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# The Great Galatians Debate:

Did Paul Write The Letter “To The  
Galatians”?

*A Question of Authorship Regarding the Ultimate Pauline Letter*

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## The Great Galatians Debate: Did the Hebrew 'Sha'awl', known as 'Paul', write the letter known as 'To the Galatians'?

Whilst such a question is rarely (if ever) asked in scholarly circles or by the public in general, yet it is a question that must be asked: Did Sha'awl/Paul write (or more accurately *dictate*) *the letter to the Galatians*, or did someone else write it, claiming that Sha'awl/Paul was its author? This is a question I shall be looking at intensely throughout this paper, which is not just regarding *the letter to the Galatians*, but also concerning the other letters attributed to Sha'awl/Paul (from now on, "Sha'awl/Paul" shall just be referred to as "Paul" to keep things simple).

The letter to the Galatians hasn't really caused much controversy in Christian Scholarship over the centuries, and many a Christian Denomination has looked to Galatians for guidance. This guidance has usually resulted in most of these denominations rejecting quite a few of the instructions outlined in the Torah (more commonly known as *the Law* or *the Pentateuch*), with preaching regarding the freedom that God granted to us through Jesus Christ (more accurately *Messiah Yahushua*). Any person that would argue that the Torah should still be followed regardless of this freedom is commonly reproached, and accused of wanting to "Judaize" or "return us to slavery", with Galatians being the letter that is frequently quoted in response.

With the rise of sects such as Messianic Judaism, Sacred Name Movement, Hebraic Roots etc., many have sought to rescue Galatians from its supposed Anti-Torah (or Antinomian) stance<sup>1</sup>; others have gone in a different direction and have flat out rejected Paul and all of his letters, regarding him as an apostate and deceiver, with even accusations of Paul being a false prophet and demon possessed<sup>2</sup>.

I, on the other hand, propose an alternative: that perhaps Paul didn't write *Galatians* at all, but was a later Christian that had misunderstood quite a lot of what Paul had actually said; possibly even a Christian that had been brought up in an anti-Jewish home. There's a history of anti-Jewish sentiment in the Roman world, and the Jewish revolt of 67-70 CE helped in exasperating the situation. Using a

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<sup>1</sup> See <http://www.eliyah.com/galatianskjv.html>

<sup>2</sup> See for example <http://jesuswordsonly.com/> and <http://questioningpaul.com>

famous name to bring credence to a letter wasn't unheard of (and scholars argue the same for several other Pauline letters; more on that later on), so the choice of Paul wouldn't have been a difficult one.

As I stated at the beginning, the authorship question is barely brought up regarding *Galatians*. However, what would be the consequence if *Galatians'* authorship was brought into doubt? Could this be the answer that has been missing?

If interested, read on, and come to your own conclusion.

## Introduction to the 'Pauline' letters

Before we get to the letter of *Galatians* itself, I shall give a brief overview of the Pauline letters.

There are fourteen letters/epistles/books in the Renewed Covenant Writings (or *the New Testament*, which henceforth be N.T.) attributed to Paul: Romans, 1 and 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon and Hebrews. Of these fourteen, most Christians only accept thirteen of them to have been written or dictated by Paul, attributing Hebrews to an unknown author, but a person to whom was known by Paul as Hebrews mentions Timothy (Heb. 13:23). Scholars, however, have dwindled down what are referred to as the *Genuine Pauline* letters to seven: Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon, claiming that the final six (seven) "have different or divergent language and style, the absence of Pauline concepts, the presence of concepts not found in other **undisputed** letters, and difficulties in historical settings"<sup>3</sup> (*added bold-font mine*).

The general scholarly consensus of these seven letters to be genuine letters of Paul has given rise to the term *Undisputed Letters*, and therefore the other six (seven) to be designated *Disputed Letters*, where scholars are divided with their opinions. The first scholar to really start such a list was a German scholar named *Ferdinand Christian Baur*, who around 1845 CE concluded that Paul only wrote four of the letters attributed to him: Romans, 1 and 2 Corinthians, and Galatians<sup>4</sup>. Nevertheless, subsequent scholars refined Baur's methods and added Philemon,

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<sup>3</sup> [http://www.experiencefestival.com/a/Authorship\\_of\\_the\\_Pauline\\_epistles/id/1923235](http://www.experiencefestival.com/a/Authorship_of_the_Pauline_epistles/id/1923235)

<sup>4</sup> F. C. Baur - *Paulus, der Apostel Jesu Christi: sein Leben und Wirken, seine Briese und seine Lehre* pp. 252-416 (translation *Paul, the apostle of Jesus Christ: his life and work, his epistles and his doctrine. A contribution to a critical history of primitive Christianity, Volume 1*

1 Thessalonians and Philippians to the undisputed letters list, and no scholar since then has truly attempted to disprove them.

The final six letters - Colossians, Ephesians, 2 Thessalonians, 1 & 2 Timothy and Titus - are split into two camps: the *deutero-pauline* letters: Colossians, Ephesians and 2 Thessalonians; and those known as the *Pastoral epistles*: 1 & 2 Timothy and Titus. Due to Ephesians' supposed reliance on Colossians, they are both disregarded as genuine Pauline letters and said to have both been written by a different author, who wrote Colossians first and then further developed the theological concepts mentioned in Colossians in the longer Ephesians letter<sup>5</sup>. 2 Thessalonians is also disregarded due to the same reasoning, in that 2 Thessalonians relies too heavily on 1 Thessalonians for structure, language and doctrine<sup>6</sup>. The final three, the *Pastoral Epistles*, are disregarded due to the fact that they "make Paul presuppose" the "hierarchical structure" of the "church in the 2<sup>nd</sup> Century", with his apparent mention of overseers and deacons<sup>7</sup>. The Greek of 1 and 2 Timothy and Titus is also a vast improvement on Paul's other letters.

Whether Paul wrote any of the other disputed Pauline letters is not this paper's concern. However, if or when I may refer to any of the disputed letters, I will do so cautiously, and make sure that I reference that they are part of the disputed section. Nevertheless, as I am seeking to provide grounds for questioning the genuineness of Galatians as a genuine Pauline letter, or whether it is a forgery, then I am going against the general consensus, and if it can be shown that we have been incorrect with regarding Galatians as a definite letter of Paul's without contention, then this should call into question whether we are correct with deciding that the letters in the disputed category are really not the work of Paul. Therefore it could be possible that the letters compromising the undisputed category should also be relooked at, and not merely assumed to be genuinely Paul.

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<sup>5</sup> Andrew T. Lincoln - *World Biblical Commentary, Volume 42: Ephesians* Intro. pp. xlvii-lxxiii

<sup>6</sup> Wolfgang Thrilling - *Untersuchungen zum zweiten Thessalonicherbrief*

<sup>7</sup> Hans Conzelmann & Martin Dibelius - *The Pastoral Epistles: A Commentary on the Pastoral Epistles* pp. 1-10

## The Evidence used to Prove that Galatians is a Genuine Pauline Letter

### 1. Paul is specifically mentioned by name

According to scholar Hans Deiter Betz, the fact that *The Letter to the Galatians* mentions its author by name, it is a good enough reason for it to be unquestioned, and able for him to state *The question of the authorship of Galatians does not present great difficulties*<sup>8</sup>. It's certainly true that *Galatians* mentions Paul's name, doing so twice: Galatians 1:1 & 5:2. Another undisputed letter of Paul's, *Romans*, only mentions Paul once in 1:1. This is also the same for *Philippians*, where Paul is only mentioned once in Philippians 1:1. Of the other undisputed letters, 1 Corinthians names Paul eight times<sup>9</sup>; 2 Corinthians twice<sup>10</sup>; 1 Thessalonians twice<sup>11</sup>; and Philemon three times<sup>12</sup>. On the other hand, looking to the disputed letters, Titus, 1 and 2 Timothy also mention Paul by name once<sup>13</sup>; 2 Thessalonians twice<sup>14</sup>; Colossians three times<sup>15</sup>; and Ephesians twice<sup>16</sup>. Hebrews never mentions Paul's name at all. If the mentioning of Paul's name is criteria for accepting a letter as written by him, therefore the only disputed letter is Hebrews, not any of the others. However, the fact that there are still effectively thirteen letters that all mention Paul by name, why is it that six of them are always disputed, and three of the undisputed section are sometimes disputed? I therefore don't think this point of criteria is plausible for deciding whether a letter is from Paul or not. The mention, or lack thereof, of Paul's name from a piece of writing is neither a "for" or "against" argument regarding a letter's supposed "genuineness".

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<sup>8</sup> Hans Deiter Betz - *Galatians: A Commentary on Paul's Letter to the Churches in Galatia* pp.1

<sup>9</sup> 1 Cor. 1:1, 12, 13; 3:4, 5, 22; 16:21

<sup>10</sup> 2 Cor. 1:1; 10:1

<sup>11</sup> 1 Thess. 1:1; 2:18

<sup>12</sup> Philem. 1, 9, 19

<sup>13</sup> Titus 1:1; 1 Tim. 1:1; 2 Tim. 1:1

<sup>14</sup> 2 Thess. 1:1; 3:17

<sup>15</sup> Col. 1:1, 23; 4:18

<sup>16</sup> Eph. 1:1; 3:1



## 2. Paul writes his own ‘superscription’ at the end of his letters with his own hand

One can see from reading Paul’s letters that most, if not all, are personal letters sent to people that Paul knows intimately, or is going to meet. As a result, Paul would usually have an amanuensis write the core of the letter, and Paul himself would write the “superscription” or “postscript” at the end of the letter with his own hand<sup>17</sup>. Galatians contains such a postscript (6:11), but there is some discussion on whether Paul just wrote the line translated as **“See with what large letters I am writing to you with my own hand”**, a few more lines afterwards, or whether he wrote the whole of verses 11-18<sup>18</sup>.

If we were to check the undisputed letters, we find a few peculiar things. In Romans, there is no superscription or postscript alleged to be written by Paul’s own hand. The same is also true of 1 Thessalonians, 2 Corinthians and Philippians. 1 Corinthians has such a postscript (16:21), but it is of a different nature: **“This greeting is in my own hand - Paul.”** Again, there is debate on whether Paul just wrote this line, or whether he wrote the whole of verses 21-24<sup>19</sup>. Paul is also said to have written this in Philemon 19: **“I, Paul, write this with my own hand: I will repay it”**. But this isn’t a postscript or superscription, but merely Paul making sure that Philemon knew that Paul was going to give whatever was owed to Philemon. Therefore, apart from Galatians, only one of Paul’s undisputed letters contains a postscript (1 Corinthians). Romans, 2 Corinthians, 1 Thessalonians, Philippians and Philemon don’t contain such a thing.

Of the disputed letters however, Colossians and 2 Thessalonians contain the exact same postscript as the one found in 1 Corinthians; the rest of the disputed letters contain no postscript. The undisputed and disputed letters are therefore split down the middle: two from each section contain postscripts; and five from each section don’t contain one. However Galatians stands on its own, as the postscript found in Galatians is completely unlike those found in other letters.

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<sup>17</sup> Charles Hodge - *An Exposition of the First Epistle to the Corinthians* pp. 372

<sup>18</sup> Ernest De Witt Burton - *A Critical and Exegetical Commentary on The Epistle to the Galatians* pp. 347

<sup>19</sup> Anthony C. Thiselton - *The First Epistle to the Corinthians: A Commentary on the Greek Text* pp. 1346

### 3. Paul writes personal greetings to members of the Church/Ekklesia

Due to the fact that Paul wrote to specific people and specific places, it was natural for Paul to send personal greetings to people he knew. Romans for example dedicates nineteen(!) verses<sup>20</sup> to Paul's personal greetings to the members of the Ekklesia in Rome; 1 Corinthians has nine verses<sup>21</sup>; 2 Corinthians just one verse<sup>22</sup>; Philippians has five verses<sup>23</sup>; Philemon two verses<sup>24</sup>; and 1 Thessalonians has three verses<sup>25</sup>. The only undisputed letter to not contain any greeting of any sort is Galatians, where the usual greeting is completely absent from the end of the letter. Of the disputed letters, Colossians' personal greetings come to eleven verses<sup>26</sup>; Ephesians three verses<sup>27</sup>; Titus has four verses<sup>28</sup>; 1 Timothy only one verse<sup>29</sup>; and 2 Timothy has eight verses<sup>30</sup>. Only 2 Thessalonians contains no personal greeting at the end of the letter, but that depends on whether you take the personal postscript as a mark of Paul's personal greeting. To be fair, I haven't. The completely rejected letter, Hebrews, actually dedicates three verses<sup>31</sup> of personal greeting to the letters intended audience, who appear to know Timothy. The evidence is once again split in this regard, with one from each side not containing a personal greeting. Saying that, only Galatians is the culprit in the undisputed side.

### 4. Paul mentions the names of those together with him at the writing of the letter

A perfect example of this is 1 Thessalonians 1:1: **"Paul, Silvanus, and Timothy, To the Ekklesia of the Thessalonians in God the Father and the Upright One, Messiah Yahushua."** Paul has mentioned that Silvanus and Timothy are together with him as he is writing this letter. The other undisputed letters that personally

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<sup>20</sup> Rom. 16:1-16, 21-23

<sup>21</sup> 1 Cor. 16:10, 12, 15-21

<sup>22</sup> 2 Cor. 13:13

<sup>23</sup> Philipp. 4:2-3, 18, 21-22

<sup>24</sup> Phile. 23-24

<sup>25</sup> 1 Thess. 5:25-27

<sup>26</sup> Col. 4:7-17

<sup>27</sup> Eph. 6:21-23

<sup>28</sup> Titus 3:12-15

<sup>29</sup> 1 Tim. 6:20

<sup>30</sup> 2 Tim 4:10-14, 19-21

<sup>31</sup> Heb. 13:22-24

mention the names of those with Paul at the writing of the letter are as follows: Philippians<sup>32</sup>, Romans<sup>33</sup>, 1 Corinthians<sup>34</sup>, 2 Corinthians<sup>35</sup>, and Philemon<sup>36</sup>. Again, Galatians is missing from this list. Of the disputed letters that personally mention the names of those with Paul are as follows: 2 Thessalonians<sup>37</sup>, Colossians<sup>38</sup>, Titus<sup>39</sup>, 2 Timothy<sup>40</sup> and Ephesians<sup>41</sup>. 1 Timothy doesn't mention the names of anyone with Paul at the writing of the letter. So, Galatians is again the only undisputed letter not sharing anything with the rest of the undisputed letters. Most of the disputed letters also mention the names of the people who are with Paul at the time the letter is written. Hebrews makes no mention of who is with the author.

## 5. The letter in question is historically reliable in the context of Paul's life

Where it is possible to place one of the Pauline letters in the midst of Paul's life, as recorded in Acts, leads to regarding the letter in question to be authentic. The Romans letter, therefore, can be traced back to the winter of 55-56 CE, when Paul was in Achaia (Southern Greece) as referenced in Acts 20:2-3<sup>42</sup>. 1 Corinthians was written in 54-5 CE from Ephesus, where Paul spent three years as recorded by Acts 19<sup>43</sup>. 2 Corinthians was written near the autumn of 55-6 CE, whilst Paul was in Thessalonica or Philippi on his way to Greece as referenced in Acts 20:1-2<sup>44</sup>. Philippians was written when he was imprisoned for two years in Rome in 60-62 CE as referenced in Acts 28:30<sup>45</sup>. 1 Thessalonians, usually accepted to be Paul's earliest letter, was written in 50 CE, when Paul was staying in Corinth as referenced in

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<sup>32</sup> Philip. 1:1

<sup>33</sup> Rom. 16:21-23

<sup>34</sup> 1 Cor. 1:1

<sup>35</sup> 2 Cor. 1:1

<sup>36</sup> Phile. 1

<sup>37</sup> 2 Thess. 1:1

<sup>38</sup> Col. 1:1

<sup>39</sup> Titus 3:12

<sup>40</sup> 2 Tim. 4:11

<sup>41</sup> Eph. 6:21

<sup>42</sup> J. D. G. Dunn, *Vol. 38A: Word Biblical Commentary : Romans 1-8* pp. xlv

<sup>43</sup> A. Robertson, *A critical and exegetical commentary on the First epistle of St. Paul to the Corinthians* pp. xxxi

<sup>44</sup> R. P. Martin, *Vol. 40: Word Biblical Commentary : 2 Corinthians* pp. xxxiv

<sup>45</sup> P. T. O'Brien, *The Epistle to the Philippians : A commentary on the Greek text* pp. 26

Acts 18:1-3<sup>46</sup>. Philemon, along with Philippians, was written when Paul was imprisoned for two years in Rome in 60-62 CE as referenced in Acts 28:30<sup>47</sup>.

When it comes to Galatians, I'll let scholar Richard N. Longenecker answer this for me, as he states this in his commentary on Galatians:

*Without a doubt, the date of Galatians is one of the most knotty problems in Pauline studies.*<sup>48</sup>

I'll talk more about this later, but all of the commentaries read on the Pauline letters<sup>49</sup>, each one spends a greater length of pages on discussing the historical inaccuracies and problems caused by Galatians than any other commentary done on the other undisputed letters. When it comes to the disputed letters, when commentaries hypothetically accept them as official letters of Paul, there is little difficulty in placing them in the context of Paul's life. 2 Thessalonians is therefore dated to have been written in 50 CE, not that long after writing 1 Thessalonians<sup>50</sup>. Colossians is placed at around 60-62 CE<sup>51</sup>, said to have been written in conjunction with Paul's personal letter to Philemon. Ephesians is also dated at around 60-62 CE, again, said to have been written in conjunction with Philemon and Colossians<sup>52</sup>.

Titus and 1 & 2 Timothy can't be compared to Acts. Acts literally stops at Paul's imprisonment in Rome for two years, which were between the years of 60-62 CE. Paul is said to have died sometime in 66-67 CE, therefore Acts leaves about four to five years of Paul's life unrecorded. Hence it is easy to state Titus and 1 & 2 Timothy were written sometime during this unrecorded period, after Paul was released from his imprisonment in Rome and had continued on his journey. Reconstructing this journey from Titus and 1 & 2 Timothy, after Paul's Roman imprisonment, he travelled to Crete along with Timothy and Titus (who had come back from Corinth)<sup>53</sup>; then, leaving Titus in Crete<sup>54</sup>, Paul and Timothy headed for Ephesus in Asia Minor<sup>55</sup>; encountering some difficulties in Ephesus, Paul leaves

<sup>46</sup> F. F. Bruce, Vol. 45: Word Biblical Commentary : 1 and 2 Thessalonians pp. xxxv

<sup>47</sup> P. T. O'Brien, Vol. 44: Word Biblical Commentary : Colossians-Philemon pp. 269

<sup>48</sup> Richard N. Longenecker 'Word Biblical Commentary, Volume 41: Galatians', pp. lxxiii

<sup>49</sup> See the Bibliography on page for a list of the commentaries consulted

<sup>50</sup> F. F. Bruce, Vol. 45: Word Biblical Commentary : 1 and 2 Thessalonians pp. xl

<sup>51</sup> R. R. Melick, Vol. 32: Philippians, Colossians, Philemon pp. 170

<sup>52</sup> T. K. Abbott, A critical and exegetical commentary on the epistles to the Ephesians and to the Colossians pp. xxix

<sup>53</sup> Titus 1:5

<sup>54</sup> Titus 1:5

<sup>55</sup> 1 Tim. 1:3

Timothy there<sup>56</sup> and takes Tychicus with him to Macedonia<sup>57</sup>, where Paul writes Titus a letter as well as his first letter to Timothy; in Macedonia, however, Paul is once again arrested and taken back to Rome, accompanied by Tychicus and Lucus<sup>58</sup>, where Paul writes his second letter to Timothy, sends Tychicus to Ephesus with the letter and then has Timothy come to Paul in Rome<sup>59</sup>, where Paul is murdered. Titus and 1 Timothy were then probably written around 64-65 CE, and then 2 Timothy written around 66-67 CE, not long before Paul's death. All in all, it appears that accepted scholars have had far less trouble placing a date to each of the Disputed Pauline letters than they have with Galatians<sup>60</sup>. One has to wonder why **Occam's razor**<sup>61</sup> is never applied to the Pauline corpus of letters.

## 6. Pauline words, phrases and theology are employed

Due to Greek being Paul's fourth language, it is natural and logical to presume that Paul would use phrases, words, and general vocabulary that he would have known and not vary his usage. However, I think it would be safe to presume that over time, Paul's Greek vocabulary would increase, so later letters would contain a more varied and increased vocabulary and phrase structure. So once a date for a letter has been decided upon, then those letters closest to each other should be compared to discover what words and phrases were being used at the time. Those letters that show a marked difference from those written at the same time should therefore be questioned and studied to determine why a marked variance is evidence that it is a letter of Paul's, and not a forged one with Paul's name attached to it. As it happens, however, most scholars compare the disputed letters against those that are classed as undisputed to discover whether they show a marked language difference. No undisputed letter is ever really compared to anything, and they are used as the core basis for determining Paul's vocabulary and style. These are the following reasons, based on a scholars study of the vocabulary, for why Ephesians isn't an authentic letter of Paul's:

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<sup>56</sup> 1 Tim. 1:3

<sup>57</sup> 1 Tim. 1:3

<sup>58</sup> 2 Tim 4:11

<sup>59</sup> 2 Tim 4:9

<sup>60</sup> In the *New American Commentary* series for example, Seventeen pages are dedicated to the Authorship *and* historical reliability of *all* the Pastoral Epistles (Titus, 1 & 2 Timothy); whereas with Galatians, *twenty-two(!)* pages are dedicated to merely its historical reliability.

<sup>61</sup> [http://en.wikipedia.org/wiki/Occam's\\_razor](http://en.wikipedia.org/wiki/Occam's_razor)

1. Thirty-five words are unique to Ephesians compared to the rest of the NT.<sup>62</sup>
2. Forty-four words in Ephesians are not found in the rest of the Pauline corpus but are found in the rest of the NT.<sup>63</sup>
3. There are fifteen expressions used in Ephesians not found in other Pauline letters.<sup>64</sup>
4. Ephesians uses extremely long sentence structures not found in other Pauline letters.
5. Ephesians is based too heavily on Colossians, stealing many of Colossians' ideas and sentence-structure.
6. Ephesians pays more emphasis on the Messiah's resurrection compared to the other Pauline epistles that pay more emphasis to the Messiah's death on the upright stake.
7. Ephesians stresses more emphasis on ecclesiology<sup>65</sup>.
8. Ephesians does not mention the return of the Messiah or Judgement.<sup>66</sup>

My personal opinion is to agree with the points above with regards to *Ephesians*, so I don't disagree at all with the conclusion that *Ephesians* wasn't written by Paul. What I do disagree with is the fact that based on the eight points above, Galatians should also be rejected as a genuine Pauline letter. I'd argue that it's either hypocritical or unfair to not treat all of the Epistles as the same. Is the *Letter to the Galatians* the ultimate backbone to scholarship on the Pauline letters, or are F. C. Baur's opinions from over 150 years ago the basis for everything with regards to Paul, and therefore are to remain unquestioned? I for one don't think that this is the case, although it doesn't appear to be too far from it.

## Galatians: A look at its Historical Reliability

Out of all the reasons used to determine the "Pauline Authorship" of a letter as outlined above, there are only two that have any sort of significance to our discussion, the main reason being this: is Galatians reliable in the context of Paul's life? We shall go through the letter, refer to the other letters if occasion calls for it,

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<sup>62</sup> C. Leslie Mitton, *The Epistle to the Ephesians: Its Authorship, Origin and Purpose* (Oxford: Clarendon, 1950), 8-9; Kummel, *Introduction to the New Testament* (note 2), 358.

<sup>63</sup> Robert Morgenthaler, *Statistik des neutestamentlichen Wortschatzes*, 4<sup>th</sup> ed. (Zuerich: Gotthelf-Verlag, 1992), 164.)

<sup>64</sup> Andrew T. Lincoln, *Ephesians*, 'World Biblical Commentary' Volume 42, 1xv.

<sup>65</sup> Ecclesiology is the study of the role of the Ekklesia/Church - <http://tinyurl.com/5e4obj>

<sup>66</sup> For a more detailed analysis of points 4-8, see Ernest Best, 'A Critical and Exegetical Commentary on Ephesians', pp. 20-50

and look to see if Galatians can be historically placed when cross-checking it with the book of Acts.

The first question to ask is thus: who exactly are the Galatians? According to most records, the Galatians are a group of Celtic Gauls (these Celts had migrated in all directions from their origin in France/Austria, spreading throughout most of Europe)<sup>67</sup>, who came to occupy a slot of land in today's Central Turkey (referred to in Ancient times as *Anatolia*). They were originally invited by Nicomedes I of Bithynia, to act as mercenaries in his fight against his younger brother Zipoites II<sup>68</sup>. Zipoites II had started an insurrection against Nicomedes, because Nicomedes had put two of his three brothers to death, making Zipoites II the next person in the firing line<sup>69</sup>. After aiding Nicomedes, these Celts settled in a section of Bithynia, as well as a section of eastern Phrygia, and their new land was named *Galatia*<sup>70</sup>. Being a very active and war-like group of people, they supported themselves by plundering their neighbouring countries and districts, especially entering eastern Phrygia<sup>71</sup>. Alexander the Great also fought against them, and he managed to keep them at bay, but he never defeated them, nor officially incorporated them into his Hellenistic empire<sup>72</sup>. These Celts eventually became part of the Roman Empire, when in 189 BCE the Roman Consul Gnaeus Manlius Vulso defeated them<sup>73</sup>.

The *Land of Galatia* was henceforth ruled by the Romans, and eventually it became a Roman Province in 25 BCE, during the reign of the Emperor Augustus<sup>74</sup>. Not only was the *land of Galatia* included in the *Province of Galatia*, but also certain sections of Phrygia (to the west) and Lycaonia (to the south) were also incorporated<sup>75</sup>. There is no evidence that these Celts, who had now been officially designated as *Galatians*, ever went anywhere else outside of their *land of Galatia*, with them staying in or directly around their three main cities: Ancyra, Tavium and Pessinus<sup>76</sup>.

The ethnic *Galatians* then lived in the *Land of Galatia*, a land two hundred and fifteen miles wide by one hundred miles in length, covering roughly

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<sup>67</sup> F.F. Bruce - *The Epistle to the Galatians: A Commentary on the Greek Text* pp. 3

<sup>68</sup> Ibid.

<sup>69</sup> William Smith - *Dictionary of Greek and Roman Biography and Mythology* pp. 1329

<sup>70</sup> Ibid.

<sup>71</sup> Richard N. Longenecker - *World Biblical Commentary Volume 41: Galatians* pp. lxii

<sup>72</sup> <http://www.seleukidempire.org/Galatians.htm>

<sup>73</sup> Ibid.

<sup>74</sup> F.F. Bruce - *The Epistle to the Galatians: A Commentary on the Greek Text* pp. 5

<sup>75</sup> Ibid.

<sup>76</sup> J.B. Lightfoot - *Saint Paul's Epistle to the Galatians* pp. 6

twenty-one thousand square miles<sup>77</sup>. The actual *Province of Galatia*, which had a great number of different ethnicities, having mostly ethnic Lycaonians in the south and ethnic Phrygians in the west, covered roughly eighty-two thousand square miles, being three hundred miles wide and two hundred and seventy-five miles in length.<sup>78</sup>

With this in mind, we have to ask: when did Paul come into contact with people he could definitely refer to as “Galatians”<sup>79</sup>? For such a task, we must turn to the testimony of the Book of Acts regarding Paul’s journeys.

From what we can decipher from Acts, after Paul’s heavenly experience on his way to Damascus<sup>80</sup>, he joined with the Ekklesia there<sup>81</sup>, but due to his preaching some Jews wanted to kill him<sup>82</sup>, and so Paul was let down in a basket through a window hole in the Damascus city wall in order to escape<sup>83</sup>. Paul then went to Jerusalem and attempted to join with the Ekklesia there as well, but he didn’t have much luck by himself<sup>84</sup>. Then Barnabas took Paul to the Ekklesia, explained to them what had happened to him on the way to Damascus, and so Paul was accepted<sup>85</sup>. After some preaching in Jerusalem, Acts again records that certain Hellenistic Jews wanted to kill him<sup>86</sup>, so Paul was taken down to Caesarea and sent off to his home city of Tarsus<sup>87</sup>. Acts then again picks up the story of Paul in Acts 11:25 where Barnabas, of his own accord, travelled from Antioch in Syria to Tarsus<sup>88</sup> to find Paul, and then brought him back to Antioch where they both stayed and preached for a whole year<sup>89</sup>. After this, some Prophets from Jerusalem came to Antioch<sup>90</sup>, and one of them, Agabus, foretold that a great famine would take place over the Roman Empire<sup>91</sup>. As a result, the Ekklesia of Antioch in Syria pooled their resources, and then sent Barnabas and Paul to the elders of the Ekklesia in Judea with the money

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<sup>77</sup> Ibid.

<sup>78</sup> F.F. Bruce - *The Epistle to the Galatians: A Commentary on the Greek Text* pp. 5

<sup>79</sup> Galatians 3:1

<sup>80</sup> Acts 9:1-19a

<sup>81</sup> Acts 9:19b

<sup>82</sup> Acts 9:23-24

<sup>83</sup> Acts 9:25

<sup>84</sup> Acts 9:26

<sup>85</sup> Acts 9:27

<sup>86</sup> Acts 9:28-29

<sup>87</sup> Acts 9:30

<sup>88</sup> Acts 11:25

<sup>89</sup> Acts 11:26

<sup>90</sup> Acts 11:27

<sup>91</sup> Acts 11:28



they had collected as a 'Relief fund' for the people of the Ekklesia living there<sup>92</sup>. Then they both left Jerusalem and returned to Antioch in Syria<sup>93</sup>, where they stay for an undisclosed period of time<sup>94</sup>. During this undisclosed period of time, Acts records that the Set-Apart Spirit tells the Ekklesia in Antioch that they are to send out Barnabas and Paul "for the work to which I have called them". Obeying the Spirit, the Ekklesia of Antioch again sent Barnabas and Paul to go on the travel that the Spirit wanted them to go on<sup>95</sup>. Such began Paul's "First missionary journey".

Paul and Barnabas set out first for the Island of Cypress<sup>96</sup>, and then they went back to Pamphylia in the south-west of Asia Minor<sup>97</sup>. After Pamphylia they stopped in Antioch of Pisidia<sup>98</sup>, where after some preaching, they were driven out and so departed for Iconium<sup>99</sup>, a major city on the borders of the lands of Phrygia and Lycaonia<sup>100</sup>. A similar event that happened at Antioch of Pisidia also appeared in Iconium, and so Barnabas and Paul fled to Lystra in the land of Lycaonia<sup>101</sup>. In Lystra, Paul healed a crippled man, and as a result the Lystrians attempted to sacrifice animals to Paul and Barnabas, saying that they were the Greek gods Zeus and Hermes<sup>102</sup>. Paul and Barnabas stopped them from doing so, but with a lot of difficulty<sup>103</sup>. This offended the Lystrians, and when some people from Iconium came down and started preaching against Paul and Barnabas, the Lystrians grabbed Paul, stoned him, and dragged him out of the city<sup>104</sup>. Paul miraculously got up, went back into Lystra for a bit, and then Paul and Barnabas left for Derbe, another city in Lycaonia<sup>105</sup>. After this, Paul and Barnabas returned back through Lystra, Iconium, Antioch of Pisidia, the land of Pamphylia, and sailed back to Antioch in Syria<sup>106</sup>.

In Antioch in Syria, Paul and Barnabas came into a severe discussion with some other members of the Ekklesia regarding the circumcision of Gentile members

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<sup>92</sup> Acts 11:29-30

<sup>93</sup> Acts 12:25

<sup>94</sup> Acts 12:25-13:1

<sup>95</sup> Acts 13:1-3

<sup>96</sup> Acts 13:4

<sup>97</sup> Acts 13:13

<sup>98</sup> Acts 13:14

<sup>99</sup> Acts 13:51

<sup>100</sup> See *The Anchor Bible Dictionary*, Vol. 3, pp. 357

<sup>101</sup> Acts 14:6

<sup>102</sup> Acts 14:8-12

<sup>103</sup> Acts 14:18

<sup>104</sup> Acts 14:19

<sup>105</sup> Acts 14:20

<sup>106</sup> Acts 14:21, 24, 26

of the Ekklesia<sup>107</sup>. Unable to decide the outcome, Paul and Barnabas were sent to Jerusalem to discuss the debate with the Jerusalem elders<sup>108</sup>, which included the Delegate Peter, and Ya'qob (James), the Messiah Yahushua's half-brother. After the Jerusalem elders came to a decision, they composed a letter to be taken to Antioch of Syria, Syria itself, and Cilicia, Paul's native land, which they sent with two representatives - Judas Barsabbas (or more accurately: Yahuwdah Bar-Abba), and Silas (the shortened name of *Silvanus*)<sup>109</sup>. After delivering the Delegate's letter to the Ekklesia of Antioch in Syria, Paul and Barnabas stayed in Antioch for a little bit longer<sup>110</sup>.

After this, Paul decided it would be good to visit the places he and Barnabas had gone on their previous journey<sup>111</sup>. However, Barnabas wanted to bring his cousin, John (Yahuchanon) Mark, along with them, but Paul disagreed, as John Mark had deserted them on their first journey<sup>112</sup>. Unable to agree, Paul and Barnabas separated, with Barnabas sailing for Cyprus with John Mark<sup>113</sup>, and Paul taking Silas, the representative from the Jerusalem elders, along with him through Syria and Cilicia<sup>114</sup>.

At the start of Paul's "Second missionary journey," Paul and Silas returned to Lystra and Derbe in Lycaonia, where Paul met and befriended a half-Jew/half-Greek man named Timothy, whom Paul circumcised and took along with him on his journey<sup>115</sup>. On their journey, they delivered to the members of the Ekklesia the same letter that they had received from the Jerusalem elders to deliver to those in Antioch, Syria and Cilicia. Afterwards, Paul, Silas and Timothy travelled in a north-western direction, making a pass through the Phrygian-Galatian region (the name given to the left hand section of the *Province of Galatia* that was taken from the *land of Phrygia*, which is also the section where *Antioch of Pisidia* was situated<sup>116</sup>), and came to Mysia<sup>117</sup>. They attempted to go into Bithynia, but were unable to, and so went to Troas, a city on the coast of North-West Asia Minor<sup>118</sup>.

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<sup>107</sup> Acts 15:1-2a

<sup>108</sup> Acts 15:2b

<sup>109</sup> Acts 15:22-29

<sup>110</sup> Acts 15:30-35

<sup>111</sup> Acts 15:36

<sup>112</sup> Acts 15:37-38

<sup>113</sup> Acts 15:39

<sup>114</sup> Acts 15:40-41

<sup>115</sup> Acts 16:1-3

<sup>116</sup> See *The Anchor Bible Dictionary*, Vol. 2, pp. 871

<sup>117</sup> Acts 16:7a

<sup>118</sup> Acts 16:7b-8

And so, on their first venture out of Asia, they sailed to Macedonia (the northern half of Greece), and visited the cities of Neopolis and Philippi<sup>119</sup>. Within Philippi, Paul expelled a demon from a servant girl, which greatly annoyed her masters. Her master dragged Paul and Silas to the Rulers of the city, who had Paul and Silas beaten with rods, and then thrown into a Philippi prison<sup>120</sup>. However, during the night, an earthquake occurred and managed to open all the gates of the prison's jail cells, therefore allowing the prisoners to escape. However, none of them escaped, but instead stay within the walls, and so Paul saved the jailer from killing himself. The next day, Paul and Silas tell the rulers of Philippi that they have unlawfully beaten Roman citizens, which instilled great fear within the city rulers. The city rulers were then forced to publically apologise to Paul and Silas, and then escorted them out of the city<sup>121</sup>. Paul and Silas then left Philippi and arrived in Thessalonica, another major city of Macedonia<sup>122</sup>. Once more, Paul and Silas' preaching caused them to be almost attacked, and so they are sent away to Berea, where they enjoyed a bit more success<sup>123</sup>. Nevertheless, some people in Berea were stirred up against Paul, and he again had to leave another city of Macedonia under an escort, although Silas and Timothy were left in Thessalonica<sup>124</sup>. Paul then arrived in Athens, the most famous city in the land of Greece, where he preached by himself for several days before he left for Corinth, the Capital of Achaia (the southern half of Greece)<sup>125</sup>. Paul stayed in Corinth for about eighteen months, until he was brought before the new Consul of Achaia - Gallio<sup>126</sup>. However, Gallio was apathetic to anything brought against Paul, and asked Paul's opponents to leave his tribunal<sup>127</sup>. However, Paul's opponents seized Sosthenes, the ruler of the Synagogue in Corinth, and beat him publically before Gallio's tribunal, to which Gallio is again, apathetic towards<sup>128</sup>.

After this, Paul decided to return to Syria, and took along the Jewish husband-and-wife duo Priscilla and Aquila, who had been expelled from Rome along with the rest of the Jews by an edict of the Emperor Claudius<sup>129</sup>. They came to Ephesus, a city in Asia Minor, where Paul left Priscilla and Aquila, and then sailed to

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<sup>119</sup> Acts 16:11-12

<sup>120</sup> Acts 16:16-24

<sup>121</sup> Acts 16:39

<sup>122</sup> Acts 17:1

<sup>123</sup> Acts 17:5, 10-11

<sup>124</sup> Acts 17:13-14

<sup>125</sup> Acts 17:16-18:1

<sup>126</sup> Acts 18:11-12

<sup>127</sup> Acts 18:14-16

<sup>128</sup> Acts 18:17

<sup>129</sup> Acts 18:18; 18:2

Caesarea<sup>130</sup>. Paul then went back to Antioch of Syria, and from there again passed through the Phrygian-Galatian province, revisiting the Ekklesia's he had already been to previously<sup>131</sup>. On this journey, Paul returned to Ephesus, where he managed to annoy a man named Demetrius, who made silver images of the Greek goddess Artemis<sup>132</sup>. Demetrius managed to cause a riot to ensue, when it had been quietened down, Paul departed for Macedonia<sup>133</sup>. Paul continued onto Greece<sup>134</sup>, but before he could sail from Greece to Syria again, he was stopped by a group of Anti-Paul Jews, who prevented him from being able to get on a ship, and as a result Paul headed back through Macedonia<sup>135</sup>.

After staying for the first day of the Festival of Unleavened Bread in the Macedonian city of Philippi, Paul and his travelling companions headed to Troas on the north-western coast of Asia Minor, where they stayed for a whole week<sup>136</sup>. Afterwards, Paul travelled by land to Assos, another city on the coast of Asia Minor, and then embarked on a ship and sailed to Mitylene<sup>137</sup>. Paul and his companions then passed through Chios, Samos, and stayed for a bit in Miletus where he awaited elders from the city of Ephesus<sup>138</sup>. Paul then embarked on a short trip to the small islands on the Aegean Sea, south-west of the main coast of Asia Minor, stopping at Cos, Rhodes, Patara, bypassing Cyprus, and then coming to the city of Tsor in Syria<sup>139</sup>. Leaving Tsor, Paul and his companions came to Ptolemais, a city of Phoenicia<sup>140</sup>, and then they went to Caesarea, and stayed for a couple of days with Philip<sup>141</sup>, one of the seven Hellenistic Jews appointed by the Delegates (Stephen was one of these specially appointed Hellenistic Jews, whom was stoned to death in Jerusalem<sup>142</sup>). Then Paul and his associates finally came to Jerusalem<sup>143</sup>.

In Jerusalem, after a meeting with Ya'qob and the elders of the Ekklesia there, Paul went to the temple in Jerusalem and made a sacrificial vow in accordance with

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<sup>130</sup> Acts 18:19, 22a

<sup>131</sup> Acts 18:22-23

<sup>132</sup> Acts 19:1, 24-27

<sup>133</sup> Acts 20:1

<sup>134</sup> Acts 20:2

<sup>135</sup> Acts 20:3

<sup>136</sup> Acts 20:6

<sup>137</sup> Acts 20:13-14

<sup>138</sup> Acts 20:15, 17

<sup>139</sup> Acts 21:1-3

<sup>140</sup> Acts 21:7

<sup>141</sup> Acts 21:8

<sup>142</sup> Acts 7:59-60

<sup>143</sup> Acts 21:15

Ya'qob's instructions, and also paid for four other men to do the same<sup>144</sup>. Before the days of the sacrificial vow are over with, however, Paul is accused by some Jews of bringing Gentiles into the temple, even though he hadn't<sup>145</sup>. This caused an uproar which resulted in Paul being taken out of the mob by the Roman Cohort of Jerusalem, and almost ushered into their guarded Barracks<sup>146</sup>. Notwithstanding, Paul spoke to the Roman Tribune, who allowed Paul to speak to the crowd<sup>147</sup>. However, the crowd didn't favourably receive Paul's speech, and the Tribune ordered Paul to be taken into the barracks and flogged, unbeknownst to the Tribune that Paul was a Roman Citizen<sup>148</sup>. When the Tribune was informed that Paul was a Roman Citizen, he stopped the soldiers from flogging Paul, and had Paul kept in the Barracks overnight<sup>149</sup>. In spite of finding out that Paul was a Roman Citizen, the Tribune called for the chief priests of the Jerusalem Temple and the Sanhedrin to gather together, and Paul was allowed to speak with them<sup>150</sup>. Upon finding out that he was talking to a mixture of Sadducees and Pharisees, Paul appealed to the Pharisees, stating that he was being examined for his belief in the resurrection of the dead, a belief also shared by the Pharisees, but not by the Sadducees<sup>151</sup>. This caused yet another uproar, which resulted in Paul being taken again to the Roman barracks<sup>152</sup>. Whilst Paul is in the Roman Barracks, a plot to kill him was crafted by a group of forty men, who took their plan to the Sanhedrin and persuaded them to aid in Paul's murder<sup>153</sup>. However, Paul's nephew heard of the plot, informed Paul about it, and Paul told his nephew to tell the Tribune<sup>154</sup>. After telling the Tribune about the plot, the Tribune sends Paul to Felix, the governor of Judea, who resided in Caesarea<sup>155</sup>. Before the governor Felix, Paul was informed that his accusers would be coming to make their case against him<sup>156</sup>. After making their case against him, Paul responded to their accusations, which resulted with Felix disbanding the hearing, and keeping Paul in custody for two years<sup>157</sup>.

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<sup>144</sup> Acts 21:22-26

<sup>145</sup> Acts 21:27-29

<sup>146</sup> Acts 21:31-37

<sup>147</sup> Acts 21:40

<sup>148</sup> Acts 22:22-25

<sup>149</sup> Acts 22:27-29

<sup>150</sup> Acts 22:30

<sup>151</sup> Acts 23:6

<sup>152</sup> Acts 23:8-10

<sup>153</sup> Acts 23:12-15

<sup>154</sup> Acts 23:16-22

<sup>155</sup> Acts 23:24

<sup>156</sup> Acts 23:35

<sup>157</sup> Acts 24:22-27

Felix was succeeded by Porkius Festus, who instigated another hearing for Paul's accusers to make their case, and Paul was once again allowed to make his defence<sup>158</sup>. Festus was unable to come to a decision; therefore Paul invoked his rights as a Roman citizen and appealed to Caesar<sup>159</sup>. As Paul was awaiting his voyage to Rome, King Agrippa II of Judea came to Caesarea along with his sister Bernike, and both asked the governor Festus for an audience with Paul<sup>160</sup>. After speaking to King Agrippa II, Paul was allowed to be sent to Rome<sup>161</sup>. Paul, several companions, and some Roman soldiers then commenced on the long ship voyage to Rome, which was replete with constant problems<sup>162</sup>.

Starting on the Voyage, the crew stopped at Sidon<sup>163</sup>, Myra<sup>164</sup>, Cnidus<sup>165</sup>, Lasea<sup>166</sup>, and the Island of Crete<sup>167</sup>; suffered ferocious winds that almost ran them aground on the Syrtis<sup>168</sup>, a shallow gulf on the North-African coast; the crew was then caused to throw cargo overboard<sup>169</sup>; underwent a Tempest<sup>170</sup>; randomly drifted off course for fourteen days<sup>171</sup>, and finally landed just off shore of the Island of Malta<sup>172</sup>, which caused the people on the ship to scramble for the beach<sup>173</sup>.

On the island of Malta, Paul was bitten by a poisonous snake<sup>174</sup>. However, even though the island's natives expected Paul to die, he miraculously survived and nothing happened to him, so they thought he was a god<sup>175</sup>. Paul and the crew stayed on the island for three months<sup>176</sup>, and then finally sailed to Syracuse, a city on the east coast off the island of Sicily<sup>177</sup>. From the island of Sicily they sailed to Rhegium, a harbour city on the western coast of Italy<sup>178</sup>, and then sailed to Puteoli, where they

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<sup>158</sup> Acts 25:4-8

<sup>159</sup> Acts 25:11-12

<sup>160</sup> Acts 25:13, 22

<sup>161</sup> Acts 27:1

<sup>162</sup> Acts 27-28

<sup>163</sup> Acts 27:3

<sup>164</sup> Acts 27:5

<sup>165</sup> Acts 27:7

<sup>166</sup> Acts 27:8

<sup>167</sup> Acts 27:13

<sup>168</sup> Acts 27:17

<sup>169</sup> Acts 27:18

<sup>170</sup> Acts 27:20

<sup>171</sup> Acts 27:33

<sup>172</sup> Acts 28:1

<sup>173</sup> Acts 27:43-44

<sup>174</sup> Acts 28:3

<sup>175</sup> Acts 28:6

<sup>176</sup> Acts 28:11

<sup>177</sup> Acts 28:12

<sup>178</sup> Acts 28:13a

stayed for seven days<sup>179</sup>. At last Paul, his companions and some Roman Soldiers came to Rome, passing through the Forum of Appius and Three Taverns<sup>180</sup>. Paul was put under house arrest in Rome, where he stayed and preached for two years<sup>181</sup>.

There Acts ends. What happened to Paul after the two years in Rome is anyone's guess, although I did explain what might have happened to him above (pages 7-8).

After this synopsis, something important to our discussion must be noted: I have not named Galatia *once*. This due to the fact that the Book of Acts itself *never* mentions the proper noun *Galatia*. Not a single occurrence. In the longest and most complete record of Paul's life and journeys, there is no mention at all of Paul ever going to the land of Galatia. Further proof is that the main cities of the land of Galatia, and the places where we only have evidence of the ethnic Galatians ever staying for considerable times (those being Ancyra, Tavium and Pessinus) are also never mentioned in the Book of Acts. Furthermore, Ancyra, Tavium and Pessinus aren't mentioned in any place in the N.T.

This is a bit strange, considering that Galatians itself claims that Paul sent them a personal letter, but to a people that there is no record of him meeting, and yet he mentions in the letter that he had stayed with them for a considerable time<sup>182</sup>? The only time Paul may have actually stayed with some Galatians would be in the 4-5 years of his life that we don't have any knowledge about. Notwithstanding, from what we can glean from other letters, Paul never ventures outside of west Asia-Minor, Greece, or Italy after his stay in Rome for two years. However, there are two mentions of the *Phrygian-Galatian Province* in Acts 16:6 (την φρυγιαν και Γαλατικην χωραν/ **the Phrygian and Galatian province**), and 18:23 (την Γαλατικην χωραν και φρυγιαν/**the Galatian and Phrygian province**), but according to all discussions of these passages in commentaries and Bible dictionaries, this isn't actually anywhere near the land of Galatia, but is instead a reference to Phrygia Paroreius, a mountain range that divided Antioch of Pisidia from Iconium, that contained ethnic *Phrygians* and *Pisidians* but was split between the provinces of Asia Minor and Galatia<sup>183</sup>. I'm not the first one to notice this discrepancy either. As mentioned, the scholars of the works already cited concerning Galatians have acknowledged the inability to reconcile *the letter to the Galatians* with what is mentioned in Acts. For further proof, turn to Volume 2, page

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<sup>179</sup> Acts 28:14

<sup>180</sup> Acts 28:15

<sup>181</sup> Acts 28:16, 30-31

<sup>182</sup> Galatians 4:12-15

<sup>183</sup> See *The Anchor Bible Dictionary*, Vol. 2 pp. 871

872 in the *Anchor Bible Dictionary* where scholar Hans Dieter Betz emphatically states:

...the information contained in Galatians and Acts  
**cannot be harmonized.** (*Added bold-font mine.*)

Others that could be quoted include F.F. Bruce<sup>184</sup>, Stephen Mitchell<sup>185</sup>, J. B. Lightfoot<sup>186</sup>, Richard N. Longenecker<sup>187</sup>, Ernest De Witt Burton<sup>188</sup>, Philip W. Comfort<sup>189</sup>, Joseph Agar Beet<sup>190</sup>, William Hendriksen<sup>191</sup>, and a plethora of other scholars who have dedicated huge swaths of pages to attempt to reconcile Galatians in the context of what we know regarding Paul's life in Acts, especially to the actual recipient of Galatians. This is not an unknown issue, but none have yet to bring this up as something to question Galatians' authenticity. The fact that they find it difficult to place this letter in the context of what we know regarding Paul's life one would expect to have commentators talk about it. However, when it comes to other letters such as Ephesians, Colossians, 2 Thessalonians, and the rest of the disputed letters, such a challenge to place them in the context of Paul's life is evidence that they're not genuine Pauline letters. Why not so with Galatians? To quote him again, Richard N. Longenecker I believe answers this one for us:

If Galatians is not by Paul, no NT letter is by him,  
for none has any better claim.<sup>192</sup>

For most, if Galatians isn't by Paul, then most of what is known about Paul isn't actually known. It would be wrong, and the discussion would have to start all over again. The books on Paul truly would have to be rewritten.

Having no evidence that Paul ever stepped foot in the land of Galatia, and so was able to meet some Galatians there, two options have been argued for: 1) *Acts* contains an incomplete record of Paul's journey's; or 2) By the term *Galatians*, Paul actually means to refer to the people of Lycaonia, Pisidia, and Phrygia. These are

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<sup>184</sup> F.F. Bruce - *'The New International GNT Commentary: Galatians'*, pp. 3-18

<sup>185</sup> Stephen Mitchell - *'The Anchor Bible Dictionary'*, Vol. 2, pp. 870-871

<sup>186</sup> J. B. Lightfoot - *'Saint Paul's Epistle to the Galatians'*, pp. 1-61

<sup>187</sup> Richard N. Longenecker - *'Word Biblical Commentary, Volume 41: Galatians'*, pp. 58-87

<sup>188</sup> Ernest Burton - *'A Critical And Exegetical Commentary On The Epistle To The Galatians'*, pp. 17-71

<sup>189</sup> Philip W. Comfort - *'Cornerstone Biblical Commentary, Vol. 14: Romans and Galatians'*, pp. 248-251

<sup>190</sup> Joseph Agar Beet - *'Beet's Commentary: Galatians'*, Introduction: Sections 1, 3

<sup>191</sup> William Hendriksen - *'Baker New Testament Commentary: Galatians'*, pp. 4-14, 20

<sup>192</sup> Richard N. Longenecker - *'Word Biblical Commentary, Volume 41: Galatians'*, pp. lviii



therefore designated “The North Galatian Theory” (or “Territory Hypothesis”) and “The South Galatian Theory” (or “Province Hypothesis”) respectfully.

If we take the North Galatian theory, Acts therefore contains an “incomplete record of Paul’s journey’s”, and we have one of two options when it comes to Acts: 1) the only time Paul could have visited the Galatians would be in the 4-5 years at the end of Paul’s life that Acts does not record; or 2) Acts is untrustworthy as a historical document, and therefore anything it says should be omitted from a discussion regarding Paul, his journey’s, and the rest of what Acts records happening to the early disciples of the Messiah Yahushua. I have yet to find someone whom abides completely by options one or two, for most argue either that Galatians is Paul’s earliest letter, or it was written at the same time he was going to be writing 1 and 2 Corinthians and Romans. As a result option 1 is more or less flat-out ignored. For the rest, this means that option 2 isn’t viable either, for Acts has to be correct, and so does Galatians. This is why the “South-Galatian theory” was brought into play.

Due to not being able to harmonize a trip to see the ethnic Galatians in Acts and with what is mentioned in the Galatians letter, scholars have had to jump through several hoops to try and harmonize both accounts, and so the South Galatian Theory was theorised, which states that the actual Galatian recipients of Paul’s Galatians letter are in fact the people of Iconium, Lystra, Antioch of Pisidia, and Derbe, or a mixture of any of these four. There are some issues with this however: Lystra and Derbe contained native *Lycaonians*, not *Galatians*; Iconium contained native *Phrygians* and *Lycaonians*, and Antioch of Pisidia, as “of Pisidia” emphatically suggests, contained *Pisidians*, not anyone who could be referred to as *Galatians*. Proponents of the South Galatian Theory therefore try to argue that Paul meant to incorporate all of these people by calling them *Galatians*, despite having no evidence from any of Paul’s other letters that he ever addressed his recipients by their provincial nick-names. Not once in Paul’s letters to the Corinthians does he refer to them as “Achaean” (you won’t actually find “Achaean” anywhere in the NT either); not once in 1 Thessalonians or Philippians does he refer to them as “Macedonians”; and not once in Philemon does he ever refer to Philemon as an “Asian”.

Galatians therefore stands on its own in the undisputed corpus, for it is the only undisputed letter of Paul’s that is sent to an entire province - the rest are either sent to cities in certain provinces (Rome (Romans), Corinth (1 & 2 Corinthians), Thessalonica (1 Thessalonians), Philippi (Philippians)) or a person (Philemon). Paul doesn’t send letters to an entire province, and then use a confusing designation to refer to all of them, especially one they really would not have associated themselves

with. If anything, due to the fact that three of the four cities Paul visited in the Southern Galatian province contained native *Lycaonians* (Iconium, Lystra, & Derbe), and the last one contained *Pisidians* (Antioch), the more encompassing and less confusing designation would be *Lycaonians and Pisidians*, not *Galatians*. It is for this reason that all of the writings of the early followers of the Messiah have taken Paul's Galatians letter as referring to ethnic Galatians, not the province<sup>193</sup>. More proof that the cities of Lystra and Derbe were considered to contain Lycaonians is given from the book of Acts itself: not only does it refer to Lystra and Derbe as "cities of Lycaonia"<sup>194</sup>, Luke records the people of Lystra *speaking the Lycaonian language*<sup>195</sup>!

All things considered, both theories are based on the Galatians letter being authentically Pauline, and so both attempt to harmonize Galatians with Acts - and scholars are split straight down the middle with regards to each theory. One has to wonder how with phrases such as "notoriously complex"<sup>196</sup> and "it should be so difficult to attain certainty on the identity of the addressees"<sup>197</sup>, that scholars still accept the letter as genuinely Pauline, yet reject the other disputed letters based on their inability to be reconciled within Paul's life.

That Galatians is impossible to reconcile within Paul's life is one of the great mysteries of the letters acceptance as undisputedly Pauline. I would argue that there may be some anti-Semitism at play, as Galatians has been routinely used as an anti-Jewish text. Unfortunately, German scholarship of the 19<sup>th</sup> Century was replete with anti-Jewish sentiment.<sup>198</sup>

The next chapter we delve into the text of Galatians itself, and look to see what is said within it concerning Paul's life, and whether we have some further grounds to suspect its authenticity.

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<sup>193</sup> William Hendriksen 'Baker New Testament Commentary: Galatians', pp. 7-8

<sup>194</sup> Acts 14:6

<sup>195</sup> Acts 14:11

<sup>196</sup> Richard N. Longenecker - 'Word Biblical Commentary, Volume 41: Galatians', pp. lxviii

<sup>197</sup> F.F. Bruce - 'The New International GNT Commentary: Galatians', pp. 43

<sup>198</sup> See Anders Gerdmar, *Roots of Theological Anti-Semitism: German Biblical Interpretation and the Jews, from Herder and Semler to Kittel and Bultmann*.

## 'His' story or not 'His' story?

### Galatians 1:2b:

#### **To the Ekklesias of Galatia.**

The first thing we must ask is what is meant by "the Ekklesias of Galatia". Such a phrase is only ever employed in one other place - 1 Corinthians 16:1 - where Paul apparently states, **"Now, about the collection for the set-apart ones, exactly as I directed the Ekklesias of Galatia, so all of you are also to do"**. However, Paul does indeed talk about the "Ekklesias" (plural) of provinces - in 2 Corinthians 8:1 for instance, Paul talks about **"the favour of God that has been given within the Ekklesias of Macedonia"**, even though Paul had only visited Macedonian cities along the east coast of Macedonia (Neopolis, Philippi, Amphipolis, Apollonia, Thessalonica, Berea). Notwithstanding, *the letter to the Galatians* is Paul's one and only undisputed letter that is specifically sent to a whole province. Even if we took the disputed letters, ignoring the ones which we have no evidence for whom they are sent to (Ephesians and Hebrews for instance don't mention the whereabouts of the letter's recipients, as the oldest manuscripts of the letter known as Ephesians omit the mentioning of the city<sup>199</sup>), two of them are sent to cities (Colossians and 2 Thessalonians), and the final three are sent to people (Titus, 1 & 2 Timothy). Therefore, in the entire "Pauline Corpus", *the letter to the Galatians* stands exclusively by itself.

