# Was the New Testament Really Written in Greek?

A Concise Compendium of the Many Internal and External Evidences of Aramaic Peshitta Primacy

Revelation 1:8

I am Aleph and Tau, the beginning and the ending says the Lord God, who is and who was and who is to come, the Almighty.

Compiled by Raphael Lataster

Foreword by Andrew Gabriel Roth

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Foreword

A New and Powerful Tool in the Aramaic NT Primacy Movement Arises

I wanted to set down a few words about my colleague and fellow Aramaicist Raphael Lataster, and his new book "Was the New Testament Really Written in Greek?" Having written two books on the subject myself, I can honestly say that there is no better free resource, both in terms of scope and level of detail, available on the Internet today. Much of the research that myself, Paul Younan and so many others have done is here, categorized conveniently by topic and issue. What Raphael though has also accomplished so expertly is to link these examples with a simple and unambiguous narrative style that leaves little doubt that the Peshitta Aramaic New Testament is in fact the original that Christians and Nazarene-Messianics have been searching for, for so long.

The fact is, when Raphael decides to explore a topic, he is far from content in providing just a few examples and leaving the rest to the readers' imagination. Instead, Raphael plumbs the depths of the Aramaic New Testament, and offers *dozens of examples that speak to a particular type.* Flip through the "split words" and "semi-split words" sections alone and you will see what I mean. The examples come in lock-step, one after the other, becoming an avalanche of proof by the time he is finished. And when that topic is well-established, Raphael does the same thing with the next area of focus, and the one after that, and so on.

"Was the New Testament Really Written in Greek" is also written in a manner free of scholarly jargon and confusing grammatical terminology that takes the lay-person from where they currently are and plunges them into the depth of clarity and excitement that only comes from understanding the native language of Y'shua and his disciples. In other words, you don't need a degree to have at your fingertips a resource that truly does justice to the breadth of evidence for Aramaic New Testament primacy. I can also say for a fact that all the grammatical claims Raphael makes have been scrupulously checked out and verified, not to mention cross-documented in my works and those of others in the field.

Finally, "Was the New Testament Really Written in Greek" also goes to places that I have never seen fully discussed elsewhere but that add immensely to the overall scholarly picture it paints. For example, we at Peshitta.org have known for some time about the excellent work of Reverend Bauscher on the Aramaic NT Bible Codes. However, it is Raphael's selection of this material, married together with his excellent commentaries that really provide the proverbial icing on the cake to the rest of his excellent thesis.

For my part then, I will be happy to endorse "Was the New Testament Really Written in Greek", and believe it will become a key resource for Semitic researchers in the years to come. In particular, the work represents an excellent introduction and primer to the novice on the grand and stunning issues of Aramaic Primacy in the New Testament. Its online version should be required (and free!) reading for all who may be interested in learning more about the original language of the Messiah.

Enjoy!

Peace and blessings
Andrew Gabriel Roth
September 4th, 2004

Introduction

There are many books out there on Aramaic Primacy (the belief that the New Testament was originally written in Aramaic) by a handful of authors such as Dr. George Lamsa and Dr. Rocco Errico. All provide proofs of Aramaic Primacy and are fine works. However, they have one thing in common. They all cost money.

This work is absolutely free. You may distribute it freely, unchanged, without the author's permission, as long as no money is charged for it. This book is to be available free indefinitely.

Matthew 10:8 [Lamsa]
Heal the sick, cleanse the lepers, cast out demons; freely you have received, freely give.

Another big difference between this book and others of its kind, is the denomination of its author. I have none. The works of people are biased by their beliefs. Most people belonging to a denomination are biased, and they tend to change the Bible to suit their beliefs. As I am non-denominational, I change my beliefs, to suit the Bible. So you can rest assured that when I try to convince you that the Aramaic says something, it really does say it.

I have spent many hours in between studying and working, to compile this book. Please read it with an open mind and treat it with respect, especially as it contains verses from the original New Testament.

This book was originally created so that the Christian community could have timely access to this vital information, without having to spend a dime. As someone who comes from a poor economic background, I assure you that it is not God's plan for only the wealthy to share in His truth. It is also created with simple language (you will be able to tell that I am no author), being written by a layman, for laymen.

However, as my knowledge base of the subject grew at an amazing rate (thanks to friends who have dedicated much of their lives to the Word of God) it became apparent that this work would not only be distinguished from others by its price – but also by its contents. With all humility (most of the internal proofs I did not discover myself – they have been discovered/supplied by various contributors), I believe this is the best book out there on the topic of Aramaic primacy.

So what is this really all about? Well, the majority of people believe that the New Testament was originally penned in Greek. There is one little problem with this belief. There is no proof! It has just been taken for granted, in much the same way as it has been taken for granted that the Old Testament was written in Hebrew (even though for a long time, we had no widespread access to a Hebrew Old Testament). Unfortunately, while Hebrew OT primacists were right, Greek NT primacists were wrong. The New Testament was originally written in Aramaic, not Greek. And that makes a whole lot of sense. Jesus, His Apostles, and the earliest Christians were Semites, speaking the Semitic language of Aramaic – the main tongue of Jesus' day. That later and numerous manuscripts of the NT were found written in Greek, proves Greek primacy no more than the widespread reach of the King James Bible proves English primacy.

There are many Christians who believe that the New Testament was written in Aramaic, particularly in the East (Christianity is after all, an Eastern religion). But they have been a rather silent minority. It is time to raise our voices, and present the evidence. While there is no evidence of Greek Primacy (save

the ludicrous "manuscript evidence" and the opinions of some "Church fathers"), there are mounds of proofs for Aramaic primacy.

This book will show you many errors and contradictions in the Greek text, which are solved by the Aramaic. It will show you variants in the many Greek manuscript families that are explained by the Peshitta. It will show you how scribal errors in the Greek translations have led to confused beliefs, compared to crystal-clear teachings in the Aramaic. It will explain many of Jesus' idioms that have been misunderstood by those uninitiated in the Semitic languages. It will show you how the original Aramaic New Testament preserves Jesus' poetic teachings. It may even save your faith.

I have received emails from Christians who were disillusioned with their contradiction-filled Greek-based Bibles, saying that this information (this book was originally a series of articles, distributed on various Peshitta Primacy websites) finally gave them peace.

I hope that this book will aid your growth as a Christian and give you a better understanding of the true Word of God.

– Raphael Lataster, BPharm

Notes:

Picture – The picture on the cover page is the Alef and the Tau (the first and last letters of the Aramaic alphabet), in the Estrangelo script – the script of Aramaic that the Peshitta was believed to have been written in. As it is Aramaic, it is read from right to left.

References – Unless otherwise stated, Bible references are usually from the Lamsa version, the most reliable complete English translation of the Peshitta.

Zorba – "Zorba" is a name given to the people who translated the Aramaic into Greek, as it is more convenient to say than "the original translators of the Aramaic New Testament into Greek". No racial slur is intended to the Greeks – it is just more convenient to say "Zorba", especially as we do not know who these translators were.

Sacred names – I don't think you will go to Hell for saying "Jesus" or "God" even when you know that these are not the original designations. However, I do believe that if we know the proper names, we may as well use them. So, you will often find me referring to Jesus and God by the Hebrew and/or Aramaic pronunciations. Yeshua (Aramaic and Hebrew) is used to refer to Jesus, while Alaha (Aramaic) and Eloha (Hebrew) are used to refer to God.

No punches pulled – Please note that there is no intention from the author to offend any person or group. If I may sound judgmental in saying that so-and-so church has done this, it is not to offend, it is fact. If I say that so-and-so verse in the Peshitta can affect a doctrine, it is not to push my beliefs, it is fact. The problem with honesty and truth is that people can get offended easily. Do not take offence to any part of this work, for none is intended.

Contact – If you want to ask questions, extend praise, supply new information, criticize, testify, send death threats, etc, I can be e-mailed at peshitta_enthusiast@hotmail.com

Website – For the latest edition of this book, other Peshitta-related materials, and free tools for researching the various Aramaic, Hebrew, Greek and English Bible versions, visit:
http://www.aramaicpeshitta.com

Contents

1. Split Words – Undeniable Evidence of Peshitta Primacy

We shall start our investigation with one of the most convincing forms of proof: "split words".

Split words are invaluable to the Aramaic primacists as they show the Aramaic to be superior to Greek; show how Greek variants are caused by different translations of the Aramaic; and often solve 'anomalies/errors/contradictions' within the New Testament, by allowing for more correct renderings.

"Split words", are polysemous words (polysemy – having multiple meanings). The relevance of polysemy in the case for Peshitta primacy (the belief that the New Testament was written not in Greek, but in Aramaic, and that the Peshitta is the closest Bible we have to the original) is mind-blowing. In a more general sense, a split word isn't confined to Greek variants where a single Aramaic word or root is in question. Examples where Greek translators clearly confused two similarly spelt Aramaic words, leading to variances in the Greek are also split words, as are examples where a variant is caused by differing translations of an Aramaic idiom. This is how it works:

When comparing different Greek NT (New Testament) manuscripts and/or the English translations of said manuscripts, many differences are apparent. Sometimes, there is just a one-word difference among verses from different manuscripts. In basic cases, some Greek texts will have the word "Y" (as an example) and some will have the word "Z". Now this one word often changes the meaning of the verse, so these variants are quite important. Now, suppose we have a manuscript that has as the word in question, the word known as "X". Suppose also that this manuscript is in another language, an ancient Semitic language, and that "X" in this language can be translated to mean "Y" and "Z"! Which manuscript would be more reliable? The one that says "Y", "Z" or "X"?

Of course, "manuscript X" would clearly be superior to the "manuscripts Y and Z", and it is also clear that both the "Y and Z manuscripts" are translated from "manuscript X", as the "manuscript X" happens to be in another language, and happens to be in a language used by Jesus, the Apostles and the earliest Christians, Judeans and other Semitic peoples! It is also clear, that the differences between the Greek manuscripts are CAUSED by different translations of the one "X manuscript". Of course, the "X manuscript" I speak of is the Peshitta, the New Testament, as originally written in Aramaic. What would the probability be that this phenomenon just occurred by chance? What if this phenomenon occurs twice? It could happen. Thrice? Five times? Looks like it's more than just chance, right? Ten times? Maybe by the tenth time, you should think about throwing away your Greek version, especially in light of the other forms of evidence ("semi split words", poetry, idioms, etc). There are so many occurrences, it defies chance, and I will only be discussing a mere handful.

In case my explanation of 'split words' is not sufficiently clear, let's look to the definition from the man who coined the term!

"In the body of the Greek New Testament, there are MANY variances. Scribes over the years have made (what they thought were) corrections, words were misread for others in copying, and (in some rare cases) words were inserted or removed to fit people's doctrine. We have the technology today to trace most of these variances back and find out where they came from, but some just seem to pop up out of nowhere.

Sometimes the entire body of the Greek New Testament is divided right down the middle with a variance, half of them containing one word, while half of them contain another. These are known as

"Split Words." And, surprisingly enough, a lot of them seem to be explainable by an Aramaic word that, when translated, has two separate and distinct meanings." – Steve Caruso

Note: For convenience, I give verses from English Bibles (translated from the Greek versions) and list some main Bibles where a particular reading occurs. This is not to be taken as evidence of split words. The evidence lies in the Greek manuscripts. Also, please do not be led into thinking that because a variant is represented in 25 English versions, that it is superior to a variant represented in 1 or 2 English versions, and so forth. Most of the popular English versions are translated form the same few Greek manuscripts, so numbers of English translations with a particular variant are not important. What is important is that there are Greek manuscripts with the variants in question.

Now let us look at the evidence!

1. Burn or boast? – 1Corinthians 13:3

The KJV says: "And though I bestow all my goods to feed *[the poor]*, and though I give my body to be burned, and have not charity, it profiteth me nothing."

The ISV says: "Even if I give away all that I have and surrender my body so that I may boast but have no love, I get nothing out of it."

Versions that say burned or a variation thereof: ALT, AMP, ASV, BBE, CEV*, DARBY, Douay-Rheims, ESV*, Geneva, GodsWord, Holman, KJ21, KJV, LITV, MKJV, MSG, NASB*, NIV*, NIV-UK, NKJV*, RSV, TEV, WE (Worldwide English), Webster, Weymouth, WYC (Wycliffe), YLT (Young's Literal Translation).

The versions marked by an asterisk, *, have footnotes that mention that early mss (manuscripts) have boast or a variation thereof, rather than burn. It is noteworthy that the Alexandrian NU Text says boast also.

Versions that say boast or a variation thereof: ISV, NLT (New Living Translation), Rotherham.

Now, it just so happens that the Aramaic root ܐܩܕ can mean "to burn", but can also mean "to boast". It is clear that the disagreement in the Greek texts points to the Aramaic original. Here is the verse from the Peshitta, translated by Paul Younan:

"And if I give all my possessions to feed {the poor,} and if I surrender my body so that I may boast, but do not have love, it profits me nothing."

The reading καυχʹςσωμαι (kauchswmai, "I might boast") is in Greek manuscripts like Ì46 Í A B 048 33 1739*.

The competing reading, καυθʹςσομαι (kauqhsomai, "I will burn"), is found in Greek manuscripts such as C D F G L 81 1175 1881* and a host of patristic writers. A few other Byzantine Greek readings include: καυθʹςσωμαι (kauqhswmai) ("I might burn") and καυθη϶ ("it might be burned") read by 1505.

Dr. Bruce Metzger (the ultimate Greek primacist) notes that the latter reading is a "*grammatical monstrosity that cannot be attributed to Paul*" *(B. M. Metzger, Textual Commentary, page 498).*

This is clear evidence of the Aramaic roots of the various Greek texts.

2. Be an imitator or be zealous? – 1Peter 3:13

The DARBY says: "And who shall injure you if ye have become imitators of that which [is] good?"

The NASB says: "Who is there to harm you if you prove zealous for what is good?"

Versions that say imitators, followers or a variation thereof: ALT, DARBY, Geneva, KJ21, KJV, LITV, MKJV, NKJV, Webster, WYC, YLT.

Versions that say zealous, eager, or a variation thereof: AMP, ASV, CEV, Douay-Rheims, ESV, NASB, NIV, NIV-UK, NLT, Rotherham, RSV, TEV, Weymouth.

Now, it just so happens that the Aramaic word ⲕⲓⳙ can be taken to mean "to be zealous", but can also mean "to imitate". It is clear that the disagreement in the Greek texts, points to the Aramaic original.

Some Greek texts have μιμηται (imitators) in 1st Peter 3:13 and some have ζηλωται (zealous).

If we could show by a lexicon that the word used in the Peshitta text **can mean both**, we would have good support for Aramaic primacy of 1st Peter. The corresponding word in the Peshitta text is 'tanana.'

Let's take a look at the Comprehensive Aramaic Lexicon under its root code 'Tnn':

Tnn N Tnn)
1 Syr zeal
2 Syr envy

Tnn V
021 JLAGal to moisten
Tnn#2 V
011 Syr to be aroused
012 Syr **to be zealous**
013 Syr %b% to envy
014 Syr **%b% to imitate**
041 Syr to come to envy
021 Syr to arouse someone's zeal
051 Syr to suffer from zeal
031 Syr to arouse someone's envy
032 Syr to make to emulate

Tnn A
1 Syr zealous

2 Syr champion
3 Syr emulator
4 Syr envious

That's why you have Greek variants that don't look anything alike except for the '-tai' ending. We have "mimetai" versus "zelotai" – "imitators" versus "zealous".

The texts that have 'mimetai' (imitators) are the 1550 Stephens Textus Receptus, the 1894 Scrivener Textus Receptus and the Byzantine Majority Text.

The Alexandrian Text has 'zelotai' (zealous) as well as these:
1Pet 3:13. Read "be zealous" instead of "be imitators". L T Tr A W WH N NA

L=Lachmann 1842, T=Tischendorf 1869, Tr=Tregelles 1857, A=Alford 1849 as revised in 1871, W=Wordsworth 1856 as revised in 1870, WH=Westcott & Hort 1881, N=Collation in progress of Nestle 1927 as revised in 1941 (17th). NA=Nestle-Aland 1979 (Aland et al. 1979).

3. Power or covering? - 1Corinthians 11:10

The KJV says: "For this cause ought the woman to have power on her head because of the angels."

The NLT says: "So a woman should wear a covering on her head as a sign of authority because the angels are watching."

Versions that say power or a variation thereof: Douay-Rheims, Geneva, KJ21, KJV, Webster.

Versions that say covering, veil or a variation thereof: AMP, CEV, GodsWord, NLT, RSV, TEV, WE, Wycliffe.

Now, it just so happens that the Aramaic word "sholtana" (ܫܘܠܛܢܐ) can mean "power", but can also refer to a "covering". It is clear that the disagreements in the Greek texts, points to the Aramaic original.

So why would one translator use "power" and the other "covering"? The answer has to do with how the apostle Paul thinks in a Semitic framework.

In the Peshitta NT the word used is "sholtana". In most cases, this word does in fact mean "power", and so we can see how it might be translated as such into Greek. However, sholtana also has a secondary meaning of how power is reflected in the person who has or does not have it. So, if the person is a king, his crown is his covering AND his authority/power. For a woman then, in the context of being submissive, her veil is her sign of authority and her covering as well.

Now, in the Greek, the word for power used in this verse is "exousia", which did not originally have the secondary meaning of "covering".

For proof of this assertion, I turn to what is probably the largest collection of ancient Greek manuscripts and study tools available anywhere: the Perseus Project at Tufts University. Their interactive

dictionaries show all the shades of meaning of a Greek word wherever it appears in the literature, and not once is this "covering" meaning used:

exous-ia, hê, (exesti) power, authority to do a thing, c. inf., chairein kai nosein e. paresti S.Fr.88.11 codd.; autôi e. ên saphôs eidenai , cf. ; exousian ho nomos dedôke permission to do . ., ; e. poiein , etc.; e. labein , , etc.; labôn e. hôste . . ; epi têi tês eirênês e. with the freedom permitted by peace, : c. gen. objecti, e. echein thanatou power of life and death, Poll.8.86; pragma hou tên e. echousin alloi control over . ., Diog.Oen.57; e. tinos power over, licence in a thing, tou legein ; en megalêi e. tou adikein IBID=au=, cf. ti=; kata tên ouk e. tês agôniseôs from want of qualification for . ., : abs., power, authority, E.Fr.784.

2. abuse of authority, licence, arrogance, hubris kai e. , cf. au=, ; hê agan e. IBID=au==lr; ametros e. OGI669.51 (i A.D.).

3. Lit. Crit., e. poiêtikê poetic licence, Str.1.2.17, Jul.Or.1.10b.

II. office, Magistracy, archai kai e. ; hoi en tais e. ; hoi en e. ontes IDEM=; hoi ep' exousiôn LXXDa.3.2; hê hupatikê e. the consulate, , etc.; also hê hupatos e. D.H.7.1; hê tamieutikê e. the quaestorship, D.H.8.77; dêmarchikê e., v. dêmarchikos; hê tou thalamou e., in the Roman empire, LORDship of the bedchamber, Hdn.1.12.3.

2. concrete, body of Magistrates, D.H.11.32; hai e. (as we say) the authorities, Ev.Luc.12.11,al., Plu.Phil.17.

b. hê e. as an honorary title, POxy.1103 (iv A.D.), etc.

III. abundance of means, resources, exousias epideixis ; ploutos kai e. , cf. ; endeesterôs ê pros tên e. ; tôn anankaiôn e. ; excessive wealth, opp. ousia, Com.Adesp.25a.5D.

IV. pomp, Plu.Aem.34.

Now the Greek School will counter, "But this is Koine, not Classical Greek", and that is my point as well. This alleged "Koine" was born in Alexandria, Egypt, with the translation of the Septuagint FROM HEBREW SOURCES. This secondary meaning was NOWHERE previously, and came from the double meaning of sholtana...

This is clearly a word play rooted in Semitic and not Hellenistic understanding. I say that because another word for "power" also used elsewhere in the Epistles does not have the secondary meaning of "veil" (#2571- kaluma; see 2 Corinthians 3:13-16), and vice versa, (dunatos, hupo, ischus, kratos). In either case, Paul would have sufficient control in the translation process to pick either an exclusively veil-like or an exclusively power-like word without creating confusion. The reason he did not is because, again, the translator who did it did not have the benefit of this understanding. All he knew was that sholtana was staring back at him from the page. A few years later, when the second letter came to his church, either the skill of the translator had improved in the interim or he was replaced with another who had a better of grasp of the language.

4. Her children or her deeds? – Matthew 11:19 / Luke 7:35 / Colossians 3:6-7

This split word is quite amazing (and quite lengthy), as it not only points to an Aramaic original through Aramaic origins of Greek variants, but it also provides an Aramaic solution for apologists working on these verses, as well as exposing much corruption in the Greek texts. This is further complicated by the oddity that the variant is found in the wrong verse!

The KJV says:
Matthew 11:19
"The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children."
Luke 7:35
"But wisdom is justified of all her children."

The NASB says:
Matthew 11:19
""The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds.""
Luke 7:35
""Yet wisdom is vindicated by all her children.""

Versions that say children (Greek = 'Teknon'), followers, sons or variations thereof, in Matthew 11:19: DARBY, Douay-Rheims, Geneva, ISV, KJ21, KJV, LITV, MKJV, NKJV, Webster, Wycliffe, YLT.

Versions that say deeds (Greek = 'Ergon'), works, actions or a variation thereof, in Matthew 11:19: ALT, ASV, BBE, CEV, ESV, GodsWord, Holman, NASB, NIV, NIV-UK, NLT, Rotherham, RSV, TEV, WE, Weymouth.

Versions that say children, followers, sons or variations thereof, in Luke 7:35: ALT, ASV, BBE, CEV, DARBY, Douay-Rheims, ESV, Geneva, Holman, ISV, KJ21, KJV, LITV, MKJV, NASB, NIV, NIV-UK, NKJV, NLT, Rotherham, RSV, TEV, Webster, Weymouth, Wycliffe, YLT.

Versions that say deeds, works, actions or a variation thereof, in Luke 7:35: GodsWord, WE.

In the Aramaic of the Peshitta version of Luke, the word used is ܒܢܝܗ (#3234 - **NOTE: The Lexical Concordance is incorrect, it erroneously lists the root as ܒܪܐ when in reality, it is ܒܢܐ (# 23860 "to build".**)

What is the significance of this root, ܒܢܐ ('to build, works, etc.')? ܒܢܝܗ was confused by the Greek translators of Luke for ܒܢܝܐ (#3231) which means 'son, children, offspring'. They thought the ending 'Heh' ܗ indicated possession (see Table 1 Grammar section "Possessive Pronouns"), and that the root was ܒܢܝ, when in reality the root is ܒܢܐ with the ending 'Alaph' ܐ dropped and the "Yodh-Heh" ܝܗ ending indicating possession.

There you have it. A simple mistake that every beginner makes in Aramaic has caused this variant reading.

So the reading should not be "Wisdom is vindicated by her **children**" but "Wisdom is vindicated by her **deeds**."

Proof of this comes from Scripture. Check Matthew 11:19 - the parallel passage, where Matthew used the more specific Aramaic word for "deeds" - ܒ݁ܥܒ݂ܕ݂ܝܗ (#15080).

So the Greek translator(s) of Aramaic Luke mistranslated ܒܢܝܗ as "children", when it should have been "deeds."

Don't be fooled into thinking that Luke himself made this mistake. It's easy to tell that Luke himself wrote in Aramaic and it was initially correct. How can we know this? Because the Greek manuscripts themselves disagree concerning this reading! It is a mark of translation.

The following Greek versions contain the correct reading - **S, B, W, and f13**, while the erroneous reading is contained in - **B2 C D K L X Delta Theta Pi f1 28 33 565 700 892 1010** and, not surprisingly, **BOTH** of the so-called "Old-Syriac" manuscripts (Cureton & Sinaitic).

To elaborate…

Let's start off with the two roots in question:

- ܒ݁ܢܐ "Bna" - As a Verbal root it means *To build, To work,* as a noun (i.e., Binyan, Bnaya, etc.) it means *Building, Work, etc.*
- ܒ݁ܢܝ "Bnay" - means *Offspring*

Root 1

Using root 1, ܒ݁ܢܐ, if you wanted to say 'Her work, her build(ing), etc.' - following the rules of Table 2 in the Possessive Pronoun section of the Grammar - the ending ܐ is dropped and a 3rd-person feminine suffix of ܝܗ is appended. You now have ܒܢܝܗ - "Her works, deeds, build(ing), etc."

Root 2

Using root 2, ܒ݁ܢܝ, if you wanted to say 'Her offspring' - following the rules of Table 1 in the Possessive Pronoun section of the Grammar - a 3rd-person feminine suffix of ܗ is appended. You now have ܒܢܝܗ - "Her offspring."

Conclusion.
BOTH words just *happen* to be spelled the same way by chance! This is the problem the translators of Luke had. This word can mean either one, but I think it is clear from Matthew that the *real* reading is

"deeds" (see Payne Smith, a Compendious Syriac Dictionary, and also compare the translation by Dr. George Lamsa).

So, to begin with, the verses in the Peshitta agree. Both verses should read "deeds". But not only is this yet another contradiction solved by the Peshitta, it is also a split word. In fact, since much of the variants in the Greek are caused by a false interpretation of Luke in the first place, and variants occur in both verses, it may be regarded as a "double split word"!

The NU United Bible Society's Greek text reads "ergon" meaning "works" while the Byzantine which reads "teknon", meaning "children". The "double split word" comes in as most of the Greek-based versions read "children" in Luke. The Alexandrian based versions then tend to read "deeds" in Matthew, while the LATER Byzantine-versions (while the usual Alexandrian versions are more recent than famous Byzantine versions like the KJV and Geneva, the Alexandrian texts are older) read "children" in Matthew. This is clearly a case of tampering with the text, in order to harmonize the readings in Matthew and Luke. Unfortunately for the "Byzantine Greek primacists", the wrong verse was edited! They should not have brought the Matthew reading in line with the corrupted Luke reading, but should have made the verse in Luke read "deeds" or "works"!

It is worth reiterating that the "Old Syriac" (an Aramaic version of the New Testament, which some believe is the true Aramaic original instead of the Peshitta) contains the same error as the Greek, which lends more weight to the superiority of the Peshitta, the original Aramaic.

This is powerful proof that not only is the Aramaic Peshitta superior to the Greek mss, but also that both the Alexandrian and Byzantine families of Greek mss, were both translated from the Peshitta.

Note: A similar situation is found in the book of Colossians.

Living in children or deeds? – Colossians 3:6-7

KJV: "For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them."

That doesn't really make a whole lot of sense does it? The Greek has us walking INTO children and LIVING in them.

From the Aramaic Peshitta, we see that the walking and living was done in deeds of disobedience, not children of disobedience.

5. To compare or to represent? – Mark 4:30

The KJV says: "And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?"

The Weymouth says: "Another saying of His was this: "How are we to picture the Kingdom of God? or by what figure of speech shall we represent it?"

Versions that say compare or a variation thereof: DARBY, Douay-Rheims, Geneva, GodsWord, KJ21, KJV, LITV, MKJV, NKJV, Webster, Wycliffe, YLT.

Versions that say represent, demonstrate, set forth, or a variation thereof: CEV, NASB, NIV, NIV-UK, NLT, TEV, Weymouth.

Now, it just so happens that the Aramaic word ܢܬܡܬܠܝܗ can be translated to mean "to compare" and "to demonstrate", once again, pointing to an Aramaic original.

The Byzantine Majority text as well as the Stephens and Scrivener Textus Receptus have this phrase in the latter half of Mark 4:30--
η εν ποια παραβολη παραβαλωμεν αυτην which George Ricker Berry translates as "...or with what parable **shall we compare** it?" in his Greek-English Interlinear.

The Alexandrian text has τινι αυτην παραβολη θωμεν which Berry translates as "...what parable **shall we represent** it?

bible-researcher.com chooses '**set it forth**' instead of '**represent**.'

The corresponding word in the Peshitta is ܢܬܡܬܠܝܗ which means "**can we compare it**."

The root of this word is 'mtl' in CAL (the Comprehensive Aramaic lexicon – an online resource) code and the results from their lexicon are as follows:

mtl N mtl)
1 JLAGal,Syr,JBA parable
2 Syr tale
3 Syr proverb

mtl#2 N mtl)
1 Syr gift
mtl V
011 Palestinian,Syr,JBA **to compare**
012 Syr to **represent** symbolically
013 JBA,JLAGal,Syr to use a parable
041 Syr,JBA **to be compared**
021 Syr **to compare**
051 Syr to become like
052 Syr **to be compared**
053 Syr to be signified
054 Syr to be predicated
031 Syr to use a simile
032 Syr to use a proverb
033 Syr **to compare**
034 Syr to **represent** allegorically
035 Syr to tell a tale
036 Syr to **demonstrate** (this jives with '**set it forth**' mentioned in the 3rd paragraph of this post)
037 Syr to predict
038 Syr to fabricate

The editions that have 'represent / set forth' as opposed to 'compare' are as follows:

Lachmann 1842, Tischendorf 1869, Tregelles 1857, Alford 1849 as revised in 1871, Westcott & Hort 1881, Collation in progress of Nestle 1927 as revised in 1941 (17th). Nestle-Aland 1979 (Aland et al. 1979).

6. Those who are strong or who have power? – Revelation 6:15

Note: That strong and powerful are very similar words is not the point, as similar words do not detract from the power of a split word. The point is that once again, two different readings from Greek mss can be traced to one word in the Aramaic.

The DARBY says: "And the kings of the earth, and the great, and the chiliarchs, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains;"

The NLT says: "Then the kings of the earth, the rulers, the generals, the wealthy people, the people with great power, and every slave and every free person--all hid themselves in the caves and among the rocks of the mountains."

Versions that say strong or a variation thereof: ALT, AMP, ASV, BBE, DARBY, Douay-Rheims, MSG, NASB, RSV, WE, WYC.

Versions that say power or a variation thereof: CEV, ESV, GodsWord, Holman, ISV, LITV, NLT, TEV, Weymouth.

Now, it just so happens that the Aramaic word "w'Khaylowtha" (ܘܚܲܝܠܵܘܬ݂ܵܐ) can be translated as 'strong' and 'powerful', two different words in the Greek mss.

Stephens 1550 Textus Receptus and the Scrivener 1894 Textus Receptus use the word '**dunatoi**' in Revelation 6:15 which George Ricker Berry in his Greek-English Interlinear New Testament translates as '**powerful**. <u>The Byzantine Majority text and the Alexandrian text use a word</u> **that doesn't look OR sound anything like 'dunatoi.'** These two texts use the word '**ischuroi** which George Berry translates as '**strong**' in his footnotes.

Zorba has been caught red-handed! The corresponding word "**w'Khaylowtha**" in the Peshitta reveals how he came up with two words that are totally different in written form AND vocalization. Here are the entries from the Syriac Electronic Data Retrieval Archive (SEDRA) and the Comprehensive Aramaic Lexicon.

Word Number: 7039
Pronunciation: (Eastern) OKHaYLaOaT,aA (Western) OKHaYLaOoT,oA
Meaning:: mighty work, force, strength, power, virtue

xyl N xyl)
1 EarlyImpAr,JLATg,JBA army
2 ImpArEg military unit/garrison

3 passim **power**, force
4 JLAGal,Syr metaph: **strength**, essence
5 JLAGal multitude
6 Syr miracle
xyl#2 N xyl)
1 Syr cry for help
2 Syr help
xyl#3 N xyl)
1 Syr name of plant
xyl V
021 Syr to corroborate
022 JLATg,JBA **to strengthen**
051 Syr **to be strong**
052 JLATg,CPA,Sam,Syr **to be made strong**
053 Syr **to recover strength**
054 Syr to contend
055 Syr to carry on war
056 Syr to carry on sacred military service

The Greek editions that have 'ischuroi'-(strong) as opposed to 'dunatoi'-(powerful) are as follows: Griesbach 1805, Lachmann 1842, Tischendorf 1869, Tregelles 1857, Alford 1849 as revised in 1871, Wordsworth 1856 as revised in 1870, Westcott & Hort 1881, Collation in progress of Nestle 1927 as revised in 1941 (17th), Nestle-Aland 1979 (Aland et al. 1979), Hodges & Farstad 1982 as corrected in 1985.

7. Saying or thinking? – John 11:31

The KJV says: "Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there.""

The ISV says: "When the Jews who had been with her, consoling her in the house, saw Mary get up quickly and go out, they followed her, thinking that she had gone to the tomb to cry there."

Versions that say saying or a variation thereof: ALT, DARBY, Douay-Rheims, Geneva, KJ21, KJV, LITV, MKJV, NKJV, WE, Webster, Wycliffe, YLT.

Versions that say thinking, assuming or a variation thereof: AMP, ASV, BBE, CEV, ESV, GodsWord, Holman, ISV, MSG, NASB, NIV, NIV-UK, NLT, Rotherham, RSV, TEV, Weymouth.

Now, it just so happens that the Aramaic word "sebaro" (ܣܒܪ̈ܘ) can be translated to mean both!

In John 11:31 some Jews were consoling Mary after the death of Lazarus, and when they saw that she quickly rose up and went out, they followed her...

