See (3 Ki. 8:9). The other things which had been placed in or at least on the side of the ark were now removed to the treasury rooms.

(2 Par. 6:22) “If any man sin against his neighbour and come to swear against him and bind himself with a curse before the altar in this house” **to** “If a man sin against his neighbour, and he bring an oath upon him so as to make him swear, and he come and swear before the altar in this house”

(2 Par. 9:16) “the armoury which was compassed with a wood” **to** “the house of the forest of Lebanon”

(2 Par. 9:29) “against” **to** “concerning”

(2 Par. 11:17) “And they strengthened the kingdom of Juda and established Roboam, the son of Solomon, for three years, for they walked in the ways of David and of Solomon only three years” **to** “And they strengthened the kingdom of Juda; and *Juda* strengthened Roboam the *son* of Solomon for three years, for he walked three years in the ways of David and Solomon”

(2 Par. 13:19) “daughters” **to** “towns”

(2 Par 14:6) “for he was quiet” **to** “for the land was quiet”

(2 Par. 18:8) “eunuchs” **to** “officers”

(2 Par. 26:11) “doctor” **to** “judge”

(2 Par. 28:22) “Moreover also, in the time of his distress, he increased contempt against the Lord. King Achaz himself by himself” **to** “but only *troubled him* in his affliction. And he departed yet more from the Lord”

(2 Par. 28:23) “sacrificed victims” **to** “And he sacrificed victims”

(2 Par. 31:3) “And the king's part was that of his proper substance; the holocaust should be offered always morning and evening, and on the sabbaths, and the new moons and the other solemnities, as it is written in the law of Moses” **to** “He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord”

(2 Par. 31:16) “besides the males” **to** “besides the increase of the males”

(2 Par. 31:17) “To the priests by their families, and to the Levites from the twentieth year and upward, by their classes and companies” **to** “This *is* the distribution of the priests according to the houses of their families; and the Levites in their daily courses from twenty years old and upward *were in their* order”

(2 Par. 31:18) “and to all the multitude, both to their wives and to their children of both sexes, victuals were given faithfully out of the things that had been sanctified” **to** “to assign stations for all the increase of their sons and their daughters, for the whole number, for they faithfully sanctified the holy place”

1 Esdras

(1 Esd. 4:14) 14 But we remembering the salt that we have eaten in the palace and because we count it a crime to see the king wronged, have therefore sent and certified the king” **to** “And it is not lawful for us to see the dishonour of the king: therefore have we sent and made known *the matter* to the king:”

(1 Esd. 4:16) “We certify the king” **to** “We therefore declare to the king”

(1 Esd. 5:5) “But the eye of their God” **to** “But the eyes of God”

(1 Esd. 7:10) “judgment” **to** “judgments”

(1 Esd. 8:3) “the son of Pharos” **to** and “of the sons of Pharos”

(1 Esd. 9:13) “And after all that is come upon us for our most wicked deeds and our great sin, seeing that thou our God hast saved us from our iniquity and hast given us a deliverance as at this day” **to** “And after all that is come upon us because of our evil deeds and our great trespass, it is clear that there is none such as our God, for thou has lightly visited our iniquities and given us deliverance”

(1 Esd. 9:14) “that we should not turn away nor break thy commandments nor join in marriage with the people of these abominations, art thou angry with us unto utter destruction, not to leave us a remnant to be saved?” **to** “Whereas we have repeatedly broken thy commandments and intermarried with the people of the

lands, be not very angry with us to our utter destruction so that there should be no remnant or escaping one”

2 Esdras

(2 Esd. 3:8) “and they left Jerusalem unto the wall of the broad street” **to** “and they finished Jerusalem to the broad wall”

(2 Esd. 3:17) “Rehum” **to** “*even* Rehum”

(2 Esd. 10:29) “All that could understand promising for their brethren, with their chief men, and they came to promise, and swear that they would walk in the law of God, which he gave in the hand of Moses the servant of God, that they would do and keep all the commandments of the Lord our God, and his judgments and his ceremonies” **to** “everyone who had knowledge and understanding, were urgent with their brethren, and bound them under a curse and entered into a curse and into an oath, to walk in the law of God which was given by the hand of Moses, the servant of God, to keep and to do all the commandments of the Lord and his judgments and his ordinances”

(2 Esd. 13:6) “I asked the king” **to** “I made my request to the king”

Tobias

(Tob. 2:22) “It is evident thy hope is come to nothing and thy alms now appear” **to** “Where are thy alms-deeds and thy just works? Behold, all things are known with thee”

(Tob. 4:13) “Take heed to keep thyself, my son, from all fornication, and beside thy wife never endure to know a crime” **to** “Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers and take not a strange woman to wife which is not of thy father’s tribe, for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob. Remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land”

(Tob. 4:14) “Never suffer pride to reign in thy mind, or in thy words: for from it all perdition took its beginning” **to** “Now therefore, my son, love thy brethren and despise not in thy heart thy brethren, the sons and daughters of thy people, in not taking a wife of them, for in pride is destruction and much trouble and in lewdness

is decay and great want, for lewdness is the mother of famine”

(Tob. 6:8) And the angel answering, said to him: If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kind of devils, either from man or from woman, so that they come no more to them” **to** “And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed”

(Tob. 6:11) “And the angel answering, said: Here is one whose name is Raguel, a near kinsman of thy tribe, and he hath a daughter named Sara, but he hath no son nor any other daughter beside her” **to** “The angel said to the young man, Brother, today we shall lodge with Raguel, who is thy cousin. He also hath one only daughter, named Sara. I will speak for her, that she may be given thee for a wife”

(Tob. 6:12) “All his substance is due to thee, and thou must take her to wife” **to** “For to thee doth the right of her appertain, seeing thou only art of her kindred”

(Tob. 6:13) “Ask her therefore of her father, and he will give her thee to wife” **to** “And the maid is fair and wise. Now therefore hear me, and I will speak to her father; and when we return from Rages, we will celebrate the marriage, for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other”

(Tob. 6:14) “Then Tobias answered, and said: I hear that she hath been given to seven husbands, and they all died: moreover I have heard, that a devil killed them” **to** “Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men who all died in the marriage chamber”

(Tob. 6:15) “Now I am afraid, lest the same thing should happen to me also: and whereas I am the only child of my parents, I should bring down their old age with sorrow to the underworld” **to** “And now I am the only son of my father, and I am afraid lest if I go in unto her, I die as the other before, for a wicked spirit loveth her which hurteth no body but those which come unto her; wherefore I also fear lest I die and bring my father’s and my mother’s life because of me to the grave with sorrow, for they have no other son to bury them”

(Tob. 6:16) “Then the angel Raphael said to him: Hear me, and I will shew thee who they are, over whom the

devil can prevail” **to** “Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee that thou shouldest marry a wife of thine own kindred? Wherefore hear me, O my brother, for she shall be given thee to wife and make thou no reckoning of the evil spirit, for this same night shall she be given thee in marriage”

(Tob. 6:17) For they who in such manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding, over them the devil hath power” **to** “And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume and shalt lay upon them some of the heart and liver of the fish and shalt make a smoke with it”

(Tob. 6:18-22) “But thou when thou shalt take her, go into the chamber, and for three days keep thyself from her and give thyself to nothing else but to prayers with her. And on that night lay the liver of the fish on the fire, and the devil shall be driven away. But the second night thou shalt be admitted into the society of the holy Patriarchs. And the third night thou shalt obtain a blessing that sound children may be born of you. And when the third night is past, thou shalt take the virgin with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayest obtain a blessing in children” **to** (Tob. 6:18) “And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you and pray to God which is merciful who will have pity on you and save you; fear not, for she is appointed unto thee from the beginning and thou shalt preserve her, and she shall go with thee. Moreover, I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her”

(Tob. 8:2) “And Tobias, remembering the angel’s word, took out of his bag part of the liver, and laid it upon burning coals” **to** “And as he went, he remembered the words of Raphael and took the coals and put the heart and the liver of the fish thereupon and made a smoke therewith”

(Tob. 8:3) “Then the angel Raphael took the devil, and bound him in the desert of upper Egypt” **to** “The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him”

(Tob. 12:8) “Prayer is good with fasting and alms more than to lay up treasures of gold.” **to** “Prayer is good with fasting and alms and righteousness. A little with

righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold.”

(Tob. 12:9) “For alms delivereth from death and the same is that which purgeth away sins and maketh to find mercy and life everlasting.” **to** “For alms doth deliver from death and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life.”

Judith

(Judi. 2:14) And he passed over the Euphrates and came into Mesopotamia, and he forced all the stately cities that were there” **to** “Then he went over Euphrates and went through Mesopotamia and destroyed all the high cities”

(Judi. 2:10) “But gold and silver” **to** “And gold and silver”

(Judi. 4:16) “that he would visit his people Israel” **to** “that he would look upon all the house of Israel graciously”

(Judi. 8:1) “it came to pass when Judith” **to** “at that time Judith heard thereof”

(Judi. 16:13) “Then the camp of the Assyrians howled when my lowly ones appeared, parched with thirst” **to** “Then my afflicted shouted for joy, and my weak ones cried aloud. But they were astonished, these lifted up their voices, but they were overthrown.”