### Galatians 1:16b-17:

**I did not immediately consult with anyone, nor did I go up to Jerusalem to those who were delegates before me, but I went away into Arabia, and returned again to Damascus.**

After Paul has supposedly described in Galatians how his conversion came about, the words above are stated. Is this historically accurate? Not according to Acts 9:19b-26a, which states **"For some days he was with the disciples at Damascus. And immediately he proclaimed Yahushua in the synagogues, saying, 'He is the Son of God.' And all who heard him were amazed and said, 'Is not this the man who made havoc in Jerusalem of those who called upon this name? And has he not come here for this purpose, to bring them bound before the chief priests?' But Sha'uwl increased all the more in strength, and confounded the Jews who lived in Damascus by proving that 'This one is the Messiah!' When a certain**

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<sup>199</sup> Bruce Metzger - *A Textual Commentary on the Greek New Testament*, 2 Edition pp. 532

amount of days had passed, the Jews plotted to kill him, but their plot was made known to Sha'awl. They were watching the gates day and night in order to kill him, but having taken hold of him, the disciples let him down through an opening in the wall by night, lowering him in a basket. And having arrived in Jerusalem, he attempted to join the disciples." According to Acts, Paul didn't go *anywhere* after his vision on the way to Damascus, but instead stayed in the city for several days. But when there was a plot to kill him, he escaped with the help of the disciples in Damascus, and immediately went to Jerusalem to join with the original disciples who were there. Paul also never mentions a trip to anywhere in Arabia in any of the other letters attributed to him. In fact, *Arabia* is only ever mentioned in the N.T. in this, *the letter to the Galatians*. In his other letters to people that questioned him (1 Corinthians, 2 Corinthians 10-13), not once does he appeal to a special trip to Arabia to be "divinely given" information about the "gospel". In fact, in 1 Corinthians 15, Paul speaks of **"For I delivered (*paradidomi* - passed over, gave, granted and bestowed) to you in the first place what I was also handed down (*paralambano* - received and was taught, accepted by being told, inherited by being instructed),"** indicating that what he taught the Corinthians was also the thing that he was taught - there is no mention that he received it "divinely", as he mentions not only Simon Peter and the Twelve original Disciples, but also Ya'qob, Yahushua's brother, and concludes with **"Therefore, whether it is I or them [Peter, the Twelve, Ya'qob], this is how and what we all proclaim."** This isn't being mentioned as something "divinely imparted" to him, but something that he has been taught by another human, and in appealing to the authority of what he has announced to the Corinthians in 1 Corinthians 15:4-7, Paul doesn't appeal to a "divine appointment" in Arabia where he was "revealed" the "gospel", but instead to the authority of the teaching as something that the original disciples of Yahushua, as well as Yahushua's half-brother, also proclaim.

There are therefore only two things that can be used to explain Galatians 1:16b-17. 1) Paul is lying about going to Arabia; 2) the actual author of *the letter to the Galatians* isn't Paul, but someone else. If Paul is lying in Galatians 1:16b-17, why doesn't he just do the same thing in 1 Corinthians (or anywhere else for that matter)? The only other option would be to state that the Book of Acts is wrong, which would therefore diminish the Book of Acts' historical reliability to zero, and as a result what we "know" of Paul's life.

**Galatians 1:18-19:**

**Then after three years I went up to Jerusalem to visit Kepha and remained with him fifteen days. But I saw none of the other delegates, only Ya'qob, the Master's brother.**

We have already seen from verses 1:16b-17 that nothing close to “three years” elapsed between Paul’s “conversion” and his going to Jerusalem, but that it happened very, very quickly. The historical accuracy of this verse is also questionable. We also have no clue from the Book of Acts how long Paul actually stayed in Jerusalem, and the Book of Acts also gives no clue as to who among the Delegates was actually there in Jerusalem, and just says “Delegates”. If there was only Peter and Ya’qob there, surely Luke would have just stated so, especially as he starts to talk about Peter in Acts 9:32. Why does Luke in Acts 9 never mention that Paul and Peter actually meet at this point, especially as Galatians says that Paul stayed with Peter *himself* for fifteen days? Bit of a *huge* event not to bother mentioning, and instead just use a generic “delegates”. Luke takes the time to mention Barnabas, but not either Peter *or* Ya’qob? Another discrepancy between the Book of Acts and Galatians is the fact that Galatians doesn’t mention Barnabas on this first trip to Jerusalem, but instead fails to mention him at all, even forgetting to mention that it was Barnabas that brought Paul to the Delegates in the first place. If the only important people that Paul met in Jerusalem on his first visit there were Peter and Ya’qob, why doesn’t Luke specify as such? He specifies in other sections of his accounts, and he definitely knows the names of all the Delegates, but in Acts 9 he appears to be oblivious to practically everything. It’s as if the Book of Acts itself was written to contradict nearly everything written in Galatians, they’re that different. Another thing to point out is that the Book of Acts states that **“And they were all afraid of him, for they did not believe that he was a disciple.”**<sup>200</sup> Surely, if *three* years have transpired since Paul’s conversion, then people in *Jerusalem* would have heard about it? Paul was sent from Jerusalem to Damascus, to find followers of the Way and bring them back to Jerusalem for ‘questioning’<sup>201</sup>. Quite a big affair to not send word to Jerusalem that Paul wasn’t gunning for followers of the Way anymore.

We are therefore left with our three choices: 1) Paul is lying; 2) The actual author of Galatians only knows a very brief outline of Paul’s life, and is therefore making stuff up to fit in with what he knows; or 3) Acts is historically inaccurate and therefore untrustworthy as a source.

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<sup>200</sup> Acts 9:26

<sup>201</sup> Acts 9:1-2

**Galatians 1:21-22:**

**Then I went into the regions of Syria and Cilicia. And I was still unknown in person to the Ekklesias of Yahuwdea that are in Messiah, but they were merely hearing that 'The one pursuing us before is now telling the Good News of the Trust which he once actively ravaged.'**

This is half-right-ish, but doesn't tell the full picture at all. It neglects to mention that while, yes, Paul did indeed end up going into the separate regions of Syria and Cilicia, the reason for him doing so was because some Hellenistic Jews were attempting to kill him in Jerusalem<sup>202</sup>, and so the brothers whisked him away to the Seaport of Caesarea Maritima in Yahuwdea, and then sent him off to his home town of Tarsus (something Galatians fails to mention) which was in Cilicia<sup>203</sup>. There Paul stays until Barnabas comes and gets him and brings him to Antioch of Syria<sup>204</sup>. One would expect Paul to have said "Cilicia and Syria" not "Syria and Cilicia", as that is the order of the provinces that he went to. We also have to wonder why Galatians doesn't appear to know that Paul is from Tarsus of Cilicia, and why here it doesn't just say that **"Then I went to Tarsus, and then onto Antioch in Syria"**, which is not only accurate, it doesn't take anything away from the point. Does the author of Galatians not actually know what happened to Paul, and so just mentioned the closest provinces that the author had a general knowledge of Paul going to?

**Galatians 2:1:**

**Then after fourteen years I returned back up to Jerusalem with Barnabas, taking Titus along with me.**

Unfortunately, we don't have any way of knowing whether "fourteen years" is right or not, but nevertheless, there are numerous problems with this short passage. For the moment, the author of Galatians has only mentioned one trip to Jerusalem made by Paul, so this is the author's mention of Paul's second trip to Jerusalem. Looking through the Book of Acts, this must therefore coincide with Paul's second trip to Jerusalem mentioned in Acts 11:27-30, which states, **"Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over the entire world (this took place in the days of Claudius). So the disciples determined,**

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<sup>202</sup> Acts 9:29

<sup>203</sup> Acts 9:30

<sup>204</sup> Acts 11:25-26

**everyone according to his ability, to send relief to the brothers living in Judea. And they did so, sending it to the elders by the hand of Barnabas and Sha'uwil."** We know that this concluded with a trip to Jerusalem, for Acts finishes up saying **"And Barnabas and Sha'uwil went back [to Antioch], after they had completed their distribution of provisions within Jerusalem, bringing with them Yahuchanon, whose other name was Marcus."**<sup>205</sup> As you can see, however, Luke doesn't mention Titus here in the Book of Acts, and the only other person mentioned with either Barnabas or Paul at this early stage is Yahuchanon Marcus, Barnabas' cousin. For those reading any of the popular English translations of the Book of Acts, reading through it you should notice something quite strange: Titus is never mentioned in the Book of Acts! Furthermore, here in Galatians Titus is not only named, but named to be a part of Paul's group. Notwithstanding, there is a variant reading in the Book of Acts in extant Greek manuscripts of the book, where in the earliest manuscript evidence of Chapter 18 of Acts, in Codex Sinaiticus (not a very good manuscript however), there is *Titus* written in the Greek text of 18:7, which says, **"And he [Paul] left there and went to the house of a man named Titus Justus, a follower of God. His house was next door to the synagogue."** It should be noted that this is taking place in Corinth, a place that Paul doesn't get to until after his third trip to Jerusalem. What's also interesting about this, is that the only people Paul talks to about Titus, who know Titus intimately, are the Corinthians, evidenced by the fact that Paul refers to Titus nine times in 2 Corinthians<sup>206</sup>. The coincidence of there being a Titus in Corinth, and Paul talking to the Corinthians about Titus, is something I couldn't help noticing. Whether Codex Sinaiticus is actually right in this reading of Acts 18:7 (and there is a very good and highly probable chance that it isn't), it doesn't negate the point that Luke, in the Book of Acts, fails to mention Titus at this early stage on Paul's career, and the slimmest evidence we have places Titus in Corinth only - nowhere else. The only historically accurate thing in this verse is therefore that Barnabas went to Jerusalem with Paul.

**Galatians 2:2a:**

**I went up [to Jerusalem] in accordance with a revelation, and I set before them the Good News that I proclaim among the nations (but [I did this] privately before those of influence).**

According to Acts 11:28-30, the reason Paul and Barnabas went up to Jerusalem a second time, was because the Prophet Agabus had prophesised that

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<sup>205</sup> Acts 12:25

<sup>206</sup> 2nd Corinthians 2:13; 7:6, 13, 14; 8:6, 16, 23; 12:18 (x2)

there would be a great famine over the Roman Empire, and they were taking provisions for the people living there. Could this be described as a “revelation”, or would “prophecy” have been the better term used? Galatians also fails to mention what exactly this “revelation” was as well. Acts 11:28-30, and 12:25 also make no mention of Paul having a private meeting with those in Jerusalem regarding the “Good News” that he was proclaiming to the nations. However in Acts 24:24, Luke appears to be able to mention that Paul has a private meeting with Felix, the Governor of Judea, as well as Drusilla, Felix’s wife. Surely if Paul was having a special meeting with “those of influence”, a passing statement regarding this “private” meeting with the “influential people” would’ve been acknowledged by Luke. Is Luke giving a historical account in the Book of Acts or not? If we were to believe Galatians, then Luke is a terrible historian.

**Galatians 2:3:**

**But even Titus, though he was a Greek, was not forced to be circumcised.**

We’ve already seen in Galatians 2:1 that Luke makes no record of Paul ever taking someone named “Titus” along with him on his main journey’s, never mind on a trip to Jerusalem. But here we have the introduction of something that will haunt us as we go through the rest of Galatians: the issue of circumcising Gentiles. Nevertheless, the Book of Acts makes no mention regarding the issue of “circumcising Gentiles” on Paul’s second trip to Jerusalem. In Acts 15 however, before Paul’s third trip to Jerusalem, Luke records this: **“But some men came down [to Antioch of Syria] from Judea and were teaching the brothers, ‘Unless you are circumcised according to the custom of Moshe, you cannot be saved.’ And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas, and some of those others [those who had been arguing with Paul and Barnabas], were appointed to go up to Jerusalem to the Delegates and the elders about this question.”** <sup>207</sup> Here we have evidence of the debate regarding circumcision. Nevertheless, this is set before Paul’s third trip to Jerusalem, not before his second trip to Jerusalem. Galatians appears to be getting Paul’s journey’s befuddled, mentioning only two trips to Jerusalem, yet meaning to talk about what happened on Paul’s third trip to Jerusalem. Does Paul not even know what he’s done, and exactly how many times he’s gone down to Jerusalem? I’m not the first person to notice this discrepancy between Acts and Galatians either. In fact, it’s known just about as much as scholars’ inability to accurately place Galatians in

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<sup>207</sup> Acts 15:1-2



Paul's life. F.F. Bruce, in *the New International Greek Testament Commentary: The Epistle to the Galatians*, notifies us of the several scholars who took Galatians 2:2 as referring to the trip mentioned in Acts 15 (the majority view of scholars), or the trip outlined in Acts 11:30 (F.F. Bruce being one who agreed with this), and a third group who argued that it is actually about Paul's apparent fourth trip supposedly mentioned in Acts 18:22 (J. Knox, J. van Bruggen)!<sup>208</sup> We find that people are having severe difficulty explaining how Galatians fits in with the chronology of the Book of Acts.

**Galatians 2:11-12:**

**But when Kepha came to Antioch, I opposed him to his face, because he stood condemned. For before a certain man came from Ya'qob, he [Kepha] was eating with the Gentiles; but when he [the man from Ya'qob] came, he [Kepha] drew back and separated himself, fearing the circumcision party.**

All of this is historically inaccurate, for there is no genuine proof that Simon Peter (Kepha) ever went to Antioch. The Book of Acts is silent on Peter ever leaving the land of Israel. The Book of Acts is also silent on Peter and Paul ever having a one on one discord, personal meeting, or on them spending any amount of time together. The only time they meet is in Acts 15, and there is no actual mention of Paul and Peter speaking together. Acts 15:6, usually translated **"The delegates and the elders were gathered together to consider this matter"**<sup>209</sup>, only mentions the Delegates and elders of the Ekklesia in Jerusalem "being led together" (gathered - from the Greek συναγω, a compound of the Greek συν "with, together" and αγω "to bring, lead, gather and collect") to discuss the matter of circumcising Gentiles and the observance of the rest of the Torah. If Luke had meant to say that everyone there "were gathered together", he would've used the distinction he uses in Acts 15:4, which states, **"Moreover, having arrived within Jerusalem, they were welcomed by the Ekklesia, and the Delegates, and the Elders."**<sup>210</sup> Are the Delegates and Elders not part of "the Ekklesia"? Well, in a universal sense, they certainly are, but Luke's usage in the Book of Acts is to distinguish between the common people who were in the Ekklesia, and the Ekklesia's leaders - in the Ekklesia of Jerusalem's case, the leaders were the Delegates and the Elders, who were the primary leaders

<sup>208</sup> F.F. Bruce - *'The New International GNT Commentary: Galatians'*, pp. 107-109

<sup>209</sup> The Holy Bible: *English Standard Version* - Acts 15:6

<sup>210</sup> παραγενομενοι δε εις Ιερουσαλημ παρεδεχθησαν απο της εκκλησιας και των αποστολων και των πρεσβυτερων - (*Literal translation*) having arrived-moreover-within-Jerusalem-they were welcomed-by-the-Ekklesia-and-the-Delegates-and-the-elders

of all of the Ekklesias in different towns, cities and countries at that time. The council in Acts 15:6-11 therefore only contained the Delegates and Elders of the Ekklesia. Luke mentions no one else being in the council. Nevertheless, that there is no evidence that Peter ever came to Antioch, Peter can't have "stood condemned"; no man "came from Ya'qob"; and Peter did not "draw back in fear" from anyone. That Peter is said to have "drawn back in fear" here in Galatians 2:11-12 is also very contradictory of the Champion Peter of the Gentiles as outlined in Acts 10:1-11:18, who is fearless when he is criticised for "eating with uncircumcised men".<sup>211</sup> To think Peter would shy away in Antioch when he had been fearless in Jerusalem is ridiculous. Galatians has also failed to mention which "Antioch" Paul is supposedly talking about. If this is indeed written to the "southern Galatians", this letter would therefore have been sent to the people of *Pisidian Antioch* who would have confused both Antioch's together! The same would also be true if this was written to the "Northern Galatians", for them their closest "Antioch" would be *Pisidian Antioch* as well.

**Galatians 4:12-14:**

**Brothers, I entreat you, become as I am, for I also have become as you are. You did me no wrong. Moreover, you all know it was because of a bodily ailment that I preached the Good News to you the first time, and though my condition was a trial to me, you did not scorn me, but you received me as a messenger of God, as Messiah Yahushua.**

Now the sentence "You did me no wrong" is historically accurate, as there is no evidence that Paul ever met the "Galatians", so for them to "do him wrong" is nigh-on impossible. The sentence after this however, is historically inaccurate, especially due to the fact that Luke, a Physician/Doctor, fails to mention Paul suffering from any "bodily ailment" or "sickness" on his travels to the different places in the western hemisphere. None of the rest of Paul's letters appears to know of him suffering from any physical illness or infirmity. The only evidence for Paul's apparent "illness" is here in Galatians 4:13.

Nevertheless, if we took the Southern Galatian view, incorporating the Ekklesias of Pisidian Antioch, Iconium, Lystra, and Derbe, where exactly does Luke give any impression that it was because of a physical illness that caused Paul to speak to the people of these Ekklesias? If Paul was suffering from anything, he appears to not show it, and Luke makes no mention of it. In fact, the wording in Acts

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<sup>211</sup> Acts 11:3

13:1-14:28 manifests a sense of utter urgency of Paul's part to go from one place to another; especially as in every city he encounters opposition. But Luke never mentions that Paul had to immediately find shelter in a town or a city because of a bodily ailment, nor that Paul starts preaching to people because he was unable to move great distances. The fact that Iconium is 90 miles (150 km) away from Pisidian Antioch, and Lystra is 80 miles (129km) from Iconium; it's not as if Paul was hindered by anything. Maybe it's as a friend of mine jokingly commented, "Perhaps Luke hasn't mentioned Paul's physical infirmity due to Doctor-Patient confidentiality?"

If we were to take the southern Galatian view, how is Paul able to say to the Galatians that "they did him no wrong", when Luke in the Book of Acts specifically states that the people of Pisidian Antioch, Lystra, and Iconium all ended up driving him out of their cities? The people of Lystra even stoned Paul so heavily that they dragged him outside of their city, thinking he was dead<sup>212</sup>! What is deeply disturbing about this quote is the **"you received me as a messenger of God"** line. If Paul is writing to the southern Galatians, in the Book of Acts, Luke records the people of Lystra saying that Paul was the Greek demigod *Hermes*<sup>213</sup>, who was considered the "messenger of Zeus/god"<sup>214</sup>, the chief god of the Greeks. Is the author of Galatians praising the Lycaonian Lystrians for worshipping Paul as a false god?

We have looked at everything that could give us something to go on to ascertain anything historically credible in Galatians - and found it wanting, with many questions unanswered. But as with all things in this publication, I'll let you make up your own minds, though you really only have four choices: 1) Luke, in the Book of Acts, hasn't been honest in what he has noted down, and so what we "know" of Paul's life we don't actually "know" at all; 2) Paul has made up a fictional account of his own life, and sent it to a people he'd never met; 3) Both the Book of Acts and Galatians are made up; or 4) Galatians is a forged "Pauline Epistle", and so anything stated in it should only be used to talk about the pseudonymous author of this Epistle, and not Paul.

Next we take on an investigative analysis of the usage of words in Galatians.

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<sup>212</sup> Acts 14:19

<sup>213</sup> Acts 14:12

<sup>214</sup> See *'The Theological Dictionary of the New Testament'*, Vol. 1, pp. 75

## It's all a Matter of Semantics

As we found out in point 6 (pages 8-9), there are certain things in the semantics of Ephesians that scholars employ to show that it is an inauthentic letter of Paul's. Using this same criteria, I have gone through the words of Galatians and my findings are below. We shall compare those findings with the criteria outlined, and see what we discover.

### **1. Ephesians contains thirty-five unique words not found elsewhere in the N.T.<sup>215</sup>**

The amount of comments dedicated to this shouldn't leave us in any doubt that Ephesians does use thirty-five Greek words that are not used by any other NT author, and so especially not by Paul.

The problem is that Galatians contains thirty-three words that are not found in the rest of the NT, and especially in Paul's attributed writings. This is significant in that Ephesians contains at least two hundred and fifty-four more words than Galatians (2,423 compared to 2,169<sup>216</sup>, the 2,423 words of Ephesians use a total of five hundred and twenty-seven different words in total, and the 2,169 words of Galatians use a total of five hundred and ten different words), so therefore the vocabulary of Galatians has a higher percentage ratio difference than the vocabulary of Ephesians (15.21 (Gal) to 14.4 (Eph) respectfully.<sup>217</sup>). If this is a reason to reject Ephesians, then it should apply to Galatians as well.

The thirty-three words unique to Galatians are as follows:

Greek Word	Meaning	Verse Location(s)
ιουδαισμος	Judaism	1:13; 1:14
συνηλικιωτης	Someone of the same age	1:14
πατρικος	ancestral	1:14
προσανατιθημι	to put under someone's authority	1:16; 2:6
Αραβια	Arabia	1:17; 4:25

<sup>215</sup> C. Leslie Mitton, *The Epistle to the Ephesians: Its Authorship, Origin and Purpose* (Oxford: Clarendon, 1950), 8-9; Kummel, *Introduction to the New Testament* (note 2), 358.

<sup>216</sup> This is based on the oldest text of Galatians which shall be included as Appendix A.

<sup>217</sup> Unique words ÷ amount of words in text x 1000 (for per 1000 words).

ιστορεω	to gain knowledge of	1:18
παρεισακτος	to secretly come in	2:4
κατασκοπεω	to spy on	2:4
εικω	to yield	2:5
συνυποκρινομαι	to act hypocritically with someone	2:13
ορθοποδεω	to act uprightly	2:14
εθνικως	like a Gentile	2:14
ιουδαιζω	to adopt Jewish customs	2:14
Γαλατης	Galatians	3:1
βασκαινω	to bewitch	3:1
προευαγγελιζομαι	to announce the Good News beforehand	3:8
επικαταρατος	to be under a curse	3:10; 3:13
επιδιατασσομαι	to add in addition	3:15
προκυρω	to establish previously	3:17
προθεσμια	to determine beforehand	4:2
μορφω	to fashion	4:19
αλληγορεω	to speak allegorically	4:24
Αγαρ	Hagar	4:24
συστοιχεω	to resemble	4:25
πεισμονη	to persuade deceptively	5:8
δακνω	to bite with teeth	5:15
κενοδοξος	to desire empty glory	5:26
προκαλεω	to provoke	5:26
φθονεω	to be envious	5:26

φρεναπαταω	to deceive one's own mind	6:3
μυκτηριζω	to mock	6:7
ευπροσωπεω	to please	6:12
στιγμα	branded stamp	6:17

## 2. Forty-four words in Ephesians are not found in the rest of the Pauline corpus but are found in the rest of the NT.<sup>218</sup>

As with Ephesians, Galatians has more for it uses fifty words which, whilst found in the rest of the NT, aren't found anywhere else in Paul's writings. Therefore, adding the total number of non-Pauline words in Galatians, the letter uses eighty-three unique words not found elsewhere in Paul's vocabulary, whereas Ephesians uses seventy-nine unique words not found elsewhere in Paul's vocabulary. Considering that Galatians has two hundred and fifty-four less words compared to Ephesians, and of the five hundred and ten total unique words in Galatians, eighty-three of them aren't found elsewhere in Paul's writings, comparing this to Ephesians' five hundred and twenty-seven total unique words, seventy-nine of which aren't found elsewhere in Paul's writings, Galatians therefore has 16.3% of its vocabulary that is unique to itself, whereas Ephesians has 14.8% of its vocabulary that is unique to itself. That Ephesians has fifteen percent of its vocabulary unique to itself, this is evidence that Paul didn't write it. Galatians on the other hand, being 9% smaller than Ephesians, and having 16.3% of its vocabulary that is unique to itself, its authenticity is never challenged.

The fifty words unique in Galatians as compared to the rest of the Pauline corpus are as follows:

Greek Word	Meaning	Verse Location(s)
εξαιρω	to pick out	1:4
μετατιθημι	to change, transform	1:6
μεταστρεφω	to turn around	1:7

<sup>218</sup> Robert Morgenthaler, *Statistik des neutestamentlichen Wortschatzes*, 4<sup>th</sup> ed. (Zuerich: Gotthelf-Verlag, 1992), pp. 164

ταρασσω	to agitate, trouble	1:7; 5:10
πορθεω	to ravage	1:13; 1:23
ευθεως	immediately	1:16
υποστρεφω	to return, turn back	1:17
Ιεροσολυμα	Jerusalem (Hellenised)	1:17; 1:18; 2:1
ανερχομαι	to go up	1:18
δεκαπεντε	fifteen	1:18
Συρια	Syria	1:21
Κιλικια	Cilicia	1:21
συμπαραλαμβανω	to take along with	2:1
ανατιθημι	to communicate	2:2
διαμενω	to stay permanently	2:5
πετρος	Peter	2:7; 2:8; 2:9
ιωαννης	John	2:9
καταγινωσκω	to stand against	2:11
υποστελλω	to withdraw	2:12
προοραω	to see beforehand	3:8
ενευλογεω	to be well spoken among	3:8
καταρα	a curse	3:10; 3:13
εμμενω	to remain in	3:10
κρεμαννυμι	to hang	3:13
τετρακοσιοι	four hundred	3:17
τριακοντα	thirty	3:17
ακυρω	to invalidate	3:17
επιτροπος	a curator, guardian	4:2
εξαποστελλω	to send out	4:4; 4:6
ανωθεν	from above	4:9
παρατηρεω	to watch assiduously	4:10
μην	months	4:10

ενιαυτος	years	4:10
εξορυσσω	to pluck out	4:15
ωδινω	to suffer birth pains	4:19; 4:27
Σινα	Mount Sinai	4:24; 4:25
παιδισκη	maid servant	4:22; 4:24; 4:30 (x2); 4:31
στειρα	sterile	4:27
τικτω	to give birth	4:27
ρησσω	to break into piece	4:27
βοαω	to cry aloud	4:27
εκβαλλω	to throw out	4:30
ενεχω	to be held in	5:1
αποκοπτω	to amputate	5:12
αναστατω	to upset, unsettle	5:12
αναλω	to consume	5:15
φαρμακεια	to administer drugs	5:20
εγκρατεια	inner strength	5:23
φορτιον	a burden, load	6:5
εκλυω	to grow weary, lose heart	6:9

### 3. There are 15 expressions used in Ephesians not found in other Pauline letters.<sup>219</sup>

The third scholarly reason for rejecting Ephesians as an authentic Pauline letter also exhibits the double standard when it comes to applying the same principles to the authentic Pauline letters. We've just discovered with regards to the words used Galatians, that whilst it's nine percent smaller than Ephesians, Galatians actually has two percent more of its vocabulary unique to itself compared to Ephesians, and as will be seen, Galatians actually has twenty-one expressions used within its text that are not found anywhere else in Paul's alleged writings, nor, in many cases, in any other book in the NT.

<sup>219</sup> Andrew T. Lincoln, *Ephesians*, 'World Biblical Commentary' Volume 42, pp. 1xv



1. Απο ΘΥ πατρος και ΚΥ ημων ΤΗΥ ΧΡΥ/From Father God  
and Master of us, Messiah Yahushua. (1:3b)

None of the N.T. books have this clause. A very similar phrase, found mostly in Paul's writings does certainly appear, but each and every time, the ημων meaning "of us" precedes the ΚΥ placeholder for "Master". It never comes after the placeholder. Certain places omit the ημων from the clause (Ephesians 6:23, and the oldest manuscripts that contain 2 Thessalonians 1:2), but never is the ημων placed after ΚΥ. Later scribes, noticing this un-Pauline phrase decided to harmonise it to the other places it is found as απο ΘΥ πατρος ημων και ΚΥ ΤΗΥ ΧΡΥ/from God our Father and Master of us, Messiah Yahushua (Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Ephesians 1:2; Philemon 3), therefore making the phrase "Pauline". If Galatians is the ultimate Pauline letter, the scribes should have corrected all the other places to how it is found here. Could this be an oversight on the scribe of Papyrus (P)<sup>46</sup>'s part? I don't think so. The manuscript unfortunately doesn't have Romans 1:7 or 1 Corinthians 1:3 extant, so we can't check it there, but it does have 2 Corinthians 1:2, where we find απο ΘΥ πατρος ημων και ΚΥ ΤΗΥ ΧΡΥ; as well as Ephesians 1:2 where P<sup>46</sup> has απο ΘΥ πατρος ημων και ΚΥ ΤΗΥ ΧΡΥ. P<sup>46</sup> also has Ephesians 6:23 which states απο ΘΥ πατρος ημων και ΚΥ ΤΗΥ ΧΡΥ. If there was anything that was going to influence the scribe of P<sup>46</sup>, it would've been this clause in Ephesians 6:23, being closest to Galatians 1:3. But it doesn't. So the scribe has been very careful, and has just copied from his exemplar, making no "editorial" edits as he goes along. Later scribes didn't share the same strictness as the scribe of P<sup>46</sup>, so they edited it to conform to the rest of the Pauline letters. However, to their credit, the scribes of the codex's named Vaticanus (end of 4<sup>th</sup> cent CE), Claromontanus (6<sup>th</sup> cent CE), Coislinianus (6<sup>th</sup> cent CE), Boernerianus (9<sup>th</sup> cent CE), and Mosquensis I (9<sup>th</sup> cent CE) have the same reading as found here in P<sup>46</sup>. The same can't be said for the codices named Sinaiticus (middle of 4<sup>th</sup> cent CE), Alexandrinus (5<sup>th</sup> cent CE), Porphyrianus (9<sup>th</sup> cent CE), and Athous Laurae (8/9<sup>th</sup> cent CE), who have altered the text here in Galatians 1:3 to conform to that of Pauline usage elsewhere. The altered reading is that adopted by the Textual Scholars of the Nestle-Aland 27<sup>th</sup> edition, whom, and I quote:

...a majority of the Committee preferred the sequence πατρος ημων και κυριου because it accords with Paul's usage elsewhere.<sup>220</sup> (Added underline mine)

<sup>220</sup> Bruce Metzger - 'A textual Commentary on the Greek New Testament', pp. 520

If there's more evidence of the non-Paulinity of Galatians, the textual scholars have just admitted as such - even they have had to alter the text to accord it with "Paul's usage elsewhere".

**2 & 3. του δοντος αυτον περι αμαρτιων ημων/the One**  
Who gave Him concerning our sins. (1:4a)

This sentence was so confusing to many later scribes, due to the fact that **περι**, meaning "about, concerning, with regards to" is not the usual term in the Paul's writings to mean "for the sake of 'sins' ", they ended up changing **περι** to **υπερ**, meaning "on behalf of", and also sticking the definite article **των** before "sins", then further editing the phrase by changing **αυτον** meaning "Him" to **εαυτον** meaning "Himself". Without these edits, the context from Galatians 1:3 would say; **"Favour and peace to you, from Father God and our Master, Messiah Yahushua, the One Who gave Him concerning our sins."** The scribes had a problem with exactly whom "the One Who" was referring to: is it Yahushua, or is it God? From what I can gather, I would expect that "the One Who" is God, and the "Him" is Yahushua. The author of Galatians was attempting to say **"Favour and peace to you, from Father God and our Master, Messiah Yahushua, the God who gave Yahushua over concerning our sins."**

Later scribes didn't see it this way, for the normal Greek word for "giving someone over" is **παραδιδωμι**, which also means "to hand over, to surrender". Including the edit that we saw previously in point 1 above, later scribes edited the text and made it read as follows: (edits in italics); **"Favour and peace to you, from God our Father, and [from our] Master, Messiah Yahushua, the One Who [referring to Yahushua] gave Himself on behalf of the sins of us."** Nevertheless, the phrase **"on behalf of the sins of us"** (**υπερ των αμαρτιων ημων**) is found in Paul's writings, in 1 Corinthians 15:3. Obviously, later scribes, noticing the un-Pauline phrase **περι αμαρτιων ημων** have sought to force Paul into Galatians, therefore replacing the non-Pauline phrase with an accepted Pauline phrase. This is why I love the scribe of Ɔ<sup>46</sup> - even though he had not so long ago penned the text of 1 Corinthians, therefore having come across **υπερ των αμαρτιων ημων** already, the scribe did not in any way, shape or form attempt to harmonise the phrases between the books. There is absolutely no way to account for the scribe changing **υπερ των αμαρτιων ημων** to **περι αμαρτιων ημων**, but there is a lot to account for later scribes correcting the Paulinity of Galatians, providing further evidence against Paul being the author of Galatians.



an edit, not the other way around. Isn't Galatians supposedly "indubitably authentic"<sup>221</sup>?

4. **ΕΚ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥ ΕΝΕΣΤΩΤΟΣ ΠΟΝΗΡΟΥ**/out of this present evil age. (1:4b)

No matter which group of words taken from this sentence (**ΕΚ ΤΟΥ ΑΙΩΝΟΣ**/out of this age; **ΤΟΥ ΕΝΕΣΤΩΤΟΣ ΠΟΝΗΡΟΥ**/the present evil; "**ΤΟΥ ΑΙΩΝΟΣ ΤΟΥ ΕΝΕΣΤΩΤΟΣ**/this present age"), there are nothing like them in any of the Pauline letters. However **ΕΚ ΤΟΥ ΑΙΩΝΟΣ** is in another Book in the NT: in John 9:32. This is a second group of words that we've found in Galatians that has been found in one of the Books written by the Delegate Yahuchanon. Are we absolutely sure that the Delegate Yahuchanon didn't write Galatians? It appears that the writings most closest to that of Galatians are those of the Delegate Yahuchanon, whereas Galatians doesn't appear to have much in common with the rest of the Pauline literature. Did the actual author of Galatians draw on phrases he had read in the writings of the Delegate Yahuchanon?

5. **ΑΝΑΘΕΜΑ ΕΣΤΩ**/let an imprecation exist. (1:8)

A clause that is unique to Galatians. However, something similar to it appears in 1 Corinthians 16:22, where it has **ΗΤΩ ΑΝΑΘΕΜΑ**/let an imprecation exist. A thing you should notice is that I have translated both **ΑΝΑΘΕΜΑ ΕΣΤΩ** and **ΗΤΩ ΑΝΑΘΕΜΑ** as "let an imprecation exist". This is because when translated to English, they mean the same thing. But the author of Galatians has the verb **ΕΣΤΩ**, from the Greek **ΕΙΜΙ** meaning "to exist" come after the noun **ΑΝΑΘΕΜΑ** meaning "imprecation", whereas in 1 Corinthians, the verb **ΗΤΩ**, also from **ΕΙΜΙ**, is after the noun **ΑΝΑΘΕΜΑ**. It looks like Paul doesn't even know how he usually dictates Greek to his amanuensis. What should also be brought to attention is the different spellings of the present, active, imperative, third person, singular form of the Greek verb **ΕΙΜΙ** - Galatians 1:8 has **ΕΣΤΩ**, but 1 Corinthians 16:22 has **ΗΤΩ**. When Galatians is similar, it's still different.

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<sup>221</sup> F.F. Bruce - 'The New International GNT Commentary: Galatians', pp. 43

6. **ηναγκασθη περιτμηθηναι**/ was forced to be circumcised.  
(2:3; 5:12)

The combination of the words **αναγκαζω**/to force and **περιτεμνω**/to circumcise only ever appears in Galatians, twice, as the combination also appears in Galatians 6:12. At least Galatians is consistent with the non-Pauline vocabulary.

7. **το ευαγγελιον της ακροβυστιας ... της περιτομης**/the Good News of the uncircumcision ... of the circumcision.  
(2:7)

Not only is this a unique phrase, it's also a very confusing one. What exactly is "the Good News of the uncircumcision"? Nothing I can figure out. I know what the "Good News" is, and I was under the impression that the Good News was for both the uncircumcised (general term for *gentiles*) and the circumcised (general term for ethnic *Jews*), not that there was a different one for each.

8. **εξ ακοης πιστεως**/out of hearing trust. (3:2, 5)

Another unique phrase found twice in *the letter to the Galatians*. Most English translations translate this as "by the hearing of faith", despite the fact that the main Greek word used in Paul's writing for "by" is the Greek **δια**, and there is no definite article before "trust" for it to be 'translated' "*the* faith". So not only do we have a non-Pauline phrase, we have non-Pauline word usage as well.

9. **εξηγορασεν εκ της καταρας του νομου**/redeemed out of the curse of the Torah. (3:13)

The ninth clause that is only found in Galatians also contains a word only seen in the disputed side of the Pauline corpus: **εξαγοραζω**. The usual Pauline word for being "redeemed" or "saved" is the verb **σωζω**, not **εξαγοραζω**. More on this further on in the paper. Furthermore, nowhere does Paul say that the Torah is a "curse". According to Paul in Romans 7:12, "The Torah is set-apart, and the commandment is set-apart, and righteous, and beautiful"; and in 7:16, "I fully agree that the Torah is good"; and finally in 7:22, "I experience joy in the Torah of God". If the Torah is "set-apart, good," and causes Paul to "experience joy", how exactly can he call it a "curse"? The last time I checked, curses aren't good things that cause people to experience joy.

**10. το πληρωμα του χρονου**/the fullness of time. (4:4)

Not much to comment on this. It's just a unique phrase not found anywhere else in Paul. Neither is it found anywhere else in the NT.

**11. πτωχα στοιχεια**/helpless elements. (4:9)

The usual "Pauline" usage is to have **στοιχεια**, from the Greek **στοιχειον**, have a genitive modifier such as **του κοσμου**/of the world, as seen in Colossians 2:8 and 2:20, and even above in Galatians 4:3, as well as **της αρχης των λογων του θυ**/the beginning of the messages of God as seen in Hebrews 5:12. The only other book in the NT that uses **στοιχειον** is 2 Peter, and each time that Peter has mentioned **στοιχειον** (3:10, 12), he hasn't had a genitive modifier with it, as seen in Galatians 4:9. Did *Peter* write Galatians? This is therefore two unique non-Pauline phrases in one.

**12. κατηργηθητε απο ΧΡΥ**/You have been severed from Messiah. (5:4a)

No commentary needed for this one - just another phrase not found anywhere else in Paul's writings or in any other book in the NT.

**13. της χαριτος εξεπεσατε**/you have fallen from favour. (5:4b)

In Paul, "favour" (more commonly *grace*) is not something you can "fall" from. According to Paul, as mentioned in Romans 8:38-39, he states **"For I am sure that neither death nor life, nor messengers nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, shall have the power to sever us from the love of God in Messiah Yahushua our Master."** So not only do we have a non-Pauline phrase, we have non-Pauline theology in the same sentence.

**14. τα εργα της σαρκος**/the works of the flesh. (5:19)

The usual way of saying what this means is that 'works - **εργα**' means "effects, results and undertakings", despite the fact that the flesh can do nothing by itself - we need a mind and a brain in order for us to perform the list of "vices" that the

author of Galatians has after this sentence - one not found anywhere else in Paul's writings, nor anywhere else in the NT.

**15. ο καρπος του πνευματος/the fruit of the Spirit. (5:22a)**

If 'works - **εργα**' means "effects, results and undertakings", why doesn't the author of Galatians use **εργα** here as well? Instead he has actually used a word that is commonly used to refer to something's "results", such as a Vineyard (Matthew 21:33-34), a tree (Matthew 12:33), or a monetary collection for poorer people (Romans 15:28). Notwithstanding, this odd "fruit of the Spirit" isn't found anywhere else in Paul's writings, nor anywhere else in the NT. And the list of the Spirit's fruit (Galatians 5:22b-23) is unconvincing, most of which those without Yahuweh's Spirit exhibit without a moment's thought.

**16. αλληλους προκαλουμενοι αλληλους φθονουντες  
/provoking one another, envying one another. (5:26)**

Not only is this an un-Pauline phrase, it is also the only place in the N.T. that has the two words **προκαλεω** and **φθονεω** used.

**17. Αλληλων τα βαρη βασταζετε/bear one another's  
burdens. (6:2)**

The usage of the word **βαρη** (pronounced bar-ray) from the Greek **βαρος**/burden as the subject of one's "burdens" is also non-Pauline. He only uses the word two other times (2 Corinthians 4:17 and 1 Thessalonians 2:7). In the 2 Corinthians passage, **βαρος**/burden is being used in a good sense, but in the context of "glory" that comes from being afflicted on behalf of announcing the Good News; and in 1 Thessalonians 2:7 Paul talks about being able to make demands (**βαρος**) of people, but not actually doing so. There are two other authors that talk of people having "burdens": the Delegate Yahuchanon/John in Revelation 2:24, and there he's just quoting the words of Yahushua; and the physician Lucus in Acts 15:28 when he is noting down the letter the Jerusalem Council was going to send to the people of Syria and Cilicia. I must note that this is the third book written by the Delegate Yahuchanon/John that shares similarities with both the phrase structure and word usage as seen here.

**18.** το ιδιον φορτιον βαστασει/[he] shall bear his own loads. (6:5)

We have mention here of people “bearing their loads”, this time using a different word than βαρος - φορτιον - another word that is un- Pauline. Not only do we have a non-Pauline phrase, we also have non-Pauline terminology. The two other authors who use φορτιον are Matthew in Matthew 11:30 and 23:4 - both of which are on the lips of Yahushua the Messiah - and Luke in Luke 11:46 (twice) and Acts 27:10 - the Luke 11:46 verse is again on the lips of Yahushua, and Acts 27:10 is on about the “packs” or “cargo” of ships. Unfortunately, we have no pre-Constantinian evidence for Matthew 11:30 and 23:4, nor for Acts 27:10, so what was actually said there is up for debate. However, we have two very old manuscripts that contain Luke 11:46 (℘<sup>45</sup> and ℘<sup>75</sup>), so we certainly have evidence that the only person, other than the author of Galatians who used φορτιον to indicate “burdens”, was Yahushua the Messiah. Was the author of Galatians attempting to put known Yahushua terminology into his letter in order to make it seem legit? This is certainly something for us to consider.

**19.** Ὁ̅ς̅ ου̅ μυκτηριζεται/God is not mocked. (6:7)

Another non-Pauline phrase that also contains a word that is only found in Galatians in the N.T. - μυκτηριζεται from the Greek μυκτηριζω meaning “to mock, deride, turn one’s nose up at” (although it had an original meaning of “nose bleed”<sup>222</sup>). Nevertheless, God is definitely mocked and derided nearly every moment of the day.

**20.** τον Ισραηλ του Θ̅Υ̅/the Yisra’el of God. (6:16)

Not really sure what the author of Galatians is really attempting to state with this phrase, as he doesn’t explain who “the Yisra’el of God” is. Not surprisingly, this isn’t found anywhere else in Paul’s writings, or anywhere else in the NT. I couldn’t even find a place where the noun Ισραηλ/Yisra’el is modifying any other proper-noun (a name), or any other noun.

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<sup>222</sup> ‘The Theological Dictionary of the NT’, Vol. 4, pp. 796



### 21. τὰ στίγματα του Ἰησοῦ/the marks of Yahushua. (6:17)

I'm sure everyone's heard of "stigmata" (it even has a place in the English Dictionary), and the reason for that is based solely on this verse in Galatians. This is the only place in the N.T. that **στίγματα**, from the Greek **στίγμα** (meaning "pricked mark, stamp, brand and stud") is used. The more common word for someone's "mark" is **χαραγμα**, which is used eight times (Acts 17:29; Revelation 13:16, 17; 14:9, 11; 16:2; 19:20; 20:4), none of which uses **χαραγμα** in a good light. Not even the Septuagint (LXX), the Greek translation of the Tanakh, uses **στίγματα** anywhere. It has **στίγμα** however, in the Songs of Solomon 1:11, where it is used to translate the Hebrew **נִדְדָּה/naquddah**, from the Hebrew **נָקַד/naqod** meaning "marked with spots", from an unused root meaning "to mark by puncturing or branding". Nevertheless, this is used to mean "scratching a mark upon things made out of silver" and not on someone's body.

Also of note is that the Greek **στίγμα** was used to indicate a slave or soldier who bore their master's "stamp" or "brand" in order to point out to other people to whom the slave belonged. For religious Greeks and Romans however, followers of pagan gods would cut these "marks" into themselves to show their devotion to their god. All of this is in violation of Leviticus 19:28 that states **"You shall not make any cuts on your body for the dead or tattoo yourselves: I am Yahuweh."** This is highly disturbing if Paul is saying he has the **στίγμα** of Yahushua on his body - Paul would therefore be the show-case for those who break the instructions of the Torah, and attempt to say that it is Yahushua's "**στίγμα**" that he has. Yahushua would never have such a thing, and He certainly wouldn't have told anyone to "brand" themselves on His behalf. Interpreters are wont to say that "Paul" is using **στίγμα** here to indicate "wounds or scars"<sup>223</sup> despite Paul using the word that means wounds - **πληγή** - as mentioned in 2 Corinthians 6:5 and 11:23. The Greek **τραυμα**/trauma could also have been used to indicate "scars". Why choose a word that the Greek reader would've noticed straight away as a reference to the cutting in the flesh of a master's brand?

Here ends the twenty-one non-Pauline phrases found in Galatians. Scholarly commentaries propose that the fifteen non-Pauline phrases found in Ephesians is more than enough to discredit Ephesians as a genuine Pauline letter. Consequently, despite Galatians being nine percent smaller than Ephesians, and has twenty-one non-Pauline phrases within it, Galatians is the "genuine Pauline" letter. This is a

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<sup>223</sup> F.F. Bruce - *'The New International GNT Commentary: Galatians'*, pp. 276

double standard, and one that needs to be addressed. If Ephesians is a non-Pauline letter, then Galatians is even more so. But if Galatians is a genuine Pauline letter, then Ephesians has to be also. It's either one way or the other - it is impossible to be both. Furthermore, many of the non-Pauline phrases seen here contain numerous words that aren't found anywhere else in Paul's writings, and even uses Pauline words in a non-Pauline way. I was also surprised to see that several non-Pauline phrases are found in other N.T. writings with known authors - 1 John/Yahuchanon, the eyewitness account of John/Yahuchanon, Revelation, and 1 Peter - all have similar words and phrase structure as found in Galatians. What's surprising about this is that all those books mentioned are dated to have been written after the alleged *letter to the Galatians*. One certainly has to wonder whether the author of Galatians had knowledge of these later letters and eyewitness accounts, and so in order to seem genuine, stole several words and phrase structures and incorporated them into his letter? If he did, this would certainly push the date for the letter to the Galatians to after at least 60 CE. Of note also is Galatians' Yahushua-word-usage, copying Yahushua's meaning applied to βαρος and φορτιον, which isn't seen in other Pauline letters. There's nothing more convincing than stealing the word usage of the Messiah and sticking them in your forged letter in order to beguile those who would end up reading it.

#### **4. Ephesians is based too heavily on Colossians, stealing many of Colossians' ideas and sentence-structure.**<sup>224</sup>

A lot of emphasis is based on this: Ephesians is pretty much an extended version of Colossians shows the pseudonymous nature of Ephesians. But as it happens, Galatians also steals quite a lot of words from another of Paul's letters: The letter to the Romans. We will now have a look at some of the things seen in Galatians which are also found in Romans.

##### 1. Similar quotes from the Tanakh (Old Testament)

Of the nine Tanakh quotes in Galatians, four of them are found in Romans as well, though there are numerous differences with how they are quoted in both Galatians and Romans. In no other Pauline letter is more than one Tanakh quote employed again in the same book, especially among the undisputed writings. No quote found in Romans is also found in 1 Corinthians, or 2 Corinthians (the only other books among the undisputed Pauline letters that quote from the Tanakh. The

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<sup>224</sup> Andrew T. Lincoln, *Ephesians*, 'Word Biblical Commentary' Volume 42, pp. xlvii

books of Philippians, 1 Thessalonians and Philemon, don't quote from the Tanakh). Among the rest of the Pauline letters, 1 Corinthians and Ephesians both quote Genesis 2:24; 1 Corinthians and 1 Timothy both quote Deuteronomy 25:4; and Romans and Hebrews both quote Genesis 21:12. Out of the rest of the Pauline corpus, there are no other books that compare to the Tanakh quotes seen between Romans and Galatians. That a short letter as Galatians manages to quote four verses that are found in the 7,111 word letter of Romans shows that either Romans is dependent on Galatians, or that Galatians is dependent on Romans. Either way, the scholars criteria would therefore have to conclude that either Romans or Galatians is a forgery. I could find no one else whom mentioned that no two books in Paul's writings contain such a correlation between Tanakh quotes as seen in Romans and Galatians.

Let's look at the Tanakh verses used in both Romans and Galatians, and see how they are quoted by Paul.

### **Genesis 15:6**

<u>Romans</u> (4:3)	ἐπιστευσεν δε Ἀβρααμ τῷ ᾄῳ καὶ ἐλογισθῇ αὐτῷ εἰς δικαιοσύνην/So Abraham trusted [the] God and it was accounted to Him (God) to be justified.
<u>Galatians</u> (3:6)	ἐπιστευσεν τῷ ᾄῳ καὶ ἐλογισθῇ αὐτῷ εἰς δικαιοσύνην/trusted [the] God and it was accounted to Him (God) to be justified.
<u>LXX</u>	καὶ ἐπιστευσεν Ἀβραμ τῷ ᾄῳ καὶ ἐλογισθῇ αὐτῷ εἰς δικαιοσύνην/and Abram trusted [the] God and it was accounted to Him (God) to be justified.
<u>Hebrew</u>	וְהָאֱמֵן בִּיהוָה וַיַּחֲשֹׁבָה לוֹ צְדָקָה/And he trusted Yahuweh, and he accounted it to Him (Yahweh) as justice.

There are a few differences between the LXX and the Hebrew - the LXX has the placeholder ᾄῳ for the name of Yahuweh, and it has changed the Hebrew for "He" to the actual name of the person - Abram. Bar that, the LXX is more or less a literal translation of the Hebrew into the Greek language. The LXX, Romans and Galatians all have the following words in common and in the same order: τῷ ᾄῳ καὶ ἐλογισθῇ αὐτῷ εἰς δικαιοσύνην/[the] God and it was accounted to Him (God) to be justified. What they all differ on, however, is the first part. According to the LXX, the words start καὶ ἐπιστευσεν Ἀβραμ/and Abram trusted. The closest to this is the text of Romans, as evidenced in the earliest manuscript containing this verse - P<sup>40</sup> from the 3<sup>rd</sup> Century CE - which shows that Paul had changed the Ἀβραμ to the eventual name of the patriarch, Ἀβρααμ/Abraham, and changed καὶ to δε, transferring the δε to conform to common Greek usage, placing it after the verb ἐπιστευσεν. It should

be noted that Paul is conforming the text to more common Greek usage, rather than following the Hebrew-Greek literal translation of the LXX. As for Galatians? The author here is actually being quite literal to the Hebrew, merely missing out the initial ו (and) in translation of the Hebrew text into Greek. If Paul wrote both Romans and Galatians, wouldn't we see it quoted the same?

### Leviticus 18:5

<u>Romans</u> (10:5)	ο ποιησας αυτα ανθρωπος ζησεται εν αυτοις/the one doing them, that man shall be alive by them
<u>Galatians</u> (3:12)	ο ποιησας αυτα ζησεται εν αυτοις/the one doing them shall be alive by them
<u>LXX</u>	αυτα α ποιησας ανθρωπος ζησεται εν αυτοις/the man doing them shall be alive by them
<u>Hebrew</u>	אשר יעשה אתם האדם וחי בהם/the one doing them, that man shall be alive by them

The LXX translation of the Hebrew is a bit different to the Hebrew text, following an un-conventional word order (אשר יעשה אתם/the one doing them becomes αυτα α ποιησας/them the one doing, which is odd even for Greek word order), although all the Hebrew words have a Greek-translated equivalent. How Paul quotes this verse in Romans actually harmonises the Greek to the Hebrew word order. Once again however, the way the verse is quoted in Galatians is different to how Paul quotes this verse in Romans, the author of Galatians omitting the Greek for man, ανθρωπος. Not surprisingly, later scribes of both Romans and Galatians sought to harmonise Paul's quote of Leviticus 18:5, with Codex Augiensis and Codex Boernerianus omitting ανθρωπος from *Romans* 10:5, and Codex Claromontanus and the vast majority of Greek manuscripts adding ανθρωπος to Galatians 3:12.

**Leviticus 19:18**

<u>Romans</u> (13:9)	αγαπησεις τον πλησιον σου ως σεαυτον/you shall dearly love your neighbour as yourself
<u>Galatians</u> (5:14)	αγαπησαι τον πλησιον ως εαυτον/you have dearly loved the neighbour as himself
<u>LXX</u>	και αγαπησεις τον πλησιον σου ως σεαυτον/you shall dearly love your neighbour as yourself
<u>Hebrew</u>	ואהבת לרעך כמוך/And you shall dearly love your neighbour as yourself

As you can see, the LXX translation of the Hebrew is spot on. Not surprisingly, Paul in Romans 13:9 has also quoted the Hebrew in Greek exactly, corresponding to the LXX (the first time this has happened), albeit without the initial **και**. However, the exact same quote, by the supposedly exact same author, in the exact same Greek manuscript (P<sup>46</sup>) is different in Galatians. The author of Galatians has changed **αγαπησεις**, the future, active, indicative (the Greek *indicative* voice is used to note either something that is definite, or a command) form of the Greek verb **αγαπαω** meaning “to love dearly”, to **αγαπησαι**, the aorist, active, infinitive form of the Greek verb **αγαπαω** - this changes it from something that should be done at all times, to something that has already happened and has been finished. The author of the letter to the Galatians has also omitted the **σου** meaning “your”, therefore turning “your neighbour” into a title, becoming “the Neighbour”, and then changed the Greek **σεαυτον** meaning “yourself” to **εαυτον** meaning “himself”. The Greek text of *Galatians* 5:14 therefore states “**You have dearly loved (αγαπησαι) ‘the (τον) Neighbour (πλησιον)’ as (ως) himself (εαυτον).**” This is quite the kerfuffle of words; It certainly isn’t anything like the Hebrew, nor is it like the LXX, and neither is the same as in Romans. All it ends up doing is being extremely confusing. Who is this person called “The Neighbour”? And why have we “loved” him? It’s probably a good reason then that later scribes harmonised the quote, with frankly every scribe of every manuscript to contain Galatians 5:14 changing **αγαπησαι** to **αγαπησεις**, and then adding **σου** after “neighbour”. A few manuscripts however have resisted the urge to change **εαυτον** to **σεαυτον**, with the Codex’s Boernerianus, Angelicus, and Porphyrianus (all from the 9<sup>th</sup> Century CE) keeping it as **εαυτον**. These manuscripts however have harmonised both Romans 13:9 and Galatians 5:14 by changing **σεαυτον** to **εαυτον** in Romans 13:9. Regarding the difference between **εαυτον** and **σεαυτον**, the *A Greek Grammar of the New Testament and Other Early Christian Literature*, commonly referred to just as *BDF* (from its German authors F. Blass and A. Debrunner, and the English translator of their work, Robert W. Funk), has this to say:

The use of **εαυτου** for (**εμιαυτου** and) **σεαυτου**, corresponding to its use for all persons in the plural, which is only weakly established for classical prose (Rosenkranz, IF 48 [1930] 150), depends also in the NT on doubtful authority: Jn 18:34 **αφ εαυτου συ τουτο λεγεις**, yet **απο σεαυτου** SBC\*L; R 13:9 = G 5:14 **OT ως εαυτον** FGLP and **ἑ<sup>46</sup>FGLN\*P** respectively.<sup>225</sup>

The basic point of the note is this: no author of the NT uses **εαυτον** instead of **σεαυτον**. Not Matthew, not Yahuchanon, not Peter, not Ya'qob (James), and not Paul. Whilst the author of Galatians has re-quoted Leviticus 19:18 from Romans, he hasn't done it properly. Another reason to praise the scribe of **ἑ<sup>46</sup>** – despite quoting the same verse in the same manuscript, the scribe didn't in any way attempt to harmonise the conflicting readings, and left it as he saw it in his exemplar.

### Habakkuk 2:4

<u>Romans</u> (1:17)	<b>ο δε δικαιος εκ πιστεως ζησεται</b> /therefore the righteous one shall live from out of trust
<u>Galatians</u> (3:11)	<b>ο δικαιος εκ πιστεως ζησεται</b> /the righteous one shall live from out of trust
<u>LXX</u>	<b>ο δε δικαιος εκ πιστεως μου ζησεται</b> /therefore the righteous one shall live from out of my trust
<u>Hebrew</u>	<b>וְצַדִּיק בְּאֱמוּנָתוֹ יֵחִי</b> /therefore the righteous one shall live by his trust

Unfortunately we don't have any pre-4<sup>th</sup> Century CE evidence for exactly what was written in Romans 1:17 - the only manuscript before the 4<sup>th</sup> Century CE to contain text from Romans Chapter 1 is **ἑ<sup>40</sup>**, having extant 1:24-27, and 31-32. Nevertheless, there are differences between Galatians 3:11 and Romans 1:17: the addition of the Greek **δε** to the text in Romans 1:17 (or the omission of the Greek **δε** from the text of Galatians 3:11 - however you want to look at it). Furthermore, both Romans 1:17 and Galatians 3:11 differ from the LXX, both of them omitting the LXX's **μου** meaning "my" (either the LXX translator had a slightly different text, or he's accidentally misread the final **ו**/vav of **בְּאֱמוּנָתוֹ** meaning *his* as a **י**/yod, meaning *my*. This is very easily done). The text of Galatians 3:11 differs even more from the LXX by omitting the **δε** from its text. Without the additional **μου**, Romans 1:17 would

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<sup>225</sup>Blass, F., Debrunner, A., & Funk, R. W. (1961). *A Greek Grammar of the New Testament and Other Early Christian literature* #35



ΕΚ ΠΙΣΤΕΩΣ	from out of trust	12 (1:17 x2; 3:26, 30; 4:16 x2; 5:1; 9:30, 32; 10:6; 14:23 x2)	9 (2:16; 3:7, 8, 9, 11, 12, 22, 24; 5:5)
ΟΥ ΔΙΚΑΙΩΘΕΣΕΤΑΙ ΠΑΣΑ ΣΑΡΞ	all flesh shall not be declared righteous	1 (3:20)	1 (2:16)
ΜΗ ΓΕΝΟΙΤΟ	May it not become	10 (3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11)	3 (2:17; 3:21; 6:14)
ΕΝ ΝΟΜΩ	in a law	2 (2:12, 23)	3 (3:11, 21; 5:4)
ΠΑΡΑ Ο ΘΥ	alongside God	2 (2:11; 9:14)	1 (3:11)
ΔΙΑ ΤΗΣ ΠΙΣΤΕΩΣ	through this trust	3 (3:25, 30, 31)	1 (3:14)
ΥΠΟ Ο ΘΣ	by God	1 (15:15)	1 (3:17)
ΟΥΤΩΣ ΚΑΙ ΗΜΕΙΣ	and we, in this same way	1 (6:4)	1 (4:3)
ΑΒΒΑ Ο ΠΑΤΗΡ	Abba, Father	1 (8:15)	1 (4:6)
ΑΣΘΕΝΕΙΑΝ ΤΗΣ ΣΑΡΚΟΣ	a weakness of the flesh	1 (6:19)	1 (4:13)
ΜΑΡΤΥΡΩ ΓΑΡ	for I testify	1 (10:2)	1 (4:15)
ΓΕΓΡΑΠΑΤΑΙ ΓΑΡ	for it has been written	2 (12:19; 14:11)	3 (3:10; 4:22, 27)
ΚΑΤΑ ΣΑΡΚΑ	according to flesh	7 (1:4; 8:4, 5, 12, 13; 9:3, 5)	2 (4:23, 29)
ΚΑΤΑ ΠΝΕΥΜΑ	according to Spirit	3 (1:4; 8:4, 5)	1 (4:29)
ΤΙ ΛΕΓΕΙ Η ΓΡΑΦΗ	what does the Scripture say	1 (11:2)	1 (4:30)
ΧΡΣ ΕΝ ΥΜΙΝ	Messiah in you	1 (8:10)	1 (4:19)
ΔΙΑ ΤΗΣ ΑΓΑΠΗΣ	through love	1 (15:30)	1 (5:13)
ΟΙ ΤΑ ΤΟΙΑΥΤΑ ΠΡΑΣΣΟΝΤΕΣ	those practicing such things	1 (1:32)	1 (5:21)

To count all this up, this means that one hundred and forty-one words in Galatians are taken from phrases used in Romans, compromising therefore seven percent of the text in Galatians.