Now comes the part where the Greek texts differ. The Stephens and Scrivener Textus Receptus and the Byzantine Majority text have λεγοντες (**saying**)"She is going to the tomb that she may weep there." The Alexandrian text agrees with the Peshitta (however there is another shade of meaning of the

Aramaic root that the Greeks were confused about that we'll explore in a minute). The Alexandrian text has δοξαντες (**thinking**). The Comprehensive Aramaic Lexicon reveals the mistake:

Pronunciation: (Eastern) SB,aRO (Western) SB,aRO
Meaning:: consider, think, suppose, hope

sbr N sbr)
1 Palestinian,Syr opinion
2 Syr suspicion
3 Palestinian +)pyn > sbr@)pyn N

sbr#2 N sbr)
1 JLAGal,CPA,Sam,Syr hope

sbr V
011 BibArDan,Palestinian,Syr to expect
012 Palestinian,Syr to hope
013 JLATg to intend
014 Palestinian,CPA,Sam,Syr **to think**
015 Palestinian to meditate
016 Palestinian,JBA to understand
017 JLAGal,JBA **to be of the opinion**
018 JBA **to reason**
019 JBA to agree with
041 Syr to be considered
042 Syr **to seem**
043 JLAGal,JBA %mstbrh% it is reasonable
044 Palestinian to be understood
021 Syr to hope
022 Syr to be of the opinion
031 Syr to hope
032 Syr **to think**
033 Syr to expect
034 Syr to supplicate
035 Syr to make to hope
036 Syr to make to think
037 Palestinian,JBA **to explain**...one that might have gotten confused...
sbr#2 V
011 Syr **to bring news**
012 Syr **to preach the gospel**
051 Syr **to receive news**
052 Syr **to be announced**

You can see how 'legontes' (saying) and 'doxantes' (thinking) have common ground in the word 'sebaro' of the Peshitta.

8. Through the gate or door? – Luke 13:24

The KJV says: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

The NIV says: "He said to them, "Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to."

Versions that say gate or a variation thereof: ALT, Douay-Rheims, Geneva, KJ21, KJV, LITV, MKJV, NKJV, WE, Webster, Weymouth, YLT.

Versions that say door or a variation thereof: AMP, ASV, BBE, CEV, DARBY, ESV, GodsWord, Holman, ISV, NASB, NIV, NIV-UK, NLT, Rotherham, RSV, TEV.

Now, it just so happens that the Aramaic word "tarea" (ܬܪܥܐ)can be translated as both door and gate. Yet another indicator of Aramaic primacy.

The reason why some translations of Luke 13:24 have "Strive to enter in at the strait **gate** (KJV) and others have "Strive to enter in by the narrow **door** (American Standard Version) is because of two meanings that the Aramaic word 'tarea' has:

Word Number: 23078
Meaning: **door**, **gate**, portal

Pronunciation: (Eastern) T'aREaA
(Western) T'aREoA
tr(wn N tr(wn)
1 Syr front **door**
tr(N tr()
1 passim **gate**
2 JLAGal,JLATg entrance
3 Syr + %dmalkA)% royal court
4 Syr capital
5 Syr strophe
6 Syr counsel
7 Syr %btar(e))~xr:Ane)% elsewhere
8 Syr %tra(satwA)% beginning of winter
9 JBA market price

tr(#2 N tr()
1 Syr,BibAr,CPA gatekeeper

tr(yw N tr(ywt)
1 Syr job of gatekeeper

Also the Compendious has a) a **gate**, **door**, entrance

Both editions of the Textus Receptus (Stephanus-1550 and Scrivener-1894) as well as the Byzantine Majority text have πυλης meaning '**gate**' while the Alexandrian text has θυρας meaning '**door**.'

The standard editions that have 'door' instead of 'gate' are as follows:
Griesbach 1805, Lachmann 1842, Tischendorf 1869, Tregelles 1857, Alford 1849 as revised in 1871, Westcott & Hort 1881, Collation in progress of Nestle 1927 as revised in 1941 (17th). Nestle-Aland 1979 (Aland et al. 1979).

9. Suffer or tolerate? – Revelation 2:20

The KJV says: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."

The NIV says: "Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophetess. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols."

Versions that say suffer or a variation thereof: ASV, Douay-Rheims, Geneva, KJ21, KJV, Rotherham, Webster, Wycliffe, YLT.

Versions that say tolerate, let alone or a variation thereof: AMP, ESV, GodsWord, Holman, ISV, NASB, NIV, NIV-UK, RSV, TEV, Weymouth.

Now, it just so happens that the Aramaic root ܫܒܩ can be translated as both.

In Revelation 2:20, Stephens 1550 Textus Receptus and Scrivener's 1894 Textus Receptus have 'eas' which George Ricker Berry translates 'thou sufferest.' The Byzantine Majority text and the Alexandrian text have 'apheis' which George Berry translates in the footnote as 'thou lettest alone.' (many English versions translate this as 'tolerate'). Well, as it turns out the root of the corresponding word in the Syriac Peshitto is 'sh-b-q.' Here is the paste from CAL:

$bq V
011 passim to leave (& depart)
012 passim to leave s.t. left over
013 passim to abandon
014 passim **to permit**
015 JLAGal,Syr to divorce
016 Syr to send out
017 Syr %dmA)% to shed blood
018 Syr %)iydA)% to admit
019 Syr to admit
0110 JLAGal,JLATg,Syr **to condone**, to forgive
0111 Syr to reserve
0112 Syr to make fire
0113 Syr %$bowq% **let alone**
0114 JLAGal **to let alone**
0115 JLAGal to omit s.t.
0116 JLAGal,JLATg to entrust, to put aside
0117 JLAGal to bequeth

21

041 passim to be left
042 Syr to be deserted
043 JLAGal,Syr **to be permitted**
044 JLATg,Syr **to be condoned**
045 Syr to be kindled
031 Syr **to permit**
021 JLAGal,JLATg to divorce
051 JLAGal to be divorced

The standard editions that have 'apheis' ('thou lettest alone' – translated as 'tolerate' in many English versions of these Greek mss – {Berry}) are Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and Wordsworth.

10. To hope or wait? – Romans 8:24

The KJV says: "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?"

The MSG says: "That is why waiting does not diminish us, any more than waiting diminishes a pregnant mother. We are enlarged in the waiting. We, of course, don't see what is enlarging us."

Versions that say hope or a variation thereof: AMP, ASV, BBE, CEV, DARBY, Douay-Rheims, ESV, GodsWord, Holman, ISV, KJ21, KJV, LITV, MKJV, NASB, NIV, NIV-UK, NKJV, Rotherham, RSV, TEV, WE, Weymouth, Wycliffe, YLT.

Versions that say wait or a variation thereof: MSG, NEB (New English Bible).

Now, it just so happens that the Aramaic root ܣܟܐ can mean both.

In Aramaic, the root ܣܟܐ ("saky") means:

sky V
011 Palestinian to expect
012 Palestinian to look
021 Syr to expect
022 JBA to look out for s.o.
023 Palestinian to wait
051 Syr to be expected
052 JLAInsc,JLATg,JBA to hope for, to expect

In the Aramaic of Romans 8:24, we read:

"For if we see it, do we hope for it?"

Zorba could have translated it either way ("hope" or "wait"), and he did!

The Greek roots in question are:

$\epsilon\lambda\pi\iota\varsigma$ ("Elpis", "hope")

$\delta\epsilon\chi o\mu\alpha\iota$ ("Dechomai", "wait")

Greek translation of "Hope":
EVIDENCE: {Sc} B2 {C} D G {K P Psi 33 81 104 614 630 1241 1881 2495 Byz Lect} lat vg {syr(h)}
TRANSLATIONS: {KJV ASVn NASV NEBn}

Greek translation of "Wait":
EVIDENCE: {A} {S* 1739margin} cop(north) cop(south)
TRANSLATIONS: {NEB} ASVn

This is clear evidence of an Aramaic original to the book of Romans.

11. In Him, on Him or into Him? – John 3:15

This is more than just an average split word, because it is in fact, a "triple split word". Instead of two variants in the Greek, explained by a common Aramaic root, there are three!

The KJV says: "That whosoever believeth in him should not perish, but have eternal life."

The DARBY says: "that every one who believes on him may [not perish, but] have life eternal."

The LITV says: "that everyone believing into Him should not perish, but have everlasting life."

Versions that say in him or a variation thereof: ALT, AMP, Douay-Rheims, Geneva, GodsWord, Holman, ISV, KJ21, KJV, MKJV, NIV, NIV-UK, NKJV, NLT, Rotherham, RSV, TEV, WE, Webster, Wycliffe, YLT.

Versions that say on him or a variation thereof: DARBY.

Versions that say into him or a variation thereof: LITV, RCV (Recovery Version).

There are two sections of the Grammar you will need to reference in order to appreciate this example. In the Proclitic Section of the Grammar, the Proclitic ܒ is introduced. You will notice that the particle when attached to the beginning of the word means "By, Into, In, Inside, etc."

In the Enclitic Pronoun Section of the Grammar, the Enclitic Pronoun ܒܗ is explained. You will notice that it is simply the Proclitic ܒ with a ܗ appended to signify the 3rd-person masculine - "In him, by him, through him, on him, etc."

Let us examine the Aramaic version of John 3:15 -

ܒܗ ܕܟܠ ܡܢ ܕܡܗܝܡܢ (So that everyone who believes in Him)

ܠܐ ܢܐܒܕ (not will perish)

The key to this example is, of course, the highlighted ܒܗ (In Him, though Him, on him, into him, etc.)

If the various Greek manuscripts of John's Gospel were translation from the Aramaic version of John, we would expect that they would vary in their exact translation of this Enclitic, and in fact they do.

The following Greek manuscripts translate it "In Him": **p75, B, W, 083 0113**
The following translate it "On Him": **p63vid, p66, A, L**
And the following translate it "Into Him": **S, K, Delta, Theta, Pi, Psi, 086, f1, f13, 28, 33, 565, 700, 892, 1010, 1241**

These variants in the Greek manuscripts suggest an underlying written Aramaic original.

If John was writing in Greek, wouldn't he have chosen **one** of the three ways to translate Mshikha's Aramaic word ܒܗ ?

How did this become three different readings in the Greek, if it was originally written in Greek?

Even worse for Zorba, not all 3 renditions are grammatically correct. The Greek of the New Testament is horrible Greek from what I am told by Greek experts, in relation to the beautiful language of Homer or other ancient Greek writers. That's where the myth of "Koine" Greek as the Biblical language, sprang up. The New Testament is not penned in "Koine" Greek - it's penned in "Translation" Greek - the same type of Semitic-influenced Greek that the Septuagint was penned in. And we all know that the Septuagint was a translation of an underlying Semitic original. The significance of that fact is great.

12. Angry or merciful? – Mark 1:41

The TNIV says: "Jesus was indignant. He reached out his hand and touched the man. "I am willing," he said. "Be clean!""

Note: Note the use of "indignant" by the TNIV translators, instead of directly saying "angry"! Similarly, the NEB says "in warm indignation". One definition of indignation, is "righteous anger". The REB is more upfront with "moved with anger".

The Wycliffe says: "And Jesus had mercy on him, and stretched out his hand, and touched him, and said to him [Forsooth Jesus, having mercy on him, stretched out his hand, and, touching him, saith to him], I will, be thou made clean."

Versions that say angry, indignation or a variation thereof: NEB, REB (Revised English Bible), TNIV (Today's New International Version).

Versions that say merciful, compassion, pity or a variation thereof: ALT, AMP, ASV, BBE, CEV, DARBY, Douay-Rheims, ESV, Geneva, GodsWord, Holman, ISV, KJ21, KJV, LITV, MKJV, NASB, NIV, NIV-UK, NKJV, NLT, Rotherham, RSV, TEV, WE, Webster, Weymouth, Wycliffe, YLT.

In some Greek mss. of Mark, there's a curious variance:

Bezae (D 05) and the latins: a 3 d ff2 and r1 original reading, besides Tatian's Diatessaron, bring οργισθεις , ANGRY, while the rest of mss bring σπλαγχνισθεις , MERCIFUL. Textual Criticism Scholars are divided in this, because the first reading is certainly less attested but, according to the rule of "lectio difficilior potior" (better the more difficult reading: it's more likely changed later for a softer "pious" exegesis; Matthew and Luke both omitted the "feeling", which is quite suspicious), "angry" would be the "original". I won't insist here in the subject of Greek reading preference, but notice that the Greek aorist participles are COMPLETELY DIFFERENT in appearance. How can then the confusion be explained?

In the Peshitta we read ܐܬܪܚܡ. Hypothetically, the word corresponding to "Angry" could be

ܐܬܪܥܡ. The shape of the ܚ (khet) and the ܥ (ayn) are very similar, so Zorba's confusion could have its cause just here (assuming the Aramaic script used was Estrangelo; in Hebrew letters the similarity is not so evident).

There's more: among the meanings of ܐܬܪܥܡ there's also –paradoxically— "to have pity".

Note: Among 'Greek' scholars, there is an idea that the verse should read "angry" instead of "mercy", as it makes more sense that scribes changed "angry" to "mercy", rather than the other way around, in order to paint a "happier" image of Yeshua. It could indeed be "angry". What is wrong with being angry at a disease? Was Yeshua never angry? Or did he happily overturn the tables in the temple, to the tune of "It's a Wonderful World"?

13. Because, when or since? – John 12:41

Here is another "triple split word".

The NIV says: "Isaiah said this because he saw Jesus' glory and spoke about him."

The KJV says: "These things said Esaias, when he saw his glory, and spake of him."

Versions that say because or a variation thereof: AMP, ASV, BBE, CEV, DARBY, ESV, GodsWord, Holman, NASB, NIV, NIV-UK, NLT, Rotherham, RSV, TEV, Weymouth.

Versions that say when or a variation thereof: ALT, Douay-Rheims, Geneva, ISV, KJ21, LITV, MKJV, KJV, NKJV, WE, Webster, Wycliffe, YLT.

Versions that say since or a variation thereof: None that I am aware of. Only one of the major Greek manuscripts seems to have this reading, so it is not a surprise to find that it is not represented among the English versions.

Now, it just so happens that the Aramaic word ܟܕ can be translated as 'because', 'when' and 'since'.

If the various Greek manuscripts of John's Gospel were translation from the Aramaic version of John, we would expect that they would vary in their exact translation of this word, and in fact they do.

The following Greek manuscripts translate it "Because": **p66 p75 S A B L X Theta Psi f1 33**
The following translate it "When": **D, K, Delta, Pi, f13, 565, 700, 892, 1241**
And the following manuscript translates it "Since": **W**

How could John have written this in Greek? Surely the fact that these variants exist indicate that the Greek manuscripts are merely translations.

14. Beginning or firstfruits? – 2Thessalonians 2:13

The KJV says: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:"

The ISV says: "Now at all times we are obligated to thank God for you, brothers who are loved by the Lord, because God chose you to be the first fruits for salvation through sanctification by the Spirit and through faith in the truth."

Versions that say beginning or a variation thereof: ALT, ASV, DARBY, Geneva, GodsWord, Holman, KJ21, KJV, LITV, MKJV, NASB, NIV, NIV-UK, NKJV, Rotherham, RSV, WE, Webster, Weymouth, YLT.

Versions that say firstfruits or a variation thereof: AMP, ESV, ISV, Wycliffe.

Now, it just so happens that the Aramaic word 'reshitha', in the Peshitta, can mean 'beginning' and 'firstfruits', pointing to an Aramaic original to the Greek manuscripts.

In the Peshitta text of 2nd Thes. 2:13 you'll find the word 'reshitha' which has several meanings, but the two I want to focus on are 'beginning' and 'firstfruits.' The Greek variants prove an Aramaic original because some Greek manuscripts have a word that means 'beginning' and some others have a word that means 'firstfruits.' Nestle-Aland 26th has **'aparchen'** defined as follows:

(1) to offer firstlings or **firstfruits**
(2) to take away the **firstfruits** of the productions of the earth which was offered to God. The first portion of the dough, from which sacred loaves were to be prepared. Hence term used of persons consecrated to God for all time.
(3) persons superior in excellence to others of the same class

The Byzantine text and the Textus Receptus have **'arches'** which is defined as follows:

(1) **beginning**, origin
(2) the person or thing that commences, the first person or thing in a series, the leader
(3) that by which anything begins to be, the origin, the active cause

(4) the extremity of a thing
a. of the corners of a sail
(5) the first place, principality, rule, magistracy
a. of angels and demons

Does anyone have another viable explanation for this other than the fact that some Greeks chose one meaning of 'reshitha' (beginning) and some other Greeks chose another meaning (firstfruits)?

ry$ N ry$)
1 passim head
2 passim top
3 ImpArEg,JLAGal,Syr **beginning**
4 ImpArEg capital funds
5 JLAGal,Syr tip, extremity
6 JLATg,Syr chief
7 Syr **firstfruits**
8 Syr chapter
9 Syr region
10 Syr center
11 Syr source
12 Syr band
13 Syr best
14 Syr principal organ
15 Syr poison
16 Syr point
17 JLA X %b_%+ X is the responsibility of
18 JLAGal,JLATg choice, first quality
19 JLAGal,JBA first part of a tannaitic statement
20 Syr adv (various)

15. We shall or let us? – 1Corinthians 15:49

The KJV says: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The Weymouth says: "And as we have borne a resemblance to the earthy one, let us see to it that we also bear a resemblance to the heavenly One."

Versions that say we shall or a variation thereof: ALT, AMP, ASV, DARBY, ESV, Geneva, KJ21, KJV, LITV, MKJV, NASB, NIV, NIV-UK, NKJV, NLT, RSV, WE, Webster, YLT.

Versions that say let us or a variation thereof: Douay-Rheims, Rotherham, Weymouth.

Now, it just so happens that the Aramaic could be translated both ways.

In Aramaic, the future tense can also be used as an exhortation (like in the Lord's Prayer, "...Let your kingdom come; Let you will be done..." Guess what we find in 1st Corinthians 15:49?

1 Corinthians 15:49:
TEXT: "**we shall** also wear the image of the heavenly One."
EVIDENCE: B I 630 1881 Lect syr(p) cop(south)
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "**let us** also wear the image of the heavenly One."
EVIDENCE: p 46 S A C D G K P Psi 33 81 104 614 1241 1739 2495 Byz lat vg cop(north)
TRANSLATIONS: ASVn RSVn NASVn NIVn TEVn

It all depends on how the verb نلبش (NeLB'aSH) is translated.

To understand whether this should be translated "we shall" or "let us" you would have to look at the grammar of the verb in the verse. For instance 'akha' means 'brother' but as soon as you change that 'a' ending to an 'i' ending you have 'akhi' and that means '**my** brother and when you change the 'a' ending to an 'ay' ending you have 'akhay' meaning '**my** brother**s**' or '<u>my brethren</u>'.

The verb is Common Gender, First Person, Plural (hence the 'we' in 'we shall' or the 'us' in 'let us'). The Suffix Number is Singular, the Verbal Tense is Imperfect (incomplete, ongoing action), and the Verbal Conjugation is PEAL (the most direct-action verb in Aramaic – like how Qal or Kal is the most direct-action verb in Hebrew), hence 'shall' in 'we shall' or the 'let' in 'let us'.

16. Whatsoever place or as many as? – Mark 6:11

This split word is very interesting, as the two main families of Greek texts, Byzantine and Alexandrian, seem to be split right down the middle. In this verse, the Byzantine texts tend to refer to places, while the Alexandrian texts tend to speak of people.

The ASV says: "And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them."

The YLT says: "and as many as may not receive you, nor hear you, going out thence, shake off the dust that is under your feet for a testimony to them; verily I say to you, It shall be more tolerable for Sodom or Gomorrah in a day of judgment than for that city.'"

Versions that say whatsoever place, any place or a variation thereof: ASV, BBE, CEV, DARBY, ESV, Holman, ISV, NASB, NIV, NIV-UK, Rotherham, RSV.

Versions that say as many as, whoever, whosoever or a variation thereof: ALT, Douay-Rheims, Geneva, KJ21, KJV, LITV, MKJV,NKJV, Webster, Wycliffe, YLT.

Now, it just so happens that the Aramaic root ܐܬܪ can mean both.

Here is another verse where the Byzantine Majority text and both Stephens and Scrivener's Textus Receptus are all in agreement but the Alexandrian text has another reading.

The phrase that is different in the Alexandrian text reads as follows:

ος αν τοπος μη δεξηται ('**whatsoever place** will not receive')

The Byz. Maj. and Stephens / Scrivener Textus Receptus have:

οσοι αν μη δεξωνται ('**as many as** will not receive')

The answer lies in the way the root 'mn' is handled.

mn P
1 passim **who**?
mn P
1 passim who?
2 ImpArEg,JLAGal + %zy/dy/d% whoever
mn p
0 passim **from**
1 passim : direction: **place**
2 passim : direction: person
3 passim : origin : **place**
4 passim : origin : **person**
5 passim : origin : material
6 passim : origin : time
7 passim : agent
8 passim : cause
9 passim : comparative
10 passim : other verbal complements
11 passim : partitive
12 Syr : distributive
13 Palestinian : multiplicative
14 Syr : on the side of
15 Syr : reflexive

17. Disregarded or heard? – Mark 5:36

This 'split word' does not arise due to having one Aramaic word that was rendered differently in differing Greek translations, but is likely caused by similar Aramaic words being confused for each other. This idea is strengthened by the consistent tendency of the Byzantine manuscripts to read 'heard' while the Alexandrian manuscripts tend to say 'disregarded'.

The NIV says: "Ignoring what they said, Jesus told the synagogue ruler, "Don't be afraid; just believe.""

The KJV says: "As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe."

Versions that say disregarded, ignored or a variation thereof: ASV, BBE, NIV, NIV-UK, NLT, RSV, TEV,

Versions that say heard, overheard or a variation thereof: ALT, CEV, DARBY, Douay-Rheims, ESV, Geneva, GodsWord, Holman, ISV, KJ21, KJV, LITV, MKJV, MSG, NASB, NKJV, Rotherham, WE, Webster, Weymouth, Wycliffe, YLT.

The Byzantine Majority text as well as the Stephens and Scrivener Textus Receptus all read the same for Mark 5:36. Where these texts differ from the Alexandrian text is rather amusing.

The Alexandrian text has παρακουσας ('**having disregarded**')
The three texts listed above have ευθεως ακουσας ('**having heard**')

The corresponding word in the Peshitta is ܫܡܥ

The entries from CAL are as follows:

$m(V
011 passim **to hear**
012 Syr to listen
013 Syr **to hold a hearing**
014 Syr to obey
015 Syr %(am% to converse with
016 passim to understand
017 JBA $my(l- he heard, knew
018 JBA mN to infer
041 passim **to be heard**
042 Syr to be famous
043 Syr to be known
044 Syr to listen
045 Syr to obey
021 Syr to announce
051 Syr to receive an announcement
031 passim **to cause to hear**
032 Syr to announce
033 Syr to cause to obey
034 JBA to give to understand
035 JBA to infer

In my efforts to figure out what Aramaic word the Greek translators might have gotten confused the closest I could come to '**having disregarded**' is when I entered 'ignore' in the English-to-Aramaic search link on the CAL site. The results that strongly favored 'shme' (**hear** / **heard**) are listed below:

smy V
011 Syr to lose light
021 Syr,Palestinian,CPA,Sam,JBA to blind
022 JBA to repudiate
023 JLAGal **to ignore**
051 JLAGal,Syr to be blinded
052 Syr to feign blindness
053 Syr to be blind

031 Syr to be blind
032 Syr to be lame

I believe that the translators of the Alexandrian text confused 'smy' (**ignore** / **disregard**) with 'shme' (**hear**).

18. I or she? – Luke 7:45

This split word also has a little 'extra spice'…

The KJV says: "Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet."

The Wycliffe says: "Thou hast not given to me a kiss; but this, since she entered, ceased not to kiss my feet."

Versions that say I: ALT, AMP, ASV, BBE, CEV, DARBY, ESV, Geneva, GodsWord, Holman, ISV, KJ21, KJV, LITV, MKJV, MSG, NASB, NIV, NIV-UK, NKJV, NLT, Rotherham, RSV, TEV, Webster, YLT.

Versions that say she: Douay-Rheims, WE, Wycliffe.

Greek NA27 "canonized" text:
...But this (woman) since SHE entered (SHE) didn't stop...
αυτη δε αφ᾿ης εισηλθον ου διελιπεν

The variant:
L* f1.13 al lat (some latins) SyP SyH Sa(mss) bo (pt)
...But this (woman) since I entered (she) didn't stop...
αυτη δε αφ᾿ης εισηλθεν ου διελιπεν

The Peshitta:

…ܘܗܕܐ ܡܢ ܕܥܠܬ ܠܐ ܫܠܝܬ ܡܢ ܕܡܢܫܩܐ

It's all about the verb ܥܠ (to enter). Notice that both FIRST (common) and THIRD FEMENINE (and also 2nd Masculine, but it isn't relevant here) persons of the singular Perfect Peal, ܥܠܬ, WITHOUT VOWELS ARE THE SAME!

So, in this case:

ܥܰܠܬ ('alth) = You (m) entered

ܥܶܠܰܬ ('elath) = She entered

ܥܶܠܶܬ ('eleth) = I entered

It is then very easy to see why Zorba got it wrong.

The Greek manuscript containing the rare "she" reading, is manuscript B (Beza 1598).

Now this verse contains an important split word, that exposes a contradiction among the Greek manuscripts, and demonstrates how the Greek manuscripts involved are derived from the Aramaic original.

19. Walking or passing on? – Mark 1:16

The Wycliffe says: "And as he passed beside the sea of Galilee, he saw Simon, and Andrew, his brother, casting their nets into the sea; for they were fishers."

The NIV says: "As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen."

Versions that say walk or a variation thereof: ALT, CEV, DARBY, Geneva, ISV, KJ21, KJV, LITV, MKJV, NIV, NIV-UK, NKJV, NLT, TEV, WE, Webster, YLT.

Versions that say passing or a variation thereof: AMP, ASV, Douay-Rheims, ESV, Holman, MSG, Rotherham, RSV, Weymouth, Wycliffe.

Now, it just so happens that the root of ܩܡܗܠܟ in the Aramaic Peshitta can mean both.

The Byzantine Majority text of Mark 1:16 as well as Stephens and Scrivener's Textus Receptus start with "Περιπατων δε..." ("And **walking**...")

while the Alexandrian text has "και παραγων..." (and **passing on**...")

The corresponding word in the Peshitta is ܩܡܗܠܟ the root of which means 'walk' but has some other meanings as well.

hlk V
011 ImpArMesop,BibAr,MiddleAr,Palestinian to go, to proceed
012 Syr to go back
021 ImpArEg,BibArDan,JLAGal,JLATg,Syr **to walk** 022 JLATg,Syr to spread
023 Syr to go away
024 Syr **to pass**
025 Syr to live
026 Syr to make to go
027 Syr to lead
028 Syr to turn about
051 JLAGal,JLATg **to walk about**

The editions that have "and passing on" instead of "And walking" are as follows:

Lachmann 1842, Tischendorf 1869, Tregelles 1857, Alford 1849 as revised in 1871, Westcott & Hort 1881, Collation in progress of Nestle 1927 as revised in 1941 (17th). Nestle-Aland 1979 (Aland et al. 1979).

Note: A very similar split word occurs in Mark 2:9 where most Greek mss say "take up your couch and walk", while Tischendorf's text says "take up your couch and go".

20. Paraptoma or hamartia? – James 5:16

This is one of the many 'synonym split words', as I like to call them. The whole point of these split words, is to demonstrate how the various Greek texts are filled with variants because of being different translations from the Peshitta. Now, one thing you will expect to see in different translations of the same text, are synonym variants. For example, when different translations of a German car manual are being made into English, you may find that the German word for car, 'auto', may be translated in the different English versions as 'car', 'automobile' or 'vehicle'. In fact, in a work as large as the Bible, one would expect to find many such synonym variants. This example is but one of many.

The KJV says: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

Note: As this deals with Greek synonyms, there is no significant difference to show among the English Bible versions.

Now, as the two different words in the Greek texts (paraptoma and hamartia) have pretty much the same meaning (synonyms), they obviously stem from the same Aramaic word, ܣܟܠܘܬܟܘܢ

The Greek texts differ on a word in James 5:16 that makes for an interesting study in relationship to the Peshitta. James 5:16 starts with "Confess your faults one to another..." The Textus Receptus of Stephens 1550 and Scrivener 1894 as well as the Byzantine Majority text have παραπτωματα while the Alexandrian text has αμαρτιας̃

Strong's defines 'paraptoma' as a side-slip (lapse or deviation),i.e., (unintentional) error or (wilful) transgression. This lines up with the corresponding word in the Peshitta very well.

Word Number: 14408
Pronunciation: (Eastern) SaK,LOaT,K,uON (Western) SaK,LOoT,K,uON
Meaning:: error, foolishness, transgression, trespass, wrong-doing, sin

The word in the Alexandrian text, hamartia also lines up very well with the Aramaic word 'sakh-lowth-khon.' Here's Thayer's entry for 'hamartia':

1) equivalent to G264
1a) to be without a share in
1b) to miss the mark
1c) to err, be mistaken
1d) to miss or wander from the path of uprightness and honour, to do or go wrong
1e) to wander from the law of God, violate God's law, sin

2) that which is done wrong, sin, an offence, a violation of the divine law in thought or in act
3) collectively, the complex or aggregate of sins committed either by a single person or by many

So we have two Greek words springing from one Aramaic word in the book of James.

21. Of salvation or of life? – Matthew 16:16

The KJV says: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

Note: Once again, the English versions demonstrating the variant are not shown, as the variant lies in the Greek texts, and most English versions read very similarly.

The Alexandrian and Byzantine texts usually have ζωντος in the verse, signifying "God of life" or "God the living One", while the Codex Bezae (D) has σωζοντος in Matthew 16:16, signifying "God of salvation" or "God the Saviour". The Peshitta has ܚܝܐ which literally means 'life'. When comparing the two words, it doesn't seem probable that a Greek copyist just copied the word wrongly from one Greek text to another. It is more likely that the Zorbans translating the Codex Bezae from the Aramaic original had meant to say 'salvation' instead of 'life'. In Aramaic, there really is no word for 'salvation'. They just use the word for 'life', as shown here from the Comprehensive Aramaic Lexicon:

```
xy) N > xyyn

xyyn N
        1 passim life
        2 Syr salvation
              LS2 229
                      LS2 V: xay:e)

xy) a
        1 JBA rapidly
                      form: hyy) !
```

This Greek variant clearly points to an Aramaic original.

22. Alms or righteousness? – Matthew 6:1

The KJV says: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven."

The NIV says: ""Be careful not to do your 'acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven."

Versions that say alms: DARBY, Geneva, KJ21, KJV, Webster.

Versions that say righteousness: ASV, ESV, Holman, ISV, NASB, NIV, NIV-UK, Rotherham, Wycliffe.

Now, it just so happens that the Aramaic root ܙܕܩܬ can be translated to mean both.

The two Greek words translated from the Aramaic root 'zdq' look absolutely nothing alike. Paul Younan translated ܒܙܕܩܬܟܘܢ as "in your almsgiving" in his interlinear Peshitta translation.

The variants in the Greek text, resulting from the different meanings that the Aramaic 'zdq' has, are as follows:

δικαιοσυνην---dikaiosune---dik-ah-yos-oo'-nay (as in the Alexandrian texts)

Thayer Definition:
1) in a broad sense: state of him who is as he ought to be, **righteousness, the condition acceptable to God**
1a) the doctrine concerning the way in which man may attain a state approved of God
1b) integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting
2) in a narrower sense, justice or the virtue which gives each his due

ελεημοσυνην---eleemosune---el-eh-ay-mos-oo'-nay (as in the Byzantine texts)

Thayer Definition:
1) mercy, pity
1a) especially as exhibited in giving alms, charity
2) the benefaction itself, a donation to the poor, alms

The editions that read "righteousness" instead of "alms" are as follows:

Griesbach 1805, Lachmann 1842, Tischendorf 1869, Tregelles 1857, Alford 1849 as revised in 1871, Wordsworth 1856 as revised in 1870, Westcott & Hort 1881, Collation in progress of Nestle 1927 as revised in 1941 (17th), Nestle-Aland 1979 (Aland et al. 1979).

23. Heart or understanding? – Ephesians 1:18

This is a very exciting split word, as the Greek variant is caused by an Aramaic idiom!

The NIV says: "I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints,"

The KJV says: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,"

Versions that say heart or a variation thereof: ALT, AMP, ASV, BBE, CEV, DARBY, Douay-Rheims, ESV, Holman, ISV, NASB, NIV, NIV-UK, NLT, Rotherham, RSV, Wycliffe.

Versions that say understanding or a variation thereof: Geneva, MKJV, KJ21, KJV, NKJV, Webster, Weymouth, YLT.

Now, it just so happens that the Aramaic phrase ܟܠܗ ܕܠܒܘܬܟܘܢ is an idiom, and as such, can have a literal translation, and a meaningful translation.

In Semitic culture, the heart is the idiomatic organ of understanding and knowledge.

In Ephesians 1:18, Paul uses this Semiticism:

ܟܠܗ ܕܠܒܘܬܟܘܢ (Ayna d'Lebwatkon - "the eye of your hearts")

The Alexandrian manuscripts (including Tischendorf, Westcott & Hort and Nestle-Aland) tend to literally retain this Aramaic idiom, while the Byzantine texts give a meaningful translation.

This clearly demonstrates that Zorba sometimes understood that Paul was using an Aramaic idiom, and chose to liberally translate the meaning into a more acceptable solution in Greek thought.

24. Bowels or love? – Philippians 1:8, 2:1 / Colossians 3:12 / Philemon 7, 12, 20 / 1John 3:17 / 2Corinthians 6:12

This example is not really a split word, more of a "pseudo split word", as the variant in question (at least to my knowledge) does not occur in the Greek (just about all Greek versions read "bowels"). It does occur though in the English versions. The Byzantine versions tend to say "bowels", while the Alexandrian versions tend to say "love". That the variant is caused by differing translations of an Aramaic idiom, is indicative of an Aramaic original, undermining the Greek.