Esther

(Est. 1:10) “the seven eunuchs” **to** “the seven chamberlains”

(Est. 1:12) “eunuchs” **to** “chamberlains”

(Est. 1:15) “eunuchs” **to** “chamberlains”

(Est. 2:9) “And she pleased him and found favour in his sight. And he commanded the eunuch to hasten the women’s ornaments, and to deliver to her her part and seven of the most beautiful maidens of the king’s house and to adorn and deck out both her and her waiting maids” **to** “And the damsel pleased him, and she found favour in his sight. And he hastened to give her the things for purification and her portion, and the seven maidens appointed her out of the palace. And he treated her and her maidens well in the women’s apartment”

(Est. 2:21) “eunuchs” **to** “chamberlains”

(Est. 6:2, 14) “eunuchs” **to** “chamberlains”

(Est. 6:9) Delete “and tyrants”

(Est. 7:8) “The word was not yet gone out of the king’s mouth and immediately they covered his face” **to** “And when Aman heard it, he changed countenance”

(Est. 7:9) “eunuchs” **to** “chamberlains”

(Est. 9:31) “and observe the days of lots, and celebrate them with joy in their proper time, as Mardochai and Esther had appointed, and they undertook them to be observed by themselves and by their seed, fasts, and cries, and the days of lots” **to** “to confirm these days of Purim in their appointed times, according as Mardochai the Jew and Esther the queen had enjoined upon them and upon their children, the decree of their fasting and their prayer”

(Est. 10:11) “And both lots came to the day appointed already from that time, before God to all nations” **to** “And these two lots came for an appointed season, and for a day of judgment, before God, and for all the nations”

(Est. 12:Intro) “eunuchs” **to** “chamberlains”

(Est. 12:1, 6) “eunuchs” **to** “chamberlains”

Job

(Job 3:18) “And they, sometime bound together without disquiet, have not heard the voice of the oppressor” **to** “And the men of old time have together ceased to hear the exactor’s voice”

(Job. 3:23) 23 “To a man whose way is hidden, and God hath surrounded him with darkness?” **to** “Death *is* rest to *such* a man, for God has hedged him in”

(Job 3:26) “Have I not dissembled? have I not kept silence? Have I not been quiet? And indignation is come upon me” **to** “I was not at peace nor quiet nor had I rest, yet wrath came upon me”

(Job 7:11) “month” **to** “mouth”

(Job 7:20) I have sinned: What shall I do to thee, O keeper of men? why hast thou set me opposite to thee,

and I am become burdensome to myself?" **to** "If I have sinned, what shall I be able to do, O thou that understandest the mind of men? Why hast thou made me as thine accuser, and *why* am I a burden to thee?"

(Job 8:9) "(For we are but of yesterday and are ignorant that our days upon earth are but a shadow)" **to** "(for we are of yesterday and know nothing, for our life upon the earth is a shadow)"

(Job 8:16) "He seemeth to have moisture before the sun cometh, and at his rising his blossom shall shoot forth" **to** "For it is moist under the sun, and his branch shall come forth out of his dung-heap"

(Job 8:17) "His roots shall be thick upon a heap of stones, and among the stones he shall abide" **to** "He lies down upon a gathering of stones and shall live in the mist of flints"

(Job 8:18) "If one swallow him up out of his place, he shall deny him, and shall say: I know thee not" **to** "If *God* should destroy *him*, his place shall deny him. Hast thou not seen such things"

(Job 8:19) "For this is the joy of his way, that others may spring again out of the earth" **to** "that such is the overthrow of the ungodly? And out of the earth another shall grow"

(Job 8:20) "God will not cast away the simple, nor reach out his hand to the evildoer" **to** "For the Lord will by no means reject the harmless man, but he will not receive any gift of the ungodly"

(Job 8:21) "Until thy mouth be filled with laughter, and thy lips with rejoicing" **to** "But he will fill with laughter the mouth of the sincere and their lips with thanksgiving"

(Job 8:22) "They that hate thee, shall be clothed with confusion: and the dwelling of the wicked shall not stand" **to** "But their adversaries shall clothe themselves with shame, and the habitation of the ungodly shall perish"

(Job. 10:6) "that thou shouldst inquire after my iniquity and search after my sin" **to** "that thou hast enquired into mine iniquity, and searched out my sins?"

(Job 10:7) "and shouldst know that I have done no wicked thing, whereas there is no man that can deliver out of thy hand" **to** "For thou knowest that I have not

committed iniquity. But who is he that can deliver out of thy hands?"

(Job 10:10) "Hast thou not milked me as milk, and curdled me like cheese?" **to** "Hast thou not poured me out like milk and curdled me like cheese?"

(Job 10:16) "And for pride thou wilt take me as a lioness, and returning thou tormentest me wonderfully" **to** "For I am hunted like a lion for slaughter; for again thou hast changed and art terribly destroying me"

(Job 10:17) "Thou renewest thy witnesses against me, and multipliest thy wrath upon me, and pains war against me" **to** "renewing against me my torture: and thou hast dealt with me in great anger; and thou hast brought trials upon me"

(Job 10:22) "a land of misery and darkness where the shadow of death and no order but everlasting horror dwelleth" **to** "to a land of perpetual darkness where there is no light, neither *can any one* see the life of mortals"

(Job 11:20) "and their hope the abomination of the soul" **to** "and their hope shall be the drooping of the soul."

(Job 12:4) "He that is mocked by his friends, as I, shall call upon God, and he will hear him, for the simplicity of the just man is laughed to scorn" **to** "For a righteous and blameless man has become a subject for mockery"

(Job 12:5) "The lamp despised in the thoughts of the rich is ready for the time appointed" **to** "For it had been ordained that he should fall under others at the appointed time and that his houses should be spoiled by transgressors."

(Job 12:6) "The tabernacles of robbers abound, and they provoke God boldly; whereas it is he that hath given all into their hands" **to** "Nevertheless, let no wicked man indulge a confidence that he shall escapee condemnation. Whoever provoke the Lord to anger, shall not they also undergo a trial?"

(Job 12:11) "the taste" **to** "taste"

(Job 13:10) "He shall reprove you because in secret you accept his person" **to** "He will surely reprove you if ye do secretly accept persons"

(Job 14:16) "but spare my sins" **to** "and not one of my sins shall escape thee"

(Job 14:20) “Thou hast strengthened him for a little while that he may pass away for ever. Thou shalt change his face, and shalt send him away” **to** “Thou drivest him to an end, and he is gone; thou settest thy face against him, and sendest him away”

(Job 16:4) “I also could speak like you, and would God your soul were for my soul” **to** “I also could speak as ye do”

(Job 16:5) “I would comfort you also with words and would wag my head over you” **to** “then would I insult you with words, and I would shake my head at you”

(Job 16:6) “I would strengthen you with my mouth, and would move my lips, as sparing you” **to** “And would there were strength in my mouth, and I would not spare the movement of my lips”

(Job 16:11) “they are filled with my pains” **to** “They gather themselves together against me”

(Job 17:3) “and let any man’s hand fight against me.” **to** “who is he that will strike hands with me?”

(Job 17:10) “Wherefore, be you all converted and come, and I shall not find among you any wise man” **to** “Howbeit do ye all strengthen *yourselves* and come now, for I do not find truth in you”

(Job 17:16) “All that I have shall go down into the most vast underworld. Thinkest thou that there at least I shall have rest?” **to** “Will they go down with me to the underworld, or shall we go down together to the tomb?”

(Job 19:20) Delete “The flesh being consumed”

(Job 20:23) “May his belly be filled that God may send forth the wrath of his indignation upon him and rain down his war upon him” **to** “When he is about to fill his belly, God shall cast the fury of his wrath upon him and shall rain it upon him while he is eating”

(Job 21:7) Why then do the wicked live, are they advanced and strengthened with riches? **to** “Wherefore do the ungodly live and grow old even in wealth?”

(Job 21:16) “Yet because their good things are not in their hand, may the counsel of the wicked be far from me” **to** “For their good things were in *their* hands, but he regards not the works of the ungodly”

(Job 22:4) “Shall he reprove thee for fear and come with thee into judgment” **to** “Is it for thy fear of Him that He reproveth thee, that he entereth with thee into judgment?”

(Job 22:5) “and not for thy manifold wickedness and thy infinite iniquities?” **to** “Is not thy wickedness abundant and thy sins innumerable?”

(Job 22:18) “Whereas, he had filled their houses with good things: whose way of thinking be far from me” **to** “Yet he filled their houses with good things; but the counsel for the wicked is far from him”

(Job 24:12) Delete “and God doth not suffer it to pass unrevenged”

(Job 24:18) “He is light upon the face of the water” **to** “He is swift on the face of the water”

(Job 24:22) “He hath pulled down the strong by his might; and when he standeth up, he shall not trust to his life” **to** “And in wrath he has overthrown the helpless; therefore, when he has arisen, *a man* will not feel secure of his own life”

(Job 25:1) “and I said” **to** “and said”

(Job 27:22) “he would willingly flee” **to** “he would fain flee out of his hand”

(Job 28:4) “The flood divideth from the people that are on their journey, those whom the food of the needy man hath forgotten and who cannot be come at” **to** “There is a cutting off the torrent by reason of dust so they that forget the right way are weakened; they are removed from *among* men”

(Job 29:25) “If I had a mind to go to them, I sat first; and when I sat as a king with his army standing about him, yet I was a comforter of them that mourned” **to** “I chose out their way, and sat chief and dwelt as a king in the midst of warriors as one comforting mourners”

(Job 30:17) “In the night my bone is pierced with sorrows, and they that feed upon me do not sleep” **to** “My bones are pierced in me in the night season, and my sinews take no rest”

(Job 30:18) “With the multitude of them my garment is consumed, and they have girded me about as with the collar of my coat” **to** “By the great force of my disease is

my garment changed; it bindeth me about as the collar of my coat”

(Job 31:20) “if his sides have not blessed me, and if he were not warmed with the fleece of my sheep” **to** “if the poor did not bless me and their shoulders were *not* warmed with the fleece of my lambs”

(Job 31:26) “If I beheld the sun when it shined and the moon going in brightness” **to** “(do we not see the shining sun eclipsed and the moon waning? for they have not *power to continue*)”

(Job 34:14) “Yea, when thou shalt say: He considereth not. Be judged before him and expect him” **to** “Yea, when thou shalt say: He beholds them that perform lawless deeds, and he will save me; and do thou plead before him, if thou canst praise him, as it is *possible* even now”

(Job 34:15) “For he doth not now bring on his fury, neither doth he revenge wickedness” **to** “For he is not *now* regarding his wrath, nor has he noticed severely any trespass exceedingly”

(Job 36:9) “because they have been violent” **to** “because they have behaved themselves proudly”

(Job 36:13) “Dissemblers and crafty men prove the wrath of God, neither shall they cry when they are bound” **to** “And the hypocrites in heart will array wrath *against themselves*; they will not cry because he has bound them”

(Job 36:17) “Thy cause hath been judged as that of the wicked, cause and judgment thou shalt recover” **to** “And thou art full of the judgment of the wicked; Judgment and justice take hold on them”

(Job 36:19) “Lay down thy greatness without tribulation and all the mighty of strength” **to** “Let not *thy* mind willingly turn thee aside from the petition of the feeble that are in distress”

(Job 36:20) “Prolong not the night that people may come up for them” **to** “Desire not the night when peoples are cut off in their place”

(Job 36:33) “He sheweth his friend concerning it, that it is his possession, and that he may come up to it” **to** “The Lord will declare concerning this *to* his friend, *but there is* a portion also for unrighteousness”

(Job 37:16) “knowledges” **to** “knowledge”

(Job 38:7) “the sons of God” **to** “the angels”

(Job 38:14) “The seal shall be restored as clay, and shall stand as a garment” **to** “Or didst thou take clay of the ground and form a living creature and set it with the power of speech upon the earth?”