In conclusion, there's quite a lot of things in Romans that are in Galatians also, both in certain phrases being used, as well as the same Tanakh quotes (even if Galatians varies from the same in Romans). For commentators to disregard Ephesians as a Pauline letter based on it using phrases and other things found in Colossians, why isn't Galatians also disregarded? This double-standard needs to be brought to attention.

## 5. There are differing theologies with the rest of Paul's letters.<sup>226</sup>

In points seven and eight on page 10 above, three theologies in Ephesians are mentioned that either aren't detailed at all (the Messiah's return) or have more emphasis placed on them than in other letters (Ecclesiology, Messiah's resurrection). There are a few differing theologies noticed, but I don't really want to go too much into this theology section, as it has the easy ability of going off course, so I will provide a general overview and will save a thorough discussion of Pauline Theology for another publication.

### *Part 1 - The Parousia and Judgement*

One of the differing theologies that isn't found anywhere in Ephesians is the return of the Messiah and a judgement before God. This is certainly true, but is it something that is found in other Pauline letters?

If we turn to 1 Thessalonians 4:14-17, Paul states, **"For if we trust in the fact that Yahushua died and was restored again, therefore through Yahushua, God Himself will gather with Him all those who have fallen asleep. Because of this, we point out this certain thing to all of you by a declaration of Yahuweh that we, the living, those who remain for the arrival of the Sovereign Master shall never precede those who have fallen asleep, for the Sovereign Master Himself shall come down from heaven with a signal call, with a voice of a chief messenger, and in a trumpet call of God, and the dead in Messiah shall be restored again first. After this we, the living, those who remain shall be snatched up together with them at the same time in a cloud to be face to face with the Sovereign Master in the air."** This mentions the return of Yahushua the Messiah by using the Greek word *παρουσία*, the same word used in Matthew 24:3, 27, 37, and 39. "The Parousia" is therefore a common term to denote Yahushua's second coming. In the undisputed Pauline letters, Paul mentions Yahushua's *parousia* also in 1 Thessalonians 2:19,

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<sup>226</sup> Ernest Best, 'A Critical and Exegetical Commentary on Ephesians', pp. 32-36

3:13, and 5:23; and in 1 Corinthians 15:23. In the disputed Pauline letters, Paul mentions the *parousia* in 2 Thessalonians 2:1 and 8. It doesn't end there with regards to Yahushua's return, for Paul talks about it without referring to it as the *parousia*. In the undisputed Pauline letters, Paul discusses the Return in 1 Corinthians 1:7, 4:5, 11:26; 2 Corinthians 4:14, 5:9-10; 1 Thessalonians 1:10, 5:1-4; and Philippians 1:10, 3:20, 4:5. In the disputed Pauline letters, Yahushua's return is spoken of in 2 Thessalonians 1:7, 9-10, 2:3; Colossians 3:4; Titus 2:13; 1 Timothy 6:13-16; and 2 Timothy 4:1-2, 8.

Regarding the judgement before God and/or the Messiah, we can add the following from the undisputed Pauline letters: Romans 2:5-11, 16, 3:6, 14:10-12; 1 Corinthians 1:8, 3:13, 5:5, 11:31-32; 2 Corinthians 5:10; and Philippians 1:6, 2:15-16. From the disputed Pauline letters: 2 Thessalonians 1:5-6, 8; and finally, Colossians 3:6. Whilst rejected as a Pauline letter, to which little has been referred, the book of Hebrews deserves special mention, as it comments on both the return of Yahushua (9:28), and the judgement before God (10:29-31).

There is nothing in Ephesians that talks of either a) the return of Yahushua, or b) the judgement of God or the Messiah. It is therefore a correct observation that Ephesians doesn't contain any such reference. However, I haven't pointed out any from Galatians either! That's because Galatians doesn't have any references to the return of the Messiah or the judgement before God. Isn't Galatians an undisputed Pauline letter? Why is Ephesians therefore singled out in this case, when the major undisputed Pauline letter makes no references either? If Ephesians is to be rejected on these grounds, how do we explain why the *Parousia* and the judgement of God isn't disclosed in Galatians? This doesn't negate the fact that Ephesians is to be rejected, but Galatians is worthy as well. Furthermore, the usual Greek words in Paul's writings (both disputed and undisputed) that are used to refer to someone deciding something (be it discernment, judging, condemning, separating, purposing, evaluating, and choosing) are as follows: *κρινω*, *ανακρινω*, *διακρινω*, *εγκρινω*, *κατακρινω*, *συγκρινω*, *ελικρινης*, *αποκρिनομαι*, *κρισις*, *κριτης*, and *εγκαλεω*, none of which are used in Galatians.

### ***Part 2 - Hagios/Being Set Apart***

The second word is something that Galatians also fails to mention, something that is found in other Pauline letters, and especially from the undisputed section: the need of Yahushua's followers to be "set-apart". Now, whilst all English translations are obsessed with translating the following Greek words as "Holy" or "Holiness", they don't actually mean anything like the religiously loaded terms "Holy" and "Holiness". The main word for being "set-apart" is the Greek adjective

ἅγιος, used 233 times in the N.T. (that would be roughly eight times a book), 95 of those being used in the Pauline Corpus of books (including Hebrews), leaving 138 times in the remaining thirteen books of the N.T. (roughly ten times a book). The book that has the highest count is the book of Acts (fifty-three times)<sup>227</sup>, followed closely by Revelation (twenty-five times)<sup>228</sup>, Luke (twenty times)<sup>229</sup>, Matthew (ten times)<sup>230</sup>, 1 Peter (eight times)<sup>231</sup>, Mark (seven times)<sup>232</sup>, 2 Peter (five times)<sup>233</sup>, John (five times)<sup>234</sup>, Jude (four times)<sup>235</sup>, and 1 John (once)<sup>236</sup>. The word isn't in James, or 2 or 3 John. Moreover, of those 233 times ἅγιος is used throughout the N.T., 90 are used in reference to the "set-apart Spirit (ἅγιος πνεῦμα)"<sup>237</sup>, 21 of which are in Paul's writings<sup>238</sup>, 12 of these 21 in Paul's undisputed writings<sup>239</sup>. Out of the 95 times that ἅγιος is used in Paul's writings, 83 of them aren't used in reference to the Set-Apart Spirit. There's more to say about the usage of πνεῦμα/Spirit in Paul's writings, but that is saved for later. For the moment I want us to concentrate of the usage of ἅγιος.

What is to be remembered is not only does Paul have a theological mind-set regarding the Ekklesia member's need to be set-apart; he even refers to them as the ἅγιος, which means *those who are set-apart* (but usually translated as "saints"<sup>240</sup>). This is seen in Romans 1:7, where Paul has sent the letter **"To all those in Rome who are loved by God and designated as the set apart ones (ἅγιος)."** Similar greetings

<sup>227</sup> Acts 1:2, 5, 8, 16; 2:4, 33, 38; 3:14, 21; 4:8, 25, 27, 30, 31; 5:3, 32; 6:5, 13; 7:33, 51, 55; 8:15, 17, 19; 9:13, 17, 31, 32, 41; 10:22, 38, 44, 45, 47; 11:15, 16, 24; 13:2, 4, 9, 52; 15:8, 28; 16:6; 19:2 (x2), 6; 20:23, 28; 21:11, 28; 26:10; 28:25

<sup>228</sup> Revelation 3:7; 4:8 (x3); 5:8; 6:10; 8:3, 4; 11:2, 18; 13:7, 10; 14:10, 12; 16:6; 17:6; 18:20, 24; 19:8; 20:6, 9; 21:2, 10; 22:11, 19

<sup>229</sup> Luke 1:15, 35 (x2), 41, 49, 67, 70, 72; 2:23, 25, 26; 3:16, 22; 4:1, 34; 9:26; 10:21; 11:13; 12:10, 12

<sup>230</sup> Matt. 1:18, 20; 3:11; 4:5; 7:6; 12:32; 24:15; 27:52, 53; 28:19

<sup>231</sup> 1 Pet. 1:12, 15 (x2), 16 (x2); 2:5, 9; 3:5

<sup>232</sup> Mark 1:8, 24; 3:29; 6:20; 8:38; 12:36; 13:11

<sup>233</sup> 2 Pet. 1:18, 21; 2:21; 3:2, 11

<sup>234</sup> John 1:33; 6:69; 14:26; 17:11; 20:22

<sup>235</sup> Jude 3, 14, 20 (x2)

<sup>236</sup> 1 John 2:20

<sup>237</sup> Matt. 1:18, 20; 3:11; 12:32; 28:19; Mark 1:8; 3:29; 12:36; 13:11; Luke 1:15, 35, 41, 67; 2:25, 26; 3:16, 22; 4:1; 10:21; 11:13; 12:10, 12; John 1:33; 14:26; 20:22; Acts 1:2, 5, 8, 16; 2:4, 33, 38; 4:8, 25, 31; 5:3, 32; 6:5; 7:51, 55; 8:15, 17, 19; 9:17, 31; 10:38, 44, 45, 47; 11:15, 16, 24; 13:2, 4, 9, 52; 15:8, 28; 16:6; 19:2 (x2), 19:6; 20:23, 28; 21:11; 28:25; 1 Pet. 1:12; 2 Pet. 1:21; Jude 20

<sup>238</sup> Rom. 5:5; 9:1; 14:17; 15:13, 16; 1 Cor. 6:19; 12:3; 2 Cor. 6:6; 13:13; Eph. 1:13; 4:30; 1 Thess. 1:5, 6; 4:8; 2 Tim. 1:14; Titus 3:5; Heb. 2:4; 3:7; 6:4; 9:8; 10:15

<sup>239</sup> Rom. 5:5; 9:1; 14:17; 15:13, 16; 1 Cor. 6:19; 12:3; 2 Cor. 6:6; 13:13; 1 Thess. 1:5, 6; 4:8;

<sup>240</sup> Translating ἅγιος as "saint" or "saints" is fully religious in doctrine and most definitely isn't an accurate translation of the word.

can be seen in 1 Corinthians 1:2, 2 Corinthians 1:1c, Philippians 1:1b and Colossians 1:2.

Paul uses words that find their etymological basis in *αγιος* in his attributed writings: *αγιαζω*/to set-apart; *αγιασμος*/sanctifying; *αγιωσυνη*/being set-apart; and *αγιοτης*/set-aparthood. *αγιαζω* is found in the undisputed, disputed, and rejected sections of the attributed Pauline corpus<sup>241</sup>; as is *αγιασμος*<sup>242</sup>; *αγιωσυνη* is only found in the undisputed section of the Pauline corpus<sup>243</sup>, and *αγιοτης* is only found in the undisputed and rejected sides of the attributed Pauline corpus<sup>244</sup>.

A special mention concerning *αγιοτης*; even though the word appears in the oldest known manuscript to contain 2 Corinthians (P<sup>46</sup>), for some reason, the committee of the Nestle-Aland 27<sup>th</sup> Edition of the Greek New Testament decided not to keep this reading in 2 Corinthians 1:12. Bruce Metzger, in his *A Textual Commentary on the Greek New Testament, Second Edition* gave their reasons for this as follows:

It is difficult to decide between *ἀγιοτητι* and *ἀπλοτητι*, either of which could be easily confused with the other (*ΑΓΙΟΤΗΤΙ* and *ΑΠΛΟΤΗΤΙ*). Although the reading *ἀγιοτητι* has strong and early support (P<sup>46</sup> *Σ*\* A B C 33 1739 *al*), a majority of the Committee favored the Western and Byzantine reading *ἀπλοτητι* (*Σ*<sup>c</sup> D G 614 *Byz Lect* it<sup>d, g, ar</sup> vg syr<sup>p, h</sup> goth) because (a) the context seems to require a word meaning “simplicity” rather than “holiness”; (b) the word *ἀπλοτης* occurs a number of times in 2 Cor (8:2; 9:11, 13; 11:3); and (c) the word *ἀγιοτης* is never used elsewhere by Paul. The readings *πραοτητι* (88 635) and *σλπάγχνοις* (eth) are secondary variations that presuppose *ἀπλοτητι*..<sup>245</sup>

Even admitting admit that *αγιοτης* has “strong and early support”, because *αγιοτης* isn’t found anywhere else in the attributed Pauline Corpus, they have decided that it should be *απλοτητι*/honesty, a more common Pauline word.

<sup>241</sup> Rom. 15:16; 1 Cor. 1:2; 6:11; 7:14 (x2); 1 Thess. 5:23; Eph. 5:26; 1 Tim 4:5; 2 Tim. 2:21; Heb. 2:11 (x2); 9:13; 10:10, 14, 29; 13:12

<sup>242</sup> Rom. 6:19, 22; 1 Cor. 1:30; 1 Thess. 4:3, 4, 7; 2 Thess. 2:13; 1 Tim 2:15; Heb. 12:14

<sup>243</sup> Rom. 1:4; 2 Cor. 7:1; 1 Thess. 3:13

<sup>244</sup> 2 Cor. 1:12; Heb. 12:10

<sup>245</sup> Metzger, B. M., & United Bible Societies. (1994). *A textual commentary on the Greek New Testament, second edition a companion volume to the United Bible Societies' Greek New Testament (4th rev. ed.)* pp. 507

It appears to me that scholars have had to force Paul onto “Paul” himself. Obviously other scribes have noticed that *αγιος* isn’t common to the Pauline writings, and as done with Galatians, they’ve edited the text to conform it.

As far as I’m concerned, that *αγιος* is seen in the earliest Greek manuscripts (P<sup>46</sup>, Codex Sinaiticus (X)), and that scribes would have a tendency to edit non-Pauline readings from Pauline texts, the evidence is more than conclusive that 2 Corinthians did indeed use *αγιος* and not *απλοτητι*.

This only furthers the point that in the writings attributed to Paul, they have an overwhelming theological standing: the necessity for Yahushua’s followers to be *αγιος* - set-apart. The authors of each letter made sure that their readers knew it. Regarding this need to be *αγιος*, no other letter comes to pronouncing the need for Yahushua’s followers to be so better than 1 Corinthians. One of the major themes of the letter is that the Corinthian’s need to be different to the rest of the people around them - *set-apart* if you will. Paul makes his case by using language, words and terms seen throughout the LXX Translation of the books of Exodus, Leviticus, Numbers and Deuteronomy, including the Prophet Ezekiel. It would’ve especially made sense to one of the recipients of 1 Corinthians, a man named Crispus (1 Cor. 1:14), whom we learn from Acts 18:8 was the ruler of the Synagogue in Corinth<sup>246</sup>. As a synagogue ruler in a predominately Greek-Speaking city, he most definitely would have used the LXX to preach to those who came to his Synagogue. Out of the 682 uses of *αγιος* in the LXX, Exodus uses *αγιος* sixty-six times<sup>247</sup>, Leviticus one hundred and twenty-three times<sup>248</sup>, Numbers sixty-one times<sup>249</sup>, Deuteronomy nine times<sup>250</sup>, and Ezekiel eighty-four times<sup>251</sup>. This means that these five books use *αγιος*

<sup>246</sup> Crispus, the ruler of the synagogue, trusted the Sovereign Master, together with his entire household. And many of the Corinthians hearing Paul trusted and were immersed.

<sup>247</sup> Ex. 3:5; 12:16(x2); 15:11, 13; 16:23; 19:6; 22:30; 23:22; 26:33(x3), 34(x2); 28:2, 3 (x2), 4, 29, 30, 35, 38 (x2), 43; 29:29, 30, 31, 33, 37 (x2); 30:10 (x2), 13, 24, 25 (x2), 29 (x2), 31, 32, 35, 36 (x2); 31:11, 14, 15; 35:2, 19, 21, 35; 36:1, 3, 4, 6, 8, 37; 38:25; 39:1 (x2), 3, 12, 18; 40:9, 10 (x2), 13

<sup>248</sup> Lev. 2:3 (x2), 10 (x2); 4:6, 17; 5:15 (x2), 16; 6:9, 10 (x2), 18 (x2), 19, 20, 22 (x2), 23; 7:1 (x2), 6 (x3); 8:9, 31; 10:4, 10, 12 (x2), 13, 14, 17 (x3), 18 (x2); 11:44 (x2), 45 (x2); 12:4; 14:13 (x3); 16:2, 3, 4, 16, 17, 20, 23, 24, 27, 32, 33 (x2); 18:21; 19:2 (x2), 8, 24, 30; 20:3, 7 (x2), 26 (x2); 21:6 (x2), 7, 8 (x2), 12 (x2), 22 (x3), 23; 22:2 (x2), 3, 4, 6, 7, 10 (x2), 12, 14 (x2), 15, 16, 32; 23:2, 3, 4, 7, 8, 20, 21, 24, 27, 35, 36, 37; 24:9 (x3); 25:12; 26:2, 31; 27:3, 9, 10, 14, 21, 23, 25, 28 (x2), 30, 32, 33

<sup>249</sup> Num. 3:28, 31, 32, 38, 47, 50; 4:4 (x2), 12, 15 (x3), 16, 19 (x2), 20; 6:5, 8, 20; 7:9, 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85; 8:19; 10:21; 15:40; 16:3, 5, 7; 18:1, 3, 5, 9 (x2), 10 (x3), 16, 17, 19, 32; 19:20; 28:7, 18, 25, 26; 29:1, 7, 12; 31:6; 35:25

<sup>250</sup> Deut. 7:6; 12:26; 14:2, 21; 23:15; 26:13, 15, 19; 28:9

<sup>251</sup> Ezek. 5:11; 7:24; 8:6; 9:6; 10:6, 7; 20:39, 40; 21:7; 22:8, 26 (x2); 23:38, 39; 24:21; 25:3; 28:14; 36:20, 21, 22, 38; 37:26, 28; 39:7 (x3), 25; 41:4 (x2), 21 (x2), 23, 25; 42:13 (x6), 14 (x3),

343 times, comprising more than fifty percent of the uses of *αγιος* in the 66 books of the Tanakh. Outside of these five books, the rest of the 61 books in the Tanakh only use *αγιος* roughly 5.6 times a book.

Similarly with *αγιαζω*: of the 168 times *αγιαζω* occurs in the LXX, Exodus uses it twenty-nine times<sup>252</sup>, Leviticus thirty-four times<sup>253</sup>, Numbers eighteen times<sup>254</sup>, Deuteronomy six times<sup>255</sup>, and Ezekiel fifteen times<sup>256</sup>. The total uses of *αγιαζω* in these five books is 102 times out of 168 - that's roughly *sixty-one percent*. Leaving the sixty-six times that *αγιαζω* is used to be spread throughout the remaining sixty-one books, *αγιαζω* is only used 1.1 times a book. For the remaining words from the set-apart group: *αγιασμος* is used three times, Judges 17:3, Amos 2:11, and Ezekiel 45:4. *αγιωσυνη* four times, and only in the Psalms<sup>257</sup>. *αγιωτης* isn't found in the LXX.

It would be an understatement to say that the writings of Paul draw upon the *αγιος*/set-apart language of the LXX. Except for Galatians that is, which has no such theology contained within it, unlike the rest of the Pauline Corpus. Not only in the undisputed section, but also in the disputed and rejected sections. Galatians, again, stands thoroughly alone.

### Part 3 - Pneuma/The Spirit

Galatians has the Spirit mention a total of eighteen times<sup>258</sup> (4.5 times a chapter from Chapter 3, as Chapters 1 and 2 don't mention the Spirit). Romans has the Spirit thirty-four times<sup>259</sup>, and five of those thirty-four times the *πνευμα*/Spirit is qualified by the Greek *αγιος*<sup>260</sup>. Of the thirty-four times that the Spirit is in Romans,

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20; 43:7, 8, 12 (x2), 21; 44:1, 5, 7, 8, 9, 11, 13 (x3), 15, 16, 19, 23, 27; 45:1 (x2), 3 (x2), 4, 6, 7 (x2), 18; 46:19; 47:12; 48:8, 10 (x2), 12 (x2), 14, 18 (x2), 20, 21 (x2)

<sup>252</sup> Exod. 13:2, 12; 19:14, 22, 23; 20:8, 11; 28:38, 41; 29:1, 21, 27, 33 (x2), 36 (x2), 37 (x2), 43, 44 (x2); 30:29 (x2), 30; 31:13; 40:8, 9, 10, 13

<sup>253</sup> Lev. 6:11, 20; 8:11 (x3), 12, 15, 30; 10:3; 11:44; 16:4, 19; 20:3, 8; 21:8 (x2), 12, 15, 23; 22:2, 3, 9, 16, 32 (x2); 25:10, 11; 27:14, 15, 16, 17, 18, 19, 22

<sup>254</sup> Num. 3:13; 5:9, 10; 6:11, 12; 7:1 (x2); 8:17; 16:16; 17:2, 3; 18:8, 9, 29; 20:12, 20:13; 27:14 (x2)

<sup>255</sup> Deut. 5:12, 15; 15:19; 22:9; 32:51; 33:3

<sup>256</sup> Ezek. 20:12, 20, 41; 28:22, 25; 36:23 (x2); 37:28; 38:16, 23; 39:27; 44:19, 24; 46:20; 48:11

<sup>257</sup> Ps. 29:5; 95:6; 96:12; 144:5

<sup>258</sup> Galatians 3:2, 3, 5, 14; 4:6, 29; 5:5, 16, 17 (x2), 18, 22, 25 (x2); 6:1, 8 (x2), 18

<sup>259</sup> Rom. 1:4, 9; 2:29; 5:5; 7:6; 8:2, 4, 5 (x2), 6, 9 (x3), 10, 11 (x2), 13, 14, 15 (x2), 16 (x2), 23, 26 (x2), 27; 9:1; 11:8; 12:11; 14:17; 15:13, 16, 19, 30

<sup>260</sup> Rom. 5:5; 9:1; 14:17; 15:13, 16

every 6.8 times πνεῦμα/Spirit emerges, Paul refers to it as the *Set-Apart Spirit*, and not just the *Spirit*. Furthermore, of the thirty-four occurrences of πνεῦμα in Romans,

Paul refers to it as the πνεῦμα ὉΥ/*Spirit of God* three times<sup>261</sup>, therefore every 4.25 times πνεῦμα is mentioned Paul doesn't just call it *the Spirit*. Galatians on the other hand only has *the Spirit*, and only once does the Author qualify the noun πνεῦμα, and there (4:6) it's only a pronoun, αὐτός meaning "his". The translation of Galatians 4:6 is as follows: **And because you are sons, God Himself has sent His (αὐτός) Spirit (το πνεῦμα) into our hearts, crying "Abba, Father"**. Of the eighteen occurrences of the πνεῦμα in Galatians, it is qualified only once using a pronoun, which is very unlike Paul's word usage as seen in Romans, where the πνεῦμα is qualified by nouns and adjectives.

In the rest of the Pauline Corpus, 1 Corinthians contains the πνεῦμα forty(!) times<sup>262</sup>, 2 Corinthians seventeen times<sup>263</sup>, Philippians five times<sup>264</sup>, and five times in 1 Thessalonians<sup>265</sup>.<sup>266</sup> Of the forty occurrences of the πνεῦμα in 1 Corinthians, Paul refers to πνεῦμα as the ἅγιος πνεῦμα twice<sup>267</sup>, and as πνεῦμα ὉΥ six times<sup>268</sup>, therefore qualifying the noun πνεῦμα every five mentioning's. In 2 Corinthians, πνεῦμα is referred to as ἅγιος πνεῦμα and as πνεῦμα ὉΥ once each<sup>269</sup>. Paul also refers to πνεῦμα as πνεῦμα ΚΥ, the *Spirit of Yahuweh* twice<sup>270</sup>. Of the seventeen times πνεῦμα is in 2 Corinthians, it is qualified every 4.25 times (the exact same ratio as seen in Romans). Of the five times πνεῦμα appears in Philippians (another letter where ἅγιος doesn't feature), Paul refers to the Spirit as πνεῦμα ΧΡΥ ΤΗΥ, the *Spirit of Messiah Yahushua* once<sup>271</sup>, therefore qualifying πνεῦμα every five occurrences (same as 1 Corinthians). Finally, of the five times πνεῦμα appears in 1 Thessalonians,

<sup>261</sup> Rom. 8:9, 14; 15:19

<sup>262</sup> 1 Cor. 2:4, 10 (x2), 11 (x2), 12 (x2), 13, 14; 3:16; 4:21; 5:3, 4, 5; 6:11, 17, 19; 7:34, 40; 12:3 (x2), 4, 7, 8 (x2), 9 (x2), 10, 11, 13 (x2); 14:2, 12, 14, 15 (x2), 16, 32, 45; 16:18

<sup>263</sup> 2 Cor. 1:22; 2:13; 3:3, 6 (x2), 8, 17 (x2), 18; 4:13; 5:5; 6:6; 7:1, 13; 11:4; 12:18; 13:13

<sup>264</sup> Philipp. 1:19, 27; 2:1; 3:3; 4:23

<sup>265</sup> 1 Thess. 1:5, 6; 4:8; 5:19, 23

<sup>266</sup> The earliest Greek manuscript to contain any portion of the letter to *Philemon* is P87, dated to have been written between 120-130CE. Later manuscripts include the Greek πνεῦμα in verse 25, but P87 does not contain this noun here. As a result, later manuscripts have altered Paul's letter to *Philemon*, and so I have not included the usage of πνεῦμα in verse 25 in this discussion, as its attestation is spurious.

<sup>267</sup> 1 Cor. 6:19; 12:3

<sup>268</sup> 1 Cor. 2:11, 14; 3:16; 6:11; 7:40; 12:3

<sup>269</sup> 2 Cor. 6:6; 3:3 respectfully

<sup>270</sup> 2 Cor. 3:17, 18

<sup>271</sup> Philipp. 1:19



Paul refers to πνεῦμα as the ἅγιος πνεῦμα three times<sup>272</sup>, qualifying πνεῦμα every 1.6 times it occurs.

Galatians is the lone wolf here. Not only does it have the highest ratio of unqualified πνεῦμα (eighteen), but it also mentions the πνεῦμα considerably more times in such a short amount of words compared to the rest of the letters (every 120.4 words). The closest undisputed letter to Galatians is 2 Corinthians, which mentions the πνεῦμα seventeen times, but as 2 Corinthians is 4,477 words long (more than double the amount of words in Galatians), it only mentions the πνεῦμα every 263.4 words. For the remainder, Romans mentions πνεῦμα every 209 words<sup>273</sup>, 1 Corinthians every 170.75 words<sup>274</sup>, Philippians every 325.8 words<sup>275</sup>, and 1 Thessalonians every 296 words<sup>276</sup>. The book that contains the most usages of the πνεῦμα, 1 Corinthians, is still beaten by Galatians, with Galatians talking of πνεῦμα more frequently than 1 Corinthians. Galatians therefore stands by itself, again, in the entirety of the undisputed Pauline corpus.

Within the disputed and rejected Pauline corpus, πνεῦμα appears only thirty-eight times in all seven books (twenty-six times without Hebrews): three times in 2 Thessalonians<sup>277</sup>; fourteen times in Ephesians<sup>278</sup>; twice in Colossians<sup>279</sup>; three times in 1 Timothy<sup>280</sup>; three times in 2 Timothy<sup>281</sup>; once in Titus<sup>282</sup>; and twelve times in Hebrews<sup>283</sup>. Ephesians sticks out like a sore thumb among the disputed Pauline corpus, with πνεῦμα arising more times than the rest of the disputed Pauline corpus put together, and even more than Hebrews which has 2,530 more words than Ephesians does (4,953 compared to 2,423). Out of the fourteen times that Ephesians mentions πνεῦμα it is qualified by ἅγιος twice<sup>284</sup>, and one of those times the πνεῦμα is referred to as the ἅγιος πνεῦμα ὉΥ, the *Set-Apart Spirit of God*<sup>285</sup>. Ephesians qualifies πνεῦμα three times, though two are within the same occurrence. Ephesians qualifies πνεῦμα every seven times it occurs, talking of the πνεῦμα every 173 words.

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<sup>272</sup> 1 Thess. 1:5, 6; 4:8

<sup>273</sup> Out of 7,111 words

<sup>274</sup> Out of 6,830 words

<sup>275</sup> Out of 1,629 words

<sup>276</sup> Out of 1,481 words

<sup>277</sup> 2 Thess. 2:2, 8, 13

<sup>278</sup> Eph. 1:13, 17; 2:2, 18, 22; 3:5, 16; 4:3, 4, 23, 30; 5:18; 6:17, 18

<sup>279</sup> Col. 1:8; 2:5

<sup>280</sup> 1 Tim. 3:16; 4:1 (x2)

<sup>281</sup> 2 Tim. 1:7, 14; 4:22

<sup>282</sup> Titus 3:5

<sup>283</sup> Heb. 1:7, 14; 2:4; 3:7; 4:12; 6:4; 9:8, 14; 10:15, 29; 12:9, 23

<sup>284</sup> Eph. 1:13; 4:30

<sup>285</sup> Eph. 4:30



Colossians doesn't ever qualify the **πνευμα**, but **πνευμα** exhibits only twice in the letter, making an appearance every 791 words<sup>286</sup>. 2 Thessalonians also doesn't qualify the **πνευμα**, but it's only there three times, materialising every 274 words<sup>287</sup>. The same is true for 1 Timothy, which mentions **πνευμα** three times, displaying itself every 530 words<sup>288</sup>. 2 Timothy has **πνευμα** three times, but in 1:7, 2 Timothy qualifies it with **αγιος**. Therefore **πνευμα** appears in 2 Timothy every 412.6 words<sup>289</sup>, being qualified every three occurrences. Finally in Titus, though **πνευμα** appears once, it is qualified by **αγιος**, with **πνευμα** being exhibited every 659 words<sup>290</sup>.

Moving onto Hebrews, **πνευμα** evinces twelve times, and out of those twelve times it is qualified by **αγιος** five times<sup>291</sup>, therefore being qualified every 2.4 times. **πνευμα** itself is referred to every 412.75 words in Hebrews<sup>292</sup>.

Galatians is once more the isolated letter, exclusively being the one attributed to Paul that has more than five occurrences of **πνευμα** to not contain an adjective or noun modifier for it, which is completely unlike Paul. Every writer has certain things that identify themselves. In this case, Paul's identifier was that the more times he talks of the Set-Apart Spirit of Yahuweh in a letter (even in one that contained a mere 659 words<sup>293</sup>), Paul made sure that the **πνευμα** had an established modifier, something that Galatians has absent. The letter contains many things that are unlike Paul, one truly has to wonder how it was singled out to be the penultimate Pauline letter. Even those writings that are rejected as being by Paul have done a better job at forging (if they are indeed forgeries) numerous "Paulisms", especially picking up that they need to qualify Paul's usage of **πνευμα** the more times they have it. Whoever authored Galatians doesn't appear to have known Paul's usual markers.

#### ***Part 4 - The Exousia/Free Will Word Group***

Another theme found in the Pauline corpus which doesn't feature in Galatians is peoples "free will" or "authority", the usual rendering of the Greek noun **εξουσια**, or of its verb counter-part **εξουσιαζω**. The noun **εξουσια** is found throughout the

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<sup>286</sup> Out of 1582 words

<sup>287</sup> Out of 823 words

<sup>288</sup> Out of 1,591 words

<sup>289</sup> Out of 1,238 words

<sup>290</sup> Out of 659 words

<sup>291</sup> Heb. 2:3; 3:7; 6:4; 9:8; 10:15

<sup>292</sup> Out of 4,953 words

<sup>293</sup> The Letter to Titus

Pauline corpus, in the undisputed<sup>294</sup>, disputed<sup>295</sup>, and rejected sections<sup>296</sup>. The verb *ἐξουσιαζω* is only found four times in the N.T., appearing three times in 1 Corinthians<sup>297</sup>. A derivative of the verb *ἐξουσιαζω* is the verb *κατεξουσιαζω*, but this is only seen in Matthew<sup>298</sup> and Mark<sup>299</sup>. Furthermore, the noun *ἐξουσια* finds its own basis in the verb *ἐξεστιν*, meaning “to be able to do something”. *ἐξεστιν* is mainly found in Matthew, Mark, Luke, John and Acts<sup>300</sup>. It is observed in 1 and 2 Corinthians<sup>301</sup> as well.

The Corinthian letters have the most emphasis on *ἐξουσια*/free will, but *ἐξουσια* itself is evenly spread between the undisputed corpus (Romans, 1 and 2 Corinthians) and the disputed corpus (Ephesians, Colossians, 2 Thessalonians and Titus), with a brief representation in Hebrews (13:10). *ἐξουσια* is used most in the undisputed corpus (seventeen times) compared to the disputed corpus (ten times), as well as the rejected Hebrews (see above).

What is interesting though is whilst *ἐξουσια* isn't found in all the attributed Pauline literature (Galatians, Philippians, 1 Thessalonians, 1 & 2 Timothy, and Philemon), that the word-group is missing from Galatians is even more striking, especially as F. C. Baur considered Galatians, Romans, and 1 & 2 Corinthians to be what he referred to as the *Hauptbriefe*, which means ‘The Ultimate Letters’ - the letters which F. C. Baur considered to be the only genuine Pauline letters. How can *ἐξουσια* be omitted from this *Hauptbriefe*? Reading Galatians, one wonders why Paul would omit his favourite word to refer to someone's “authority” or “free will”, as the author of Galatians was attempting to clarify that Paul's “authority” as a Delegate came from God. What better word could he have chosen to use? Moreover, one of Galatians' main theological points is that the Torah has no authority over us, meaning we don't have to even listen to what is said within it. Yet Paul, it's supposed author, doesn't appear to know that he himself uses the word *ἐξουσια* to refer to something's authority! In one of F.C. Baur's *Hauptbriefe* we are led to believe that Paul doesn't know his own vocabulary.

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<sup>294</sup> Rom. 9:21; 13:1 (x2), 2, 3; 1 Cor. 7:37; 8:9; 9:4, 5, 6, 12 (x2), 18; 11:10; 15:24; 2 Cor. 10:8; 13:10

<sup>295</sup> Eph 1:21; 2:2; 3:10; 6:12; Col. 1:13, 16; 2:10, 25; 2 Thess. 3:9; Titus 3:1

<sup>296</sup> Heb. 13:10

<sup>297</sup> 1 Cor. 6:12; 7:4 (x2). The final place of *ἐξουσιαζω* is in Luke 22:25

<sup>298</sup> Matthew 20:25

<sup>299</sup> Mark 10:42

<sup>300</sup> 9 times in Matthew (12:2, 4, 10, 12; 14:4; 19:3; 20:15; 22:17; 27:6), 6 times in Mark (2:24, 26; 3:4; 6:18; 10:2; 12:14), 5 times in Luke (6:2, 4, 9; 14:3; 20:22), twice in John (5:10; 18:31), and 4 times in Acts (2:29; 16:21; 21:37; 22:25)

<sup>301</sup> 1 Cor. 6:12; 10:23; 2 Cor. 12:4

### Part 5 - The Sozo/Deliverance Word Group

An even more astounding collection that is found in the rest of the Pauline corpus (especially in the *Hauptbriefe*), but of which there is not a single hint of in Galatians is the four Greek words used to refer to salvation, the deliverance from sin and from this world of evil: the verb *σωζω*/to deliver; the masculine noun *σωτηρ*/deliverer; the feminine noun *σωτηρια*/deliverance; and the adjective *σωτηριος*/bringing deliverance.

Collectively, this group of words is seen 178 times in the N.T. *σωζω* is seen 105 times, *σωτηρ* twenty-four times, *σωτηρια* forty-five times, and *σωτηριος* is seen five times.

In Matthew, the only word from this group he ever uses is the verb *σωζω*, which appears fifteen times<sup>302</sup>. Mark also only uses the verb *σωζω* from this word group, which appears fourteen times<sup>303</sup>. Luke uses all four words in this word group, and so does Acts, therefore bringing the total number of times we see this word group in Luke's writings to forty-seven (twenty-five in Luke<sup>304</sup>, and twenty-two in Acts<sup>305</sup>). John uses the word group too, but never the adjective, bringing the collective total to twelve (eight in John's eyewitness account<sup>306</sup>, only the masculine noun *σωτηρ* in 1 John<sup>307</sup>, only the feminine noun in Revelation which appears three times<sup>308</sup>, and 2 and 3<sup>rd</sup> John don't use any of the words). James/Ya'qob only uses the verb *σωζω* from this word group, but he uses it five times<sup>309</sup>. Jude uses all of them except the adjective, with *σωζω* twice<sup>310</sup> and the masculine<sup>311</sup> and feminine<sup>312</sup> nouns once each (four in total). Peter uses *σωζω*<sup>313</sup> and *σωτηρια* in 1 Peter<sup>314</sup>, and uses the

<sup>302</sup> Matt. 1:21; 8:25; 9:21, 22 (x2); 10:22; 14:30; 16:25; 19:25; 24:13, 22; 27:40, 42 (x2), 49

<sup>303</sup> Mark 3:4; 5:23, 28, 34; 6:56; 8:35 (x2); 10:26, 52; 13:13, 20; 15:30, 31 (x2)

<sup>304</sup> *σωζω* - Luke 6:9; 7:50; 8:12, 36, 48, 50; 9:24 (x2); 13:23; 17:19; 18:26, 42; 19:10; 23:35 (x2), 37, 39. *σωτηρ* - Luke 1:47; 2:11. *σωτηρια* - Luke 1:69, 71, 77; 19:9. *σωτηριος* - Luke 2:30; 3:6

<sup>305</sup> *σωζω* - Acts 2:21, 40, 47; 4:9, 12; 11:14; 14:9; 15:1, 11; 16:30, 31; 27:20, 31. *σωτηρ* - Acts 5:31; 13:23. *σωτηρια* - Acts 4:12; 7:25; 13:26, 47; 16:17; 27:34. *σωτηριος* - Acts 28:28

<sup>306</sup> *σωζω* - John 3:17; 5:34; 10:9; 11:12; 12:27, 47. *σωτηρ* - John 4:42. *σωτηρια* - John 4:22

<sup>307</sup> 1 John 4:14

<sup>308</sup> Revelation 7:10; 12:10; 19:1

<sup>309</sup> James/Ya'qob 1:21; 2:14; 4:12; 5:15, 20

<sup>310</sup> Jude 5, 23

<sup>311</sup> Jude 25

<sup>312</sup> Jude 3

<sup>313</sup> 1 Peter 3:21; 4:18

<sup>314</sup> 1 Peter 1:5; 1:9; 1:10; 2:2

masculine and feminine nouns in 2 Peter<sup>315</sup>, a combined total of twelve times, six times in both 1 and 2 Peter.

This then brings us to the Pauline corpus. Those who can do mathematics quickly in their heads will have realised that out of the 178 occurrences of this word group in the N.T., I have currently pointed out 108 occurrences already, which leaves seventy more to be found in the Pauline Corpus. In the undisputed section, Romans uses *σωζω* eight times<sup>316</sup>, and *σωτηρια* five times<sup>317</sup>, bringing the assembled sum to thirteen; 1 Corinthians only uses *σωζω* a total of nine times<sup>318</sup>; 2 Corinthians employs *σωζω* once<sup>319</sup> and *σωτηρια* four times<sup>320</sup>, a total sum of five; 1 Thessalonians has *σωζω* once<sup>321</sup> and *σωτηρια* twice<sup>322</sup>, accumulating at three times; Philippians uses *σωτηρ* once<sup>323</sup>, and *σωτηρια* three times<sup>324</sup>, being four altogether. Philemon, like Galatians doesn't use any of the words either, but as Philemon is only 333 words long, and is a personal letter to a man about a slave, it has no bearing on our discussion here. In the undisputed section then, Paul uses this word group a grand total of thirty-four times, but never the adjective. Comparing Galatians to the rest of Baur's *Hauptbriefe*, we see that Galatians is severely lacking compared to those three letters, which use this word group twenty-seven out of the thirty-four uses seen altogether.

Moving onto the disputed section, we see that Colossians doesn't use the word group whatsoever. 2 Thessalonians has *σωζω*<sup>325</sup> once and *σωτηρια* once<sup>326</sup>, so twice altogether. Ephesians actually employs all four of the words seen in this word group, once each<sup>327</sup> except for *σωζω*, which is used twice in the letter<sup>328</sup>, bringing the total to five times. 1 Timothy uses *σωζω* four times<sup>329</sup> and *σωτηρ* three times<sup>330</sup>, coming to seven occurrences of this word group in 1 Timothy. 2 Timothy mentions

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<sup>315</sup> *σωτηρ* - 2 Peter 1:1, 11; 2:20; 3:2, 18. *σωτηρια* - 2 Peter 3:15

<sup>316</sup> Romans 5:9, 10; 8:24; 9:27; 10:9, 13; 11:14, 26

<sup>317</sup> Romans 1:16; 10:1, 10; 11:11; 13:11

<sup>318</sup> 1 Corinthians 1:18, 21; 3:15; 5:5; 7:16 (x2); 9:22; 10:33; 15:2

<sup>319</sup> 2 Corinthians 2:15

<sup>320</sup> 2 Corinthians 1:6; 6:2 (x2); 7:10

<sup>321</sup> 1st Thessalonians 2:16

<sup>322</sup> 1st Thessalonians 5:8, 9

<sup>323</sup> Philippians 3:20

<sup>324</sup> Philippians 1:19, 28; 2:12

<sup>325</sup> 2nd Thessalonians 2:10

<sup>326</sup> 2nd Thessalonians 2:13

<sup>327</sup> *σωτηρ* - Eph. 5:23. *σωτηρια* - Eph. 1:13. *σωτηριος* - Eph. 6:17

<sup>328</sup> Eph. 2:5, 8

<sup>329</sup> 1 Tim. 1:15; 2:4, 15; 4:16

<sup>330</sup> 1 Tim. 1:1; 2:3; 4:10

σωζω twice<sup>331</sup>, σωτηρ once<sup>332</sup>, and σωτηρια twice<sup>333</sup>, which is five appearances altogether. Finally we come to Titus where we see σωζω<sup>334</sup> once, σωτηρ<sup>335</sup> six times, and our fifth and final occurrence of the adjective σωτηριος<sup>336</sup>, bringing the total to eight times. Statistically, the disputed section is very interesting, especially Titus, which exhibits at least one word from this group every 82.4 words<sup>337</sup>. In the disputed section, the next book that comes close to Titus is 1 Timothy which refers to deliverance and salvation every 227.29 words. Percentage wise, Titus refers to deliverance, salvation and to Yahushua as *the Saviour* every 12.5% of the time; and 1 Timothy refers to the same thing 14.29% of the time.

However, if we compared word frequency to the amount of words in total, contrasting the disputed section to the undisputed section, we see that Titus is *still* lagging behind both Romans and 1 Corinthians, for as Romans refers to deliverance and salvation every 547 words<sup>338</sup>, percentage wise that's every 7.69%. 1 Corinthians is a similar affair, for though it refers to deliverance and salvation every 758 words<sup>339</sup>, percentage wise that's 11.11% of the time.

All of this fails in comparison to Luke and Acts, the former of which mentions deliverance and salvation every 4% of the time, and the latter which mentions deliverance and salvation every 4.55% of the time! What is interesting about the uses of this word group in Acts is that out of the twenty-two times the words are used, seven of those times the words are found on the lips of Paul - each of the four found in the word group<sup>340</sup>.

The final letter we haven't looked at is Hebrews. Hebrews has both σωζω and σωτηρια, the former is seen twice in Hebrews<sup>341</sup>, and the latter is seen seven times<sup>342</sup>, bringing the total number of times to nine, which is roughly every 550.33

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<sup>331</sup> 2 Tim. 1:9; 4:18

<sup>332</sup> 2 Tim. 1:10

<sup>333</sup> 2 Tim. 2:10; 3:15

<sup>334</sup> Titus 3:5

<sup>335</sup> Titus 1:3, 4; 2:10, 13; 3:4, 6

<sup>336</sup> Titus 2:11

<sup>337</sup> Out of 659 words

<sup>338</sup> Out of 7,111 words

<sup>339</sup> Out of 6,830 words

<sup>340</sup> Acts 13:23, 26, 47; 16:31; 27:31, 34; 28:28

<sup>341</sup> Heb. 5:7; 7:25

<sup>342</sup> Heb. 1:14; 2:3, 10; 5:9; 6:9; 9:28; 11:7

words<sup>343</sup>, and percentage wise that is 11.11% of the time, the exact same percentage as 1 Corinthians<sup>344</sup>.

As observed, of the letters that have at least 1,000 words in them (bar Colossians), there is at least a mention of something to do with salvation somewhere, except for one letter in the undisputed section - Galatians. This is even more telling when juxtaposing Galatians to the rest of the *Hauptbriefe*, in that it is completely unlike them, certainly when it comes to deliverance and salvation. You may point out that Galatians has something at least to do with *being rescued*, for in Galatians 1:4 it uses the verb *εξαίρω*/to rescue. However, as pointed out on earlier, Paul doesn't ever use the verb *εξαίρω* in any of his other letters, so not only is this a non-Pauline word, it actually furthers my general thesis - someone else has written Galatians. If Paul had written Galatians, we should actually see the verb *σωζω* in Galatians 1:4 - not the non-Pauline verb *εξαίρω*.

There are quite a few other words that aren't represented in Galatians but are found in other sections of Pauline Literature. The following ones are a few I'd like to talk about: *θανάτος*/death and separation; *χαίρω*/to express joy; *θλιψις*/persecution; *γνῶσις*/knowledge; and *κακος*/intellectual errancy.<sup>345</sup>

### First Word: *θανάτος*/death

We find this word used 120 times in the N.T.: seven times in Matthew<sup>346</sup>; six times in Mark<sup>347</sup>; seven times in Luke<sup>348</sup>; eight times in John<sup>349</sup>; eight times in Acts<sup>350</sup> twice in James<sup>351</sup>; six times in 1 John<sup>352</sup>; nineteen times in Revelation<sup>353</sup>; and the remaining fifty-seven times in Paul's attributed writings (forty-seven excluding Hebrews). Therefore the attributed Pauline writings account for 47.5% of the total number that *θανάτος* appears in the N.T. (although that drops to 39.2% if Hebrews is removed). That's quite a significant margin (John's writings come close though - 33/120 = 27.5%). The letter with the highest account of *θανάτος* is Romans, with

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<sup>343</sup> Out of 4,953 words

<sup>344</sup> All statistics for this section can be found in Appendix B

<sup>345</sup> The amount of words is subject to change

<sup>346</sup> Matt. 4:16; 10:21; 15:4; 16:28; 20:18; 26:38, 66

<sup>347</sup> Mark 7:10; 9:1; 10:33; 13:12; 14:34, 64

<sup>348</sup> Luke 1:79; 2:26; 9:27; 22:33; 23:15, 22; 24:20

<sup>349</sup> John 5:24; 8:51, 52; 11:4, 13; 12:33; 18:32; 21:19

<sup>350</sup> Acts 2:24; 13:28; 22:4; 23:29; 25:11, 25; 26:31; 28:18

<sup>351</sup> James 1:15; 5:20

<sup>352</sup> 1 John 3:14 (x2); 5:16 (x3), 17

<sup>353</sup> Rev 1:18; 2:10, 11, 23; 6:8 (x2); 9:6 (x2); 12:11; 13:3 (x2), 13:12; 18:8; 20:6, 20:13, 14 (x2); 21:4, 8

22/120 instances in the letter alone (18.3%)<sup>354</sup>. That therefore means that out of 7,111 words, Romans uses *θανάτος* every 323.23 words (roughly 1.375 times a chapter). However, there is still a book that uses *θανάτος* more often than Romans - Philippians, which out of 1,629 words has *θανάτος* every 271.5 words (roughly 1.5 times a chapter)<sup>355</sup>. The third book with the highest usage of *θανάτος* is Hebrews, using the word ten times in summation<sup>356</sup>, an average of 0.769 times a chapter, manifesting every 495.3 words. 2 Corinthians is next with nine times in total<sup>357</sup>, an average of 0.692 times a chapter, appearing every 497.44 words. 1 Corinthians uses *θανάτος* eight times<sup>358</sup>, being exhibited 0.5 times a chapter, presenting every 853.75 words. The remaining books that use *θανάτος* are both Colossians and 2 Timothy, which only have *θανάτος* once in each book<sup>359</sup>.

Why am I picking up on this, especially as *θανάτος* doesn't appear in every attributed Pauline book? The main reason is that out of the fifty-seven times that *θανάτος* appears in the attributed Pauline literature, three out of the four books of F.C. Baur's *Hauptbriefe* account for 39 of those instances, roughly 68.42% (or 82.98% if we exclude Hebrews(!)). What's interesting is that Philippians has such a high ratio, though it merely has 1,629 words in the letter! It appears that for the Pauline literature, those letters which have more than 1,500 words should have at least one instance of *θανάτος* (undisputed corpus especially), in particular as Paul is the person who has the word the most. However, neither Galatians nor Ephesians has a single mention of *θανάτος*, despite the fact that both are over 2,000 words! Galatians is having less things in common with Baur's *Hauptbriefe* the further we look at the supposed "indubitably Pauline" letter. The noun *θανάτος* is very much a big deal for Paul, especially when talking of the Messiah's *θανάτος*, and how significant the Messiah's *θανάτος* is for us (see Romans 6:1-11). Galatians does actually speak of the Messiah's "death" per-se, but the Author only ever uses the Greek verb *αποθνήσκω* which as a verb means "to die", and is usually used more in reference to the death and decay of the mortal body of flesh - *θανάτος* is more significant in that it is about the separation of the soul from the body, something that happens after the fleshy body has died. *αποθνήσκω* is actually used less in

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<sup>354</sup> Rom. 1:32; 5:10, 12 (x2), 14, 17, 21; 6:3, 4, 5, 9, 16, 21, 23; 7:5, 10, 13 (x2), 24; 8:2, 6, 38

<sup>355</sup> Phil. 1:20; 2:8 (x2), 27, 30; 3:10

<sup>356</sup> Heb. 2:9 (x2), 14 (x2), 15; 5:7; 7:23; 9:15, 16; 11:5

<sup>357</sup> 2 Cor. 1:9, 10; 2:16(x2); 3:7; 4:11, 12; 7:10; 11:23

<sup>358</sup> 1 Cor. 3:22; 11:26; 15:21, 26, 54, 55 (x2), 56

<sup>359</sup> Col. 1:22; 2 Tim 1:10

Paul's attributed writings than **θανάτος** is, even if we included Hebrews among the list<sup>360</sup>.

### **Second Word: χαίρω/to express joy**

This Greek verb is found seventy-four times in the N.T. writings: six times in Matthew<sup>361</sup>; twice in Mark<sup>362</sup>; twelve times in Luke<sup>363</sup>; nine times in John<sup>364</sup>; seven times in Acts<sup>365</sup>; once in James<sup>366</sup>; twice in 1 Peter<sup>367</sup>; three times in 2 John<sup>368</sup>; once in 3 John<sup>369</sup>; twice in Revelation<sup>370</sup>; and therefore the remaining twenty-nine times **χαίρω** is in the Pauline Corpus. Accordingly **χαίρω** is accounted for here roughly 39.2% of the total number of times the word appears in the N.T. Next is Luke's literature (Luke & Acts) which has **χαίρω** 19/74, which is roughly 25.68%; John's literature follows on with 15/74 which is 20.27%; then Matt with 6/74 = 8.11%; then Peter and Mark with 2/74 each = 2.70%; and finally is James with 1/74 = 1.351%.

The usage of **χαίρω** in the Pauline Corpus therefore dwarfs all the other authors, so to say it's a "favourite" of his would be an understatement. However, the application of **χαίρω** within the attributed Pauline literature is more significant, in that though it appears twenty-nine times, its place of operation is completely within the undisputed side of the attributed Pauline corpus bar one book in the disputed side, Colossians<sup>371</sup>, where it appears twice.

**χαίρω** therefore arises only in the books of Romans<sup>372</sup>, 1<sup>373</sup> & 2 Corinthians, Philippians and 1 Thessalonians<sup>374</sup>. One may be quick to point out that Paul probably

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<sup>360</sup> Rom 5:6, 7, 8, 15; 6:2, 7, 8, 9, 10; 7:2, 3, 6, 10; 8:13,34; 14:7, 8, 9, 15; 1 Cor 8:11; 9:15; 15:3, 22, 31, 32, 36; 2 Cor 5:14, 15; 6:9; Gal 2:19, 21; Phil 1:21; Col 2:20; 3:3; 1 Thess 4:14; 5:10; Heb 7:8; 9:27; 10:28; 11:4, 13, 21, 37 - Total (inc. Heb.) 43; Total (exl. Heb) 36

<sup>361</sup> Matt. 2:10; 5:12; 18:13; 26:49; 27:29; 28:9

<sup>362</sup> Mark 14:11; 15:18

<sup>363</sup> Luke 1:14, 28; 6:23; 10:20 (x2); 13:17; 15:5, 32; 19:6, 37; 22:5; 23:8. (On a per-book basis, *Luke* uses **χαίρω** more than any other book/letter - but then, it is 19,482 words long)

<sup>364</sup> John 3:29; 4:36; 8:56; 11:15; 14:28; 16:20, 22; 19:3; 20:20

<sup>365</sup> Acts 5:41; 8:39; 11:23; 13:48; 15:23, 31; 23:26

<sup>366</sup> James 1:1

<sup>367</sup> 1 Peter 4:13 (x2)

<sup>368</sup> 2 John 4, 10, 11

<sup>369</sup> 3 John 3

<sup>370</sup> Rev. 11:10; Rev 19:7

<sup>371</sup> Col. 1:24; 2:5

<sup>372</sup> Rom. 12:12, 15 (x2); 16:19

<sup>373</sup> 1 Cor. 7:30 (x2); 13:6; 16:17

<sup>374</sup> 1 Thess. 3:9; 5:16



didn't have time to χαίρω/rejoice when he wrote Galatians, but in 2 Corinthians, Paul is just as distraught with the Corinthians as the Author of Galatians presumes to be with the Galatians, yet 2 Corinthians has the second highest χαίρω employment in the attributed Pauline corpus! So, attempting to say that Paul didn't have time to χαίρω/rejoice would be contradictory to what we see in other not-so-pleasant letters. With 2 Corinthians as the second highest, it is only beaten by one more instance of χαίρω in Philippians, which uses χαίρω nine times<sup>375</sup> contrasted to 2 Corinthians' eight occurrences<sup>376</sup>, which isn't all that surprising as Philippians has been referred to as "Paul's most joyous" letter<sup>377</sup>. Nevertheless, the fact that 2 Corinthians is only just beaten by Philippians is very interesting, due to the distraught nature of 2 Corinthians. For Paul to find so many times to χαίρω is incredible.

Once again Galatians shows it is out of sorts with F.C. Baur's *Hauptbriefe*, for the rest of the *Hauptbriefe* use χαίρω, and so does 1 Thessalonians in the undisputed side of the Pauline Corpus. The only other letter in the undisputed section that doesn't utilise the Greek verb χαίρω is Philemon, but as Philemon is only 333 words long, that's quite understandable. Galatians on the other hand is more than six times the size of Philemon, so one would expect at least one instance of χαίρω somewhere. We are however lacking such a mention.