However, this example is quite amazing, as it runs throughout many New Testament books, and is evidence of Aramaic originality to letters sent to Christians in Greek cities! I.e. if these letters were addressed to Greeks, why are they filled with Semitic idioms that Greeks would not understand?! It also is an example of where an idiom is translated literally in some versions, and meaningfully in others. This phenomenon occurs in many verses, but for simplicity, we shall discuss only Philippians 1:8.

The KJV says: "For God is my record, how greatly I long after you all in the bowels of Jesus Christ."

The NIV says: "God can testify how I long for all of you with the affection of Christ Jesus."

Versions that say bowels, entrails or a variation thereof: ALT, DARBY, Douay-Rheims, KJV, MKJV, Webster, Wycliffe, YLT.

Versions that say love, compassion, affection, mercy or a variation thereof: AMP, ASV, BBE, ESV, GodsWord, Holman, ISV, KJ21, LITV, NASB, NIV, NIV-UK, NKJV, NLT, Rotherham RSV, Weymouth.

Now, it just so happens that the Aramaic root ܪܚܡ can be meant literally or as part of an idiom.

CAL Outline Lexicon: GENERAL rxm

rxm N rxm)

1 passim friend
LS2 724
LS2 v: rAxmA)
rxm#2 N rxm)
1 Syr womb
2 Syr **intestines**
3 Syr genitals
4 Syr mercy > rxmyn
5 Syr **love**
LS2 724
LS2 v: raxmA)
abs. voc: rxem
rxm V
011 passim to love
012 Syr to have pity on
013 Syr to desire
013 JLAGal,JLATg to like s.t.
014 Syr to prefer
041 Syr to be loved
042 Syr to obtain mercy
043 Syr to be moderated
021 JLAGal,JLATg,Syr,JBA w.%(l% to have mercy
022 Syr to strive for mercy
023 JBA to love
024 JBA to give suck
051 JLAGal,Syr to be pitied
031 Syr to have pity
032 Syr to make to love
033 Syr to make beloved
LS2 723

As the heart is viewed as the seat of the intellect, the bowels are viewed as the seat of compassion.

25. Sit or dwell? – Revelation 14:6

The KJV says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,"

The WYC says: "And I saw another angel, flying by the middle of heaven, having an everlasting gospel [having the everlasting gospel], that he should preach to men sitting on the earth, and on each folk [and upon all folk], and lineage, and language, and people;"

Versions that say dwell or a variation thereof: ASV, ESV, KJ21, KJV, LITV, MKJV, NKJV, Rotherham, RSV.

Versions that say sit or a variation thereof: Douay-Rheims, WYC.

The Greek of the Textus Receptus says κατοικουντας which basically means "dwell". The Byzantine majority texts (such as Robinson-Piermont) and the Alexandrian texts read καθημενους which James Strong renders "to *sit down*; figuratively to *remain, reside*."

Even if a Greek primacist wanted to argue that these words are virtually synonyms, the fact remains that there is a variant, reconciled by the Aramaic. It just so happens that the Aramaic equivalent ܬܘܬܒܐ

(the root is ܝܬܒ), can mean both:

ytb N ytb)

1 Syr **seat**
2 Syr **dwelling**
3 Syr inhabited country
4 Syr inhabitants

ytb#2 N ytb)
1 Syr inhabitant

ytb#3 N ytb)
1 passim inhabitant
NB: #1 and #2 are different mishqalim,
this is participle.

The different Greek words are way too different in spelling to me a mere scribal error – it suggests separate translations of another source (the Aramaic original).

26. Shout or voice? – Revelation 14:18

The NIV says: "Still another angel, who had charge of the fire, came from the altar and called in a loud voice to him who had the sharp sickle, "Take your sharp sickle and gather the clusters of grapes from the earth's vine, because its grapes are ripe.""

The NLT says: "Then another angel, who has power to destroy the world with fire, shouted to the angel with the sickle, "Use your sickle now to gather the clusters of grapes from the vines of the earth, for they are fully ripe for judgment.""

Versions that say voice or a variation thereof: ASV, ESV, NASB, NIRV, NIV, NIV-UK, NLV, WE, WYC.

Versions that say shout or a variation thereof: CEV, KJV, MKJV, NKJV, NLT.

Byzantine Greek texts such as the Textus Receptus and Byzantine Majority texts read κραυγη μεγαλη (krauge megale – loud cry/shout), while Alexandrian texts like Westcott-Hort, tend to say φωνη μεγαλη (phone megale – loud voice). The message is the same, but the meanings of the words are different. And κραυγη looks nothing like φωνη.

According to Smith's Compendious, the Aramaic equivalent, "qla rba" means a "loud **voice or cry**".

This example is yet another, where the variant is split right down the middle with regard to the major Greek texts. The Byzantine texts tend to say κραυγη while the Alexandrian texts tend to say φωνη.

27. To permit or send? – Matthew 8:31

The YLT says: "and the demons were calling on him, saying, `If thou dost cast us forth, permit us to go away to the herd of the swine;'"

The NIV says: "The demons begged Jesus, "If you drive us out, send us into the herd of pigs.""

Versions that say permit, allow or a variation thereof: KJ21, KJV, MSG, NKJV, WE, YLT.

Versions that say send, give leave, or a variation thereof: AMP, ASV, Darby, ESV, Holman, ISV, NASB, NIV, NIV-UK, NIRV, NLT, NLV, Rotherham, RSV, TEV, WYC.

The Greek for "permit us…" reads as follows:

ἐπίτρεψον ἡμιν ἀπελθειν

The Greek for "send us…":

ἀπόστειλον ἡμᾶς

Greek editions that have 'send us' as opposed to 'allow us to go away' include: Griesbach 1805, Lachmann 1842, Tischendorf 1869, Tregelles 1857, Alford 1849 as revised in 1871, Westcott & Hort 1881, Collation in progress of Nestle 1927 as revised in 1941 (17th), Nestle-Aland 1979 (Aland et al. 1979).

According to Smith's Compendious, the definitions of the corresponding word in the Peshitta, ܟܡܩܘ, include "permit" and "give leave".

It seems that "Byzantine Zorba" chose "permit", while "Alexandrian Zorba" chose the "send" route.

It can be argued that "give leave" is close enough to "permit/allow", making this example insignificant. However, the fact is that the Greek texts are virtually split in two, with both readings possible translations by the "two Zorba's", from the Aramaic.

28. Marvelled or afraid? – Matthew 9:8

The KJV says: "But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men."

The ASV says: "But when the multitudes saw it, they were afraid, and glorified God, who had given such authority unto men."

Versions that say marvelled, awed, wondered or a variation thereof: CEV*, Holman, KJ21, KJV, MSG, NASB, NIRV, NIV, NIV-UK, NKJV, NLV, WE, YLT.

Versions that say afraid, feared, or a variation thereof: AMP, ASV, BBE, CEV, Darby, Douay-Rheims, ESV, ISV, NKJV*, NLT, Rotherham, RSV, TEV, WYC.

This is yet another case where the Byzantine and Alexandrian Greek texts are split down the middle – suggesting that both families of Greek texts were separate translations from the same version (i.e. the Peshitta).

The Byzantine Majority text and Textus Receptus, both have "marvelled", ἐθαύμασαν.

Alexandrian texts, such as W-H, NA, Lachmann 1842 and Tischendorf 1869, tend to read "feared", ἐφοβήθησαν.

The root (ܕܚܠ) of the corresponding word in the Peshitta, ܕܚܠܬܐ, has the meanings "fear" and "stand in awe of", according to Smith's Compendious. It is understandable why the two Zorba's came to a different conclusion by reading the Aramaic, leading to the Greek variant.

29. Wearied or harassed? – Matthew 9:36

The NKJV says: "But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd."

The NIV says: "When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd."

Versions that say wearied, faint or a variation thereof: Holman, KJV, LITV, NKJV, YLT.

Versions that say harassed, troubled, or a variation thereof: AMP, BBE, Darby, ESV, ISV, NIV, NIV-UK, NKJV*, NLV, RSV, WE.

Manuscripts like the Textus Receptus have "wearied", ἐκλελυμένοι. Alexandrian texts, and even the Byzantine Majority text, tend to have "harassed", ἐσκυλμένοι.

The corresponding Aramaic word is ܫܪܝܢ, which has the root ܫܪܐ.

It seems that some Greek copyists mistook the PEAL verbal conjugation (which the Peshitta contains) for the Aphel verbal conjugation ܐܫܪܐ, which, according to Smith's Compendious, can mean "weary" or "trouble".

30. Another or the next? – Matthew 10:23

The KJV says: "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."

The NASB says: ""But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish going through the cities of Israel until the Son of Man comes."

Versions that say another or a variation thereof: AMP, CEV, Darby, Douay-Rheims, KJ21, KJV, MKJV, NIRV, NIV, NIV-UK, NKJV, NLV, TEV, WE, WYC, YLT.

Versions that say the next or a variation thereof: ASV, ESV, ISV, NASB, NLT, RSV, Weymouth.

This clearly does not deal with Greek synonyms. There is a marked difference between "another" and "the next".

Again, the two main Greek families are opposed to each other. The Byz-Maj and TR texts say "another", ἄλλην, while Alexandrian texts like W-H say "the next", ἑτέραν.

These words look nothing like each other and it would be a wonder why different scribes (different Zorba's actually) got completely different spelled words, with different meanings. However, an easy answer comes from the Aramaic. Again.

According to Smith's Compendious, the root (ܐܚܪ) of the corresponding Aramaic word, ܐܚܪܬܐ, can mean "another" or "the next".

31. Commandment, word or law? – Matthew 15:6

The KJV says: "And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition."

The NIV says: "he is not to 'honor his father' with it. Thus you nullify the word of God for the sake of your tradition."

The WE says: "You make God's law to mean nothing so you can keep your own laws!"

Versions that say commandment or a variation thereof: CEV, Darby, KJ21, KJV, MSG, NKJV, NLT, TEV, WYC, YLT.

Versions that say word or a variation thereof: AMP, ASV, BBE, NASB, NIRV, NIV, NIV-UK, NKJV*, NLV, Rotherham, RSV.

Versions that say law or a variation thereof: ASV*, ESV*, NASV*, NEB, RSV*, WE.

* – Versions marked by an asterisk have the reading in the footnote of those versions

Note: Incredibly, this very same verse has another variant. Some mss have "father" and others have "father" and "mother". With this many variants in the GNT, it is a wonder how people can believe in Greek primacy.

Mss with the commandment reading, τὴν ἐντολὴν, include: K L W X Delta Pi ƒ1 33 565 1241 Byz Lect some lat vg syr(h).

Mss with the word reading, τὸν λόγον, include: Sᵃ B D Theta 700 892 some lat syr(c,s,p) cop.

Mss with the law reading, τὸν νόμον, include: S*,ᵇ C 084 ƒ13 1010

The root (⸙) of the corresponding word in the Peshitta (⸙) has the meanings "a word", "precept" and "command". It is so easy to see how Zorba came up with three different readings.

However, according to Thayer's Greek Lexicon, νόμον, can mean law, precept and command. Strong's also says that ἐντολὴν, can mean "commandment" and "precept".

So to be fair to Zorba, in terms of meaning, this is a regular split word. But in terms of actual variants in the Greek, this is most definitely a "triple split word".

32. The Big One! A QUADRUPLE split word. Prisoner, servant, bondsman, apostle or "prisoner apostle", of Yeshua? – Philemon 1:1

To the best of my knowledge, this is the first "quadruple split word" (a 4-way Greek variant is involved, with all meanings covered by the equivalent word in the Aramaic Peshitta) that has been found. This is a unique case and undisputedly proves that the Peshitta precedes all the Greek manuscripts. This is a special case and evolved as a humble "semi split word". This will serve to illustrate an important point later, so the format of this topic will be different than for the other split words.

The KJV says: "Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer,"

Versions that say prisoner OF Jesus or a variation thereof: ALT, ASV, BBE, Darby, Douay-Rheims, Holman, ISV, KJ21, KJV, LITV, MKJV, NASB, NIV, NIV-UK, NKJV, Rotherham, YLT.

Versions that say prisoner FOR Jesus (betraying the "original Greek") or a variation thereof: AMP*, ESV, MSG, RSV, TEV, Weymouth.

* – the AMP version admits that it has added "for the sake of", when the real meaning of the Greek is "prisoner of Jesus".

We see that the most literal versions, LITV, YLT, ALT, all are loyal to the Greek and render it "prisoner of Jesus".

The Greek texts say δεσμιος, "desmios". Its primary meaning is "prisoner" and this is reflected by Strong's showing that every time "desmios" is used as a noun in the Bible, it is "prisoner".

Even Greek primacists stumble over this one, wishing that it said "a prisoner FOR Jesus" rather than the meaning of the Greek, "a prisoner OF Jesus".

When we use the Peshitta New Testament, we do not have to twist the Word or add to it.

The corresponding word in the Peshitta is ܐܣܝܪܗ ("asiyreh") which can mean prisoner but also: bondsman (also bondman), servant, sergeant.

This fuller meaning is far superior to the Greek. From this one word we can paint the picture: Paul is a sergeant in the Lord's army, an **apostle**, he is accepting responsibility for Him (bondsman), he is subject to Him (servant) and suffers as a prisoner, for Him. He most definitely is not a "prisoner of Jesus".

The "bondsman" reading is quite acceptable and was also used by Murdock, in his translation of the Peshitta.

Murdock: "PAULOS, the bondman of Jeshu Meshiha…"

Note: This happens also in Philemon 1:9, Ephesians 3:1, Ephesians 4:1 and 2Timothy 1:8, all letters apparently written to Greeks.

Now this is the information I had when I thought this was a humble "semi split word". A friend was to elevate this proof beyond all expectation with the discovery of a 4-way variant in the Greek!

The beauty of this example is that even IF "desmios" in this context could mean something more pleasing than "prisoner of" such as "prisoner because of" and even IF (two big ifs) "desmios" could mean "bondsman" rather than "prisoner", we have a 4-way Greek variant that easily proves an Aramaic original for Philemon.

The major texts (such as the Byzantine and Alexandrian texts) tend to say "desmios", meaning "prisoner". Codex D (Western text) says "apostolos" instead, meaning "apostle". Manuscript 629 says "apostolos desmios", roughly meaning "prisoner apostle" (perhaps this Zorba was showing off his superior knowledge of Aramaic, by listing two meanings), while other manuscripts such as 323 and 945 read "doulos", meaning "servant".

The Aramaic word in the Peshitta is ܐܣܝܪܗ which can be taken to have all these meanings, as well as "bondsman".

Add to this that the very next verse (Philemon 1:2) has the "beloved/sister" split word (covered next), and that the whole letter shows Semitic grammar construction, as well as the large amount of Semitic idioms (such as "bowels" – compassion), and Greek primacists will be very hard-pressed to claim this letter as their own. Now if a letter allegedly written by a Greek-speaking person, in Greek, to a Greek-speaking Greek, in Greece, is proven in this way to have been originally written in Aramaic, what hope do Greek primacists have with the books that are more likely to have Semitic originals (such as Matthew and Hebrews)?

Note: This example also stresses a great limitation in my work. Many of the semi split words may actually be full split words, many of these split words may actually be triple split words, many of the triple split words may actually be quadruple split words, and so on. I am obviously limited in resources and do not have access to every single Greek manuscript available. And often, it are the rarer manuscripts that can have variants (for example, the Codex D, while a major manuscript, is usually not used as often as Byzantine and Alexandrian manuscripts, and provides many variants). At first I found this peculiarity in the Greek to be a regular mistranslation, a semi split word – "prisoner of Jesus" just sounded so wrong to me. Only with some help, I was able to show the full potential of this example, by utilizing a 4-way Greek variant, to showcase a massive proof for Peshitta primacy – a quadruple split word.

33. Beloved or sister? – Philemon 1:2

The KJV says: "And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:"

The NIV says: "To Philemon our dear friend and fellow worker, to Apphia our sister, to Archippus our fellow soldier and to the church that meets in your home:"

Versions that say beloved or a variation thereof: KJ21, KJV, LITV, MKJV, NKJV, YLT.

Versions that say sister or a variation thereof: AMP, ASV, Darby, ESV, ISV, MSG, NASB, NIRV, NIV, NIV-UK, NLT, NLV, RSV, TEV, WE, WYC.

The "beloved" reading, αγαπητη, tends to be found among the Byzantine versions like the Textus Receptus, while "sister", αδελφη, tends to be found among the Alexandrian versions like W-H, producing yet another "split right down the middle of the Greek families" split words.

The two words in the Greek look and sound quite differently.

It just so happens that the Peshitta's corresponding word is ܚܒܝܒܬܐ, the feminine form of "beloved", in contrast with the masculine form (ܚܒܝܒܐ – "khabiba") employed in verse 1.

That the feminine form was employed in stark contrast to the masculine usage in verse 1 would be sufficient to explain this Greek variant. However, it also just so happens to be that "beloved" ܚܒܝܒܬܐ, is "sister" (ܚܬܐ) with a "bib" (ܒܝܒ) in the middle.

Zorba's eyes may have skipped over the middle part (as in other examples), leading to the wrong reading of "sister". Furthermore, "beloved" and "sister" in the Aramaic sound similar. They are "khaton" and "khabibton" respectively.

With all these "bib's", "kha's" and "ton's" throughout the first two verses of Philemon, with the possible ingraining of "sister" in Zorba's mind after seeing "brother" in verse 1, it is very easy to see how Alexandrian Zorba came up with "sister".

And this, in a letter allegedly written by a Greek-speaker, to a Greek-speaking Greek in Greece!

Note: Another section of this book reveals that the Greek copy of Philemon is filled with Aramaic grammar construction.

34. Given to her or it? – Revelation 13:15

The YLT says: "and there was given to it to give a spirit to the image of the beast, that also the image of the beast may speak, and [that] it may cause as many as shall not bow before the image of the beast, that they may be killed."

I cannot find any Greek-based English version that says "and there was given to her". Not that it matters, the variants must be in the Greek after all, rather than the English.

The "it" reading is usually supported. Greek Codex Aleph: And it was given to it (autw)…

Greek Codices Alexandrinus and Ephraemi: And it was given to her (auth)…

Aramaic: And it was given to him (ܠܗ – "lh") to give breath to the image of the beast (ܕܚܝܘܬܐ) and he will cause that all who will not worship ܠܗ to the image of the beast to be killed.

In the unpointed Aramaic ܠܗ is ambiguous and can mean either "to him" or "to her" depending on the context. In this case it would appear that the Greek translator mistook the first ܠܗ for "to her". Other Greek translations chose to render it literally as "to it", and it has then been used in so many Greek-based English versions as "to him".

35. The Even Bigger One! A SEPTUPLE split word. Intemperate, unclean, unjust, "unjust intemperance", covetousness, wickedness or iniquity? – Matthew 23:25

Zorba, please make up your mind!

To the best of my knowledge, this is the first "septuple split word" (a 7-way Greek variant is involved, with all meanings covered by the equivalent word in the Aramaic Peshitta) that has been found. This is a unique case and undisputedly proves that the Peshitta precedes all the Greek manuscripts.

The KJV says: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."

Note: Due to the massive amount of Greek variants involved, and that most Greek-based English Bibles usually use the major manuscripts, the usual "40-Bible comparison" is not included. The real impact is seen by looking directly at the Greek manuscripts.

The word in question is the one which the KJV translates as "excess". There is a great variance among the various Greek mss in this place (the following list is by no means comprehensive). One would have to wonder how these variants came about…

akrasia – intemperate, lack of self control, excess
Mss.: ℵ **B D Θ** f*1* f*13*

akaqarsia – unclean
Mss.: **O** Σ

adikia – unjust
Mss.: *28 579 700*

akrasia adikia – "unjust intemperance". This cheeky Zorba was showing off! Showing two meanings from the one Aramaic word.
Mss.: **W**

pleonexia – covetousness
Mss.: **M**

ponhria – wickedness
Mss.: Rare manuscripts, attested to in the much revered "Adam Clarke's Commentary on the Bible".

iniquitate – iniquity
Mss.: Rare manuscripts, attested to in the much revered "Adam Clarke's Commentary on the Bible". Perhaps it is from a rare Latin manuscript, translated from a Greek manuscript that said "iniquity". Curiously, the Latin Vulgata says "immunditia" (uncleanness).

The corresponding word in the Peshitta, minus the **ܘ** ("and") proclitic, is ܥܘܠܐ.

The regular lexical searches (manual searching through the available Aramaic lexica) easily gives meanings identical, or very similar, to 5 of the Greek variants. The ones I couldn't find were "intemperance" and "covetousness". After consulting with Aramaic experts however (such as Andrew Roth), it was made known to me that **ALL these 7 meanings stem from the umbrella of the Aramaic root's lexical range**. Some of the words are synonyms, meaning that this 7-way split word has some individual "regular" split words and some individual "synonym" split words.

And of course we have the issue that so many meanings of the Aramaic word are present at one time, while this is not so in the Greek. E.g. By using just one word in the Aramaic, the Peshitta paints a very detailed picture of the scribes and Pharisees – that they are unjust, wicked, intemperate, etc. The Greek only has the same impact when combining the variants from all these Greek manuscripts together.

While this example may be enough to make Peshitta enthusiasts like me salivate at the mouth, Greek scholars would most likely scoff. You see, most Biblical scholarship already concedes (at least in part) that Matthew was written in Aramaic (as was Hebrews). However, it still provides a nice confirmation of the Aramaic original of Matthew but also accomplishes far greater. It demonstrates that, YES, we WILL see split word examples, by comparing Aramaic originals to Greek translations. And it also serves as a nice comparator to the books that are more likely to have been written in Greek (e.g. the

Pauline Epistles – by this I mean that these books are just more likely to be "Greek" than Matthew and Hebrews, not that I believe they have Greek originals…), like Philemon. While seeing Matthew filled with Aramaicisms, split words, Semitic construction, etc, may not be impressive to scholars, the fact that these things are found in Philemon is quite significant.

36. Wedding or wedding hall? – Matthew 22:10

The KJV says: "So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests."

The NIV says: "So the servants went out into the streets and gathered all the people they could find, both good and bad, and the wedding hall was filled with guests."

Versions that say wedding, feast or a variation thereof: ASV, Darby, Douay-Rheims, Holman, KJ21, KJV, MKJV.

Versions that say wedding hall, banquet hall, bedchamber or a variation thereof: AMP, CEV, ESV, ISV, LITV, NASB, NIRV, NIV, NIV-UK, NKJV, NLT, NLV, Rotherham, RSV, TEV, Weymouth, YLT.

Texts like the Byzantine Majority and Textus Receptus read γαμος which means "wedding" (also: nuptials, marriage, wedding feast/banquet). This clearly refers to an **EVENT**.

Texts like Tischendorf's and the Westcott-Hort read ο νυμφων γαμος which means "bridal-chamber/hall/place of the wedding/feast". This clearly refers to a **PLACE**.

Note: What an odd reading. What kind of wedding has everyone in the bridal-chamber? Some sources try and save Zorba by giving the "hall/place" meanings for νυμφων which sounds much better than bridal-chamber, where the marriage is consummated…

Of course, the equivalent phrase in the Peshitta (ܒܝܬ ܡܫܬܘܬܐ) can refer to both, at least according to the authorities.

From the "Dictionarium Syriaco-Latinum" (Aramaic-Latin dictionary), the possible meanings of ܒܝܬ ܡܫܬܘܬܐ include:

convivium [feast]; convivium nuptiale [wedding feast]; triclinium [dining room].

Clearly, the Aramaic allows for both the EVENT and PLACE readings.

37. Another or neighbor? – James 4:12

The KJV says: "There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"

The NIV says: "There is only one Lawgiver and Judge, the one who is able to save and destroy. But you--who are you to judge your neighbor?"

Versions that say other, another or a variation thereof: KJ21, KJV, LITV, MKJV, MSG, NKJV, YLT.

Versions that say neighbor, fellow-man or a variation thereof: AMP, ASV, BBE, Darby, ESV, Holman, ISV, NASB, NIRV, NIV, NIV-UK, NLT, Rotherham, RSV, TEV, WE, WYC.

The Textus Receptus and Byzantine Majority Greek texts read ετερον another/other while Westcott-Hort and other Alexandrian texts say πλησιον which is neighbor/fellow-man. This is yet another case where the major Greek families, Byzantine and Alexandrian, are split right down the middle.

The root ܩܪܝܒ of the Peshitta equivalent-word ܠܩܪܝܒܟ has the following meanings from CAL:

qryb) N > qryb A

qryb A
      1 Palestinian,Syr near
      2 Syr other, neighbor
      3 ImpArEg,JLATg,Syr relative
      4 Syr present
      5 Syr prepared for
      6 Syr adv near day
      7 Syr qariyb mA))% almost
          LS2 692
              LS2 v: qariyb

Clearly, this variant in the Greek suggests an Aramaic original for James, which was written to all the 12 tribes (not just the Jews), that were scattered (James 1:1).

38. Irritated or denied? – Acts 3:14

Technically this is not a split word, but it is a case where a major Greek variant is easily explained by the Aramaic (which is the primary function of a split word).

The KJV says: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;"

I cannot find any Greek-based English version that says "irritated". Not that it matters, the variants must be in the Greek after all, rather than the English.

The usual Byzantine and Alexandrian manuscripts read ἠρνήσασθε which means "deny" or "reject".

The Codex D, of the Western textual family that Greek primacists and Old Syriac primacists hold in such high acclaim, reads ἐβαρύνατε, meaning "irritate".

The Aramaic in the Peshitta reads ܟܦܪܬܘܢ (Kaparthon), meaning "you denied". This is one letter difference from ܟܕܪܬܘܢ (Kadarthon) meaning "you irritated".

Clearly, the creator of the Codex D thought he saw "kadarthon", when he really saw "kaparthon".

A Greek primacist will be hard-pressed to claim that the Greek variant is explained by a simple copyist error, as the words are so different in the Greek, while being spelt and pronounced almost identically in Aramaic.

2. Semi Split Words

Let us now look at other forms of linguistic proof that the New Testament was written in Aramaic, as opposed to Greek. While there is much historical evidence of Peshitta Primacy (for example: Jesus and the Apostles spoke Aramaic, the earliest Christians were Judeans and other Semitic peoples who spoke Aramaic, Judean historian Josephus wrote in Aramaic and admitted how difficult and sacrilege it was for Judeans to speak Greek, Gospel writer Luke was an Aramaic-speaking Syrian, etc.), I prefer to delve into the texts themselves, for the ultimate proof. Historical proof is marred by opinions, but linguistic proof cannot be so easily dismissed.

While split words deal with variants explained in a Greek text/s with another Greek text/s, pointing to an Aramaic original, "semi split words" deal with differences in the Greek compared to the Aramaic, which can be explained by an Aramaic original. So they are very similar to split words, except that no Zorbans (those who translated the Aramaic New Testament into the Greek texts we have now) actually came up with the correct reading. Since semi split words always deal with wrong renderings in the Greek, they are often more simply referred to as "mistranslations". The beauty of many semi split words is that they often shed more light on the original Bible message and make us say "Ah! That's what it meant, when it said…", by solving many Greek Bible anomalies and contradictions.

Let us begin!

Note: A vital semi split word is omitted from this section, as it is very large, and has been given its own space among the featured articles. It is the mistranslation of from the Aramaic, leading to the contradictory genealogies of Jesus, in the Greek. The gist of it is that Matthew lists Mary's genealogy NOT Joseph's, as the Joseph in the Matthew genealogy was the father/guardian of Mary, not her fiancé. i.e. there were two important Joseph's in Mary's life.

Many other semi split words are also omitted from this section, and are in other sections such as "split words" and "contradictions". This is because all "split words" are also "semi split words" (i.e. a mistranslation is involved) and many "contradictions" also involve a "semi split word".

1. Hardly die for a righteous man or a wicked man? – Romans 5:7

I just love linguistic proof from books such as Hebrews (Judea), 1 and 2 Corinthians (smack-bang in the middle of Greece) and Romans (Roman Empire). Examples in such books denounce claims that these books were written in "Old Hebrew" (the language of the Hebrews in the time of Jesus was Aramaic, and hence, often called Hebrew), Greek and Latin, respectively. And they lend more weight to the fact that the New Testament letters, while written to people in foreign lands, were written to the earliest Christians, who were Semites, and thus spoke Aramaic. To make it clearer that the people in these foreign lands were indeed Aramaic-speakers, think about this: Jesus appointed as His Disciples, twelve then, seventy. Mostly uneducated people, and Aramaic-speaking Semitic people, just like Jesus (though I am sure Jesus was extremely educated). When they went out and formed Churches, did they appeal to people who couldn't converse with them? Or did they have greater appeal to those who could speak the same language? Would the Churches be filled with pagans who spoke other languages, or would they be filled with Aramaic-speaking Semites, particularly Judeans who were expecting a Messiah?

The KJV says: "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die."

Romans 5:7 in the GNT contains a critical mistranslation. That this is a mistranslation from an Aramaic source is indisputable.

The reading of the GNT is as follows:

For one would hardly die for a righteous δικαιος man; though perhaps for the good αγαθος man someone would dare even to die.

Perplexed? Good! Because this is a horrible mistranslation from the Aramaic.

In Aramaic, the word for "wicked" is ܪܫܝܥܐ Rasheya (#20309) - but the word for "blameless/innocent" is ܪܫܝܢܐ ("Reshyana") (#20289) - there's only one letter difference, and both of those letters (Ayin ܥ and Nun ܢ) look very similar.

Look at the two words again with the differing letter highlighted in red:

ܪܫܝܢܐ "innocent"

ܪܫܝܥܐ "wicked"

The Aramaic text of the Peshitta reads:

For one would hardly die for a wicked ܪܫܝܥܐ man; though perhaps for a good ܛܒܐ man someone would dare even to die.

The point is that Jesus died for the wicked (the very next verse: Romans 5:8 – "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.").

2. Why hast thou forsaken me or why have you spared me? – Matthew 27:46 / Mark 15:34

The importance of this semi split word, dealing with Alaha's alleged forsaking of Jesus, especially to the field of Christian apologetics, hardly needs to be stressed.

The KJV says (Matthew 27:46): "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"

The KJV says (Mark 15:34): "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?"

The first issue with this story, is that the Greek and English tell us that Alaha allegedly forsook Jesus, resulting in the unfortunate twisting of Scripture by Christian apologists. The second issue, applies to Aramaic primacists. Greek primacists say, "If Matthew and Mark were written in Aramaic, why do the Gospel-writers write the same thing twice (i.e. first the Aramaic words of Jesus, then the Greek translation)", instead of just simply translating it?

Let us deal first with the first.

Had Jesus in this last hour said that Alaha had forsaken Him, the Jews would have used this saying against Him. They would have taken it as a confession that He was a blasphemer and therefore Alaha had deserted Him in His darkest hour; because Alaha never forsakes the righteous, but He may forsake the sinners.

This is not all. Had Jesus' cry meant forsaking, He not only would have destroyed the faith of his disciples and followers, but would have contradicted His own teaching, the very assurance which He had given to His disciples, and the very cause for which He was dying. On the other hand, judgment and death on the cross did not come upon Jesus suddenly. On many occasions He had told his disciples that He would die on the cross and rise again; they had heard him saying, "you will leave me alone; and yet I am never alone because the Father is with me." (John 16:32)

How is it that the European translators of the Bible in the 17th Century A.D. who were thousands of miles from Palestine, and who could not speak Aramaic, knew more about Jesus' cry on the cross than the Jews who spoke Aramaic and stood near the cross watching Him die? And how is it that Peter, John, and other disciples and follows of Jesus never commented on these ominous words? Indeed, if Jesus had meant desertion they would have commented on it, because such a statement or even such a thought was contrary to all Jesus had preached and taught. The apostles did not comment on these last words simply because they knew what Jesus meant in their Galilean dialect, or northern Aramaic. Moreover, they knew had He meant forsaken, He would have used the Aramaic word "taa tani", which means "forsaken."

Another problem with this is that apologists will often try to explain that at that moment, Jesus was sin, and that is why Alaha forsook Him. Well, if Alaha forsook His own Son for sin, what hope do we have? Such an unfortunate twisting of Scripture by apologists who seek to defend their erroneous Bibles.

The simple solution, from the Aramaic, is that Jesus did not imply that Alaha forsook Him at all! The Aramaic "sabachthani" does not have to mean forsaken. It can mean many things, among them, "spared". Now "lemana" (written as "lama" in the Greek copies) denotes a question, so a fairly accurate translation would be:

"My God, My God, Why have you spared me?" (i.e., let's finish this, let's get this over with!)

Now, does this rendering make sense? For what reason/s did Jesus ask, "Why have you spared me?" Well for one thing, Jesus was suffering horrendous pain for about SIX HOURS. Crucifixions can last even longer! This is a valid explanation, especially as soon after saying this, He finally died. Also, this is consistent with the fact that many in the crowd thought He cried for Elijah. Why would they think that? Perhaps, as He called out for "Eli", His exhaustion and heavy breathing caused Him to add an "ah" on the end. Try talking when you have gone for a long run (or been crucified for 6 hours) and you'll see what I mean. "Eli-ah" sounds a lot like "Eliyah" does it not?

However, there are other possibilities too. It may have been Jesus' eagerness to fulfill His destiny and to go to Paradise. It may also have been His wish to fulfill more Torah prophecy! It was prophesied that a bone of His would not be broken, and since He died, there was no need for the Roman soldiers to break His legs.

So basically we have two main possibilities. The "forsaken" rendering is not very possible, due to the word chosen, and the resulting contradictions. The "spared" rendering is very possible, doesn't allow for contradictions, and just makes sense. And that's what the Peshitta is all about.