(Job 40:14) “He is the beginning of the ways of God, who made him, he will apply his sword” **to** “This is the chief of the creation of the Lord; made to be played with by his angels.”

(Job 40:19) “In his eyes, as with a hook, he shall take him and bore through his nostrils with stakes” **to** “*Yet one* shall take him in his sight; *one* shall catch *him* with a cord and pierce his nose”

(Job 40:20) “Canst thou draw out the leviathan with a hook or canst thou tie his tongue with a cord?” **to** “But wilt thou catch the leviathan with a hook and put a halter about his nose?”

(Job 40:21) “Canst thou put a ring in his nose or bore through his jaw with a buckle?” **to** “Or wilt thou fasten a ring in his nostril and bore his lip with a clasp?”

(Job 40:22) “Will he make many supplications to thee or speak soft words to thee?” **to** “Will he address thee with a petition, softly, with the voice of a suppliant?”

(Job 40:23) “Will he make a covenant with thee? And wilt thou take him to be a servant for ever?” **to** “And will he make a covenant with thee? And wilt thou take him for a perpetual servant?”

(Job 40:24) “Shalt thou play with him as with a bird or tie him up for thy handmaids?” **to** “And wilt thou play with him as with a bird or bind him as a sparrow for a child?”

(Job 40:25) “Shall friends cut him in pieces? Shall merchants divide him?” **to** “And do the nations feed upon him and the nations of the Phoenicians share him?”

(Job 40:26) “Wilt thou fill nets with his skin and the cabins of fishes with his head?” **to** “And all the ships come together would not be able to bear the mere skin of his tail; neither *shall they carry* his head in fishing-vessels”

(Job 40:27) “Lay thy hand upon him; remember the battle and speak no more” **to** “But thou shalt lay thy hand upon him *once*, remembering the war that is waged by his mouth; and let it not be done any more”

(Job 40:28) Delete: Behold his hope shall fail him, and in the sight of all he shall be cast down

(Job 41:1) “I will not stir him up like one that is cruel, for who can resist my countenance?” **to** “Hast thou not seen him? And hast thou not wondered at the things said *of him*? Dost thou not fear because preparation has been made by me? For who is there that resists me?”

(Job 41:2) “Who hath given me before that I should repay him? All things that are under heaven are mine.” **to** “Or who will resist me and abide, since the whole *world* under heaven is mine?”

(Job 41:3) “I will not spare him, nor his mighty words, and framed to make supplication.” **to** “I will not be silent because of him, though because of his power *one* shall pity his antagonist.”

(Job 41:13) “and want goeth before his face” **to** “before him destruction runs”

(Job 41:14) “He shall send lightning against him, and they shall not be carried to another place” **to** “*If one* pours *violence* upon him, he shall not be moved”

(Job 41:23) “A path shall shine after him. He shall esteem the deep as growing old” **to** “And the lowest part of the deep, *he regards* as a captive; he reckons the deep as *his range*”

(Job 41:24) “There is no power upon earth that can be compared with him who was made to fear no one” **to** “There is nothing upon the earth like to him, formed to be sported with by my angels”

(Job 41:25) “He beholdeth every high thing. He is king over all the children of pride” **to** “He beholds every high thing, and he is king of all that are in the waters”

(Job 42:3) “Who is this that hideth counsel without knowledge? Therefore, I have spoken unwisely, and things that above measure exceeded my knowledge.” **to** “For who is he that hides counsel from thee? Or who keeps back his words and thinks to hide them from thee? And who will tell me what I knew not, great and wonderful things which I understood not?”

(Job 42:4) “Hear, and I will speak: I will ask thee, and do thou tell me” **to** “But hear me, O Lord, that I also may speak. And I will ask thee, and do thou teach me”

Psalms

(Ps. 14:4) “and deceiveth not” **to** “and disappoints *him* not”

(Ps. 18:14) “and from those of others spare thy servant. If they shall have no dominion over me, then shall I be without spot; and I shall be cleansed from the greatest sin” **to** “Keep back thy servant also from presumptuous sins; let them not have dominion over me. Then shall I be upright, and I shall be innocent from the great transgression”

(Ps. 58:4) “they have caught my soul” **to** “they lie in wait for my soul”

(Ps. 70:15) “My mouth shall shew forth thy justice, thy salvation all the day long. Because I have not known tradings” **to** “My mouth shall proclaim your just deeds, day after days your acts of deliverance, though I cannot number them all”

(Ps. 88:36) “I will not lie unto David” **to** “I will not be false to David”

(Ps. 115:10) “1” **to** “10”

Proverbs

(Prv. 12:26) “with deceive them” **to** “shall deceive them” (RJMI mistake)

Ecclesiasticus

(Eccus. 4:30) “be ashamed of the lie of thy ignorance” **to** “be ashamed of the error of thy ignorance”

Isaias

(Isa. 8:4) “the child know” **to** “the child knows”

Lamentations

(Lam. 2:22) “u” **to** “up”

Ezekiel

(Ez. 13:18) “And say: Thus saith the Lord God: Woe to them that sew cushions under every elbow and make pillows for the heads of persons of every age to lead souls astray. The souls of my people are perverted, and they have saved souls alive” **to** “Thus saith the Lord, Woe to those women who sew pillows under every elbow and make coverings for every head of every age, to lead souls astray. The souls of my people have been turned out of the way”

(Ez. 13:19) “And they violated me among my people” **to** “They have, indeed, deceived souls and profaned me to my people”

(Ez. 13:20) “Therefore, thus saith the Lord God: Behold I declare against your cushions wherewith you catch flying souls, and I will tear them off from your arms: and I will let go the souls that you catch, the souls that should fly” **to** “Therefore, thus saith the Lord God, Behold, I am against your pillows whereby ye there confound souls, and I will tear them away from your arms and will set at liberty their souls which ye pervert to scatter them”

(Ez. 14:22) **Left:** Their evil words and conduct, even in captivity, will evince that they have not been punished unjustly. From them you may judge what sort of men their fathers were.

(Ez. 16:38) “and they that shed blood” **to** “and as they that shed blood”

(Ez. 20:22) “But I turned away my hand and wrought for my name’s sake, that it might not be violated before the nations, out of which I brought them forth in their sight” **to** “Nevertheless, I withdrew mine hand and wrought for my name's sake that it should not be polluted in the sight of the heathen, in whose sight I brought them forth”

(Ez. 20:28) “And” **to** “For when”

(Ez. 44:11) “they” **to** “yet they”

Ez. 28:3) “behold thou art wiser than Daniel: no secret is hid from thee” **to** “Art thou wiser than Daniel? or have not the wise instructed thee with their knowledge?”

(Ez. 32:21) “The most mighty among the strong ones shall speak to him from the midst of the underworld, they that went down with his helpers and slept uncircumcised, slain by the sword” **to** “Be thou in the depth of the pit. To whom art thou superior? Yea, go

down and lie with the uncircumcised, in the midst of them *that are* slain with the sword”

(Ez. 32:27) “And they shall not sleep with the brave and with them that fell uncircumcised, that went down to gehenna with their weapons, and laid their swords under their heads, and their iniquities were in their bones because they were the terror of the mighty in the land of the living” **to** “And they are laid with the giants that fell of old, who went down to gehenna with their weapons of war; and they laid their swords under their heads, but their iniquities were upon their bones because they terrified all men during their life”

(Ez. 34:16) “and that which was fat and strong I will preserve” **to** “and will guard the strong”

(Ez. 43:26) “and they shall fill its hand” **to** “and they shall consecrate themselves”

Daniel

(Dan. 8:25) Added the word “*he*”: “According to his will and craft, *he* shall be successful in his hand.”

(Dan. 12:10) “and the wicked” **to** “but the wicked”

Osee

(Osee 1:2) “and have of her children of fornications” **to** “and children of fornication”

(Osee 1:10) “And the number of the children of Israel shall be as the sand of the sea that is without measure and shall not be numbered. And it shall be in the place where it shall be said to them: You are not my people. It shall be said to them: Ye are the sons of the living God” **to** “Yet the number of the children of Israel was as the sand of the sea, which shall not be measured nor numbered. And it shall come to pass *that* in the place where it was said to them, Ye are not my people, even they shall be called the sons of the living God”

(Osee 4:2) “killing” **to** murder”

(Osee 4:13) “spouses” **to** “daughters-in-law”

(Osee 4:14) “I will not punish your daughters when they shall commit fornication and upon your spouses when they shall commit adultery because themselves conversed with harlots and offered sacrifice with the effeminate, and the people that doth not understand shall

be beaten” **to** “And I will not punish your daughters when they shall commit fornication nor your daughters-in-law when they shall commit adultery, for they themselves mingled themselves with harlots and sacrificed with polluted ones, and the people that understood not entangled itself with a harlot”

Osee 5:8) “Blow ye the cornet in Gabaa, the trumpet in Rama, howl ye in Bethaven, behind thy back, O Benjamin” **to** “Blow ye the trumpet on the hills, sound aloud on the heights, proclaim in the house of On, Benjamin is amazed”

(Osee 5:15) “until you are consumed and seek my face” **to** “until they are brought to nought, and *then* shall they seek my face”

(Osee 7:13) “And I redeemed them, and they have spoken lies against me” **to** “Though I redeemed them, yet they spoke lies against me”

(Osee 8:10) “receive them” **to** “take charge of them”
Added to existed revision.