### Third Word: θλιψις/persecution

We come upon this word forty-five times in the N.T. Writings: four times in Matthew<sup>378</sup>; three times in Mark<sup>379</sup>; twice in John<sup>380</sup>; five times in Acts<sup>381</sup>; once in James<sup>382</sup>; five times in Revelation<sup>383</sup>; and the remaining twenty-five times in the attributed Pauline Corpus. Again, Paul's writings use the word most of all, being roughly 55.6% of the total occurrences of θλιψις in the N.T. I am extremely surprised that Luke doesn't have a single mention of θλιψις - up until now, each word we've looked at in Paul's attributed writings has appeared in Luke as well. θλιψις does appear in Acts however, but only one of the five times it emerges is the word being specifically mentioned by Luke (Acts 11:19), the other four are on the lips of two

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<sup>375</sup> Phil. 1:18 (x2); 2:17, 18, 28; 3:1; 4:4 (x2), 10

<sup>376</sup> 2 Cor. 2:3; 6:10; 7:7, 9, 13, 16; 13:9, 11

<sup>377</sup> <http://www.oocities.org/athens/academy/7981/Philippians.pdf> pp. 1

<sup>378</sup> Matt. 13:21; 24:9, 21, 29

<sup>379</sup> Mark 4:17; 13:19, 24

<sup>380</sup> John 16:21, 33

<sup>381</sup> Acts 7:10, 11; 11:19; 14:22; 20:23

<sup>382</sup> James 1:27

<sup>383</sup> Rev. 1:9; 2:9, 10, 22; 7:14

other people: the Hellenistic Yahuwdean, Stephanos (Acts 7:10, 11), and Paul himself (Acts 14:22; 20:23) - so **θλιψις** certainly isn't a popular word for Luke (though he certainly has Paul using it).

Looking at **θλιψις** in the Pauline literature, we encounter it mostly in the undisputed side, with it being uncovered five times in Romans<sup>384</sup>; once in 1 Corinthians<sup>385</sup>; nine times in 2 Corinthians<sup>386</sup>; twice in Philippians<sup>387</sup>; and three times in 1 Thessalonians<sup>388</sup>. In the disputed section, we unearth **θλιψις** once in Colossians<sup>389</sup> and Ephesians<sup>390</sup>, and twice in 2 Thessalonians<sup>391</sup>. In Hebrews, we only identify **θλιψις** once<sup>392</sup>. In now expected repetition, we don't find it in Galatians. Instead we find a non-Pauline word - **πορθεω**/to ravage, destroy<sup>393</sup> - when we should actually find the verb form of **θλιψις** - **θλιβω**/to afflict, persecute - a verb seen ten times in the N.T., eight<sup>394</sup> of those ten times<sup>395</sup> being found in the Pauline literature (80% of the time). But the Author of Galatians has chosen to use a word not seen in any other letter attributed to Paul, contradicting F.C. Baur's *Hauptbriefe*. There is also another more common word that Paul uses to mean "destroy", and that is the Greek verb **απολλυμι**/to destroy, which is found twelve times in the Pauline writings, and mostly in the undisputed side of the corpus. With so many other Pauline words the Author of Galatians could have selected, he opted to go with a word that isn't found anywhere else in Paul's attributed literature, and uses it *twice*<sup>396</sup>!

#### **Fourth Word: **γνωσις**/knowledge**

**γνωσις** - is found twenty-nine times in the N.T., and only three authors ever use it: Luke, Paul, and Peter. Luke employs it twice and only in his eyewitness account of Yahushua: once on the lips of Zechariah, the father of John the Baptist, as

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<sup>384</sup> Rom. 2:9; 5:3 (x2); 8:35; 12:12

<sup>385</sup> 1 Cor. 7:28

<sup>386</sup> 2 Cor. 1:4 (x2), 8; 2:4; 4:17; 6:4; 7:4; 8:2, 13

<sup>387</sup> Phil. 1:17; 4:14

<sup>388</sup> 1 Thess. 1:6; 3:3, 7

<sup>389</sup> Col. 1:24

<sup>390</sup> Eph. 3:13

<sup>391</sup> 2 Thess. 1:4, 6

<sup>392</sup> Heb. 10:33

<sup>393</sup> Acts 9:21; Gal. 1:13, 23

<sup>394</sup> 2 Cor. 1:6; 4:8; 7:5; 1 Thess. 3:4; 2 Thess. 1:6, 7; 1 Tim. 5:10; Heb. 11:37

<sup>395</sup> Above note's verse list plus Matt 7:14; Mark 3:9

<sup>396</sup> Gal. 1:13, 23

he is prophesying<sup>397</sup>; and the second time it is on the lips of Yahushua Himself<sup>398</sup>. Peter uses it four times, once in 1 Peter<sup>399</sup>, and three times in 2 Peter<sup>400</sup>. Of the twenty-nine times **γνῶσις** is used in the N.T., the attributed Pauline literature uses it twenty-three times, which is roughly 79.3%.

Looking at the application of **γνῶσις** in the Pauline literature, we find that it is found in seven of the letters: Romans<sup>401</sup>; 1 Corinthians<sup>402</sup>; 2 Corinthians<sup>403</sup>; Ephesians<sup>404</sup>; Philippians<sup>405</sup>; Colossians<sup>406</sup>; and 1 Timothy<sup>407</sup>. Again the word is seen in three of the four letters of F.C. Baur's *Hauptbriefe* (as with the previous three words), as well as in Philippians (as also seen with the previous three words) in the undisputed side of the Pauline corpus, as well as in three other letters from the disputed side, including even Ephesians. Knowledge/**γνῶσις** for Paul was quite important, especially making sure you didn't abuse your **γνῶσις** and use it to cause a fellow brother to stumble (refer to the two Corinthian letters, which contain the highest count of **γνῶσις** within them). Using **γνῶσις** as Paul does, it would definitely have been one of his favourites to use when talking to the Galatians about other persons **γνῶσις**/knowledge of the Torah. Ironically, the Author of Galatians didn't appear to have knowledge of **γνῶσις**.

#### **Fifth Word: **κακός**/intellectual errancy**

**κακός** is grossly misrepresented nearly every time it appears in the N.T. According to Strong's Exhaustive Concordance of the King James Version Bible, the KJV has **κακός** in the following ways: *evil* - forty times; *evil things* - three times; *harm* - twice; *that which is evil* (in conjunction with the definite article **ο**) - twice;

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<sup>397</sup> Luke 1:77

<sup>398</sup> Luke 11:52

<sup>399</sup> 1 Pet. 3:7

<sup>400</sup> 2 Pet. 1:5, 6; 3:18

<sup>401</sup> Rom. 2:20; 11:33; 15:14

<sup>402</sup> 1 Cor. 1:5; 8:1 (x2), 7, 10, 11; 12:8; 13:2, 8; 14:6

<sup>403</sup> 2 Cor. 2:14; 4:6; 6:6; 8:7; 10:5; 11:6

<sup>404</sup> Eph. 3:19

<sup>405</sup> Phil. 3:8

<sup>406</sup> Col. 2:3

<sup>407</sup> 1 Tim. 6:20

wicked - once; ill - once; bad - once; and noisome - once<sup>408</sup>. Whilst these do translate **κακος** correctly, they just miss the main nuance of **κακος**. Not only that, there is another Greek word that the KJV has almost exactly the same way - **πονηρος** - which is in the KJV as *evil* - fifty-two times; *wicked* - eleven times; *wicked one* - six times; *bad* - once; *grievous* - once; *malicious* - once; *wickedness* - once; *evils* - once; *harm* - once; and *lewd* - once. Greek, unlike English, doesn't have many synonymous words, so for the KJV to have **κακος** and **πονηρος** both mean *evil* more often than not doesn't properly highlight the two words and their differences. **πονηρος** is primarily concerned with people's actions, i.e., physical **πονηρος**, or evil, harmful or destructive works and deeds that people do to other things, and even to themselves. **κακος** on the other hand is far more concerned with people's *thoughts* rather than their deeds or actions. People have **κακος** thoughts, ideas and perceptions, which are far more damaging than **πονηρος** actions. **πονηρος** works and deeds cause physical harm to others, but **κακος** thoughts are even more damaging than physical - **κακος** ideas will cause spiritual harm to people, especially when **κακος** perceptions lead other people away from Yahuweh's truth. There's a reason why **πονηρος** doesn't appear as much in the attributed Pauline literature (15 out of 78 total occurrences in the N.T., roughly 19.2%<sup>409</sup>) compared to **κακος** - Paul is more distressed by incorrect ideas, dogmas and perceptions rather than the physical harm that people suffer. Another reason why **πονηρος** isn't used as much by Paul to refer to physical harm, is that he has preference for **θλιψις** to refer to people's physical harm or persecution, rather than **πονηρος**.

Returning to **κακος**, the word is used fifty times in the N.T.: three times in Matthew<sup>410</sup>; twice in Mark<sup>411</sup>; twice in Luke<sup>412</sup>; four times in Acts<sup>413</sup>; twice in James<sup>414</sup>; five times in 1 Peter<sup>415</sup>; once in 3<sup>rd</sup> John<sup>416</sup>; twice in Revelation<sup>417</sup>; and twice in John<sup>418</sup>. Of the fifty times **κακος** appears in the N.T., twenty-three times are in the non-Pauline writings. Peter and John have the same ratio and percentage (5/50 = 10%); Luke has the highest non-Pauline ratio and percentage (6/50 = 12%); Matthew is third (3/50 = 6%); and Mark and James also have the same ratio and

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<sup>408</sup> Strong, J. *The Exhaustive Concordance of the Bible: King James Version*

<sup>409</sup> See Appendix B

<sup>410</sup> Matt. 21:41; 24:48; 27:23

<sup>411</sup> Mark 7:21; 15:14

<sup>412</sup> Luke 16:25; 23:22

<sup>413</sup> Acts 9:13; 16:28; 23:9; 28:5

<sup>414</sup> James 1:13; 3:8

<sup>415</sup> 1 Pet. 3:9 (x2), 10, 11, 12

<sup>416</sup> 3 John 11

<sup>417</sup> Rev. 2:2; 16:2

<sup>418</sup> John 18:23, 30

percentage (2/50 = 4%). **κακος** appears in the attributed Pauline literature more times than all the other N.T. Authors combined(!) (27/50 = 54%).

Checking the Pauline literature, we once again see that three of F.C. Baur's *Hauptbriefe* share something in common - Romans, 1 Corinthians and 2 Corinthians all use **κακος** within their text: fifteen times in Romans<sup>419</sup>; three times in 1 Corinthians<sup>420</sup>; and once in 2 Corinthians<sup>421</sup>. Galatians is again the exception, having no mention of **κακος** within it. Galatians does mention **πονηρος** but in the very odd phrase that we've looked at previously: **ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος πονηροῦ**/out of this present evil age (Gal 1:4b). Nowhere does Paul speak of any "age" being **πονηρος**, nor does any Author in the N.T. for that fact. There are three that come close though, the first being Matthew who has the Messiah saying, **"An evil (πονηρος) and adulterous generation (γενεα) seeks for a sign."**<sup>422</sup> However, the Greek word for *generation* - **γενεα** - has absolutely nothing in common with **αἰων**/age, and Paul very rarely uses **γενεα** (only five occurrences in the Pauline corpus<sup>423</sup>); the only thing that's close is the usage of **πονηρος**.

A similar affair is seen in Luke, where he too has the Messiah saying **"This generation (γενεα) is an evil (πονηρος) generation (γενεα)."**<sup>424</sup> At least the synoptic Authors are consistent: the Messiah says **γενεα**/generation when He wants to talk about the people current at a certain time, and both Matthew and Luke agree.

Finally, the third book that comes close to Galatians' "this present evil age" is another attributed Pauline book - Ephesians - where in 5:16, the Author says **"because the days (ημερα) are evil (πονηρος)."** Something similar but not the same in another forged letter, which makes sense - if Paul didn't have a standard way of speaking of the time that he was at, and a spurious author wanted to refer to something in their own day, they'd attempt to talk of it using a phrase that they themselves would have to make up. However, this just isn't the case, for Paul has a standard way of referring to his own day and era.

Romans 12:1-2: **"Therefore I encourage you, brethren, through the compassions of God, to present your bodies as a living sacrifice, set-apart and well-pleasing to God - your rational service. Do not be conformed to this (οὗτος) age (αἰων), but nevertheless, be transformed by the renewal of the mind, for you to be**

<sup>419</sup> Rom. 1:30; 2:9; 3:8; 7:19, 21; 12:17 (x2), 21 (x2); 13:3, 4 (x2), 1; 14:20; 16:19

<sup>420</sup> 1 Cor. 10:6; 13:5; 15:33

<sup>421</sup> 2 Cor. 13:7

<sup>422</sup> Matt. 12:39

<sup>423</sup> Eph. 3:5, 21; Phil. 2:15; Col. 1:26; Heb 3:10

<sup>424</sup> Luke 11:29

**able to prove what God's good, and well-pleasing, and perfect purpose is."**

Romans here uses *οὗτος* in conjunction with *αἰών* to refer to "this age". But Galatians? It uses *ἐνίστημι* in conjunction with *αἰών* instead, a word conjunction which is never seen in the Pauline literature. *οὗτος* in conjunction with *αἰών* does occur in the Pauline literature however, and in the rest of the *Hauptbriefe*, 1 Corinthians<sup>425</sup> and 2 Corinthians<sup>426</sup>, and even (ironically) in Ephesians itself<sup>427</sup>. Moreover, Matthew<sup>428</sup> and Luke<sup>429</sup> also have the phrase too. The Galatian's Author has chosen a different word that is never again seen in conjunction with *αἰών* in the Pauline corpus, and decides to use *πονηρός* in a non-Pauline way too.

Coming back to our discussion on *κακός*, we've already noted the times it's mentioned in F.C. Baur's *Hauptbriefe*, but not where it appears in the other letters. In the remaining letters contained in the undisputed side, *κακός* appears once in Philippians<sup>430</sup>, and twice in 1 Thessalonians<sup>431</sup>. In the disputed side, *κακός* is evidenced in Colossians<sup>432</sup>, 1 Timothy<sup>433</sup>, 2 Timothy<sup>434</sup>, and Titus<sup>435</sup>. Lastly, in the rejected side, *κακός* manifests itself only once in Hebrews<sup>436</sup>. I'm not surprised by *κακός* not showing in either Galatians or Ephesians. It's been shown that the points commentators and scholars use to reject Ephesians are more or less the same when comparing them to Galatians. It takes a brave person to break with the norm, and it appears that no one has really done much to apply the same points to the *Hauptbriefe*.

This concludes the investigation into theological Pauline words that aren't found in Galatians. As demonstrated, there's a few, and all of them are significant, especially in how un-Pauline their omissions are, and even those words used instead of the usual Pauline vocabulary are yet used in an un-Pauline way.

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<sup>425</sup> 1 Cor. 1:20; 2:6, 8; 3:18

<sup>426</sup> 2 Cor. 4:4

<sup>427</sup> Eph. 1:221

<sup>428</sup> Matt. 12:32

<sup>429</sup> Luke 16:8; 20:34

<sup>430</sup> Phil. 3:2

<sup>431</sup> 1 Thess. 5:15 (x2)

<sup>432</sup> Col. 3:5

<sup>433</sup> 1 Tim. 6:10

<sup>434</sup> 2 Tim. 4:14

<sup>435</sup> Titus 1:2

<sup>436</sup> Heb. 5:14

## Answering Final Objections

I have answered all of the major points that people use to accept Galatians as a genuine letter of Paul. There are a few others however that still need responding to, though I consider them to pale in significance to the ones answered previously. Craig Winn is the one to bring these up for a response<sup>437</sup>.

### **Objection 1: Doesn't Peter refer to Paul's letter to the Galatians in 2 Peter 3:15-16?**

The English Standard Version translates this as follows: **"And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures."** As I will demonstrate more thoroughly elsewhere, this English translation hasn't done its job properly. The ESV committee have erroneously replaced the placeholder  $\overline{KY}$  with the title *Lord*, and then they have added the following words to the text: *he does*; *his*; and *he*. The following is an accurate translation of 2 Peter 3:15-16 (Greek words in brackets): **"And (και) consider (ηγεισθε) the (την) patience (μακροθυμian) of (του) our (ημων) Sovereign Master (KY) to be deliverance and salvation (σωτηριαν), exactly as (καθως) our (ημων) beloved (ο αγαπητος) brother (αδελφος) Paul (Παυλος) also (και) wrote about (εγραψεν) to all of you (υμιν) in accordance with (κατα) the (την) wisdom (σοφian) granted (δοθειςαν) to him (αυτω), like (ως) in (εν) all (πασαις) letters (επιστολαις) that are also (και) talking (λαλων) about (περι) these things (τουτων) within (εν) them (αυταις) - some things (τινα) inside (εν) them (αις) exist as (εστιν) difficult to understand (δυσνοητα) which (α) the (οι) unlearned (αμαθεις) and (και) unstable (αστηρικτοι) shall twist and distort (στρεβλωσουσιν) towards (προς) their (εαυτων) own (την ιδian) destruction (απωλειαν), like (ως) they also do (και) to the (τας) rest (λοιπας) of the things which are written down (γραφας)."**

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<sup>437</sup> See [http://questioningpaul.com/Questioning\\_Paul-Apostle\\_or\\_False\\_Prophet-12-Metanoiao-Change\\_Your\\_Perspective.Paul](http://questioningpaul.com/Questioning_Paul-Apostle_or_False_Prophet-12-Metanoiao-Change_Your_Perspective.Paul) two thirds of the way down

Without the bracketed Greek: **“And consider the patience of our Sovereign Master to be deliverance and salvation, exactly as our beloved brother Paul also wrote about to all of you in accordance with the wisdom granted to him, like in all letters that are also talking about these things within them - some things inside them exist as difficult to understand which the unlearned and unstable shall twist and distort towards their own destruction, like they also *do* to the rest of the things which are written down.”** This is quite different from the ESV. If I was to bold the words that the ESV may be allowed to have, then ellipsis those words that they’ve added and mistranslated, the difference is clearer: **“And count the patience of our - as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as - - in all - letters - - speaks in them of these matters. - - some things in them - are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the - -.”** By my count, the ESV has mistranslated three words, omitted 2 words, and added 8 words of their own that have no basis in the text. For the ESV to claim that is “a new, essentially literal Bible translation that combines word-for-word precision and accuracy with literary excellence, beauty, and depth of meaning”<sup>438</sup> is just not true. It’s also a revision of the RSV rather than a brand new translation<sup>439</sup>.

Nevertheless, 2 Peter 3:15-16 does refer to a letter that Paul has written, to the same recipients of Peter’s letter here, but also to other letters that aren’t Paul’s as well. But who are the recipients of Peter’s letter? The letter begins in 2 Peter 1:1-3: **“Shim’own Petros, a servant and delegate of Messiah Yahushua, To those who have obtained a trust that is as valuable as ours by the righteousness of our God and Saviour, Messiah Yahushua: Favour to all of you, and may peace be multiplied in the knowledge of the Divine Yahushua, our Sovereign Master.”** What we know about the recipients of Peter’s letter is quite scarce and generic, for they “have obtained a trust that is as valuable as ours”, the “ours” being a reference to Peter and whoever he’s with. Checking through the rest of the letter, we have little else in the way of clues. No names are mentioned other than Paul and Peter himself. No races are mentioned. No nations are mentioned. No country is mentioned. No town or city is mentioned. 2 Peter gives us nothing concrete with regards to the letter’s inheritors. All we have is the statement that 2 Peter is “the second letter that I am writing to you” (2 Peter 3:1), although we don’t actually know to whom the “you” refers.

As this is referred to as 2 Peter, the usual belief is that 1 Peter is Peter’s first letter to the same recipients. This is just conjecture, as the letters in the N.T. are

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<sup>438</sup> <http://www.esv.org/about/>

<sup>439</sup> [https://en.wikipedia.org/wiki/English\\_Standard\\_Version#CITEREFStec2004](https://en.wikipedia.org/wiki/English_Standard_Version#CITEREFStec2004)



grouped by size, rather than date. Should it be assumed that Peter wrote just two letters, and that each letter was sent to the same people? I'm not going to make assumptions, but the conjecture that 2 Peter must've been sent to the same people as 1 Peter has little basis. We shall entertain the presumption that 2 Peter is sent to the same persons as 1 Peter, and look at whom 1 Peter is addressed.

**1 Peter 1:1:** Peter, a delegate of Messiah Yahushua, to the elect foreigners of the Diaspora in Pontus, Galatia, Cappadocia, Asia, and Bithynia

Here we see Peter addressing "the elect foreigners of the Diaspora" that dwell in "Pontus, Galatia, Cappadocia, Asia, and Bithynia." In the geography of the Ancient Roman Empire, the names seen here - Pontus, Galatia, Cappadocia, Asia, and Bithynia - are all *Provincial names* that the Roman's gave to sections of land that now compromise modern-day Turkey. This is different to how Paul addresses the recipients of his letters - Paul doesn't use the provincial names, but the common designations for the people to whom his letters are sent (i.e., Paul calls the people of Philippi "Philippians"<sup>440</sup>, the people of Corinth "Corinthians"<sup>441</sup>, the people of Thessalonica "Thessalonians"<sup>442</sup> etc.). Peter also uses provincial *names* - he doesn't address this letter to the "Pontians, Galatians, Cappadocians, Asians, and Bithynians", but instead addresses the people who live in these places by using the general nouns for the provinces. Notwithstanding, does Peter address his letter to every person in these provinces? No, he instead refers to the "elect foreigners of the Diaspora" that live in these provinces. Who are these "elect foreigners" of this "Diaspora"? We have to look closer at the Greek words used.

The word translated as *elect* is *εκλεκτος*, a word with great theological significance in both the N.T. and Tanakh. I won't explain too much of that here, as doing so would almost double the size of this paper. A general overview of its theological context is required though. Throughout the Tanakh, Yahuweh constantly refers to His people, epitomised in the nation of Yisra'el, as His "chosen race"<sup>443</sup>, or His "chosen people"<sup>444</sup>, or as "those chosen to be a people for His treasured possession"<sup>445</sup>, or as "His chosen ones"<sup>446</sup>. It's one of the most things referred to about Yisra'el in the Tanakh: they are Yahuweh's chosen people, and no one else. The Hebrew word translated as "chosen" the most in the Tanakh is the verb *בחר*,

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<sup>440</sup> Phil. 4:15

<sup>441</sup> 2 Cor. 6:11

<sup>442</sup> 1 Thess. 1:1

<sup>443</sup> Deut. 10:15; Isa. 43:20

<sup>444</sup> Psalm 33:12; Isa. 41:8, 9;

<sup>445</sup> Exod. 19:5; Deut. 7:6; 14:2; Psalm 135:4;

<sup>446</sup> 1 Chron. 16:13; Psalm 105:6, 43; 106:5; Isa. 44:1; 45:4

and its derivatives **בְּחִיר**; **מְבַחַר**; and **מְבַחֵר**. In the LXX, the oldest Greek translation of the Hebrew Tanakh, it is these words that are translated by the Greek **εκλεκτος** and others based on its root: **εκλογη**/chosen; and **εκλεγομαι**/to choose. All of these in the LXX/Tanakh in general, were only used to refer to Yisra'el and the Yisra'elites.<sup>447</sup>, for they are the “Elect”, Yahuweh’s chosen nation and race.

The first clue we need to answer: who are the **εκλεκτος**? The evidence points to this being a reference to just the nation of Yisra'el, not in the Tanakh only but also in 1<sup>st</sup> Century CE Jewish context as seen in the writings known as *the Apocrypha*, including *the deuterocanonical* books. The Apocrypha and deuterocanonical books were written sometime between 200 BCE - 200 CE<sup>448</sup>. Most were originally penned in Greek, by Jews that didn’t live in the land of Yisra'el but in the surrounding Greek cultures, although a few were also written in Hebrew by Jews that lived in Yisra'el<sup>449</sup>. Not only would they write completely new books not found in the Tanakh, they would also make additions to the books that comprised the Tanakh, noticeably the books of Daniel<sup>450</sup> and Esther<sup>451</sup>.

The following is from one of the extra twenty-four verses that are included in Esther 8 in the LXX: **“For the all-powerful God has made this day a day of joy and not of ruin for the chosen people.”**<sup>452</sup> The word translated as “chosen” is the Greek **εκλεκτος**<sup>453</sup>.

In the book known as *The Wisdom of Ben Sira* or *Jesus the son of Sirach*, that was written sometime around 180-175 BCE in Alexandria, Egypt, by a Jew from Jerusalem<sup>454</sup>, we find this in chapter 46 verse 1: **“Mighty in war was Yahushua son of Nun, successor to Moshe in the prophetic office, who well deserved his name, and was a great saviour of the chosen people, wreaking vengeance on the enemies who opposed him, and so bringing Israel into its inheritance.”** In the Greek translation done around 130 BCE<sup>455</sup>, the Greek **εκλεκτος** is again underlining the

<sup>447</sup> *Israelites* in common usage

<sup>448</sup> Stephen Harris - *Understanding the Bible*

<sup>449</sup> Ecclesiasticus (Sirach or Ben Sira); Psalms/Psalter of Solomon; Jubilees (Little Genesis); 2/4 Esdras; 5 Maccabees; Book of Assaf

<sup>450</sup> *The Prayer of Azariah; Susanna; Bel and the Dragon* - The New Jerusalem Bible: Daniel 3:23-90 pp. 1473-1476; Additional Chapters 13 & 14 pp. 1493-1496

<sup>451</sup> *Esther* - The New Jerusalem Bible: Preliminary Chapter 1 pp. 659; 3:13a-13g pp. 663; 4:8a-b pp. 664; 4:17a-5:2b pp. 664-667; 8:12a-v pp. 670; 9:19a pp. 671; 10:3a-l pp. 672-673

<sup>452</sup> From *Additions to Esther* - *Esther 8:12t*, *New Jerusalem Bible* pp. 670

<sup>453</sup> γὰρ ὁ πάντα δυναστευὼν θεὸς αὐτὸν ὀλεθρίας τοῦ **εκλεκτοῦ** γένους ἐποίησεν αὐτοῖς εὐφροσύνην

<sup>454</sup> <http://en.wikipedia.org/wiki/Sirach#Author>

<sup>455</sup> J. Sidlow Baxter *The Strategic Grasp of the Bible* pp. 46

word translated as “chosen”. This is also seen in Sirach 47:22<sup>456</sup>. The idea that Yisra’el is Yahuweh’s elected and chosen nation is also seen in Jubilees 1:29<sup>457</sup>; and in the Assumption of Moses 4:2<sup>458</sup>. Yisra’el being Yahuweh’s chosen nation is echoed throughout Jewish literature and thought, as seen through to the 1<sup>st</sup> Century CE, when 1 Peter was written.

Now we will move on to look at the second word clue: the Greek word translated as “foreigners”: **παρεπιδημος**.

Looking at the meaning of **παρεπιδημος**, we discover that its core meaning is “one who is resident in a place as an alien”. If Peter was sending this letter to the Gentiles of Pontus, Galatia, Cappadocia, Asia, and Bithynia, would he refer to them as *foreign aliens*? We have no evidence of this, and we’d expect to see a different word here instead: **εθνος**/nation, Gentile; or **κατοικεω**/inhabitant, native dwellers. Why call them **παρεπιδημος**? If the conclusion to our first clue was correct, then the conclusion to our second is that Peter refers to them as **παρεπιδημος** in Pontus, Galatia, Cappadocia, Asia, and Bithynia because they’re not native residents of Pontus, Galatia, Cappadocia, Asia, and Bithynia - they are in fact Jews, Yisra’elites that are inhabiting Pontus, Galatia, Cappadocia, Asia, and Bithynia set apart from their homeland of Yisra’el. They are not “natives” of Pontus, Galatia, Cappadocia, Asia, and Bithynia - their origin doesn’t stem from these places - it stems from the land of Yisra’el.

Commentators on the letter argue that 1 Peter’s use of **παρεπιδημος** is to be considered “metaphorical language”, explaining that “Peter’s intention... was not only to identify his readers as to their heavenly origin... but also in relation to their condition as earthly residents.”<sup>459</sup> This “metaphorical interpretation” is done without anything Peter states elsewhere, even though he uses **παρεπιδημος** once again in 1 Peter 2:11. Main exegetes take their argument for such an interpretation of Peter’s words here in a non-Petrine book, and one that admittedly they don’t know the author of: Hebrews (which is the only other book in the N.T. that uses the word **παρεπιδημος**). Here is Hebrews 11:13: **“These all (referring to Abraham, Isaac, Jacob, Sarah) died in trust, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they are strangers and foreigners (παρεπιδημος) upon the earth.”** This is then explained in Hebrews 11:16: **“But as it is, they desire a better country, that is, a heavenly one.**

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<sup>456</sup> See the English translation of Sirach in *The Apocrypha of the Old Testament* by R. H. Charles; and the *Septuaginta* by Alfred Rahlfs

<sup>457</sup> *The Pseudepigrapha of the Old Testament: Translation by R. H. Charles* - Vol. 2, pp. 13

<sup>458</sup> *The Pseudepigrapha of the Old Testament: Translation by R. H. Charles* - Vol. 2, pp. 417

**Therefore He is not ashamed to be called their God, for He has a city prepared for them.”**

Whilst the Author of Hebrews explains what he meant by them **“having acknowledged that they are strangers and foreigners upon the earth,”** Peter doesn’t explain for referring to his readership as **παρεπιδημος**. Should we assume that they would’ve known an astute metaphorical point, when they would’ve had no experience or knowledge regarding such a meaning of **παρεπιδημος**? In the LXX, **παρεπιδημος** only appears in two places: Genesis 23:4 (which is also quoted in 1 Peter 2:11, the only other occurrence of **παρεπιδημος** in the N.T. not yet mentioned), and in Psalm 39:12 (38:13 according to the LXX). The LXX has in Genesis 23:4 **“I am a sojourner and foreigner (παρεπιδημος) among you; give me property among you for a burying place, that I may bury my dead out of my sight.”** This is on the lips of Abraham as he explains his situation to the Hittites he is living among. There is nothing “metaphorical” about his words here - Abraham was indeed a **παρεπιδημος**/foreigner among the Hittites. Going to Psalm 39:12 (38:13 LXX): **“Hear my prayer, O Yahuweh, and give ear to my cry; hold not your peace at my tears! For I am a sojourner together with you; a foreigner (παρεπιδημος) like all my fathers.”** The Psalmist isn’t being metaphorical but literal. He is a **παρεπιδημος**/foreigner before Yahuweh, for the context of Psalm 39 is one of despair at how far away the Psalmist feels from Yahuweh.

Therefore the recipients of 1 Peter would’ve had no clue to any metaphorical language that Peter may have been using at the start of the letter. The only knowledge they may’ve had with **παρεπιδημος** is its literal meaning - a foreigner who is not from the place he is staying or living. For Peter to expect his readers to have known a succinct meaning to the word **παρεπιδημος** without some sort of explanation is unreasonable. This interpretation is what’s known as *eisegesis* - reading a meaning into a text, rather than gleaning a meaning *from* the text. We don’t have to do any eisegesis of **παρεπιδημος** in 1 Peter 1:1 - the meaning of the word, how it is used and how it would’ve been understood, is very clear.

**παρεπιδημος** could only be applied to people that weren’t native to the provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia, and anyone attempting to say that Peter is being metaphorical have no foundation.

The third and final clue from 1 Peter 1:1: the word I have *transliterated* (not *translated*) as “Diaspora”- the Greek **διασπορα**.

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<sup>459</sup> 1 Peter: The MacArthur New Testament Commentary pp. 14

Why have I made sure to state I have transliterated something instead of translating it? Because sometimes it isn't clear whether someone has translated the meaning of a word, or just transliterated it for it is also found in the language being translated into. A great example of this is the Greek βλασφημος. Now, most people will have noticed straight away that the Greek βλασφημος looks almost exactly like the English word *blasphemy*. You'd be right - they are the exact same thing etymologically. However, even though our English word *blasphemy* finds its root in the Greek language, the meaning of *blasphemy* between the languages has been distorted. When the Greek βλασφημος is transliterated as *blasphemy* in English Bibles, the actual meaning of the Greek text is lost, and the intention of the author destroyed. The meaning of βλασφημος is "to be slanderous, abusive, speak evil things, utter personal mockeries, be calumniating, deriding, defaming, and insulting."<sup>460</sup> This is not like the English *blasphemy*, for the dictionary gives its meaning as "an impious utterance or action concerning god or sacred things; the crime of assuming to oneself the rights or qualities of god,"<sup>461</sup> and "An irreverent or impious act, attitude, or utterance in regard to something considered inviolable or sacrosanct."<sup>462</sup> The two, even though looking and sounding the same in both English and Greek, have completely different meanings. Translating βλασφημος is twisting the meaning, hence the need for it to be translated, and not transliterated.

Why I have transliterated διασπορα is because in Jewish literature, it came to be a *proper-noun* to describe them as they were dispersed throughout the Gentile nations. They were "The Diaspora" - The Scattered People (for the noun διασπορα comes from the verb διασπειρω - to scatter, disperse). διασπορα is used in the LXX twelve times; the first in Deuteronomy 28:25 where it says "and you shall exist in a diaspora (διασπορα) in all the kingdoms of the earth,"<sup>463</sup> then in Deuteronomy 30:4 "If your diaspora (διασπορα) is from one end of heaven up to the other end of heaven, then Yahuweh your God will gather you."<sup>464</sup> It also appears in Nehemiah 1:9<sup>465</sup>; Psalm 147:2 (146:2 LXX)<sup>466</sup>; Isaiah 49:6<sup>467</sup>; Jeremiah 15:7<sup>468</sup>; 41:17<sup>469</sup>; and in Daniel 12:2<sup>470</sup>. In the Apocrypha, διασπορα manifests in

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<sup>460</sup> The Theological Dictionary of the New Testament Vol 1. pp. 621-624

<sup>461</sup> <http://dictionary.reference.com/browse/blasphemy> dictionary.com Unabridged

<sup>462</sup> <http://dictionary.reference.com/browse/blasphemy> The American Heritage® Dictionary

<sup>463</sup> και εση εν διασπορα εν πασαις ταις βασιλειαίς της γης - The Septuaginta: Alfred Rahlfs

<sup>464</sup> εαν η η διασπορα σου απ ακρου του ουρανου εως ακρου του ουρανου, εκειθεν συναξει σε  $\overline{\kappa\varsigma}$  ο  $\overline{\theta\varsigma}$  σου

<sup>465</sup> εαν η η διασπορα υμων απ ακρου του ουρανου, εκειθεν συναξω αυτους

<sup>466</sup> οικοδομων Ιερουσαλημ ο  $\overline{\kappa\varsigma}$  και τας διασπορας του Ισραηλ επισυναξει

<sup>467</sup> και ειπεν μοι Μεγα σοι εστιν του κληθηναι σε παιδα μου του στησαι τας φυλας Ιακωβ και την διασποραν του Ισραηλ επιστρεψαι

<sup>468</sup> και διασπερω αυτους εν διασπορα

Judith 5:19<sup>471</sup>; the Psalms of Solomon 8:28<sup>472</sup> & 9:2<sup>473</sup>; and in 2 Maccabees 1:27<sup>474</sup>. *διασπορα* also appears in the Pseudepigrapha (books written by Jews usually in the form of an ancient patriarch like Abraham or Enoch), with *διασπορα* appearing in The Testament of Asher 7:2<sup>475</sup>.

The Jewish meaning attached to *διασπορα* was entrenched in their reading. *διασπορα* itself is hardly used in non-Jewish Greek literature, so Greek-speaking Jews outside of the land of Yisra'el would only have heard *διασπορα* being read to them from the LXX, and not in any other literature of the day.

Again, most commentators attempt to explain that Peter is being metaphorical" - applying the term to all of his supposed addresses, Jew and Gentile alike. However, this is nothing more than eisegesis of the words that Peter is using - most Greek-speaking Gentiles wouldn't have known the word, nor would they have understood its Jewish significance. Jews would have, however.

Another native-born Yisra'elite in the N.T. gives us our best clue - the half-brother of the Messiah Himself - Ya'qob the Just. In Ya'qob (James) 1:1, Ya'qob has sent his letter "**To the twelve tribes in the Diaspora (*διασπορα*).**" It's quite obvious from this as to whom the *διασπορα* are.

Putting these clues together, there is only one viable conclusion as to whom the recipients of Peter's letter are: Yisra'elites who had come to trust in the Messiah Yahushua. No Gentiles - just Yisra'elites. Further confirmation of this is given in 1 Peter 2:9a where Peter says that his recipients are "**A chosen race, a royal priesthood, a set-apart nation, a people for His (God's) own possession.**" Seen previously, all of these statements are used in the Tanakh to refer to Yahuweh's chosen people - the Yisra'elites. If Peter was attributing these statements to Gentiles, then He would be distorting Yahuweh's meaning, and His actions which was to choose the Yisra'elites as His chosen people. As a Gentile myself, I don't find anything wrong with Yahuweh's selection of the Yisra'elites - they are Yahuweh's chosen race, my race (the English) aren't.

Even if (and that's a big *if*) 2 Peter was sent to the same recipients as 1 Peter, there is nothing that can be misconstrued to say that 2 Peter 3:15-16 is referring to a

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<sup>469</sup> και δωσω υμας εις *διασποραν* πασαις ταις βασιλειαίς της γης  
<sup>470</sup> οι δε εις *διασποραν* και αισχυνην αιωνιον  
<sup>471</sup> ανεβεσαν εκ της *διασπορας*  
<sup>472</sup> συναγαγε την *διασποραν* Ισραηλ μετα ελεους και χρηστοτητος  
<sup>473</sup> εν παντι εθνει η *διασπορα* του Ισραηλ  
<sup>474</sup> επισυναγαγε την *διασποραν* ημων  
<sup>475</sup> και εσεσθε εν *διασπορα* εξουθενωμενοι ως υδωρ αχρηστον

letter of Paul's that had been sent to the ethnic Galatians, as the Galatian letter was sent to Gentiles, and not Yisra'elites, therefore Peter wasn't addressing the same people as Galatians was apparently responding to. All that can be deduced is whatever letter of Paul's was being referred to by 2 Peter, we don't know which one it was. 2 Peter could quite easily have been referring to certain letters that we don't have a copy of. In Colossians 4:16b<sup>476</sup>, it mentions that Paul had sent a letter to the Laodiceans, of which we don't have a copy<sup>477</sup>. Whether Colossians is a genuine Pauline letter or not, the Author of Colossians was aware that Paul had sent letters to Ekklesia's where he himself had never been to. Is it reasonable to conclude that maybe Paul sent out quite a few more letters than what we have access to, and possibly to certain Ekklesia's in the provinces that 1 Peter was sent to? It's a possibility, but this is an untestable hypothesis.

What I'd also like to point out is according to popular English translations, they would have us believe that Peter was saying that only Paul's letters had **"some thing's in them that are hard to understand"**. Although, as we've seen before, they have added words like *he, his* etc., without foundation. What Peter says is that **"all letters that are also talking about these things within them"**, *these things* being patience, deliverance, and possibly others mentioned in 2 Peter 3:14 **"some things inside them exist as difficult to understand."** It's not just Paul's letters that are difficult to understand for some people, but all letters that talk about the same topics that Peter is talking to his audience about. This is understandable, seeing as though a lot of the N.T. letters contain quotes from the Tanakh within them - if you're unfamiliar with the Tanakh, then ninety-percent of the N.T. isn't going to make any sense. This is Peter's point to his readership, which didn't include the **"unlearned and unstable"** which probably referred to Gentiles that would have little knowledge concerning the Tanakh.

The final point about 2 Peter 3:15-16 is that leading up to his mention of Paul, 2 Peter says this: **"And consider the patience of our Sovereign Master to be deliverance and salvation..."** followed by **"...exactly as our beloved brother Paul also wrote about to all of you in accordance with the wisdom granted to him."** One thing we to note is 2 Peter has mentioned "salvation" as things that Paul **"also wrote about to all of you."** In case you missed my discussion on the Greek word-group for deliverance and salvation on pages 66-7 (a case of tl;dr?), note that I show Galatians *to make no mention of salvation or deliverance!* The word used in 2 Peter 3:15 for "deliverance and salvation" is σωτηρια - a word which doesn't appear anywhere in

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<sup>476</sup> ...and see that you also read the letter from Laodicea. (ESV)

<sup>477</sup> Interestingly, the Gnostic Marcion took *Ephesians* as being this letter to the *Laodiceans*. See G. M. Hahneman *'The Muratorian Fragment and the Development of the Canon'*, pp. 111



Galatians. How can 2 Peter say that Paul “**also wrote to**” his recipients about the deliverance of Yahuweh if he had the Galatian letter in mind? The answer is he wouldn’t, because Galatians is silent concerning salvation.

This concludes the answer to objection #1. Whatever letter of Paul was being referred to in 2 Peter 3:15-16, it most certainly was not Galatians.

## **Objection 2: Only Paul would’ve noticed that “seed” in Genesis was singular in the Hebrew, and not plural**

Our second objection is alluding to Galatians 3:16, which says “**Now the promises were made to Abraham and to his offspring. It does not say, ‘And to offspring’s,’ as if referring to many, but referring to one, ‘And to your offspring, who is Messiah.’**” The Author of Galatians is referring to Genesis 13:15, where Yahuweh says to Abraham “**for all the land that you see I will give to you and to your offspring forever.**” In this passage, the Hebrew word translated as “offspring” is זרע meaning “seed, offspring, descendants, children, progeny.”<sup>478</sup> Whilst the word is certainly in the singular, as with most languages, singular words can have plural meanings. As an example, in English “sheep” can refer to a single “sheep”, or to an actual flock of “sheep”. We don’t say “Look at those sheeps”, because that is just madness to our ears, and isn’t how the word works. The same applies to זרע, for it can refer to a singular individual (e.g., Isaac is Abraham’s זרע/seed) or to numerous people (e.g., the Yisra’elites are Abraham’s seed). The question therefore is: would only Paul have noticed the double meaning of זרע? The answer is obviously no; it wouldn’t have just been Paul. Anyone who had read the LXX would have noticed that the original translator of Genesis had used the Greek equivalent of the Hebrew זרע - σπέρμα - also in the singular. As the Greek translation of Genesis was done almost 200 years before Paul had even been born, most people would’ve noticed the singularity of the word. One interpretation of the singularity of σπέρμα in Galatians 3:16 is that the Author is trying to bypass the descendants of the promise - the Yisra’elites - by making it all about the Messiah, and not any reference to Abraham’s direct descendants.

Checking the rest of the N.T., especially the Pauline corpus, we can see how σπέρμα is used and ask the following question: does anyone else use σπέρμα in its plural form? How exactly is σπέρμα used in the N.T.? Plus how does Paul use σπέρμα in the rest of the Pauline corpus?

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<sup>478</sup> The Enhanced Strong’s Lexicon #H2233



Well, a word search on the N.T. shows us that σπέρμα is used a total of forty-three times: seven times in Matthew<sup>479</sup>; five times in Mark<sup>480</sup>; twice in Luke<sup>481</sup>; three times in John<sup>482</sup>; four times in Acts<sup>483</sup>; once in 1 John<sup>484</sup>, Revelation<sup>485</sup>, 2 Timothy<sup>486</sup>, 1 Corinthians<sup>487</sup> and 2 Corinthians<sup>488</sup>; three times in Hebrews<sup>489</sup>; five times in Galatians<sup>490</sup>; and nine times in Romans<sup>491</sup>. Of these forty-three occurrences, σπέρμα only ever appears in the plural four times (11.63%). Let's delve into context of the four times σπέρμα is in the plural.

**Matthew 13:31-32** He put another parable before them, saying, "The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. It is the smallest of all the seeds, but when it has grown it is larger than all the garden plants and becomes a tree.

As seen from the translation, Matthew has used σπέρμα in the plural because Yahushua's not talking about a plurality of the same things, i.e., lots of cars, but in fact a plurality of lots of different objects, e.g., cars, trucks, bikes, houses and horses. σπέρμα in the singular wouldn't work in this context.

**Mark 4:31** It is like a grain of mustard seed, which, when sown on the ground, is the smallest of all the seeds on earth.

In the Markian parallel to the same parable from Matthew 13:31-32, σπέρμα is in the plural because it is referring to lots of different objects, not to lots of the same object.

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<sup>479</sup> Matt 13:24, 27, 32, 37, 38; 22:24, 25

<sup>480</sup> Mark 4:31; 12:19, 12:20, 12:21, 12:22

<sup>481</sup> Luke 1:55; 20:28

<sup>482</sup> John 7:42; 8:33, 37

<sup>483</sup> Acts 3:25; 7:5, 6; 13:23

<sup>484</sup> 1 John 3:9

<sup>485</sup> Rev 12:17

<sup>486</sup> 2 Tim 2:8

<sup>487</sup> 1 Cor 15:38

<sup>488</sup> 2 Cor 11:22

<sup>489</sup> Heb 2:16; 11:11, 18

<sup>490</sup> Gal 3:16 (x3), 19, 29

<sup>491</sup> Rom 1:3; 4:13, 16, 18; 9:7, 8, 29; 11:1

**1 Corinthians 15:37-38** And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. But God gives it a body as He has chosen, and to each of the **seeds** its own body.

σπερμα is in the plural in 1 Corinthians 15:38 because Paul is referring to the bodies of different *seeds*, such as wheat or grain *seeds*. This is the third time that we see σπερμα in the plural, and each time it's been to the seeds of plants. Not the "seed" of humans.

The fourth time we see σπερμα has already been observed - in Galatians 3:16. Therefore Galatians 3:16 is by itself, being that the other times σπερμα is in the plural, it is in reference to plants, not a person's "seed".

The rest of the Pauline corpus' usage of σπερμα is in reference to people's *seed*, as in their offspring or progeny. Be it Abraham's (Romans 4:13, 16, 18; 9:7, 8; 11:1; 2 Cor. 11:22) David's (Romans 1:3; 2 Tim 2:8), or of Yisra'el itself (Romans 9:29). John's employs σπερμα likewise, only using the word to refer to someone's offspring or progeny (John 7:42; 8:37), or on the lips of those who are saying they are someone's σπερμα/offspring (John 8:33), or as being imparted with God's σπερμα (1 John 3:9). Revelation has the same meaning of σπερμα in 12:17, where the dragon makes war with the woman's σπερμα/offspring. Hebrews is also the same, with σπερμα referring to Abraham's offspring (Heb 2:16; 11:18), and finally as a reference to Sarah being able to have σπερμα/offspring (Heb 1:11).

The meaning of σπερμα throughout the whole of the N.T. Writings is simply a focus on the "offspring" meaning of σπερμα - that is, offspring being someone's *descendants* - a singular word with a plural meaning.

This is the opposite to the Author of Galatians, who not only goes against the usual N.T. meaning of σπερμα, but also has it in a foreign way to how Paul uses σπερμα in the rest of his letters.

The plural form of σπερμα is restricted to talking of plant seeds - nothing more, nothing less. Whatever the interpretation given to σπερμα in Genesis 13:15 in Galatians, it is not how Paul understood and used the word.

### Objection 3: Paul always writes an insignia at the end of his letters so that frauds couldn't be perpetrated

In our discussion on this earlier (pages 4-5), it is known that Paul didn't always write an insignia. Of the thirteen letters attributed to Paul, four of those thirteen contain "insignia's" or "superscriptions," so Craig's language of "always," "being anal about doing it" and "having a propensity for signing" aren't remotely accurate. The Pauline corpus has less than one third of them with a superscription. As pointed out beforehand, even Galatians has a superscription that stands out by itself, for the other three letters that contain a superscription are 1 Corinthians<sup>492</sup>, Colossians<sup>493</sup>, and 2 Thessalonians<sup>494</sup>, and the superscription for all these is the same: **Ο ασπασμος τη εμη χειρι Παυλου/This Greeting is by my hand - Paul**. These are in contrast to Galatians which has this in 6:11 **Ιδετε ηλικοις υμιν γραμμασιν εγραψα τη εμη χειρι/Look at how tall the letters are that I have written to you in my hand**.

Stating he "always" writes a superscription is incorrect, with Galatians having a superscription that isn't seen in any other attributed Pauline letter. Moreover, as Colossians and 2 Thessalonians are considered disputed Pauline letters, it is even rarer for Paul to write a superscription, either the same or otherwise. Nevertheless, if Colossians and 2 Thessalonians are frauds, they've done a better job at copying one of Paul's superscriptions. One then has to ask, why didn't the fraudsters copy the superscription as that found in Galatians? If Galatians was one of Paul's earliest letters, forgers would've been more likely to get their hands on a copy. Galatians is 2,169 words long - 1 Corinthians is 6,830 words long, more than three times the size of Galatians; it is illogical that fraudsters would've been able to get hold of 1 Corinthians compared to Galatians. That is if Galatians was written during Paul's lifetime. If it wasn't, then that would most definitely account for why fraudsters didn't copy the superscription in Galatians - it hadn't been passed around long enough for people to have read it. That's probably another reason why so many things in Galatians aren't found in any of the other letters attributed to Paul.

Notwithstanding all of this, I would like to pick up on an interesting little sentence seen in 2 Thessalonians. The usual translation of 2 Thessalonians 2:1-2 is as follows: **"Now concerning the coming of our Master, Messiah Yahushua, and our being gathered together to him, brothers, we ask you to not be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Master has come."** Here we have

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<sup>492</sup> 1 Cor. 16:21

<sup>493</sup> Col. 4:18

<sup>494</sup> 2 Thess. 3:17

something vital to our discussion, which I highlight below: **“Now concerning the coming of our Master, Messiah Yahushua, and our being gathered together to him, brothers, we ask you to not be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Master has come.”** This shouldn’t go unacknowledged. If 2 Thessalonians is a fraud, then the forger of the letter is *warning people of himself*, for he has constructed a letter that isn’t written by Paul, Timothy, or Silvanus either. This gives us great insight into a fraudster’s mind-set - he isn’t above claiming his letter is from a well-known letter writer, he’s also not above warning people of other such frauds that may have been passed around. I would argue that this gives some credence to the idea that there are undisputed and disputed sides of the attributed Pauline corpus. But then, why couldn’t a letter considered to be undisputed also become disputed? It certainly can, and people writing frauds in Paul’s name must’ve been quite common if a fraudster himself has to warn people of other frauds being perpetrated around the Roman Empire.

However, what if 2 Thessalonians *isn’t* a fraud? Isn’t it Paul himself warning people that there will be people writings letters and other things, and then claiming that they’re from him? He would be, and if he is, Paul has given us a prophecy of sorts: people will be writing letters in his name, that he himself hasn’t written. The elongated “superscription” of Galatians appears to be very much trying to force Paul into its words; albeit it hasn’t done it very well once a critical look is taken to the letter. The Author couldn’t even copy Paul’s own superscription properly, and so they had to make up their own.

#### **Objection 4: Doesn’t Galatians use vocabulary prone to Paul?**

The main Greek words in question regarding this objection are as follows: *αλλα*/nevertheless; *χαρις*/undeserved favour; *ευαγγελιον*/good news; *στοιχειον*/elementary principles; and *πιστις*/trust. Craig’s question is as follows: “The charlatan would have had to have had Paul’s jargon down pat, including knowing his propensity to use *alla*, *charis*, *euangelion*, *stoicheion*, and *pistis*.” Is Craig right? Are these words all part of Paul’s jargon?

**Word 1:** The first word - *αλλα* - is a “conjunction”; it strings thought patterns together, and usually has a contrasting tone. As a conjunction, this word is going to occur quite frequently, not just in Paul’s writings, but in other Greek writing. Just picking on it as one of Paul’s “favourites” is exaggerative to say the least. It would be the equivalent of noting each time I use the word “and” or “the” in this paper - they’re going to be common no matter who’s writing what. Singling out the conjunction *αλλα* is highly unfair. Nevertheless, let’s have a look at the statistics

regarding *αλλα*. Of the 654 times *αλλα* appears in N.T. Writings, it appears forty-five times in Matthew<sup>495</sup>; forty-eight times in Mark; thirty-five times in Luke; thirty times in Acts; five times in James; sixteen times in 1 Peter; six times in 2 Peter; and twice in Jude. Their combined total here is 187, roughly 28.6%. Ratio-wise, this means that Matthew uses *αλλα* every 407.7 words<sup>496</sup>; Mark every 235.5 words<sup>497</sup>; Luke every 583.57 words<sup>498</sup>; James every 348.4 words<sup>499</sup>; Peter every 119.96 words<sup>500</sup>; and Jude every 230.5 words<sup>501</sup>. Of a total of 53,086 combined words in these books, *αλλα* appears roughly every 283.88 words.

In the Johannine books, we find *αλλα* 106 times (!) in John's eyewitness account; thirteen times in 1 John; four times in 2 John; three times in 3 John; and thirteen times in Revelation, bringing the total to 139, roughly 21.25%. Ratio-wise, this means that John uses *αλλα* every 223.68 words. The higher ratio of *αλλα* in John's eyewitness account means that the book alone uses *αλλα* every 147.5 words. Though it has a higher word count than all the other Johannine books combined (15,635 compared to the others 12,456), that's still an impressive amount that *αλλα* appears in the book. Those books with a higher word count than John (Matthew, Luke and Acts) only use *αλλα* every 407.7 words; 235.5 words; and 556.63 words respectfully - John therefore uses *αλλα* almost double the amount of times. The author with the highest ratio of *αλλα* uses up to this point has been Peter, who in 2,783 words uses *αλλα* every 119.96 words, with 1 Peter being the higher of the two (every 105.25 words).

In the attributed Pauline literature, *αλλα* is used sixty-nine times each in Romans and 2 Corinthians; seventy-two times in 1 Corinthians; twenty-three times in Galatians; thirteen times each in Ephesians and 1 Thessalonians; fifteen times in Philippians; three times in Colossians; five times in 2 Thessalonians; twelve times each in 1 and 2 Timothy; four times in Titus; twice in Philemon; and sixteen times in Hebrews. Their combined total is 328 times, roughly 50.2%. Splitting the books down, this means the ratio of *αλλα* is every 103.06 words in Romans<sup>502</sup>; every 94.86 words in 1 Corinthians<sup>503</sup>; every 64.88 words in 2 Corinthians<sup>504</sup>; every 94.3 words in

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<sup>495</sup> Due to the large volume of occurrences, all verses that contain *αλλα* will be found in

Appendix B

<sup>496</sup> Out of 18,346 words

<sup>497</sup> Out of 11,304 words

<sup>498</sup> Out of 19,482 words in Luke; 18,450 words in Acts

<sup>499</sup> Out of 1,742 words

<sup>500</sup> Out of 1,684 words in 1 Peter; 1,099 words in 2 Peter

<sup>501</sup> Out of 461 words

<sup>502</sup> Out of 7,111 words

<sup>503</sup> Out of 6,830 words

Galatians<sup>505</sup>; every 186.31 words in Ephesians<sup>506</sup>; every 108.6 words in Philippians<sup>507</sup>; every 113.92 words in 1 Thessalonians<sup>508</sup>; every 164.6 words in 2 Thessalonians<sup>509</sup>; every 527.3 words in Colossians<sup>510</sup>; every 132.58 words in 1 Timothy<sup>511</sup>; every 103.16 words in 2 Timothy<sup>512</sup>; every 164.75 words in Titus<sup>513</sup>; every 166.5 words in Philemon<sup>514</sup>; and every 309.56 words in Hebrews<sup>515</sup>. If we combined all the words in these books (37,298 words), we find that *αλλα* is used every 113.71 words.

Whilst Paul certainly uses *αλλα* quite a bit, Galatians however is still quite significant for its ratio of *αλλα* uses is higher than every other letter bar 2 Corinthians. Galatians is quite a bit shorter than both Romans and 1 Corinthians<sup>516</sup>, that it manages to beat them in *αλλα* uses is quite astounding. The Author of Galatians has gone overboard with *αλλα*, for those books closest in size to Galatians (Ephesians (2,422 words) and Philippians (1,629 words)) don't use *αλλα* as much. The statistics show that books with less than 4,000 words, the fewer times *αλλα* will be used.

*αλλα* is therefore not just part of Paul's jargon - Peter and John use *αλλα* almost as much as Paul apparently did, and Peter wrote roughly 34,515 fewer words (if we took only the undisputed books into account<sup>517</sup>, Peter wrote 23,669 fewer words)! John wrote roughly 28,091 words - 9,207 words fewer than Paul (4,074 words if we remove Hebrews from the line up).

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<sup>504</sup> Out of 4,477 words

<sup>505</sup> Out of 2,169 words

<sup>506</sup> Out of 2,422 words

<sup>507</sup> Out of 1,629 words

<sup>508</sup> Out of 1,481 words

<sup>509</sup> Out of 823 words

<sup>510</sup> Out of 1,582 words

<sup>511</sup> Out of 1,591 words

<sup>512</sup> Out of 1,238 words

<sup>513</sup> Out of 659 words

<sup>514</sup> Out of 333 words

<sup>515</sup> Out of 4,953 words

<sup>516</sup> 4,942 words shorter than Romans; and 4,661 words shorter than 1st Corinthians

<sup>517</sup> About 26,452 words

**Word 2:** The second word - **ευαγγελιον** - is used seventy-five times in the N.T.

In the non-Pauline literature, it appears four times in Matthew<sup>518</sup>; seven times in Mark<sup>519</sup>; twice in Acts<sup>520</sup>; once in 1 Peter<sup>521</sup>; and once in Revelation<sup>522</sup>, bringing their combined total to fifteen.

**ευαγγελιον** appears sixty times in the attributed Pauline writings - nine times each in Romans<sup>523</sup> and Philippians<sup>524</sup>; eight times each in 1<sup>525</sup> and 2 Corinthians<sup>526</sup>; seven times in Galatians<sup>527</sup>; four times in Ephesians<sup>528</sup>; twice each in Colossians<sup>529</sup> and 2 Thessalonians<sup>530</sup>; six times in 1 Thessalonians<sup>531</sup>; three times in 2 Timothy<sup>532</sup>; and once each in Philemon<sup>533</sup> and 1 Timothy<sup>534</sup>.

Ratio-wise, **ευαγγελιον** is used in Matthew every 4,586.5 words<sup>535</sup>; Mark every 1,614.86 words; Acts every 9,225 words; 1 Peter every 1,683 words; Revelation every 9,850 words; Romans every 790.1 words; Philippians every 181 words; 1 Corinthians every 853.75 words; 2 Corinthians every 559.63 words; Galatians every 309.86 words; Ephesians every 605.5 words; Colossians every 761 words; 2 Thessalonians every 411.5 words; 1 Thessalonians every 1,480 words; 2 Timothy every 412.67 words; Philemon every 332 words; and 1 Timothy every 1591 words. Interestingly, Galatians has the second highest usage of **ευαγγελιον** per words, beaten only by Philippians. This is in contrast to F.C. Baur's *Hauptbriefe*, with Galatians disconnected from the other three. Romans has almost three times as many words as Galatians does, yet uses **ευαγγελιον** two more times. It should also be noted that not all attributed Pauline literature contains **ευαγγελιον** (Titus and Hebrews being the exceptions).