Now let us deal with the second issue, the attack on Peshitta primacy, caused by the "doubling up" (gloss) of the same message in the Peshitta (first Jesus' Aramaic words, then a translation into the Aramaic Peshitta).

Well, to start with, the book of Matthew in the original Aramaic does not "double up". It does not have the translation of what "Eli, Eli, lama sabachthani?" means. But this does indeed occur in Mark. Why?

Well, Mark was writing to people who spoke a different dialect of Aramaic than Jesus, and, many thought that Jesus was calling for Elijah. Evidently, Mark wanted to be very clear, and translated this into his audience's dialect.

3. Camel or rope? – Matthew 19:24 / Mark 10:25 / Luke 18:25

The KJV says (Matthew 19:24): "And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

The KJV says (Mark 10:25): "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

The KJV says (Luke 18:25): "For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

The Greek, reads "καμηλον" (*kamélon*) which is the accusative form of "καμηλος" (*kamélos*). This word, in Greek, only means "camel" and sometimes can mean "pack animal" however, if we take a look at it's Aramaic equivalent, we find the word *gamlo'* ( ) is the only word in Aramaic to describe a generic camel (without getting specific, ie we have the words "colt," "foal," "mare," and "stallion," to describe types of horses, but one general word for the species, "horse").

However, *gamlo'*, has a double meaning. As Aramaic evolved separately from Hebrew, it picked up new idioms and meanings to it's vocabulary. *gamlo'* is a perfect example, for Aramaic speaking peoples fashioned a rough, thick rope from camel's hair that had a very decent tensile strength, and after a while, it became to be known as, you guessed it, *gamlo'*. For example, modern-day society has the same phenomena where a product or item is referred to by the first name introduced, regardless of what brand it is. Millions of Americans still ask for a "Kleenex" instead of a tissue, the word for "razor" in Brazil is "Gilette," and an "IBM Computer" still refers to any Windows-compatible machine.

We appear to have come across an idiom long lost in the Greek translation of an Aramaic original. Although it doesn't really change the meaning of the parable, it grants us insight into how in tune with his audience the Messiah actually was.

A 10th-century Aramaic lexicographer, Bar-Bahlul, says of "Gamla" (same word as gamlo') in his Aramaic dictionary:

"Gamla is a thick rope which is used to bind ships"

Considering that Jesus was speaking to fishermen, this meaning of Gamla seems more appropriate, and I think is a fantastic proof that the Greek was translated from an Aramaic original.

4. Give not a holy thing or hang not earrings? - Matthew 7:6

The KJV says: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

In the Greek versions of Matthew 7:6, we read with astonishment:

"Give not a holy thing to dogs: and cast not your pearls before swine; lest they trample them under their feet, and turn again and rend you."

There are two mistranslations in this one verse! The more important one involves the Aramaic word

- here are the relevant Comprehensive Aramaic Lexicon entries:

qwd$#2 N qd$)
1 JLAGal,JLATg,Sam,Syr **ear-,nose-ring**
LS2 649
LS2 v: qdA$A)

qwd$#3 N qwd$)
1 Syr **consecration**
2 Syr eucharist
3 Syr voice crying 'holy'
LS2 649
LS2 v: quwdA$A)

qwd$ N
1 passim holiness
2 Syr holy place
3 JLATg pl. **consecrated objects**
4 JLATg various sacrifices
LS2 649
LS2 v: quwd$A)

As you can see, the exact same spelling is interpreted as either "ear-, nose-ring" or "consecrated (holy) thing".

The second word that is mistranslated is the Aramaic root ⟨ⲁⲇⲏ⟩- it should be translated as "hang", rather than "give" (see word# 22596 in the Lexicon.)

Therefore, the verse should read:

"**Hang** not **earrings** on dogs: and **cast** not your **pearls** before swine; lest they trample them under their feet, and turn again and rend you."

As you can see, there is a beautiful parallelism here only apparent in the Aramaic (rings/pearls - dogs/swine). The Greek totally misses it!

There are also several instances in the Aramaic Targums where this root (qdsh) is used to mean "ear-,nose-ring.):

Gen 24:22
Gen 24:30
Gen 24:47
Gen 35:4
Exo 32:2
Exo 32:3

The significance of this holy vs. earrings debate is unfolding before our very eyes. I think what we've seen so far contributes to four very important elements for Aramaic primacy:

#1: The mistranslation to Holy establishes that the Peshitta has preserved Jesus' original teaching thereby rendering every other version as incorrect beginning with the Greek.

#2: The correct reading reveals Jesus' use of a parallelism absent in every other version.

#3: The finding of the QD$/earring root in Palestinian Jewish Aramaic (the Targum) establishes the fact that Peshitta Matthew is *not* the work of post Nicene Syriac translators (since even Assyrians are not familiar with the QD$/earring root. Rather it is the work of Mathew himself, a Palestinian Jewish writer.

#4: The use of the QD$/earring root in Mathews Gospel proves that Mathew wrote in Aramaic and *not* in Hebrew since both extant Hebrew Matthew versions follow the mistake of Greek Matthew even to the extent of adding "flesh" and "thing" (the Shem Tov & Dutillet Hebrew Matthew versions, respectfully) to force the verse to make sense.

5. Simon the leper or potter/jar maker? – Matthew 26:6 / Mark 14:3

The KJV says (Matthew 26:6): "Now when Jesus was in Bethany, in the house of Simon the leper,"

The KJV says (Mark 14:3): "And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head."

In this case, the Aramaic word ܓܪܒܐ is misunderstood as 'leper'.

The Greek reads "Σιμωνος του λεπρου" (*Simônos tou leprou*), which litterally means "Simon the Leper" or "Simon the Skin-Diseased" ("λεπρου" (*leprou*, or *lepros* in the nominative case) can stand for various skin diseases like it's Hebrew-Aramaic counterpart). This seems strange, because according to the Law laid down in Leviticus, Lepers are not allowed within the city:

Leviticus 13:45-46
And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

Garibo' can easily be confused with *Garobo'* since Aramaic at that time was written without vowel markers.

Garibo' means POTTER or JAR MERCHANT where,
Garobo' means LEPER or SKIN DISEASE

But both are spelled with the same consonants: *Gomal - Reesh - Beyth – Olaf*

In addition, why was there no record of Jesus healing Simon? If he were a leper, it would be very dangerous for His disciples and other people in the house. Leprosy is a very contagious disease and not worth the risk of catching. Here the Aramaic sheds some light on a story whose host was a non sequitur of the circumstances.

Since ancient Hebrew and Aramaic were written without vowels, there was no distinction between the Aramaic words. Since in this story a woman pours oil from a jar it is apparent that Simon was a jar merchant or jar maker and not a leper.

6. Eunuch or believer? – Matthew 19:12 / Acts 8:27

The KJV says (Matthew 19:12): "For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*."

The KJV says (Acts 8:27): "And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,"

The word in the Peshitta ܡܗܝܡܢܐ, translated as "eunuch" by Zorba, also means "believer", as well as other similar words.

The word in question is ευνουχος (*eunoukkos*) which is where our word "eunuch" comes from. The fact of the matter is that ευνουχος (*eunoukkos*) **shouldn't** be here at all. Also note that the Ethiopian eunuch

had come to Jerusalem to worship. This makes things even stranger when we take a quick look at Deuteronomy 23:1

Deuteronomy 23:1 [KJV]
He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

Deuteronomy 23:1 [NIV]
No one who has been emasculated by crushing or cutting may enter the assembly of the LORD.

How could this be then? What is a eunuch doing in Jerusalem? He can't worship in the temple, because such behavior was forbidden.

Perhaps our Messiah meant it this way:

"For there are **believers** who from the womb of their mother were born that way, and there are **believers** who, from men, became **faithful** and there are **believers**, they whom crossed over their souls **believing** for the sake of the Kingdom of Heaven..." -- Matthew 19:12

Taking into account the word's large range of definition, and the fact that eunuchs are forbidden from worshipping in the temple, this passage should most likely be rendered:

Acts 8:27 – "So he [Philip] started out, and on his way he met an Ethiopian **believer**, an important official in charge of all the treasury of Candace, queen of the Ethiopians. This man had gone to Jerusalem to worship…"

7. **Hate** or **put aside**? – Luke 14:26

This is an awesome example, as it solves one of the biggest problems/contradictions of the Greek New Testament. The command to hate others and ourselves!

The KJV says: "If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

The argument goes, "How could one follow someone who claims that you need to hate your family and OUR SELF and only love him? Didn't he say to love your neighbor?"

The answer lies in the Aramaic word "ܣܢܐ" (*sone'*).

ܣܢܐ

(sone')
to put aside
to hate
to have an aversion to

This also makes sense of 1 John 4:20

"If a man says, I love God, and yet hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?"

So with this in mind, the more correct translation of Luke 14:26:

*"If any man comes to me, and <u>**doesn't put aside**</u> his own father, and mother, and wife, and children, and brethren, and sisters, yes, and his own life also, he cannot be my disciple."*

8. Salted or scattered/destroyed? – Mark 9:49

The KJV says: "For every one shall be salted with fire, and every sacrifice shall be salted with salt."

In the Greek version of Mark 9:49, we read with astonishment:

"And everything will be **salted** with fire...."

In Aramaic, the root ܢܡܠܟ can mean "to salt" or "to scatter" as the Comprehensive Aramaic Lexicon demonstrates:

mlx V
011 Palestinian,Syr,JBA **to salt**
012 Syr **to scatter**
013 BibAr,Syr to use someone's salt
014 Syr to become salty
041 Syr to be salted
051 Syr to treat someone in a familiar way
LS2 390,J 788
R melxA) N

Obviously, what Jesus meant was:

"And everything will be scattered/pulverized (Neth-mel-ekh) with fire...."

Now that's not all. Yes, the verb root also means "to salt" - and, yes, Jesus uses the second meaning in the second phrase of verse 49:

"And every sacrifice with salt will be salted (Teth-mel-ekh)." (c.f., Leviticus 2:13)

Finally, the Aramaic root in question is also used in this same manner in the Hebrew Scriptures:

"Lift up your eyes to the sky, Then look to the earth beneath; For the sky will **vanish** נמלחו like smoke, And the earth will wear out like a garment And its inhabitants will die in like manner; But My salvation will be forever, And My righteousness will not wane." (Isaiah 51:6)

Therefore, the proper interpretation of Mark 9:49 is:

"For everything will be **destroyed** ܬܬܚܒܠ with fire, and every sacrifice will be **seasoned** ܬܬܡܠܚ with salt."

A beautiful word-play by Jesus used with the dual meaning (scatter~salt) of this root.

9. This <u>generation</u> or this <u>family</u>? – Mark 13:30

This is another important example for apologists, as it is a verse that is often attacked, as that generation has surely passed away, around 2000 years after Jesus spoke to them.

The KJV says: "Verily I say unto you, that this generation shall not pass, till all these things be done."

The Greek reads "γενεα" (*genea*), which can mean "generation" (not to be confused with "γενος" (*genos*) which means "offspring"). Here it would seem that our Messiah prophesized incorrectly in the Greek.

The answer comes in the Aramaic. Here we don't see the word for "generation," but the word *sharvtho*', which means "family," or "family branch." A *sharvtho*', is like a ray in geometry. It starts at a point, then continues onwards. Usually *sharvotho'* (plural) come from other *sharvotho*' (plural), so we can see these branching rays make up a family tree. The only way for a *sharvtho*' can be extinguished, is if the entire family is wiped out, an entire branch destroyed. And *sharvtho*' can also be used to describe a people as a whole, like someone could be from an Italian *sharvtho*' or the *sharvtho*' of New York.

So you can see that since "γενεα" (*genea*) implies a length of time equal to one person's lifespan, a generation, a *sharvtho*' can last from a few days to thousands of years (for example, we are all still within the *sharvtho*' of Adam).

Since we now know what *sharvtho*' means, how do we know which *sharvtho*' our Messiah was referring to? Who was He talking to? Taking a look at the beginning of the chapter, at verse 3:

"While Jesus sat on the mount of Olives, towards the temple, Peter and James and John and Andrew asked him privately, Tell us when these things will happen, and what is the sign when all these things are about to be fulfilled? " - Mark 13:3-4

Bingo: His disciples. But some of them came from different biological families. What did they all have in common?

They were **Christians** (believers in Yeshua as the Messiah and Son of Eloha to be precise).

This is of even more importance, considering the events of the night before the Messiah was handed over:

When he gave the last supper, it paralleled the Jewish betrothal custom of wine drinking. Back in the days of old, in Jewish custom, when a man wanted to get betrothed to a woman, a cup of wine would be poured at the table. He would drink from it, and then offer it to his intended. If she took the wine and drank from it as well, it meant that she accepted the betrothal offer. This also aligns with the many parables Jesus taught concerning marriage, placing himself as the bridegroom.

*"Verily I say to you, That this **family** shall not pass away, until all these things occur."* -Mark 13:30

The Christian family has not yet died out.

10. Pains or cords? – Acts 2:24

The KJV says: "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

In Aramaic, this verse reads:

"Whom God raised up, having loosed the ܚܒܠܐ of Sheol, because it was not possible that He should be held by it."

Now, everyone knows that Sheol is normally translated into Greek as "death" or "grave" - so we should expect that that occurred in this verse.

What is so unexpected is how the Greek translators of Acts totally missed the proper translation of ܚܒܠܐ

ܚܒܠܐ comes from a root that can mean "pain/travail/corruption" (#6167) - and in fact it's used with that meaning in verses like Acts 2:27 (just 3 verses from the one in question) or Acts 13:34-37. This is the majority reading - "pain/travail/corruption."

However, there is a minority meaning to ܚܒܠܐ, or more accurately, the lexeme of this word which is ܚܒܠܐ (#6165)

That meaning is "rope" or "cable" - as used in John 2:15 and Acts 27:32 (with the exact same lexeme & word spelling) – That is the meaning that belongs in Acts 2:24.

Here are the Comprehensive Aramaic Lexicon entries:

xblyn N xbly)
1 JLA,Syr pl. **labor pains**
LS2 210
LS2 V: xeb:le)

xbl N xbl)
1 JLATg destroyer

xbl#2 N xbl)
1 Palestinian,CPA,Syr **rope**
2 Syr snare

3 Syr measuring line
4 Syr space
5 Syr line
6 JLAGal,Syr region
7 Syr %xbel@yamA)% seashore
8 Syr flame
LS2 210
LS2 V: xablA)

The verse should obviously read:

"Whom God raised up, having loosed the **cords** of Sheol, because it was not possible that He should be held by it."

How much more sense does THAT make? Here, Simon Peter is saying that Sheol could not hold him - because Alaha raised him up - having loosed the figurative ropes that held Him there.

Not surprisingly, this very same word ALSO exists in Hebrew (חבל Strongs #2256) and also has the same broad meaning as the Aramaic cognate ("pain/travail" and "rope/cord").

See the following in the Hebrew OT:

Joshua 2:15

2 Samuel 17:13

2 Samuel 22:6 - Where the verse reads - "The CORDS of SHEOL surrounded me; the snares of death confronted me"

Psalms 18:5 - "The cords (Khebel) of Sheol surrounded me; The snares of death confronted me."

Psalms 116:3 - "The cords (Khebel) of death encompassed me, And the terrors of Sheol came upon me; I found distress and sorrow."

It's impossible to imagine Simon Peter not knowing that the original said "cords" and not "pains." Especially when we read the context of Acts 2:24 - it becomes clear that Shimon's statement was conveying the image of "loosing" a "prisoner" being held in a dungeon-type place - which was always how Sheol was portrayed in all Semitic literature.

Only the Peshitta has the correct reading. And the mistake could only have been made, by translating from Aramaic to Greek.

11. Bed or coffin? – Revelation 2:20

The KJV says: "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds."

Although this error seems to be understandable, there are a few things to be noted. First, let's take a look at the context of this verse:

Revelation 2:18-23
And to the angel of the church in Thyatira write: These things says the Son of God, who has eyes like a flame of fire, and whose feet are like fine brass from Lebanon; I know your works and love and faith and service, and also your patience; and your last works are to be more abundant than the first. Notwithstanding I have a few things against you because you allowed that woman of yours Jezebel, who calls herself a prophetess, to teach and to seduce my servants to commit fornication and to eat things sacrificed to idols. And I gave her time to repent, but she did not repent from her fornication. Behold I will cast her into a sick bed and those who commit adultery with her into great tribulation, unless they repent of their deeds. And I will smite her children with death; and all the churches shall know that I am he who searches the minds and hearts; and I will give to everyone of you according to your works.

In the Aramaic of Revelation, the word translated as "bed" is *'arso*, which can mean bed, but can also mean **"rubbish heap," or "coffin."**

This would also complete the parallel between the two halves of verse 22 (Jezebel in a coffin (dead), her consorts under tribulation), and in verse 23 (her children dead).

With this in mind, the verse would read:

"*Behold, **I cast her into a coffin**, and them that commit adultery with her into great tribulation, except they repent of her works.*"

And the latter reading just makes more sense. Why would Alaha throw her into a nice comfy bed (where she can continue to pervert others) when He can throw her into the coffin?

12. House or among? – Matthew 11:8

The KJV says: "But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses."

"...those wearing soft garments are ܒܒܝܬ kings."

The Aramaic word "BYT" can mean both "house" and "among."

The fact that the Greek versions read "houses" (EN TOIZ OIKOIZ) proves that the translator who rendered the Aramaic into Greek was unaware that BYT could mean "among."

Obviously, the proper translation is:

"...those wearing soft garments are among kings."

NOT

"...those wearing soft garments are in the house of kings."

The lack of the Beth Proclitic (the preposition "in") before the ܒܝܬ favors the "among" reading.

13. Voice or sound? – Acts 9:7

This is a very special example, as it solves a contradiction. However, this is not a true contradiction in the Greek. For the Aramaic and the Greek both share the ambiguity, which leads to the contradiction in the Greek-based English versions.

The KJV says: "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man."

The Greek-based English versions falsely read:

Acts 9:7 [KJV]
And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

vs.

Acts 22:9 [KJV]
And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

This appears to be a contradiction, right? But this is not a contradiction at all, only a misunderstanding in translating.

In Aramaic the word ܩܠܐ ("Qala", or "Qol" in Hebrew) means both "voice" and "sound." (c.f., Matthew 20:30, Luke 1:44 for instances where it means 'sound', and Matthew 2:18, John 1:23 where it means 'voice').

The reading of the Aramaic of Acts 9:7 should be:
And the men which journeyed with him stood speechless, hearing a sound, but seeing no man.

And Aramaic Acts 22:9 correctly reads:
And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spoke to me.

14. Teacher or my great one? – Matthew 23:8

The KJV says: "But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren."

I do not know the scholarly name for this kind of proof, so let's just call it a "bad idiom transfer".

A "bad idiom transfer" is when an Aramaic word that is meant to be taken literally is instead translated as its idiom into the receiving language.

Now of course no one need know Hebrew or Aramaic to know what "Rabbi" means, as even the GNT interprets it as "teacher" repeatedly. However, if any of you thought that was the LITERAL MEANING, you are mistaken. I will get to that aspect shortly, but for now let us look at why that literal reading may not be correct.

Matthew 28:19-20
Go, therefore, and convert all nations; and baptize them in the name of the Father and of the Son and of the Holy Spirit; And teach them to obey everything that I have commanded you; and, lo, I am with you always, to the end of the world. Amen.

So, if Yeshua is saying "call no one TEACHER (rabbi)", why does he seem to reverse himself here by commanding these same disciples to teach?

The answer, I believe, is the LITERAL meaning of "rabbi".

RAB=great
I= my

When combined, the literal meaning is "MY GREAT ONE", and NOT "teacher". Now if we turn back to a few lines earlier, this context clearly emerges:

Matthew 23:1-7
1 THEN Jesus spoke to the people and to his disciples,
2 Saying to them, The scribes and the Pharisees sit on the chair of Moses;
3 Therefore whatever they tell you to obey, obey and do it, but do not do according to their works; for they say and do not.
4 And they bind heavy burdens, and put them on men's shoulders, but they themselves are not willing to touch them, even with their finger.
5 And all their works they do, just to be seen by men, for they widen the fringes of their garments and they lengthen the ends of their robes,
6 And they like the chief places at feasts and the front seats in the synagogues,
7 And the greetings in the streets and to be called by men, Rabbi.

So it looks like to me that Zorba was so busy showing off how he THINKS he can translate and Aramaic word like "rabbi" into Greek as "teacher" that he neglected-as usual--to observe the full breadth of meaning of the word--as well as make the critical distinction between figurative and literal meanings.

15. Perform repeatedly or revert? – Romans 2:1-3

The KJV says: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"

The word in the Greek text means 'to perform repeatedly or habitually' while the Aramaic text has a word meaning 'to revert back to something'.

In the Peshitta Text of Romans 2:1-3, there are some word meanings that were hidden from the eyes of the Greeks. The Aramaic words I'm referring to are "meth'hapakh" (#24666) in verses 1 and 3 and "meth'hapkhiyn" (#5326) in verses 2 and 3. For definitions, SEDRA has 'conduct, turn, return.' The key idea here is of 'reverting back to something' in the Ethpael verbal conjugation. This is attested to in Smith's Compendious Syriac Dictionary on page 105, under 'hpk,' there is considerable duality--"to turn about, back, round; to overturn; to go about, do, have to do, be occupied, employed, deal, live (with beith proclitic--of the place, occupation, or mode of life). On page 313 of Smith's Comp. we have two very kindred words to the ones used in the Peshitta--"meth'hapkinotha," defined as 'turning from, changing, wavering, retrogression, perversion.' The other word immediately above this one is "meth'hapkin-aiyth" and when used adverbially with the 'la' negative means 'straightforward, without turning back, without retrogression.'

Victor Alexander made the most of this observation in his translation:

1. Because of this, the Spirit is not speaking through you, O, human being, as you judge your companion, for against that which you judge, you shall also **revert.**
2. And we know that the judgment of God will be heavy against those who **revert**
3. What do you suppose then, O, human being, that you should judge those who **revert** thus, while you are also **going back to the same thing**, do you think you will run away from the judgment of God?

The base words in the Greek Text are 'prasso' (Strong's #4238) and 'poieo' (Strong's #4160). The difference between them is as follows:

4238 prasso pras'-so a primary verb; to "practise", i.e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally).

16. Given up to vile passions or diseases of disgrace? – Romans 1:26

The KJV says: "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:"

Even though the Greek typically begin Romans 1:26 with "Therefore God has given them up to **vile passions**", **'diseases of disgrace'** (syphilis, gonorrhea, etc.) is another possibility.

Word Number: 9757
Pronunciation: (Eastern) LK,iAB,eA (Western) LK,iAB,eA
Meaning:: pain, suffering, **disease**

k)b N k)b)
1 Syr grief
2 Syr,JBA wound, sore
3 JBA ulcer
4 Syr **disease**
5 JBA pain

Word Number: 17844

Pronunciation: (Eastern) D'TSaERaA (Western) D'TSaERoA
Meaning:: **shame**, **dishonor**, **ignominy**, **disgrace**

c(r N c(r)
1 JLAGal,JLATg,CPA,Sam,JBA pain, sorrow
1 Syr **contempt**
2 Syr dishonesty
3 Syr insult

Whenever we encounter a construct beginning with "Keba d'" (something) it is usually a medical term referring to some sort of illness. In this case, the latter term is a sociological one (dishonor, disgrace), which of course works well in the context given.

17. Cities or talents? – Luke 19:17-19

The KJV says: "And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities."

This nobleman was a ruler of a city. He went on a journey to pay his respects to the king and to seek confirmation of his official position. He entrusted his servants with small coins called in Aramaic *menin*

ܡܢܝܢ . On his return he rewarded his servants who had traded and made large profits with *kakrey*

ܟܟܪ̈ܐ , the largest coins in those days, probably equivalent to 3000 shekels. *Kakra* ܟܟܪܐ , talent,

was a large coin of silver or gold. A man could carry only one of them. The Greek translators made an

error when they translated this word *Kakra* ܟܟܪܐ , for *Karkha* ܟܪܟܐ , province. The difference

between these two words is noted with a single dot placed over one of the characters and can be easily confused. This nobleman could not have given his servants ten and five cities as a reward for their faithfulness, for he himself had only one city and his servants were not qualified to be rulers. **Because of their business fidelity they were entrusted with larger sums in view of larger profits in the future**. This is characteristic of the East where only small sums are loaned at first until a servant's honesty and ability are demonstrated (see Matthew 25:14-30).

18. Gall or anger? – Acts 8:23

The KJV says: "For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity."

The Greek texts read:

"For I perceive that you are in the gall of bitterness, and in the bonds of iniquity."

Now the Aramaic reads:

"For I perceive that you are in a bitter ܟܒܕܐ ("Kabda"), and in the bonds of iniquity."

Here is the Comprehensive Aramaic Lexicon entry for the root in question:

kbd N kbd)
1 Palestinian,Syr,JBA liver
2 Syr anger

It is obvious that the Greek translators misread "gall~liver" here, instead of the more contextually proper "anger."

Simon was angry that he could not have the power that the Apostles had. He was jealous.

He was in a "bitter anger". Besides, what is the "gall of bitterness", anyway?

19. Feet or foot soldiers? – Romans 3:15

The KJV says: "Their feet *are* swift to shed blood:"

In the Greek, the word according to Strong's Dictionary is:

4228 **pous pooce** a primary word; a **"foot"** (figuratively or literally):--**foot(-stool)**.

Madness! A foot or a FOOT STOOL? What is Paul envisioning? Using CHAIRS AS WEAPONS?!

The word in the Peshitta is "reghlaihoon". Enter CAL.

rgl N rgl)
1 passim foot
2 Syr base, bottom
3 Syr foot (measure)
4 JLAGal,JBA pilgrimage festival
5 JLAGal w. %(l, b_% because of
4 Syr plant name
5 JBA festival season
LS2 712
pl: r:egle)
LS2 v: reglA)
abs. voc: rgel

rgl#2 N rgl)
1 Syr foot-soldier
LS2 712
LS2 v: rag.AlA)
R rgl N

rgl V
011 Syr ??
021 JLAGal to overturn

041 Syr to get off a horse
LS2 712
R rgl N ?

Their foot soldiers are quick to shed blood. Zorba makes yet another mystifying rendition, cleared up by the Peshitta.

20. World or land of Israel? – Acts 11:28

The KJV says: "And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar."

Acts 11:27-30 [KJV]
27. And in these days came prophets from Jerusalem unto Antioch.
28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.
29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:
30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Now this doesn't make sense at all, why would those in Antioch send relief to those dwelling IN JUDEA if the famine was to strike all THE WORLD. They would be facing famine themselves. The Jewish New Testament version (JNT) translates the Greek word as "throughout the Roman Empire" but this has the same problem, since Antioch and Judea were both in the Roman Empire. The solution lies in the fact that the word for "WORLD" in the Aramaic manuscripts is ERA (Strong's #772) the Aramaic form of the Hebrew word ERETZ (Strong's 776). This word can mean "world" (as in Prov. 19:4) "earth" (as in Dan. 2:35) or "land" (as in Dan. 9:15) and is often used as a euphemism for "The Land of Israel" (as in Dan. 9:6).

ܐܪܥܐ is misunderstood by Zorba, to mean "world" when here it actually means "land" and is used as it is so often as a Euphemism for the "land of Israel".

21. Good and food or much and cheer? – Acts 14:17

This verse is amazing, as there are actually two semi-split words here.

The KJV says: "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

The Greek texts usually have either αγαθοποιων or αγαθουργων, both meaning "do good", and τροφης, meaning "food" or "nourishment".

The "good" reading sounds okay, but could be better, while the "filling our hearts with food" is absolutely perplexing.

The Peshitta says He did ܣܓ݁ܝ̈ܐܬ (which is a plural word) and filled their hearts with ܬܘܪܣܝܐ

From the Comprehensive Aramaic Lexicon, ܣܓ݁ܝ̈ܐܬ is:

Twb N Twb)
1 Palestinian,Syr,Bab goodness, good things
2 Palestinian,CPA,Sam,Syr choice produce
3 JLAGal,JLATg,Syr,JBA pl. const.: blessed is, happy is
4 Syr pl congratulations
5 JBA much, many > Twb) a
LS2 269
LS2 V: TuwbA)

Going by the context of leaving witness, "in that He did much" is a better reading. That He left much witness is also a superior reading by contrasting with the previous verse (verse 16) where it is made known that God allowed us to walk in our own ways.

From the CAL, ܬܘܪܣܝܐ is a noun from the verbal root ܬܪܣܝ meaning:

trsy V
091 Syr to restore, to repair
092 Syr to help, to expedite
093 Syr to nourish
121 Syr to be nourished
122 Syr to eat
LS2 836

trsy I
1 Syr be of good cheer!, buck up
LS2 836
LS2 v: tarsAy

When we use this "cheer" meaning, it makes far better sense than filling the heart with food… We get: "filled their hearts with cheer and gladness", which fits nicely with the "gladness" theme.

Note: This happened in the city of Lystra (in Turkey), and the pagans thought that Barnabas was the "chief of the gods" (perhaps Zeus) and that Paul was "Hermes", a Greek "god". It is possible then (but not definite), that these pagans were speaking in Greek with Barnabas and Paul. So why do we have this amazing example (and many more) of an Aramaic-to-Greek translation in the book of Acts? It's very simple: The discussion may have been in Greek, but it was RECORDED in Aramaic. The Greek copies of this Aramaic recording were then made – with dodgy results.

22. Peace or cultivated land? – James 3:18

Proofs of linguistic primacy in the book of James are very important. For James wrote to the scattered ones of the 12 tribes of Israel (James 1:1). He writes to them all, with this one letter, so it could be assumed that they all knew ONE language. We know that the Jews/Judeans, who spoke Aramaic, were part of the twelve tribes (Judah, Benjamin and part of Levi), so perhaps the crucial point made by the

very first verse of James shows us that ALL the Israelites spoke Aramaic (unsurprising, since they were scattered by Aramaic-speaking Assyrians), no matter where they were in the world! But I'm getting ahead of myself… Let's focus on the linguistics at the moment, rather than logic and history:

The KJV says: "And the fruit of righteousness is sown in peace of them that make peace."

Both instances of "peace" in this verse are translations of "eyrene" which appears in the Greek texts.

This whole verse sounds quite silly.

The Peshitta agrees with the Greek in the second usage of "peace", with ܫܠܡܐ "shlama". But for the

first reading, the Peshitta has ܫܝܢܐ "shayna".

The Comprehensive Aramaic Lexicon shows us the meanings of shayna:

$yn#2 N $yn)
1 Syr cultivated land
2 Syr favorable conditions
3 Syr peace
4 Syr %d$aynA)% tame
5 Syr love of peace
LS2 773
LS2 v: $aynA)
abs. voc: $iyn

So now we have: "And the fruit of righteousness is sown in the cultivated land of them that make peace." Now THAT does not sound silly! The "cultivated land" reading flows perfectly with the "sown" theme.

It was so easy for Zorba to make this mistake, as not only can the Aramaic words share the common meaning of "peace", they look and sound very similar.

Note: Even if this could be refuted as a split word example by "proving" the "cultivated land" reading to be errant, it would then become a "multiple inheritance" example, where the Aramaic diversity (two different words for "peace") are distilled to one word in the Greek. Also, we have here a word-play with the two similar sounding words "shayna" and "shlama", which is lost in the Greek translation.

23. Peace or cultivated land? Again… – Acts 12:20

The brilliance of the last example, is that the same situation is found in Acts. Two different books, with two different authors, with the same problem, solved by the same Aramaic version – the Peshitta. Ironically, many scholars have given up looking for an Aramaic original to Acts.

The KJV says: "And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country."

"Peace" in this verse is a translation of "eyrene" which appears in the Greek texts.

This whole verse sounds quite silly. If the countries were not at peace, why was Judea feeding its enemies in Tyre and Sidon? Are we to assume that the Judeans, of all people, were ignorant to the ways of war? Common sense tells us that starvation is a useful weapon! Or are we to assume that Judea supplied its enemies with resources in the same way that Allied banks funded Hitler's Nazis?

Thankfully, the Peshitta allows for a much better reading, eliminating the link to treacherous Allied activities in Word War Two.

The Peshitta has the word ܫܝܢܐ "shayna", meaning:

```
$yn#2 N $yn)
1 Syr cultivated land
2 Syr favorable conditions
3 Syr peace
4 Syr %d$aynA)% tame
5 Syr love of peace
LS2 773
LS2 v: $aynA)
abs. voc: $iyn
```

"Cultivated land" makes a far better reading. Since Judea fed the people of Tyre and Sidon, it is safe to assume that they were all at peace.

It makes more sense that the people of Tyre and Sidon, being seaport trade towns who were dependant on inland sources of food, would ask for cultivated land (and hence have less dependence on others, like the Judeans), than for "peace", when they were already at peace.

24. Join or touch? – Acts 5:13

The KJV says: "And of the rest durst no man join himself to them: but the people magnified them."

The Greek texts say "κολλασθαι", meaning "join".

The Aramaic says ܬܬܩܪܒܘܢ which has ܩܪܒ as its root. Possible meanings of this root can be "join", "touch" and "fight".

"Touch" and "fight" make far more sense. After all, when observing this power, as a simple person who is easily swayed, would you like to fight or touch (as in "interfere with") these powerful people? Or would you like to join them and perhaps share in that power?

Besides, the very next verse (v.14) says that heaps of people were joining them!

Lamsa: "And the number of those who believed in the Lord was greatly increased by multitudes both of men and women."