(Osee 9:8) “house of his God” **to** “house of God”

(Osee 10:9) “From the days of Gabaa, Israel hath sinned, there they stood: the battle in Gabaa against the children of iniquity shall not overtake them” **to** “From the time the hills *existed* Israel has sinned; there they stood, war *waged* against the children of iniquity”

(Osee 10:11) “Ephraim is a heifer taught to love to tread out corn, but I passed over upon the beauty of her neck. I will ride upon Ephraim, Juda shall plough, Jacob shall break the furrows for himself” **to** “Ephraim is a heifer taught to love victory, but I will come upon the fairest part of her neck. I will mount Ephraim; I will pass over Juda in silence; Jacob shall prevail against him”

(Osee 10:12) “Sow for yourselves in justice and reap in the mouth of mercy, break up your fallow ground; but the time to seek the Lord is when he shall come that shall teach you justice” **to** “Sow to yourselves for righteousness, gather in for the fruit of life, light ye for yourselves the light of knowledge, seek the Lord till the fruits of righteousness come upon you”

(Osee 10:13) “You have ploughed wickedness, you have reaped iniquity, you have eaten the fruit of lying, because thou hast trusted in thy ways, in the multitude of thy strong ones” **to** “Wherefore have ye passed over ungodliness in silence and reaped the sins of it. Ye have

eaten false fruit; for thou has trusted in thy sins, in the abundance of thy power”

Joel

(Joel 1:7) “pilled” **to** “peeled”

(Joel 2:2) a numerous and strong people as the morning spread upon the mountains” **to** “a numerous and strong people shall be spread upon the mountains as the morning”

Amos

(Amos 4:4) “Come ye to Bethel and do wickedly, to Galgal and multiply transgressions, and bring in the morning your victims, your tithes in three days” **to** “Ye went into Bethel and sinned, and ye multiplied sin at Galgal, and ye brought your meat offerings in the morning, *and* your tithes every third day”

(Amos 4:5) “and offer a sacrifice of praise with leaven, and call free offerings and proclaim it: for so you would do, O children of Israel, saith the Lord God” **to** “And they read the law without and called for public professions’ proclaim aloud that the children of Israel have loved these things, saith the Lord”

(Amos 8:5) “saying: When will the month be over, and we shall sell our wares, and the sabbath, and we shall open the corn that we may lessen the measure and increase the sicle and may convey in deceitful balances” **to** “saying, When will the new moon be gone that we may sell corn ad the sabbath that we may set forth wheat, making the ephah small and the shekel great and falsifying the balances by deceit”

(Amos 9:6) “He that buildeth his ascension in heaven and hath founded his bundle upon the earth” **to** “It is he that buildeth his upper chambers in the heaven and hath founded his vault upon the earth”

Micheas

(Mich 2:4) “In that day a parable shall be taken up upon you and a song shall be sung with melody by them that say: We are laid waste and spoiled. The portion of my people is changed. How shall he depart from me, whereas he is returning that will divide our land?” **to** “In that day shall a parable be taken up against you and a plaintive lamentation shall be uttered, saying, We are

thoroughly miserable. The portion of my people has been measured out with a line and there was none to hinder him so as to turn him back. Your fields have been divided”

(Mich. 3:5) “sanctify” **to** “prepare”

(Mich. 4:8) “And thou, O cloudy tower of the flock, of the daughter of Sion, unto thee shall it come; yea the first power shall come, the kingdom to the daughter of Jerusalem” **to** “And thou, dark tower of the flock, daughter of Sion, on thee the dominion shall come and enter in, even the first kingdom from Babylon to the daughter of Jerusalem”

(Mich. 4:13) “Arise, and tread, O daughter of Sion, for I will make thy horn iron and thy hoofs I will make brass: and thou shalt beat in pieces many peoples and shalt immolate the spoils of them to the Lord and their strength to the Lord of the whole earth” **to** “Arise, and thresh them, O daughter of Sion, for I will make thine horns iron, and I will make thine hoofs brass. And thou shalt utterly destroy many nations and shalt consecrate their abundance to the Lord and their strength to the Lord of all the earth”

(Mich. 5:3) “Therefore will he give them up even till the time wherein she that travaileth shall bring forth, and the remnant of his brethren shall be converted to the children of Israel” **to** “Therefore shall he appoint them *to wait* till the time of her that travails; she shall bring forth and *then* the remnant of their brethren shall return to the children of Israel”

(Mich. 5:4) “And he shall stand and feed in the strength of the Lord, in the height of the name of the Lord his God. And they shall be converted, for now shall he be magnified even to the ends of the earth” **to** “And the Lord shall stand and see and feed his flock with power, and they shall dwell in the glory of the name of the Lord their God, for now shall they be magnified to the ends of the earth”

(Mich. 5:11) “divinations” **to** “soothsayers”

(Mich. 6:7) “May the Lord” **to** “Will the Lord”

Nahum

(Nahu. 2:5) “He will remember his valiant men” **to** And their mighty men shall bethink themselves and flee by day”

Habacuc

(Haba. 1:3) “And there is a judgment but opposition is more powerful” **to** “And why are spoiling and violence before me so that there is strife, and contention ariseth?”

(Haba. 3:16) “I have heard and my bowels were troubled: my lips trembled at the voice. Let rottenness enter into my bones, and swarm under me. That I may rest in the day of tribulation: that I may go up to our people that are girded” **to** “I watched and my belly trembled at the sound of the prayer of my lips, and trembling entered into my bones, and my frame was troubled within me. I will rest in the day of affliction, from going up to the people of my sojourning”

Zacharias

(Zac. 3:6) “protested” **to** “testified”

(Zac. 9:1) The burden of the word of the Lord in the land of Hadrach and of Damascus the rest thereof, for the eye of man and of all the tribes of Israel is the Lord’s” **to** “The burden of the word of the Lord in the land of Sedrach, and his sacrifice *shall be* in Damascus, for the Lord looks upon men and upon all the tribes of Israel”

(Zac. 9:9) “and riding upon an ass, and upon a colt the foal of an ass” **to** “and riding upon an ass, upon a colt, the foal of an ass”

(Zac. 10:10) “and place shall not be found for them” **to** “and there shall not even one of them be left behind”

(Zac. 11:5) “Which they that possessed, slew, and repented not, and they sold them, saying: Blessed be the Lord, we are become rich: and their shepherds spared them not” **to** “Whose possessors slay them and hold themselves not guilty. And they that sell them say, Blessed be the Lord, for I am rich. And their own shepherds pity them not”

(Zac. 11:11) “And it was made void in that day; and so the poor of the flock that keep for me understood that it is the word of the Lord” **to** “And it was broken in that day; and so the poor of the flock that waited upon me knew that it was the word of the Lord”

(Zac. 13:8) And there shall be in all the earthand, saith the Lord, two parts thereof shall be cut off and perish” **to** “And it shall come to pass *that* in all the land, saith the Lord, two parts thereof shall be cut off and perish”

Malachias

(Mala. 3:8) Shall a man afflict God? For you afflict me. And you have said: Wherein do we afflict thee? In tithes and in firstfruits” **to** “Will a man insult God? For ye insult me. But ye say, Wherein have we insulted thee? In that the tithes and first-fruits are with you *still*”

(Mala. 3:9) “And you are cursed with want, and you afflict me, even the whole nation of you” **to** “And ye do surely look off from me, and ye insult me”

(Mala. 3:14) “And you have said: What have we spoken against thee? You have said: He laboureth in vain that serveth God, and what profit is it that we have kept his ordinances and that we have walked sorrowful before the Lord of hosts?” **to** “Ye said, He that serves God labours in vain; and what have we gained in that we have kept his ordinances, and in that we have walked as suppliants before the face of the Lord Almighty?”

(Mala. 3:15) “Wherefore, now we call the proud people happy, for they that work wickedness are built up, and they have tempted God and are preserved” **to** “And now we pronounce strangers blessed. And all they who act unlawfully are built up, and they have resisted God and *yet* have been delivered”

(Mala. 3:16) “Then they that feared the Lord spoke every one with his neighbour, and the Lord gave ear, and heard it. And a book of remembrance was written before him for them that fear the Lord and think on his name” **to** “Thus spoke they that feared the Lord, every one to his neighbour. And the Lord gave heed and hearkened, and he wrote a book of remembrance before him for them that feared the Lord and revered his name”

1 Machabees

(1 Mac. 1:1) And it came to pass, after that Alexander, the son of Philip the Macedonian, who first reigned in Greece, coming out of the land of Cethim, had overthrown Darius king of the Persians and Medes” **to** “And it happened, after that Alexander, son of Philip the Macedonian, who came out of the land of Cethim, had smitten Darius, king of the Persians and Medes, that he reigned in his stead, the first over Greece”

(1 Mac. 7:13) “And first the Assideans that were among the children of Israel, and they sought peace of them.” **to** “Now the Assideans were the first among the children of Israel that sought peace of them”

(1 Mac. 9:49) “And they returned to Jerusalem” **to** “Afterward returned Bacchides to Jerusalem”

(1 Mac. 9:50) “they built” **to** “he built”

(1 Mac. 9:19) And he lied and did not let Jonathan go” **to** “howbeit Tryphon dissembled neither would he let Jonathan go”

(1 Mac. 11:58) “And he sent him vessels of gold for his service, and he gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle” **to** “Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle”

(1 Mac. 13:19) And he lied and did not let Jonathan go” **to** “howbeit Tryphon dissembled neither would he let Jonathan go”

(1 Mac. 14:30) “laid” **to** “added”

(1 Mac. 14:34) “he placed Jews here” **to** “he placed Jews there”

(1 Mac. 16:3) “And now I am old, but be you instead of me, and my brethren, and go out, and fight for our nation: and the help from heaven be with you” **to** “But now I am old, and ye, by God’s mercy, are of a sufficient age; be ye instead of me and my brother, and go and fight for our nation and the help from heaven be with you”

2 Machabees

(2 Mac. 3:12) But that to deceive them who had trusted to the place and temple, which is honoured throughout the whole world for the reverence and holiness of it, was a thing which could not by any means be done” **to** “and that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place and to the majesty and inviolable sanctity of the temple, honoured over all the world”

(2 Mac. 3:13) “he” **to** “Heliodorus”

(2 Mac. 4:9) “Besides this he promised also a hundred and fifty more if he might have license to set him up a place for exercise and a place for youth and to entitle them that were at Jerusalem, Antiochians” **to** “Beside this, he promised to assign an hundred and fifty more if he might have license to set him up a place for exercise and for the training up of youth in the fashions of the

heathen and to write them of Jerusalem by the name of Antiochians”

(2 Mac. 5:20 shall be exalted” **to** “it shall be exalted”

(2 Mac. 6:21) But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought which it was lawful for him to eat that he might make as if he had eaten, as the king had commanded, of the flesh of the sacrifice” **to** “But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision such as was lawful for him to use and make as if he did eat of the flesh taken from the sacrifice commanded by the king.”