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<sup>518</sup> Matt. 4:23; 9:35; 24:14; 26:13

<sup>519</sup> Mark 1:1, 14, 15; 8:35; 10:29; 13:10; 14:9

<sup>520</sup> Acts 15:7; 20:24

<sup>521</sup> 1 Pet. 4:17

<sup>522</sup> Rev. 14:6

<sup>523</sup> Rom. 1:1, 9, 16; 2:16; 10:16; 11:28; 15:16, 19; 16:25

<sup>524</sup> Phil. 1:5, 7, 12, 16, 27 (x2); 2:22; 4:3, 15

<sup>525</sup> 1 Cor. 4:15; 9:12, 14 (x2), 18 (x2), 23; 15:1

<sup>526</sup> 2 Cor. 2:12; 4:3, 4; 8:18; 9:13; 10:14; 11:4, 7

<sup>527</sup> Gal. 1:6, 7, 11; 2:2, 5, 7, 14

<sup>528</sup> Eph. 1:13; 3:6; 6:15, 19

<sup>529</sup> Col. 1:5, 23

<sup>530</sup> 2 Thess. 1:8; 2:14

<sup>531</sup> 1 Thess. 1:5; 2:2, 4, 8, 9; 3:2

<sup>532</sup> 2 Tim. 1:8, 10; 2:8

<sup>533</sup> Phile. 13

<sup>534</sup> 2 Tim. 1:11

<sup>535</sup> See footnotes 496-515 for the amount of words in each of these books

Picking out the noun **ευαγγελιον** but not the verb where the noun comes from - **εγαγγελιζω** - is strange, and I don't know why it wasn't picked out; Galatians uses the verb **εγαγγελιζω** only one less time than it uses the noun<sup>536</sup>.

Looking at **εγαγγελιζω** in the N.T., we find it is exhibited fifty-four times: once in Matthew<sup>537</sup>; ten times in Luke<sup>538</sup>; fifteen times in Acts<sup>539</sup>; three times in 1 Peter<sup>540</sup>; and twice in Revelation<sup>541</sup>. In the attributed Pauline literature, we come across it three times in Romans<sup>542</sup>; six times each in 1 Corinthians<sup>543</sup> and Galatians<sup>544</sup>; twice each in 2 Corinthians<sup>545</sup>, Ephesians<sup>546</sup> and Hebrews<sup>547</sup>; and once in 1 Thessalonians<sup>548</sup>. **εγαγγελιζω** doesn't appear as much in the attributed Pauline literature compared to **ευαγγελιον**, and only appears in seven (six excluding Hebrews) out of a possible fourteen (thirteen). Galatians does however have a high volume of **εγαγγελιζω** uses. Ratio wise, Romans employs **εγαγγελιζω** every 2,370.3 words; 1 Corinthians every 1138.3 words; 2 Corinthians every 2238.5 words; Ephesians every 1211 words; 1 Thessalonians every 1480 words; and Hebrews every 2476.5 words. Galatians manifests **εγαγγελιζω** every 361.5 words, which is almost three times as much as the second lowest ratio! Whilst the Author of Galatians may have got "Paul's jargon down" with regards to **ευαγγελιον**, he's surpassed Paul's usual usage with the amount of times **εγαγγελιζω** is seen. Later scribes of Galatians didn't appear to be satisfied with the constant use of **εγαγγελιζω** in Galatians, and ended up inserting an extra line which came to be Galatians 1:9 (which is missing from  $\mathfrak{P}^{46}$  - the oldest Manuscript to contain Paul's attributed letters), which also included an extra **εγαγγελιζω**, which would bring the total to seven, and not six. For accuracies sake, and being truthful to the oldest manuscript, I have ignored Gal 1:9 and what it has said. It's a shame that others don't feel the same way as I do about the oldest evidence.

If we combined the noun **ευαγγελιον** and the verb **εγαγγελιζω** together in the attributed Pauline literature that use them, we find that Romans exhibits them

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<sup>536</sup> Gal. 1:8 (x2), 11, 16, 23; 4:13

<sup>537</sup> Matt. 11:5

<sup>538</sup> Luke 1:19; 2:10; 3:18; 4:18, 43; 7:22; 8:1; 9:6; 16:16; 20:1

<sup>539</sup> Acts 5:42; 8:4, 12, 25, 35, 40; 10:36; 11:20; 13:32; 14:7, 15, 21; 15:35; 16:10; 17:18

<sup>540</sup> 1 Pet. 1:12, 25; 4:6

<sup>541</sup> Rev. 10:7; 14:6

<sup>542</sup> Rom. 1:15; 10:15; 15:20

<sup>543</sup> 1 Cor. 1:17; 9:16, 18; 15:1, 2

<sup>544</sup> Gal. 1:8, 11, 16, 23; 4:13

<sup>545</sup> 2 Cor. 10:16; 11:7

<sup>546</sup> Eph. 2:17; 3:8

<sup>547</sup> Heb. 4:2, 6

<sup>548</sup> 1 Thess. 3:6



thirteen times, which is roughly every 547 words; 1 Corinthians combines them to fourteen times, roughly every 481.86 words; 2 Corinthians links them ten times, round about every 447.7 words; Ephesians mingles them six times, nearly every 403.67 words; 1 Thessalonians unites them seven times, about every 211.57 words; and Galatians merges them thirteen times, which is roughly 166.85 words, more than any other attributed Pauline book. We have seen here a very good example of *un*-Pauline "jargon" being used in Galatians. Galatians managed to get one of Paul's words down; but he was superfluous with another. The Author used *εὐαγγελίζω* where we'd actually expect to see the word *κηρύσσω*/announce being employed instead (Galatians 1:11, 16, 23 - which also happen to be the places where English translations translate as if *κηρύσσω* was there instead of *εὐαγγελίζω*<sup>549</sup>).

**Word 3:** *στοιχείον* is a strange word to pick up on, especially to say that it was Paul's "propensity" to use it. *στοιχείον* only appears seven times in total in the N.T. - twice each in Galatians<sup>550</sup>, Colossians<sup>551</sup>, and 2 Peter<sup>552</sup>; and once in Hebrews<sup>553</sup>. It was hardly Paul's "propensity" to use it, for we'd expect to have seen *στοιχείον* in the other three *Hauptbriefe*, or in one more of the undisputed Pauline letters. On the other hand we see it's an even split between Galatians and Colossians, and even 2 Peter. Hebrews only employs it once, but as Craig also doesn't attribute Hebrews to Paul<sup>554</sup>, I can safely ignore it for the time being.

Nevertheless, we have already had a look at *στοιχείον* previously (page 42), when we found it in the midst of a non-Pauline phrase. I shall quickly quote from that here:

The usual "Pauline" usage is to have *στοιχεία*, from the Greek *στοιχείον*, have a genitive modifier such as *του κόσμου*/of the world..... The only other book in the N.T. that uses *στοιχείον* is 2 Peter, and each time that Peter has mentioned *στοιχείον* (3:10, 12), he hasn't had a genitive modifier with it, as seen in Galatians 4:9.

The use of *στοιχείον* in Colossians is the same each time (*τα στοιχεία του κόσμου* - Col. 2:8, 20), which is also seen in Galatians 4:3. However, Galatians uses

<sup>549</sup> See the ESV's translation of [Gal. 1:11](#); [1:16](#); [1:23](#) at <http://tinyurl.com/6zipfaq>

<sup>550</sup> Gal. 4:3, 9

<sup>551</sup> Col. 2:8, 20

<sup>552</sup> 2 Pet. 3:10, 12

<sup>553</sup> Heb. 5:12

<sup>554</sup> "Hebrews (which is of unknown authorship)" - <http://tinyurl.com/6dw87i2> (Since the original version of this paper, Craig has updated the above to say "Hebrews (which is widely considered to have been written by one of Paul's disciples)" which isn't true. It isn't widely considered to be written by one of Paul's disciples by anyone.

στοιχειον in a non-Pauline way, and uses it in a way that 2 Peter does. Ratio-wise, Galatians has στοιχειον every 1084.5 words; Colossians every 791 words; 2 Peter every 549.5 words; and Hebrews every 4952 words. The person that uses στοιχειον the most is Peter, and not Paul. As "propensity" means "uses it quite a lot", we should therefore combine all the words that Paul and Peter are said to have written, and compare them together to get accurate statistics.

Of a total of 32,165 (37,298 including Hebrews) words, Paul would apparently use στοιχειον every 8,041.25 words (7,459.6 including Hebrews); Peter on the other hand would use it every 1,391.5 words (out of a total of 2,783). The person with a "propensity" to use στοιχειον is therefore *Peter*, not Paul.

This is more enlightening if we agree to regard Colossians and Hebrews as letters that Paul didn't write<sup>555</sup>. As I've been pointing out throughout this paper, Paul didn't write Galatians either, meaning that Paul never uses the word στοιχειον. This is not a "propensity".

**Word 4:** Our fourth word is probably one of the most controversial ones - *χαρις* - a word usually translated as "grace". Some etymological history regarding our English word "grace": "Grace" comes from the Latin *Gratia*, which is in itself the Latin translation of the Greek *χαρις*. *χαρις* is based on the verb *χαίρω*, meaning "to rejoice" or "to show favour". Unfortunately, as with most things in the Greek language, due to the meaning of *χαρις* as "favour", the word came to be used for a group of goddesses known as "the three Charities", whose names were Aglaea, Euphrosyne, and Thalia<sup>556</sup>.

Some attempt to say that *χαρις* is actually the name of one of the Charities due to a mention of a *χαρις* as the wife of the god Hephaistos in Homer's *Iliad*<sup>557</sup>. But the Greek doesn't actually call her *χαρις*, as in a personal name. The Greek is this: *την δε ιδε προμολουσα χαρις λιπαροκρηδεμνος*<sup>558</sup>, and should be translated as such: "And (δε) upon seeing (ιδε) her (την - referring to the goddess Thetis mentioned in 381), a grace (χαρις) with a bright head band (λιπαροκρηδεμνος) came forth (προμολουσα) ..." Her actual name is Aglaia, as mentioned in the Greek poet Hesiod's poem *Theogony*<sup>559</sup>. *χαρις* is therefore used as a title for the Greek goddesses mentioned, not an actual personal name. So whilst certain Greek

<sup>555</sup> See pages 2-3, *Introduction to the 'Pauline' letters*

<sup>556</sup> <http://www.theoi.com/Ouranios/KharisAglaia.html>

<sup>557</sup> Homer's *Iliad*. 18. 382-383.

<sup>558</sup> John J. Jackson - *The Iliad in Greek* Book 18, v382

<sup>559</sup> Hesiod, *Theogony* 945 - <http://www.theoi.com/Ouranios/KharisAglaia.html>

mythology may have used *χαρις* as a title for a group of goddesses, there's no rational reason to conclude that Paul was using it the same way.

As discussed before, we touched on how dependant Paul's vocabulary was on the LXX, and how those to whom he wrote would've had an intimate knowledge of the LXX, seeing as the LXX is the version they would have read in Synagogues outside of the land of Yisra'el<sup>560</sup>. The same is very true for *χαρις* as well.

In the LXX translation of the Tanakh (not including the books that are included in the LXX but not in the Hebrew Tanakh), we find *χαρις* a total of seventy-five times: fourteen times in Genesis<sup>561</sup>; nine times in Exodus<sup>562</sup>; twice in Numbers<sup>563</sup>; once in Deuteronomy<sup>564</sup>; once in Judges<sup>565</sup>; three times in Ruth<sup>566</sup>; six times in 1 Samuel<sup>567</sup>; three times in 2 Samuel<sup>568</sup>; once in 1 Kings<sup>569</sup>; seven times in Esther<sup>570</sup>; twice in the Psalms<sup>571</sup>; nineteen times in Proverbs<sup>572</sup>; twice in Ecclesiastes<sup>573</sup>; four times in Zechariah<sup>574</sup>; and once in Daniel<sup>575</sup>.

The earliest example in Genesis 6:8 is where the translators have said that Noah had found *χαρις*/favour in Yahuweh's presence: **"And (δε) Noah (Νωε) had found (ευρισκω) favour (χαρις) in the presence of (εναντιον) Yahuweh (ΚΥ) the (ο) God (ΘΥ)."**

The translation of Genesis 6:8 from Hebrew to Greek was done almost 200 years prior to Paul's birth, it is unfair to put any sort of "blame" in Paul for using a Greek word that was unfortunately used as a title of a group of polytheistic goddesses - the use of *χαρις*/favour in Greek-Jewish literature was well established, and they didn't appear to have any quibbles about using the word. Comparing the

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<sup>560</sup> See above, pages 57-58

<sup>561</sup> Gen. 6:8; 18:3; 30:27; 32:6; 33:8, 10, 15; 34:11; 39:4, 21; 43:14; 47:25, 29; 50:4

<sup>562</sup> Exod. 3:21; 11:3; 12:36; 33:12, 13 (x2), 16, 17; 34:9

<sup>563</sup> Num. 11:11; 32:5

<sup>564</sup> Deut. 24:1

<sup>565</sup> Judg. 6:17

<sup>566</sup> Ruth 2:2, 10, 13

<sup>567</sup> 1 Sam. 1:18; 16:22; 20:3, 29; 25:8; 27:5

<sup>568</sup> 2 Sam 14:22; 15:25; 16:4

<sup>569</sup> 1 Kings 11:19

<sup>570</sup> Esther 2:9, 15, 17; 5:8; 6:3; 7:3; 8:5

<sup>571</sup> Psalm 44:3 (45:2 English - 45:3 Hebrew); 83:12 (84:11 English - 83:12 Hebrew)

<sup>572</sup> Prov. 1:9; 3:3, 22, 34; 4:9; 5:19; 7:5; 10:32; 11:27; 12:2; 13:15; 15:17; 17:8; 18:22 22:1; 25:10; 26:11; 28:23; 30:7

<sup>573</sup> Eccles. 9:11; 10:12

<sup>574</sup> Zech 4:7 (x2); 6:14; 12:10

<sup>575</sup> Dan. 1:9

LXX's usage of *χαρις* to the Hebrew original, in sixty-two of instances *χαρις* is used *exclusively* to translate the Hebrew noun *חֵן*<sup>576</sup>, a word which itself means "favour, charm, elegance, and acceptance"<sup>577</sup>. *χαρις* is therefore the Greek equivalent of the Hebrew *חֵן*.

Looking at the final thirteen instances of *χαρις* in the LXX translation that don't translate *חֵן*, in four of these thirteen instances don't have a Hebrew original. As it happens, *χαρις* is an added word, along with *και*/and, in Proverbs 15:17, giving the translation of "Better (κρείσσων) is an entertainment (ζενισμος) of herbs (λαχανον) towards (προς) loveliness (φιλια) [and (και) favour (χαρις)], rather than (η) a dinner (παραθεσις) of calves (μοσχος) together with (μετα) hatred (εχθρα)."

*χαρις* also appears in an addition to Proverbs 25:10 (an extra seventeen words), of which the translation is as follows: "Favour (χαρις) and (και) love (φιλια) cause freedom (ελευθερος), which (ο) you are to keep (τηρεω) for yourself (σεαυτος), so that (ινα) you may not (μη) become (γενος) reproached (επονειδιστος); but nevertheless (αλλα), guard (φυλασσω) your (συ/su) ways (οδος) peaceably (ευσυναλλακτος)."

In Proverbs 26:11, at the end of the Hebrew phrase, the LXX interpolates the Wisdom of Ben Sira 4:21 into the verse, with *χαρις* translating *חֵן*. However this really count's as a translation of a non-Tanakh book.

In Proverbs 30:7, *χαρις* is again an added word to the text, changing the Hebrew from "Do not (אל) deny them (מנע) to (מן) me (אני) before (טרם) I die (מות)" to the Greek version "Do not (μη) remove (αφαιρω) favour (χαρις) from me (εγω) before (προ) my (εγω) death (αποθνησκω)."

Of the final nine instances where *χαρις* is used in the LXX, it translates *חַסֵּד*/mercy in Genesis 43:14<sup>578</sup> and Daniel 1:9; *טוֹב*/goodness in Esther 2:9; *גְּדוּלָּה*/greatness in Esther 6:3; *חֵלֶק*/smoothness in Proverbs 7:5; and *רְצוֹן*/goodwill in Proverbs 10:32, 11:27, 12:2 and 18:22. This means that *χαρις* is only used to

<sup>576</sup> Gen. 6:8; 18:3; 30:27; 32:6; 33:8, 10, 15; 34:11; 39:4, 21; 47:25, 29; 50:4; Exod. 3:21; 11:3; 12:36; 33:12, 13 (x2), 16, 17; 34:9; Num. 11:11; 32:5; Deut. 24:1; Judg. 6:17; Ruth 2:2, 10, 13; 1 Sam. 1:18; 16:22; 20:3, 29; 25:8; 27:5; 2 Sam 14:22; 15:25; 16:4; 1 Kings 11:19; Esther 2:15, 17; 5:8; 7:3; 8:5; Psalm 44:3; 83:12; Prov. 1:9; 3:3, 22, 34; 4:9; 5:19; 13:15; 17:8; 22:1; 28:23; Eccles. 9:11; 10:12; Zech 4:7 (x2); 6:14; 12:10

<sup>577</sup> Enhanced Strong's Lexicon #H2580

<sup>578</sup> For all the Greek-Hebrew comparisons in this section, see *The Parallel Aligned Hebrew-Aramaic and Greek Texts of Jewish Scripture* - Emanuel Tov: Logos Bible Software

translate five other Hebrew words, and none of these five Hebrew words have the LXX translators gone into double figures to translate as *χαρις*. The evidence shows unequivocally that *χαρις* is the translational equivalent of *חַן*, and wasn't considered as a reference to the Charities/Graces.

Even though *χαρις* translates *חַן* sixty-two times in the LXX, *חַן* appears seventy times in the Hebrew Tanakh. Let's have a look at what the translators of the LXX decided to translate *חַן* the eight times that *χαρις* wasn't used.

The first instance is in Genesis 19:19, where the Hebrew says **"Behold, your servant has found favour (*חַן*) in your sight..."** The LXX says **"Seeing that your servant has found mercy (*ελεος*) before you."** Here the LXX translator has used *ελεος* instead of *χαρις* to translate *חַן*. This is interesting for out of the 245 occurrences of *ελεος* in the LXX, 205 times *ελεος* translates *דִּבְרֵי*/goodness<sup>579</sup>, a word that in one instance the LXX translates using the Greek *χαρις* compared to *ελεος*<sup>580</sup>. There appears to be a bit of a similarity between *χαρις* and *ελεος*, and even between *חַן* and *דִּבְרֵי*, where in certain cases the meanings cross, leaving it up to the translator to decide the best word to use. *ελεος* is also used to translate *חַן* in Numbers 11:15.

Our third instance of *חַן* in the Hebrew Tanakh that isn't translated as *χαρις* appears in Esther 5:2. The most curious thing about this verse, and Esther itself, is that the LXX and the Hebrew are more or less *completely* different. For example the verse we're looking at, the Hebrew Esther has forty-two words - the Greek Esther has *sixty-seven* words, and the translations of each don't agree: **"And when the king saw Queen Esther standing in the court, she won favour in his sight, and he held out to Esther the golden sceptre that was in his hand. Then Esther approached and touched the tip of the sceptre."** (ESV translation of the Hebrew); **"And having raised the golden sceptre he laid it upon her neck, and embraced her, and said, "Speak to me." And she said to him, "I saw thee, my master, as a messenger of God, and my heart was troubled for fear of your glory; for you, my master, are to be marvelled, and your face is full of favour." And while she was speaking, she fainted and fell. Then the king was troubled, and all his servants comforted her."** (Lancelot Brenton's translation of the LXX in updated English) The difference between the LXX and the Hebrew is astonishing. Up to now, the LXX has more or less been a word for word translation of the Hebrew original - although once we get to some of the later

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<sup>579</sup> For all Greek Septuagint references for this, see Appendix D

<sup>580</sup> Esther 2:9

works done just before and just after the Babylonian invasion in 586 BCE, the LXX and the Hebrew start to drift quite a bit off course. Esther 5:2 is a perfect example, for the LXX translation hasn't translated all the Hebrew words found - חַן being one of them.

Four of our five final instances of חַן in the Tanakh are all translated by different Greek words. חַן is translated as εὐχαριστος/well favoured in Proverbs 11:16 (εὐχαριστος itself is a compound Greek word of εὖ meaning "good, well", and the verb χαρίζομαι/to grant favour, a verb that derives from χαρις); as δεκτος/acceptable in Proverbs 22:11; as ἀρεσκεία/allurement in Proverbs 31:30; and as ἐπιχαρις/gratifying in Nahum 3:4.

Our final manifestation of חַן in the Tanakh is in Jeremiah 31:2. However, the LXX actually has quite a different chapter numbering system in Jeremiah, and Jeremiah 31:2 in the Tanakh is 38:2 in the LXX. Nevertheless, the LXX translators decided to translate חַן as θερμος, a word which means "hot", something חַן doesn't even contain a hint of meaning. The Hebrew would be translated as **"Thus says Yahuweh, 'The people who survived the sword found favour (חַן) in the wilderness, as Israel journeys to find rest for himself.'"** The LXX is translated as follows: **"Thus says Yahuweh, 'They found it hot (θερμος) in the wilderness, together with those that were slain by the sword. Proceed! But do not destroy Israel'."** The LXX is a sort of counter-point to the Hebrew. In the Hebrew, people are said to have "survived" the sword - the LXX counter-points that and says that people were "slain" by the sword. Though both give the same impression - some people have survived being killed, and others haven't - the Hebrew stresses the fact that people have *survived* - the LXX stresses that people have *died*. But then the LXX breaks off from the Hebrew, and no longer parallels it. However, there are certain things that the LXX has translated that appears in the Hebrew (thus, says, Yahuweh, found, sword, wilderness) so the usual explanation for the LXX translators translating חַן as θερμος is that they mistook the word for the Hebrew חם, which means "hot".

Whilst חַן can be translated by something other than χαρις in the LXX, they really didn't use any other words a significant amount. Only ελεος was used more than once, and then just twice. Though ελεος translates חַן in these instances, the LXX could also use χαρις to translate חסד, the usual Hebrew word rendered by the Greek ελεος. There was therefore a slight overlap between the two.

Notwithstanding, חַן is mostly translated by χαρις, for χαρις was the Greek equivalent of the Hebrew חַן. Paul didn't have any other equivalent Greek word to

use if he wanted his audience to understand his points about Yahuweh's granting of favour. The Greek speaking Jews knew exactly what he was referring to, for they themselves studied the LXX, and would know that χαρις was used to mean the exact same thing as the Hebrew חַן. Before Paul was born, his word choices had been chosen for him, and engrained into Jewish consciousness.

It would be amiss for us to not talk about the use of χαρις in other non-Tanakh Jewish literature. In the Apocrypha for example, χαρις appears sixty-four times: six times in the Wisdom of Solomon<sup>581</sup>; twenty-six times in Sirach<sup>582</sup>; six times in Tobit<sup>583</sup>; three times in Judith<sup>584</sup>; twice in Baruch<sup>585</sup>; twice in 1 Esdras<sup>586</sup>; fourteen times in 1 Maccabees<sup>587</sup>; and five times in 2 Maccabees<sup>588</sup>. The first instance, in *The Wisdom of Solomon* (a book written sometime between 200 BCE - 40 CE<sup>589</sup> by either an Alexandrian Jew, or a combination of an Alexandrian and Israeli Jew) 3:9, the translations is as follows: **"Those who place trust upon Him shall thoroughly understand truth, and those who are trustworthy shall hold fast to Him in love, for concerning this, favour (χαρις) and mercy are for His chosen ones."** The author is saying that everyone who is trustworthy and trusts Yahuweh (the "Him") shall receive favour and mercy. He makes it explicit that favour and mercy are for "His chosen ones" (εκλεκτος), or, as shown before, the Yisra'elites themselves.

The book with the most references to χαρις is the book of Sirach, with twenty-six occurrences. In most of these instances, we have a few manuscripts that contain the Hebrew original, so we can check which Hebrew word(s) the Greek has used χαρις to translate. In Sirach 3:18, the Greek translator has translated חַן as χαρις, something in common with the LXX translations of the Tanakh. Later on in 3:31, χαρις translates טוֹב meaning "good, good things, goodness, fairness, beauty, joy, and prosperity"<sup>590</sup>. This is interesting, for Paul liked to say to his recipients **"Favour (χαρις) to you, and peace from God..."**<sup>591</sup> (this is also seen in 1 and 2 Peter

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<sup>581</sup> Wisdom of Sol. 3:9, 14; 4:15; 8:21; 14:26; 18:2

<sup>582</sup> Sirach 3:18, 31; 4:21; 7:19, 33 (x2); 8:19; 12:1; 17:22; 19:25; 20:16; 21:16; 24:16, 17; 26:13, 15 (x2); 29:15; 30:6; 32:10; 35:2; 37:21; 40:17, 22; 41:27; 45:1

<sup>583</sup> Tobit 1:13 (x2); 2:14; 7:17; 12:18 (x2)

<sup>584</sup> Judith 8:19, 8:23; 10:8

<sup>585</sup> Baruch 1:12; 2:14

<sup>586</sup> 1 Esdras 6:5; 8:4

<sup>587</sup> 1 Macc. 3:29; 6:13, 24, 59; 9:10; 10:60; 11:11, 24, 33; 12:45; 13:4 (x2), 6; 14:25

<sup>588</sup> 2 Macc. 1:14; 3:33; 4:16; 7:33; 15:39

<sup>589</sup> [http://en.wikipedia.org/wiki/Wisdom\\_of\\_Solomon#Date\\_and\\_authorship](http://en.wikipedia.org/wiki/Wisdom_of_Solomon#Date_and_authorship)

<sup>590</sup> *The Enhanced Strong's Lexicon* #H2898

<sup>591</sup> Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; Philem. 3



1:2 (same chapter, same verse in both books), and Revelation 1:4) which makes sense if his recipients had a mixture of חן and טוב in mind, as Paul could quite easily be saying “Favour, charm, goodness, fairness, beauty, elegance, prosperity, acceptance and joy to you...”, and no one, nor would’ve Paul himself, have thought that he was referring to the three Graces.

For the remaining twenty-four instances of χαρις in Sirach, we find no Hebrew original in ten of them<sup>592</sup>; as an added word in three instances<sup>593</sup>; as a translation of חן in seven instances<sup>594</sup>; as a translation for חסד/ in two instances<sup>595</sup>; a translation of טוב in one more instance<sup>596</sup>; and as a translation for תקוה, meaning “hope and expectation”<sup>597</sup> in one instance<sup>598</sup>.

The Greek-Hebrew translation of Sirach closely resembles the Greek-Hebrew translations of the rest of Jewish Literature, with χαρις used for חן the most, and a few other words that are used sparingly.

χαρις is also seen in the Jewish Pseudepigrapha<sup>599</sup>, appearing thirty-five times: seven times in the Letter of Aristeas<sup>600</sup>; once in 1 Enoch<sup>601</sup>; twelve times in the Testaments of the Twelve Patriarchs<sup>602</sup>; four times in books 4 and 5 of the Sibylline Oracles<sup>603</sup>; once in Ezekiel the Tragedian<sup>604</sup>; once in Aristobulus<sup>605</sup>; three times in the Life and Sentences of Aesop/Ahiqar<sup>606</sup>; four times in 3 Maccabees<sup>607</sup>; and twice in 4 Maccabees<sup>608</sup>.

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<sup>592</sup> Sirach 17:22; 19:25; 20:16; 21:16; 24:16, 17; 26:13; 29:15; 30:6; 35:2

<sup>593</sup> Sirach 26:15; 37:21; 40:22

<sup>594</sup> Sirach 4:21; 7:19, 33; 26:15; 32:10; 41:27; 45:1

<sup>595</sup> Sirach 7:33; 40:17

<sup>596</sup> Sirach 8:19

<sup>597</sup> *The Enhanced Strong's Lexicon* #H8615

<sup>598</sup> Sirach 12:1

<sup>599</sup> For information on all of the Jewish Pseudepigrapha, see *The Old Testament Greek Pseudepigrapha* by Ken Penner

<sup>600</sup> Letter of Aristeas 1:8, 54, 226, 230, 238, 249, 272

<sup>601</sup> 1st Enoch 5:7

<sup>602</sup> Reuben 4:8; Simeon 4:5; 5:2; Levi 18:9; Prayer of Levi 9; Judah 2:1; 24:2; Joseph 3:4; 11:6; 12:3; 19:6; Benjamin 4:5

<sup>603</sup> Sibylline Oracles 4:46, 189; 5:59, 5:330

<sup>604</sup> Ezekiel the Tragedian 1:162

<sup>605</sup> Aristobulus 4

<sup>606</sup> Life and Sentences of Aesop/Ahiqar 23, 25, 32

<sup>607</sup> 3 Macc. 1:9; 5:20, 41; 6:36

<sup>608</sup> 4 Macc. 5:9; 11:12



Picking on Paul for using *χαρις* is to ignore all Greek-Jewish literature and translation that occurred over the three centuries prior to his birth in the 1<sup>st</sup> Century CE. The history of *χαρις* and its use demonstrates how the readers in the first Century CE understood it when seeing the word in Paul's letters.

In the N.T. Writings, *χαρις* is used 155 times. In the non-Pauline writings, we find it forty-seven times: eight times in Luke<sup>609</sup>; seventeen times in Acts<sup>610</sup>; four times in John<sup>611</sup>; twice in James<sup>612</sup>; ten times in 1 Peter<sup>613</sup>; twice in 2 Peter<sup>614</sup>; once in 2 John<sup>615</sup>; once in Jude<sup>616</sup>; and twice in Revelation<sup>617</sup>.

The attributed Pauline literature uses *χαρις* 108 times: twenty-four times in Romans<sup>618</sup>; ten times in 1 Corinthians<sup>619</sup>; eighteen times in 2 Corinthians<sup>620</sup>; seven times in Galatians<sup>621</sup>; twelve times in Ephesians<sup>622</sup>; three times in Philippians<sup>623</sup>; five times each in Colossians<sup>624</sup> and 2 Timothy<sup>625</sup>; twice each in 1 Thessalonians<sup>626</sup> and Philemon<sup>627</sup>; four times each in 2 Thessalonians<sup>628</sup>, 1 Timothy<sup>629</sup> and Titus<sup>630</sup>; and eight times in Hebrews<sup>631</sup>. Ratio-wise, Romans uses *χαρις* every 296.29 words; 1 Corinthians every 683; 2 Corinthians every 248.77; Galatians every 309.86; Ephesians every 186.33; Philippians every 543; Colossians every 316.4; 1 Thessalonians every 740.5; 2 Thessalonians every 205.75; 1 Timothy every 379.75;

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<sup>609</sup> Luke 1:30; 2:40, 52; 4:22; 6:32, 33, 34; 17:9

<sup>610</sup> Acts 2:47; 4:33; 6:8; 7:10, 46; 11:23; 13:43; 14:3, 26; 15:11, 40; 18:27; 20:24, 32; 24:27; 25:3, 9

<sup>611</sup> John 1:14; 16 (x2), 17

<sup>612</sup> James 4:6 (x2)

<sup>613</sup> 1 Pet. 1:2, 10, 13; 2:19, 20; 3:7; 4:10; 5:5, 10, 12

<sup>614</sup> 2 Pet. 1:2; 3:18

<sup>615</sup> 2 John 3

<sup>616</sup> Jude 4

<sup>617</sup> Rev. 1:4; 22:21

<sup>618</sup> Rom. 1:5, 7; 3:24; 4:4, 16; 5:2, 15 (x2), 17, 20, 21; 6:1, 14, 15, 17; 7:25; 11:5, 6 (x3); 12:3, 6; 15:15; 16:20

<sup>619</sup> 1 Cor. 1:3, 4; 3:10; 10:30; 15:10 (x3), 57; 16:3, 23

<sup>620</sup> 2 Cor. 1:2, 12, 15; 2:14; 4:15; 6:1; 8:1, 4, 6, 7, 9, 16, 19; 9:8, 14, 15; 12:9; 13:13

<sup>621</sup> Gal. 1:3, 6, 15; 2:9, 21; 5:4; 6:18

<sup>622</sup> Eph. 1:2, 6, 7; 2:5, 7, 8; 3:2, 7, 8; 4:7, 29; 6:24

<sup>623</sup> Phil. 1:2, 7; 4:23

<sup>624</sup> Col. 1:2, 6; 3:16; 4:6, 18

<sup>625</sup> 2 Tim. 1:2, 3, 9; 2:1; 4:22

<sup>626</sup> 1 Thess. 1:1; 5:28

<sup>627</sup> Philem. 3, 25

<sup>628</sup> 2 Thess. 1:2, 12; 2:16; 3:18

<sup>629</sup> 1 Tim. 1:2, 12, 14; 6:21

<sup>630</sup> Titus 1:4; 2:11; 3:7, 15

<sup>631</sup> Heb. 2:9; 4:16 (x2); 10:29; 12:15, 28; 13:9, 25

2 Timothy every 309.4; Titus every 164.75; Philemon every 166.5; and Hebrews every 619.13. The order from Highest to lowest is as such: Titus, Philemon, Ephesians, 2 Thessalonians, 2 Corinthians, Romans, 2 Timothy, Galatians, Colossians, 1 Timothy, Philippians, Hebrews, 1 Corinthians, and 1 Thessalonians.

There is nothing significant with regards to the use of *χαρις* in the attributed Pauline literature, with larger letters fluctuating between high (Romans, 2 Corinthians) or low (1 Corinthians, Hebrews) uses of *χαρις*, medium letters also fluctuating between high (Ephesians, Galatians, Colossians) and low (Philippians, 1 Thessalonians, 1 Timothy), and though short letters have a high ratio (2 Thessalonians, Titus, Philemon), this is explained due to their short nature - although 2 Thessalonians and Titus having four instances of *χαρις* is intriguing, as the three closest letters to them in size (2 Timothy, 1 Thessalonians and Colossians) are further up on the list, having only one more instance of *χαρις* in them (2 Timothy, Colossians), or less (1 Thessalonians). Galatians is eighth on the list, using *χαρις* seven times in total.

Though Paul may like to use the word *χαρις*, its use fluctuates between each letter. If Paul had a "propensity" to use *χαρις*, then why does Galatians only have it a mere seven times? Even Ephesians uses it more times (twelve). With "propensity" being used as a description, we'd expect Galatians to be constantly talking about *χαρις*, but seven times in total demonstrates the opposite.

I'm surprised that the words *δικαιος*/declared upright, *δικαιω*/to be declared upright, and *δικαιοσυνη*/uprightness haven't been mentioned in this list - Galatians uses the "being declared upright" word group more times than it does the "to be joyous" word group (*χαρα*/joy, *χαίρω*/to be joyous, *χαρις*/favour), mentioning *δικαιος* once<sup>632</sup>, *δικαιοσυνη* four times<sup>633</sup>, and *δικαιω* eight times<sup>634</sup>, a total of thirteen times altogether. Galatians only has *χαρα* once<sup>635</sup>, doesn't mention *χαίρω*, and uses *χαρις* seven times, a total sum of eight. That Galatians mentions *δικαιω* the same amount of times that it mentions the entire "to be joyous" word group is quite telling.

One final point of note with *χαρις* is that 1 Peter uses *χαρις* ten times. If Paul is using the Greek *χαρις* as a reference to a group of pagan goddesses, then why isn't Peter also singled out that he too is using *χαρις* as a reference to a group of pagan goddesses? Probably because of what I mentioned above: both Paul and Peter are

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<sup>632</sup> Gal. 3:11

<sup>633</sup> Gal. 2:21; 3:6, 21; 5:5

<sup>634</sup> Gal. 2:16 (x3), 17; 3:8, 11, 24; 5:4

<sup>635</sup> Gal. 5:22

using *χαρις* as the Greek equivalent of the Hebrew *חַן*. Surprisingly, even for me, was the fact that due to 1 Peter using *χαρις* ten times, this means that the letter uses *χαρις* every 168.4 words, just slightly less than the attributed Pauline letters Titus and Philemon. However, in other Pauline books close to the same word-size of 1 Peter (Philippians, Colossians, 1 Thessalonians, and 1 Timothy), their *χαρις* usage is quite smaller juxtaposed to 1 Peter, having *χαρις* every 543, 316.4, 740.5, 379.75 words respectfully.

It's not just Paul who uses the word *χαρις*.

**Word 5:** The final word on the list is *πιστις*. *πιστις* is one out of five words that encompass the "trusting" word group, being a feminine noun meaning "trust" (unfortunately translated as "faith" in most English Bibles). The popular usage of our English word "faith" includes a sense of *doubt*, something *πιστις* does not share. It is better to translate *πιστις* as "trust" every time it appears. The English "trust" has no sense of doubt contained in its meaning, and is the English equivalent of the Greek *πιστις*.

The other four words that encompasses the "trusting" word group are the following: *πιστευω*/to trust, *πιστικός*/trusting, *πιστος*/trustworthy, *πιστω*/to be made trustworthy. Looking at this word group in the N.T. Writings, we discover that in the non-Pauline literature, the words are used a sum of 275 times<sup>636</sup>. In the attributed Pauline literature (including Hebrews), the words are used a quantity of 271 times.

Of the five words that encompass the "trusting" word group, we ascertain that *πιστις* is used the most in the N.T. Writings, being used 242 times. *πιστευω* comes second, being employed 237 times; then *πιστος* with 67 exhibitions<sup>637</sup>; *πιστικός* with 2<sup>638</sup>; and finally *πιστω* with 1<sup>639</sup>. Looking at the word group per book, the book with the highest count is actually John in his eyewitness account, using the word group a total of 100 times! What's most interesting is that one word out of the

<sup>636</sup> For the word statistics of this section that include more than 80 occurrences, please refer to Appendix B

<sup>637</sup> Matt. 24:45; 25:21 (x2), 23 (x2); Luke 12:42; 16:10 (x2), 11, 12; 19:17; John 20:27; Acts 10:45; 13:34; 16:1, 15; 1 Cor. 1:9; 4:2, 17; 7:25; 10:13; 2 Cor. 1:18; 6:15; Gal. 3:9; Eph. 1:1; 6:21; Col. 1:2, 7; 4:7, 9; 1 Thess. 5:24; 2 Thess. 3:3; 1 Tim. 1:12, 15; 3:1, 11; 4:3, 9, 10, 12; 5:16; 6:2 (x2); 2 Tim. 2:2, 11, 13; Titus 1:6, 9; 3:8; Heb. 2:17; 3:2, 5; 10:23; 11:11; 1 Pet. 1:21; 4:19; 5:12; 1 John 1:9; 3 John 5; Rev. 1:5; 2:10, 13; 3:14; 17:14; 19:11; 21:5; 22:6

<sup>638</sup> Mark 14:3; John 12:3

<sup>639</sup> 2 Tim. 3:14

"trusting" word group occurs 98 times (!) in John - πιστευω. John's eyewitness account has 15,635 words within it, meaning he refers to πιστευω every 159.54

words. John then uses the word group every 156.35 words. The book that uses the word group the least is Jude, with only 3 occurrences<sup>640</sup>. As Jude is only 461 words long, Jude uses the word group every 153.6 words, more than that seen in John.

In the attributed Pauline literature, we don't find the verb πιστευω used nearly as much as is seen in John, for the verb πιστευω appears only 56 times *in the whole of the attributed Pauline literature*! This is stark contrast to John who used the verb πιστευω 98 times in his eyewitness account alone. πιστευω is utilised 21 times in Romans<sup>641</sup>; 9 times in 1 Corinthians<sup>642</sup>; twice in 2 Corinthians<sup>643</sup>; twice in Ephesians<sup>644</sup>; 4 times in Galatians<sup>645</sup>; once in Philippians<sup>646</sup>; 5 times in 1 Thessalonians<sup>647</sup>; 4 times in 2 Thessalonians<sup>648</sup>; 3 times in 1 Timothy<sup>649</sup>; once in 2 Timothy<sup>650</sup>; twice in Titus<sup>651</sup>; twice in Hebrews<sup>652</sup>; and isn't used in Colossians or Philemon. There's nothing interesting about Paul's usage of the verb πιστευω, except that Romans uses the verb πιστευω 21 times, almost a third of the entire amount that it is used in the whole of the attributed Pauline literature. πιστω is only used once, in 2 Timothy 3:14, and πιστικος doesn't feature at all. The adjective πιστος is used 38 times: 5 times in 1 Corinthians; twice in 2 Corinthians; twice in Ephesians; 1 time in Galatians; 4 times in Colossians; once in 1 Thessalonians; once in 2 Thessalonians; 11 times in 1 Timothy; 3 times in 2 Timothy; 3 times in Titus; 5 times in Hebrews; and isn't present in Romans, Philippians, or Philemon.

For the real word in question, the feminine noun πιστις: as the "trusting" word group is used 263 times in the attributed Pauline Literature, we can calculate how many time's we're going to see πιστις: πιστευω was seen 56 in total; πιστω once; πιστικος isn't seen; and πιστος is seen 38 times. 56 + 1 + 38 = 95 times. This

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<sup>640</sup> πιστευω - Jude 5; πιστις - Jude 3, 20

<sup>641</sup> Rom. 1:16; 3:2, 22; 4:3, 5, 11, 17, 18, 24; 6:8; 9:33; 10:4, 9, 10, 11, 14 (x2), 16; 13:11; 14:2; 15:13

<sup>642</sup> 1 Cor. 1:21; 3:5; 9:17; 11:18; 13:7; 14:22 (x2); 15:2, 11

<sup>643</sup> 2 Cor. 4:13 (x2)

<sup>644</sup> Eph. 1:13, 19

<sup>645</sup> Gal. 2:7, 16; 3:6, 22

<sup>646</sup> Phil. 1:29

<sup>647</sup> 1 Thess. 1:7; 2:4, 10, 13; 4:14

<sup>648</sup> 2 Thess. 1:10 (x2); 2:11, 12

<sup>649</sup> 1 Tim. 1:11, 16; 3:16

<sup>650</sup> 2 Tim. 1:12

<sup>651</sup> Titus 1:3; 3:8

<sup>652</sup> Heb. 4:3; 11:6

means that out of a total of 271 occurrences, **πιστος** is seen 176 times in the attributed Pauline literature.

Looking throughout the attributed Pauline literature, we see that **πιστις** is manifested 40 times in Romans<sup>653</sup>; seven times in 1 Corinthians<sup>654</sup>; seven times in 2 Corinthians<sup>655</sup>; eight times in Ephesians<sup>656</sup>; twenty-two times in Galatians<sup>657</sup>; five times in Philippians<sup>658</sup>; five times in Colossians<sup>659</sup>; eight times in 1 Thessalonians<sup>660</sup>; eight times in 2 Thessalonians<sup>661</sup>; nineteen times in 1 Timothy<sup>662</sup>; eight times in 2 Timothy<sup>663</sup>; six times in Titus<sup>664</sup>; twice in Philemon<sup>665</sup>; and thirty-one times in Hebrews<sup>666</sup>.

**πιστις** is indeed branded quite a bit in the attributed Pauline literature. There are few points to note. Firstly is the amount of times that **πιστις** appears in Romans, 40 times<sup>653</sup>, which is every 177.78 words. Compared to Galatians, a book 4,942 (roughly the size of *Hebrews*!) words smaller than Romans, and Galatians has **πιστις** 22 times, almost half the amount that Romans does! Galatians therefore mentions **πιστις** every 98.59 words, almost *twice* the amount per words than Romans does. This is in direct conflict with the rest of the *Hauptbriefe*, with both 1<sup>654</sup> and 2 Corinthians<sup>655</sup> only mentioning **πιστις** seven times in total, referencing **πιστις** every 975.71 and 639.57 words respectfully. Comparing this to the rest of the undisputed side, Philippians presents **πιστις** five times<sup>658</sup>, and 1 Thessalonian's eight times<sup>660</sup>, referencing **πιστις** every 325.8 and 185.125 words respectfully. Galatians creates the impression that it has a complete over-emphasis on **πιστις** in such a small amount of words.

Looking at the disputed side, Ephesians, Colossians and Philemon follow a similar pattern to 1 & 2 Corinthians, Philippians and 1 Thessalonians, with Ephesians

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<sup>653</sup> Rom. 1:5, 8, 12, 17 (x3); 3:3, 22, 25, 26, 27, 28, 30 (x2), 31; 4:5, 9, 11, 12, 13, 14, 16 (x2), 19, 20; 5:1, 2; 9:30, 32; 10:6, 8, 17; 11:20; 12:3, 6; 14:1, 22, 23 (x2); 16:26

<sup>654</sup> 1 Cor. 2:5; 12:9; 13:2, 13; 15:14, 17; 16:13

<sup>655</sup> 2 Cor. 1:24 (x2); 4:13; 5:7; 8:7; 10:15; 13:5

<sup>656</sup> Eph. 1:15; 2:8; 2:12, 17; 4:5, 13; 6:16, 23

<sup>657</sup> Gal. 1:23; 2:16 (x2), 20; 3:2, 5, 7, 8, 9, 11, 12, 14, 22, 23 (x2), 24, 25, 26; 5:5, 6, 22; 6:10

<sup>658</sup> Phil. 1:25, 27; 2:17; 3:9 (x2)

<sup>659</sup> Col. 1:4, 23; 2:5, 7, 12

<sup>660</sup> 1 Thess. 1:3, 8; 3:2, 5, 6, 7, 10; 5:8

<sup>661</sup> 2 Thess. 1:3, 4, 11; 2:13; 3:2

<sup>662</sup> 1 Tim. 1:2, 4, 5, 14, 19 (x2); 2:7, 15; 3:9, 13; 4:1, 6, 12; 5:8, 12; 6:10, 11, 12, 21

<sup>663</sup> 2 Tim. 1:5, 13; 2:18, 22; 3:8, 10, 15; 4:7

<sup>664</sup> Titus 1:1, 4, 13; 2:2, 10; 3:15

<sup>665</sup> Phile. 5, 6

<sup>666</sup> Heb. 4:2; 6:1, 12; 10:22, 38, 39; 11:1, 3, 4, 5, 6, 7 (x2), 8, 9, 11, 13, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, 31, 33, 39; 12:2; 13:7

evinced πιστις every 302.75 words; Colossians every 316.4 words; and Philemon every 166.5 words. 2 Thessalonians, 2 Timothy and Titus feature πιστις not that many times<sup>661 663 664</sup>, but due to the short amount of words in the respected books, 2 Thessalonians showcases πιστις every 102.88 words; 2 Timothy every 154.75 words; and Titus every 109.83 words. They all still don't mention πιστις the same amount per words as Galatians does.

The only one exception to this - 1 Timothy - has πιστις nineteen times, presenting itself every 83.74 words. This is even more times than Galatians. Does this mean that Galatians could have been written at the same time as 1 Timothy was, with both of them expressing a great deal of intensity on πιστις? Possibly, but only if you assume that Paul wrote both of the letters. If you don't think that he wrote one or the other, then you would have to compare the letters to others you think were written at the same time.

Notwithstanding, comparing the use of πιστις in 1 Timothy to Galatians, there are some circumstances that come forth. Of the twenty-two times that πιστις is in Galatians, five of them include the definite article before πιστις<sup>667</sup>, turning it into a title **"the (o) trust (πιστις)"** for every 4.4 times πιστις is mentioned. 1 Timothy on the other hand has the definite article before πιστις 9 times<sup>668</sup>, referring to **"the (o) trust (πιστις)"** every 2.11 times πιστις is evinced, more than double the amount of times that πιστις has the definite article before it in Galatians. Though the use of πιστις is high in both 1 Timothy and Galatians, each letter's employment of πιστις is still different.

Juxtaposing this adduced evidence against the other attributed Pauline letters, Romans refers to "the trust" twenty times<sup>669</sup>; 1 Corinthians five times<sup>670</sup>; 2 Corinthians four times<sup>671</sup>; Ephesians four times<sup>672</sup>; Philippians five times<sup>673</sup>; Colossians five times<sup>674</sup>; 1 Thessalonians six times<sup>675</sup>; 2 Thessalonians eight times<sup>676</sup>; 2 Timothy three times<sup>677</sup>; Titus twice<sup>678</sup>; and Philemon both times<sup>679</sup>. This means

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<sup>667</sup> Gal. 1:23; 3:14, 23, 25; 6:10

<sup>668</sup> 1 Tim. 1:4, 19; 3:9; 4:1, 6; 5:8; 6:10, 12, 21

<sup>669</sup> Rom. 1:8; 3:3, 25, 26, 30, 31; 4:5, 9, 11, 14, 16, 19, 20; 5:2; 9:30; 10:8, 17; 11:20; 12:6; 14:1

<sup>670</sup> 1 Cor. 2:5; 13:2; 15:14, 17; 16:13

<sup>671</sup> 2 Cor. 1:24; 4:13; 10:15; 13:5

<sup>672</sup> Eph. 3:12, 17; 4:13; 6:16

<sup>673</sup> Phil. 1:25, 27; 2:17; 3:9

<sup>674</sup> Col. 1:4, 23; 2:7, 12

<sup>675</sup> 1 Thess. 1:3, 8; 3:2, 5, 6, 10

<sup>676</sup> 2 Thess. 1:3; 3:2

<sup>677</sup> 2 Tim 3:8, 10; 4:7

that Romans refers to "the trust" every two times; 1 Corinthians every 1.4 times; 2 Corinthians every 1.74 times; Ephesians every two times; Philippians every 1.25 times; Colossians every 1.25 times; 1 Thessalonians every 1.33 times; 2 Thessalonians every 4 times; 2 Timothy every two times; Titus every three times; and Philemon each time.

Galatians is the last one on the list, mentioning "the trust" less times *than every other letter in the Pauline corpus!* Comparing it to the *Hauptbriefe*, we have Romans, 1 and 2 Corinthians referring to "the trust" more often than not. Even the rest of the undisputed side agree with the *Hauptbriefe's* πιστις usage.

A final comment on Hebrews, the rejected Pauline letter. Hebrews itself introduces πιστις 31 times<sup>680</sup>, divulging it every 159.77 words. Of these 31 times, πιστις has the definite article ο before it four times<sup>681</sup>, resulting in Hebrews referring to "the trust" every 7.75 times, the lowest amount in any attributed Pauline letter.

Albeit it is true that Paul's attributed letters do contain a high referral to πιστις, how Galatians uses *is* shows that the letter employs *the word* in an un-Pauline way. This is another case of Galatians misapplying Pauline vocabulary. That the most "indubitable" Pauline letter contains so many un-Pauline things, it is frankly somewhat extraordinary that it is considered so.

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<sup>678</sup> Titus 1:13; 2:2

<sup>679</sup> Philem 5, 6

<sup>680</sup> Heb. 4:2; 6:1, 12; 10:22, 38, 39; 11:1, 3, 4, 5, 6, 7 (x2), 8, 9, 11, 13, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, 31, 33, 39; 12:2; 13:7

<sup>681</sup> Heb. 4:2; 11:39; 12:2; 13:7

**Closing Comments:** On the subject of Pauline vocabulary, we have a few others to speak of. I briefly remarked<sup>682</sup> about a word group just a little while ago - the "being declared upright" word group - containing the Greek words *δικαιος*/declared upright, *δικαιω*/to be declared upright, and *δικαιοσύνη*/uprightness. I previously noted<sup>683</sup> that Galatians attested *δικαιος* once, *δικαιοσύνη* four times, and *δικαιω* eight times, a grand total of thirteen times altogether.

However, how does Galatians usage of the "being declared upright" word group measure against its application in the other Pauline letters?

We find *δικαιος* in the Pauline corpus twenty times: seven times in Romans<sup>684</sup>, once in Galatians<sup>685</sup>, Ephesians<sup>686</sup>, Colossians<sup>687</sup>, 1 Timothy<sup>688</sup>, 2 Timothy<sup>689</sup>, and Titus<sup>690</sup>; twice in Philippians<sup>691</sup> and 2 Thessalonians<sup>692</sup>; and three times in Hebrews<sup>693</sup>. *δικαιω* we find twenty-seven times: fifteen times in Romans<sup>694</sup>; twice in 1 Corinthians<sup>695</sup>; eight times in Galatians<sup>696</sup>; and once in 1 Timothy<sup>697</sup> and Titus<sup>698</sup>. And *δικαιοσύνη* sixty-four times: thirty-four times in Romans<sup>699</sup>; once in 1 Corinthians<sup>700</sup>, 1 Timothy<sup>701</sup>, and Titus<sup>702</sup>; four times in Galatians<sup>703</sup> and Philippians<sup>704</sup>; seven times in 2 Corinthians<sup>705</sup>; three times in Ephesians<sup>706</sup> and 2 Timothy<sup>707</sup>; and six times in Hebrews<sup>708</sup>.

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<sup>682</sup> See above, page 102

<sup>683</sup> See above, page 102

<sup>684</sup> Rom. 1:17; 2:13; 3:10, 26; 5:7, 19; 7:12

<sup>685</sup> Gal. 3:11

<sup>686</sup> Eph. 6:1

<sup>687</sup> Col. 4:1

<sup>688</sup> 1 Tim. 1:9

<sup>689</sup> 2 Tim. 4:8

<sup>690</sup> Titus 1:8

<sup>691</sup> Phil. 1:7; 4:8

<sup>692</sup> 2 Thess. 1:5, 6

<sup>693</sup> Heb. 10:38; 11:4; 12:23

<sup>694</sup> Rom. 2:13; 3:4, 20, 24, 26, 28, 30; 4:2, 5; 5:1, 9; 6:7; 8:30 (x2), 33

<sup>695</sup> 1 Cor. 4:4; 6:11

<sup>696</sup> See page 102 note 632

<sup>697</sup> 1 Tim. 3:16

<sup>698</sup> Titus 3:7

<sup>699</sup> Rom. 1:17; 3:5, 21, 22, 25, 26; 4:3, 5, 6, 9, 11 (x2), 13, 22; 5:17, 21; 6:13, 16, 18, 19, 20; 8:10; 9:30 (x3), 31; 10:3 (x3), 4, 5, 6, 10; 14:17

<sup>700</sup> 1 Cor. 1:30

<sup>701</sup> 1 Tim. 6:11

<sup>702</sup> Titus. 3:5

<sup>703</sup> See page 111 note 633

<sup>704</sup> Phil. 1:11; 3:6, 9 (x2)

<sup>705</sup> 2 Cor. 3:9; 5:21; 6:7, 14; 9:9, 10; 11:15



Combining these together, Romans accentuates the “being declared upright” word group fifty-six times; three times in 1 Corinthians, 1 Timothy and Titus; seven times in 2 Corinthians; thirteen times in Galatians; four times in Ephesians and 2 Timothy; six times in Philippians; once in Colossians; twice in 2 Thessalonians; nine times in Hebrews; and 1 Thessalonians doesn’t mention either of the three. In highest to lowest order, they would go Romans (56), Galatians (13), Hebrews (9), 2 Corinthians (7), Philippians (6), Ephesians & 2 Timothy (4), 1 Corinthians + 1 Timothy & Titus (3), 2 Thessalonians (2), Colossians (1), and 1 Thessalonians (0).

The reason I chose this word group, though it doesn’t appear in every attributed Pauline letter, is to note which of the three words Paul likes to use the most: the noun *δικαιοσύνη*. But why single this out? If you look at how often Paul uses *δικαιοσύνη* compared to the verb *δικαιώ* in Romans, the noun *δικαιοσύνη* outnumbers the verb *δικαιώ* more than 2:1 (34 contrasted to 15). In Galatians it’s the *opposite*, where the verb *δικαιώ* outnumbers the noun *δικαιοσύνη* 2:1 (8 compared to 4).

In the other books of 2 Corinthians, Ephesians, Philippians, 2 Timothy, they and even Hebrews agrees with Roman’s usage of *δικαιοσύνη*. None of the above even contain *δικαιώ* - they only use *δικαιοσύνη*. 1 Timothy and Titus both mention the verb and the noun once, and even mention the adjective *δικαίος* once as well. The only letter that “agrees” with Galatians is 1 Corinthians, mentioning the noun once and the verb twice, but this is hardly significant due to the fact that 1 Corinthians only mentions the “being declared upright” group 3 times in total - Galatians has the word group more than 4 times as often as 1 Corinthians.

A further example of Galatians using “Pauline” words in a un-Pauline way.

There are 472 words that appear in the rest of the attributed Pauline literature that don’t appear in Galatians, however the question of Galatians’ supposed “Pauline” vocabulary has been answered.

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<sup>706</sup> Eph. 4:24; 5:9; 6:14

<sup>707</sup> 2 Tim. 2:22; 3:16; 4:8

<sup>708</sup> Heb. 1:9; 5:13; 7:2; 11:7, 33; 12:11

### Objection 5: Doesn't *Galatians* appear in P<sup>46</sup>, the oldest known manuscript of Paul's letters dated between 85-125 CE?

When Craig first posed this objection, it was also assumed that Hebrews was also one of Paul's letters. However, the tune has changed as now Hebrews "is of unknown authorship"<sup>709</sup>. This was brought up because in P<sup>46</sup>, the manuscript contains a list of nine of Paul's attributed letters in height-order: Romans, Hebrews, 1 Corinthians, 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, and 1 Thessalonians<sup>710</sup>. Included in the run-down are Hebrews and Galatians. It was originally thought that because the date for P<sup>46</sup>'s writing was very early (85-125 CE is roughly between 20-60 years after Paul's death), that it was impossible for a codex such as P<sup>46</sup> to have been created if the letter's contained within P<sup>46</sup> were considered to be genuine Pauline. Now the initial objection of no real consequence - If Hebrews is not by Paul, then because a letter is included in P<sup>46</sup> does not mean that it is one of Paul's letters. It's also true that Ephesians and Colossians are contained within P<sup>46</sup>, but scholars don't hold this to account when commentating on the authenticity of Ephesians or Colossians.