Of course, critics can say that verse 13 refers to the unbelievers only. But then, where did the believers of verse 14 come from? Where do believers come from in general? From unbelievers…

Additionally, Luke uses a word-play between the two roots, ܩܪܒ (qarab – "touch") and ܝܪܒ (yarab – "magnify").

25. Perfected or finished? – Luke 13:32

The KJV says: "And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected."

The Greek texts say "τελειουμαι", meaning "will be perfected".

The Aramaic equivalent in the Peshitta is ܡܫܬܡܠܐ (Meshtamlea), meaning "finished/completed". It is visually and aurally similar to ܡܫܠܡܠܝܐ (Meshemlaya), which does have "perfected" as one of its meanings.

The Peshitta's "…I shall be finished" is a superior reading. It can be argued that "perfected" is the same thing as "finished". However, it is still noteworthy that the Greek says "perfected" which is closer in meaning to "Meshemlaya" than the Peshitta's reading of "Meshtamlea".

Amazingly, the very next verse also has a mistranslation in the Greek.

26. Walk or work? – Luke 13:33

This verse has another mistranslation (straight after the error in the previous verse!) and a curious "3rd oddity".

The KJV says: "Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem."

The Greek texts say "Πορευεσθαι", meaning "to walk" (usually translated into English as "go" or "depart"). This doesn't make much sense, seeing as Yeshua was talking about His "works" in verse 32. In fact, you could even take the Greek to make a liar out of the Messiah! On one hand He gives a message to Herod that He will continue his works on the first and second days (verse 32), and on the other hand He says that He will "depart"... More on this later.

The Aramaic equivalent in the Peshitta is ܐܣܥܘܪ (Aseor), meaning "work".

The root ܣܥܪ has many meanings, including: visit, travel, do (work) and effect.

Here are some words that derive from this root:

Bishop (ܩܦܣܘܦܐ), because a bishop **travels and visits** his parishes (e.g. 1Peter 2:25)

Matter/Affair/Business (ܣܘܦܣܢܐ), because this is **done** (e.g. 1Thessalonians 4:11)

Action (ܣܘܦܣܢܐ), because an action is **effected** (e.g. Luke 23:51)

Getting back to the word in question, ܐܦܣܘܦܪ, Zorba correctly identified the root as ܣܦܕ Realizing that he just correctly translated the same root in Luke 1:68 as "visit", he probably thought that Jesus is talking about visiting and walking about.

But Yeshua was talking about the need to do His work today and tomorrow, not his walking schedule. And this, in supposedly the book with the "best Greek" of the New Testament.

As for the possible deception by Jesus in the Greek, the Aramaic contrasts the activities of the first two days ("doing His works") and the other day ("leaving" – a 3rd oddity in these 2 verses). The Greek gives the impression that all three days have the same activity (leaving), which makes Yeshua sound like a liar in His message to Herod, especially as He says "nevertheless". The use of "nevertheless" in the Greek makes Jesus sounds like a liar; in the Aramaic it is acceptable as in verse 32, He says He will be "finished" on the 3rd day, while verse 33 elaborates by mentioning His leaving.

More on the "third oddity": The Aramaic says "But I must do my work today and tomorrow, **and I will leave the next day**" while the Greek says "Nevertheless I must walk to day, and to morrow, and the *day* following". Even with the mistranslations, the Greek should still have a contrast of activities, like the Aramaic has. Perhaps Zorba changed this intentionally (making all three days of the same activity), to make some sense of his other two mistakes!

That was a complex explanation, and I hope you can understand it. It is not necessarily easy to succinctly explain THREE errors by Zorba in just TWO verses.

27. Priest or priests? – Mark 1:44

The KJV says: "And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them."

We have an oddity in the Greek. The man is to show himself to the "priest" (ιερει – singular), but the testimony is "to them" (αυτοις – plural). Since when is one person referred to as "them"?

The equivalent word in the Aramaic is ܠܟܗܢܐ (minus the lamedh – or "l" – proclitic is ܟܗܢܐ "kahna", "priest"), which is singular. However, the Peshitta was written before plural markings in

Aramaic were invented ("Syame markings"), so this word can very well be plural. With the plural markings, it would look like so: ܠܟܗ̈ܢܐ

The way that Aramaic-readers of the Peshitta know that ܠܟܗܢܐ is meant in the plural, is that the same verse then says ܠܣܗܕܘܬܗܘܢ, "for their testimony". This needed no "Syame markings", because the ܗܘܢ suffix is 3-rd person plural, i.e. "their/they/them". To Aramaic-readers, it is clear that the "priest" is in the plural form, "priests". Zorba clearly didn't know this and made a big mistake. Once again, the Peshitta clears up the inconsistencies of the Greek.

There are many cases where the lack of Syame markings in the original Aramaic Peshitta NT has caused variants among the Greek textual families (some are given in the "Miscellaneous Proofs" section of this book). Amazingly, this particular error was made "across the board".

3. Poetry and Word Plays

Unfortunately, due to translations from the Aramaic into Greek, much of the New Testament's poetry and word plays have been lost. Yeah, you heard me right. Poetry. It turns out that our Messiah was a poet of a greater caliber than William Shakespeare, Christopher Marlowe or Michael Stipe (though I am sure the LORD could have been whatever He wanted to be, with great success). One of the most outstanding and beautiful aspects of the Bible has been lost in the mainstream due to the Greek. Even some of the Bible writers such as Paul, have shown incredible creativity in their books. The original Aramaic Bible was indeed a masterfully crafted work, as one would expect, being written by the Almighty.

Of course the Greek copies, written in so-called "Koine Greek" (an inappropriately used term to describe the shocking grammar and structure of the Greek New Testament) look like something that had a deadline of "last week". Greek scholars often admit the bad writing evident in the Greek (leading to the lie that the GNT is in "Koine Greek") and some even know that the Greek New Testament seems to have been copied from a Semitic language, and has many similarities with the writing style of the Septuagint. The Septuagint is an old Bible (Old Testament) translated from Hebrew, a Semitic language, to Greek. Sounds familiar…

As per usual, there are many, many examples of this type of linguistic (internal) evidence. Due to space limitations, I will only show a handful.

Now, without any further adieu, I present to you the literary genius that is the LORD.

1. The beauty that is "Janus Parallelism" – Matthew 13:31-32

The KJV says: "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Janus Parallelism is a very unique feature of Hebrew poetry and has now been found in the Peshitta.

The first example of Janus Parallelism was discovered in Song of Songs by the late Cyrus Gordon. He termed this extremely creative poetic device 'janus parallelism', where a passage exploits *both* meanings of a word with two meanings *simultaneously*. Here it is in his own words:

"One kind of parallelism is quite ingenious, for it hinges on the use of a single word with two entirely different meanings: one meaning paralleling what precedes, and the other meaning, what follows."
- Cyrus Gordon, 1978

Since he first published his findings, many more have been discovered in the Hebrew Bible.

Here is an example in the Peshitta:

Matthew 13:31-32

ܗܢܐ ܡܬܠܐ ܐܚܪܢܐ ܐܡܪ ܠܗܘܢ ܕܕܡܝܐ ܡܠܟܘܬܐ ܕܫܡܝܐ

ܕܡܘܬ ܠܡܠܟܘܬܐ ܕܫܡܝܐ ܦܪܕܬܐ ܕܚܪܕܠܐ

The Kingdom of Heaven is likened to a grain of mustard seed,
which a man took and sowed in his field.

ܗܝ ܕܙܥܘܪܝܐ ܗܝ ܡܢ ܟܠܗܘܢ ܙܪ̈ܥܘܢܐ
ܡܐ ܕܝܢ ܕܪܒܬ ܪܒܐ ܗܝ ܡܢ ܟܠܗܘܢ ܝܪ̈ܩܘܢܐ

when it has grown, it is greater than all the herbs.

ܘܗܘܝܐ ܐܝܠܢܐ ܐܝܟ ܕܬܐܬܐ ܦܪܚܬܐ ܕܫܡܝܐ ܬܩܢ ܒܣܘ̈ܟܝܗ

*and becomes a tree, so that the **birds** of heaven will come and nest in its branches*

Here, the word for 'birds' can also mean 'flowers' or 'blossoms'. The two-faced janus aspect is that taken in parallel with what precedes - seeds, herbs, and trees - it can be understood as 'blossoms'. Taken with what follows - 'nesting in branches' - it can be understood as birds!

Here's how it pivots:

seeds, herbs, trees, <- **blossoms/birds** -> , heaven, nesting, branches

See how it works? This is a very authentic feature, with precedents in the Old Testament, impossible to be conveyed in Greek.

Here is the *janus parallelism* identified by Cyrus Gordon in 'The Song of Songs' 2:12 -

הנצנים נראו בארץ
עת הזמיר הגיע
וקול התור
נשמע בארצנו

"The blossoms are seen in the land
- the time of pruning has arrived -
and the voice of the turtledove
is heard in our land."

-OR-

"The blossoms are seen in the land
- the time of singing has arrived -
and the voice of the turtledove

is heard in our land."

The Hebrew word זמר can mean 'to prune' or 'to sing'. Thus, paralleled with what precedes, it takes the meaning 'to prune'. Paralleled with the 'voice' and 'heard' which follow, it takes the meaning 'to sing'.

There is also great wordplay in verse 32:

It is smaller (ܙܥܘܪܝܐ, "zearoya", derived from the root ܙܥܪ, "zear") than all the seeds (ܙܪܥܘܢܐ, "zeraona", derived from ܙܪܥ, "zera"). But when it grows (ܪܒܬ "rabbath", derived from ܪܒܐ "rabba") it is greater (ܪܒܐ "rabba") than all the herbs

Of course the Greek has no such wordplay…

It is smaller ("mikros") than all the seeds ("sperma"). But when it grows ("auxano") it is greater ("meizon") than all the herbs

2. A word play of common roots for love, owe and neighbour – Romans 13:8

The KJV says: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law."

In Romans 13:8, the Aramaic roots 'khb'--(Kheith,beith), and 'khbr'--(Kheith, beith, and resh) are used in words meaning love, owe and neighbor.

Here's Rom. 13:8 from the Lamsa Bible--"Owe (ܬܬܚܝܒܘܢ) no man anything, but love (ܠܡܚܒ) one another (ܚܕ ܠܚܕ--even 'one another' sounds a little poetic in Aramaic-- khad l'khad); for he who loves (ܕܡܚܒ) his neighbor (ܚܒܪܗ) has fulfilled the law."

3. The Lord's Prayer – Matthew 6:9-13

Here is a transliteration and translation of the Lord's Prayer, by Paul Younan. This transliteration shows just how beautiful the Lord's Prayer actually is. Note also in the Greek, the prayer contains "and lead us not into temptation", while the original has "do not lead us into trial". This may seem trivial, but try and see how vital this is. Satan is known as "the tempter"!

The KJV says: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

The rhyming structure is like this:

Awon d'washmayya (our Father in Heaven)

nith-Qaddash Shmakh (holy be your Name)
Teh-teh Malkothakh (your Kingdom come)
Nehweh sow-ya-nakh (your Will be done)

Aykanna d'washmaya (as it is in heaven)
ap b'ar-aa (also on earth)

Haw-lan lakh-ma (give us the bread)
d'son-qa-nan yo-ma-na (of our need this day)

w'ashwooq lan khaw-beyn (and forgive us our offences)
aykanna d'ap akhanan shwaqan l'khay-ya-weyn (as we have forgiven those who have offended us)

w'la taa-lan l'nis-yo-na (and do not lead us into trial)
ella passan min bee-sha (but deliver us from the evil one)

mottol de-lakh he mal-ko-tha (for yours is the kingdom)
w'khayla (and the power)
w'tishbokhta (and the glory)

l'alam, almen, amen. (forever and ever, amen)

How ingenious is our Messiah? One of the easiest ways to remember something is to make it rhyme!

4. Paul the poet! – Philippians 4:8

The KJV says: "Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things."

Here's some poetic beauty in Phil. 4:8

ܡܟܝܠ ܐܚܝ ܐܝܠܝܢ ܕܫܪܝܪܢ ܘܐܝܠܝܢ ܕܢܟܦܢ

mekiyl akhay ayleyn d'Shariyran w'Ayleyn d'Nakhpan

Therefore, my brothers, those things which are true and those things which are honest

ܘܐܝܠܝܢ ܕܟܐܢ ܘܐܝܠܝܢ ܕܕܟܝܢ ܘܐܝܠܝܢ ܕܪܚܝܡܢ

w'Ayleyn d'Khanan w'Ayleyn d'Dakhyan w'Ayleyn d'R'khiyman

...and those things which are just, and those things which are pure, and those things which are lovely,...

ܘܐܝܠܝܢ ܕܫܒܝܚܢ ܘܐܝܠܝܢ

w'Ayleyn d'Shwiykhan w'Ayleyn

...and those things which are praiseworthy and those...

ܥܒܕܐ ܕܫܘܒܚܐ ܘܕܩܘܠܣܐ ܗܠܝܢ ܐܬܪܥܘ

ewda d'Showkha w'd'Qolasa haleyn athreo

...deeds/works of praise and of good report, think on these things.

5. Jesus on mithla and miltha – Luke 8:11

The KJV says: "Now the parable is this: The seed is the word of God."

There is beautiful wordplay in the words of Jesus in Luke 8:11.

"This is the meaning of the parable (mith-la), the seed is the Word (mil-tha) of God"

6. The Beatitudes – Matthew 5:3-12

Once again, the Lord teaches through rhyme.

The KJV says: "Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. Blessed *are* they that mourn: for they shall be comforted. Blessed *are* the meek: for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peacemakers: for they shall be called the children of God. Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you."

Tow-wi-hon leh-Mes-ki-na beh-Rokh deh-Dil-hon hi mal-koo-tha deh-Shma-ya
Blessed are they who are poor in spirit because theirs is the kingdom of Heaven

Tow-wi-hon leh-Ah-wi-la deh-Hen-on neth-bi-ah-on
Blessed are they who are mourning because they will be comforted

Tow-wi-hon leh-Ma-ki-kha deh-Hen-on nar-ton leh-Ar-eh-ah
Blessed are they who are meek because they will inherit the earth

Tow-wi-hon leh-Ail-in deh-Khaph-nin oo-Tse-hin leh-Khan-o-tha deh-Hen-on nes-beh-on

Blessed are they {those} who hunger and thirst for righteousness because they will be satisfied

Tow-wi-hon leh-Mer-akh-ma-nah deh-Eh-li-hon ne-hoo-own rakh-ma
Blessed are they who are merciful because upon them will be mercies

Tow-wi-hon leh-Ail-in deh-De-khin beh-Leb-hon deh-Hen-on nekh-zon leh-A-la-ha
Blessed are they {those} who are pure in their hearts because they will see God

Tow-wi-hon leh-Ew-di shla-ma deh-Bi-noh-ee deh-A-la-ha neth-qron
Blessed are they who make peace because the sons of God they will be called

Tow-wi-hon leh-Ail-in deh-Ath-ridth-eph-oh me-tul ka-no-tha deh-Dil-hon hi mal-koo-tha deh-Shma-ya
Blessed are they {those} who are persecuted because of righteousness because theirs is the kingdom of heaven

Tow-wi-kon a-ma-ti deh-Meh-khas-din lu-khon oo-Radth-pin lu-khon oo-Am-rin el-i-kon kul me-la bi-sha me-tul-thi beh-Dtha-ga-lo-tha
Blessed are you whenever they curse you and they persecute you and they say every evil word about you falsely because of me

Hi-din khidth-ah-oh oo-Ro-zo deh-Aj-ruh-khon sa-gi beh-Shma-ya ha-kha-na gir ruh-dtha-pho leh-Nah-bi-ya deh-Men quh-dtham-i-kon
Then rejoice and be glad because your reward is great in heaven for likewise they persecuted the prophets before you

7. Jesus the poet! – Luke 7:32

The KJV says: "They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept."

Zamran Lakhun - "We sang to you"
w'La Raqdithun - "And you did not dance"

w'Alyan Lakhun - "And we have mourned for you"
w'La Bakhithun - "And you did not cry"

This type of poetry, in Semitic studies, is known as Line Parallelism, and is the most common form of poetic structure in all Semitic languages.

Talking about crying… We should have a good cry that such beauty was not preserved in the Greek translations!

8. Oceans of wordplay – Luke 12

The KJV says (Luke 12:11): "And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:"

The KJV says (Luke 12:16): "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:"

The KJV says (Luke 12:19-20): "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

The KJV says (Luke 12:21): "So *is* he that layeth up treasure for himself, and is not rich toward God."

Dealing with verse 11, there are many interesting features.

"La" - not
"Taspun" - do be anxious about
"Aykanna" - how
"Tapqun" - should depart
"Rukha" - breath
"Aw" - or
"Mana" - what
"Tamrun" - you should say

(1) The Greek translators did not know what to do with the phrase "how your breath should depart", since this is an Aramaic idiom which means "how to compose your speech" (ie, "speak properly")

The Greeks translated this phrase "how you should answer", which does not make sense in the context, since it is preceded by an "or"....the way the Greek version reads is:

"do not be anxious about how you should answer or what you should say"

Whereas the Aramaic reads:

"do not be anxious about how to compose your speech or what you should say"

In other words, don't worry about the way you speak or the content of that speech.

If Jesus had meant "answer", He would have used the Aramaic word "Inneh", which is used very frequently in the Peshitta (example "and answered (Inneh) Eshoa and said.....")

(2) The second amazing thing about this verse is the triple wordplay, "Taspun", "Tapqun" and "Tamrun".

(3) An allusion to the dual-meaning of the word "Rukha".....spirit and breath, and how Jesus plays on this duality, is noticed in the very next verse (verse 12)

"For the Holy Spirit (Rukha d'Qudsha) will teach you what to say"

In other words......don't worry about your rukha "breath", the Rukha d'Qudsha (the Holy Spirit) will teach you.

This is simply missing in the Greek language. The Greek words for spirit and breath are not the same.

Verse 16 also has a wordplay, with the words:

"Alath Leh" - brought him
"Alaltheh" - crops

Verses 19-20 makes more sense in the Aramaic and plays on duality.

In Greek:
"And I will say to my soul, 'My soul......."

In Aramaic:
"And I will say to myself, 'My soul........"

The word present in both instances is "Napshi",
which in Aramaic has a dual meaning (like Rukha), and the word can mean both "myself" and "my soul".

The Greeks chose to translate both instances of "Napshi" as "My soul".....and hence, the awkward reading "I will say to my soul 'my soul.....'".

This could only have happened one way, because the Greek words for "self" and "soul" are different, whereas in Aramaic they are the same.

There is also a wordplay with the Aramaic words:

"Ttawatha" - Goods
"Ttayawath" - That you have prepared

Finally, verse 21 has yet another wordplay with:

"Saim Leh" - He lays up
"Saimtheh" – Treasures

9. Signs and miracles – John 4:48

The KJV says: "Then said Jesus unto him, Except ye see signs and wonders, ye will not believe."

Many scholars claim that Jesus was being rather rude (if the words are put in context of the conversation). How would you like it if your child was dying and the only person who could save him said to you something along the lines of, "You won't believe if you don't see signs and miracles, eh?!" It would be very disheartening. Scholars, due to this rudeness, think that it was added in by another scribe, keeping the date of this particular dialogue as post Christ. But let's, for the sake of trying to understand things better, take a look at the Aramaic text:

This passage, as recorded in the Aramaic:

'an 'étwatha' utethmratha'
la' tekkzoon la' théimnoon

It turns out to be a small poem: Two female couplets back to back! This is the simplest way to translate the Greek back into Aramaic in accordance to proper grammar, and all Aramaic Manuscripts support this.

More beautiful poetry lost in the translation from Aramaic to Greek, which strongly resembles the same type of prose that Jesus wrote the Lord's Prayer, and the Beatitudes in. He sure had a way with words.

10. Kh'da over the Khad – Luke 15:4-5

The KJV says: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing."

There is a word play where the two words involved are:

Khad - "One"
Kh'da - "Rejoice"

Of course, the meaning of the parable is "Rejoicing over the one".

These things are simply lost in the Greek translations.

11. We are not forsaken – 2Corinthians 4:8-9

The KJV says: "*We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed;"

This is an example of Climactic Parallelism, found in Semitic prose:

ܒܟܠܡܕܡ ܓܝܪ ܡܬܐܠܨܝܢ ܐܠܐ ܠܐ ܡܬܚܢܩܝܢ

b'Kulmedem geyr methaltsiynan ala la methkhanqiynan
We are distressed in every way, but not overwhelmed;

ܡܬܛܪܦܝܢ ܐܠܐ ܠܐ ܚܝܒܝܢ ܚܢܢ

mettarphiynan ala la khayabiyn khnan
we are harassed on all sides, but not conquered;

ܡܬܪܕܦܝܢ ܐܠܐ ܠܐ ܡܫܬܒܩܝܢ

methradpiynan ala la meshtabqiynan
Persecuted, but not forsaken;

ܡܬ݂ܚܦܝܼܢܢ ܐܠܐ ܠܐ ܐܒܕܝܼܢܢ:

mestakhp**iynan** **ala** **la** abd**iynan**
cast down, but not destroyed;

12. Separating Pharisees – Luke 17:18-20

The KJV says: "There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:"

When Jesus healed the 10 lepers near Jerusalem, only 1 returned to give praise to God.

Jesus asked "Why did the other nine SEPARATE (Prasho) themselves? Why is it that only this one man returned to give praise to God? And, he is a foreigner at that"

The illusion to the Pharisees can be found starting in verse 20.

The word "Preesha" (Pharisee) comes from the same Aramaic root, and means "one who has separated himself".

The meaning behind the illusion is that the Pharisees were living up to their name, they "separated themselves" from praising God, and foreigners were praising God in their place.

All of this in the commentary portion of Luke, not just the narrative portion.

13. Simpler and prettier in the Aramaic – Romans 4:25

The KJV says: "Who was delivered for our offences, and was raised again for our justification."

This almost rhymes in the English but the GNT uses a redundant "of us" after transgressions and justification.

But the Aramaic seems intentionally crafted by the Apostle Paul:

"...d'hoo

Eesh'te'lim mitol kha'ta'hen

oo'kam mitol dan'zad'ken."

Iit seems very interesting how about 13 to 14 words in the English and 12 words in the GNT with many more unrhyming syllables in each are unpacked from only 6 Aramaic words (3 in both perfectly equal phrases) and each rhyming Aramaic word ('our transgressions' and 'our justification') contain exactly 3 syllables each.

14. Triple slavery word play – Luke 7:8

The KJV says: "For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*."

...and to my slave (ܘܠܥܒܕܝ) do this (ܥܒܕ) and he does it (ܘܥܒܕ).

15. Amazing poetry with a hidden meaning – 1Timothy 3:16

The KJV says: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The Great Poem to Timothy

And truly great (w'sherirayt rab)
Is this divine mystery of righteousness; (haw arza hela d'kanota)
It is revealed in the flesh, (d'atgli b'besra)
Justified in the Spirit, (w'atzaddaq b'rokh)
Seen by angels, (w'atkhazi l'malaka)
Preached to the Gentiles, (w'atkeraz beyt ammah)
Believed on in the world, (w'athaymin b'almah)
And received up into glory, (w'astalaq b'shubkha).

The color codes are to highlight the intricate structure of this poem. Going one step at a time, our attention is drawn to the red words. To begin with, there are two words for "righteousness" are used, one in the last word of line 2 (kanota) and the other in the first word of line 4 (atzaddaq).

However kanota is clearly reminiscent of kahna (priest), even though their roots are slightly different (kan and kahn, respectively). Furthermore, the last word of line 1 is rab (great/high), and so the way the text lines up when broken out by phrases is rab kanota/kahna (high priest)!

The other word, atzaddaq, is also deliberately placed in the same manner, since right below it is the word malaka. Now, in this case malaka means "angel, messenger". However, it also is spelled and pronounced almost identically as malak (king). Reverse the words and what we get is:

Malak + atzaddaq = Melchisedec

So here we have deep poetic patterns contrasting the rab kahna (high priests) of the Levites with that of Melchisedec, the priestly line that Messiah is supposed to represent!

As for the purple words, we have this: Atgli b'besra (revealed in the flesh), contains some terrific parallels as well. Not only does the word gali mean "reveal", but it is also a homonym for Galilee, where Messiah was "revealed in the flesh"!

Moving on to the brown words, the rhymes there can hardly be accidental. First, there are four lines in a

row, ending in "ah".

w'atkhazi l'malaka
w'atkeraz beyt ammah
w'athaymin b'almah
w'astalaq b'shubkha

Other word matches are equally striking:

Atkhazi (seen)/Atkeraz (preached)
Beyt ammah (house of Gentiles/peoples)/B'almah (in the earth/land)

The last word pair is also particularly noteworthy, because of this prophetic passage:

Ezekiel 37:21-22
And say to them, Thus says the LORD God: Behold, I will take the children of Israel from among the nations whither they have gone, and will gather them together and bring them into their own land; And I will make them one nation in the land upon the mountains of Israel; and one king shall be king over them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more.

Now granted, there are some dialectical differences between the Massoretic Old Testament and the Peshitta (ammah = am; almah = eretz), but these are still, for all intents and purposes, the exact same words and concepts.

And finally, the last four lines also flow together in an almost melodic fashion, as even a rudimentary attempt to sound them out reveals:

w'atkhazi l'malaka
w'atkeraz beyt ammah
w'athaymin b'almah
w'astalaq b'shubkha

In the end then, we are left with an amazing composition in two parts. The first half of this line shows us that Paul is very capable of packing a great deal of Jewish symbolism and hidden meanings in a handful of words. Once this significant feat is accomplished, Paul moves on to delivering a masterpiece of rhyme, diction and meter for the remainder of the verse.

16. Even foxes have holes – Luke 9:58

The KJV says: "And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head."

Litheleh Niqeh Ait Lhun - "Foxes have holes"
w'l'Parakhtha d'Shmaya Mitlileh - "And for the birds of the sky a shelter"

L'Breh Din d'Anasha Lith Leh - "But the Son of Man has no"
Ayka d'Nisamukh Resheh - "Place to lay His head"

An interesting wordplay involves "Litheleh" (foxes) and "Lith Leh" (has no)

And also, "Mitlileh" (Shelter). It makes a nice trio with "Litheleh" / "Lith Leh" / "Mitlileh" and they all rhyme with "Resheh" (head)!

Honestly, with so many examples from the book of Luke, I don't understand why people can't admit that Luke was written in Aramaic. Especially as Gospel writer Luke was an Aramaic-speaking Syrian!

17. Concentrated poetry – 1Timothy 5:10

The KJV says: "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

Part of this verse has plenty of rhyming.

...an rabyath b'naya an qablath aksnaya an ashiygath reglayhon d'Qadiysha an arokhath l'Aliytsa an halkath…

18. Awesome foursome word play – Luke 7:41-42

The KJV says: "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?"

ܬܪܝܢ ܚܝܒܐ ܐܝܬ ܗܘܘ ܠܚܕ ܡܪܐ ܚܘܒܐ

There were two debtors to a certain creditor

ܚܕ ܚܝܒ ܗܘܐ ܕܝܢܪܐ ܚܡܫܡܐܐ

One owed him 500 dinarii

ܘܐܚܪܢܐ ܕܝܢܪܐ ܚܡܫܝܢ

And the other, 50 dinarii

ܘܕܠܝܬ ܗܘܐ ܠܗܘܢ ܠܡܦܪܥ ܠܬܪܝܗܘܢ ܫܒܩ

And because they had nothing with which to repay, he forgave them both

ܐܝܢܐ ܗܟܝܠ ܡܢܗܘܢ ܝܬܝܪ ܢܚܒܝܘܗܝ

Which of them, therefore, will love (hint: owe) him most?

Debtors, Creditor, Owe and Love" - all from the one Aramaic root ܚܒ

The translation into Greek does not do it justice.

19. Triple wordplay to Semites in Thessalonica – 1Thessalonians 1:3-5

The KJV says: "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."

The word for "works" is AIBADA, and this of course can also be "labors" even though that word has a synonym in place.

But the real killer aspect is the triple usage of the root **sebar** (patience of your hope), and this of course is also the "good news" (Gospel--sebarta) that Paul is preaching (**mesebar**).

Once again, this amazing Semitic feature is in a letter supposedly written to Greek-speakers…

20. You did not dance nor lament – Matthew 11:17

The KJV says: "And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."

Not only is Matthew 11:17 poetic but it makes use of a root which can mean either 'mourn' or 'dance' – (rqd).

w'Amriyn (and say) zamron (we sang) lukhon (to you) w'La (and not) **r**a**q**e**d**ton (did you dance) w'Alyan (and we mourned) lukhon (to you) w'La (and not) a**rq**e**d**ton (did you lament).

21. Stephen the poet! – Acts 7:24-26

The KJV says: "And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian: For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?"

In Acts 7, a portion of the speech Stephen gives to the elders is recorded. In that portion, Stephen plays on the dual meaning of the root ܣܟܠ ("understand, wrong")

In verse 24 the root appears in the 3rd Sing. participial tense, speaking of the Egyptian ܕܡܣܟܠ (*d'maskel,* "who had wronged") the fellow Israelite.

In verse 25 it appears in the 3rd Pl. participial tense, speaking of how Moses had hoped ܕܡܣܬܟܠܝܢ (d'mes-tak-liyn, "that would understand") his brethen, the Israelites, that God would deliver them by his (Moses') hand.

In verse 26, this root appears in the 2nd Pl. participial tense: "And the next day, he was seen by them while they quarreled and was trying to persuade them to reconcile saying, Men, you are brothers; why do you ܡܣܟܠܝܢ (Mask-lyin, "wrong") one another?"

22. God rewards "non-braggers" – Matthew 6:3-4

The KJV says: "But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."

ant deyn ma d'aved ant zed'qatah – whenever you do your giving
la tedah simalAKH – don't reveal to your left hand
manah avda yaminAKH – what your right hand is doing

a'yikh d'te'weh zed'qatakh b'kes'YAH – so your giving should be done in secret
oo'avokh d'khazeh b'kes'YAH – and our father who sees in secret
hoo nepra'akh b'gel'YAH- he will reward you in the open

For some reason, the Greek and medieval Hebrew versions of Matthew do not rhyme as much.

23. Parallelisms in the Gospels – Matthew 5:45

The KJV says: "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Ay-kan-na d'Tehwon Benoi d'Abokhon d'b'Shmaya (so that you may be the sons of your Father who is in Heaven)

Hu d'Madnikh Shemsheh al Tawa w'al Beesha (He who raises His sun upon the good and upon the evil)

w'Makhet Mitreh al Kana w'al Awela (and causes His rain to descend upon the just and the unjust.)

This is a beautiful example of Aramaic poetry with both rhyme and parallelisms.

24. Revealing poetry – Revelation 17:17

The KJV says: "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

Note the rhymes and root play in this verse.

(1) Alaha gir yaheb b'Lebothon d'Nebdon tsebyaneh
(2) w'Nebdon tsebyanhon khad w'Netlon malkothhon
(3) l'Khayotha hay edama d'Neshtamliyan melohiy
(4) d'Alaha

Well, it looks like line 4 got cut short but it emphasizes the fact that the verse begins with "Alaha" and ends with "d'Alaha"

Notice how "d'Nebdon" of line 1 rhymes and has the same root obviously as "w'Nebdon" of line 2. As you can see "w'Netlon" of line 2 rhymes quite well with "d'Neblon" and "w'Nebdon."

By the way, when it comes to "w'Netlon" under 'netel' in the Compendious, this is given – "defective verb used to supplement 'yaheb'. 'Yaheb' is the third word in line 1.

The three words that have an '-on' ending correspond quite well with the words that have a '-hon' ending--tsebyanhon' and 'malkothhon' of line 2. Then of course there's the correspondence between 'tsebyaneh' of line 1 and 'tsebyanhon' of line 2. The similar-sounding consonants of the last word in line 2 and the first word in line 3- "malkothhon l'Khayotha" and the 'mim, lamad and yudh' in the last two words of line 3-- "d'Neshtamliyan melohiy". By the way, the root of 'melohiy' is 'miltha'.

25. Semitic rhyming – Hebrews 12:3

The KJV says: "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

This is very interesting, as the Greek omits a phrase from this verse. Amazingly, this missing phrase rhymes with the rest of the verse and adds line parallelism.

Here it is in all it's beauty, rhythm and rhyme - just as the Apostle had intended it:

ܚܙܘ ܗܟܝܠ ܟܡܐ ܣܝܒܪ ܡܢ ܚܛܝܐ ܗܢܘܢ (khzaw hakil kma saybar min khatayeh han*un*)
Consider, therefore, how much he suffered from those sinners,

ܕܗܢܘܢ ܗܘܘ ܣܩܘܒܠܗ ܠܢܦܫܝܗܘܢ (d'hanun hawu saqubleh l'naphshayh*un*)
for they were adversaries to their own soul,

ܕܠܐ ܬܐܡܢ ܠܟܘܢ (d'la teman l'kh*un*)
so that you not become weary,

ܘܠܐ ܬܬܪܦܐ ܢܦܫܟܘܢ (w'la tethrapa naphshkh*un*)
nor your soul become remiss

26. Crumbs from the table – Luke 16:21

The KJV says: "And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores."

There is wordplay in the Aramaic, which is not preserved in the Greek translations:

Parthutheh - "crumbs"
Pathureh - "(his) table"

This is again, an example of two of the main words (in the imagery of the parable) being similar to each other.

Our Lord makes frequent use of this type of imagery and wordplay to help facilitate the memorization by the crowds of His parables.

In Greek, the word for 'crumbs' is Psichion and for 'table' it is Trapeza. There is clearly no wordplay in the Greek.