(2 Mac. 6:22) “courtesy” **to** “favor”

(2 Mac. 12:24) “might happen to be deceived” **to** “should not be regarded”

(2 Mac. 13:5) “Now there was in that place a tower fifty cubits high, having a heap of ashes on every side: this had a prospect steep down” **to** “Now there was in that place a tower of fifty cubits high full of ashes, and it had a round instrument which on every side hanged down into the ashes”

(2 Mac. 13:19) “But he was repulsed, he failed, he lost his men” **to** “but he was put to flight, failed, and lost of his men”

Mark

(Mk. 14:12) “the disciples say to him” **to** “the disciples said to him”

Luke

(Lk. 9:51) “assumption” **to** “ascension”

(Lk. 16:26) “chaos” **to** “barrier”

John

(Jn. 9:24) “cast lot” **to** “cast lots”

(Jn. 19:29) “And they putting a sponge full of vinegar about hyssop put it to his mouth” **to** “And they filled a sponge with vinegar and put it upon hyssop and put it to his mouth”

Acts

(Acts 9:5) “And he: I am Jesus” **to** “And our Lord said: I am Jesus the Nazarene”

(Acts 18:3) “he was of a their” **to** “he was of their”

Romans

(Rom. 3:7) “For if the truth of God hath more abounded through my lie unto his glory” **to** “For it by my falsehood, the truth of God had abounded to his glory”

Galatians

(Gal. 5:20) “emulations” **to** “jealousies”

Hebrews

(Heb. 11:1) “that appear not” **to** “not seen”

1 Peter

(1 Pt. 3:16) “the Christ” **to** “Christ”

Several

“Isai” **to** “Jesse”

Bible Commentaries

Numbers

Num. 26:55. **Lot:** Josue appointed commissioners who measured the land and divided it according to its fertility. And the portions assigned to each of the tribes by lot corresponded to the greater getting more than the lesser and with the predictions of Jacob and of Moses. God so regulating the lots by his all-wise Providence in order that the people might be more convinced of the truth of the prophecies, and that no undue favour was shewn to any one by Josue, Eleazar, or by the other men in authority. He took the whole upon himself, that none might complain of their rulers.

Deuteronomy

Deut. 1:2. **Fortieth year, etc:** [RJMI: Since they left Egypt, as God punished them with a forty year exile in the desert for not entering the Promised Land for fear of losing their lives.] His discourse turns upon the chief occurrences of the forty years' journey.

Deut. 3:11. **Giants:** Heb. "Raphaim." Og was the only survivor of this family in Basan, though there were other giants dispersed throughout the land. (1 Par. 20:6) Some of the stock of Rapha were also seen afterwards at Geth, but they did not reign in the country of their fathers, as Og alone did at this time. (Jos. 15:14) (Jos. 17:15) **Bed:** His bed was 13 ½ feet long, and 6 ½ broad, taking the cubit at 18 inches. As beds are commonly made larger than the person who lies in them, he concludes that Og might be 14 or 15 feet high.

Deut. 7:25. **Not covet their silver:** [RJMI: God allows his chosen people to take gold and silver as booty but not when it is formed into an idol or a god or used in the service of a false god or idol. In some cases, God allows them to melt it down and put it to good use.]

Deut. 23:15. **To thee:** The slave who flees from among the Gentiles. The Promised Land was thus declared a land of liberty to encourage poor slaves to embrace the service of the true God, and to flee from the slavery of the devil, and from the society of those who adored him in their idols. The whole earth belongs to the Lord, and he was thus pleased to punish those who might claim a right to these slaves. Those who had been sold for their crimes or for debt by the sentence of the judge could not claim this exemption.

Deut. 24:9. **Mary:** Moses' and Aaron's sister who was struck with leprosy for murmuring against Moses. (Num. 12:20)

Deut. 25:6. **Call by his name:** [RJMI: The name of the dead brother...]

Deut. 29:6. Added: Rather it was God who provided your food.

Deut. 29:29. Deleted commentary

Deut. 33:16. Deleted commentary

Josue

Jos. 15:17. **Cenez:** He is the younger brother of Caleb.

1 Kings

1 Ki. 10:27. **Belial:** Seditious men, perhaps of the tribe of Ephraim (Jdg. 12) or of Juda to whom the regal power seemed to belong. (Gen. 49) **Presents:** in testimony of their submission. See (Jdg. 3:15) and (3 Ki. 4:21). The eastern kings still expect that ambassadors should bring noble presents, otherwise they deem themselves insulted. Subjects dare not appear before their king, in Thrace, without some such offering. (Xenophon, Anab. vii &c) **Heard not:** He knew that the throne is established by mercy. (Prv. 20:28). Hence he chose to pardon these discontented people after he had obtained the victory and was even solicited to make an example of them. Severity might have alienated the minds of many, as he was hardly yet confirmed in his dignity, and the war against Ammon was threatening.

The underline part was added: 1 Ki. 14:42. **Jonathan was taken:** Though Jonathan was excused from sin through ignorance of the prohibition, God was pleased on this occasion to let the lot fall upon him to show unto the people the great obligation of obedience to princes and parents, the sacred nature of an oath, and at the same time to give Saul a warning not to swear rashly. [RJMI: God had mercy on Jonathan and forgave the offense and dispensed with the death penalty due to the petition of the people, which is one proof of the power of prayer before God.]

The underline part was added: 1 Ki. 16:23. **Departed from him:** Chased away by God's power because of David's devotion.

1 Ki. 18:10. Deleted

1 Ki. 19:24. **Naked:** Divested of his regal ornaments though not in an indecent posture. People are said to be undressed, when they have not such clothes on as might be expected. **Prophesied:** Saul had not the gift of prophecy, like holy men, but only like Balaam's ass, for a time.

1 Ki. 20:16. **Enemies:** Required may be expressed in the future, as an imprecation made by the two friends against those who should attempt to break the covenant or to oppose David's reign.

1 Ki. 21:5. Deleted: **Is defiled:** Is liable to expose us to dangers of uncleanness. **Be sanctified:** We shall take care, notwithstanding these dangerous circumstances, to keep our vessels holy; that is, to keep our bodies from every thing that may defile us.

2 Kings

2 Ki. 1:26. **Women:** David indicates the ardour of his love, as a mother loves her son, and thus not with any inordinate affection.

2 Ki. 3:11. Deleted

2 Ki. 5:6. **Land:** This was the only canton which the infidels still retained, as they had still possession of the citadel of Jebus, though the Israelites had been in the country above 400 years. **Blind and the lame:** Nothing could reflect greater glory on the beginning of David's reign, than the seizing of this place, which was deemed so impregnable that the Jebusites thought the blind and the lame were sufficient to defend it. They placed some upon the walls, despising him on account of the strength of their walls.

2 Ki. 12:25. Deleted: "It shows the gratuitous predilection which God had for him but affords no proof of his predestination to glory, of which there is too much reason to doubt."

2 Ki. 16:4. Deleted: **I give thee all that belonged to Miphiboseth:** [RJMI: Siba said that Miphiboseth's son declared this and not Miphiboseth, as Miphiboseth was lame and incapable of ruling. However, when David met

Miphiboseth, Miphiboseth told David that Siba has deceived David and that he (Miphiboseth) had always been loyal to David. (See 2 Ki. 19:24-30)]

2 Ki. 19:11. **Priests:** whose influence was very great. **Last to bring:** David, like an able politician, shews the men of his own tribe, Juda, how dishonourable it will be for them to be outdone by the rest, by Israel.

2 Ki. 19:20. Deleted the commentary after the Bible text was corrected, as there was then no need for a commentary.

2 Ki. 19:43. Men of Israel: The tribes of Israel unjustly pretended that they had a greater pretension to the honour of bringing the king in a sort of triumph to their capital than to Jerusalem, the capital of the tribes of Juda and Benjamin. But Jerusalem contained the Ark of the Covenant and was the place where all the tribes were to go up on the major festival days. And David had been long enough from Jerusalem and eager to return as soon as Amasa brought to him the tribe of Juda and several of Benjamin (Ver. 16). What hindered, then, the tribes of Israel, from coming in time? They seem to have pretended more loyalty than they really possessed; otherwise they would not have joined in every rebellion.

2 Ki. 21:10. Haircloth: to sleep on occasionally. Heaven: The famine had been caused by drought. As soon, therefore, as rain fell, David was assured that God was appeased. He had suffered the bodies to hang so long for that purpose, though commonly they were to be taken down before night. Respha is supposed, by some, to have guarded the bodies from spring till the rain fell in autumn. But the former opinion seems more plausible. Beasts: The gibbets were formerly very low.

2 Ki. 23:5. Deleted

2 Ki. 23:24. Elehanan: the first of the thirty.

2 Ki. 24:1. **Stirred up:** This stirring up was of Satan, as expressly declared in 1 Par. 21:1

2 Ki. 24:1. **Stirred up:** This stirring up was not the doing of God but of Satan, as it is expressly declared 1 Par. 21:1. David was moved by vanity God allowed the evil to take place because of the sins of the people and knowing how to draw good out of it. **Aganst them:** as the king could have done nothing more prejudicial to his people, 70,000 of whom perished on this occasion (Ver. 15).