P<sup>46</sup> has been dated to different periods by different people. The person to date it the earliest - Young Kyu Kim - proposed that P<sup>46</sup> had been written/compiled during the reign of the Emperor Domitian, who reigned from 81-96 CE<sup>711</sup>. However such an early dating has not gained any support from other Papyrologists. Papyrologist Philip Comfort dates P<sup>46</sup> to around the middle of the second century - 150 CE<sup>712</sup>. Most other papyrologists have dated P<sup>46</sup> to have been written around 200 CE<sup>713</sup>, and in a private discussion with Tim J. Finney<sup>714</sup>, who has done extensive work on how the book of Hebrews is used/written in P<sup>46</sup>, he said he was convinced that P<sup>46</sup> should be dated to have been written around 225-250 CE. To say that P<sup>46</sup> is from 85-125 CE would be far from the truth - the vast majority date it between 150-250 CE.

Nonetheless, just because Galatians is included in the earliest known codex to contain accepted Pauline letters, this doesn't mean that it was written by Paul,

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<sup>709</sup> <http://tinyurl.com/6dw87j2> Since the original version of this paper, Craig has updated the above to say "Hebrews (which is widely considered to have been written by one of Paul's disciples)"

<sup>710</sup> Philip Comfort and David Barret - *Text of the Earliest New Testament Greek Manuscripts* pp. 202-334

<sup>711</sup> *Text of the Earliest New Testament Greek Manuscripts* pp. 204

<sup>712</sup> *Text of the Earliest New Testament Greek Manuscripts* pp. 205

<sup>713</sup> *Text of the Earliest New Testament Greek Manuscripts* pp. 204

<sup>714</sup> <http://www.tfinney.net/>

especially as Hebrews is also contained within  $\mathfrak{P}^{46}$ . All it means is that a collector considered it to be Paul's, without really checking it all through, or even sending someone to the Galatians to make sure that they had actually received a letter from Paul, or to find out if they even knew who Paul was.

## Final Conclusion

In conclusion to this paper regarding the Authorship of Galatians, I confess I was convinced that Paul hadn't written the letter by the time it was discovered that we have no evidence of Paul meeting *a single person* who could be described as a "Galatian". I was unaware of all this until I took the time to engage in an objective analysis of Galatians. There's also a huge chunk of historical inaccuracy contained within Galatians itself, and not just the title. Furthermore, Galatians also contains many things that can only be "un-Pauline" when comparing it to the rest of the attributed Pauline literature, language and topic wise. It is frankly discombobulating as to how it was deemed "the *most* Pauline".

There is a more serious matter to talk of. If Galatians wasn't written by Paul, exactly where does this leave interpretation of Scripture? A lot of how Christianity interprets the rest of the Bible, and especially Paul's attributed letters, is through the lens of Galatians and how the "Torah has been superseded" by "God's grace". I would argue that this is why no one has truly attempted to do what this paper does - question the authorship of Galatians.

If Galatians is, as demonstrated, a non-Pauline letter, then the Scripture lens that has for so often been going through Galatians needs to change, and a new telescope put in its place. As someone who's had cataract removal surgery, I can confirm that a new lens can make a huge difference to how one sees things.

Those who argue that Paul wrote Galatians need to have a re-check of what they've written about him - either for or against - as everything that is in Galatians is not from Paul. The evidence does not support Pauline authorship.

I would recommend that the whole of Scripture and the N.T. Writings should be viewed through the lens of *The Torah*. Without the written Torah, then the living Torah - Yahushua - would have no basis, and that can only be the most disturbing thought in the world - having no saviour to save us from ourselves, and our deviations from the way of the Torah.

I leave you with this final thought. Although not mine, but what Paul said in Romans:

*God, having sent His own Son in the likeness of sinful flesh, and concerning sin itself He condemned sin through the flesh, so that the faultless ordinances of the Torah may be obeyed as they should be by us, those who do not walk in accordance with the flesh, but to the contrary, in accordance with the Spirit. For those who exist in accordance with the flesh fix their attention upon the things of the flesh, but those who live in accordance with the Spirit fix their attention upon the things of the Spirit. Affirming this, fixing attention upon the flesh is separation from the Supreme One, but fixing attention upon the Spirit is continuous life and tranquillity. On this account, that which fixes attention on the flesh is animosity towards God, for the reason that it is not governed by the Torah of God - for it is unable to be so. Also, those who exist through the flesh are incapable of satisfying God. Nevertheless, all of you do not exist through flesh, but to the contrary, through Spirit. That is of course, if the Spirit of God is abiding within you all.*

- Romans 8:3b-9

## Appendix A: Greek-English Interlinear of Galatians

### Chapter 1

1. Παυλος  
παυλος  
Paul  
#G3972 αποστολος  
αποστολος  
sent messenger  
#G652 ουκ  
ου  
not  
#G3756 απ  
απο  
from  
#G575 ανθρωπων  
ανθρωπος  
man  
#G444 ουδε  
ουδε  
not even  
#G3761 δι  
δια  
through  
#G1223 ανθρωπου  
ανθρωπος  
man  
#G444 αλλα  
αλλα  
to the contrary  
#G235
- δια  
δια  
through  
#G1223 ΙΗΣΥ  
Ιησους  
Yahushua  
#G2424 ΧΡΥ  
Χρηστος  
Messiah  
#G5543 και  
και  
and  
#G2532 ΘΥ  
Θεος  
God  
#G2316 πατρος  
πατηρ  
Father  
#G3962 του  
ο  
the  
#G3588 εγειραντος  
εγειρω  
raised  
#G1453 αυτον  
αυτος  
him  
#G846 εκ  
εκ  
out of  
#G1537 νεκρων  
νεκρος  
dead  
#G3498
2. και  
και  
and  
#G2532 οι  
ο  
those  
#G3588 συν  
συν  
together with  
#G4862 εμοι  
εγω  
me  
#G1473 παντες  
πας  
all  
#G3956 αδελφοι  
αδελφος  
brethren  
#G80 ταις  
ο  
[to] the  
#G3588 εκκλησιας  
εκκλησια  
Ekklesias  
#G1577 της  
ο  
[of] the  
#G3588 Γαλατιας  
Γαλατια  
Galatia  
#G1053
3. χαρις  
χαρις  
favour  
#G5485 υμιν  
συ  
[to] you  
#G4771 και  
και  
and  
#G2532 ειρηνη  
ειρηνη  
peace  
#G1515 απο  
απο  
from  
#G575 ΘΥ  
θεος  
God  
#G2316 πατρος  
πατηρ  
Father  
#G3962 και  
και  
and  
#G2532 ΚΥ  
κυριος  
Master  
#G2962 ημων  
εγω  
us  
#G1473 ΙΗΣΥ  
Ιησους  
Yahushua  
#G2424 ΧΡΥ  
Χρηστος  
Messiah  
#G5543
4. του  
ο  
the  
#G3588 δοντος  
διδωμι  
given  
#G1325 αυτον  
αυτος  
him  
#G846 περι  
περι  
about  
#G4012 αμαρτιων  
αμαρτια  
sins  
#G266 ημων  
εγω  
us  
#G1473 οπως  
οπως  
so that  
#G3704 εξεληται  
εξαίρειω  
rescue  
#G1807 ημας  
εγω  
us  
#G1473 εκ  
εκ  
out of  
#G1537 του  
ο  
the  
#G3588
- αιωνος  
αιων  
eon  
#G165 του  
ο  
the  
#G3588 ενεστωτος  
ενιστημι  
present  
#G1764 πονηρου  
πονηρος  
wicked  
#G4190 κατα  
κατα  
down  
#G2596 το  
ο  
the  
#G3588 θελημα  
θελημα  
purpose  
#G2307 του  
ο  
the  
#G3588 ΘΥ  
θεος  
God  
#G2316 και  
και  
and  
#G2532
- ΠΡΣ  
πατηρ  
Father  
#G3962 ημων  
εγω  
us  
#G1473
5. ω  
ος  
whom  
#G3739 η  
ο  
the  
#G3588 δοξα  
δοξα  
glory  
#G1391 εις  
εις  
into  
#G1519 τους  
ο  
the  
#G3588 αιωνας  
αιων  
eon  
#G165 των  
ο  
the  
#G3588 αιωνων  
αιων  
eon  
#G165 αμην  
αμην  
Awmane  
#G281
6. Θαυμαζω  
θαυμαζω  
marvel  
#G2296 οτι  
οτι  
concerning  
#G3754 ουτως  
ουτως  
in this way  
#G3779 ταχεως  
ταχεως  
quickly  
#G5030 μετατιθεσθε  
μετατιθημι  
desert  
#G3346 απο  
απο  
from  
#G575 του  
ο  
the  
#G3588 καλεσαντος  
καλεω  
called  
#G2564 υμας  
συ  
you  
#G4771 εν  
εν  
in  
#G1722
- χαριτι  
χαρις  
favour  
#G5485 εις  
εις  
into  
#G1519 ετερον  
ετερος  
different  
#G2087 ευαγγελιον  
ευαγγελιον  
good news  
#G2098
7. ο  
ο  
the  
#G3588 ουκ  
ου  
not  
#G3756 εστιν  
ειμι  
exist  
#G1510 αλλο  
αλλος  
another  
#G243 ει  
ει  
if  
#G1487 μη  
μη  
not  
#G3361 τινες  
τις  
something  
#G5100 εισιν  
ειμι  
exist  
#G1510 οι  
ο  
the  
#G3588
- ταρασσοντες  
ταρασσω  
agitators  
#G5015 υμας  
συ  
you  
#G4771 και  
και  
and  
#G2532 θελοντες  
θελω  
wish  
#G2309 μεταστρεψαι  
μεταστρεφω  
change  
#G3344 το  
ο  
the  
#G3588 ευαγγελιον  
ευαγγελιον  
good news  
#G2098 του  
ο  
the  
#G3588 ΧΡΥ  
Χρηστος  
Messiah  
#G5543

8.	αλλα αλλα to the contrary #G235	και και and #G2532	εαν εαν if #G1437	ημεις εγω we #G1473	η η or #G2228	αγγελος αγγελος envoy #G32	εξ εκ out of #G1537	ουρανου ουρανου heaven #G3772
	ευαγγελιζεται ευαγγελιζω declare good news #G2097	παρ παρα beside #G3844	ο ο the #G3588	ευηγγελισαμεθα ευαγγελιζω declared good news #G2097	υμιν συ you #G4771	αναθεμα αναθεμα imprecation #G331	εστω ειμι exist #G1510	

## 9. (omitted from oldest manuscript)

10.	Αρτι αρτι Just now #G737	γαρ γαρ for #G1063	ανθρωπους ανθρωπος man #G444	πειθω πειθω persuade #G3982	η η or #G2228	τον ο the #G3588	ΘΝ θεος God #G2316	η η or #G2228	ζητω ζητεω strive after #G2212	ανθρωποις ανθρωπος man #G444
	αρεσκειν αρεσκω please #G700	ει ει if #G1487	ετι ετι yet #G2089	ανθρωποις ανθρωπος man #G444	ηρεσκον αρεσκω please #G700	ΧΡΥ Χρηστος Messiah #G5543	δουλος δουλος slave #G1400	ουκ ου not #G3756	αν αν - #G302	ημην ειμι exist #G1510
11.	Γνωριζω γνωριζω make known #G1107	δε δε but #G1161	υμιν συ you #G4771	αδελφοι αδελφος brethren #G80	το ο the #G3588	ευαγγελιον ευαγγελιον good news #G2098	το ο the #G3588	ευαγγελισθεν ευαγγελιζω declared good news #G2097	υπ υπο under #G5259	
	εμου εγω me #G1473	οτι οτι concerning #G3754	ουκ ου not #G3756	εστιν ειμι exist #G1510	κατα κατα down #G2596	ανθρωπον ανθρωπος man #G444				
12.	ουδε ουδε not even #G3761	γαρ γαρ for #G1063	εγω εγω I #G1473	παρα παρα beside #G3844	ανθρωπου ανθρωπος man #G444	παρελαβον παραλαμβανω accept from #G3880	αυτο αυτος it #G846	ουτε ουτε neither #G3777	εδιδαχθην διδασκω taught #G1321	αλλα αλλα to the contrary #G235
	δι δια through #G1223	αποκαλυψεως αποκαλυψις revelation #G602	ΤΗΥ Ιησους Yahushua #G2424	ΧΡΥ Χρηστος Messiah #G5543						
13.	Ηκουσατε ακουω heard #G191	γαρ γαρ for #G1063	την ο the #G3588	εμην εμος my #G1699	αναστροφην αναστροφή conduct #G391	ποτε ποτε at that time #G4218	εν εν in #G1722	τω ο the #G3588	Ιουδαισμο Ιουδαισμος Judaism #G2454	οτι οτι concerning #G3754
	καθ κατα down #G2596	υπερβολην υπερβολη exceedingly #G5236	εδιωκον διωκω persecuted #G1377	την ο the #G3588	εκκλησιαν εκκλησια Ekklesia #G1577	του ο the #G3588	ΘΥ θεος God #G2316	και και and #G2532	επορθουν πορθεω destroying #G4199	αυτην αυτος her #G846
14.	και και and #G2532	επροεκοπτον προκοπτω advanced #G4298	εν εν in #G1722	τω ο the #G3588	Ιουδαισμο Ιουδαισμος Judaism #G2454	υπερ υπερ above #G5228	πολλους πολυς many #G4183	συνηλικιωτας συνηλικιωτης equals #G4915	εν εν in #G1722	τω ο the #G3588
	γενει γενος race #G1085	μου εγω my #G1473	περισσοτερως περισσοτερως especially more #G4056	ζηλωτης ζηλωτης zealous #G2207	υπαρχων υπαρχω existing #G5225	των ο the #G3588	πατρικων πατρικος ancestral #G3967	μου εγω my #G1473	παραδοσεων παραδοσις traditions #G3862	
15.	Οτε οτε when #G3753	δε δε but #G1161	ευδοκησεν ευδοκεω seemed desirable #G2106	ο ο the #G3588	αφορισας αφοριζω had separated #G873	με εγω me #G1473	εκ εκ out of #G1537	κοιλιας κοιλια womb #G2836	μητρος μητηρ mother #G3384	μου εγω my #G1473

16. αποκαλυψαι τον Υἱον του αποκαλυπτω ο υιος του αποκαλυπτω to reveal the son his in me that declare good news his in  
#G601 #G3588 #G5207 #G846 #G1722 #G1473 #G2443 #G2097 #G846 #G1722
- τοις εθνεσιν ευθεως ου προσανεθεμην σαρκι και αιματι  
o the nations immediately not consult nations flesh and blood  
#G3588 #G1484 #G2112 #G3756 #G4323 #G4561 #G2532 #G129
17. ουδε ηλθον εις Ιεροσολυμα προς τους προ εμου αποστολους  
ουδε ηλθον εις Ιεροσολυμα προς τους προ εμου αποστολους not even came into Jerusalem towards the ahead me [a] sent messenger  
#G3761 #G2064 #G1519 #G2414 #G4314 #G3588 #G4253 #G1473 #G652
- αλλα απηλθα εις Αραβιαν και παλιν υπεστρεψα εις Δαμασκον  
αλλα απηλθα εις αραβια και παλιν υποστρεφω εις δαμασκος to the contrary went off into Arabia and again turned back into Damascus  
#G235 #G565 #G1519 #G688 #G2532 #G3825 #G5290 #G1519 #G1154
18. Επειτα μετα ετη τρια ανηλθον εις Ιεροσολυμα ιστορησαι Κηφαν και εμεινα  
Επειτα μετα ετος τρεις ανερχομαι εις Ιεροσολυμα ιστορεω Κηφας και μενιν Afterwards with year three went up into Jerusalem visiting Kepha and stayed  
#G1899 #G3326 #G2094 #G5140 #G424 #G1519 #G2414 #G2477 #G2786 #G2532 #G3306
- προς αυτον ημερας δεκαπεντε  
προς αυτος ημερα δεκαπεντε towards him days fifteen  
#G4314 #G846 #G2250 #G1178
19. ετερον δε των αποστολων ουχ ειδον ει μη Ιακωβον τον αδελφον  
ετερος δε ο αποστολος ου ειδον ει μη Ιακωβος ο αδελφος different but the sent messenger not saw if not Ya'qob the brethren  
#G2087 #G1161 #G3588 #G652 #G3756 #G3708 #G1487 #G3361 #G2385 #G3588 #G80
- του κυριου  
o the Master  
#G3588 #G2962
20. α δε γραφω υμιν ιδου ενωπιον του ΘΥ οτι ου ψευδομαι  
ος δε γραφω συ ιδου ενωπιον ο θεος οτι ου ψευδομαι What but write you behold in front of the God concerning not lie  
#G3739 #G1161 #G1125 #G4771 #G2400 #G1799 #G3588 #G2316 #G3754 #G3756 #G5574
21. Επειτα ηλθον εις τα κλιματα της Συριας και της Κιλικιας  
Επειτα ερχομαι εις ο κλιμα ο της Συρια και ο της Κιλικια Afterwards came into the zone the Syria and the Cilicia  
#G1899 #G2064 #G1519 #G3588 #G2824 #G3588 #G4947 #G2532 #G3588 #G2791
22. ημην δε αγνοουμενος τω προσωπω ταις εκκλησιας της Ιουδαιας ταις εν  
εμιν δε αγνοεω ο προσωπον ο εκκλησια ο Ιουδαια ο εν exist but unknown the face the the Ekklesia the Judea the in  
#G1510 #G1161 #G50 #G3588 #G4383 #G3588 #G1577 #G3588 #G2249 #G3588 #G1722
- ΧΡΩ  
Χρηστος  
Messiah  
#G5543
23. μονον δε ακουοντες ησαν οτι ο διωκων ημας ποτε νυν  
μονος δε ακουω εμιν οτι ο διωκω εγω ποτε νυν merely but hearing exist concerning the persecutor us at that time now  
#G3441 #G1161 #G191 #G1510 #G3754 #G3588 #G1377 #G1473 #G4218 #G3568
- ευαγγελιζεται την πιστιν ην ποτε επορθει  
ευαγγελιζω ο πιστις ος ποτε πορθεω declares good news the trust he at that time destroyed  
#G2097 #G3588 #G4102 #G3739 #G4218 #G4199

24. και εδοξαζον εν εμοι τον ΘΝ  
 και δοξαζω εν εγω ο θεος  
 and they gave splendour in me [to] the God  
 #G2532 #G1392 #G1722 #G1473 #G3588 #G2316

## Chapter 2

1. Επειτα δια ΤΔ ετων παλιν ανεβην εις Ιεροσολυμα μετα Βαρναβας  
 επειτα δια δεκατεσσαρες ετος παλιν αναβαινω εις Ιεροσολυμα μετα Βαρναβας  
 Afterwards through fourteen years again ascended into Jerusalem with Barnabas  
 #G1899 #G1223 #G1180 #G2094 #G3825 #G305 #G1519 #G2414 #G3326 #G921
- συνπαλαβων και Τιτον  
 συμπαραλαμβανω και Τιτος  
 taking with also Titus  
 #G4838 #G2532 #G5103
2. ανεβην δε κατα αποκαλυψιν και ανεθεμην αυτοις το ευαγγελιον ο  
 αναβαινω δε κατα αποκαλυψις και ανατιθημι αυτοις ο το ευαγγελιον ο  
 Ascended but down revelation and communicated them the good news the  
 #G305 #G1161 #G2596 #G602 #G2532 #G394 #G846 #G3588 #G2098 #G3588
- κηρυσσω εν τοις εθνεσιν καθ ιδιαν δε τοις δοκουσιν μη  
 κηρυσσω εν ο εθνος κατα ιδιος δε ο δοκεω μη  
 announced in the nations down myself but the supposed not  
 #G2784 #G1722 #G3588 #G1484 #G2596 #G2398 #G1161 #G3588 #G1380 #G3361
- πως εις κενον τρεχω η εδραμον  
 πως εις κενος τρεχω η τρεχω  
 by any means into fruitless run or ran  
 #G4458 #G1519 #G2756 #G5143 #G2228 #G5143
3. αλλ ουδε Τιτος Ελλην ων ηναγκασθη περιτμηθηναι  
 αλλα ουδε τιτος ελλην ειμι αναγκαζω περιτεμνω  
 to the contrary not even Titus Greek existing forced circumcise  
 #G235 #G3761 #G5103 #G1672 #G1510 #G315 #G4059
4. δια δε τους παρεισακτους ψευδαδελφους οτινες παρεισηλθον κατασκοπησαι  
 δια δε ο παρεισακτος ψευδαδελφος οστις παρεισερχομαι κατασκοπεω  
 through but the secretly brought in false brethren who crept in secretly to plot against  
 #G1223 #G1161 #G3588 #G3920 #G5569 #G3748 #G3922 #G2684
- την ελευθεριαν ημων ην εχομεν εν ΧΡΩ ΙΗΥ ινα ημας  
 ο ελευθερια εγω ος εχω εν Χρηστος Ιησους ινα εγω  
 the freedom us which have in Messiah Yahushua that us  
 #G3588 #G1657 #G1473 #G3739 #G2192 #G1722 #G5543 #G2424 #G2443 #G1473
- καταδουλωσωσιν  
 καταδουλω  
 bring into bondage  
 #G2615
5. ος ουδε προς ωραν ειξαμεν ινα η αληθεια του ΘΥ διαμεινη  
 ος ουδε προς ωρα εικω ινα ο αληθεια ο θεος διαμενω  
 whom not even towards [an] hour yield that the truth the God thoroughly remain  
 #G3739 #G3761 #G4314 #G5610 #G1502 #G2443 #G3588 #G225 #G3588 #G2316 #G1265
- προς υμας  
 προς συ  
 towards you  
 #G4314 #G4771



6. Απο δε των δοκουντων ειναι τι οποιοι ποτε ησαν ουδεν  
απο δε ο δοκεω ειμι τις οποιος ποτε ειμι ουδεις  
From but the supposing exist something what quality at that time exist nothing  
#G575 #G1161 #G3588 #G1380 #G1510 #G5100 #G3697 #G4218 #G1510 #G3762
- μοι διαφερει προσωπον ο Θς ανθρωπου ου λαμβάνει εμοι  
εγω διαφερω προσωπον ο θεος ανθρωπος ου λαμβάνω εγω  
me matters face the God man not receive me  
#G1473 #G1308 #G4383 #G3588 #G2316 #G444 #G3756 #G2983 #G1473
- γαρ οι δοκουντες ουδεν προσανεθεντο  
γαρ ο δοκεω ουδεις προσανατιθημι  
for the supposed nothing added  
#G1063 #G3588 #G1380 #G3762 #G4323
7. αλλα τουναντιον ιδοντες οτι πεπιστευμαι το ευαγγελιον της ακροβυστιας  
αλλα τουναντιον ειδον οτι πιστευω ο ευαγγελιον ο ακροβυστια  
to the contrary contrariwise seen concerning been trusted the good news the uncircumcised  
#G235 #G5121 #G3708 #G3754 #G4100 #G3588 #G2098 #G3588 #G203
- καθως Πετρος της περιτομης  
καθως Πετρος ο περιτομη  
exactly as Peter the circumcised  
#G2531 #G4074 #G3588 #G4061
8. ο γαρ ενεργησας Πετρω εις αποστολην της περιτομης ενηργησεν και  
ο γαρ ενεργεω Πετρος εις αποστολη ο περιτομη ενεργεω και  
the for displaying Petros into being a delegate the circumcised displayed also  
#G3588 #G1063 #G1754 #G4074 #G1519 #G651 #G3588 #G4061 #G1754 #G2532
- εμοι τα εις εθνη  
εγω ο εις εθνος  
me the into nations  
#G1473 #G3588 #G1519 #G1484
9. και γινοντες την χαριν την δοθεισαν μοι Ιακωβος και Πετρος και  
και γινωσκω ο χαρις ο διδωμι εγω Ιακωβος και Πετρος και  
and understood the favour the given me Ya'qob and Peter and  
#G2532 #G1097 #G3588 #G5485 #G3588 #G1325 #G1473 #G2385 #G2532 #G4074 #G2532
- Ιωαννης οι δοκουντες στυλοι ειναι δεξιας εδωκαν εμοι και Βαρναβα  
Ιωαννης ο δοκεω στυλος ειμι δεξιος διδωμι εγω και Βαρναβας  
Yahuchanon the supposed pillars exist right gave me and Barnabas  
#G2491 #G3588 #G1380 #G4769 #G1510 #G1188 #G1325 #G1473 #G2532 #G921
- κοινωνιας ινα ημεις εις τα εθνη αυτοι δε εις την  
κοινωνια ινα εγω εις ο εθνος αυτος δε εις ο  
joint participation that we into the nations them but into the  
#G2842 #G2443 #G1473 #G1519 #G3588 #G1484 #G846 #G1161 #G1519 #G3588
- περιτομην  
περιτομη  
circumcised  
#G4061
10. μονον των πτωχων ινα μνημονευωμεν ο και εσπουδασα αυτο τουτο  
μονος ο πτωχος ινα μνημονευω ο και σπουδαζω αυτος ουτος  
merely the destitute ones that be mindful of the and endeavoured same this  
#G3441 #G3588 #G4434 #G2443 #G3421 #G3588 #G2532 #G4704 #G846 #G3778
- ποιησαι  
ποιεω  
accomplish  
#G4160

- 11.**    Οτε    δε    ηλθεν    Κηφας    εις    Αντιοχειαν    κατα    προσωπον    αυτω    αντεστην    οτι  
          Οτε    δε    ερχομαι    Κηφας    εις    Αντιοχεια    κατα    προσωπον    αυτος    αντιστημι    οτι  
          when    but    came    Kepha    into    Antioch    down    face    his    I stood against    concerning  
          #G3753    #G1161    #G2064    #G2786    #G1519    #G490    #G2596    #G4383    #G846    #G436    #G3754
- κατεγνωσμενος    ην  
 καταγινωσκω    ειμι  
 condemned    he existed  
          #G2607    #G1510
- 12.**    προ    του    γαρ    ελθειν    τινα    απο    Ιακωβου    μετα    των    εθνων  
          προ    ο    γαρ    ερχομαι    τις    απο    Ιακωβος    μετα    ο    εθνος  
          Before    the    for    came    someone    from    Ya'qob    with    the    nations  
          #G4253    #G3588    #G1063    #G2064    #G5100    #G575    #G2385    #G3326    #G3588    #G1484
- συνησθειον    οτε    δε    ηλθεν    υπεστελλεν    και    αφωριζεν    εαυτον    φοβουμενος    τους  
 συνεσθιω    οτε    δε    ερχομαι    υποστελλω    και    αφοριζω    εαυτου    φοβεω    ο  
 eating with    when    but    he came    he withdrew    and    excluded    himself    fearing    the  
          #G4906    #G3753    #G1161    #G2064    #G5288    #G2532    #G873    #G1438    #G5399    #G3588
- εκ    περιτομης  
 εκ    περιτομη  
 out of    circumcision  
          #G1537    #G4061
- 13.**    και    συνυπεκριθησαν    αυτω    οι    λοιποι    Ιουδαιοι    ωστε    και    Βαρναβας    απηχθη  
          και    συνυποκρινομαι    αυτος    ο    λοιπος    Ιουδαιος    ωστε    και    Βαρναβας    απαγω  
          and    act fraudulently with    him    the    rest    Judeans    insomuch that    even    Barnabas    led away  
          #G2532    #G4942    #G846    #G3588    #G3062    #G2453    #G5620    #G2532    #G921    #G520
- αυτων    τη    υποκρισει  
 αυτος    ο    υποκρισις  
 them    the    hypocrisy  
          #G846    #G3588    #G5272
- 14.**    αλλ    οτε    ειδον    οτι    ουκ    ορθοποδουσιν    προς    την    αληθειαν    του  
          αλλα    οτε    ειδον    οτι    ου    ορθοποδεω    προς    ο    αληθεια    ο  
          to the contrary    when    saw    concerning    not    act uprightly    towards    the    truth    the  
          #G235    #G3753    #G3708    #G3754    #G3756    #G3716    #G4314    #G3588    #G225    #G3588
- ευαγγελιου    ειπον    τω    Κηφα    εμπροσθεν    παντων    ει    συ  
 ευαγγελιον    ειπον    ο    Κηφας    εμπροσθεν    πας    ει    συ  
 good news    said    [to] the    Kepha    in front of    all    if    you  
          #G2098    #G2046    #G3588    #G2786    #G1715    #G3956    #G1487    #G4771
- Ιουδαιος    υπαρχων    εθνικως    ζης    πως    τα    εθνη    αναγκαζεις  
 Ιουδαιος    υπαρχω    εθνικως    ζω    πως    ο    εθνος    αναγκαζω  
 Judean    exist    ethnically    live    by any means    the    nations    force  
          #G2453    #G5225    #G1483    #G2198    #G4458    #G3588    #G1484    #G315
- Ιουδαιζειν  
 Ιουδαιζω  
 be Jews  
          #G2450
- 15.**    Ημεις    φυσει    Ιουδαιοι    οντες    και    ουκ    εξ    εθνων    αμαρτωλοι  
          εγω    φυσις    Ιουδαιος    ειμι    και    ου    εκ    εθνος    αμαρτωλος  
          we    natural    Judeans    exist    and    not    out of    nations    sinful  
          #G1473    #G5449    #G2453    #G1510    #G2532    #G3756    #G1537    #G1484    #G268

- 16.** ειδοτες οτι ου δικαιουται ανθρωπος εξ εργων νομου εαν μη  
οιδα οτι ου δικαιω ανθρωπος εκ εργον νομος εαν μη  
recognise concerning not declared upright man out of labour law-code if not  
#G1492 #G3754 #G3756 #G1344 #G444 #G1537 #G2041 #G3551 #G1437 #G3361
- δια πιστεως ΤΗΥ ΧΡΥ και ημεις εις ΤΗΝ ΧΡΝ επιστευσαμεν  
δια πιστις Ιησους Χρηστος και εγω εις Ιησους Χρηστος πιστευω  
through trust Yahushua Messiah and we into Yahushua Messiah trusted  
#G1223 #G4102 #G2424 #G5543 #G2532 #G1473 #G1519 #G2424 #G5543 #G4100
- ινα δικαιωθωμεν εκ πιστεως ΧΡΥ και ουκ εξ εργων νομου  
ινα δικαιω εκ πιστις Χρηστος και ου εκ εργον νομος  
that declared upright out of trust Messiah and not out of labour law-code  
#G2443 #G1344 #G1537 #G4102 #G5543 #G2532 #G3756 #G1537 #G2041 #G3551
- οτι εξ εργων νομου ου δικαιωθησεται πασα σαρξ  
οτι εκ εργον νομος ου δικαιω πας σαρξ  
concerning out of labour law-code not declared upright all flesh  
#G3754 #G1537 #G2041 #G3551 #G3756 #G1344 #G3956 #G4561
- 17.** ει δε ζητουντες δικαιωθηναι εν ΧΡΩ ευρεθωμεν και αυτοι αμαρτωλοι  
ει δε ζητεω δικαιω εν Χρηστος ευρισκω και αυτος αμαρτωλος  
if but strive after declared upright in Messiah discovered and ourselves sinner  
#G1487 #G1161 #G2212 #G1344 #G1722 #G5543 #G2147 #G2532 #G846 #G268
- αρα ΧΣ αμαρτιας διακονος μη γενοιτο  
αρα Χρηστος αμαρτια διακονος μη γινομαι  
wherefore Messiah sin servant not be in existence  
#G687 #G5543 #G266 #G1249 #G3361 #G1096
- 18.** ει γαρ α κατελυσα ταυτα παλιν οικοδομω παραβατην εμαυτον συνιστανω  
ει γαρ ο καταλυω ουτος παλιν οικοδομew παραβατης εμαυτου συνισταw  
if for the demolished these again rebuild lawbreaker myself exhibit  
#G1487 #G1063 #G3588 #G2647 #G3778 #G3825 #G3618 #G3848 #G1683 #G4921
- 19.** εγω γαρ δια νομου νομω απεθανον ινα ΘΩ ζησω ΧΡΩ συνΕΣΤΡΑΙ  
εγω γαρ δια νομος νομος αποθνησκω ινα θεος ζaw Χρηστος συσταυρω  
I for through law-code to law-code died that God live Messiah crucified with  
#G1473 #G1063 #G1223 #G3551 #G3551 #G599 #G2443 #G2316 #G2198 #G5543 #G4957
- 20.** ζω δε ουκετι εγω ζη δε εν εμοι ΧΣ ο δε νυν  
ζaw δε ουκετι εγω ζaw δε εν εγω Χρηστος ος δε νυν  
live but no longer I live but in me Messiah what but now  
#G2198 #G1161 #G3765 #G1473 #G2198 #G1161 #G1722 #G1473 #G5543 #G3739 #G1161 #G3568
- ζω εν σαρκι εν πιστει ζω τη του ΘΥ και ΧΡΥ του  
ζaw εν σαρξ εν πιστις ζaw ο ο θεος και Χρηστος ο  
live in flesh in trust live the the God and Messiah the  
#G2198 #G1722 #G4561 #G1722 #G4102 #G2198 #G3588 #G3588 #G2316 #G2532 #G5543 #G3588
- αγαπησαντος με και παραδοντος εαυτον υπερ εμου  
αγαπαw εγω και παραδιwμι εαυτου υπερ εγω  
loving me and surrendered himself above me  
#G25 #G1473 #G2532 #G3860 #G1438 #G5228 #G1473
- 21.** Ουκ αθετω την χαριν του ΘΥ ει γαρ δια νομου δικαιοσυνη  
ου αθετεw ο χαρις ο θεος ει γαρ δια νομος δικαιοσυνη  
not nullify the favour [of] the God if for through law-code uprightness  
#G3756 #G114 #G3588 #G5485 #G3588 #G2316 #G1487 #G1063 #G1223 #G3551 #G1343
- αρα ΧΣ δωρεαν απεθανεν  
αρα Χρηστος δωρεαν αποθνησκω  
wherefore Messiah generous gift died  
#G687 #G5543 #G1432 #G599

## Chapter 3

1. Ω ανοητοι Γαλαται τις υμας εβασκανεν οισ κατα οφθαλμους *ΤΗΣ*  
ω ανοητος Γαλατης τις συ εβασκαινω ος κατα οφθαλμος Ιησους  
O foolish Galatians who you bewitched whom down eyes Yahushua  
#G5599 #G453 #G1052 #G5100 #G4771 #G940 #G3739 #G2596 #G3788 #G2424
- ΧΣ* προεγραφη *ΕΞΤΡΟΣ*  
Χρηστος προγραφω σταυρω  
Messiah openly depicted crucified  
#G5543 #G4270 #G4717
2. τουτο μονον θελω μαθειν αφ υμων εξ εργων νομου το *ΠΝΑ*  
ουτος μονος θελω μαθανω απο συ εκ εργον νομος ο πνευμα  
This merely wish be informed from you out of labour law-code the Spirit  
#G3778 #G3441 #G2309 #G3129 #G575 #G4771 #G1537 #G2041 #G3551 #G3588 #G4151
- ελαβετε η εξ ακοης πιστεως  
λαμβανω η εκ ακοη πιστις  
receive or out of hearing trust  
#G2983 #G2228 #G1537 #G189 #G4102
3. ουτως ανοητοι εστε εναρξαμενοι *ΠΝΙ* νυν σαρκι επιτελεισθε  
ουτως ανοητος ειμι εναρχομαι πνευμα νυν σαρξ επιτελεω  
In this way foolish exist beginning Spirit now flesh fully complete  
#G3779 #G453 #G1510 #G1728 #G4151 #G3568 #G4561 #G2005
4. τοσαυτα επαθετε εικη ει γε εικη  
τοσουτος πασχω εικη ει γε εικη  
such things undergo purposelessly if certainly purposelessly  
#G5118 #G3958 #G1500 #G1487 #G1065 #G1500
5. ο ουν επιχορηγων υμιν το *ΠΝΑ* και ενεργων δυναμεις εν υμιν  
ο ουν ουν επιχορηγεω συ σου το πνευμα και ενεργεω δυναμις εν συ  
The then supplying you the Spirit and displaying power in you  
#G3588 #G3767 #G2023 #G4771 #G3588 #G4151 #G2532 #G1754 #G1411 #G1722 #G4771
- εξ εργων νομου η εξ ακοης πιστεως  
εκ εργον νομος η εκ ακοη πιστις  
out of labour law-code or out of hearing trust  
#G1537 #G2041 #G3551 #G2228 #G1537 #G189 #G4102
6. Καθως Αβρααμ *ΕΠΙΣΤΕΥΣΕΝ* τω *ΘΩ* και *ΕΛΟΓΙΣΘΗ* αυτω εις *ΔΙΚΑΙΟΣΥΝΗΝ*  
καθως Αβρααμ πιστευω ο θεος και λογιζομαι αυτος εις δικαιοσυνην  
exactly as Abraham trusted the God and reckoned him into uprightness  
#G2531 #G11 #G4100 #G3588 #G2316 #G2532 #G3049 #G846 #G1519 #G1343
7. γινωσκετε αρα οτι οι εκ πιστεως ουτοι υιοι εισιν Αβρααμ  
γινωσκω αρα οτι ο εκ εκ πιστις ουτος υιος ειμι Αβρααμ  
Understand wherefore concerning the out of trust these son exist Abraham  
#G1097 #G687 #G3754 #G3588 #G1537 #G4102 #G3778 #G5207 #G1510 #G11
8. προιδουσα δε η γραφη οτι εκ πιστεως εθνη δικαιοι ο  
προοραω δε ο γραφη οτι εκ εκ πιστις εθνος δικαιοω ο  
Foreseeing but the scripture concerning out of trust nations declared upright the  
#G4308 #G1161 #G3588 #G1124 #G3754 #G1537 #G4102 #G1484 #G1344 #G3588
- ΘΣ* προευηγγελισατο τω Αβρααμ *ΟΤΙ* *ΕΝΕΥΛΟΓΗΘΗΣΟΝΤΑΙ* *ΕΝ* *ΣΟΙ* *ΠΑΝΤΑ*  
θεος προευαγγελιζομαι ο Αβρααμ οτι οτι ενευλογεω εν σου πας  
God previously announced good news the Abraham concerning blessed in you all  
#G2316 #G4283 #G3588 #G11 #G3754 #G1757 #G1722 #G4771 #G3956
- τα εθνη  
ο εθνος  
the nations  
#G3588 #G1484

9.           ωστε           οι           εκ           πιστεως           ευλογουνται           συν           τω           πιστω           Αβρααμ  
               ωστε           ο           εκ           πιστις           ευλογεω           συν           ο           πιστις           Αβρααμ  
               insomuch that           the           out of           trust           spoken good           together with           the           trust           Abraham  
               #G5620           #G3588           #G1537           #G4102           #G2127           #G4862           #G3588           #G4102           #G11
10.           Οσοι           γαρ           εξ           εργων           νομου           εισιν           υπο           καταραν           εισιν           γεγραπται  
               Οσος           γαρ           εκ           εργον           νομος           ειμι           υπο           καταρα           ειμι           γραφω  
               As many as           for           out of           labour           law-code           exist           under           curse           exist           written  
               #G3745           #G1063           #G1537           #G2041           #G3551           #G1510           #G5259           #G2671           #G1510           #G1125
- γαρ           οτι           επικαταρατος           πας           ος           ουκ           εμμενει           πασιν           τοις  
               γαρ           οτι           επικαταρατος           πας           ος           ου           εμμενω           πας           ο  
               for           concerning           accursed           all           who           not           continue on           all           the  
               #G1063           #G3754           #G1944           #G3956           #G3739           #G3756           #G1696           #G3956           #G3588
- γεγραμμενοις           εν           τω           βιβλιω           του           νομου           του           ποιησαι           αυτα  
               γραφω           εν           ο           βιβλιον           ο           νομος           ο           ποιεω           αυτος  
               written things           in           the           scroll           the           law-code           the           accomplish           them  
               #G1125           #G1722           #G3588           #G975           #G3588           #G3551           #G3588           #G4160           #G846
11.           οτι           δε           εν           νομω           ουδεις           δικαιουται           παρα           τω           Θῷ           δηλον  
               οτι           δε           εν           νομος           ουδεις           δικαιω           παρα           ο           θεος           δηλος  
               Concerning           but           in           law-code           no one           declared upright           beside           the           God           evident  
               #G3754           #G1161           #G1722           #G3551           #G3762           #G1344           #G3844           #G3588           #G2316           #G1212
- οτι           ο           δικαιος           εκ           πιστεως           ζησεται  
               οτι           ο           δικαιος           εκ           πιστις           ζω  
               concerning           the           upright           out of           trust           live  
               #G3754           #G3588           #G1342           #G1537           #G4102           #G2198
12.           ο           νομος           ουκ           εστιν           εκ           πιστεως           αλλα           ο           ποιησας           αυτα           ζησεται  
               ο           νομος           ου           ειμι           εκ           πιστις           αλλα           ο           ποιεω           αυτος           ζω  
               The           law-code           not           exists           out of           trust           to the contrary           the           accomplishing           them           lives  
               #G3588           #G3551           #G3756           #G1510           #G1537           #G4102           #G235           #G3588           #G4160           #G846           #G2198
- εν           αυτοις  
               εν           αυτος  
               in           them  
               #G1722           #G846
13.           Χρ̅ς̅           ημας           εξηγορασεν           εκ           της           καταρας           του           νομου           γενομενος  
               Χρηστος           εγω           εξαγοραζω           εκ           ο           καταρα           ο           νομος           γινομαι  
               Messiah           us           redeemed           out of           the           curse           the           law-code           being in existence  
               #G5543           #G1473           #G1805           #G1537           #G3588           #G2671           #G3588           #G3551           #G1096
- υπερ           ημων           καταρα           οτι           γεγραπται           επικαταρατος           πας           ο           κρεμαμενος  
               υπερ           εγω           καταρα           οτι           γραφω           επικαταρατος           πας           ο           κρεμαννυμι  
               above           us           curse           concerning           written           accursed           all           the           being suspended  
               #G5228           #G1473           #G2671           #G3754           #G1125           #G1944           #G3956           #G3588           #G2910
- επι           ξυλου  
               επι           ξυλον  
               upon           wood  
               #G1909           #G3586
14.           ινα           εις           τα           εθνη           η           ευλογια           του           Αβρααμ           γενηται           εν           Χῷ  
               ινα           εις           ο           εθνος           ο           ευλογια           ο           Αβρααμ           γινομαι           εν           Χρηστος  
               That           into           the           nations           the           good word           the           Abraham           be in existence           in           Messiah  
               #G2443           #G1519           #G3588           #G1484           #G3588           #G2129           #G3588           #G11           #G1096           #G1722           #G5543
- Ιη̅ς̅           ινα           την           επαγγελιαν           του           Π̅ν̅ς̅           λαβωμεν           δια           της           πιστεως  
               Ιησους           ινα           ο           επαγγελια           ο           πνευμα           λαβανω           δια           ο           πιστις  
               Yahushua           that           the           promise           the           Spirit           receive           through           the           trust  
               #G2424           #G2443           #G3588           #G1860           #G3588           #G4151           #G2983           #G1223           #G3588           #G4102

15. Αδελφοι κατα ανθρωπον λεγω ομως ανθρωπου κεκυρωμενην διαθηκην ουδεις  
 Αδελφος κατα ανθρωπος λεγω ομως ανθρωπος κυρω διαθηκη ουδεις  
 Brethren down man say nevertheless man publically confirming covenant no one  
 #G80 #G2596 #G444 #G3004 #G3676 #G444 #G2964 #G1242 #G3762
- αθετει η επιδιατασσεται  
 αθετω η επιδιατασσομαι  
 nullifies or adds to  
 #G114 #G2228 #G1928
16. τω δε Αβρααμ ερρεθησαν αι επαγγελιαι και τω σπερματι αυτου  
 ο δε Αβρααμ ειπον ο the επαγγελια και ο the σπερμα αυτου  
 The but Abraham spoken the the promises and the seed his  
 #G3588 #G1161 #G11 #G2046 #G3588 #G1860 #G2532 #G3588 #G4690 #G846
- ου λεγει και τοις σπερμασιν ως επι πολλων αλλ ως  
 ου λεγω και ο the σπερμα ως επι πολυς αλλα ως  
 not say and the the seeds like upon many to the contrary like  
 #G3756 #G3004 #G2532 #G3588 #G4690 #G5613 #G1909 #G4183 #G235 #G5613
- εφ ενος και τω σπερματι σου ος εστιν Χρ̅ς̅  
 επι εις[1] και ο the σπερμα σου ος ειμι Χρηστος  
 upon one and the the seed you who exist Messiah  
 #G1909 #G1520 #G2532 #G3588 #G4690 #G4771 #G3739 #G1510 #G5543
17. τουτο δε λεγω διαθηκην προκεκυρωμενην υπο του Θ̅Υ̅ ο  
 ουτος δε λεγω διαθηκη διαθηκη προκυρω υπο ο θεος ο  
 This but say covenant confirmed before under the the God the  
 #G3778 #G1161 #G3004 #G1242 #G4300 #G5259 #G3588 #G2316 #G3588
- μετα τετρακοσια και τριακοντα ετη γεγωνως νομος ουκ ακυροι  
 μετα τετρακοσιοι και τριακοντα ετος ενομαι νομος ου ακυρω  
 with four-hundred and thirty years being in existence law-code not invalidates  
 #G3326 #G5071 #G2532 #G5144 #G2094 #G1096 #G3551 #G3756 #G208
- εις το καταργησαι την επαγγελιαν  
 εις ο the καταργω the ο επαγγελια  
 into the terminate the the promise  
 #G1519 #G3588 #G2673 #G3588 #G1860
18. ει γαρ δια νομου η κληρονομια ουκετι εξ επαγγελιας τω δε  
 ει γαρ δια νομος ο η κληρονομια ουκετι εκ επαγγελια ο δε  
 If for through law-code the the inheritance no longer out of promise the but  
 #G1487 #G1063 #G1223 #G3551 #G3588 #G2817 #G3765 #G1537 #G1860 #G3588 #G1161
- Αβρααμ δι ευλογιαν κεχαρισται ο Θ̅ς̅  
 Αβρααμ δια ευλογια χαριζομαι ο θεος  
 Abraham through good word favourably granted the God  
 #G11 #G1223 #G2129 #G5483 #G3588 #G2316
19. Τι ουν ο νομος των πραξεων αχρι ου ελθη το σπερμα ω  
 τις ουν ο νομος ο the πραξις αχρι ος ερχομαι ο the σπερμα ος  
 Why then the law-code the to perform until which came the seed whom  
 #G5100 #G3767 #G3588 #G3551 #G3588 #G4234 #G891 #G3739 #G2064 #G3588 #G4690 #G3739
- επηγγελται διαταγεις αγγελων εν χειρι μεσιτου  
 επαγγελομαι διατασσω αγγελος εν χειρ μεσιτης  
 professed prescribed envoy in hand mediator  
 #G1861 #G1299 #G32 #G1722 #G5495 #G3316
20. ο δε μεσιτης ενος ουκ εστιν ο δε Θ̅ς̅ εις εστιν  
 ο δε μεσιτης εις[1] ου ειμι ο δε θεος εις[1] ειμι  
 The but mediator one not exist the but God one exist  
 #G3588 #G1161 #G3316 #G1520 #G3756 #G1510 #G3588 #G1161 #G2316 #G1520 #G1510

21. ο ουν νομος κατα των επαγγελων μη γενοιτο ει γαρ εδοθη  
ο ουν νομος κατα ο επαγγελια μη γινομαι ει γαρ διδωμι  
The then law-code down the promises not be in existence if for given  
#G3588 #G3767 #G3551 #G2596 #G3588 #G1860 #G3361 #G1096 #G1487 #G1063 #G1325
- νομος ο δυναμενος ζωοποιησαι οντως εν νομω ην αν  
νομος ο δυναμαι ζωοποιεω οντως εν νομος ειμι αν  
law-code the power make alive truly in law-code exist -  
#G3551 #G3588 #G1410 #G2227 #G3689 #G1722 #G3551 #G1510 #G302
- δικαιοσυνη  
δικαιοσυνη  
uprightness  
#G1343
22. αλλα συνεκλεισεν η γραφη τα παντα υπο αμαρτιαν ινα η  
αλλα συγκλειω ο γραφη ο πας υπο αμαρτια ινα ο  
To the contrary enclosed the scripture the all under sin that the  
#G235 #G4788 #G3588 #G1124 #G3588 #G3956 #G5259 #G266 #G2443 #G3588
- επαγγελια εκ πιστεως ΙΗΥ ΧΥ δοθη τοις πιστευουσιν  
επαγγελια εκ πιστις Ιησους Χρηστος διδωμι ο πιστευω  
promise out of trust Yahushua Messiah given the trusted  
#G1860 #G1537 #G4102 #G2424 #G5543 #G1325 #G3588 #G4100
23. Προ του δε ελθειν την πιστιν υπο νομον εφρουρουμεθα συγκλειομενοι  
προ ο δε ερχομαι ο πιστις υπο νομος φρουρεω συγκλειω  
Before the but came the trust under law-code watched over enclosed  
#G4253 #G3588 #G1161 #G2064 #G3588 #G4102 #G5259 #G3551 #G5432 #G4788
- εις την μελλουσαν πιστιν αποκαλυφθηναι  
εις ο μελλω πιστις αποκαλυπτω  
into the about trust revealed  
#G1519 #G3588 #G3195 #G4102 #G601
24. ωστε ο νομος παιδαγωγος ημων εγενετο εις ΧΡΝ ινα εκ  
ωστε ο νομος παιδαγωγος εγω εις Χρηστος ινα εκ  
Insomuch that the law-code child guardian us is in existence into Messiah that out of  
#G5620 #G3588 #G3551 #G3807 #G1473 #G1096 #G1519 #G5543 #G2443 #G1537
- πιστεως δικαιοθωμεν  
πιστις δικαιοω  
trust declared upright  
#G4102 #G1344
25. ελθουσης δε της πιστεως ουκετι υπο παιδαγωγον εσμεν  
ερχομαι δε ο πιστις ουκετι υπο παιδαγωγος ειμι  
Came but the trust no longer under child guardian exist  
#G2064 #G1161 #G3588 #G4102 #G3765 #G5259 #G3807 #G1510
26. Παντες γαρ υιοι ΘΥ εστε δια πιστεως ΧΡΩ ΙΗΥ  
πας γαρ υιος θεος ειμι δια πιστις Χρηστος Ιησους  
All for son God exist through trust Messiah Yahushua  
#G3956 #G1063 #G5207 #G2316 #G1510 #G1223 #G4102 #G5543 #G2424
27. οσοι γαρ εις ΧΡΝ εβαπτισθημεν ΧΝ ενεδυσασθε  
οσος γαρ εις Χρηστος βαπτιζω Χρηστος ενδυω  
As many as for into Messiah immersed Messiah clothed  
#G3745 #G1063 #G1519 #G5543 #G907 #G5543 #G1746

28. ουκετι Ιουδαιος ουδε Ελλην ουκετι δουλος ουδε ελευθερος ουκετι αρσεν και  
 ουκετι Ιουδαιος ουδε Ελλην ουκετι δουλος ουδε ελευθερος ουκετι αρσην και  
 No longer Judean nor Greek no longer slave nor free no longer male and  
 #G3765 #G2453 #G3761 #G1672 #G3765 #G1400 #G3761 #G1658 #G3765 #G730 #G2532
- θηλυ παντες υμεις εστε ΧΡΥ ΤΗΥ  
 θηλυς πας συ ειμι Χρηστος Ιησους  
 female all you exist [of] Messiah Yahushua  
 #G2338 #G3956 #G4771 #G1510 #G5543 #G2424
29. ει δε υμεις ΧΡΥ αρα του Αβρααμ σπερμα εστε κατ επαγγελιαν  
 ει δε συ Χρηστος αρα ο Αβρααμ σπερμα ειμι κατα επαγγελια  
 If but you Messiah wherefore the Abraham seed exist down promise  
 #G1487 #G1161 #G4771 #G5543 #G687 #G3588 #G11 #G4690 #G1510 #G2596 #G1860
- κληρονομοι  
 κληρονομος  
 inheritors  
 #G2818

## Chapter 4

1. Λεγω δε εφ οσον χρονον ο κληρονομος νηπιος εστιν ουδεν διαφερει  
 λεγω δε επι οσος χρονος ο κληρονομος νηπιος ειμι ουδεις διαφερω  
 Say but upon as many as time the inheritor infant exist no one matters  
 #G3004 #G1161 #G1909 #G3745 #G5550 #G3588 #G2818 #G3516 #G1510 #G3762 #G1308
- δουλου κυριος παντων ων  
 δουλος κυριος πας ειμι  
 slave Master all exist  
 #G1400 #G2962 #G3956 #G1510
2. αλλα υπο επιτροπους εστιν και οικονομους αχρι της προθεσμιας του  
 αλλα υπο επιτροπος ειμι και οικονομος αχρι ο προθεσμια ο  
 to the contrary under stewards exist and managers until the pre-arranged the  
 #G235 #G5259 #G2012 #G1510 #G2532 #G3623 #G891 #G3588 #G4287 #G3588
- ΠΡΣ  
 πατηρ  
 Father  
 #G3962
3. ουτως και ημεις οτε ημεν νηπιοι υπο τα στοιχεια του κοσμου ημεθα  
 ουτως και εγω οτε ειμι νηπιος υπο ο στοιχειον ο κοσμος ειμι  
 In this way and we when exist infants under the elements the world exist  
 #G3779 #G2532 #G1473 #G3753 #G1510 #G3516 #G5259 #G3588 #G4747 #G3588 #G2889 #G1510
- δεδουλωμενοι  
 δουλω  
 enslaved  
 #G1402
4. οτε δε ηλθεν το πληρωμα του χρονου εξαπεστειλεν ο ΘΣ τον  
 οτε δε ερχομαι ο πληρωμα ο χρονος εξαποστελλω ο θεος ο  
 When but came the fullness the time sent forth the God the  
 #G3753 #G1161 #G2064 #G3588 #G4138 #G3588 #G5550 #G1821 #G3588 #G2316 #G3588
- ΥΙΝ αυτου γενομενον εκ γυναικος γενομενον υπο νομον  
 υιος αυτος γινομαι εκ γυνη γινομαι υπο νομος  
 son his being in existence out of woman being in existence under law-code  
 #G5207 #G846 #G1096 #G1537 #G1135 #G1096 #G5259 #G3551



5. ινα τους υπο νομον εξαγοραση ινα την υιοθεσιαν απολαβωμεν  
ινα ο υπο νομος εξαγοραζω ινα ο υιοθεσια απολαμβανω  
that the under law-code redeem that the adopted children hospitably accept  
#G2443 #G3588 #G5259 #G3551 #G1805 #G2443 #G3588 #G5206 #G618
6. Οτι δε εστε υιοι εξαπεστειλεν ο ΘΣ το ΠΝΑ αυτου εις  
οτι δε ειμι υιος εξαποστελλω ο θεος ο πνευμα αυτος εις  
Concerning but exist son sent forth the God the Spirit his into  
#G3754 #G1161 #G1510 #G5207 #G1821 #G3588 #G2316 #G3588 #G4151 #G846 #G1519
- τας καρδιας ημων κραζον αββα ο ΠΡ  
ο καρδια εγω κραζω αββα ο πατηρ  
the hearts us crying out Abba the Father  
#G3588 #G2588 #G1473 #G2896 #G5 #G3588 #G3962
7. ωστε ουκετι ει δουλος αλλα ΥΙΣ ει δε ΥΙΣ και  
ωστε ουκετι ει δουλος αλλα υιος ει δε υιος και  
insomuch that no longer if slave to the contrary son if but son and  
#G5620 #G3765 #G1487 #G1400 #G235 #G5207 #G1487 #G1161 #G5207 #G2532
- κληρονομος δια ΘΥ  
κληρονομος δια θεος  
inheritor through God  
#G2818 #G1223 #G2316
8. Αλλα τοτε μεν ουκ ειδοτες ΘΝ εδουλευσατε τοις φυσει μη  
αλλα τοτε μεν ου οιδα θεος δουλευω ο φυσις μη  
to the contrary at that time indeed not recognising God enslaved the nature not  
#G235 #G5119 #G3303 #G3756 #G1492 #G2316 #G1398 #G3588 #G5449 #G3361
- ουσιν θεοις  
ειμι θεος  
exist gods  
#G1510 #G2316
9. νυν δε γνοντες ΘΝ μαλλον δε γνωσθεντες υπο ΘΥ πως  
νυν δε γινωσκω θεος μαλλον δε γινωσκω υπο θεος πως  
now but understand God more but understood under God by any means  
#G3568 #G1161 #G1097 #G2316 #G3123 #G1161 #G1097 #G5259 #G2316 #G4458
- επιστρεφετε παλιν επι τα ασθενη και πτωχα στοιχεια οις παλιν  
επιστρεφω παλιν επι ο ασθενης και πτωχος στοιχειον ος παλιν  
returning again upon the feeble and destitute elements which again  
#G1994 #G3825 #G1909 #G3588 #G772 #G2532 #G4434 #G4747 #G3739 #G3825
- ανωθεν δουλευειν θελετε  
ανωθεν δουλευω θελω  
above enslave wish  
#G509 #G1398 #G2309
10. ημερας παρατηρουντες και μηνας και καιρους και ενιαυτους  
ημερα παρατηρεω και μην και καιρος και ενιαυτος  
days by watching and months and seasons and years  
#G2250 #G3906 #G2532 #G3376 #G2532 #G2540 #G2532 #G1763
11. φοβουμαι υμας μη πως εικη εκοπιασα εις υμας  
φοβεω συ μη πως εικη κοπιαω εις συ  
fear you not by any means purposelessly toiled into you  
#G5399 #G4771 #G3361 #G4458 #G1500 #G2872 #G1519 #G4771