27. Creative Semitic writing to Titus "the Greek" – Titus 3:4-5

The KJV says: "But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;"

Titus 3:4-5

ܒܪ ܕܝܢ ܕܐܬܓܠܝܬ ܛܝܒܘܬܗ ܘܒܣܝܡܘܬܗ ܘܚܘܒܢܐܢܘܬܗ ܕܐܠܗܐ ܡܚܝܢܢ
ܠܘ ܒܥܒܕܐ ܕܙܕܝܩܘܬܐ ܕܥܒܕܢ ܚܢܢ ܐܠܐ ܒܛܝܒܘܬܗ ܐܚܝܢ ܒܡܥܡܘܕܝܬܐ ܕܡܘܠܕܐ ܕܡܢ ܕܪܝܫ
ܘܒܚܘܕܬܐ ܕܪܘܚܐ ܕܩܘܕܫܐ

Lamsa: "But after the goodness and kindness of God our Saviour was manifested, Not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and renewing of the Holy Spirit,"

This is a very beautiful passage of Scripture and a great confirmation of our standing in Y'shua the Messiah. There are some strong poetic tendencies here was well. For example, *basiymotheh w'mrakhmanotheh* (goodness and mercy) are an example of a "double reflection", where two words with similar meanings are jammed together. In this case, the common definitions shared by the neighboring words are as follows:

ܒܣܝܡܘܬܗ (basiymotheh)→kindness, pity, mercy←(mrakhmanotheh) ܪܚܡܢܘܬܗ

The last three words in 3:5 also represent a very clever alliteration as well:

w'b'khodatha (and in renewing)
d'Rokha (of the Spirit)
d'Qodsha (of holiness)

The triple-diction match is very reminiscent of YHWH's Prayer's patterns, such as:

Mittil d'd'lakhee (For yours is…)

Malkutha (the kingdom)
W'haila (and the power)
W'tishbokhta (and the glory)

Lahlam (forever)
Almeen (and ever)
Awmayn (Amen)

Then there is the sonic element to consider, with deliberate rhyming ending choices (notheh, motheh) and a beautiful toggling of similar and complimentary "kha" and "qa" sounds in 3:5.

Now this (like Philemon) is supposed to be a letter in Greek, from a Greek-speaking Paul, to a Greek speaking Greek in Greece (Titus). So why are there no rhymes in the Greek while the Peshitta version has them? Perhaps the Peshitta was right in stating that Titus was Aramean (an Aramaic-speaking people), which would explain why the Peshitta version of Titus is so superior (a Greek contradiction in Titus is solved by the Peshitta – covered in the contradictions section). That the correspondence happens in Greece is irrelevant. Greek papyrus can speak Aramaic just as easily as English phones can speak German!

28. Afflicted one – Acts 9:33-34

The KJV says: "And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately."

The Greek calls him "Aeneas" in both cases. There's nothing much wrong with that. Except that the Aramaic Peshitta's rendering reveals far more…

Jerome, in his "De Nominibus Hebraicis" (folio 105h), explains that "Aeneas" is a Hellenized version of a Hebrew name which means "afflicted", from the Hebrew root "Anah". The name was in common use among the Judeans of the time, such as a rabbi called "Samuel bar-Aenea".

Back to the Bible, "Aeneas" could very well have been a nickname given to him by the people, after he was "afflicted" with paralysis.

In the Peshitta, we see the first instance is indeed his name, ܐܢܝܣ ("Anis"), but the second instance is actually ܐܢܝܐ ("Anya"), meaning "afflicted one". Not only does the Greek lack the word-play here

(because the Greek uses the same word twice), it loses the meaning of his name, and how he possibly received that name.

4. Semitic Idioms

Many Greek primacists claim that since the authors were Semitic, there will obviously be Semitic idioms, even if the writing was done in Greek (negating the use of Semitic idioms as proof for Aramaic Primacy). This is unbelievably flawed thinking, as that means that the majority of the recipients (allegedly Greek-speaking non-Semites) wouldn't have a clue what the authors were talking about. Surely with all His inspirational power, God would have been able to make the authors write with Greek idioms, so that the alleged Greek-speaking recipients would understand the message. This never happened. Even the Greek copies lack Greek idioms and are overflowing with Aramaicisms. Based on Semitic idioms alone, it is safe to assume that the original recipients of the New Testament books were Semitic, or at least spoke a Semitic language like Aramaic.

So what is an idiom anyway? An idiom basically is an expression (though there are many more definitions. e.g. certain words/phrases specific to a language). Something we say to convey a certain thought or feeling that does not come from the individual meanings of the words. For example, some idioms in English are "a bad egg" (a bad person), "blood is thicker than water" (relatives are closer than friends) and "they are at 6's and 7's" (they are confused). Idioms in books convey a meaning that cannot be gleaned from the literal text.

Idioms appear in many books, and the Bible is no exception. Have you ever heard someone say "the Bible doesn't mean that literally"? They are referring to a possible idiom. Now we have a problem for Greek primacy (the belief that the New Testament was written in Greek). The New Testament is lacking in Greek idioms and is filled with Aramaic idioms! Sometimes the idioms are translated literally, and sometimes, they are translated idiomatically. In fact, many contradictions and nonsensical passages are caused in the Greek New Testament, by literal translation of the Aramaic idioms. When the original Aramaic New Testament was translated into Greek, the translators should have given explanations of the Aramaic idioms. This would have saved lots of headaches (and in some cases, people's lives) over alleged contradictions (an understanding of the original Aramaic New Testament, and its many idioms, are invaluable in Christian apologetics) in the New Testament.

Now, as Greek primacists will point out, just because the New Testament (whether Aramaic or Greek) is filled with Aramaic idioms, does not mean that it was written in Aramaic. They claim that these idioms are there, because the authors were all Semitic. However! These same people claim that books such as the Pauline Epistles were written to Greek-speaking Gentile Churches (such as in Thessalonica), with one to the Romans. Now why on Earth would the NT authors write to Greek and/or Latin speaking peoples, utilizing Aramaic idioms?! Why would they write to these people, who allegedly were not Aramaic-speaking, in idioms they would not understand? Didn't they know that the non-Aramaic speaking people would get bitten by picking up snakes, and gouge out their eyes for looking lustfully upon women?

This heavily supports the Aramaic primacist view that the NT, even the Pauline Epistles, was written to Aramaic-speaking people, even if they were in the heartland of Greece. This supports the view that the letters sent to Churches in Greece, were actually sent to the congregations of earliest Christians there, who consisted of Aramaic-speaking people, such as Judeans (who expected a Messiah, due to the OT) and Arameans. THESE people would understand the Aramaic idioms, and could fully apply the Bible message to their lives.

Is it really such a stretch of the imagination, that Aramaic-speaking authors wrote their letters in Aramaic – utilizing Aramaic idioms - to Aramaic-speaking people?

Have a look for yourself, how the so-called Greek Bible is filled with Aramaic idioms!

1. Pick up snakes – Mark 16:18

I chose this as the first example, as it deals with a literal life and death issue.

The KJV says: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Zorba translated many Eastern idioms and metaphors literally, not knowing their true meaning. For instance, 'You shall handle snakes.' Zorba didn't know that the word 'snake' refers to 'an enemy'.

A better reading for that section of the verse would be "they will handle their enemies". This mistranslation has even cost the lives of many people. George Went Hensley, a former pastor of the Church of God, formed one such Pentecostal group, who drank poison and exposed themselves to poisonous snakes. He died of snakebite, as have many others.

2. Cut it off and pluck it out – Mark 9:43-47

Note: This example is also solves the possible contradiction with 1Corinthians 6:19-20 (What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.). One section in the Greek tells you to glorify God with your body, as it is the temple of the Holy Spirit, and another commands self-mutilation!

The KJV says: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:"

Even today these ancient Christians (Assyrians) understand what Jesus meant when he said, "If your hand offends you, cut it off; if your eye offends you, pluck it out; if your foot offends you, cut it off". Jesus meant: "If you have a habit of stealing, stop it". "If you have a habit of envying, stop it". "If you have a habit of trespassing on other's property, stop it".

These sayings are understood because these idioms have been in general use throughout the centuries. The idioms arise out of the fact the Aramaic collapses into one word, both mental and physical action, with either or both meanings acceptable.

This explains why no Christian in the East has ever cut off his arm or plucked out his eyes. None of Jesus' disciples and his followers amputated parts of their bodies. They used the mental meaning. In other parts of the world many Christians who misunderstood the Aramaic idiom, have cut off hands, fingers and feet, or inflicted other injuries upon their bodies to follow the misunderstood instructions of Jesus.

3. Eyes of your heart – Ephesians 1:18

The NIV says: "I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints,"

The KJV says: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,"

Now, it just so happens that the Aramaic phrase ܥܝܢܐ ܕܠܒܘܬܟܘܢ is an idiom, and as such, can have a literal translation, and a meaningful translation.

The heart is the idiomatic organ of understanding and knowledge.

In Ephesians 1:18, Paul uses this Semiticism:
ܥܝܢܐ ܕܠܒܘܬܟܘܢ (Ayna d'Lebwatkon - "the eye of your hearts")

The Alexandrian manuscripts (including Tischendorf, Westcott & Hort and Nestle-Aland) tend to literally retain this Aramaic idiom, while the Byzantine texts give a meaningful translation.

This clearly demonstrates that Zorba sometimes understood that Paul was using an Aramaic idiom, and chose to liberally translate the meaning into a more acceptable solution in Greek thought.

And this, in a letter apparently written to Greeks! It seems that it was written to SEMITES, in Greece.

4. Of the household – Ephesians 2:19

The KJV says: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;"

Eph. 2:19 translated literally from the Aramaic reads: Therefore, you are not strangers nor foreigners, but you are sons of the province of the set-apart ones and sons of the House of Alaha.

Here the Peshitta has the Aramaic idiom "sons of the House of Alaha" where the Greek reads "of the household of God."

"sons of the House of..." is a Semitic idiomatic expression meaning "of the household of..."

"House of Alaha" is a Semitic euphemism for the Temple.

Also the Aramaic word for sons "ab-nay" is a wordplay for the Aramaic word for build in 2:20 "b'na" and the Aramaic word for building "benyana" in 2:20-21 both from the Aramaic root "'abna" (stone). A similar wordplay appears in the Aramaic of Mt. 3:9.

Paul transitions from the idea of "sons of the House of Alaha" (heirs) in 2:19 to stones of the House of Alaha (members of the Temple) in 2:20-21.

This transition of thought is deeply steeped in the Aramaic idiom "sons of the house of" the Aramaic euphemism for the Temple (House of Alaha) and the Aramaic wordplay between "sons" and "stones." This transition of thought is clearly dependent on the Aramaic text of Ephesians as found in the Peshitta. It does not work in the Greek text at all. This is not only clear evidence for the Semitic origin of the book, but a great help in following Paul's train of thought as well.

5. Bowels of Jesus – Philippians 1:8, 2:1 / Colossians 3:12 / Philemon 7, 12, 20 / 1John 3:17 / 2Corinthians 6:12

This is also an example of a split word, and has been discussed in the split word section. We shall now shift the focus to the idiom in these passages:

This example is not really a split word, more of a "pseudo split word", as the variant in question (at least to my knowledge) does not occur in the Greek (just about all Greek versions read "bowels"). It does occur though in the English versions. The Byzantine versions tend to say "bowels", while the Alexandrian versions tend to say "love". That the variant is caused by differing translations of an Aramaic idiom is indicative of an Aramaic original, undermining the Greek.

However, this example is quite amazing, as it runs throughout many New Testament books, and is evidence of Aramaic originality to letters sent to Christians in Greek cities! It also is an example of where an idiom is translated literally in some versions, and meaningfully in others. This phenomenon occurs in many verses, but for simplicity, we shall discuss only Philippians 1:8.

The KJV says: "For God is my record, how greatly I long after you all in the bowels of Jesus Christ."

The NIV says: "God can testify how I long for all of you with the affection of Christ Jesus."

Now, it just so happens that the Aramaic root ܪܚܡܐ can be meant literally or as part of an idiom.

CAL Outline Lexicon: GENERAL rxm
rxm N rxm)
1 passim friend
LS2 724
LS2 v: rAxmA)
rxm#2 N rxm)
1 Syr womb
2 Syr **intestines**
3 Syr genitals
4 Syr mercy > rxmyn
5 Syr **love**
LS2 724
LS2 v: raxmA)
abs. voc: rxem
rxm V

011 passim to love
012 Syr to have pity on
013 Syr to desire
013 JLAGal,JLATg to like s.t.
014 Syr to prefer
041 Syr to be loved
042 Syr to obtain mercy
043 Syr to be moderated
021 JLAGal,JLATg,Syr,JBA w.%(l% to have mercy
022 Syr to strive for mercy
023 JBA to love
024 JBA to give suck
051 JLAGal,Syr to be pitied
031 Syr to have pity
032 Syr to make to love
033 Syr to make beloved

As the heart is viewed as the seat of the intellect, the bowels are viewed as the seat of compassion.

6. His face was set – Luke 9:53

The KJV says: "And they did not receive him, because his face was as though he would go to Jerusalem."

We read the Greek with astonishment:

"....because his face was set toward Jerusalem"

Face was set toward Jerusalem? What does that mean in Greek?

In Semitic idiom, "to set one's face..." means 'to make up one's mind', and is quite frequent in Semitic thought. Reference the following verses:

Amos 9:4
Jeremiah 3:12
Jeremiah 21:10
Jeremiah 42:15
Jeremiah 44:12
2 Kings 12:17
Daniel 11:17
Ezekiel 6:1
Ezekiel 13:17
Ezekiel 14:8
Ezekiel 15:7

Most importantly, this idiom is present in the commentary portion of Luke, not merely the narrative portion (when Aramaic idioms occur in the narrative portions, it is understandable as we all know that Jesus spoke Aramaic). The idiom is also present in verse 51.

Note: As an interesting sidenote, the previous verse (verse 52) has a minor Greek variant that could be explained by the Aramaic original. Most Greek mss say "village", while Tischendorf's says "city". The Aramaic ܩܪܝܬܐ can mean both.

7. Their phylacteries and borders – Matthew 23:5

The KJV says: "But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,"

Greek:
τα φυλακτηρια αυτων
"their phylacteries"

Peshitta:

ܬܦܠܝܗܘܢ

"their tefillin"

From 2nd Temple period times to this day, 'Tefillin' is the proper (and only) term. The Peshitta text assumes the reader has a good knowledge and vocabulary of Jewish orthodoxy.

Greek:
τα κρασπεδα των ιματιων αυτων
"the borders of their garments"

Peshitta:

ܬܟܠܬܐ ܕܡܪܛܘܛܝܗܘܢ

"the tekhelet of their garments"

'Tekhelet' is the correct Biblical term here, the name for the actual blue strand in the 'tzitzit', or fringes.

Numbers 15:38
Speak unto the children of Israel, and bid them that they make them fringes (Heb. *tzitzit*) in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue (*tekhelet*)

The Peshitta assumes intimacy with Jewish custom and vocabulary, and is a much more specific a term than the general Greek word meaning 'edge, border, skirt, or hem'.

Why would the Peshitta, being a supposed translation of the Greek, be more specific than the "Greek original"?

8. Who shall declare his generation? – Acts 8:33

The KJV says: "In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth."

"Who will declare his generation?" is an idiom meaning roughly in English "His line was cut off". In other words, Yeshua has no living relatives or descendants... and that's the context of the passage being quoted in Isaiah (please note that many anti-Peshitta campaigners claim that the Peshitta is favored by cultists and Gnostics – this revelation that Yeshua had no children directly contradicts the widespread Gnostic teaching that He and Mary Magdalene had children together).

In Semitic thought, "generation" is inextricably linked with genetic line, offspring. It's not like the English which means only an "age" or "period of time." When Matthew and Luke recorded the genealogy of Yeshua, it stopped with him. There is no one after him. This is the meaning of the Isaiah's prophecy in Isaiah 53:8 – "who will speak of his descendants (generations)?" Isaiah teaches us that the Yeshua would be "cut off" without any descendents or line of continuation... no "generations".

9. Pressed in the spirit – Acts 18:5

The KJV says: "And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ."

Note: Some translators of the Peshitta New Testament, into English, are Dr. George Mamishisho Lamsa, James Murdock and John Wesley Etheridge.

Zorba failed to translate a certain phrase in Acts 18:5 idiomatically.

Acts 18:5: ως <5613> (AND) δε <1161> (WHEN) κατηλθον <2718> <5627> (CAME DOWN) απο <575> της <3588> (FROM) μακεδονιας <3109> ο <3588> (MACEDONIA) τε <5037> (BOTH) σιλας <4609> (SILAS) και <2532> ο <3588> (AND) τιμοθεος <5095> (TIMOTHY) συνειχετο <4912> <5712> τω <3588> (**WAS PRESSED**) πνευματι <4151> ο <3588> (**IN SPIRIT**) παυλος <3972> (PAUL) διαμαρτυρομενος <1263> <5740> (EARNESTLY TESTIFYING) τοις <3588> (TO THE) ιουδαιοις <2453> (JEWSTO BE) τον <3588> (THE) χριστον <5547> (CHRIST) ιησουν <2424> (JESUS.)
(Interlinear Greek NT)

18:5 And when Silas and Timothy had come from Macedonia, Paul **was impeded in discourse**, because the Jews stood up against him, and reviled, as he testified to them that Jesus is the Messiah. (James Murdock)

18:5 And when from Makedunia Shilo and Timotheos had come, Paulos **was constrained in his speech**, because the Jihudoyee arose against him and blasphemed, while he testified to them that Jeshu is the Meshiha. (John Wesley Etheridge)

18:5 And when Silas and Timotheus came from Macedonia, Paul **felt he was not free to speak**, because the Jews opposed him and blasphemed as he testified that Jesus is the Christ. (George Lamsa)

The Textus Receptus has "pressed in the spirit", while Alexandrian texts such as Westcott-Hort and Nestle-Aland, have "pressed in the word". This is not just a Semitic idiom then, it is also a split word!

10. Son of its hour – Matthew 13:5

The KJV says: "Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:"

Here's another idiom that is strange to the Western mind. This is taken from John Wesley Etheridge's translation:

"Another (portion) fell upon the rock, where there was not much soil; and **immediately** * it sprung up, because there was no depth of earth."
* Bar-shoteh, " the son of its hour."

The Bible says "the son of its hour" idiomatically meaning "immediately".

11. High mountain – Matthew 4:8 / Luke 4:5

The KJV says (Matthew 4:8): "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;"

The KJV says (Luke 4:5): "And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time."

The term 'high mountain' is probably used figuratively. It could refer to the high point in human physical aspiration. This temptation was a far greater one than the previous two. This is because the devil offered Yeshua the greatest rewards known to man in order to beguile him, and thus divert him from his great mission. Satan here offered everything which human imagination can comprehend and embrace. He offered the kingdoms of the world and all their glory and splendor.

Satan took Jesus on a high mountain. This means he took him to the summit of his highest human imagination, and he made all these offers to him, if Jesus would but fall down and worship him. It is interesting to know that the Mount of Temptation is in a wasteland hundreds of feet below sea level. There are no kingdoms or large cities nearby, but small hamlets, sheepfolds and Arab camps. The only town close to it is the humble little town of Jericho.

This really only makes sense in light of the Aramaic idiom. What would be the point of taking Jesus up to a literal high mountain anyway? From which of Earth's mountains can every single Kingdom be seen?

12. To go – John 12:11

The KJV says: "Because that by reason of him many of the Jews went away, and believed on Jesus."

One word that the Greek translators often misunderstood was the Hebrew word قهلب

and the Aramaic word which normally mean "to go" or "to depart" but is used idiomatically in

Hebrew and Aramaic to mean that some action goes forward and that something progresses "more and more". The following are several examples from the Old testament. In each of these cases the Hebrew reads ⟨Hebrew⟩ and the Aramaic reads ⟨Aramaic⟩ in both the Peshitta Old Testament and the Targums:

And the waters returned from the earth continually…
Gen. 8:3

And the man waxed great and went forward, and grew…
Gen. 26:13

And the hand of the children of Israel grew stronger and stronger
Judges 4:24

the Philistenes went on and increased
1Sam. 14:19

but David waxed stronger and stronger
2Sam. 3:1

One case where the Greek translator misunderstood this word and translated "to go" literally is:

John12:11
Because that by reason of him many of the Jews went away, and believed on Jesus.

They went away? Certainly John's intended meaning was: because many of the Judeans, on account of him, were trusting more and more ⟨Aramaic⟩ in Yeshua.

13. Son of peace – Luke 10:6

The KJV says: "And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again."

The Aramaic "Bar Shlama" literally means "son of peace", but idiomatically this is an expression, which means "harmony" or "agreement," in other words, the opposite of contention.

But since the Greek literally translates "son of peace", this is evidence that it was translated from an Aramaic original. Zorba rendered the phrase literally because he did not understand its idiomatic meaning.

14. Slow of heart and heart burn – Luke 24:25 / Luke 24:32

Note: This example from Luke 24:32 also fits in another category, that of "split words". This example in Luke 24:32 is not only an example of an Aramaic idiom, but also of a mistranslation, with variants among the Greek texts. The example in Luke 24:25, occurs without the mistranslation.

The KJV (Luke 24:25) says: "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:"

The KJV (Luke 24:32) says: "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

Aramaic: ܟܒܝܕ (heavy, sluggish). The Greek translator misread this word as: ܢܟܘܝ (burn). Our heart heavy - To have a heavy heart is an idiomatic expression in Aramaic. The word "heart" in Aramaic often really means "mind", to have a heavy heart means to have a sluggish mind. This should not be confused with the English idiom of a "heavy heart" meaning to be sad, or the idiom "burning heart" which means to feel inspired. The people were hearing the Master expound the Scriptures and commenting to each other about how slow of understanding they were compared to Jesus.

15. How your breath should depart – Luke 12:11-12

This amazing example not only showcases another idiom, but also has some clever wordplay.

The KJV says: "And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say."

"La" - not
"Taspun" - do be anxious about
"Aykanna" - how
"Tapqun" - should depart
"Rukha" - breath
"Aw" - or
"Mana" - what
"Tamrun" - you should say

There are 3 really amazing things about his verse:

(1) The Greek translators did not know what to do with the phrase "how your breath should depart", since this is an Aramaic idiom which means "how to compose your speech" (ie, "speak properly")

The Greeks translated this phrase "how (Pos) or what (Tis) you are to speak", which does not make sense in the context, since it is preceded by an "or"....the way the Greek version reads is:

"do not be anxious (Merimnao) about how or what you should say in your defense"

Whereas the Aramaic reads:

"do not be anxious about how to compose your speech or what you should say"

In other words, don't worry about the way you speak or the content of that speech.

(2) There is a triple-wordplay in this verse: "Taspun", "Tapqun" and "Tamrun".

(3) An allusion to the dual-meaning of the word "Rukha".....spirit and breath, and how Jesus plays on this duality, is noticed in the very next verse (verse 12)

"For the Holy Spirit (Rukha d'Qudsha) will teach you what to say"

In other words......don't worry about your rukha "breath", the Rukha d'Qudsha (the Holy Spirit) will teach you.

In the Greek, the allusion to "Breath" (verse 11) and "Spirit" (verse 12) is missing.

16. Son of his city – Hebrews 8:11

The KJV says: "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

In the Aramaic, it actually does not literally say "neighbor", but "son of his city". This is an idiom, referring to a neighbor, or fellow-citizen. Lamsa and Murdock both figured this out in their translations:

Murdock: "And one shall not teach his fellow-citizen…"

Lamsa: "And no man shall teach his neighbor…"

Etheridge chose to render it literally in his translation from the Aramaic.

Etheridge: "and no man shall (have need to) teach the son of his city…"

Amazingly, this seems to have caused a variant among the Greek texts.

The Textus Receptus says πλησιον (neighbor), while Alexandrian-type texts like Westcott-Hort and Nestle-Aland says πολιτην (fellow-citizen).

It seems that Zorba actually understood this idiom, but couldn't render it consistently.

5. Miscellaneous Proofs – Minor Variants, Loan Words, Bad Greek Grammar and More

This article is basically for those examples that didn't really fit with the other types of linguistic proofs, such as "split words" and "Aramaic idioms". That doesn't therefore mean that these examples are insignificant! Here, we will deal with such issues as "minor Greek variants" (these are split words also, but not as impressive, though just as powerful), "multiple inheritance" (where multiple Aramaic words are diluted down to just one word in the Greek), "bad Greek grammar" (bad grammar is particularly rampant in the Greek copy of Revelation), "loan words" (where the Greek text has Aramaic words) and more.

1. Numerous Aramaic loan words in the Greek – Luke 1:15 / Matthew 12:10 / Luke 2:41 et al

No KJV ref is given here, as we focus on the specific Aramaic words that are in the Greek.

Here is a question you should ask the next Greek NT scholar you meet.

If Luke was written in Greek, why does the Aramaic word for "Strong Drink" (Shakira) appear in the Greek manuscripts as "Sikera"? (Luke 1:15)

Is it not because Greek lacks an original word for "Strong Drink"? So, they just transliterated the Aramaic word?

The frequency of this type of thing is astounding, to say the least. And then, people ask why there is a handful of Greek words in the Peshitta. How about the 5-fold quantity of Aramaic words in the Greek manuscripts?

How about the Aramaic loan-word in Greek texts, "Sabbata" (Matthew 12:10), as if the Greeks had no word for Saturday…

Then there is "Pascha" (Luke 2:41), as if the Greeks couldn't make up a word like the English people did – "Passover".

Then there are the following Aramaic words in the Greek manuscripts:

Lebonthah (frankincense, Matthew 2:11)
Mammona (Luke 16:9)
Wai (Woe! Matthew 23:13)
Rabbi (Matthew 23:7,8)
Beelzebub (Luke 11:15)
Qorban (Mark 7:11)
Satana (Luke 10:18)
cammuna (cummin, Matt 23:23)
raca (a term of contempt Matthew 5:22)
korin (a dry measure, between 10-12 bushels, Luke 16:7)
zezneh (tares, Matthew 13:25)

Boanerges (Mark 3:17)

And then of course "Amen", which appears about 100 times in the Greek text of the Gospels.

2. Lambs, sheep, sheep? Or lambs, sheep, goats? Or lambs, rams, ewes? – John 21:15-17

The KJV says: "So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

Note: This very same section of Scripture is also used to blow the false doctrine of "two loves" (the belief that there is a common love, "phileo", and a divine love, "agape", and that we must strive for "agape") wide open. This will be covered (with evidence from the Aramaic AND Greek) in a later section. For now we will deal with the "multiple inheritance" aspect of this passage.

Why would Jesus tell Peter to feed His sheep twice? Are sheep (adults) more important than lambs (children)?

Jesus asks Peter whether or not he loves Him - 3 times. After each "yes" answer, Jesus asks Peter to "tend" his lambs, sheep, sheep – if one happens to be reading the Greek translations.

In the Aramaic Peshitta, we have a much clearer teaching, and while reading from the Aramaic the reason for the Greek mistranslation of these verses becomes clear.

In the Peshitta, the words Jesus uses to denote "sheep" are 3 distinct words, as opposed to the Greek, which only uses 2 ('Arnion', Lamb, and 'Probaton', Adult Sheep.)

The original Aramaic words used are as follows:

ܐܡܪܐ (Amrea) - Young Sheep (Lamb, word# 1330)

ܥܪܒܐ (Aerba) - Adult Sheep (Masculine, word# 16205)

And, finally, the one that stumped the Greek translator(s):

ܢܩܘܐ (Niqwa) - "Ewe", Adult Sheep (Feminine, word# 13542 - which, by the way, the Lexicon has coded to an erroneous Lexeme and Root - this word even stumped the creators of the Lexicon!)

The last word is a very rare word, used only once in the OT Peshitta (The Peshitta OT is the Hebrew Old Testament translated into Aramaic) as "NQWA", and found only once in the Dead Sea Scrolls. The root

NQWA simply means, "female", but it is very rarely used because there are other words which mean "female" that were more popularly spoken.

When the Greek translator(s) of John ran across this word, they simply substituted "Probaton" again in verse 17, the same word used in verse 16 - they had no idea how to translate it.

In the process, the teaching of the Messiah was diluted – Jesus was asking Simon Peter to "tend" all of his "sheep" – men, women and children.

The Greek word in question is "probaton" and usually means sheep or goat, or other small tame, four footed domestic animals. Not only is the Aramaic much more specific in mentioning "sheep", it takes away the possibility of having "lambs, sheep, goats" (goats are usually used for "Satan's children") and also implies that Jesus was instructing Peter to look after His "children, men and women".

3. Miracle or miracles? – John 6:14

The KJV says: "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world."

When the New Testament was first penned, there were no vowel or diacritic markings in Aramaic. They were not invented until many centuries after the NT was first written.

One of those markings signified plurality, and is called the Seyame marking (for more info, see www.assyrianlanguage.com, level two, lesson 40 for an in-depth treatment of this topic).

The Seyame marking consists of two small dots placed above a word which, when supplied, made the noun plural rather than singular. Therefore "brother" in the singular is ܐܚܐ and in the plural it is:

ܐܚ̈ܐ

But absent these markings as would have been the case in the 1st century AD, the two forms would look exactly the same.

Therefore, unless it was obvious from the context, a scribe would need to make an educated guess as to which reading is proper, whether to translate singular or plural.

In the latter scenario, different scribes would come to different conclusions - obviously. John 6:14 is one of those cases, and it proves beyond a shadow of a doubt that John first penned his Gospel in Aramaic.

The word in question in the Aramaic of this verse is "miracle/sign" - ܐܬܐ

The following Greek manuscripts were the result of a scribe(s) who guessed it was plural ܐ̈ܬܘܬܐ : p75 B 0191

The following Greek manuscripts translate 𝓼𝓱𝓶𝓮𝓲𝓸𝓷 "miracle/sign" in the singular (the correct way) - **S, A, D, K, L, W, Delta, Theta, Pi, Psi, f1, f13, 28, 33, 565, 700, 892, 1010, 1241**

4. Bad Greek grammar in Revelation – Revelation

This supposedly Greek book is full of bad grammar. Now I know that the Greek primacists like to use the term "Koine Greek" in regards to the Bible, rather than "translation Greek"… But were the Bible writers such bad writers that they couldn't even follow simple rules of Greek grammar? Was Almighty God's inspirational power limited?

It has long been recognized that the New Testament is written in very poor Greek grammar, but very good Semitic grammar. Many sentences are inverted with a verb > noun format characteristic of Semitic languages. Furthermore, there are several occurrences of the redundant "and". A number of scholars have shown in detail the Semitic grammar imbedded in the Greek New Testament books (For example: Our Translated Gospels By Charles Cutler Torrey; Documents of the Primitive Church by Charles Cutler Torrey; An Aramaic Approach to the Gospels and Acts by Matthew Black; The Aramaic Origin of the Fourth Gospel by Charles Fox Burney; The Aramaic Origin of the Four Gospels by Frank Zimmerman and Semitisms of the Book of Acts by Max Wilcox).

In addition to the evidence for Semitic grammar imbedded in the Greek New Testament, the fact that serious grammatical errors are found in the Greek New Testament books may be added. Speaking of the Greek of Revelation, Charles Cutler Torrey states that it "...swarms with major offenses against Greek grammar." He calls it "linguistic anarchy", and says, "The grammatical monstrosities of the book, in their number and variety and especially in their startling character, stand alone in the history of literature." Torrey gives ten examples listed below:

1. Rev. 1:4 "Grace to you, and peace, from he who is and who was and who is to come" (all nom. case)

2. Rev. 1:15 "His legs were like burnished brass (neut. gender dative case) as in a furnace purified" (Fem. gender sing. no., gen. case)

3. Rev. 11:3 "My witness (nom.) shall prophesy for many days clothed (accus.) in sackcloth."

4. Rev. 14:14 "I saw on the cloud one seated like unto a Son of Man (accus.) having (nom.) upon his head a golden crown."

5. Rev. 14:19 "He harvested the vintage of the earth, and cast it into the winepress (fem), the great (masc.) of the wrath of God."

6. Rev. 17:4 "A golden cup filled with abominations (gen.) and with unclean things" (accus.)

7. Rev. 19:20 "The lake of blazing (fem.) fire (neut.).

8. Rev. 20:2 "And he seized the dragon (accus.), the old serpent (nom.) who is the Devil and Satan, and bound him."

9. Rev. 21:9 "Seven angels holding seven bowls (accus.) filled (gen.) with the seven last plagues."

10. Rev. 22:5 "They have no need of lamplight (gen.) nor of sunlight (accus.).

5. The Greek NT quotes the Septuagint? – Matthew 11:10

The KJV says: "For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee."

"Scholarly consensus" holds that the Greek NT (New Testament) is the original, and often quotes the Septuagint. Let's look at Matthew 11:10, from the Septuagint (Greek Old Testament translation of the Hebrew, also known as the LXX), the Peshitta (also known as the PNT) and the Greek NT. This verse in the NT is supposed to be quoting Malachi 3:1 from the Old Testament.

LXX:
ιδου εγω εξαποστελλω τον αγγελον μου
και επιβλεψεται οδον προ προσωπου μου
I send my messenger,
and he will prepare* (future) the way before me
* επιβλεπω look upon with care; show more respect to.

PNT:

ܗܐ ܐܢܐ ܡܫܕܪ ܐܢܐ ܡܠܐܟܝ ܩܕܡ ܐܦܝܟ ܕܢܬܩܢ ܐܘܪܚܐ ܩܕܡܝܟ

Behold I send (or, I'm sending) my messenger ahead of you,
who will prepare the way before you

GNT:
Ιδου εγω αποστελλω τον αγγελον μου προ προσωπου σου
ος κατασκευασει την οδον σου εμπροσθεν σου
I send my messenger ahead of you,
who will prepare* your way before you
* κατασκευαζω prepare; build, construct; furnish, equip.