3 Kings

3 Ki. 2:27. **Word of the Lord:** By special inspiration Solomon did this extraordinary act as a prophet and minister of God, executing God's sentence given before against the house of Heli for the sins of his sons (1 Ki. 2:31) and for Abiathar's proper fault for joining with Adonias against Solomon. (3 Ki. 1)

3 Ki. 4:4. Added: [RJMI: Or it could mean that Abiathar was re-instated]

3 Ki. 6:5. Deleted commentary

3 Ki. 7:14. **Nephthali:** 2 Par. 2:14 we read of Dan. But the king of Tyre might be under a mistake or he may only insinuate that she lived at the city of that name, in the tribe of Nephthali. One of her husbands might be a Danite though resident at Tyre.

3 Ki. 11:23. **Against him:** Against Solomon.

3 Ki. 16:34. Added "Cursed be the man before the Lord, that shall raise up and build the city of Jericho. In his firstborn may he lay the foundation thereof, and in the last of his children set up its gates." (Jos. 6:26)

3 Ki. 19:8. “happy eternity” to “happy life everlasting” and an addition: [RJMI: Either the one portion of food sustained him for forty days and forty nights (which would take a miracle), or, more probably, the angel gave him the food on a daily basis.]

3 Ki. 22:7. **Prophet of the Lord:** Josaphat knew that the four hundred prophets mentioned in Verse 6 were addicted to idol worship and suspected that they only flattered their king. Hence he wanted a prophecy from a faithful prophet.

3 Ki. 22:49. **Asiongaber:** More properly Ezion-geber, a city of Idumea, situated on the northern extremity of the Ælanitic Gulf, now called the Gulf of Akabah.

2 Ki. 22:50. Added (2 Par. 19:2)

4 Kings

4 Ki. 2:11. **Heaven:** [RJMI: The holy Prophet Elias was raptured body and soul up to the heaven above the earth. Elias then landed upon earth in an undisclosed location and died. His body was then buried and his soul went to the Limbo of the Fathers. And he, in his soul, came from the Limbo of the Fathers to meet Jesus on Mount Tabor when Jesus was transfigured. (Mt. 17:1-3)]

4 Ki. 3:27. **Burnt offering:** The pagans believed that the most precious thing ought to be sacrificed in very imminent dangers. (Philo Biblius. ap Eus. præp. iv. 16). The Phœnicians offered such victims to Saturn. Many devoted themselves to death for the safety of the Roman republic; and some were ready to do so to preserve the lives of Caligula and Nero before they had given proof of their evil dispositions. (Sueton. Xiv). It is thought that Sennacherib intended to treat his two sons in this manner, if they had not prevented him. (Abul. in (4 Ki. 19:37)). Some imagine that Mesa, the king of Moab, sacrificed his son to the God of Israel in imitation of Abraham (Joseph. Grot.); Others, that he slew the son of the king of Edom out of revenge. (Kimchi, in (Amos 2:1)). But interpreters generally believe that the heir of Mesa fell a victim to his father’s mistaken zeal, or to his desire to make the enemy retire when they saw him reduced to such a state of desperation. It had, at least, this effect. **Departed:** The Israelites thought the king had been sufficiently punished and therefore retired.

4 Ki. 8:10. [Deleted] **Tell him: Thou shalt recover:** By these words the prophet signified that the king’s disease was not mortal and that he would recover if no violence were used. Or he might only express himself in this manner to let Hazael understand that he knew both what he would say and what he would do; that is, Hazael would indeed tell the king he would recover, but would himself be the instrument of his death.

4 Ki. 8:10: [Replaced] **Recover...thou shalt surely die:** [RJMI: Benadad recovered from his illness, but the day after Hazael killed him by smothering him with a wet blanket. (See Ver. 15)]

4 Ki. 23:26. **Turned not away from the wrath:** Many of the people, including Josias’ son Joachaz (Ver. 31-32), were corrupt at heart, though they were afraid of shewing it and their repentance was insincere, as we learn from the prophets Jeremias and Sophonias. God therefore withdrew the good Josias, who was their bulwark, that they might feel the effects of his just indignation. **Had provoked him:** The impiety of this king must have been extreme, since his repentance did not avert the scourge.

1 Paralipomenon

1 Par. 3:9. **Thamar:** She is the only one whose name is mentioned, but David had other daughters. (2 Ki. 5:13)

1 Par. 4:22. Deleted

1 Par. 23:3. **Thirty years and upwards:** according to the plan given by Moses. David afterwards ordered people of twenty years of age to begin to serve in the tabernacle, as it was now fixed, and consequently the labours were diminished.

1 Par. 23:24. **Twenty Years old:** To those who were turned of thirty (1 Par. 23:3), the higher offices were entrusted, while the Levites began at twenty, to exercise themselves in things of less consequence under the direction of their elder brethren.

2 Paralipomenon

2 Par. 6:22. **He bring an oath:** The man sinned against.

1 Esdras

1 Esd: Introduction: Added: He is called by the Hebrews *Ezra*. It is thought that he returned first with Zorobabel; and again, at the head of other captives in the seventh year of Artaxerxes Longimanus, with ample authority. Esdras spent the latter part of his life in exhorting the people and in explaining to them the law of God. He appeared with great dignity at the dedication of the walls of Jerusalem (2 Esd. 12:26-35).

1 Esd. 3:12. **Wept...Joy:** These different emotions of grief and joy filled their breasts, thinking how they had brought on the judgments of God by their transgression, and that he was now appeased and would enable them to have some sort of a temple, as it was less beautiful than that of Solomon. (Aggeus 2:4)

Tobias

Tob. 6:8 Added: [RJMI: Also when the devil was driven away from Sara, Tobias would not know it was by the power of St. Raphael, who was pretending to be human.]

Tob. 6:13. Added: **He shall be guilty of death:** [RJMI: He who marries Raguel's daughter.

Tob. 6:15. Deleted

Tob. 11:1. **Midway...eleventh day:** "At this rate, the distance from Ninive to Ecbatana would be 22 days' journey. But it is not half so much for a man travelling expeditiously. Tobias had much luggage.

Judith

Judi. 16:13. **Shouted for joy:** [RJMI: The Israelites who were weak and afflicted shouted out for joy, cried out, and lifted up their voices when their enemy was astonished and overthrown.]

Esther

Est. 6:9. Deleted

Est. 8:13. Added Est. 8:13

Job

Job 7:21. **Sin:** I acknowledge my frailty. Job's friends maintained that he was guilty. But he does not acquiesce in their conclusion that these sufferings were precisely in punishment of some crime, though he acknowledges that he is not without his faults.

Job 14:6. **Depart:** [RJMI: Depart for punishing him that he may rest.]

Job 14:12. **Heavens be broken:** [RJMI: Not until the heavens above the earth are broken when Christ comes the second time (2 Pt. 3:10) and during the following General Judgment will the bodies of the elect be resurrected and glorified. However, the souls of the elect enter heaven during the New Covenant era, which is called the first resurrection; and in this sense, the heavens also needed to be broken for the elect to enter heaven. The heavens were broken in this sense during the Incarnation when Christ came down from Heaven, broke through the heavens above the earth, and entered the womb of the Blessed Virgin Mary in order to redeem men.]

Job 22: 18. **From him:** He thus insinuates that Job entertained such sentiments, though he condemned them. (Job 21:16)

Job 29:24. **Not on the earth:** My attendants could scarcely believe their own eyes, through joy when I assumed a more familiar air with them. They still revered my authority.

Job 40:14. Deleted

Job 40:20. Deleted

Job 41:23. Deleted

Job 41:25. Deleted

Job 42:16. **A hundred and forty years:** More probably, 140 years in all, as Judith is said to have dwelt in the house of her husband 105 years; though it is agreed that she only lived that space of time. But authors are much divided about the length of Job's life. Some suppose that he was afflicted with the leprosy at the age of 70, for several months, or for a whole year, or for seven, and that he lived twice as long after his re-establishment, in all 210. "And Job saw his sons and their children, even the fourth generation." The old Vulgate had also 248 years. But some think the life of Job was not extended beyond 200. Yet the life of man in the days of Moses, his contemporary, was not often longer than 120; so that if we allow Job 140 years, he would be an old man, and might see the fourth generation.

Psalms

Ps. 70:15. Deleted

Isaias

Isa. 11:6. "The wolf shall eat" to "The wolf shall"

Ezekiel

Ez. 31:16. **Comforted:** The ghosts of princes who had been subject to Serac, seeing his fall, bore their own misfortune with greater content. In the grave there is no distinction of master and slave. Surviving princes expected some emolument from the change.

Ez. 32:31. **Comforted:** [RJMI: Seeing that his enemies are also in gehenna gives Pharo some wretched consolation.]

Ez. 36:12. **Them:** Antiochus and the Romans laid waste the country, and Adrian would not allow the Jews to come near Jerusalem. But the people were not indeed removed together, as they had been.

Ez. 37:22. **One king:** [RJMI: Jesus Christ, after his second coming, when he establishes the everlasting earthly paradise in which all the faithful Catholic Israelites will dwell forever in the New Israel and New Jerusalem and in which there will be no more sin or evil.]

Ez. 44:10. **Levites:** The priests who were seduced by Jeroboam or offered victims on the high places. (4 Ki. 23:9) Such lost their privileges and were condemned to serve in the meanest offices.

Osee

Osee 4:16. **“In a spacious place:** The people shall be led into captivity and have room to range about.” To **“Will the Lord feed them:** This is ironic. Of course not. The Lord will not feed them as a lamb in a spacious place.”

Osee 7:9. **Strangers:** kings of Assyria, Damascus, &c. **Hairs:** He is grown old in misery, and yet is insensible of it and sees not that he will shortly cease to be a people. (Isa. 7:8)

Osee 9:8. **The watchman:** As was Osee, but the false prophets strive to seduce you.

Osee 13:14. **Death:** As all men die, this must be understood of the everlasting misery from which the just are preserved. **Comfort:** I can find no consolation because the people cause dissension by their perseverance in evil.