- 12.** Γινεσθε ως εγω οτι καγω ως υμεις αδελφοι δεομαι υμων ουδεν με  
 γινομαι ως εγω οτι καγω ως συ αδελφος δεομαι συ ουδεις εγω  
 be in existence like I concerning and I like you brethren desire you nothing me  
 #G1096 #G5613 #G1473 #G3754 #G2504 #G5613 #G4771 #G80 #G1189 #G4771 #G3762 #G1473
- ηδικησατε  
 αδικεω  
 harm  
 #G91
- 13.** οιδατε δε οτι δι ασθενειαν της σαρκος ευηγγελισαμην υμιν το  
 οιδα δε οτι δια ασθενεια ο σαρξ ευαγγελιζω συ ο  
 recognise but concerning through infirmity the flesh declare good news you the  
 #G1492 #G1161 #G3754 #G1223 #G769 #G3588 #G4561 #G2097 #G4771 #G3588
- προτερον  
 προτερος  
 first time  
 #G4386
- 14.** και τον πειρασμον μου εν τη σαρκι μου ουκ εξουθενησατε  
 και ο πειρασμος εγω εν ο σαρξ εγω ου εξουθενεω  
 and the trial me in the flesh me not despise  
 #G2532 #G3588 #G3986 #G1473 #G1722 #G3588 #G4561 #G1473 #G3756 #G1848
- αλλα ως αγγελον ΘΥ εδεξασθε με ως ΧΡΝ ΤΗΝ  
 αλλα ως αγγελος θεος δεχομαι εγω ως Χρηστος Ιησους  
 to the contrary like envoy God welcomed me like Messiah Yahushua  
 #G235 #G5613 #G32 #G2316 #G1209 #G1473 #G5613 #G5543 #G2424
- 15.** που ουν ο μακαρισμος υμων μαρτυρω γαρ υμιν οτι ει  
 που ουν ο μακαρισμος συ μαρτυρεω γαρ συ οτι ει  
 in what place then the blessing you witness for you concerning if  
 #G4226 #G3767 #G3588 #G3108 #G4771 #G3140 #G1063 #G4771 #G3754 #G1487
- δυνατον τους οφθαλμους υμων εξορυξατε εδωκατε μοι  
 δυνατος ο οφθαλμος συ εξορυσσω διωμι εγω  
 power the eyes you gouged given me  
 #G1415 #G3588 #G3788 #G4771 #G1846 #G1325 #G1473
- 16.** ωστε εχθρος υμων γεγωνα αληθευων υμιν  
 ωστε εχθρος συ γινομαι αληθευω συ  
 insomuch that enemy you in existence pronouncing truth you  
 #G5620 #G2190 #G4771 #G1096 #G226 #G4771
- 17.** ζηλουσιν υμας ου καλως αλλα εκκλεισαι υμας θελουσιν ινα αυτοις ζηλουτε  
 ζηλω συ ου καλως αλλα εκκλειω συ θελω ινα αυτοις ζηλω  
 jealous you not good to the contrary exclude you wish that they jealous  
 #G2206 #G4771 #G3756 #G2573 #G235 #G1576 #G4771 #G2309 #G2443 #G846 #G2206
- 18.** καλον δε ζηλουσθαι εν καλω παντοτε και μη μονον εν τω  
 καλος δε ζηλω εν καλω παντοτε και μη μονος εν ο  
 beautiful but jealous in good at all times and not merely in the  
 #G2566 #G1161 #G2206 #G1722 #G2573 #G3842 #G2532 #G3361 #G3441 #G1722 #G3588
- παρειναι με προς υμας  
 παρειμι εγω προς συ  
 being present me towards you  
 #G3918 #G1473 #G4314 #G4771
- 19.** τεκνα μου ους παλιν ωδινω μεχρι ου μορφωθη ΧΡΣ εν υμιν  
 τεκνον εγω ος παλιν ωδινω μεχρι ος μορφω Χρηστος εν συ  
 children me whom again birth pains until which formed Messiah in you  
 #G5043 #G1473 #G3739 #G3825 #G5605 #G3360 #G3739 #G3445 #G5543 #G1722 #G4771

20. ηθελον δε παρειναι προς υμας αρτι και αλλαξαι την φωνην μου  
 θελω δε παρειμι προς συ αρτι και αλλασσω ο φωνη εγω  
 wish but be present towards you Just now and change the tone me  
 #G2309 #G1161 #G3918 #G4314 #G4771 #G737 #G2532 #G236 #G3588 #G5456 #G1473
- οτι απορουμεν εν υμιν  
 οτι απορεω εν συ  
 concerning perplexed in you  
 #G3754 #G639 #G1722 #G4771
21. Λεγετε μοι οι υπο νομον θελοντες ειναι τον νομον ουκ ακουετε  
 λεγω εγω ο υπο νομος θελω ειμι ο νομος ου ακουω  
 say I the under law-code wish exist the law-code not hear  
 #G3004 #G1473 #G3588 #G5259 #G3551 #G2309 #G1510 #G3588 #G3551 #G3756 #G191
22. γεγραπται γαρ οτι Αβρααμ δυο υιους εσχεν ενα εκ της παιδισκης  
 γραφω γαρ οτι Αβρααμ δυο υιος εχω εις[1] εκ ο παιδισκη  
 written for concerning Abraham two sons had one out of the servant girl  
 #G1125 #G1063 #G3754 #G11 #G1417 #G5207 #G2192 #G1520 #G1537 #G3588 #G3814
- και ενα εκ της ελευθερας  
 και εις[1] εκ ο ελευθερος  
 and one out of the free  
 #G2532 #G1520 #G1537 #G3588 #G1658
23. αλλ ο εκ της παιδισκης κατα σαρκα γεγεννηται ο δε της  
 αλλα ο εκ ο παιδισκη κατα σαρξ γενναω ο δε ο  
 to the contrary the out of the servant girl down flesh born the but the  
 #G235 #G3588 #G1537 #G3588 #G3814 #G2596 #G4561 #G1080 #G3588 #G1161 #G3588
- ελευθερας δι επαγγελιας  
 ελευθερος δια επαγγελια  
 free through promise  
 #G1658 #G1223 #G1860
24. ατινα εστιν αλληγορουμενα αυτοι γαρ εισιν δυο διαθηκαι μια μεν απο  
 οστις ειμι αλληγορεω αυτοι γαρ εισιν δυο διαθηκαι εις[1] μεν απο  
 who exist allegorised this for exist two covenants one indeed from  
 #G3748 #G1510 #G238 #G3778 #G1063 #G1510 #G1417 #G1242 #G1520 #G3303 #G575
- ορους Σινα εις δουλειαν γεννωσα ητις εστιν Αγαρ  
 ορος Σινα εις δουλεια γενναω οστις ειμι Αγαρ  
 hill Sinai into slavery born which exists Hagar  
 #G3735 #G4614 #G1519 #G1397 #G1080 #G3748 #G1510 #G28
25. το δε Σινα ορος εστιν εν τη Αραβια συστοιχει δε τη νυν  
 ο δε Σινα ορος ειμι εν ο Αραβια συστοιχω δε ο νυν  
 the but Sinai hill exists in the Arabia resemble but the now  
 #G3588 #G1161 #G4614 #G3735 #G1510 #G1722 #G3588 #G688 #G4960 #G1161 #G3588 #G3568
- Ιερουσαλημ δουλευει γαρ μετα των τεκνων αυτης  
 Ιερουσαλημ δουλευω γαρ μετα ο τεκνον αυτος  
 Jerusalem enslaved for with the children her  
 #G2419 #G1398 #G1063 #G3326 #G3588 #G5043 #G846
26. η δε ανω Ιερουσαλημ ελευθερα εστιν ητις εστιν μητηρ ημων  
 ο δε ανω Ιερουσαλημ ελευθερος ειμι οστις ειμι μητηρ εγω  
 the but above Jerusalem free exist who exists mother [of] us  
 #G3588 #G1161 #G507 #G2419 #G1658 #G1510 #G3748 #G1510 #G3384 #G1473

27. γεγραπται γαρ ευφρανθητι στειρα η ουκ τικτουσα ρηξον και βοησον  
 γραφω γαρ ευφραίνω στείρα ο ου τικτώ ρήσω και βοάω  
 written for rejoice sterile [one] the not giving birth break forth and cry aloud  
 #G1125 #G1063 #G2165 #G4723 #G3588 #G3756 #G5088 #G4486 #G2532 #G994
- η ουκ ωδινουσα οτι πολλα τα τεκνα της ρημου μαλλον  
 ο ου ωδίνω οτι πολλοι τα τέκνα ο ρήμος μάλλον  
 the not birth pains concerning numerous the the desert more  
 #G3588 #G3756 #G5605 #G3754 #G4183 #G3588 #G5043 #G3588 #G2048 #G3123
- ουκ η της εχουσης τον ανδρα  
 ου η ο εχω ο ανηρ  
 not or the have the male  
 #G3756 #G2228 #G3588 #G2192 #G3588 #G435
28. υμεις δε αδελφοι κατα Ισαακ επαγγελιας τεκνα εστε  
 συ δε αδελφος κατα Ισαακ επαγγελια τέκνα είμι  
 you but brethren down Yitschaq promise children exist  
 #G4771 #G1161 #G80 #G2596 #G2464 #G1860 #G5043 #G1510
29. αλλ ωσπερ τοτε ο κατα σαρκα γεννηθεις εδιωκεν τον κατα ΠΝΑ  
 αλλα ωσπερ τοτε ο κατα σαρξ γενναω διωκω ο κατα πνευμα  
 to the contrary even as at that time the down flesh born persecuted the down Spirit  
 #G235 #G5618 #G5119 #G3588 #G2596 #G4561 #G1080 #G1377 #G3588 #G2596 #G4151
- ουτως και νυν  
 ουτως και νυν  
 in this way and now  
 #G3779 #G2532 #G3568
30. αλλα τι λεγει η γραφη εκβαλε την παιδισκην και τον  
 αλλα τις λεγω ο γραφη εκβαλλω ο παιδισκη και ο  
 to the contrary something say the scripture throw out the servant girl and the  
 #G235 #G5100 #G3004 #G3588 #G1124 #G1544 #G3588 #G3814 #G2532 #G3588
- υιον αυτης ου γαρ κληρονομησει ο υιος της παιδισκης μετα  
 υιος αυτος ου γαρ κληρονομew ο υιος ο παιδισκη μετα  
 son her not for inherit the son the servant girl with  
 #G5207 #G846 #G3756 #G1063 #G2816 #G3588 #G5207 #G3588 #G3814 #G3326
- του υιου της ελευθερας  
 ο υιος ο ελευθερος  
 the son the free  
 #G3588 #G5207 #G3588 #G1658
31. αρα αδελφοι ουκ εσμεν παιδισκης τεκνα αλλα της ελευθερας  
 αρα αδελφος ου είμι παιδισκη τέκνα αλλα ο ελευθερος  
 wherefore brethren not exist servant girl children to the contrary the free  
 #G687 #G80 #G3756 #G1510 #G3814 #G5043 #G235 #G3588 #G1658

## Chapter 5

1. τη ελευθερια ημας ΧΡΣ ηλευθερωσεν τη ελευθερια στηκετε ουν και  
 ο ελευθερια εγω Χρηστος ελευθερω ο ελευθερια στηκω ουν και  
 the freedom us Messiah freed the freedom stand firm then and  
 #G3588 #G1657 #G1473 #G5543 #G1659 #G3588 #G1657 #G4739 #G3767 #G2532
- μη παλιν ζυγω δουλειας ενεχεσθε  
 μη παλιν ζυγος δουλεια ενεχω  
 not again yoke slavery be held in  
 #G3361 #G3825 #G2218 #G1397 #G1758

2. ουδεν  
ουδεις  
nothing  
#G3762
- ιδε εγω Παυλος λεγω υμιν οτι εαν περιτεμνησθε ΧΡΨ υμας  
ιδε εγω Παυλος λεγω συ οτι εαν περιτεμνω Χρηστος συ  
see I Paul say you concerning if circumcised Messiah you  
#G2396 #G1473 #G3972 #G3004 #G4771 #G3754 #G1437 #G4059 #G5543 #G4771
- ωφελησει  
ωφελεω  
benefit  
#G5623
3. ολον  
ολος  
entire  
#G3650
- μαρτυρομαι δε παλιν παντι ανθρωπω περιτεμνομενω οτι οφειλετης εστιν  
μαρτυρομαι δε παλιν πας ανθρωπος περιτεμνω οτι οφειλετης ειμι  
bear witness but again all man circumcised concerning debtor exist  
#G3142 #G1161 #G3825 #G3956 #G444 #G4059 #G3754 #G3781 #G1510
- τον νομον ποιησαι  
ο νομος ποιεω  
the law-code accomplish  
#G3588 #G3551 #G4160
4. εξεπεσατε  
εκπιπτω  
perished  
#G1601
- κατηργηθε απο ΧΥ οιτινες εν νομω δικαιουσθε της χαριτος  
καταργεω απο Χρηστος οστις εν νομος δικαιοω ο χαρις  
terminated from Messiah who in law-code declared upright the favour  
#G2673 #G575 #G5543 #G3748 #G1722 #G3551 #G1344 #G3588 #G5485
5. εκδεχομεθα  
εκδεχομαι  
await  
#G1551
- ημεις γαρ ΠΝΤ εκ πιστεως ελπιδα δικαιοσυνης  
εγω γαρ πνευμα εκ πιστις ελπις δικαιοσυνη  
we for Spirit out of trust hope uprightness  
#G1473 #G1063 #G4151 #G1537 #G4102 #G1680 #G1343
6. αλλα  
αλλα  
to the contrary  
#G235
- εν ΧΡΩ ΙΗΥ ουτε περιτομη τι ισχυει ουτε ακροβυστια  
εν Χρηστος Ιησους ουτε περιτομη τις ισχυω ουτε ακροβυστια  
in Messiah Yahushua neither circumcision something strong nor uncircumcision  
#G1722 #G5543 #G2424 #G3777 #G4061 #G5100 #G2480 #G3777 #G203
- πιστις δι αγαπης ενεργουμενης  
πιστις δια αγαπη ενεργεω  
trust through love displaying  
#G4102 #G1223 #G26 #G1754
7. πειθεσθαι  
πειθω  
persuade  
#G3982
- ετρεχετε καλως τις υμας ενεκοψεν τη αληθεια μη  
τρεχω καλως τις συ εγκοπτω ο αληθεια μη  
ran good someone you impede the truth not  
#G5143 #G2573 #G5100 #G4771 #G1465 #G3588 #G225 #G3361
8. υμας  
συ  
you  
#G4771
- η πεισμονη ουκ η εκ του καλουντος υμας  
ο πεισμονη ου ο εκ ο καλεω συ  
the persuasion not the out of the [one] calling you  
#G3588 #G3988 #G3756 #G3588 #G1537 #G3588 #G2564 #G4771
9. ζυμοι  
ζυμω  
ferments  
#G2220
- μικρα ζυμη ολον φυραμα ζυμοι  
μικρος ζυμη ολος φυραμα ζυμω  
small amount yeast entire dough ferments  
#G3398 #G2219 #G3650 #G5445
10. φρονησητε  
φρονεω  
opinion  
#G5426
- εγω δε πεποιθα εις υμας εν ΚΩ οτι ουδεν αλλο  
εγω δε πειθω εις συ εν Κυριος οτι ουδεις αλλος  
I but persuaded into you in Master concerning nothing another  
#G1473 #G1161 #G3982 #G1519 #G4771 #G1722 #G2962 #G3754 #G3762 #G243
- ο δε ταρασσων υμας βαστασει το κριμα οστις εαν η  
ο δε ταρασσω συ βασταζω ο κριμα οστις εαν ειμι  
the but agitators you carry the judgement whoever if exist  
#G3588 #G1161 #G5015 #G4771 #G941 #G3588 #G2917 #G3748 #G1437 #G1510

11. Εγω δε αδελφοι ει περιτομην ετι κηρυσσω τι ετι διωκομαι αρα  
 εγω δε αδελφος ει περιτομη ετι κηρυσσω τις ετι διωκω αρα  
 I but brethren if circumcision yet announce why yet persecute wherefore  
 #G1473 #G1161 #G80 #G1487 #G4061 #G2089 #G2784 #G5100 #G2089 #G1377 #G687
- κατηργηται το σκανδαλον του ΣΤΡΟΥ  
 καταργεω ο σκανδαλον ο σταυρος  
 terminated the impediment the upright pole  
 #G2673 #G3588 #G4625 #G3588 #G4716
12. αρα και αποκοψωνται οι αναστατουντες υμας  
 αρα και αποκοπτω ο αναστατω συ  
 wherefore and amputate the upsetting you  
 #G687 #G2532 #G609 #G3588 #G387 #G4771
13. Υμεις γαρ επι ελευθερια εκληθητε αδελφοι μονον μη την ελευθεριαν  
 συ γαρ επι ελευθερια καλεω αδελφος μονος μη ο ελευθερια  
 You for upon freedom called brethren merely not the freedom  
 #G4771 #G1063 #G1909 #G1657 #G2564 #G80 #G3441 #G3361 #G3588 #G1657
- εις αφορμην τη σαρκι αλλα δια της αγαπης δουλευετε αλληλοις  
 εις αφορμη ο σαρξ αλλα δια ο αγαπη δουλευω αλληλων  
 into incentive the flesh to the contrary through the love subject one another  
 #G1519 #G874 #G3588 #G4561 #G235 #G1223 #G3588 #G26 #G1398 #G240
14. ο γαρ πας νομος ενι λογω πεπληρωται εν τω αγαπησαι τον  
 ο γαρ πας νομος εις[1] λογος πληρω εν ο αγαπαω ο  
 the for all law-code one word filled in the one loving the  
 #G3588 #G1063 #G3956 #G3551 #G1520 #G3056 #G4137 #G1722 #G3588 #G25 #G3588
- πλησιον ως εαυτον  
 πλησιον ως εαυτου  
 neighbour as he  
 #G4139 #G5613 #G1438
15. ει δε αλληλους δακνετε και κατεσθιετε βλεπετε μη υπ αλληλων  
 ει δε αλληλων δακνω και κατεσθιω βλεπω μη υπο αλληλων  
 if but one another bite and devour Perceive not under one another  
 #G1487 #G1161 #G240 #G1143 #G2532 #G2719 #G991 #G3361 #G5259 #G240
- αναλωθηκε  
 αναλω  
 consumed  
 #G355
16. Λεγω δε ΠΝΙ περιπατεισθε και επιθυμιαν σαρκος ου μη τελεσητε  
 λεγω δε πνευμα περιπατεω και επιθυμια σαρξ ου μη τελεω  
 Say but Spirit behave and lust after flesh not not carry out  
 #G3004 #G1161 #G4151 #G4043 #G2532 #G1939 #G4561 #G3756 #G3361 #G5055
17. η γαρ σαρξ επιθυμει κατα του ΠΝΣ το δε το ΠΝΑ  
 ο γαρ σαρξ επιθυμει κατα ο πνευμα το ο πνευμα  
 the for flesh lusts after down the Spirit the but the Spirit  
 #G3588 #G1063 #G4561 #G1937 #G2596 #G3588 #G4151 #G3588 #G1161 #G3588 #G4151
- κατα της σαρκος ταυτα γαρ αντικειται αλληλοις ινα μη α εαν  
 κατα ο σαρξ ουτος γαρ αντικειμαι αλληλων ινα μη ος εαν  
 down the flesh these for oppose one another that not what if  
 #G2596 #G3588 #G4561 #G3778 #G1063 #G480 #G240 #G2443 #G3361 #G3739 #G1437
- Θελητε ταυτα ποιητε  
 θελω ουτος ποιειω  
 wish these accomplish  
 #G2309 #G3778 #G4160

18. ει δε πνευματι αγεσθε ουκ εστε υπο νομον  
ει δε πνευμα αγω ου ειμι υπο νομος  
if but Spirit led not exist under law-code  
#G1487 #G1161 #G4151 #G71 #G3756 #G1510 #G5259 #G3551
19. φανερὰ δε εστιν τα εργα της σαρκος ατινα εστιν πορνεια  
φανερως δε ειμι ο εργον ο σαρξ οστις ειμι πορνεια  
evident but exist the labour the flesh which exist sexual immorality  
#G5318 #G1161 #G1510 #G3588 #G2041 #G3588 #G4561 #G3748 #G1510 #G4202
- ακαθαρσια ασελγεια  
ακαθαρσια ασελγεια  
impure motives lasciviousness  
#G167 #G766
20. ειδωλολατρια φαρμακεια εχθραι ερισ ζηλος θυμοι εριθειαι διχοστασιαι αιρεσεις  
ειδωλολατρια φαρμακεια εχθρα ερισ ζηλος θυμος εριθεια διχοστασια αιρεσις  
worship of idols drug use enmity strife rivalry fury selfish ambition divisions divers aims  
#G1495 #G5331 #G2189 #G2054 #G2205 #G2372 #G2052 #G1370 #G139
21. φθονοι μεθαι κωμοι και τα ομοια τουτοις α προλεγω υμιν  
φθονος μεθη κωμος και ο ομοιος ουτος ος προλεγω συ  
envy debauchery riotous carousing and the similar these that speak before you  
#G5355 #G3178 #G2970 #G2532 #G3588 #G3664 #G3778 #G3739 #G4277 #G4771
- καθως προειπον οτι οι τα τοιαυτα πρασσοντες βασιλειαν ΘΥ  
καθως προειπον οτι ο ο τοιουτος πρασω βασιλεια θεος  
exactly as spoken before concerning the the such things performing kingdom God  
#G2531 #G4302 #G3754 #G3588 #G3588 #G5108 #G4238 #G932 #G2316
- ου κληρονομησουσιν  
ου κληρονομεω  
not inherit  
#G3756 #G2816
22. ο δε καρπος του ΠΝΣ εστιν αγαπη χαρα ειρηνη μακροθυμια χρηστοτης  
ο δε καρπος ο πνευμα ειμι αγαπη χαρα ειρηνη μακροθυμια χρηστοτης  
the but fruit the Spirit exist love joy peace patience integrity  
#G3588 #G1161 #G2590 #G3588 #G4151 #G1510 #G26 #G5479 #G1515 #G3115 #G5544
- αγαθωσυνη πιστις  
αγαθωσυνη πιστις  
goodness trust  
#G19 #G4102
23. πραυτης εγκρατεια κατα των τοιουτων ουκ εστιν νομος  
πραυτης εγκρατεια κατα ο τοιουτος ου ειμι νομος  
gentleness self-control down the such things not exist law-code  
#G4240 #G1466 #G2596 #G3588 #G5108 #G3756 #G1510 #G3551
24. οι δε του ΧΥ την σαρκα ΕΣΤΑΝ συν τοις παθημασιν και  
ο δε ο Χρηστος ο σαρξ σταυρω συν ο παθημα και  
the but the Messiah the flesh crucified together with the sufferings and  
#G3588 #G1161 #G3588 #G5543 #G3588 #G4561 #G4717 #G4862 #G3588 #G3804 #G2532
- ταις επιθυμiais  
ο επιθυμια  
the lust after  
#G3588 #G1939
25. Ει ζωμεν ΠΝΤ ΠΝΤ στοιχωμεν  
ει ζω πνευμα πνευμα στοιχω  
if live Spirit Spirit behave  
#G1487 #G2198 #G4151 #G4151 #G4748





7. Μη πλανασθε ὁς ου μυκτηριζεται α γαρ εαν σπειρη ἄνθρωπος τουτο  
μη πλαναω θεος ου μυκτηριζω ος γαρ εαν σπειρω ανθρωπος ουτος  
Not led astray God not mocked what for if sow man this  
#G3361 #G4105 #G2316 #G3756 #G3456 #G3739 #G1063 #G1437 #G4687 #G444 #G3778
- και θερισει  
και θεριζω  
also harvest  
#G2532 #G2325
8. οτι ο σπειρων εις την σαρκα εαυτου εκ της σαρκος θερισει  
οτι ο σπειρω εις into the ο σαρξ εαυτου εκ ο the σαρξ θεριζω  
concerning the sower into the flesh him out of the flesh harvest  
#G3754 #G3588 #G4687 #G1519 #G3588 #G4561 #G1438 #G1537 #G3588 #G4561 #G2325
- φθοραν ο δε σπειρων εις το πνευμα εκ του πνευμα θερισει  
φθορα ο δε σπειρω εις into the ο πνευμα εκ ο the πνευμα θεριζω  
corruption the but sower into the Spirit out of the Spirit harvest  
#G5356 #G3588 #G1161 #G4687 #G1519 #G3588 #G4151 #G1537 #G3588 #G4151 #G2325
- ζωην αιωνιον  
ζωη αιωνιος  
life eon  
#G2222 #G166
9. το δε καλον ποιουντες μη εγκακωμεν καιρω γαρ ιδιω θερισομεν μη  
ο δε καλος ποιεω μη εγκακew καιρος γαρ ιδιος θεριζω μη  
the but good accomplish not exhaust season for own harvest not  
#G3588 #G1161 #G2566 #G4160 #G3361 #G1573 #G2540 #G1063 #G2398 #G2325 #G3361
- εκλυομενοι  
εκλυω  
weaken  
#G1590
10. Αρα ουν ως καιρον εχομεν εργασωμεθα το αγαθον προς παντας μαλιστα  
αρα ουν ως καιρος εχω εργαζομαι το ο αγαθος προς πας μαλιστα  
wherefore then like season have exercise the goodness towards all especially  
#G687 #G3767 #G5613 #G2540 #G2192 #G2038 #G3588 #G18 #G4314 #G3956 #G3122
- δε προς τους οικειους της πιστεως  
δε προς ο οικειος ο the ο πιστις  
but towards the households the trust  
#G1161 #G4314 #G3588 #G3609 #G3588 #G4102
11. Ιδετε ηλικους υμιν γραμμασιν εγραψα τη εμη χειρι  
ειδον ηλικος συ γραμμα γραφω ο εμος χειρ  
Saw how tall you letters write the my hand  
#G3708 #G2245 #G4771 #G1121 #G1125 #G3588 #G1699 #G5495
12. Οσοι θελουσιν ευπροσπησαι εν σαρκι ουτοι αναγκazuσιν υμας περιτεμεσθαι  
οσος θελω ευπροσπεω εν εν σαρξ ουτος ανακαζω συ περιτεμνω  
as many as wish show good face in in flesh these force you circumcise  
#G3745 #G2309 #G2146 #G1722 #G4561 #G3778 #G315 #G4771 #G4059
- μονον ινα τω σταυρω του χρυ ιηου μη διωκονται  
μονος ινα ο ο σταυρος ο the χρυσος ιηους μη διωκω  
merely that the upright pole the Messiah Yahushua not persecute  
#G3441 #G2443 #G3588 #G4716 #G3588 #G5543 #G2424 #G3361 #G1377
13. ουτε γαρ οι περιτεμνομενοι αυτοι νομον φυλασσουσιν αλλα θελουσιν  
ουδε γαρ ο περιτεμνω αυτοι νομος φυλασσω αλλα θελω  
Not even for the circumcised themselves law-code protect to the contrary wish  
#G3761 #G1063 #G3588 #G4059 #G846 #G3551 #G5442 #G235 #G2309
- υμας περιτεμεσθαι ινα εν τη σαρκι υμετερα καυχeshονται  
συ περιτεμνω ινα εν ο σαρξ υμετερος καυχομαι  
you circumcised that in the flesh your boast  
#G4771 #G4059 #G2443 #G1722 #G3588 #G4561 #G5212 #G2744

- 14.** Εμοι δε μη γενοιτο με καυχασθαι ει μη εν τω ΣΤΡΩ  
 εγω δε μη γινομαι εγω καυχασμαι ει μη εν ο σταυρος  
 me but not in existence my boast if not in the upright pole  
 #G1473 #G1161 #G3361 #G1096 #G1473 #G2744 #G1487 #G3361 #G1722 #G3588 #G4716
- του ΚΥ ημων ΙΗΥ ΧΡΥ δι ου εμοι κοσμος ΕΣΤΡΑΤ  
 ο κυριος εγω Ιησους Χρηστος δια ος εγω κοσμος σταυρω  
 the Master us Yahushua Messiah through whom [to] me world crucified  
 #G3588 #G2962 #G1473 #G2424 #G5543 #G1223 #G3739 #G1473 #G2889 #G4717
- καγω κοσμω  
 καγω κοσμος  
 and I [to] world  
 #G2504 #G2889
- 15.** ουτε γαρ περιτομη τι εστιν ουτε ακροβυστια αλλα καινη κτισις  
 ουτε γαρ περιτομη τις εστι ουτε ακροβυστια αλλα καινος κτισις  
 neither for circumcision something exist nor uncircumcision to the contrary recent creation  
 #G3777 #G1063 #G4061 #G5100 #G1510 #G3777 #G203 #G235 #G2537 #G2937
- 16.** και οσοι τω κανονι τουτω στοιχησωσιν ειρηνη επ αυτους και ελεος  
 και οσος ο κανων ουτος στοιχεω ειρηνη επι αυτος και ελεος  
 and as many as the principle these behave peace upon them and mercy  
 #G2532 #G3745 #G3588 #G2583 #G3778 #G4748 #G1515 #G1909 #G846 #G2532 #G1656
- και επι τον Ισραηλ του ΘΥ  
 και επι ο Ισραηλ ο θεος  
 and upon the Israel the God  
 #G2532 #G1909 #G3588 #G2474 #G3588 #G2316
- 17.** Του λουπου κοπους μοι μηδεις παρεχετω εγω γαρ τα στιγματα του  
 ο λουπος κοπος εγω μηδεις παρεχω εγω γαρ ο στιγμα ο  
 The remaining troubles me no one render I for the brand the  
 #G3588 #G3062 #G2873 #G1473 #G3367 #G3930 #G1473 #G1063 #G3588 #G4742 #G3588
- ΙΗΥ εν τω σωματι μου βασταζω  
 Ιησους εν ο σωμα εγω βασταζω  
 Yahushua in the body me carry  
 #G2424 #G1722 #G3588 #G4983 #G1473 #G941
- 18.** Η χαρις του ΚΥ ημων ΙΗΥ ΧΡΥ μετα του πνευματος υμων  
 ο χαρις ο κυριος εγω Ιησους Χρηστος μετα ο πνευμα συ  
 The favour the Master [of] us Yahushua Messiah with the Spirit [of] you  
 #G3588 #G5485 #G3588 #G2962 #G1473 #G2424 #G5543 #G3326 #G3588 #G4151 #G4771
- αδελφοι αμην  
 αδελφος αμην  
 brethren Awmane  
 #G80 #G281

## Appendix B - Word Statistics:

### 1. The Set-Apart Word Group

#### αἰτιος/hagios in the Greek Septuagint (LXX)

Book	Verse	Total	Average Per Chapter
Exodus	3:5; 12:16(x2); 15:11, 13; 16:23; 19:6; 22:30; 23:22; 26:33(x3); 34(x2); 28:2, 3 (x2), 4, 29, 30, 35, 38 (x2), 43; 29:29, 30, 31, 33, 37 (x2); 30:10 (x2), 13, 24, 25 (x2), 29 (x2), 31, 32, 35, 36 (x2); 31:11, 14, 15; 35:2, 19, 21, 35; 36:1, 3, 4, 6, 8, 37; 38:25; 39:1 (x2), 3, 12, 18; 40:9, 10 (x2), 13	66	1.65
	2:3 (x2), 10 (x2); 4:6, 17; 5:15 (x2), 16; 6:9, 10 (x2), 18 (x2), 19, 20, 22 (x2), 23; 7:1 (x2), 6 (x3); 8:9, 31; 10:4, 10, 12 (x2), 13, 14, 17 (x3), 18 (x2); 11:44 (x2), 45 (x2); 12:4; 14:13 (x3); 16:2, 3, 4, 16, 17, 20, 23, 24, 27, 32, 33 (x2); 18:21; 19:2 (x2), 8, 24, 30; 20:3, 7 (x2), 26 (x2); 21:6 (x2), 7, 8 (x2), 12 (x2), 22 (x3), 23; 22:2 (x2), 3, 4, 6, 7, 10 (x2), 12, 14 (x2), 15, 16, 32; 23:2, 3, 4, 7, 8, 20, 21, 24, 27, 35, 36, 37; 24:9 (x3); 25:12; 26:2, 31; 27:3, 9, 10, 14, 21, 23, 25, 28 (x2), 30, 32, 33	123	4.56
Numbers	3:28, 31, 32, 38, 47, 50; 4:4 (x2), 12, 15 (x3), 16, 19 (x2), 20; 6:5, 8, 20; 7:9, 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85; 8:19; 10:21; 15:40; 16:3, 5, 7; 18:1, 3, 5, 9 (x2), 10 (x3), 16, 17, 19, 32; 19:20; 28:7, 18, 25, 26; 29:1, 7, 12; 31:6; 35:25	61	1.694

Deuteronomy	7:6; 12:26; 14:2, 21; 23:15; 26:13, 15, 19; 28:9	9	0.265
Joshua	5:15; 6:19; 24:15; 24:19	4	0.167
Judges	13:7; 16:17	2	0.095
1 Samuel	2:2 (x2), 10; 6:20; 21:5	5	0.161
1 Kings	6:16 (x2); 7:36 (x2), 37 (x2); 8:4, 6 (x2), 7, 8, 10	12	0.54
2 Kings	4:9; 12:5, 19 (x2); 19:22	5	0.2
1 Chronicles	6:34 (x2); 9:29; 16:10, 29, 35; 22:19; 23:13 (x2), 28; 24:5; 26:26, 28; 28:12; 29:3, 16	16	0.55
2 Chronicles	3:8 (x2), 10 (x2); 4:22 (x2); 5:1, 5, 7 (x2), 9, 11; 6:2; 8:11; 15:18 (x2); 20:21; 23:6; 24:7; 29:5, 7, 21; 30:19, 24, 27; 31:14 (x2), 18; 35:3, 6, 13, 15	32	0.8
Ezra	2:63 (x2); 8:28 (x2); 9:2	5	0.5
Nehemiah	7:65 (x2); 8:9, 10, 11; 9:14; 10:32, 34, 40; 11:1	10	0.77
Job	5:1; 6:10; 15:15	3	
Psalms	2:6; 3:5; 5:8; 10:4; 14:1; 15:3; 17:7; 19:3, 7; 21:4; 23:3; 27:2; 28:2; 32:21; 33:10; 42:3; 46:9; 47:2; 50:13; 55:1; 59:8; 62:3; 64:5; 67:6, 18, 25, 36; 70:22; 73:3; 76:14; 77:41; 78:1; 82:4; 86:1; 88:6, 8, 19, 21, 36; 95:9; 97:1; 98:3, 5, 9 (x2); 101:20; 102:1; 104:3, 42; 105:16, 47; 107:8; 109:3; 110:9; 133:2; 137:2; 144:21; 150:1	58	0.386
Proverbs	9:10; 30:3	2	0.065
Ecclesiastes	Eccles 8:10	1	0.083

<i>Isaiah</i>	1:4; 4:3; 5:16, 19, 24; 6:3 (x3); 10:20; 11:9; 12:6; 14:27; 17:7; 23:18; 26:21; 27:1, 13; 29:23; 30:11, 12, 15, 19, 29; 31:1; 33:5; 35:8; 37:23; 40:25; 41:16, 20; 43:3, 14, 15, 28; 44:28; 45:11; 47:4; 48:2, 17; 49:7; 52:1, 10; 55:5; 56:7; 57:13, 15 (x3); 58:13 (x2); 60:9 (x2), 13, 14; 62:9, 12; 63:10, 11, 15, 18; 64:9, 10; 65:9, 11, 25; 66:20	66	1
	2:2, 3; 3:16, 21; 4:11; 11:15; 27:29; 28:5, 51; 32:24; 38:23	11	0.212
<i>Jeremiah</i>			
<i>Lamentations</i>	Lam 4:1	1	0.2
<i>Ezekiel</i>	Ezek. 5:11; 7:24; 8:6; 9:6; 10:6, 7; 20:39, 40; 21:7; 22:8, 26 (x2); 23:38, 39; 24:21; 25:3; 28:14; 36:20, 21, 22, 38; 37:26, 28; 39:7 (x3), 25; 41:4 (x2), 21 (x2), 23, 25; 42:13 (x6), 14 (x3), 20; 43:7, 8, 12 (x2), 21; 44:1, 5, 7, 8, 9, 11, 13 (x3), 15, 16, 19, 23, 27; 45:1 (x2), 3 (x2), 4, 6, 7 (x2), 18; 46:19; 47:12; 48:8, 10 (x2), 12 (x2), 14, 18 (x2), 20, 21 (x2)	84	1.75
	4:8, 9, 13, 17, 18, 22, 23, 34, 37; 5:12; 6:4; 7:8; 18 (x2), 21 (x2), 22 (x4), 25 (x2), 27 (x2); 8:11 (x2), 13 (x5), 14 (x2), 24 (x2), 25; 9:16 (x2), 17, 20 (x2), 24 (x5), 26 (x2); 11:28 (x2), 30 (x3), 31, 45 (x2); 12:7	57	4.75
<i>Daniel</i>	11:9; 12:1	2	0.14
	2:1; 4:17 (3:17 in Modern Bibles) (x2)	3	1
<i>Hosea</i>	4:2	1	0.1
<i>Joel</i>	16, 17	2	2
<i>Amos</i>	2:5, 8	2	0.5

<i>Micah</i>	1:2	1	0.143
<i>Habakkuk</i>	1:12; 2:20;3:3	3	1
<i>Zephaniah</i>	3:4, 3:11	2	0.6
<i>Haggai</i>	2:12	1	0.5
<i>Zechariah</i>	2:16, 17; 8:3; 9:16; 14:5, 20, 21	7	0.5
<i>Malachi</i>	Mal 2:11	1	0.25
<i>Wisdom of Solomon</i>	1:5; 5:5; 7:22; 9:8 (x2), 10, 17; 10:10, 20; 11:1; 12:3; 17:2; 18:9	13	0.68
<i>1 Esdras</i>	1:3, 50; 5:40; 7:5; 8:57 (x2), 67; 9:50, 52, 53	10	0.9

αγιαζω/hagiazō in the LXX

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Average Per Chapter</u>
<i>Genesis</i>	2:3	1	0.02
<i>Exodus</i>	13:2, 12; 19:14, 22, 23; 20:8, 11; 28:38, 41; 29:1, 21, 27, 33 (x2), 36 (x2), 37 (x2), 43, 44 (x2); 30:29 (x2), 30; 31:13; 40:8, 9, 10, 13	29	0.725
	6:11, 20; 8:11 (x3), 12, 15, 30; 10:3; 11:44; 16:4, 19; 20:3, 8; 21:8 (x2), 12, 15, 23; 22:2, 3, 9, 16, 32 (x2); 25:10, 11; 27:14, 15, 16, 17, 18, 19, 22	34	1.26
<i>Leviticus</i>	3:13; 5:9, 10; 6:11, 12; 7:1 (x2); 8:17; 16:16; 17:2, 3; 18:8, 9, 29; 20:12, 20:13; 27:14 (x2)	18	0.5
<i>Numbers</i>	5:12, 15; 15:19; 22:9; 32:51; 33:3	6	0.18
<i>Deuteronomy</i>	7:13 (x2)	2	0.083

<i>Judges</i>	13:5; 17:3 (x3)	1	0.048
<i>1 Samuel</i>	7:1, 16; 16:5 (x2); 21:6	5	0.161
<i>2 Samuel</i>	8:11 (x2); 11:4	3	0.125
<i>1 Kings</i>	8:8 (x2), 64; 9:3, 7	5	0.227
<i>2 Kings</i>	10:20; 12:19	2	0.08
<i>1 Chronicles</i>	18:11; 23:13; 26:26, 27, 28	5	0.17
<i>2 Chronicles</i>	2:3; 5:11; 7:7, 20; 26:18; 29:33; 30:8; 31:6; 35:3	9	0.25
<i>Ezra</i>	3:5	1	0.1
<i>Nehemiah</i>	3:1 (x2); 12:47 (x2); 13:22	5	0.385
<i>Psalms</i>	45:5	1	0.006
<i>Proverbs</i>	20:25	1	0.32
<i>Isaiah</i>	8:13; 10:17; 13:3; 29:23 (x2); 49:7	6	0.09
<i>Jeremiah</i>	1:5; 17:22, 24, 27; 28:27, 28	6	0.12
<i>Ezekiel</i>	20:12, 20, 41; 28:22, 25; 36:23 (x2); 37:28; 38:16, 23; 39:27; 44:19, 24; 46:20; 48:11	15	0.3125
<i>Daniel</i>	4:22; 12:7, 10	3	0.25
<i>Joel</i>	1:14; 2:15, 16; 4:9 (3:9)	4	1.3
<i>Amos</i>	2:12	1	0.1
<i>Zephaniah</i>	1:7	1	0.3
<i>Haggai</i>	2:12	1	0.5

### αγιασμος/hagiasmos in the LXX

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Average Per Chapter</u>
<i>Judges</i>	17:3	1	0.048
<i>Amos</i>	2:11	1	0.1
<i>Ezekiel</i>	45:4	1	0.02

### αγιασυνη/hagiosune in the LXX

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Average Per Chapter</u>
<i>Psalms</i>	29:5; 95:6; 96:12; 144:5	4	0.026

### αγιος/hagios in the N.T.

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Average Per Chapter</u>
<i>Matthew</i>	1:18, 20; 3:11; 4:5; 7:6; 12:32; 24:15; 27:52, 53; 28:19	10	0.36
<i>Mark</i>	1:8, 24; 3:29; 6:20; 8:38; 12:36; 13:11	7	0.4375
<i>John</i>	1:33; 6:69; 14:26; 17:11; 20:22	5	0.24
<i>Luke</i>	1:15, 35 (x2), 41, 49, 67, 70, 72; 2:23, 25, 26; 3:16, 22; 4:1, 34; 9:26; 10:21; 11:13; 12:10, 12	20	0.83

<i>Acts</i>	1:2, 5, 8, 16; 2:4, 33, 38; 3:14, 21; 4:8, 25, 27, 30, 31; 5:3, 32; 6:5, 13; 7:33, 51, 55; 8:15, 17, 19; 9:13, 17, 31, 32, 41; 10:22, 38, 44, 45, 47; 11:15, 16, 24; 13:2, 4, 9, 52; 15:8, 28; 16:6; 19:2 (x2), 6; 20:23, 28; 21:11, 28; 26:10; 28:25	53	1.89
<i>Romans</i>	1:2, 7; 5:5; 7:12; 8:27; 9:1; 11:16; 12:1, 13; 14:17; 15:13, 16, 25, 26, 31; 16:2, 15, 16	18	1.125
<i>1 Corinthians</i>	1:2; 3:17; 6:1, 2, 19; 7:14, 34; 12:3; 14:33; 16:1, 15, 20	12	0.75
<i>2 Corinthians</i>	1:1; 6:6; 8:4; 9:1, 12; 13:12, 13	7	0.54
<i>Ephesians</i>	1:1, 4, 13, 15, 18; 2:19, 21; 3:5, 8, 18; 4:12, 30; 5:3, 27; 6:18	15	2.5
<i>Philippians</i>	1:1; 4:21, 4:22	3	0.75
<i>Colossians</i>	1:2, 4, 12, 22, 26; 3:12	6	1.5
<i>1 Thess.</i>	1:5, 6; 3:13; 4:8; 5:26	5	1
<i>2 Thess.</i>	1:10	1	0.3
<i>1 Timothy</i>	5:10	1	0.16
<i>2 Timothy</i>	1:9, 1:14	2	0.5
<i>Titus</i>	3:5	1	0.3
<i>Philemon</i>	5, 7	2	2
<i>Hebrews</i>	2:4; 3:1, 7; 6:4, 10; 8:2; 9:1, 2, 3, 8, 12, 24, 25; 10:15, 19; 13:11, 24	17	1.31
<i>1 John</i>	2:20	1	0.2
<i>1 Peter</i>	1:12, 15 (x2), 16 (x2); 2:5, 9; 3:5	8	1.6
<i>2 Peter</i>	2 Pet. 1:18, 21; 2:21; 3:2, 11	5	1.6
<i>Jude</i>	3, 14, 20 (x2)	4	4

<i>Revelation</i>	3:7; 4:8 (x3); 5:8; 6:10; 8:3, 4; 11:2, 18; 13:7, 10; 14:10, 12; 16:6; 17:6; 18:20, 24; 19:8; 20:6, 9; 21:2, 10; 22:11, 19	25	1.136
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αγιαζω/hagiazō in the N.T.

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Average Per Chapter</u>
<i>Matthew</i>	6:9; 23:17, 19	3	0.36
<i>John</i>	10:36; 17:17, 19	3	0.4375
<i>Luke</i>	11:2	1	0.0416
<i>Acts</i>	20:32; 26:18	2	0.07
<i>Romans</i>	Rom 15:16	1	0.0625
<i>1 Corinthians</i>	1:2; 6:11; 7:14	3	0.1875
<i>Ephesians</i>	Eph 5:26	1	0.16
<i>1 Thess.</i>	1 Thess 5:23	1	0.2
<i>1 Timothy</i>	1 Tim 4:5	1	0.16
<i>2 Timothy</i>	2 Tim 2:21	1	0.25
<i>Hebrews</i>	2:11; 9:13; 10:10, 14, 29; 13:12	6	0.46
<i>1 Peter</i>	1 Peter 3:15	1	0.16
<i>Revelation</i>	22:11	1	0.045

αγιασμος/hagiasmos in the N.T.

Book	Verse	Total	Average Per Chapter
Romans	6:19, 22	2	0.125
1 Corinthians	1:30	1	0.0625
1 Thess.	4:3, 4, 7	3	0.6
2 Thess.	2:13	1	0.3
1 Timothy	2:15	1	0.16
Hebrews	12:14	1	0.077
1 Peter	1:2	1	0.16

αγιασουνη/hagiosune in the N.T.

Book	Verse	Total	Average Per Chapter
Romans	1:4	1	0.0625
2 Corinthians	7:1	1	0.077
1 Thess.	3:13	1	0.2

αγιαστης/hagiotēs in the N.T.

Book	Verse	Total	Average Per Chapter
2 Corinthians	1:12	1	0.077
Hebrews	12:10	1	0.077

2. The Spirit

πνευμα/pneuma in the Pauline Literature

Book	Verse	Total	Arising Every % Words
Romans	1:4, 9; 2:29; 5:5; 7:6; 8:2, 4, 5 (x2), 6, 9 (x3), 10, 11 (x2), 13, 14, 15 (x2), 16 (x2), 23, 26 (x2), 27; 9:1; 11:8; 12:11; 14:17; 15:13, 16, 19, 30	34	209
1 Corinthians	2:4, 10 (x2), 11 (x2), 12 (x2), 13, 14; 3:16; 4:21; 5:3, 4, 5; 6:11, 17, 19; 7:34, 40; 12:3 (x2), 4, 7, 8 (x2), 9 (x2), 10, 11, 13 (x2); 14:2, 12, 14, 15 (x2), 16, 32, 45; 16:18	40	170.75
2 Corinthians	1:22; 2:13; 3:3, 6 (x2), 8, 17 (x2), 18; 4:13; 5:5; 6:6; 7:1, 13; 11:4; 12:18; 13:13	17	263.4
Ephesians	1:13, 17; 2:2, 18, 22; 3:5, 16; 4:3, 4, 23, 30; 5:18; 6:17, 18	14	173
Galatians	3:2, 3, 5, 14; 4:6, 29; 5:5, 16, 17 (x2), 18, 22, 25 (x2); 6:1, 8 (x2), 18	18	120.4
Philippians	1:19, 27; 2:1; 3:3; 4:23	5	325.8
Colossians	1:8; 2:5	2	791
1 Thess.	1:5, 6; 4:8; 5:19, 23	5	296
2 Thess.	2:2, 8, 13	3	274
1 Timothy	3:16; 4:1 (x2)	3	530
2 Timothy	1:7, 14; 4:22	3	412.6
Titus	3:5	1	659
Hebrews	1:7, 14; 2:4; 3:7; 4:12; 6:4; 9:8, 14; 10:15, 29; 12:9, 23	12	412.75

πνευμα ΘΥ/pneuma ῤῥῦ in the Attributed Pauline Literature

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Per</u> <u>πνευμα</u>
<i>Romans</i>	8:9, 14; 15:19	3	11.3
<i>1 Corinthians</i>	2:11, 14; 3:16; 6:11; 7:40; 12:3	6	6.6
<i>2 Corinthians</i>	3:3	1	17

αγιος πνευμα/hagios pneuma in the N.T.

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Per</u> <u>πνευμα</u>
<i>Matthew</i>	1:18, 20; 3:11; 12:32; 28:19	5	3.8
<i>Mark</i>	1:8; 3:29; 12:36; 13:11	4	5.75
<i>John</i>	1:33; 14:26; 20:22	3	8
<i>Luke</i>	1:15, 35, 41, 67; 2:25, 26; 3:16, 22; 4:1; 10:21; 11:13; 12:10, 12	13	2.77
<i>Acts</i>	1:2, 5, 8, 16; 2:4, 33, 38; 4:8, 25, 31; 5:3, 32; 6:5; 7:51, 55; 8:15, 17, 19; 9:17, 31; 10:38, 44, 45, 47; 11:15, 16, 24; 13:2, 4, 9, 52; 15:8, 28; 16:6; 19:2 (x2), 19:6; 20:23, 28; 21:11; 28:25	41	1.71
<i>Romans</i>	5:5; 9:1; 14:17; 15:13, 16	5	6.8
<i>1 Corinthians</i>	6:19; 12:3	2	20
<i>2 Corinthians</i>	6:6; 13:13	2	8.5
<i>Ephesians</i>	1:13; 4:30	2	7
<i>1 Thess.</i>	1:5, 6; 4:8	3	1.6
<i>2 Tim</i>	1:14	1	3

3. Authority

εξουσια/exousia in the N.T.

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Every</u> <u>% Words</u>
<i>Matthew</i>	7:29; 8:9; 9:6, 8; 10:1; 21:23 (x2), 24, 27; 28:18	10	1834.6
<i>Mark</i>	1:22, 27; 2:10; 3:15; 6:7; 11:28 (x2), 29, 33; 13:34	10	1130.4
<i>John</i>	1:12; 5:27; 10:18 (x2); 17:2; 19:10 (x2); 19:11	8	1954.38
<i>Luke</i>	4:6, 32, 36; 5:24; 7:8; 9:1; 10:19; 12:5, 11; 19:17; 20:2 (x2), 8, 20; 22:53; 23:7	16	1217.625
<i>Acts</i>	1:7; 5:4; 8:19; 9:14; 26:10, 12, 18	7	2635.7
<i>Romans</i>	9:21; 13:1 (x2), 13:2, 13:3	5	1422.2
<i>1 Corinthians</i>	7:37; 8:9; 9:4, 5, 6, 12 (x2), 18; 11:10 15:24	10	683
<i>2 Corinthians</i>	10:8; 13:10	2	2238.5
<i>Ephesians</i>	1:21; 2:2; 3:10; 6:12	4	605.5
<i>Colossians</i>	1:13, 16; 2:10, 15	4	395.5



2 Thess.	3:9	1	823
Titus	3:1	1	659
Hebrews	13:10	1	4953
1 Peter	3:22	1	1684
Revelation	2:26; 6:8; 9:3 (x2), 9:10, 19; 11:6 (x2); 12:10; 13:2, 4, 5, 7, 12; 14:18; 16:9; 17:12, 13; 18:1; 20:6; 22:14	21	469.1

εξουσιαζω/exousiazō in the N.T.

Book	Verse	Total	Arising Every % Words
Luke	22:25	1	19482
1 Corinthians	6:12; 7:4	2	3415

κατεξουσιαζω/katexousiazō in the N.T.

Book	Verse	Total	Arising Every % Words
Matthew	20:25	1	18346
Mark	10:42	1	11304

εξεστιν/exestin in the N.T.

Book	Verse	Total	Arising Every % Words
Matthew	12:2, 4, 10,12; 14:4; 19:3; 20:15; 22:17; 27:6	9	2038.4
Mark	2:24, 26; 3:4; 6:18; 10:2; 12:14	6	1884

John	5:10; 18:31	2	7817.5
Luke	6:2, 4, 9; 14:3; 20:22	5	3896.4
Acts	2:29; 16:21; 21:37; 22:25	4	4612.5
1 Corinthians	6:12 (x2); 10:23 (x2)	4	1707.5
2 Corinthians	12:4	1	4477

4. The Deliverance Word Group

σωζω/sozo in the N.T.

Book	Verse	Total	Arising Every % Words
Matthew	1:21; 8:25; 9:21, 22 (x2); 10:22; 14:30; 16:25; 19:25; 24:13, 22; 27:40, 42 (x2), 49	15	1223.06
Mark	3:4; 5:23, 28, 34; 6:56; 8:35 (x2); 10:26, 52; 13:13, 20; 15:30, 31 (x2)	14	1884
John	3:17; 5:34; 10:9; 11:12; 12:27, 47	6	
Luke	6:9; 7:50; 8:12, 36, 48, 50; 9:24 (x2); 13:23; 17:19; 18:26, 42; 19:10; 23:35 (x2) , 37, 39	17	2605.83
Acts	2:21, 40, 47; 4:9, 12; 11:14; 14:9; 15:1, 11; 16:30, 31; 27:20, 31	13	1419.23
Romans	5:9, 10; 8:24; 9:27; 10:9, 13; 11:14, 26	8	888.875
1 Corinthians	1:18, 21; 3:15; 5:5; 7:16 (x2); 9:22; 10:33; 15:2	9	758.8
2 Corinthians	2:15	1	4477
Ephesians	2:5, 8	2	1211
Philippians	3:20	1	1629

1 Thess.	2:16	1	1481
2 Thess.	2:10	1	823
1 Timothy	1:15; 2:4, 15; 4:16	4	397.75
2 Timothy	1:9; 4:18	2	619
Titus	3:5	1	659
Hebrews	5:7; 7:25	2	2476.5
James	1:21; 2:14; 4:12; 5:15, 20	5	348.4
1 Peter	3:21; 4:18	2	842
Jude	5, 23	2	230.5

σωτηρ/soter in the N.T.

Book	Verse	Total	Arising Every % Words
John	4:42	1	15635
Luke	1:47; 2:11	2	9741
Acts	5:31; 13:23	2	9225
Philippians	3:20	1	1629
1 Timothy	1:1; 2:3; 4:10	3	530.3
2 Timothy	1:10	1	1238
Titus	1:3, 4; 2:10, 13; 3:4, 6	6	109.83
2 Peter	1:1, 11; 2:20; 3:2, 18	5	219.8
Jude	25	1	461
1 John	4:14	1	2141

σωτηρια/soteria in the N.T.

Book	Verse	Total	Arising Every % Words
John	4:22	1	15635
Luke	1:69, 71, 77; 19:9	4	4870.5
Acts	4:12; 7:25; 13:26, 47; 16:17; 27:34	6	3075
Romans	1:16; 10:1, 10; 11:11; 13:11	5	1422.2
2 Corinthians	1:6; 6:2 (x2); 7:10	4	1119.25
Philippians	1:19, 28; 2:12	3	543
1 Thess.	5:8, 9	2	740.5
2 Thess.	2:13	1	823
2 Timothy	2:10; 3:15	2	619
Hebrews	1:14; 2:3, 10; 5:9; 6:9; 9:28; 11:7	9	550.3
1 Peter	1:5; 1:9; 1:10; 2:2	4	421
2 Peter	3:15	1	1099
Revelation	7:10; 12:10; 19:1	3	3283.6

σωτηριος/soterios in the N.T.

Book	Verse	Total	Arising Every % Words
Luke	2:30; 3:6	2	9741
Acts	28:28	1	18450
Ephesians	6:17	1	2422
Titus	2:11	1	659

## 5: Separation

### θανάτος/thanatos in the N.T.

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Every % Words</u>
<i>Matthew</i>	4:16; 10:21; 15:4; 16:28; 20:18; 26:38, 66	7	2620.86
<i>Mark</i>	7:10; 9:1; 10:33; 13:12; 14:34, 64	6	1884
<i>John</i>	5:24; 8:51, 52; 11:4, 13; 12:33; 18:32; 21:19	8	1954.375
<i>Luke</i>	1:79; 2:26; 9:27; 22:33; 23:15, 22; 24:20	7	2783.14
<i>Acts</i>	2:24; 13:28; 22:4; 23:29; 25:11, 25; 26:31; 28:18	8	2306.25
<i>Romans</i>	1:32; 5:10, 12 (x2), 14, 17, 21; 6:3, 4, 5, 9, 16, 21, 23; 7:5, 10, 13 (x2), 24; 8:2, 6, 38	22	323.227
<i>1 Corinthians</i>	3:22; 11:26; 15:21, 26, 54, 55 (x2), 56	8	853.75
<i>2 Corinthians</i>	1:9, 10; 2:16(x2); 3:7; 4:11, 12; 7:10; 11:23	9	497.4
<i>Philippians</i>	1:20; 2:8 (x2), 27, 30; 3:10	6	271.5
<i>Colossians</i>	1:22	1	1582
<i>2 Timothy</i>	1:10	1	1238
<i>Hebrews</i>	2:9 (x2), 14 (x2), 15; 5:7; 7:23; 9:15, 16; 11:5	10	495.3
<i>James</i>	1:15; 5:20	2	871
<i>1 John</i>	3:14 (x2); 5:16 (x3), 17	6	356.83
<i>Revelation</i>	1:18; 2:10, 11, 23; 6:8 (x2); 9:6 (x2); 12:11; 13:3 (x2), 13:12; 18:8; 20:6, 20:13, 14 (x2); 21:4, 8	19	518.47

## 6: To Be Joyous

### χαίρω/chaïro in the N.T.

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Every % Words</u>
<i>Matthew</i>	2:10; 5:12; 18:13; 26:49; 27:29; 28:9	6	2620.86
<i>Mark</i>	14:11; 15:18	2	1884
<i>John</i>	3:29; 4:36; 8:56; 11:15; 14:28; 16:20, 22; 19:3; 20:20	9	1954.375
<i>Luke</i>	1:14, 28; 6:23; 10:20 (x2); 13:17; 15:5, 32; 19:6, 37; 22:5; 23:8	12	1623.5
<i>Acts</i>	5:41; 8:39; 11:23; 13:48; 15:23, 31; 23:26	7	2635.71
<i>Romans</i>	12:12, 15 (x2); 16:19	4	1777.75
<i>1 Corinthians</i>	7:30 (x2); 13:6; 16:17	4	1707.5
<i>2 Corinthians</i>	2:3; 6:10; 7:7, 9, 13, 16; 13:9, 11	8	559.625
<i>Philippians</i>	1:18 (x2); 2:17, 18, 28; 3:1; 4:4 (x2), 10	9	181
<i>Colossians</i>	1:24; 2:5	2	791
<i>1 Thess.</i>	3:9; 5:16	2	740.5
<i>James</i>	1:1	1	1742
<i>1 Peter</i>	4:13 (x2)	2	842
<i>2 John</i>	4, 10, 11	3	81.6
<i>3 John</i>	3	1	219
<i>Revelation</i>	11:10; 19:7	2	4925.5

7: Affliction

Θλιψις/thlipsis in the N.T.