Now, if the Greek is the original and quotes the Septuagint, why does it read like the Peshitta? I wonder what that could mean… Also, if the "original Greek" quotes the Septuagint, why does it say κατασκευαζω (prepare; build, construct; furnish, equip) while the Septuagint says επιβλεπω (look upon with care; show more respect to)? If Matthew quoted the Septuagint in his "original Greek letter to the HEBREWS", he surely made a dodgy job of it!

6. Which or no which? – Acts 10:36

The KJV says: "The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)"

The absence of *Syame* markings in the earliest Aramaic NT manuscripts caused many variations in the Greek manuscripts when it comes to singular vs. plural nouns.

Another marker by which we can prove the original language is the redundancy of the usage of the

Daleth ܕ Proclitic when compared to Indo-European languages like Greek and English.

In Aramaic grammar, the following phrases are very proper:

> The present which ܕ he received

> The word that ܕ she spoke

Whereas in the Indo-European languages there is a preference for conciseness, and the same phrases would much more naturally be stated this way:

> The present he received
> The word she spoke

Therefore, we would expect that if the GNT is a translation of the Aramaic NT, then it would make sense that some scribes would translate the redundant proclitic (even at the expense of the Greek), while others would naturally choose to leave it out to make for better Greek.

In Acts 10:36, we have two different readings among the various Greek manuscripts. I've listed the manuscript names in parentheses next to the reading:

> "You know the word which ܕ he sent to the sons" (manuscripts - p74 S* C D E P Psi 945 1241 2495)

> "You know the word he sent to the sons" (manuscripts - Sa A B 81 614 1739)

The first GNT reading is not proper Greek, but it is the sort of Greek that one would expect in a translation from Aramaic.

Like the singular/plural inconsistencies which arose because of the lack of Syame markings, the Daleth Proclitic shows itself as an Aramaic vein beating underneath the Greek skin of the GNT.

The difference in the two readings is the inclusion or omission of "which" which is the due to the

redundancy of the Daleth ܕ Proclitic as found in the Peshitta reading of Acts 10:36.

7. Semitic parallelisms in the supposedly Greek Bible – 1Peter 2:14 et al

One way we know that Greek "1st Peter" is translated from an Aramaic original is by the unmistakable signs of Semitic influence, in particular the parallelisms.

For instance:

2:14 (Antithetic Parallelism)

2:22-23 (Antithetic Parallelism)

3:18 (Synonymous Parallelism)

4:6 (Synonymous Parallelism)

4:11 (Climactic Parallelism)

This will address what is known, in Semitic prose, as *Antithetic Parallelism*, a fancy scholarly term which describes <u>when a second line contrasts the terms used in the first line.</u>

There are, in fact, four types of *Parallelisms* in the prose of Jesus and others found throughout the Gospels. These are:

- **Antithetic -** discussed in this post, when a second line contrasts the terms used in the first line
- **Synonymous -** where there is a *correspondence* in idea between 2 lines of a couplet, the 2nd line reinforcing and echoing the sense of the 1st in equivalent, though different, terms.
- **Synthetic -** where the thought of the 2nd line supplements and completes that of the first
- **Climactic -** where the second line is not a complete echo of the first, but adds something more which completes the 1st, thus forming its climax

Examples of *Antithetic* Parallelisms

In Matthew 3:12:
"Whose <u>winnowing-basket</u> is in his hand,
And he will <u>cleanse</u> his threshing-floor,
And <u>gather</u> his wheat into the granaries,
But he will <u>burn</u> the chaff with unquenchable fire"

In the Prologue of the Gospel of John, verse 18:
"No man has ever <u>seen</u> God,
The only-Begotten, who is in the Bosom of the Father, he has <u>declared</u> him"

In John 3:27:
"A man can <u>receive</u> nothing,
except it be <u>given</u> to him from Heaven"

In John 1:36, we have 2 lines which form an Antithetic Parallelism, followed by a 3rd line that forms a climax to the whole verse:
"He that <u>believes</u> in the Son has everlasting life,
but he who does not <u>obey</u> the Son will not see life,
rather the wrath of God will rise up against him."

Many more examples of this can be found, and are too numerous to list.

8. Jesus the non-Levitical high priest – Hebrews 3:1

The KJV says: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;"

When is a priest not a priest?

This especially powerful proof, like so many others, speaks to the authentic Jewish heart of the original Messianic believers. Specifically, there are two Aramaic words for "priest" that are used in the Peshitta. The first, **kahna** is the direct cognate of the Hebrew word **cohen** and therefore designates a priest from the traditional Levitical order. The second word, **kumrea**, appears several times in Hebrews. Let's look at how this latter word is used:

From henceforth, all my holy brethren, called by a call from heaven, look to this Apostle and High Priest (**kumrea**) of our faith, Y'shua the Messiah.
Hebrews 3:1

This verse is nothing short of genius in Aramaic! Jesus, because he was not from the tribe of Levi, is not being called **cohen**, but **kumrea**--a non-Levitical priest like Jethro--instead. Interestingly enough also, the Peshitta OT consistently translates **cohen/kahna** into **kumrea** with regards to these same men, (Genesis 14:18, Exodus 2:16, 3:1 and 18:1).

This is a very important point, because it goes to the Messianic prophecies that deal with Messiah being "like a priest after Melchisedec" (Psalm 110), or a non-Aaronic figure to in effect take over interceding for Israel. Another mind-blower part of this verse however is the deliberate use of the phrase "called by a call".

Reason being, the book of Leviticus (Greek for "of the priests/Levites") is actually named Vayikra in Hebrew, after the first three words in the book, "and he called ". Furthermore, the Aramaic word Paul uses here--qarya--is derived from the exact same root. So in essence, we have one classification of priests being "called to" compare themselves to the other!

Nor is this usage a coincidence, since it appears almost another two dozen times in this Epistle, and exactly the same way (4:14, 5:1, 5:5, 5:6, 6:20, 7:1, 7:11, 7:15, 7:17, 7:21, 7:23, 7:26, 7:27, 7:28, 8:1, 8:3, 8:4, 9:25, 9:6, 10:11, 10:21, 13:11). In some cases also, **kumrea** is in a given passage twice just to cement the point Paul is trying to make.

Furthermore, this word is utterly unique to Hebrews because of its exclusive emphasis on Messiah being the **true high priest** that gives eternal atonement.

By contrast, in every other book of the New Testament, we are confined solely to the word **kahna/cohen**, because there is it is the regular kind of priest that is being referenced.

However, perhaps the most remarkable aspect of them all is that Peshitta Hebrews actually "out Judaizes" the Massoretic Hebrew OT itself, since the Massoretic text makes no distinction between Levite priests like Aaron, and righteous Gentiles like Melchisedec and Jethro.

The Greek render both words the same, thereby diluting the message.

There is only one word for 'priest' in the Greek NT, ιερεύς...hiereus...pronounced *hee-er-yooce'* according to James Strong. The only one that is different is αρχιερεύς...archiereus...*ar-khee-er-yuce'* , used for 'high priest.' This is the same word as above only with αρχή ...arche...*ar-khay'* preceding it much like you would join "arch-" and "angel" to produce "archangel."

9. Burnished brass? – Revelation 1:15 / Revelation 2:18

The KJV says (Revelation 1:15): "And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."

The KJV says (Revelation 2:18): "And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;"

The Quirk:
"And his feet like unto **burnished brass**, as if it had been refined in a furnace; and his voice as the voice of many waters."
--Revelation 1:15

"And to the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto **burnished brass**:"
--Revelation 2:18

Both of the bolded areas are the compound Greek word, χαλκολιβανω (*/chalkolibano/*).

Breaking it down into its two parts, we get:

1) χαλκο (*/chalko/*)
Greek:
Strong's Number: 5475 chalkos {khal-kos'}
Perhaps from 5465 through the idea of hollowing out as a vessel (this metal being chiefly used for that purpose);
n m AV - brass 3, money 2; 5
   1. **brass**
   2. **what is made of brass, money, coins of brass (also of silver and gold)**

2) λιβανω (*/libano/*)
Greek:
Strong's Number: 3030 libanos {lib'-an-os}
Of foreign origin 03828; TDNT - 4:263,533;
n m AV - frankincense 2; 2
   1. **the frankincense tree**
   2. **the perfume, frankincense**

Wait a moment! And frankincense? That does not make sense. Why was it translated as burnished? Also, bolded above, it's of foreign origin. Let's take a look at Strong's Number 03828:

Hebrew:

Strong's Number: 03828 l@bownah {leb-o-naw'} or l@bonah {leb-o-naw'}
From 03828; TWOT - 1074d;
n f AV - frankincense 15, incense 6; 21
   1. **frankincense**
      1. **a white resin burned as fragrant incense**
         1. ceremonially
         2. personally
         3. used in compounding the holy incense

Once again, referred to another root word, Strong's Number **03836**:
Hebrew:
Strong's Number: 03836 laban {law-bawn'} or (Gen. 49:12) laben {law-bane'}
From 03835; TWOT - 1074a;
adj AV - white 29; 29
   1. **white**
One more derivation:

Hebrew:
Strong's Number: 03835 laban {law-ban'}
A primitive root; TWOT - 1074b,1074h;
v AV - make white 3, make 2, make brick 1, be white 1, be whiter 1; 8
   1. **to be white**
      1. (Hilphil)
         1. **to make white, become white, purify**
         2. **to show whiteness, grow white**
      2. (Hithpael) **to become white, be purified** (ethical)
   2. (Qal) to make bricks

So now we see that this Greek word has half of its roots in ancient Semitic root, transliterated into the Greek λιβαν (*/liban/*). The other half was compounded on to make sense of a complex concept of white brass. But why would Greek use a Semitic root in this context when the Greek word for "white" is λευκος (*/leukos/*) as used everywhere else in the New Testament? Crawford Manuscript of Revelationsays *lewnaya'* which can either mean "white" or "Lebanese". Another interesting thing to keep in mind is that Lebanon was famous for its brass. Now one can say that this passage is not, how the Greek suggests, brass and frankincense in a furnace, but whitening or Lebanese brass in a furnace, as recorded in the Crawford Manuscript of Revelation.

This is perhaps how the author of Revelation wrote these passages:

"And his feet like unto **Lebanese brass**, as if it had been refined in a furnace; and his voice as the voice of many waters."
--Revelation 1:15

"And to the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto **Lebanese brass**:"
--Revelation 2:18

OR

"And his feet like unto **whitened brass**, as if it had been refined in a furnace; and his voice as the voice of many waters."
--Revelation 1:15

"And to the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto **whitened brass**:"
--Revelation 2:18

10. For, but or and? – 2Corinthians 2:1

The KJV says: "But I determined this with myself, that I would not come again to you in heaviness."

Another Aramaic word which causes problems for translators is ܕܝܢ which really has no equivalent in English, but it is more of a "thought-switcher" - some English words come close to translating it - like "And, For, But, Now, However"

In the Aramaic of the Peshitta, this verse reads:

ܗܕܐ ܕܝܢ ܗܘܝܬ ܒܢܦܫܝ ("I have decided this, but/and/however/for, within myself")

The following Greek manuscripts read "For I decided this within myself" - **p46, B, 0223, 33, 630, 1739, 1881, 2495**

The following Greek manuscripts read "But I decided this within myself" - **S, A, C, G, K, P, Psi, 081, 81, 104, 614, 1241**

And manuscript **D** translates it "And I decided this within myself"

As an interesting side note, most Southern Coptic versions, along with some Northern Coptic, drop it altogether and simply read "I decided this within myself".

11. Greek Primacist United Bible Society "jumping ship"? – Acts 10:36

It's one thing for Aramaic primacists to say that a Greek passage looks like it was translated from Aramaic, but it's an entirely different thing when Greek primacists say it!

The KJV says: "The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)"

The notes of the United Bible Society, which document variant readings in the Greek manuscripts, have this reading and comments on this verse:

TEXT: "You know the word which he sent to the sons"
EVIDENCE: p74 S* C D E P Psi 945 1241 2495
TRANSLATIONS: KJV ASV RSV NASV NIV TEV

RANK: C

NOTES: "You know he sent the word to the sons"
EVIDENCE: Sa A B 81 614 1739 most lat vg cop
TRANSLATIONS: ASVn NASVn NEB

COMMENTS: The difference in the two readings is the inclusion or omission of "which" which is included in brackets in the UBS text. The text reading is not proper Greek but it is the sort of Greek that one would expect in a translation from Aramaic. Since the last two letters of the Greek word for "word" spell the Greek word for "which," it is possible that the word "which" was accidently added when copyists saw those letters twice. On the other hand, it is also possible that the word "which" was originally present and it was accidently omitted when copyists' eyes jumped from the end of "word" to the end of "which."

Quite remarkable. The Peshitta has the first reading, and they are admitting that the Greek looks like it was translated from Aramaic.

12. The Greek NT quotes the Septuagint? Again? – Matthew 22:44

The KJV says: "The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?"

Does the Greek NT quote the Septuagint's translation of Psalms 110:1, or does it merely copy the Aramaic Peshitta New Testament?

LXX:
Ειπεν κυριος τω κυριω μου καθου εκ δεξιων μου
εως αν θω τους εχθρους σου υποποδιον των ποδων σου
The Lord said to my Lord: "Sit at my right [hand]
until I put your enemies a footstool for your feet."

PNT:

ܟܡܪܢ ܡܪܝܐ ܠܡܪܝ ܕܬܒ ܠܟ ܡܢ ܝܡܝܢܝ
ܥܕܡܐ ܕܐܣܝܡ ܒܥܠܕܒܒܝܟ ܬܚܝܬ ܪܓܠܝܟ

The Lord said to my Lord: "Sit at my right [hand]
until I put your enemies under your feet."

GNT:
Ειπεν κυριος τω κυριω μου καθου εκ δεξιων μου
εως αν θω τους εχθρους σου υποκατω των ποδων σου
The Lord said to my Lord: "Sit at my right hand
until I put your enemies under your feet."

Once again, instead of quoting the Septuagint, the Greek NT seems to copy the Peshitta.

13. A crowd or the crowd? – John 12:12

The KJV says: "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,"

The Aramaic language lacks an indicator for the definite article. So whether or not a noun is in the definite or indefinite is based on context.

For instance, ܡܠܟܐ means both:

> "A King"
> "The King"

Therefore, we would expect that this would create problems for Zorba when translating from the Aramaic.

In John 12:12, the word for "crowd" - ܟܢܫܐ is translated "A Crowd" by Greek manuscripts: **S, A, D, K, W, X, Delta, Pi, Psi, f1, 28, 565, 700, 892, 1010, 1241**

The following manuscripts translate it as "The Crowd" - **p66, B, L, Theta, f13**

14. Abba abba – Galatians 4:6

The KJV says: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Gal 4:6. A trap for the NT "Aramaic translator".

Lets imagine this little scenario:

The translator who translated the "original Greek" into Aramaic suddenly stumbled on verse 6 in chapter 4, finding himself in "big trouble":

Οτι δε εστε υιοι εξαπεστειλεν ο θεος το πνευμα του υιου αυτου εις τας καρδιας ημων κραζον Αββα ο πατηρ

"Oops!" he reflected. "What should I do here? Should I repeat the word "Abba": ܐܒܐ ܐܒܐ ["Abba abba"]? No, that redundancy doesn't sound fine." "Well", he thought, "let's make a slight variance, for the sake of literary perfection." So, he rather put: ܐܒܐ ܐܒܘܢ ["Abba aboun"]. And he saw it was good, and smiled ironically.

What we really have here, in my opinion, in the ORIGINAL expression ܐܒܐ ܐܒܘܢ ["Abba aboun"] is a further evidence of the Peshitta's originality. However, allow me to grant Zorba at least one point

for having preserved the first Aramaic ܐܒܐ ["Abba"] though rendering the following "Abba" as

ο πατηρ (The Father) for his Greek readers.

Cf. Rom 8:15 (Identical Aramaic and it's Greek translation); Mk 14:36 ܐܒܐ ܐܒܐ translated as the previous).

Well, the way I wrote it was a little "ironic" as you noticed. Maybe this could cause confusion. It seems to me that the "double aba-o pater" in Greek is an indication of the Aramaic Primacy because there's a TRANSLATION implied, while in the Aramaic there's the SAME WORD distinguished by a SUFFIX, with the sense of INTENSITY: "Father-Our Father", "My Father" (Jesus') – "Our Father" (disciples'). The "non-exact repetition" in Aramaic is, in my point of view, a clear expression of this "same/not same" Paternity/Filiation of God for Jesus and us. We are sons/daughters by ADOPTION, while Jesus is THE Son by nature.

Basically, the "doubling up" of Abba/Father makes sense in the Aramaic. But in the Greek, it doesn't really make sense for Jesus to say this one word in Aramaic, and then have it translated into Greek. We all know that Jesus spoke Aramaic, so why does the Greek text only translate a handful of His sayings?

15. Thief or thieves? – 1Thesssalonians 5:4

The KJV says: "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

The following Greek manuscripts translated the Aramaic ܓܢܒܐ ("thief") in the singular - **S, D, G, K, P, Psi, 0226vid, 33, 81, 104, 614, 630, 1241, 1739, 1881, 2495** as reflected in the King James Version, the American Standard Version and the New International Version.

The following Greek manuscripts translated the Aramaic ܓܢܒܐ ("thief") in the plural - **A, B and most Coptic Versions** as reflected in footnotes in the American Standard, New American Standard and the New English Bible versions.

Without plural markings, Zorba was clearly in two minds.

16. The alpha and the O – Revelation 1:8 / Revelation 21:6 / Revelation 22:13

Throughout the Book of Revelation, the Messiah refers to himself as the "Alpha and the Omega" in Greek manuscripts, but notice an interesting quirk of the text:

Chapter 1 Verse 8
The Greek:
εγω εμι το **αλφα** και το **ω** λεγει κυριος ὁ θεος ὁ ων και ὁ ην και ὁ ερχομενος ὁ παντοκρατωρ
(/ego emi to **alpha** kai to **o** legei kurios ho theos ho on kai ho en kai ho erchomenos ho pantokrator/)
Translation:

"I am the **Alpha and the O(mega)**, says the Lord God, who is and who was and who is to come, the Almighty."

Chapter 21 Verse 6
The Greek:
και ειπεν μοι γεγονα εγω το **αλφα** και το **ω** ή αρχη και το τελος ωγο τω διψωντι δωσω εκ τες πηγης του υδατος της ζωης δωρεαν
(*/kai eipen moi gegona ego to alpha kai to o he arche kai to telos ogo to dipsonti doso ek tes peges tou udatos tes zoes dorean/*)
Translation:
"And he said to me, They are come to pass. I am **the Alpha and the O(mega)**,the beginning and the end. I will give to him that is athirst of the fountain of the water of life freely."

Chapter 22 Verse 13
The Greek:
εγω το **αλφα** και το **ω** ό πρωτος και ό εσχατος ή αρχη και το τελος
(*/ego to alpha kai to o ho protos kai ho eschatos he arche kai to telos/*)
Translation:
"I am **the Alpha and the O(mega)**,the first and the last, the beginning and the end."

In the vast majority of Greek manuscripts, they state:
το **αλφα** και το **ω** (*/to alpha kai to o/* : The Alpha and the O(mega))

αλφα (*/alpha/* : Alpha) being the first letter of the Greek alphabet, and ω (omega), the last.

One VERY strange thing of note:
αλφα (*/alpha/* - Alpha) is spelled out while ω (omega) is simply the single letter ω (omega).

All of the Aramaic texts of Revelation that survive to date:
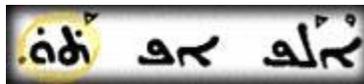
'aléf 'af téu: The Alap, also the Tau

Note: in the above picture, the circled word on the left is the word for Tau in Aramaic. Aramaic is written from right to left.

Alap/aleph is the first letter of the Aramaic alphabet, where Tau is the last, in parallel with the Greek Alpha and Omega. How similar a lone ωμεγα (*/omega/* : Omega) (or **ω**) looks like Tau [] in Estrangelo script!
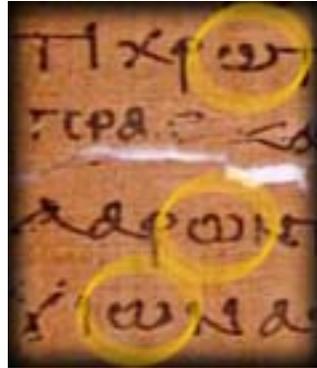
Taking a look at how ωμεγα (/omega/ : Omega) was written at the time of the New Testament, we get a good idea of what shape was recognized. The similarity is rather striking between Omega and the letters of Tau [𝐚𝐝𝐭] closely written together:
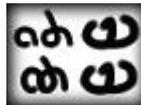
Since copies of this book were written by hand, if 𝐚𝐝𝐭 : Tau was written closely together, it would be easily indistinguishable from an ωμεγα (/omega/ : Omega). The translators then must have simply thought to transliterate it, thinking that it was an ωμεγα (/omega/ : Omega) in the first place. Arguably this error can only go in one direction.

Revelation 1:8
I am Aleph and Tau, the beginning and the ending says the Lord God, who is and who was and who is to come, the Almighty.

17. Not even missing – Matthew 8:10

The KJV says: "When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel."

Eusebius tells us, when the time came to translate Aramaic Matthew into Greek, it was quite a struggle. From his comment, one would assume that many 'variations' occurred since people (plural) translated it differently in different locations and times.

The examples of this historic struggle are numerous. Here is an example, which happens to have a parallel in Luke.

The verse in question is Matthew 8:10, where Jesus' words are recorded as follows in the Aramaic of the Peshitta:

ܠܗܘܢ ܐܡܪ ܐܡܝܢ ܐܡܪ (Truly (Amen) say I to you...)

ܒܐܝܣܪܝܠ ܐܦ ܠܐ ܐܝܟ (...that **not even** in Israel)

ܗܝܡܢܘܬܐ ܕܐܝܟ ܗܢܐ ܐܫܟܚܬ (...have I found faith like this)

The parallel passage in Luke is 7:9.

The key to this example, and something that plagues any translator who is working on an Aramaic document, is the phrase ܠܐ ܐܦ which can't be translated **exactly** into any other language.

Literally, it means "that **also** not", but figuratively and idiomatically it means "not even." This association between the literal and the figurative (idiomatic) occurs only in Aramaic.

The parallel passage occurs in Luke at 7:9, where he also employs this terminology.

Some Greek versions, finding the phrase utterly confounding (they had no idea of the idiomatic meaning), altogether left out the translation of the phrase, and hence omit the "not even" in Matthew - yet retain it in Luke. These ancient manuscripts are designated **B, W, f1, 892 cop** and even the Curetonian Syriac (one of the "Old Syriac" versions).

The other Greek manuscripts which preserved this reading in Matthew are designated **S C K L X Delta Theta Pi f13 33 565 700 1010 1241** and even the Sinaitic Syriac (the other "Old Syriac" version).

When we look at our modern English versions, we can see the differences caused by the ancient variants in the Greek versions.

The NASV, NIV, and TEV (among others) follow the former (erroneous) Greek text, omitting the "not even" phrase, while the KJV, ASV, RSV, and NEB (among others) preserve it.

18. Can't you leave the old reading alone? – Hebrews 1:3

Well, this doesn't really support Peshitta primacy that much, but it is noteworthy. Peshitta manuscripts are treated with far more respect than these Greek copies. Note also the irony, that in recent times, people have flocked to the Alexandrian texts (the basis for such mega-popular translations as the NIV) for "greater accuracy".

The picture below shows a section of the Codex Vaticanus, Hebrews 1:3. The footnote ("sidenote" rather) reads:

αμαθεστατε και κακε, αφες τον παλαιον, μη μεταποιει

Translation: "Fool and knave, can't you leave the old reading alone and not alter it!"
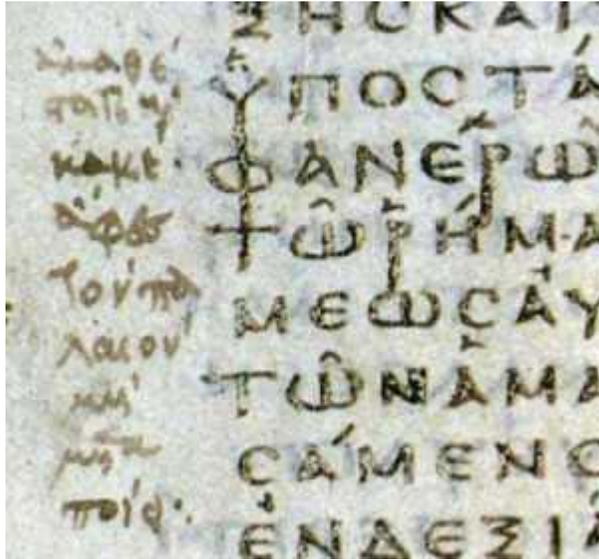
In case you were wondering, Hebrews 1:3 deals somewhat with the Divinity of Jesus. It seems that tampering with such verses was quite common in those days (cf. the Comma Johanneum)!

19. As someone somewhere testified – Hebrews 2:6

The LITV says: "but one fully testified somewhere, saying, "What is man, that You are mindful of him; or the son of man, that You look upon him?"

The major Greek texts amazingly all agree on this, the Byzantine (KJV et al) and the Alexandrian (NIV et al):

διεμαρτυρατο δε που τις λεγων...

Translation: "But someone, somewhere, fully testified, saying…"

The Greek reads rather comically. Someone, somewhere? At least the Peshitta tells us that this comes from the **Scriptures** (ܟܬܒܐ):

ܐܠܐ ܐܝܟ ܕܡܣܗܕ ܟܬܒܐ ܘܐܡܪ ܗܘ ܕܡܢܘ ܒܪܢܫܐ ܕܥܗܕ ܐܢܬ ܠܗ ܘܒܪܗ ܕܐܢܫܐ ܕܣܥܪ ܐܢܬ ܠܗ

Lamsa: "But as the scripture testifies, saying, What is man that thou art mindful of him? and the son of man, that thou visitest him?"

Perhaps King David (the Psalmist) is rolling around in his grave (idiomatically speaking) after being referred to as "someone" from somewhere"!

Psalms 8:4
What is man, that thou art mindful of him? and the son of man, that thou visitest him?

20. Aramaic explaining Aramaic is no proof of Greek primacy – Mark 3:17 / Mark 15:34 / Acts 1:19

In the Greek New Testament, there are often Aramaic words/phrases that are written in the Aramaic (or a Greek transliteration of the Aramaic), then followed by a translation, such as in Mark 5:41.

Mark 5:41 (KJV)
And he took the damsel by the hand, and said unto her, **Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise**.

Of course, we find these "translations" usually lacking in the Aramaic Peshitta, as it's all Aramaic anyway. Since the audience is Aramaic-speaking, there is no need to translate the phrase.

Mark 5:41 (Younan)
And he took the hand of the girl and said to her **young girl arise**

However, there are three places where the "translation" (an explanation actually) still occurs in the Peshitta, and Greek primacists are only too eager to say, "Look at how silly the Peshitta is! It mentions the phrase in Aramaic, then says it in Aramaic again!"

These few examples actually have good reason for allegedly "doubling up" (gloss) – and the repeated phrase is always different.

1) In Mark 3:17, Jesus calls James and John, "sons of thunder'. The Peshitta then follows with the "translation/explanation", just like the Greek, because "bnay raghshee", "sons of thunder", can also mean "sons of rage". Gospel writer Mark merely explains that the intended meaning was "thunder'.

2) The Peshitta again seemingly repeats itself in Acts 1:19 with "akeldama", "field of blood", followed by an explanation. This explanation is given, because "akeldama" was a local nickname for that field and would most probably not have been understood by foreigners, even if they spoke Aramaic.

3) In Mark 15:34, we have the famous "my God, my God, why have you spared me?" As expected, in the Greek, we are given a translation. But in the Aramaic, we are also given this explanation. The reason is most likely that Jesus, coming from Galillee, spoke the Gallilean dialect of Aramaic. Mark, then "translates" the words into the Judean dialect of Aramaic, so his audience could understand. This is somewhat confirmed by some Jews at the time, thinking that Jesus called out to Elijah.

21. Galilee of the Gentiles, Greeks or Arameans? – Matthew 4:15

The KJV says: "The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;"

Many use this as a proof that Jesus spoke Greek, was immersed in Greek culture, etc. This unjustly assumes that "Gentiles" refers to Greeks or those who speak Greek.

We know from the Old Testament and from history, that Assyrians (Arameans) displaced the Israelites:

2Kings 15:29
In the days of Pekah king of Israel, Tiglath-pileser king of Assyria came and took Ijon, Abel, Mehola, and all Beth-maachah, and Niah, Kedesh, Hazor, Gilead, and Galilee, and all the land of Naphtali, and carried the people captive to Assyria.

2Kings 17:23-24
Until the LORD removed Israel out of his sight, as he had declared by all his servants the prophets. So was Israel carried away out of their land to Assyria, where they are to this day. And the king of Assyria brought people from Babylon and from Cuth and from Ava and from Hamath and from Sepharvim, and settled them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

Assyrians are Gentiles too. So are other non-Israelite, yet Semitic peoples.

As Judea was filled with Judeans, Arameans and other Semitic peoples, is it any wonder that the primary language was Aramaic?

22. Contention or contentions? – Titus 3:9

The KJV says: "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

Texts like the Textus Receptus and Byzantine Majority say ερεις (plural) while Westcott-Hort and the Tischendorf mss say εριν (singular).

Without vowel markings, Zorba didn't know whether ܚܸܪܝܵܢܵܐ "kheryana" should be singular or plural.

23. Must the Scriptures be written in a "global language"? – 2Timothy 3:16 / Acts 17:10-11

One often hears claims that the New Testament must have been written in Greek because Greek was the "lingua franca" of the time. Much evidence in this book and in many other sources show this claim to be much exaggerated, as Greek was in many places somewhat of an "elitist language". This is a fact accepted by many Greek primacist scholars today, such as the renowned Dr. Matthew Black, in his book, "An Aramaic Approach to the Gospels and Acts", which despite the name, promotes Greek primacy:

"Four languages were to be found in first-century Palestine: Greek was the speech of the educated 'hellenized' classes... Aramaic was the language of the people of the land and, together with Hebrew, provided the chief literary medium of the Palestinian Jew of the first century" – Dr. Matthew Black

There are many other cases where we see that Greek was an elitist language such as in Acts 21:37 where the commander seemed very surprised that Paul could speak Greek, as he thought that Paul was just an uneducated Egyptian terrorist.

However!

Even if it were true that Greek was spoken more often than not in the Biblical lands, there is no basis to assume that it must have been the language of the New Testament.

What I just said may sound odd, but the proof lies in the Bible itself:

2Timothy 3:16
All scripture written by the inspiration of the Holy Spirit is profitable for doctrine, for reproof, for correction, and for instruction in righteousness;

Acts 17:10-11
Then the brethren immediately sent away Paul and Silas by night to the city of Berea; and when they arrived there, they entered into the synagogue of the Jews. For the Jews there were more liberal than the Jews who were in Thessalonica, in that they gladly heard the word daily and searched the scriptures to find out if these things were so.

Of course these references must refer to the Old Testament (OT), because the NT Scriptures were not yet completed. What language was the OT written in? Hebrew. Not Aramaic, not Greek, not Ancient Egyptian, but Hebrew. Was Hebrew ever the lingua franca of the world or, say, the Middle East? No. Now if we were given the Hebrew Scriptures for our benefit, when most of us cannot speak or read Hebrew, why is it seen as improbable that Aramaic-speakers were given an Aramaic original, even though the rest of the world spoke other languages? Why should we assume that the New Testament had to have been written in a "global language", when the Old Testament was not? That's the problem with Greek primacy. It is based on assumption, not fact.

Furthermore, how many people today speak Hebrew, compared to those who speak English, or even German, French, Hindu and Chinese? Very few. Yet Christians are still to use the OT Scriptures. Basically, we have the situation that the Old Testament was written originally in a language that most people at the time, and in the present time, could/can not speak, yet Christians are still to make use of these Scriptures.

So even if Greek was the lingua franca in Yeshua's day, is it such a stretch of the imagination that the New Testament, like the Old, would be written in a language that was (supposedly) not as widespread?

24. Chief and chief? Or chief and elder? – Acts 18:8, 17

In Acts 18:8, we meet the chief of the synagogue.

The KJV says: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized."

In Acts 18:17, we meet the chief of the synagogue.

The KJV says: "Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things."

The Greek texts, such as the Byzantine Majority text and the Westcott-Hort, say αρχισυναγωγος (chief of the synagogue), in both verses.

The Peshitta says ܪܒ ("rab" – "chief") of the synagogue, in verse 8, but says ܩܫܝܫܐ ("qayshisha" – "elder") of the synagogue, in verse 17.

This is an example of a multiple inheritance, where the Aramaic variety has been lost by the translation into Greek. Critically, this is a clear marker of Aramaic to Greek translation, as it makes sense for Zorba to translate both Aramaic words into one Greek word (for simplicity), while it would make no sense for a supposed "Greek-to-Aramaic translator" to complicate matters by using two different Aramaic words for one Greek word, so soon after each other.

25. Peshitta Unoriginal? If so, it is STILL Superior, Due to Yeshua's Words

Even if the Greek NT is the original and the Aramaic NT is a translation, what is the most important part of the whole Bible? Would you dare say it isn't the very words of Jesus? Since, He is the central figure in the Bible, and many would believe so, let us assume that Yeshua's words are the most important part of the Bible. Now, what language did He speak? Aramaic. So even IF the Greek NT is the original, the most important bits are still only translations (which as we have seen with the many Peshitta proofs, result in many problems with the Greek NT), or at best, transliterations.