Micheas

Mich. 3:11. **Leaned upon the Lord:** [RJMI: They thought that invoking the name of God and offering sacrifices to him was enough to gain God’s favor in spite of the fact that they were mortally and obstinately disobeying God’s commandments. Prayers and sacrifices to God are worthless and sacrilegious if not joined to obedience to all of God’s commandments.]

Sophonias

Soph. 1:7. **Silent:** An interjection like our hush. This denotes the importance of what he is going to say. **Guests:** The blood of the wicked is his victim. The day of punishment is commonly styled the day of the Lord.

1 Machabees

1 Mac. 5:62. **Not of the seed:** [RJMI: They were not of the family of the Machabees. Their disobedience can also be taken as a kind of schism in which they may have tried to claim superiority over or at least equality to the Machabees if they won the battle.]

1 Mac. 6:47. **Turned away:** Judas thought proper to retire to the temple, which alone was fortified and in his power.

1 Mac. 14:30. **Added to his people:** After he died and went to the Limbo of the Fathers.

2 Machabees

2 Mac. 1:14. **Dowry:** Thus the pagans played with religion. Anthony having espoused the Minerva of Athens required the city to give him 1000 talents for her portion. (Dion. Seneca, suasov. 1). Heliogabalus and Caligula pretended to marry the celestial Venus or the moon.

2 Mac. 4:9. **Youth:** under fourteen, to exercise. Men did the like naked in the gymnasium, as women did apart at Lacedemon. Jason wished to make his countrymen adopt the pagan customs which tended to corrupt their morals (Ver. 12). **Antiochians:** to please the vanity of Antiochus or that they might enjoy the like privileges.

2 Mac. 5:21. **Foot:** Thus Xerxes made a bridge to join Asia and Europe together; and Caligula made one on the Lucrine lake, that he might have the pleasure of riding upon it. (Just. 2. Sueton.)

2 Mac. 6:22. Deleted commentary. Was no longer needed after the text was corrected.

2 Mac. 7:18. **Admiration:** [RJMI: Indeed, it is most admirable to die as a martyr in which God gives his martyrs the strength to withstand whatever tortures are inflicted upon them without them losing their faith and love of God.]

2 Mac. 10:3. **Two years:** dating from the administration of Judas and three since the temple was defiled.

Matthew

Mt. 22:21. **Render therefore to Caesar the things that are Caesar's:** See Long Commentaries: "Caesar's Due."

John

Revision to Jn. 8:15.

From: **I Judge not any man:** [RJMI: Jesus does not judge not any man according to the flesh (according to mere appearances), but he does judge men according to the heart and thus according to just judgment. Hence Jesus says, "judge not according to the appearance, but judge just judgment." (Jn. 7:24) Hence in verse 16 Jesus says, "If I do judge, my judgment is true." More proof that Jesus judges men is when he says, "For neither doth the Father judge any man but hath given all judgment to the Son... As I hear, so I judge, and my judgment is just." (Jn. 5:22, 30) and "Many things I have to speak and to judge of you." (Jn. 8:26)]

To: Jn. 8:15. **I Judge not any man:** [RJMI: In other verses Jesus says that he indeed judges men. For example, in verse 16 Jesus says, "If I do judge, my judgment is true." And he says, "For neither doth the Father judge any man but hath given all judgment to the Son... As I hear, so I judge, and my judgment is just." (Jn. 5:22, 30), and "Many things I have to speak and to judge of you." (Jn. 8:26) Hence when Jesus says I judge not any man he either means that is not now, at that moment, judging any man, or that he does not judge according to the flesh (according to mere appearances), but he does judge men according to the heart and thus according to just judgment. Hence Jesus says, "Judge not according to the appearance, but judge just judgment." (Jn. 7:24) Or most likely Jesus means that the world is already judged, already condemned, and that he came to save it: "He that believeth in him is not judged. But he that doth not believe is already judged because he believeth not in the name of the only begotten Son of God." (Jn. 3:18) Hence even though Jesus is the ultimate judge, it is according to his word, the Word of God, that he

judges men; and thus, in this sense, the Word of God judges men, whether they obey it or not. Thus Jesus says, “And if any man hear my words and keep them not, I do not judge him, for I came not to judge the world but to save the world. He that despiseth me and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day.” (Jn. 12:47-48)]

Luke

Lk. 1:67. “Lk. 1:27. Holy Spirit:” to “Lk. 1:67. Holy Spirit:”

Romans

From:

Rom. 3:7. **For if the truth of God hath more abounded through my lie unto his glory:** [RJMI: St. Paul does not say that the truth and glory of God abounds more through our sins and lies but that if it did, God would be unjust for punishing sinners. Hence he condemns this proposition and proves it false because God does judge and punish sinners. Again, as in Verses 5-6, he teaches that God does not need men to lie or sin in order for his truth and glory to be made manifest. If he did, then it would be not only good but also necessary for men to lie and sin so that God’s truth and justice would be made manifest. Even though God’s truth and justice are manifest when he judges and punishes sinners, lies and sins are not necessary to make his truth and justice manifest. For Adam and Eve knew God’s truth and justice before they sinned and hence before they were punished. If that were not so, then God would have been unjust for punishing them when they committed the first sin, the original sin.]

To:

Rom. 3:7. **For it by my falsehood:** [RJMI: St. Paul does not say that the truth and glory of God abounds more through our sins and falsehoods but that if it did, God would be unjust for punishing sinners. Hence he condemns this proposition and proves it false because God does judge and punish sinners. Again, as in Verses 5-6, he teaches that God does not need men to speak falsely or to sin in order for his truth and glory to be made manifest. If he did, then it would be not only good but also necessary for men to speak falsely and to sin so that God’s truth and justice would be made manifest. Even though God’s truth and justice are manifest when he judges and punishes sinners, falsehoods and sins are not necessary to make his truth and justice manifest. For Adam and Eve knew God’s truth and justice before they sinned and hence before they were punished. If that were not so, then God would have been unjust for punishing them when they committed the first sin, the original sin.]

Rom. 13:7. **Render therefore to all men their dues:** See Long Commentaries: “Caesar’s Due.”

2 Corinthians

2 Cor. 5:21. Added (See commentary of Gal. 3:13)

Galatians

Gal. 3:13. **Being made a curse:** St. Ambrose says, “25. ...Have they read also to-day, ‘that Christ redeemed us from the curse of the law, being made a curse for us’? Was Christ a curse in his Godhead? But why he is called a curse the apostle tells us, saying that it is written: ‘Cursed is every one that hangeth on a tree,’ that is, he who in his flesh bore our flesh, in his body bore our infirmities and our curses, that he might crucify them; for he was not cursed himself but was cursed in thee. So it is written elsewhere: ‘Who knew no sin, but was made sin for us (2 Cor. 5:21), for he bore our sins, that he might destroy them by the Sacrament of his Passion.’” (*Sermon against Auxentius on the Giving Up of the Basilicas*) And St. Augustine says, “3. ...Christ has no sin in the sense of deserving death, but he

bore for our sakes sin in the sense of death as brought on human nature by sin. This is what hung on the tree; this is what was cursed by Moses. (Deut. 21:23) Thus was death condemned that its reign might cease, and cursed that it might be destroyed. By Christ's taking our sin in this sense, its condemnation is our deliverance." (*Reply to Faustus the Manichaeon*, Book 14)

Titus

Titus 3:5. "mot" to "not"

Hebrews

Heb. 9:4. **The tables of the testament:** or covenant. The ark was certainly in the Holy of holies, in which was the golden urn, with a measure of manna, and Aaron's rod that budded, and the tables of the testament, or the tables of stone, on which were engraven the ten commandments. Nothing but these tables were within the ark. (See (3 Ki. 8:9) and (2 Par. 5:10) so that when it is said, in which was the golden urn and the rod of Aaron, the meaning seems to be, that they were indeed in the Holy of holies with the ark but not within the ark.

Long Commentaries

Caesar's Due

Added the Long Commentary: Caesar's Due

Fixed out of place text in Holy Trinity

the temple of the Lord." (Jer. 7:4)

The holy prophets, at times, invoked God with three Alas'. The Prophet Jeremias "said: Alas, alas, alas, O Lord God, ..." (Jer. 4:10) And "Alas, alas, alas, O Lord God, behold thou hast made heaven and earth by thy great power..." (Jer. 32:17) And the Prophet Ezechiel "said: Alas, alas, alas, O Lord God, wilt thou then destroy all the remnant of Israel..." (Ez. 9:8)

The Prophet Elias laid upon the dead child three times at which point the child rose from the dead. "And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: O Lord my God, let the soul of this child, I beseech thee, return into his body. And the Lord heard the voice of Elias: and the soul of the child returned into him, and he revived." (3 Ki. 17:21-22)

The three divine persons are united in one nature but are distinct in personhood

Jesus said that the Father is in the Son and the Son is in the Father and both are united and one with one another, and this is dogma:

Jesus' human nature was divinized and thus is divine

Leporius held this heresy in the 5th century. But by the efforts of St. Augustine, he repented and abjured his heresy that Jesus human nature was ignorant:

The Faith of the Early Fathers, by apostate William Jurgens, 1979: “Leporius was a monk in Gaul, probably of the Diocese of Treves, when, because of his heretical doctrines, he was obliged to leave his monastery to become a homeless wanderer. His journeymings brought him to Africa where he met Augustine; and the great doctor of Hippo cured his heretical tendencies.”¹

Leporius, *Document of Amendment*, 426: “(3) We confess, therefore, that our Lord and God, Jesus Christ, the only Son of God, born of the Father before the ages, and in times most recent, made man of the Holy Spirit and the Ever-Virgin Mary, was born God; and confessing each substance, we accept, in the light of pious faith, that his humanity and his divinity are united inseparably. And thus, from the time when he took flesh, we say that all that was of God passed into the Man, and all that was of man came into God; and that is what we mean when we say that the Word became flesh: not that by some conversion or change he began to be what he before was not, but that by the power of the divine economy the Word of the Father, never departing from the Father, deigned to become really man; and the Only-begotten was incarnate in that secret mystery which he understood; for it is ours to believe, his to understand...