Book	Verse	Total	Arising Every % Words
Matthew	13:21; 24:9, 21, 29	4	4586.5
Mark	4:17; 13:19, 24	3	3768
John	16:21, 33	2	7817.5
Acts	7:10, 11; 11:19; 14:22; 20:23	5	3690
Romans	2:9; 5:3 (x2); 8:35; 12:12	5	1422.2
1 Corinthians	7:28	1	6830
2 Corinthians	1:4 (x2), 8; 2:4; 4:17; 6:4; 7:4; 8:2, 13	9	497.4
Ephesians	3:13	1	2422
Philippians	1:17; 4:14	2	814.5
Colossians	1:24	1	1582
1 Thess.	1:6; 3:3, 7	3	493.6
2 Thess.	1:4, 6	2	411.5
Hebrews	10:33	1	4953
James	1:27	1	1742
Revelation	1:9; 2:9, 10, 22; 7:14	5	1970.2

8: Knowledge

γνωσις/gnosis in the N.T.

Book	Verse	Total	Arising Every % Words
Luke	1:77; 11:52	2	9741
Romans	2:20; 11:33; 15:14	3	2370.3
1 Corinthians	1:5; 8:1 (x2), 7, 10, 11; 12:8; 13:2, 8; 14:6	10	683
1 Corinthians	2:14; 4:6; 6:6; 8:7; 10:5; 11:6	6	746.16
Ephesians	3:19	1	2422
Philippians	3:8	1	1629
Colossians	2:3	1	1582
1 Timothy	6:20	1	1591
1 Peter	3:7	1	1684
2 Peter	1:5, 6; 3:18	3	366.3

9: Intellectual Errancy

κακος/kakos in the N.T.

Book	Verse	Total	Arising Every % Words
Matthew	21:41; 24:48; 27:23	3	6115.3
Mark	7:21; 15:14	2	5652
John	18:23, 30	2	7817.5
Luke	16:25; 23:22	2	9741

<i>Acts</i>	9:13; 16:28; 23:9; 28:5	4	4612.5
<i>Romans</i>	1:30; 2:9; 3:8; 7:19, 21; 12:17 (x2), 21 (x2); 13:3, 4 (x2), 1; 14:20; 16:19	15	474.06
<i>1 Corinthians</i>	10:6; 13:5; 15:33	3	1492.3
<i>2 Corinthians</i>	13:7	1	4477
<i>Philippians</i>	3:2	1	1629
<i>Colossians</i>	3:5	1	1582
<i>1 Thess.</i>	5:15 (x2)	2	740.5
<i>1 Timothy</i>	6:10	1	1591
<i>2 Timothy</i>	4:14	1	1238
<i>Titus</i>	1:2	1	659
<i>Hebrews</i>	5:14	1	4953
<i>James</i>	1:13; 3:8	2	871
<i>1 Peter</i>	3:9 (x2), 10, 11, 12	5	336.8
<i>3 John</i>	11	1	219
<i>Revelation</i>	2:2; 16:2	2	4925.5

10. Evil

**πονηρος/poneros** in the N.T.

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Every % Words</u>
<i>Matthew</i>	5:11, 37, 39, 45; 6:13, 23; 7:11, 17, 18; 9:4; 12:34, 35 (x3), 49, 45 (x2); 13:19, 38, 49; 15:19; 16:4; 18:32; 20:15; 22:10; 25:26	26	705.62
<i>Mark</i>	7:22, 23	2	5652

<i>John</i>	3:19; 7:7; 17:15	3	5211.6
<i>Luke</i>	3:19; 6:22, 35, 45 (x3); 7:21; 8:2; 11:13, 26, 29, 34; 19:22	13	1498.62
<i>Acts</i>	17:5; 18:14; 19:12, 13, 15, 16; 25:18; 28:21	8	2306.25
<i>Romans</i>	12:9	1	7111
<i>1 Corinthians</i>	5:13	1	6830
<i>Ephesians</i>	5:16; 6:13, 16	3	807.3
<i>Galatians</i>	1:4	1	2169
<i>Colossians</i>	1:21	1	1582
<i>1 Thess.</i>	5:22	1	1481
<i>2 Thess.</i>	3:2, 3	2	411.5
<i>1 Timothy</i>	6:4	1	1591
<i>2 Timothy</i>	3:2, 3	2	619
<i>Hebrews</i>	3:12; 10:22	2	2296.5
<i>James</i>	2:4; 4:16	2	871
<i>1 John</i>	2:13, 14; 3:12; 5:18, 19	5	428.2
<i>2 John</i>	11	1	245
<i>3 John</i>	10	1	219
<i>Revelation</i>	16:2	1	9851

11. The Diaspora

διασπορα/diaspora in the LXX

<u>Book</u>	<u>Verse</u>	<u>Total</u>
<i>Deuteronomy</i>	28:25; 30:4	2
<i>Nehemiah</i>	1:9	1
<i>Psalms</i>	146:2 (147:2)	1
<i>Isaiah</i>	49:6	1
<i>Jeremiah</i>	15:7; 41:17	2
<i>Daniel</i>	12:2	1
<i>Judith</i>	5:19	1
<i>Psalms of Solomon</i>	8:28; 9:2	2
<i>2 Maccabees</i>	1:27	1

διασπορα/diaspora in the Greek Pseudepigrapha

<u>Book</u>	<u>Verse</u>	<u>Total</u>
<i>The Testament of Asher</i>	7:2	1

διασπορα/diaspora in the N.T.

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Every % Words</u>
<i>John</i>	7:35	1	15635
<i>James</i>	1:1	1	1742
<i>1 Peter</i>	1:1	1	1684

12. Seed

σπερμα/sperma in the LXX

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Average Per Chapter</u>
<i>Genesis</i>	1:11 (x2), 12 (x2), 29 (x2); 3:15 (x2); 4:25; 7:3; 8:22; 9:9; 12:7; 13:15, 16 (x2); 15:3, 5, 13, 18; 16:10; 17:7 (x2), 8, 9, 10, 12, 19; 19:32, 34; 21:12, 13, 23; 22:17 (x2), 18; 24:7, 60; 26:3, 4 (x3), 24; 28:4, 13, 14 (x2); 32:13; 35:12; 38:8, 9 (x2); 46:6, 7; 47:19, 23, 24; 48:4, 11, 19	60	1.2
<i>Exodus</i>	9:31; 16:31; 28:43; 32:13 (x2); 33:1	6	0.15
<i>Leviticus</i>	11:37, 38; 12:2; 15:16, 17, 18, 32; 18:20, 21; 19:20; 20:2, 3, 4; 21:15, 21; 22:3, 4 (x2), 13; 26:16; 27:30	15	0.5
<i>Numbers</i>	5:13, 28; 11:7; 14:24; 17:5; 18:19; 21:30; 23:10 (x3); 24:7, 20; 25:13	13	0.361
<i>Deuteronomy</i>	1:8; 3:3; 4:37; 10:15; 11:9; 14:22; 22:9; 25:5; 28:38, 46, 59; 30:6, 19; 31:21; 34:4	15	0.44
<i>Joshua</i>	24:3	1	0.0416
<i>Ruth</i>	4:12	1	0.25
<i>1 Samuel</i>	1:11; 2:20, 31 (x2); 8:15; 20:42 (x2); 24:22;	8	0.26
<i>2 Samuel</i>	4:8; 7:12; 22:51	3	0.125
<i>1 Kings</i>	1:48; 2:33 (x2), 35; 11:14; 18:32	6	0.27
<i>2 Kings</i>	5:27; 11:1; 14:27; 17:20; 25:25	5	0.2
<i>1 Chronicles</i>	16:13; 17:11	2	0.07
<i>2 Chronicles</i>	20:7; 22:10	2	0.05

<i>Ezra</i>	2:59; 9:2	2	0.2
<i>Nehemiah</i>	7:61; 9:8	2	0.15
<i>Esther</i>	9:27	1	0.1
<i>Job</i>	5:25	1	0.024
<i>Psalms</i>	17:51; 20:11; 21:24 (x2); 31; 24:13; 36:25, 26, 28; 68:37; 88:5, 30, 37; 101:29; 104:6; 105:27; 111:2; 125:6 (Add a chapter to each one for Bibles)	18	0.12
<i>Proverbs</i>	11:18	1	0.032
<i>Ecclesiastes</i>	11:6	1	0.083
<i>Isaiah</i>	1:4, 9; 14:20, 22, 29, 30; 15:9; 17:5, 10; 23:3; 30:23; 31:9; 33:2; 37:31; 41:8; 43:5; 44:3; 45:19, 25; 48:14, 19; 53:10; 54:3; 55:10; 57:3, 4; 58:7; 59:21; 61:9 (x2), 11; 65:9, 23; 66:22	34	0.51
<i>Jeremiah</i>	7:15; 22:30; 23:8; 26:27; 27:16; 38:27 (x2); 42:7, 9	9	0.17
<i>Ezekiel</i>	17:5, 13; 20:5; 31:17; 43:19; 44:22	6	0.125
<i>Daniel</i>	1:3, 12, 16; 2:43; 9:1; 11:6, 31	7	0.583
<i>Malachi</i>	2:15	1	0.25
<i>Wisdom of Sol</i>	3:16; 7:2; 10:15; 12:11; 14:6	5	0.26
<i>Sirach</i>	1:15; 10:19 (x6); 41:6; 44:11, 12, 13, 21 (x2); 45:15, 21, 24, 25; 46:9; 47:20, 22, 23	21	0.41
<i>Tobit</i>	1:1 (x2), 9 (x2); 4:12 (x2); 6:19; 8:6 (x2); 13:17	10	0.71
<i>Song of Three</i>	1:13 (x2)	2	2
<i>Susanna</i>	1:56 (x2)	2	2
<i>1 Maccabees</i>	5:62; 7:14	2	0.125

<i>2 Maccabees</i>	7:17	1	0.06
<i>1 Esdras</i>	8:67, 85	2	0.2

### זֶרָא/zera' in the Tanakh (Old Testament)

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Average Per Chapter</u>
<i>Genesis</i>	1:11 (x3), 12 (x3), 29 (x4); 3:15 (x2); 4:25; 7:3; 8:22; 9:9; 12:7; 13:15, 16 (x2); 15:3, 5, 13, 18; 16:10; 17:7 (x2), 8, 9, 10, 12, 19; 19:32, 34; 21:12, 13; 22:17 (x2), 18; 24:7, 60; 26:3, 4 (x3), 12, 24; 28:4, 13, 14 (x2); 32:13; 35:12; 38:8, 9 (x2); 46:6, 7; 47:19, 23 (x2), 24; 48:4, 11, 19	64	1.28
<i>Exodus</i>	16:31; 23:10, 16; 28:43; 30:21; 32:13 (x2); 33:1	8	0.2
<i>Leviticus</i>	11:37 (x2), 38; 12:2; 15:16, 17, 18, 32; 18:20, 21; 19:19, 20; 20:2, 3, 4; 21:15, 17, 21; 22:3, 4 (x2), 13; 25:3, 4, 11, 20, 22; 26:5, 16 (x2); 27:16 (x2), 30	33	1.2
<i>Numbers</i>	5:13, 28 (x2); 11:7; 14:24; 17:5; 18:19; 20:5; 24:7; 25:13	10	0.27
<i>Deuteronomy</i>	1:8; 4:37; 10:15; 11:9, 10 (x2); 14:22; 21:4; 22:9 (x3); 28:38, 46, 59; 29:22; 30:6, 19; 31:21; 34:4	19	0.56
<i>Joshua</i>	24:3	1	0.0416
<i>Judges</i>	6:3; 9:45	2	0.095
<i>Ruth</i>	4:12	1	0.25
<i>1 Samuel</i>	1:11; 2:20, 31; 8:15; 20:42 (x2); 24:22	7	0.23
<i>2 Samuel</i>	4:8; 7:12; 22:51	3	0.125
<i>1 Kings</i>	2:33 (x2); 11:14, 39; 18:32	5	0.227

2 Kings	5:27; 11:1; 17:20; 19:29; 25:25	5	0.2
1 Chronicles	16:13; 17:11	2	0.07
2 Chronicles	20:7; 22:10	2	0.05
Ezra	2:59; 9:2	2	0.2
Nehemiah	7:61; 9:2, 8	3	0.23
Esther	6:13; 9:27, 28, 31; 10:3	5	0.1
Job	4:8; 5:25; 21:8; 31:8; 39:12	5	0.024
Psalms	18:51; 21:11; 22:24 (x2), 31; 25:13; 37:25, 26, 28; 69:37; 89:5, 30, 37; 97:11; 102:29; 105:6; 106:27; 107:37; 112:2; 126:5, 6	21	0.14
Proverbs	11:18, 21; 22:8	3	0.097
Ecclesiastes	11:4, 6 (x2)	3	0.25
Isaiah	1:4; 5:10; 6:13; 14:20; 17:10, 11; 23:3; 28:24; 30:23 (x2); 32:20; 37:30; 40:24; 41:8; 43:5; 44:3; 45:19, 25; 48:19; 53:10; 54:3; 55:10 (x2); 57:3, 4; 59:21 (x3); 61:9 (x2); 65:9, 23; 66:22	33	0.5
Jeremiah	2:2, 21; 4:3; 7:15; 12:13; 22:28, 30; 23:8; 29:32; 30:10; 31:27 (x3), 36, 37; 33:22, 26 (x3); 35:7 (x2), 9; 36:31; 41:1; 46:27; 49:10; 50:16	27	0.52
Ezekiel	17:5 (x2), 13; 20:5; 36:9; 43:19; 44:22	7	0.15
Daniel	1:3, 12; 2:43; 9:1	4	0.3
Hosea	2:25; 8:7; 10:12	3	0.21
Amos	9:13	1	0.1
Micah	6:15	1	0.14
Nahum	1:14	1	0.3
Haggai	1:6; 2:19	2	1

Zechariah	8:12; 10:9	2	0.14
Malachi	2:3, 15	2	0.5

σπέρμα/sperma in the N.T.

Book	Verse	Total	Arising Every % Words
Matthew	13:24, 27, 32, 37, 38; 22:24, 25	7	2620.86
Mark	4:31; 12:19, 12:20, 12:21, 12:22	5	2260.8
John	7:42; 8:33, 37	3	5211.6
Luke	1:55; 20:28	2	9741
Acts	3:25; 7:5, 6; 13:23	4	4612.5
Romans	1:3; 4:13, 16, 18; 9:7, 8, 29; 11:1	8	888.875
1 Corinthians	15:38	1	6830
2 Corinthians	11:22	1	4477
Galatians	3:16 (x3), 19, 29	5	433.8
2 Timothy	2:8	1	1238
Hebrews	2:16; 11:11, 18	3	1651
1 John	3:9	1	2141
Revelation	12:17	1	9851



## 13. On The Contrary

### αλλα/alla in the N.T.

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Every % Words</u>
<i>Matthew</i>	4:4; 5:15, 17, 39; 6:13, 18; 7:21; 8:4, 8; 9:12, 13, 17; 18, 24; 10:20, 34; 11:8, 9; 13:5, 7, 8, 21; 15:11; 16:12, 17, 23; 17:12; 18:22, 30; 19:6, 11; 20:23, 26, 28; 21:21; 22:30, 32; 24:6; 25:16, 17, 20 (x2), 22; 26:39; 27:24	45	407.68
<i>Mark</i>	1:44, 45; 2:17 (x2), 22; 3:26, 27, 29; 4:8, 17, 22, 36; 5:19, 26, 39; 6:9, 52; 7:4, 5, 15, 19, 25; 8:33; 9:8, 13; 22, 37; 10:8, 27, 40, 43, 45; 11:23, 32; 12:14, 25, 27; 13:7, 11 (x2), 20, 24; 14:28, 29, 36 (x2), 49; 16:7	48	235.5
<i>John</i>	1:8, 13, 31, 33; 3:8, 16, 17, 28, 36; 4:2, 14, 23; 5:18, 22, 24, 30, 34, 42; 6:9, 22, 23, 26, 27, 32, 36, 38, 39, 64; 7:10, 12, 16, 22, 24, 27, 28, 44, 49; 8:12, 16, 26, 28, 37, 42, 49, 55; 9:3, 9, 31; 10:1, 5, 8, 16, 18, 26, 33; 11:4, 11, 15, 22, 30, 42, 51, 52, 54; 12:6, 9, 16, 27, 30, 42, 44, 47, 9; 13:9, 10 (x2), 18; 14:24, 31; 15:16, 19, 21, 25; 16:2, 4, 6, 7, 12, 13, 20, 25, 33; 17:9, 15, 20; 18:28, 40; 19:21, 24, 34; 20:7, 27, 30; 21:8, 23, 25	106	147.5
<i>Luke</i>	1:60; 5:14, 31, 32, 38; 6:27; 7:7, 25, 26; 8:16, 27, 52; 11:33, 42; 12:7, 51; 13:3, 5; 14:10, 13; 16:21, 30; 17:8; 18:13; 20:21, 38; 21:9; 22:26, 36, 42, 53; 23:15; 24:6, 21, 22	35	556.63

<i>Acts</i>	1:4, 8; 2:16; 4:17, 32; 5:4, 13; 7:39, 48; 9:6; 10:20, 35, 41; 13:25; 15:11, 20; 16:37; 18:9, 21; 19:2, 26, 27; 20:24; 21:13, 24; 26:16, 20, 25, 29; 27:10	30	615
<i>Romans</i>	1:21, 32; 2:13, 29 (x2); 3:27, 31; 4:2, 4, 10, 12, 13, 16, 20, 24; 5:3, 11, 14, 15; 6:5, 13, 14, 15; 7:7, 13, 15, 17, 19, 20; 8:4, 9, 15, 20, 23, 26, 32, 37; 9:7, 8, 10, 12, 16, 24, 32; 10:2, 8, 16, 18, 19; 11:4, 11, 18, 20; 12:2, 3, 16, 19, 20, 21; 13:3, 5, 14; 14:13, 17, 20; 15:3, 21; 16:4, 18	69	103.06
<i>1 Corinthians</i>	1:17, 27; 2:4, 5, 7, 9, 12, 13; 3:1, 2, 6, 7; 4:3, 4, 14, 15, 19, 20; 5:8; 6:6, 8, 11 (x3), 12 (x2), 13; 7:4 (x2), 7, 10, 19, 21, 35; 8, 7; 9:2, 12 (x2), 21, 27; 10:5, 13, 20, 23 (x2), 24, 29, 33; 11:8, 9, 17; 12:14, 22, 24, 25; 14:2, 17, 19, 20, 22 (x2), 33, 34; 15:10 (x2), 35, 37, 39, 40, 46 (x2)	72	94.86
<i>2 Corinthians</i>	1:9 (x2), 12, 13 (x2), 19, 24; 2:4, 5, 13, 17 (x2); 3:3 (x2), 5, 6, 14, 15; 4:2 (x2), 5, 8 (x2), 9 (x2), 16 (x2), 18; 5:4, 12, 15, 16; 6:4; 7:5, 6, 7, 9, 11 (x6), 12, 14; 8:5, 7, 8, 10, 13, 19, 21; 9:12; 10:4, 12, 13, 18; 11:1, 6 (x2), 17; 12:14 (x2), 16; 13:3, 4 (x2), 7, 8	69	64.88
<i>Ephesians</i>	1:21; 2:19; 4:29; 5:4, 15, 17, 18, 24, 27, 29; 6:4, 6, 12	13	186.31
<i>Galatians</i>	1:1, 8, 12, 17; 2:3, 7, 14; 3:12, 16, 22; 4:2, 7, 8, 14, 17, 23, 29, 30, 31; 5:6, 13; 6:13, 15	23	94.30
<i>Philippians</i>	1:18, 20, 29; 2:3, 4, 7, 12, 17, 27 (x2); 3:7, 8, 9; 4:6, 17	15	108.6
<i>Colossians</i>	2:5; 3:11, 22	3	527.3

1 Thess.	1:5, 8; 2:2, 4 (x2), 7, 8, 13; 4:7, 8; 5:6, 9, 15	13	113.92
2 Thess.	2:12; 3:8, 9, 11, 15	5	164.6
1 Timothy	1:13, 16; 2:10, 12; 3:3; 4:12; 5:1, 13, 23; 6:2, 4, 17	12	132.58
2 Timothy	1:7, 8, 9, 12, 17; 2:9, 20, 24; 3:9; 4:3, 8, 16	12	103.16
Titus	1:8, 15; 2:10; 3:5	4	164.75
Philemon	14, 16	2	166.5
Hebrews	2:16; 3:13, 16; 4:2; 5:4, 5; 7:16; 9:24; 10:3, 25, 39; 11:13; 12:11, 22, 26; 13:14	16	309.56
James	1:25, 26; 2:18; 3:15; 4:11	5	348.4
1 Peter	1:15, 19, 23; 16, 18, 20, 25; 3:4, 14, 16, 21; 4:2, 13; 5:2 (x2), 3	16	105.25
2 Peter	1:16, 21; 2:4, 5; 3:9 (x2)	6	183.16
Jude	6, 9	2	230.5
1 John	2:2, 7, 16, 19 (x2), 21, 27; 3:18; 4:1, 10, 18; 5:6, 18	13	164.69
2 John	1, 5, 8, 12	4	61.25
3 John	9, 11, 13	3	73
Revelation	2:4, 6, 9 (x2), 14, 20; 3:4, 9; 9:5; 10:7, 9; 17:12; 20:6	13	757.77

14: Favour

χάρις/charis in the LXX

Book	Verse	Total	Average Per Chapter
Genesis	6:8; 18:3; 30:27; 32:6; 33:8, 10, 15; 34:11; 39:4, 21; 43:14; 47:25, 29; 50:4	14	0.28
Exodus	3:21; 11:3; 12:36; 33:12, 13 (x2), 16, 17; 34:9	9	0.225
Numbers	11:11; 32:5	2	0.05
Deuteronomy	24:1	1	0.029
Judges	6:17	1	0.048
Ruth	2:2, 10, 13	3	0.75
1 Samuel	1:18; 16:22; 20:3, 29; 25:8; 27:5	6	0.19
2 Samuel	14:22; 15:25; 16:4	3	0.125
1 Kings	11:19	1	0.045
Esther	2:9, 15, 17; 5:8; 6:3; 7:3; 8:5	7	0.7
Psalms	44:3 (45:3); 83:12 (84:12)	2	0.013
Proverbs	1:9; 3:3, 22, 34; 4:9; 5:19; 7:5; 10:32; 11:27; 12:2; 13:15; 15:17; 17:8; 18:22; 22:1; 25:10; 26:11; 28:23; 30:7	19	0.613
Ecclesiastes	9:11; 10:12	2	0.16
Zechariah	4:7 (x2); 6:14; 12:10	4	0.286
Daniel	1:9	1	0.83
Wisdom of Sol	3:9, 14; 4:15; 8:21; 14:26; 18:2	6	0.316

<i>Sirach</i>	3:18, 31; 4:21; 7:19, 33 (x2); 8:19; 12:1; 17:22; 19:25; 20:16; 21:16; 24:16, 17; 26:13, 15 (x2); 29:15; 30:6; 32:10; 35:2; 37:21; 40:17, 22; 41:27; 45:1	26	0.51
<i>Tobit</i>	1:13 (x2); 2:14; 7:17; 12:18 (x2)	6	0.429
<i>Judith</i>	8:19, 23; 10:8	3	0.1875
<i>Baruch</i>	1:12; 2:14	2	0.4
<i>1 Maccabees</i>	3:29; 6:13, 24, 59; 9:10; 10:60; 11:11, 24, 33; 12:45; 13:4 (x2), 6; 14:25	14	0.875
<i>2 Maccabees</i>	1:14; 3:33; 4:16; 7:33; 15:39	5	0.3
<i>1 Esdras</i>	6:5; 8:4	2	0.2

יְהוָה/khen in the Tanakh (Old Testament)

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Average Per Chapter</u>
<i>Genesis</i>	6:8; 18:3; 19:19; 30:27; 32:6; 33:8, 10, 15; 34:11; 39:4, 21; 47:25, 29; 50:4	14	0.28
<i>Exodus</i>	3:21; 11:3; 12:36; 33:12, 13 (x2), 16, 17; 34:9	9	0.225
<i>Numbers</i>	11:11, 15; 32:5	3	0.83
<i>Deuteronomy</i>	24:1	1	0.029
<i>Judges</i>	6:17	1	0.048
<i>Ruth</i>	2:2, 10, 13	3	0.75
<i>1 Samuel</i>	1:18; 16:22; 20:3, 29; 25:8; 27:5	6	0.19
<i>2 Samuel</i>	14:22; 15:25; 16:4	3	0.125
<i>1 Kings</i>	11:19	1	0.045

<i>Esther</i>	2:15, 17; 5:2, 8; 7:3; 8:5	6	0.6
<i>Psalms</i>	45:3; 84:12	2	0.013
<i>Proverbs</i>	1:9; 3:4, 22, 34; 4:9; 5:19; 11:16; 13:15; 17:8; 22:1, 11; 28:23; 31:30	13	0.419
<i>Ecclesiastes</i>	9:11; 10:12	2	0.16
<i>Jeremiah</i>	31:2	1	0.019
<i>Nahum</i>	3:4	1	0.3
<i>Zechariah</i>	4:7 (x2); 6:14; 12:10	4	0.286

Where χαρις/charis translates יְהוָה/khen in the Tanakh

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Missing Verse(s)</u>
<i>Genesis</i>	6:8; 18:3; 30:27; 32:6; 33:8, 10, 15; 34:11; 39:4, 21; 47:25, 29; 50:4;	13	19:19
<i>Exodus</i>	3:21; 11:3; 12:36; 33:12, 13 (x2), 16, 17; 34:9;	9	none
<i>Numbers</i>	11:11; 32:5;	2	11:15
<i>Deuteronomy</i>	24:1;	1	none
<i>Judges</i>	6:17;	1	none
<i>Ruth</i>	2:2, 10, 13;	3	none
<i>1 Samuel</i>	1:18; 16:22; 20:3, 29; 25:8; 27:5;	6	none
<i>2 Samuel</i>	14:22; 15:25; 16:4;	3	none
<i>1 Kings</i>	11:19;	1	none
<i>Esther</i>	2:15, 17; 5:8; 7:3; 8:5;	5	5:2
<i>Psalms</i>	44:3; 83:12;	2	none

<i>Proverbs</i>	1:9; 3:3, 22, 34; 4:9; 5:19; 13:15; 17:8; 22:1; 28:23;	10	11:16; 22:11; 31:30
<i>Ecclesiastes</i>	9:11; 10:12;	2	none
<i>Zechariah</i>	4:7 (x2); 6:14; 12:10	4	none

Where **חַן/khen** isn't translated as **χαρις/charis** in the LXX

<u>Book</u>	<u>Verse</u>	<u>Different Greek Word</u>	<u>Meaning</u>
<i>Genesis</i>	19:19	ελεος/eleos	mercy
<i>Numbers</i>	11:15	ελεος/eleos	mercy
<i>Esther</i>	5:2	not translated	n/a
<i>Proverbs</i>	11:16	εὐχάριστος/eucharistos	thanksgiving
	22:11	δεκτος/dektos	accepted
	31:30	αρεσκεια/areskeia	to appease
<i>Jeremiah</i>	31:2 (38:2 LXX)	θερμος/thermos	warm
<i>Nahum</i>	3:4	επιχαρις/epichares	gratifying

Where **χαρις/charis** isn't a translation of **חַן/khen** in the LXX

<u>Book</u>	<u>Verse</u>	<u>Different Hebrew Word</u>	<u>Meaning</u>
<i>Genesis</i>	43:14	רַחֵם/rakham	mercy
<i>Esther</i>	2:9	חֶסֶד/khesed	goodness
<i>Esther</i>	6:3	גִּדּוּלָה/gaduwlah	greatness
<i>Proverbs</i>	7:5	חֶלֶק/kheleq	smoothness
<i>Proverbs</i>	10:32, 11:27, 12:2 18:22	רָצוֹן/ratsown	goodwill

<i>Daniel</i>	1:9	רַחֵם/rakham	mercy
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The use of **χαρις/charis** in Sirach

<u>Verse</u>	<u>Total</u>	<u>Hebrew Original</u>	<u>Meaning</u>
3:18; 4:21; 7:19, 33; 26:15; 32:10; 41:27; 45:1	8	חֶן/khen	favour
3:31; 8:19	2	טוֹב/tuwb	fairness
7:33; 40:17	2	חֶסֶד/khesed	goodness
12:1	1	תִּקְוָה/tiqvah	hope

**χαρις/charis** in the Pseudepigrapha

<u>Book</u>	<u>Verse</u>	<u>Total</u>
<i>Letter of Aristeas</i>	1:8, 54, 226, 230, 238, 249, 272	7
<i>First Enoch</i>	5:7	1
<i>Testament of Reuben</i>	4:8	1
<i>Testament of Simeon</i>	4:5; 5:2	2
<i>Prayer of Levi</i>	9	1
<i>Testament of Levi</i>	18:9	1
<i>Testament of Judah</i>	2:1; 24:2	2
<i>Testament of Joseph</i>	3:4; 11:6; 12:3; 19:6	4
<i>Testament of Benjamin</i>	4:5	1
<i>Sibylline Oracles</i>	4:46, 189; 5:59, 330	4
<i>3 Maccabees</i>	1:9; 5:20, 41; 6:36	4
<i>4 Maccabees</i>	5:9; 11:12	2

<i>Ezekiel The Tragedian</i>	1:162	1
<i>Aristobulus</i>	4	1
<i>Life and Sentences of Aesop (Ahiqar)</i>	23, 25, 32	3

χαρις/charis in the N.T.

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Every % Words</u>
<i>John</i>	1:14; 16 (x2), 17	4	3908.75
<i>Luke</i>	1:30; 2:40, 52; 4:22; 6:32, 33, 34; 17:9	8	2435.25
<i>Acts</i>	2:47; 4:33; 6:8; 7:10, 46; 11:23; 13:43; 14:3, 26; 15:11, 40; 18:27; 20:24, 32; 24:27; 25:3, 9	17	1085.29
<i>Romans</i>	1:5, 7; 3:24; 4:4, 16; 5:2, 15 (x2), 17, 20, 21; 6:1, 14, 15, 17; 7:25; 11:5, 6 (x3); 12:3, 6; 15:15; 16:20	24	296.28
<i>1 Corinthians</i>	1:3, 4; 3:10; 10:30; 15:10 (x3), 57; 16:3, 23	10	683
<i>2 Corinthians</i>	1:2, 12, 15; 2:14; 4:15; 6:1; 8:1, 4, 6, 7, 9, 16, 19; 9:8, 14, 15; 12:9; 13:13	18	248.77
<i>Ephesians</i>	1:2, 6, 7; 2:5, 7, 8; 3:2, 7, 8; 4:7, 29; 6:24	12	186.33
<i>Galatians</i>	1:3, 6, 15; 2:9, 21; 5:4; 6:18	7	309.86
<i>Philippians</i>	1:2, 7; 4:23	3	543
<i>Colossians</i>	1:2, 6; 3:16; 4:6, 18	5	316.4
<i>1 Thess.</i>	1:1; 5:28	2	740.5
<i>2 Thess.</i>	1:2, 12; 2:16; 3:18	4	205.75
<i>1 Timothy</i>	1:2, 12, 14; 6:21	4	379.75

<i>2 Timothy</i>	1:2, 3, 9; 2:1; 4:22	5	309.4
<i>Titus</i>	1:4; 2:11; 3:7, 15	4	164.75
<i>Philemon</i>	3, 25	2	166.5
<i>Hebrews</i>	2:9; 4:16 (x2); 10:29; 12:15, 28; 13:9, 25	8	649.13
<i>James</i>	4:6 (x2)	2	871
<i>1 Peter</i>	1:2, 10, 13; 2:19, 20; 3:7; 4:10; 5:5, 10, 12	10	168.4
<i>2 Peter</i>	1:2; 3:18	2	549.5
<i>2 John</i>	3	1	245
<i>Jude</i>	4	1	461
<i>Revelation</i>	1:4; 22:21	2	4925.5

15. The Declare Good News

Word Group

εὐαγγελίζω/evangelizo in the N.T.

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Every % Words</u>
<i>Matthew</i>	11:5	1	18346
<i>Luke</i>	1:19; 2:10; 3:18; 4:18, 43; 7:22; 8:1; 9:6; 16:16; 20:1	10	1948.2
<i>Acts</i>	5:42; 8:4, 12, 25, 35, 40; 10:36; 11:20; 13:32; 14:7, 15, 21; 15:35; 16:10; 17:18	15	1230
<i>Romans</i>	1:15; 10:15; 15:20	3	2370.3

<i>1 Corinthians</i>	1:17; 9:16, 18; 15:1, 2	5	1138.3
<i>2 Corinthians</i>	10:16; 11:7	2	2238.5
<i>Ephesians</i>	2:17; 3:8	2	1211
<i>Galatians</i>	1:8, 11, 16, 23; 4:13	5	361.5
<i>1 Thess.</i>	3:6	1	1480
<i>Hebrews</i>	4:2, 6	2	2476.5
<i>1 Peter</i>	1:12, 25; 4:6	3	561.3
<i>Revelation</i>	10:7; 14:6	2	4925.5

**ευαγγελιον/euangelion** in the N.T.

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Every % Words</u>
<i>Matthew</i>	4:23; 9:35; 24:14; 26:13	4	4586.5
<i>Mark</i>	1:1, 14, 15; 8:35; 10:29; 13:10; 14:9	7	1614.86
<i>Acts</i>	15:7; 20:24	2	9225
<i>Romans</i>	1:1, 9, 16; 2:16; 10:16; 11:28; 15:16, 19; 16:25	9	790.1
<i>1 Corinthians</i>	4:15; 9:12, 14 (x2), 18 (x2), 23; 15:1	8	853.75
<i>2 Corinthians</i>	2:12; 4:3, 4; 8:18; 9:13; 10:14; 11:4, 7	8	559.63
<i>Ephesians</i>	1:13; 3:6; 6:15, 19	4	605.5
<i>Galatians</i>	1:6, 7, 11; 2:2, 5, 7, 14	7	309.86
<i>Philippians</i>	1:5, 7, 12, 16, 27 (x2); 2:22; 4:3, 15	9	181
<i>Colossians</i>	1:5, 23	2	761
<i>1 Thess.</i>	1:5; 2:2, 4, 8, 9; 3:2	6	1481

<i>2 Thess.</i>	1:8; 2:14	2	411.5
<i>1 Timothy</i>	1:11	1	1591
<i>2 Timothy</i>	1:8, 10; 2:8	3	412.67
<i>Philemon</i>	13	1	332
<i>1 Peter</i>	4:17	1	1684
<i>Revelation</i>	14:6	1	9851

**16. Elements**

**στοιχειον/stoicheion** in the N.T.

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Every % Words</u>
<i>Galatians</i>	4:3, 9	2	1084.5
<i>Colossians</i>	2:8, 20	2	791
<i>Hebrews</i>	5:12	1	549.5
<i>2 Peter</i>	3:10, 12	2	4953

**17. The Trust Word Group**

**πιστευω/pisteuo** in the N.T.

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Every % Words</u>
<i>Matthew</i>	8:13; 9:28; 18:6; 21:22, 25, 32 (x3); 24:23, 26; 27:42	11	1667.82

<i>Mark</i>	1:15; 5:36; 9:23, 24, 42; 11:23, 24, 31; 13:21; 15:32	10	1130.4	<i>1 Timothy</i>	1:11, 16; 3:16	3	560.3
<i>John</i>	1:7, 12, 50; 2:11, 22, 23, 24; 3:12 (x2), 15, 16, 18 (x3), 36; 4:21, 39, 41, 42, 48, 50, 53; 5:24, 38, 44, 46 (x2), 5:47 (x2); 6:29, 30, 35, 36, 40, 47, 64 (x2), 69; 7:5, 31, 38, 39, 48; 8:24, 30, 31, 45, 46; 9:18, 35; 9:36, 38; 10:25, 26, 37, 38 (x2), 42; 11:15, 25, 26 (x2), 27, 40, 42, 45, 48; 12:11, 36, 37, 38, 39, 42, 44 (x2), 46; 13:19; 14:1 (x2), 10, 11 (x2), 12, 29; 16:9, 27, 30, 31; 17:8, 20, 21; 19:35; 20:8, 25, 29 (x2), 31 (x2)	98	159.54	<i>2 Timothy</i>	1:12	1	1238
				<i>Titus</i>	1:3; 3:8	2	329.5
				<i>Hebrews</i>	4:3; 11:6	2	2296.5
				<i>James</i>	2:19 (x2), 23	3	580.6
				<i>1 Peter</i>	1:8; 2:6, 7	3	561.3
				<i>1 John</i>	3:23; 4:1, 16; 5:1, 5, 10 (x3), 13	9	237.8
				<i>Jude</i>	5	1	461

### πιστικός/pistikos in the N.T.

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Every % Words</u>
<i>Mark</i>	14:3	1	11304
<i>John</i>	12:3	1	15635

### πιστος/pistos in the N.T.

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Every % Words</u>
<i>Matthew</i>	24:45; 25:21 (x2), 23 (x2)	5	3669.2
<i>John</i>	20:27	1	15365
<i>Luke</i>	12:42; 16:10 (x2), 11, 12; 19:17	6	3247
<i>Acts</i>	10:45; 13:34; 16:1, 15	4	4612.5
<i>1 Corinthians</i>	1:9; 4:2, 17; 7:25; 10:13	5	1366

2 Corinthians	1:18; 6:15	2	2238.5
Ephesians	1:1; 6:21	2	1211
Galatians	3:9	1	2169
Colossians	1:2, 7; 4:7, 9	4	395.5
1 Thess.	5:24	1	1481
2 Thess.	3:3	1	823
1 Timothy	1:12, 15; 3:1, 11; 4:3, 9, 10, 12; 5:16; 6:2 (x2)	11	144.63
2 Timothy	2:2, 11, 13	3	412.6
Titus	1:6, 9; 3:8	3	219.6
Hebrews	2:17; 3:2, 5; 10:23; 11:11	5	990.6
1 Peter	1:21; 4:19; 5:12	3	1684
1 John	1:9	1	2141
3 John	5	1	219
Revelation	1:5; 2:10, 13; 3:14; 17:14; 19:11; 21:5; 22:6	8	1231.375

πιστω/pistoo in the N.T.

Book	Verse	Total	Arising Every % Words
2 Timothy	3:14	1	1238

πιστις/pistis in the N.T.

Book	Verse	Total	Arising Every % Words
Matthew	8:10; 9:2, 22, 29; 15:28; 17:20; 21:21; 23:23	8	2293.25
Mark	2:5; 4:40; 5:34; 10:52; 11:22	5	2260.8
Luke	5:20; 7:9, 50; 8:25, 48; 17:5, 6, 19; 18:8, 42; 22:32	11	1771.09
Acts	3:16 (x2); 6:5, 7; 11:24; 13:8; 14:9, 22, 27; 15:9; 16:5; 17:31; 20:21; 24:24; 26:18	15	1230
Romans	1:5, 8, 12, 17 (x3); 3:3, 22, 25, 26, 27, 28, 30 (x2), 31; 4:5, 9, 11, 12, 13, 14, 16 (x2), 19, 20; 5:1, 2; 9:30, 32; 10:6, 8, 17; 11:20; 12:3, 6; 14:1, 22, 23 (x2); 16:26	40	177.775
1 Corinthians	2:5; 12:9; 13:2, 13; 15:14, 17; 16:13	7	975.71
2 Corinthians	1:24 (x2); 4:13; 5:7; 8:7; 10:15; 13:5	7	639.57
Ephesians	1:15; 2:8; 2:12, 17; 4:5, 13; 6:16, 23	8	302.75
Galatians	1:23; 2:16 (x2), 20; 3:2, 5, 7, 8, 9, 11, 12, 14, 22, 23 (x2), 24, 25, 26; 5:5, 6, 22; 6:10	22	98.590
Philippians	1:25, 27; 2:17; 3:9 (x2)	5	325.8
Colossians	1:4, 23; 2:5, 7, 12	5	316.4
1 Thess.	1:3, 8; 3:2, 5, 6, 7, 10; 5:8	8	185.125
2 Thess.	1:3, 4, 11; 2:13; 3:2	5	164.6
1 Timothy	1:2, 4, 5, 14, 19 (x2); 2:7, 15; 3:9, 13; 4:1, 6, 12; 5:8, 12; 6:10, 11, 12, 21	19	83.74



2 Timothy	1:5, 13; 2:18, 22; 3:8, 10, 15; 4:7	8	154.75
Titus	1:1, 4, 13; 2:2, 10; 3:15	6	109.83
Philemon	5, 6	2	166.5
Hebrews	4:2; 6:1, 12; 10:22, 38, 39; 11:1, 3, 4, 5, 6, 7 (x2), 8, 9, 11, 13, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, 31, 33, 39; 12:2; 13:7	31	159.78
James	1:3, 6; 2:1, 5, 14 (x2), 17, 18 (x3), 20, 22 (x2), 24, 26; 5:15	16	108.875
1 Peter	1:5, 7, 9, 21; 5:9	5	336.8
2 Peter	1:1, 5	2	549.5
1 John	5:4	1	2141
Jude	3, 20	2	230.5
Revelation	2:13, 19; 13:10; 14:12	4	2462.75

ο πιστις/ho pistis in the Attributed Pauline Literature

Book	Verse	Total	Arising Every % πιστις Appears
Romans	1:8; 3:3, 25, 26, 30, 31; 4:5, 9, 11, 14, 16, 19, 20; 5:2; 9:30; 10:8, 17; 11:20; 12:6; 14:1	20	2
1 Corinthians	2:5; 13:2; 15:14, 17; 16:13	5	1.4
2 Corinthians	1:24; 4:13; 10:15; 13:5	4	1.74
Ephesians	3:12, 17; 4:13; 6:16	4	2
Galatians	1:23; 3:14, 23, 25; 6:10	5	4
Philippians	1:25, 27; 2:17; 3:9	4	1.25
Colossians	1:4, 23; 2:7, 12	4	1.25

1 Thess.	1:3, 8; 3:2, 5, 6, 10	6	1.33
2 Thess.	1:3; 3:2	2	4
1 Timothy	1:4, 19; 3:9; 4:1, 6; 5:8; 6:10, 12, 21	9	2.11
2 Timothy	3:8, 10; 4:7	3	2
Titus	1:13; 2:2	2	3
Philemon	5, 6	2	2
Hebrews	4:2; 11:39; 12:2; 13:7	4	7.75

18. Mercy

ελεος/eleos in the LXX

Book	Verse	Total	Average Per Chapter
Genesis	19:19; 24:12, 14, 44, 49; 39:21; 40:14	7	0.14
Exodus	20:6; 34:7	2	0.05
Numbers	11:15; 14:19	2	0.05
Deuteronomy	5:10; 7:9, 12; 13:18	4	0.12
Joshua	2:12 (x2), 14; 11:20	4	0.16
Judges	1:24 (x2); 6:17; 8:35 (x2); 21:22	6	0.29
Ruth	1:8; 2:20; 3:10	3	0.75
1 Samuel	15:6; 20:8, 14, 15	4	0.13
2 Samuel	2:5, 6; 3:8; 7:15; 9:1, 3, 7; 10:2 (x2); 15:20; 16:17; 22:51	12	0.5
1 Kings	3:6 (x2); 8:23; 20:31	4	0.18

<i>1 Chronicles</i>	16:34, 41; 17:13; 19:2 (x2)	5	0.17	
<i>2 Chronicles</i>	1:8; 5:13; 6:14, 42; 7:3, 6; 20:21; 24:22; 32:32	9	0.25	
<i>Ezra</i>	3:11; 7:28; 9:9	3	0.3	
<i>Nehemiah</i>	1:5; 9:32; 13:14, 22	4	0.31	
<i>Job</i>	6:14; 10:12; 37:13	3	0.07	
<i>Psalms</i> (Take off a Chapter to have the right verse in Modern Bibles, i.e. 117:1 = 116:1)	5:8; 6:5; 12:6; 16:7; 17:51; 20:8; 22:6; 24:6, 7, 10; 25:3; 30:8, 17, 22; 31:10; 32:5, 18, 22; 35:6, 8, 11; 39:11, 12; 41:9; 47:10; 50:3; 51:10; 56:4, 11; 58:11, 17, 18; 60:8; 61:13; 62:4; 65:20; 68:14, 17; 76:9; 83:12; 84:8, 11; 85:13; 87:12; 88:2, 3, 15, 25, 29, 34, 50; 89:14; 91:3; 93:18; 97:3; 99:5; 100:1; 102:4, 11, 17; 105:1, 7, 45; 106:1, 8, 15, 21, 31, 43; 107:5; 108:16, 21 (x2), 26; 113:9; 116:2; 117:1, 2, 3, 4, 29; 118:41, 64, 76, 88, 124, 149, 159; 129:7; 135:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (x2), 17, 18, 19, 20, 21, 22, 23, 24, 25, 26 (x2); 137:2, 8; 140:5; 142:8, 12; 143:2; 146:11	124	0.826	
<i>Proverbs</i>	3:16; 14:22 (x2)	3	0.097	
<i>Isaiah</i>	16:5; 45:8; 47:6; 49:10; 54:7, 8, 10 (x2); 56:1; 60:10; 63:7 (x2), 15; 64:3	14	0.21	
<i>Jeremiah</i>	2:2; 9:23; 16:13; 39:18; 40:11; 43:7; 44:20; 45:26; 49:2, 12	10	0.19	
<i>Lamentations</i>	3:32	1	0.25	
<i>Ezekiel</i>	18:19, 21	2	0.0416	
<i>Daniel</i>	1:9; 9:3, 4 (x2), 9, 18, 20	7	0.583	
<i>Hosea</i>	2:21; 4:1; 6:4, 6; 12:7	5	0.36	

<i>Jonah</i>	2:9	1	0.25
<i>Micah</i>	6:8; 7:18, 20	3	0.43
<i>Habakkuk</i>	3:2	1	0.3
<i>Zechariah</i>	7:9	1	0.07

### 70π/khesed in the Tanakh

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Average Per Chapter</u>
<i>Genesis</i>	19:19; 20:13; 21:23; 24:12, 14, 27, 49; 32:11; 39:21; 40:14; 47:29	11	0.22
<i>Exodus</i>	15:13; 20:6; 34:6, 7	4	0.1
<i>Leviticus</i>	20:17	1	0.037
<i>Numbers</i>	14:18, 19	2	0.05
<i>Deuteronomy</i>	5:10; 7:9, 7:12	3	0.09
<i>Joshua</i>	2:12 (x2), 14	3	0.125
<i>Judges</i>	1:24; 8:35	2	0.095
<i>Ruth</i>	1:8; 2:20; 3:10	3	0.75
<i>1 Samuel</i>	15:6; 20:8, 14, 5	4	0.13
<i>2 Samuel</i>	2:5, 6; 3:8; 7:15; 9:1, 3, 7; 10:2(x2); 15:20; 16:17; 22:26, 51	13	0.5416
<i>1 Kings</i>	2:7; 3:6(x2); 4:10; 8:23; 20:31	6	0.27
<i>1 Chronicles</i>	3:20 (x2); 16:34, 41; 17:13; 19:2(x2)	7	0.24
<i>2 Chronicles</i>	1:8; 5:13; 6:14, 42; 7:3, 6; 20:21; 24:22; 32:32; 35:26	10	0.27
<i>Ezra</i>	3:11; 7:28; 9:9	3	0.3

<i>Nehemiah</i>	1:5; 9:17; 9:32; 13:14; 13:22	5	0.39
<i>Esther</i>	2:9; 2:17	2	0.2
<i>Job</i>	6:14; 10:12; 37:13	3	0.07
<i>Psalms</i>	5:8; 6:5; 13:6; 17:7; 18:26, 51; 21:8; 23:6; 25:6, 7; 25:10; 26:3; 31:8, 17, 22; 32:10; 33:5, 18, 22; 36:6, 8, 11; 40:11, 12; 42:9; 44:27; 48:10; 51:3; 52:3, 10; 57:4, 11; 59:11, 17, 18; 61:8; 62:13; 63:4; 66:20; 69:14, 17; 77:9; 85:8, 11; 86:5, 13, 15; 88:12; 89:2, 3, 15, 25, 29, 34, 50; 90:14; 92:3; 94:18; 98:3; 100:5; 101:1; 103:4, 8, 11, 17; 106:1, 7, 45; 107:1, 8, 15, 21, 31, 43; 108:5; 109:12, 16, 21, 26; 115:1; 117:2; 118:1, 2, 3, 4, 29; 119:41, 64, 76, 88, 124, 149, 159; 130:7; 136:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26; 138:2, 8; 141:5; 143:8, 12; 144:2; 145:8; 147:11;	128	0.853
	3:3; 11:17; 14:22, 34; 16:6; 19:22; 20:6, 28(x2); 21:21; 25:10; 31:26	12	0.387
	16:5; 40:6; 54:8; 54:10; 55:3; 57:1; 63:7 (x2)	8	0.12
	2:2; 9:23; 16:5; 31:3; 32:18; 33:11	6	0.115
	3:22 (x2) 3:32	3	0.6
	1:9; 9:4	2	0.16
	2:21; 4:1; 6:4, 6; 10:12; 12:7	6	0.43
	2:13	1	0.3
	2:9; 4:2	2	0.6
	6:8; 7:18; 7:20	3	0.43

<i>Zechariah</i>	7:9	1	0.07
<b>Where <span>ελεος</span>/<span>eleos</span> translates <span>רחם</span>/<span>khesed</span> in the Tanakh</b>			
<u>Book</u>	<u>Verse</u>		<u>Total</u>
<i>Genesis</i>	19:19; 24:12, 14, 49; 39:21; 40:14		6
<i>Exodus</i>	20:6; 34:7		2
<i>Numbers</i>	14:19		1
<i>Deuteronomy</i>	5:10; 7:9; 7:12		3
<i>Joshua</i>	2:12 (x2), 14		3
<i>Judges</i>	1:24; 8:35		2
<i>Ruth</i>	1:8; 2:20; 3:10		3
<i>1 Samuel</i>	15:6; 20:8, 14, 15		4
<i>2 Samuel</i>	2:5, 6; 3:8; 7:15; 9:1, 3, 7; 10:2 (x2); 15:20; 16:17; 22:51		12
<i>1 Kings</i>	2:7; 3:6 (x2); 8:23; 20:31		5
<i>1 Chronicles</i>	16:34, 41; 17:13; 19:2 (x2)		5
<i>2 Chronicles</i>	1:8; 5:13; 6:14, 42; 7:3, 6; 20:21; 24:22; 32:32		9
<i>Ezra</i>	3:11; 7:28; 9:9		3
<i>Nehemiah</i>	1:5; 9:32; 13:14, 22		4
<i>Job</i>	6:14; 10:12; 37:13		3

19. The Declared Upright Word Group

δικαίος/dikaïos in the Attributed Pauline Literature

<i>Psalms</i>	5:8; 6:5; 13:6; 17:7; 18:51; 21:8; 23:6; 25:6, 7, 10; 26:3; 31:8, 17, 22; 32:10; 33:5, 18, 22; 36:6, 8, 11; 40:11, 12; 42:9; 48:10; 51:3; 52:10; 57:4, 11; 59:11, 17, 18; 61:8; 62:13; 63:4; 66:20; 69:14, 17; 77:9; 85:8, 11; 86:13; 88:12; 89:2, 3, 15, 25, 29, 34, 50; 90:14; 92:3; 94:18; 98:3; 100:5; 101:1; 103:4, 11, 17; 106:1, 7, 45; 107:1, 8, 15, 21, 31, 43; 108:5; 109:16, 21, 26; 117:2; 118:1, 2, 3, 4, 29; 119:41, 64, 76, 88, 124, 149, 159; 130:7; 136:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26; 138:2, 8; 141:5; 143:8, 12; 144:2; 147:11	119
<i>Proverbs</i>	3:3; 14:22	2
<i>Isaiah</i>	16:5; 54:8, 10; 63:7 (x2)	5
<i>Jeremiah</i>	2:2; 9:23; 32:18; 33:11	4
<i>Lamentations</i>	3:22	1
<i>Daniel</i>	1:9; 9:4	2
<i>Hosea</i>	2:21; 4:1; 6:4, 6; 12:7	5
<i>Jonah</i>	2:9	1
<i>Micah</i>	6:8; 7:18, 20	3
<i>Zechariah</i>	7:9	1

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Every % Words</u>
<i>Romans</i>	1:17; 2:13; 3:10, 26; 5:7, 19; 7:12	7	1015.86
<i>Ephesians</i>	6:1	1	2422
<i>Galatians</i>	3:11	1	2169
<i>Philippians</i>	1:7; 4:8	2	814.5
<i>Colossians</i>	4:1	1	1582
<i>2 Thess.</i>	1:5, 6	2	411.5
<i>1 Timothy</i>	1:9	1	1591
<i>2 Timothy</i>	4:8	1	1238
<i>Titus</i>	1:8	1	659
<i>Hebrews</i>	10:38; 11:4; 12:23	3	1651

δικαιω/dikaïoo in the Attributed Pauline Literature

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Every % Words</u>
<i>Romans</i>	2:13; 3:4, 20, 24, 26, 28, 30; 4:2, 5; 5:1, 9; 6:7; 8:30 (x2), 33	15	474.06
<i>1 Corinthians</i>	4:4; 6:11	2	3415
<i>Galatians</i>	2:16 (x3), 17; 3:8, 11, 24; 5:4	8	271.125
<i>1 Timothy</i>	3:16	1	1238
<i>Titus</i>	3:7	1	659

**δικαιοσύνη/dikaíosune in the Attributed Pauline Literature**

<u>Book</u>	<u>Verse</u>	<u>Total</u>	<u>Arising Every % Words</u>
<i>Romans</i>	1:17; 3:5, 21, 22, 25, 26; 4:3, 5, 6, 9, 11 (x2), 13, 22; 5:17, 21; 6:13, 16, 18, 19, 20; 8:10; 9:30 (x3), 31; 10:3 (x3), 4, 5, 6, 10; 14:17	34	209.15
<i>1 Corinthians</i>	1:30	1	6830
<i>2 Corinthians</i>	3:9; 5:21; 6:7, 14; 9:9, 10; 11:15	7	975.71
<i>Ephesians</i>	4:24; 5:9; 6:14	3	807.3
<i>Galatians</i>	2:21; 3:6, 21; 5:5	4	542.25
<i>Philippians</i>	1:11; 3:6, 9 (x2)	4	407.25
<i>1 Timothy</i>	6:11	1	1591
<i>2 Timothy</i>	2:22; 3:16; 4:8	3	412.6
<i>Titus</i>	3:5	1	659
<i>Hebrews</i>	1:9; 5:13; 7:2; 11:7, 33; 12:11	6	825.5

Appendix C:  
Tables For Data Contained In Pages 3-6

<u>Letter</u>	<u>Times Sha'uwl/Paul's Name Mentioned</u>								
	0	1	2	3	4	5	6	7	8

Undisputed

Romans			X						
1 Corinthians									X
2 Corinthians			X						
Galatians			X						
Philippians			X						
1 Thessalonians			X						
Philemon				X					

Disputed

Ephesians			X						
Colossians				X					
2 Thessalonians			X						
1 Timothy		X							
2 Timothy		X							
Titus		X							
Hebrews	X								

Letter	Contains A Postscript
	Yes No

Undisputed

Romans		X
1 Corinthians	X	
2 Corinthians		X
Galatians	X	

Disputed

Ephesians		X
Colossians	X	
2 Thess.	X	
1 Timothy		X

Letter	Contains A Greeting
	Yes No

Undisputed

Romans	X
1 Corinthians	X
2 Corinthians	X
Galatians	X

Disputed

Ephesians	X
Colossians	X
2 Thess.	X
1 Timothy	X

Letter	Contains A Postscript
	Yes No

Undisputed

Philippians		X
1 Thess.		X
Philemon		X

Disputed

2 Timothy		X
Titus		X
Hebrews		X

Letter	Contains A Greeting
	Yes No

Undisputed

Philippians	X
1 Thess.	X
Philemon	X

Disputed

2 Timothy	X
Titus	X
Hebrews	X

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