

Dr. Wojciech Kosek presents
(with the active link in each point of the list)

**The main website
of my biblical exegeses in English**

https://www.adoracja.bielsko.opoka.org.pl/Kosek_mainWeb_UK.html

June 9, 2021

**I. The original rite of the Passover in the light of the literary scheme
of the Book of Exodus 1-18,
Cracow 2008
(ISBN: 978-83-7438-159-8):**

1. The summary of my doctoral thesis
2. The Internet presentation of the main questions
3. **Introduction** to analyses of the original rite of the Passover in the light of the literary scheme of the Book of Exodus 1–18
4. **Chapter I. Parts I–VI.** Division of the Book of Exodus into fundamental literary units according to the thought of its final writer-redactor. Presentation of the research method sequence.
The links to particular parts are:
 - Part I Part II
 - Part III Part IV
 - Part V Part VI
5. **Chapter II. Part I:** The dependence of the literary structure of Ex 1-18 on the way how God made the covenant with Abram (Gen 15)
6. **Chapter II. Part II:** The literary scheme of the Book of Exodus 1-18 as the scheme of the Hittite treaties
7. **Chapter III. Part I:** The meaning of the original division of the Passover Seder into four main parts
8. **Chapter III. Part II:** The Passover Afikoman in light of its Hebrew origin (אֶפִיקוֹמָן)
9. **Chapter III. Part III:** The literary structure of Ex 1-18 and pericope of law 12:1-13:16, and anticipatory nature of the Passover supper
10. **Conclusion:** The beauty and logic of arrangement of six pericopes of Ex 1-18 as the disproving of the modern theory of sources
11. Rev. Professor Dr. hab. Bogdan Poniży, The Review Report on the Ph.D. Thesis of Wojciech Kosek

II. The other articles – the analyses of the Old and New Testament:

1. Tzafun (Cafun) – a copy of my article on Wikipedia
2. The covenant-making in Ex 1-18 on the background of the Ancient Near Eastern customs
3. Four parts of Passover and Eucharist. Why four?

https://www.adoracja.bielsko.opoka.org.pl/Kosek_mainWeb_UK.html

4. “Breaking of bread” in 1Cor 11:24 and breaking of Paschal Afikoman (אֶפֶסֶקוֹן) in “The Passover Haggadah” and “The Tractate Pesahim”
5. The logic of circular reasoning in the exegesis of XX-century, and its overcoming
6. Jesus as Anathema (1Cor 12:3) in light of *Didache* 16:5 in translation by A. Świderkówna
7. The command to proclaim the death of the Lord ‘until He comes’ (1Cor 11:26) in light of the comparative grammatical analysis
8. Christ’s “anamnesis” as the sacrifice offered before His fight against the devil
9. Why does the Last Supper in the Gospel of St. John (13-17) contain no words of consecration?
10. The Revelation of Purgatory in Job 26:5-6 and Rev 20:11
11. The typology of immersion into Moses / immersion into Christ (1Cor 10:1-2) as a source for St. Paul’s teaching on the Eucharist
12. Thanksgiving to God for His unspeakable gift (2Cor 9:15) during the Eucharist and immediately after it
13. The Anamnesis Sacrifice of Christ (1 Cor 11, 23–26) as An Offering to the Father for His Victory in the Battle Against the Devil and for His Glorious Return to Those Gathered in the Cenacle

III. Supporting notes on Hebrew and Greek fonts:

https://www.adoracja.bielsko.opoka.org.pl/praca_doktorska/prANG/Exodfonts.html

IV. Eucharist and adoration after its finish:

- Texts of Eucharistic prayers and meditations as preparation for participation in the Holy Mass, and adoration of Jesus Christ after the Holy Mass
- Texts of Church Fathers about the adoration after the end of the Eucharist
- The Eucharistic spirituality of Saint John Paul II, according to the testimony of Rev. Bishop Albin Małysiak
- The Last Supper and the Holy Mass according to the teaching of the Roman Church – an ecumenical perspective