“(6) Our faith consists largely in this: that we believe that the only Son of God, not adoptive but his own, not a phantasm but real, not temporary but eternal, suffered all things for us according to the flesh... But so that I may leave no suspicion in anyone’s mind in regard to this matter, I did formerly say, or rather, I answered to objections and said that our Lord Jesus Christ, as Man, was without [certain] knowledge. But now I not only do not presume to say such, but I even anathematize my earlier opinion advanced in this matter; for it is not allowed to be said that, even as Man, the Lord was ignorant of the Prophets.”²

This heresy that Jesus was not all knowing in his human nature, in his human mind, and thus was ignorant of things was called the Agnoetae heresy:

Nominal *Catholic Encyclopedia*, Agnoetae: “The name given to those who denied the omniscience either of God or of Christ.

“The Theophronians, so named from their leader, Theophronius of Cappadocia (370), denied that God knew the past by memory or the future with certainty; and taught that even for a knowledge of the past He required study and reflection.

“The Arians, regarding the nature of Christ as inferior to that of His Father, claimed that He was ignorant of many things.

“The Apollinarists, denying that Christ had a human soul, or, at least, that He had an intellect, necessarily regarded Him as devoid of knowledge.

“The Nestorians generally, and the Adoptionists who renewed their error, believed that the knowledge of Christ was limited; that He grew in learning as He grew in age.”

Jesus Is the Messiah: The Messiah will be sacrificed and slain to redeem men

Heb. 9:22. “There is no remission” to “there is no forgiveness”

St. Paul and the Law

Men guilty of voluntary sin are under the law: Men guilty of voluntary sin are under the law: on Gal. 5:18-23: “emulations” to “jealousies”

¹ v. 3, pp. 196-197, 2048-2048.

² PL 31, col. 1221-1232; *Mansi*, vol. 4, pp. 518-528; *Ibid: Faith of the Early Fathers*, 2048-2049.

Revisions to First Edition

Bible Texts

Numbers

(Num. 10:6) “And at the second sounding and like noise of the trumpet” **to** “At the second sounding of the trumpet”

(Num. 11:25) “taking away of the spirit” **to** “taking of the spirit”

(Num. 14:13) “And Moses said to the Lord: That the Egyptians, from the midst of whom thou hast brought forth this people” **to** “And Moses said to the Lord: So Egypt shall hear, for thou hast brought up this people from them by thy might”

(Num. 14:14) and the inhabitants of this land (who have heard that thou, O Lord, art among this people and art seen face to face, and thy cloud protecteth them, and thou goest before them in a pillar of a cloud by day, and in a pillar of fire by night)” **to** “Moreover all the dwellers upon this land have heard that thou art Lord in the midst of this people, who, O Lord, art seen *by them* face to face, and thy cloud rests upon them, and thou goest before them by day in a pillar of a cloud, and by night in a pillar of fire”

(Num. 14:15) “may hear that thou hast killed so great a multitude as it were one man and may say” **to** “And *if* thou shalt destroy this nation as one man, then all the nations that have heard thy name shall speak, saying,”

(Num 14:21) “As I live, and the whole earth shall be filled with the glory of the Lord” **to** “But *as* I live and my name is living, so the glory of the Lord shall fill all the earth”

(Num. 16:14) Thou hast brought us indeed into a land that floweth with rivers of milk and honey and hast given us possessions of fields and vineyards; wilt thou also pull out our eyes?” **to** “Thou art a prince, and hast thou brought us into a land flowing with milk and honey and hast thou given us an inheritance of land and vineyards? Wouldest thou have put out the eyes of those men?”

(Num. 16:37) “to take up the censers that lie in the burning and to scatter the fire of one side and the other because they are sanctified” **to** “to take up the brazen censers out of the midst of the men that have been burnt and scatter the strange fire yonder, for they have sanctified the censers”

(Num. 16:38) in the deaths of the sinners; and let him beat them into plates, and fasten them to the altar, because incense hath been offered in them to the Lord, and they are sanctified, that the children of Israel may see them for a sign and a memorial” **to** “of these sinners against their own souls, and do thou make them beaten plates a covering to the altar because they were brought before the Lord and hallowed; and they became a sign to the children of Israel.”

(Num. 17:6) “besides the rod of Aaron” **to** “and the rod of Aaron was among their rods”

(Num. 19:9 **Ashes:** The ashes were set aside until they were used in the preparation of lustral water. The holy water was prepared by putting the ashes in a jar and then pouring in water takes directly from a fresh stream or spring. The lustral water served to purify anyone who had contracted ritual impurity by touching a corpse, bones, or even a tomb. The house and furnishing of a dead man could also be purified by sparkling this water o them.

(Num. 20:20) “an infinite” **to** “a great”

(Num. 21:17) “Then Israel sang this song: Let the well spring up. They sung thereto” **to** “Then Israel sang this song at the well: Begin *to sing* of the well”

(Num. 21:18) “the well, which the princes dug, and the chiefs of the people prepared by the direction of the lawgiver, and with their staves. And they marched from the wilderness to Mathana” **to** “the princes digged it, the kings of the nations in their kingdom, in their lordship sank it in the rock. And *they went* from the well to Mathana”

Lamentations

(Lam. 3:19) “Remember my poverty and transgression, the wormwood, and the gall” **to** “Remembering mine affliction and my misery, the wormwood and the gall”

Ezekiel

(Ez. 3:5) “profound speech **to** “hard language”

(Ez. 3:14) “The spirit also lifted me and took me up, and I went away in bitterness in the indignation of my spirit, for the hand of the Lord was with me, strengthening me” **to** “And the Spirit lifted me and took me up, and I went in the impulse of my spirit; and the hand of the Lord was mighty upon me”

(Ez. 3:15) “And I came to them of the captivity, to the heap of new corn, to them that dwelt by the river Chobar, and I sat where they sat: and I remained there seven days mourning in the midst of them” **to** “Then I passed through the air and came into the captivity and went round *to* them that dwelt by the river of Chobar who were there; and I sat there seven days, conversant in the midst of them”

(Ez. 7:20) “and” **to** “their”

Luke

(Lk. 9:43) “spiri” **to** “spirit”

Bible Commentaries

Numbers

Num. 3:12. **Mine:** God claimed the first-born, on account of having spared them. (Ex. 12:23). He requires that all the males shall be redeemed (except those of the tribe of Levi whom he claims as his peculiar portion) as the price of the redemption of those who were living in Egypt when the destroying angel passed by. God looked upon the Levites as first born sons; this honour was wholly gratuitous though the Levites deserved to obtain a confirmation of it by their zeal, (Ex. 32:29), (Deut. 33:9).

Num. 3:46. **Two hundred and seventy-three:** For each of these 273, five sicles were to be paid, the price of the redemption of a child who had been vowed. (Lev. 27:6) The money was to be paid either by those who were counted last or by a tax laid upon all the people or it was determined by lot who should pay it. The Scripture is silent on this head.

Num. 16:12. **Dathan and Abiron:** These princes of Ruben were not desirous of the priesthood, as Core was; they repined that Moses had got possession of the sovereign authority and therefore they endeavour to represent him as an impostor, who had promised great things but in reality had deprived the people of all the happiness which they formerly enjoyed in Egypt and was now disposed to exercise his tyranny upon their very persons.

Num. 16:14. **Hast thou brought us:** [RJMI: They knew that the reason God did not bring them into the Promised Land was because of their own sins when they refused to conquer the Promised Land and thus God banished them to the desert for forty years. Hence they are angry at God for punishing them thus.]

Num. 17:6. **Rod of Aaron:** [RJMI: There are two possible meanings. 1) The rod of Aaron was the thirteenth rod and the other twelve were for the twelve tribes, in which two rods were given to the tribe of Joseph; one for each half tribe of Joseph, the half tribe of Ephraim and the half tribe of Manasses. 2) Aarion's rod was among the twelve and thus was one of the twelve. Hence the two half tribes of Joseph only got one rod.]

Num. 35:16. **Strike wit iron:** The two latter verses are expressed in the same awful manner, intimating that the weapon must be of such a nature that it might easily give a mortal wound and also that the effect really followed. In these cases, the killer could not clear himself even if he did not intend to kill, no refuge or reprieve was allowed. But the deceased must have been killed upon the spot otherwise the person who struck him could only be required to pay a fine (Ex. 21:19)

Baruch

Bar. 3:36. Delete as it belongs to Bar. 3:38.

Bar. 6:19. **Their hearts:** [RJMI: The wood of the idols are eaten by worms yet the idols feel it not. Hence, another example that these idols are dead things, inanimate objects.]

Bar. 6:42. **Women:** Aristophanes calls harlots, "corded bodies." The women of Babylon "prostituted themselves once, in honour of Venus, (H. Mylitta. C.) sitting with crowns on their heads in the temple, till some stranger selected them and took them from their partition, made with cords," to some more secret place where they broke their bands. (Herod. i. 199. C.) These deluded women, led by various desires, thought thus to honour that impure deity by such an immoral and mortally sinful act.

Ezekiel

Ez. 1:26. **The appearance of a man:** The form of God is that of a human, of man. (See commentary of Gen. 1:26.)

Revisions to existing commentaries

Gen. 1:26. "reason, understanding, and freewill" to "freewill, reason, and memory"

Num. 13:31. "authority" to "power of God"

Bar. 3:23. **Agar:** The mother of the Ismaelites. **Wisdom...of the earth:** [RJMI: The only true religious wisdom is the one true faith of which during the Old Covenant era was Judaism and now, during the New Covenant era, is Christianity, also known as Catholicism. (See Verses 37) Hence the religious wisdom of all others is false wisdom and hence is of the devil. Hence the wisdom of pagan philosophers, such as Plato and Aristotle. is a false wisdom and thus of the Devil. (See RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics.*)]

Mt. 5:22. “fo” to “of”

Ez. 28:3. “Thou are wiser than Daniel” to “Art thou wiser than Daniel”

Long Commentaries

Divorce and Re-Marriage

“remarriage between Christian spouse” to “remarriage between Christian spouses”

“the dominate” to “the dominant”

Jesus Is Mary’s Only Natural Child

“Hence in this case the word brother means” to “Hence in this case the word brother means cousins.”

Topic Index

Holy Water (Num. 19:9)

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

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Mary’s Little Remnant

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