Now with the Aramaic Peshitta, we often see that Yeshua's words are filled with Semitic poetry, Aramaic idiom etc. Are Greek primacists impressed? No, because Jesus spoke Aramaic anyway. But what does this imply? That the Peshitta contains the original words of Jesus, whether it is the original NT or a translation of the Greek NT! Whether or not the Peshitta NT is the original, in the most important sections, the words of Yeshua, it is superior to the Greek NT, whether or not the Greek is the original. While the Aramaic Peshitta preserves the original teachings of Yeshua, the Greek NT must make do with translations and transliterations.

From this of course, you can branch off, with more ideas that scream "Peshitta primacy". What would happen if you wrote some poetry in English, translated it into Swahili, and then had an expert translate that into English, without the help of the source text? Would it retain its poetry and even idiom? Unlikely. So why does the Aramaic Peshitta NT preserve the poetry and idiom of Yeshua's teachings? Does it make use of a source text that has the original sayings of Yeshua? If so, this makes the Peshitta superior to the Greek, which is filled with translations of Yeshua's words. What is this source? Could the Peshitta be its own source, the original? Either way, Peshitta primacists can take comfort in the fact that even if the Peshitta is in the main part, a translation from the Greek NT, it is still superior due to having the original words, in the original language of the central figure in Christianity, Yeshua.

As a side note, what applied here to Yeshua can also be applied to other Aramaic-speaking New Testament figures such as Peter, James and Stephen. Keep applying the above principles to all those in the NT who spoke Aramaic (i.e. all, Aramaic being the common language of the Semitic peoples) and you may even garner the "crazy" notion that the entire NT was originally penned in the language of the Messiah and His people.

Maybe Christians would have a better understanding of the Bible, if they studied the original teachings of Jesus, rather than a Greek copy of His teachings.

6. Historical (External) Proofs

I have discussed many of the linguistic proofs of Peshitta primacy, which is perhaps the best proof we can have, as it is internal evidence. There is however much external evidence also, such as quotes from Church fathers, and simple (yet little-known) facts about Jesus' time (and language), that also make a strong case for Peshitta primacy.

This article will deal with some historical proofs of Peshitta primacy, and will also touch on other issues, such as the Septuagint, and the other Aramaic Bible versions.

1. The Aramaic language

Aramaic is an ancient Semitic language (very similar to Hebrew) that according to the Encyclopedia Britannica became the dominant language of the Middle East, around 500-600 years before the birth of the Messiah.

"Aramaic is thought to have first appeared among the Aramaeans about the late 11th century BC. By the 8th century BC it had become accepted by the Assyrians as a second language. The mass deportations of people by the Assyrians and the use of Aramaic as a lingua franca by Babylonian merchants served to spread the language, so that in the 7th and 6th centuries BC it gradually supplanted Akkadian as the lingua franca of the Middle East." – Encyclopedia Britannica

"The Persians used the Aramaic language because this tongue was the language of the two Semitic empires, the empire of Assyria and the empire of Babylon. Aramaic was so firmly established as the lingua franca that no government could dispense with its use as a vehicle of expression in a far-flung empire, especially in the western provinces. Moreover, without schools and other modern facilities, Aramaic could not be replaced by the speech of conquering nations. Conquerors were not interested in imposing their languages and cultures on subjugated peoples. What they wanted was taxes, spoils, and other levies. The transition from Aramaic into Arabic, a sister tongue, took place after the conquest of the Near East by the Moslem armies in the 7th century, A.D. Never-theless, Aramaic lingered for many centuries and still is spoken in Lebanon, Syria, Iraq, and northwestern Iran, as well as among the Christian Arab tribes in north-ern Arabia. Its alphabet was borrowed by the Hebrews, Arabs, Iranians, and Mongols." – Dr. George Mamishisho Lamsa, Aramaic scholar

Aramaic even spread into such regions as Asia.

"As for the Aramaic alphabet, it achieved far wider conquests. In 1599 A.D., it was adopted for the conveyance of the Manchu language on the eve of the Manchu conquest of China. The higher religions sped it on its way by taking it into their service. In its `Square Hebrew' variant it became the vehicle of the Jewish Scriptures and liturgy; in an Arabic adaptation it became the alphabet of Islam." – Dr. Arnold Toynbee, Historian

Aramaic, being such a common language, used in many different countries, such as Assyria, Babylon and Israel, had many names. One name was given by the Greeks: Syriac.

"Greeks had called Aramaic by a word they coined, 'Syriac', and this artificial term was used in the West, but never in the East, where it has always been known by its own name, 'Lishana Aramaya' (the Aramaic language.)" – Paul Younan, Aramaic scholar

"There is another name for Ancient Aramaic. The Jewish scholars of Scriptures today talk of the "Ashuri" language and they call the sacred language of the Torah "Ashurit." The modern Hebrew writing is called "Ktav Ashuri," or Ashurai Writing. This is the language in which the Ten Commandments were written and the only sacred language of the Old Testament according to most Jewish scholars. There are hundreds of pages on the Internet that a scholar can research by simply doing a search for "Ashuri, Ashurit, Ashuris, Ktav Ashurit, Ksav Ashuris." – Victor Alexander, Aramaic scholar

Aramaic, as we know from history and the Bible (parts of Ezra, Jeremiah and Daniel were written in Aramaic, albeit with the Hebrew script), became the dominant language even among the Israelis. Even to this day, now that the "Jews" reverted to Hebrew, the Aramaic presence is still strong in their traditions, such as the "Bar Mitzvah" – where the Aramaic "Bar", meaning son, is used instead of the Hebrew "Ben". Additionally, Aramaic is the primary language of the "Rabbinical Jewish" Mishnah and two Talmuds. The Aramaic language became a very important part of religion among the Judeans.

"Even to the West of the Euphrates river, in the Holy Land, the main vernacular was Aramaic. The weekly synagogue lections, called sidra or parashah, with the haphtarah, were accompanied by an oral Aramaic translation, according to fixed traditions. A number of Targumim in Aramaic were thus eventually committed to writing, some of which are of unofficial character, and of considerable antiquity. The Gemara of the Jerusalem Talmud was written in Aramaic, and received its definitive form in the 5th century. The Babylonian Talmud with its commentaries on only 36 of the Mishnah's 63 tractates, is four times as long as the Jerusalem Talmud. These Gemaroth with much other material were gathered together toward the end of the 5th century, and are in Aramaic. Since 1947, approximately 500 documents were discovered in eleven caves of Wadi Qumran near the northwestern shore of the Dead Sea. In addition to the scrolls and fragments in Hebrew, there are portions and fragments of scrolls in Aramaic. Hebrew and Aramaic, which are sister languages, have always remained the most distinctive features marking Jewish and Eastern Christian religious and cultural life, even to our present time." – Paul Younan

Even in the time of Jesus, it is undisputed that Aramaic was a widely-used language. In fact, we know from the Bible, that Jesus and the Apostles spoke Aramaic, as did the earliest Christians (made up of Judeans and other Semitic peoples such as Syrians and Chaldeans). Even the sign on Jesus' cross was written in Aramaic (the dialect of the "Hebrews"), as well as Greek and Latin.

Modern scholarship contends that while both Aramaic and Greek were common in Israel, in the time of Jesus, Greek was the main language, or "lingua franca". Problems arise for this theory, when we see what famous Judean historian Josephus has to say on the matter (note that Josephus wrote in Aramaic!):

"I have also taken a great deal of pains to obtain the learning of the Greeks, and understand the elements of the Greek language; although I have so accustomed myself to speak our own tongue, that I cannot pronounce Greek with sufficient exactness. For our nation does not encourage those that learn the language of many nations. On this account, as there have been many who have done their endeavors, with great patience, to obtain this Greek learning, there have yet hardly been two or three that have succeeded herein, who were immediately rewarded for their pains." – Antiquities XX, XI 2.

Is it not ironic that the same Greek scholars, who graciously accept Josephus' teachings as supportive of the Bible, also reject his teaching that Greek was not as widespread as many today think? For according to Josephus, the Judeans discouraged the learning of Greek, sticking instead to Aramaic! Aramaic scholar Dr. George Lamsa even goes so far as to say that it was a saying among the Judeans, that learning Greek was akin to eating the flesh of swine (which makes sense of the Judean mourning over the creation of the Septuagint, which shall be discussed later).

The Church of the East, the main Christian Church in the Eastern world (just as the Roman Catholic Church was the main Christian Church in the Western world), spread Christianity throughout the Middle East and Asia, and utilized the Aramaic New Testament Bible, the Peshitta.

"… Church of the East was making giant strides. The Ashurai people who carried the torch of the Church had embarked on a great missionary effort. They spread Christianity to India and the far reaches of China. There are historical monuments in China still today that attest to the missionary zeal of this Church. Yet all the achievements of the Church of the East are being still denied by the Western Churches to this day.

As the Ashurai nation had no country since the fall of Nineveh in 612 BC, they were the perfect candidates for the evangelization of the East. Their last king, Agbar, was healed of leprosy by two of the disciples of Jesus. The Ashurai nation became Christian in the 1st Century, followed by Armenians and Chaldeans. By the 12th Century, they were the greatest Church in Christendom.

The Church of the East was under constant persecution for centuries, but this was a blessing in disguise as they didn't have the time or the motive to change the Scriptures. They continued to copy the original Ancient Aramaic Scriptures from the Apostolic Age verbatim without even updating the language." – Victor Alexander

2. The Aramaic Bible

The New Testament is believed to have been written in Greek… in the West. In the East, it is a common belief that the New Testament was written in the Eastern language of Aramaic. Which stance is correct? As we search for the answer to this question, let us keep in mind that Christianity is an EASTERN religion, and that many religious peoples in the East were very serious about not adding or deleting to God's Word, unlike the "cut and paste" Westerners.

"When these texts were copied by expert scribes, they were carefully examined for accuracy before they were dedicated and permitted to be read in churches. Even one missing letter would render the text

void. Easterners still adhere to God's com-mandment not to add to or omit a word from the Scriptures. The Holy Scripture condemns any addition or subtraction or modification of the Word of God.

"You shall not add to the commandment which I command you, neither shall you take from it, but you must keep the commandments of the LORD your God which I command you." Deut. 4:2.

"Everything that I command you, that you must be careful to do; you shall not add nor take from it." Deut. 12:32.

"Do not add to his words; lest he reprove you, and you be found a liar." Prov. 30:6.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his portion from the tree of life and from the holy city and from the things which are written in this book." Rev. 22:19.

It is also true of the Jews and Moslems that they would not dare to alter a word of the Torah or Koran. Easterners are afraid that they may incur the curse if they make a change in the Word of God.

Astonishingly enough, all the Peshitta texts in Aramaic agree. There is one thing of which the Eastern scribes can boast: they copied their holy books diligently, faithfully, and meticulously. Sir Frederick Kenyon, Curator of the British Museum, in his book Textual Criticism of the New Testament, speaks highly of the accuracy of copying and of the antiquity of Peshitta MSS.

The versions translated from Semitic languages into Greek and Latin were subject to constant revisions. Learned men who copied them introduced changes, trying to simplify obscurities and ambiguities which were due to the work of the first translators." – Dr. George Mamishisho Lamsa

That the Peshitta mss (manuscripts) are almost exactly the same (besides minor spelling differences), is even acknowledged by the Greek primacists (those who believe that the Greek is the original). That the Peshitta mss agree so closely while the Greek mss have numerous variants (many of which can be shown to be caused by Aramaic roots, as earlier articles in this series have shown), speaks volumes.

There is also an Aramaic version of the Old Testament, known as the Peshitta OT, or Peshitta Tanakh, which is a 'translation' from the Hebrew OT (like the Septuagint, the Peshitta OT is believed to have been 'translated' from a Hebrew version older than the widely-accepted and recent, Massoretic text).

"The Septuagint is based on early Hebrew manuscripts and not on the later ones known as the Massoretic, which were made in the 6th to the 9th centuries. In other words, there are many similarities between the Septuagint and the Peshitta text but the former contains inevitable mistranslations which were due to difficulties in transmitting Hebrew or Aramaic thought and mannerisms of speech into a totally alien tongue like Greek. But as has been said, such was not the case between Biblical Aramaic and Biblical Hebrew which are of the same origin. Josephus used Aramaic and Hebrew words indiscriminately. Thus, the term "trans-lating" from Hebrew into Aramaic or vice versa is incorrect. It would be like one stating as having translated the United States Constitution from the Pennsylvania language into the English language or from lower German to higher German. Even before the first captivity, 721 B.C., Jewish kings, scribes, and learned men understood Aramaic. 2 Kings 18:26. The Israelites never wrote their sacred literature in any language but Aramaic and Hebrew, which are sister languages. The Septuagint was made in the 3rd century, B.C., for the Alexandrian Jews. This version

was never officially read by the Jews in Palestine who spoke Aramaic and read Hebrew. Instead, the Jewish authorities condemned the work and declared a period of mourning because of the defects in the version. Evidently Jesus and his disciples used a text which came from an older Hebrew original. This is apparent because Jesus' quotations from the Old Testament agree with the Peshitta text but do not agree with the Greek text. For example, in John 12:40, the Peshitta Old Testament and New Testament agree." – Dr. George Mamishisho Lamsa

That the OT was written in Hebrew is uncontested. After all, it was written by Hebrew-speakers, for Hebrew-speakers, and tells the stories of Hebrew-speakers. So why is Aramaic primacy of the NT (New Testament) contested? Does it not make sense that the NT, written by Aramaic-speakers, for Aramaic-speakers, telling the stories of Aramaic-speakers, be written in Aramaic? According to "scholarly consensus" (i.e. the shared beliefs of many scholars, lacking in any real evidence), it makes more sense that it was written in the non-Semitic language of Greek.

3. What the ancient religious authorities said of the original Bible

Now things start getting exciting. We shall look at what ancient witnesses had to say on the matter. Many Church fathers speak of "Hebrew" (Aramaic was often called Hebrew, as it was the language of the Hebrews, and was often written by Judeans in the Hebrew Script) originals of New Testament books. Before we do, let us quickly read what Tatian (an ancient Assyrian Church authority, and disciple of Justin Martyr) had to say to the Greeks, about their unjustly claiming of foreign advances/works/inventions, as their own:

"Cease, then, to miscall these imitations inventions of your own! … Wherefore lay aside this conceit, and be not ever boasting of your elegance of diction; for, while you applaud yourselves, your own people will of course side with you." – Tatian the Assyrian

Now, let us see if any noteworthy people before the modern era, spoke of Semitic originals of NT books.

"And the presbyter said this. Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities , but with no intention of giving a regular narrative of the Lord's sayings. Wherefore Mark made no mistake in thus writing some things as he remembered them. For of one thing he took especial care, not to omit anything he had heard, and not to put anything fictitious into the statements. : Matthew put together the oracles in the Hebrew language, and each one interpreted them as best he could." – Fragments of Papias (60-130 CE) VI.

Note that "each one interpreted them as best he could" may imply that there were multiple Greek versions made, which explains the myriads of Greek versions and it's many variants, today.

"Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome, and laying the foundations of the Church. After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter.

Luke also, the companion of Paul, recorded in a book the Gospel preached by him. Afterwards, John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia." – Irenaeus (d. by 200)

"Concerning the four Gospels which alone are uncontroverted in the Church of God under heaven, I have learned by tradition that the Gospel according to Matthew, who was at one time a publican and afterwards an Apostle of Jesus Christ, was written first; and that he composed it in the Hebrew tongue and published it for the converts from Judaism. The second written was that according to Mark, who wrote it according to the instruction of Peter, who, in his General Epistle, acknowledged him as a son, saying, "The church that is in Babylon, elect together with you, saluteth you; and so doth Mark my son."" – Origen at Alexandria (185-232)

Note that Peter talks of the Church in Babylon, where Aramaic was spoken.

"About that time, Pantaenus (second century), a man highly distinguished for his learning, had charge of the school of the faithful in Alexandria. A school of sacred learning, which continues to our day, was established there in ancient times, and as we have been informed, was managed by men of great ability and zeal for divine things. Among these it is reported that Pantaenus was at that time especially conspicuous, as he had been educated in the philosophical system of those called Stoics. They say that he displayed such zeal for the divine Word, that he was appointed as a herald of the Gospel of Christ to the nations in the East, and was sent as far as India. For indeed there were still many evangelists of the Word who sought earnestly to use their inspired zeal, after the examples of the apostles, for the increase and building up of the Divine Word. Pantaenus was one of these, and is said to have gone to India. It is reported that among persons there who knew of Christ, he found the Gospel according to Matthew, which had anticipated his own arrival. For Bartholomew, one of the apostles, had preached to them, and left with them the writing of Matthew in the Hebrew language, which they had preserved till that time. After many good deeds, Pantaenus finally became the head of the school at Alexandria, and expounded the treasures of divine doctrine both orally and in writing." – Eusebius of Caesarea, Church History, Book V, CHAPTER 10

"For Matthew, who had at first preached to the Hebrews, when he was about to go to other peoples, committed his Gospel to writing in his native tongue, and thus compensated those whom he was obliged to leave for the loss of his presence." – Eusebius of Caesarea, Church History, Book III, CHAPTER 24

"And he (Hegisippius) wrote of many other matters, which we have in part already mentioned, introducing the accounts in their appropriate places. And from the Syriac Gospel according to the Hebrews he quotes some passages in the Hebrew tongue, showing that he was a convert from the Hebrews, and he mentions other matters as taken from the unwritten tradition of the Jews. And not only he, but also Irenaeus and the whole company of the ancients, called the Proverbs of Solomon All-virtuous Wisdom. And when speaking of the books called Apocrypha, he records that some of them were composed in his day by certain heretics. But let us now pass on to another." – Eusebius of Caesarea, Church History, Book IV, CHAPTER 22

"Since, in the beginning of this work, we promised to give, when needful, the words of the ancient presbyters and writers of the Church, in which they have declared those traditions which came down to them concerning the canonical books, and since Irenaeus was one of them, we will now give his words and, first, what he says of the sacred Gospels: Matthew published his Gospel among the Hebrews in their own language" – Eusebius of Caesarea, Church History, Book V, CHAPTER 8

"In the work called Hypotyposes, to sum up the matter briefly he [Clement of Alexandria] has given us the abridged accounts of all the canonical Scriptures… the Epistle to the Hebrews he asserts was written by Paul, to the Hebrews, in the Hebrew tongue; but that it was carefully translated by Luke, and published among the Greeks." – Clement of Alexandria; Hypotyposes (c. 200 CE) referred to by Eusebius in Eccl. Hist. 6:14:2

"For as Paul had addressed the Hebrews in the language of his country; some say that the evangelist Luke, others that Clement, translated the epistle." – Eusebius (4th Cent.); Eccl. Hist. 3:38:2-3

"He (Paul) being a Hebrew wrote in Hebrew, that is, his own tongue and most fluently while things which were eloquently written in Hebrew were more eloquently turned into Greek." – Jerome (4th Cent.); Lives of Illustrious Men, Book V

Note how Jerome does not limit Paul's usage of "Hebrew". You could take this as an implication that ALL of Paul's writings were in "Hebrew".

"To sum up briefly, he has given in the Hypotyposes abridged accounts of all canonical Scripture, not omitting the disputed books, -- I refer to Jude and the other Catholic epistles, and Barnabas and the so-called Apocalypse of Peter. He says that the Epistle to the Hebrews is the work of Paul, and that it was written to the Hebrews in the Hebrew language; but that Luke translated it carefully and published it for the Greeks, and hence the same style of expression is found in this epistle and in the Acts. But he says that the words, Paul the Apostle, were probably not prefixed, because, in sending it to the Hebrews, who were prejudiced and suspicious of him, he wisely did not wish to repel them at the very beginning by giving his name." – Eusebius of Caesarea, Church History, Book VI, CHAPTER 14

"Notice that one of the quotes shows that Hebrews was ALSO written in Hebrew/Aramaic??? So Matthew is not the only one after all.

Another key point...LUKE DID IT FROM HEBREW/ARAMAIC INTO GREEK! [or possibly Clement of Alexandria – Raphael] So Luke did know both languages well.

And finally, almost all Greek primacists agree that the best Greek in the entire NT is in (drumroll....)

--The Gospel of Luke
--The Epistle to the Hebrews

I wonder why!" – Andrew Gabriel Roth, Aramaic scholar

These quotes may explain the oddity that while most of the Greek NT is in very bad Greek (unjustly referred to as "Koine Greek", but more appropriately referred to as "shockingly bad grammar translation Greek"), the Greek version of the book of HEBREWS (written originally in Hebrew/Aramaic as would be expected) has among the best Greek in the NT! It is also noteworthy to mention that while most in the West believe that Luke was Greek, he was actually more likely a Syrian, as implied by Eusebius:

"But Luke, who was born at Antioch, and by profession a physician, being for the most part connected with Paul, and familiarly acquainted with the rest of the apostles, has left us two inspired books... One of these is his gospel" – Eusebius

Where is the evidence that Luke was actually Greek? There is none, like Greek primacy, it is just taken for granted. Does the fact that he was very educated, a physician, automatically disqualify him from being a Semite? How offensive to the Semites! We know little of this man, but do know that he was born in Aramaic-speaking Syria. That Syria was an Aramaic-speaking country is dangerous to contest as the Romans even called the Aramaic language, "Syriacos".

A few of the above quotes implied that Mark also wrote in Aramaic. Almost all Greek primacists tell us that Mark's Greek is the worst in the NT, written in a very rudimentary style. I wonder why…

Isn't it odd that books apparently written to Greeks are in bad Greek, while the books written to the Hebrews are in good Greek? Could it be that all the books had Semitic originals, and that the translator of Hebrews just happened to be very well versed in Greek? Could it be that the books written to "Greek Churches" were actually written to the assemblies of Semites in those areas, who were the first Christians? The amount of linguistic evidence in the "Greek books" of Aramaic originals seems to imply so! Could it be that the nonsensical differing qualities of Greek in the Greek NT could be caused by different people, with different abilities, translating from the Aramaic originals?

Finally, let us turn to Josephus again. According to Flavius Josephus, the Romans had to have him translate the call to the Jews to surrender into "their own language" (Wars 5:9:2). What's the matter? Couldn't the Judeans speak Greek? Josephus' writings on the language of the Judeans in Jesus' time are also consistent with the Maccabean victory. Modern scholarship claims that in Jesus' day, the common language of the Judeans was Greek. This completely ignores the victory of Judeas Maccabees and his army, in defeating the Greeks and wiping Hellenism out of Israel!

4. What the modern authorities say

Let's take a look at what more modern witnesses have to say.

"… the originality of the Peshitta text, as the Patriarch and Head of the Holy Apostolic and Catholic Church of the East, we wish to state, that the Church of the East received the scriptures from the hands of the blessed Apostles themselves in the Aramaic original, the language spoken by our Lord Jesus Christ Himself, and that the Peshitta is the text of the Church of the East which has come down from the

Biblical times without any change or revision." – Mar Eshai Shimun, Patriarch of the Church of the East, April 5, 1957

Well, that was to be expected, coming from the former "Pope" of the Church of the East, which uses the Peshitta, and holds it as the original. Let us see what their "enemies" have to say! The Roman Catholic Church speaks:

"Christ, after all spoke in the language of His contemporaries. He offered the first sacrifice of the Eucharist in Aramaic, a language understood by all the people who heard Him. The Apostles and Disciples did the same and never in a language other than that of the gathered faithful." – Latin Patriarch Maximus at Vatican II

"However, we believe the second hypothesis to be the more probable, viz., that Matthew wrote his Gospel in Aramaic." – Catholic Encyclopedia (1913)

The Church of the East, which uses the Peshitta NT, was once the largest single Christian Church in the world.

"In the first century, the Assyrians were among the first people to embrace Christianity. Until then, they worshiped their god, Ashur. In 33 AD, the Assyrian Church was founded. By the end of the 12th century, the Assyrian Church was larger than the Greek Orthodox and Roman Catholic churches combined. It expanded over the Asian continent from Syria to Mongolia, Korea, China, Japan and the Philippines. But the days of glory were coming to an end." – Reem Haddad, Reporter

"Whole peoples with their rulers had become Christians and it seems certain that there were few places in the whole Asia that were not reached at some time or other as the outcome of the marvelous activity of that wonderful church which extended from China to Jerusalem and Cyprus, and in the eleventh century is said to have outnumbered the Greek and Roman churches combined." – John Stewart, Nestorian Missionary Enterprise: The Story of a Church on Fire (Edinburgh: T &T Clark, 1928), pp 204-213

So, even up to the Middle Ages, the largest Christian Church used the Aramaic Original. Unfortunately the West's knowledge of the Aramaic Peshitta was extremely limited. If only they had had the internet in those times!

But if the East knew of the Aramaic Original, why didn't the West? Could it be that the Roman Catholic Church, being a Western Church, and wanting to distance itself from the Judeans, would suppress knowledge and lie about the Aramaic original? Such acts of suppression were not unknown to that church, which once even made it illegal for commoners to read the Bible.

Note: The Church of the East is not a perfect Church. Over time they have consistently made concessions to their traditional enemies in the West, the Roman Catholic Church. One example is on the issue of the Sabbath. The COE was once Sabbath-keeping, but now does no longer teach the observance

of the 7th day. However, using this information against the COE's stance on the Aramaic originals is flawed. It would be like saying that the Greek cannot be the original, because it is used by the Roman Catholic Church.

Even the Book of Revelation, part of the "Western Five" (the 5 books in the regular 27 book NT canon, that do not feature in the original Peshitta 22 book canon, but do feature in later Aramaic versions) has been thought to have an Aramaic original.

"Two or three... are plausible readings; and might well be judged worthy of adoption if there were any ground for supposing the Apocalypse to have been originally written, or to be based on a document written, in an Aramaic idiom." – The Apocalypse of St. John in a Syriac Version Hitherto Unknown 1897; p. lxxix

"… the Book of Revelation was written in a Semitic language, and that the Greek translation... is a remarkably close rendering of the original." – C. C. Torrey, Documents of the Primitive Church 1941; p. 160

"We come to the conclusion, therefore that the Apocalypse as a whole is a translation from Hebrew or Aramaic" – R.B.Y. Scott; The Original Language of the Apocalypse 1928; p. 6

"When we turn to the New Testament we find that there are reasons for suspecting a Hebrew or Aramaic original for the Gospels of Matthew, Mark, John and for the apocalypse." – Hugh J. Schonfield; An Old Hebrew Text

Let us not let the Gospels feel left out:

"Thus it was that the writer turned seriously to tackle the question of the original language of the Fourth Gospel; and quickly convincing himself that the theory of an original Aramaic document was no chimera, but a fact which was capable of the fullest verification..." – Charles Burney; The Aramaic Origin of the Fourth Gospel; 1922; p. 3

"The material of our Four Gospels is all Palestinian, and the language in which it was originally written is Aramaic, then the principle language of the land... In regard to Lk. it remains to be said, that of all the Four Gospels it is the one which gives by far the plainest and most constant evidence of being a translation." – C. C. Torrey; Our Translated Gospels; 1936 p. ix, lix

But what of Paul the Apostle? Surely this "Hellenistic Jew", writing to "Greek Churches" would have written in Greek! That last sentence is so full of fallacies, I feel ashamed for having to write it. Paul was born in Tarsus, a city that belonged to the Babylonian, Assyrian and Persian empires – all of which spoke Aramaic. Archaeological evidence points to Tarsus' usage of Aramaic – coins have been found from the time of Jesus, with Aramaic inscriptions. Coins! There goes the theory that Greek was

necessary for trade! While all this is very interesting, it may be a moot point concerning Paul. After all, he wasn't raised in Aramaic-speaking Tarsus… but he was raised in Aramaic-speaking Jerusalem (Acts 22:3). We also saw from the Jerome quote that he spoke and wrote in "Hebrew".

It is also interesting to note that this alleged Hellenist, was a Pharisee. The Pharisaic Judeans were staunchly opposed to Hellenism, so how then could Paul have been a Hellenistic Jew? Did he really write his letters to the "Greek Churches" in Greek?

"It is known that Aramaic remained a language of Jews living in the Diaspora, and in fact Jewish Aramaic inscriptions have been found at Rome, Pompei and even England. If Paul wrote his Epistle's in Hebrew or Aramaic to a core group of Jews at each congregation who then passed the message on to their Gentile counterparts then this might give some added dimension to Paul's phrase "to the Jew first and then to the Greek" (Rom. 1:16; 2:9-10). It is clear that Paul did not write his letters in the native tongues of the cities to which he wrote. Certainly no one would argue for a Latin original of Romans."
– Dr. James Trimm, Aramaic scholar

This would make sense of the Apostle Paul's oft-used quote, "to the Judean first, and then to the Gentile/Aramean".

The word in Aramaic for "Arameans" (Armaya) is believed by many to also mean "Gentiles" (while the Greek usually says "Gentiles" or "Greeks", the Aramaic usually says "Arameans"). This seems confusing, but many (perhaps most) of the Gentiles involved with early Christianity were Aramean. Arameans were the same basic race of people as Assyrians and Syrians (different to today's Arabic "Syrians"). Many labels used to describe the same people. As Christianity started to really bloom in Antioch, Syria, it is not surprising to see the Arameans being spoken of so much in the New Testament, and as possibly being representative of Gentiles in general.

Another interesting point to consider about the Gentiles, is that so often the Bible talks of Judeans and Gentiles (as above, it may not mean Gentiles at all, as "Armaya" are being referred to, but let us digress). What then about the "lost 10 tribes", the Israelites? Since they are not Judean, are they Gentile? If so, we have yet another prominent Aramaic-speaking Semitic group, as part of "the Gentiles". With so many Aramaic-speaking Gentiles in the Middle East, is it such a stretch to imagine that Aramaic-speaking authors would write in Aramaic - utilizing Aramaic idioms - to Aramaic-speaking Judeans, Israelites, Chaldeans, Syrians and Assyrians? In fact, why would these authors use so many Aramaic idioms, if they wrote in Greek, to Greek-speaking people who wouldn't understand them?

Scholars who claim that books such as the Pauline Epistles were written in Aramaic, to primarily Semitic congregations in Greece and Rome, are backed up by the Bible:

Romans 2:17-18
17 Now if you who are called a Jew trust on the law and are proud of God,
18 And because you know his will and know the things which must be observed, which you have learned from the law,

There goes the theory that Romans was addressed to "Romans".

Romans 11:13

13 It is to you Gentiles that I speak, inasmuch as I am the apostle to the Gentiles, and perhaps magnify my ministry;

It was also addressed to Gentiles. Note that "Gentiles" does not only include Greeks and Romans as Greek primacists may want to believe. "Gentiles" includes many Aramaic-speaking Semitic groups, such as the Chaldeans, Syrians, Assyrians, Canaanite-Phoenicians and possibly non-Judean Israelites.

1Corinthians 10:1
1 MOREOVER, brethren, I want you to know that our fathers were all under the cloud and all passed through the sea;
2 And all were baptized by Moses, both in the cloud and in the sea;

Now we focus on Greece, and it seems that again, Paul is talking to Judeans. 1Corinthians and 2Corinthians are full of references to Israelite law and history. Clearly, though Paul writes to people in Greece and Rome, these people are Judeans and Aramaic-speaking Gentiles. It is no wonder then that the Pauline Epistles are so overflowing with Aramaicisms. We must never forget the order of preaching. "To the Judean first..." And according to famous Judean historian Flavius Josephus, the Judeans had great difficulty learning Greek, while they did speak Aramaic (Josephus even wrote in Aramaic).

The following quote sheds important light on the myth that the Semites in Jesus' time spoke Greek:

"Another factor is this: if the people in the Near East spoke Greek, and their Scriptures were written in that language, why did their descendants not know it? Why have several hundred million Mohammedans and Christians, since the first century, been taught that Jesus, his Apostles, and the early Christians spoke Aramaic and that the Scriptures were written in that language? Twenty-five years ago [from the time of the writing in 1946 – Raphael] the writer was shocked upon learning of the prevailing belief in Europe and America that the Scriptures were written first in Greek." – Dr. George Mamishisho Lamsa

Finally, here is an interesting discussion by historian and Aramaic Scholar, William Norton. Note that he speaks of the "Peshitto", when he actually refers to the "Peshitta". These two versions will be discussed later in this article.

"Jesudad said that the New Covenant Peshito is "a translation made by the care and solicitude of Thaddaeus and other apostles." Books written, as the Gospel of Matthew was, in the Syriac of Palestine, needed very little change when translated into the Syriac of Edessa. Paul's letter to the Hebrews, the letter of James, the first of Peter, and the first of John, were all addressed to Hebrews, and probably, therefore, were first written in Syriac, the language of the Hebrews; and needed but few changes when translated into the dialect of Edessa. These few changes were probably what Jesudad called a "translation," so far as the word had reference to these books. The Apostles, when taking the care and oversight of the translation of all the books in the Peshito, were not bound as an uninspired translator would have been, to follow always the exact words of what was translated. They had divine authority to use whatever difference of expression the Holy Spirit might guide them to adopt, as better fitted for use in the translation.

If, therefore, in comparing the Syriac with the Greek text, we find that they both express nearly the same meaning, but that in places a supposed Greek original so differs in words from the Syriac, that if the

Syriac had been made by an uninspired translator, he would be justly condemned for such licentious departure from his Greek copy, the reason may be, that the inspired translator has been divinely guided to make that difference; and if, in some of these cases of different wording, the Syriac meaning be more clear, or exact, or better adapted for Syrian readers than the Greek reading is, those very differences become evidence of the correctness of the Syrian belief that the Peshito was made "by the care and solicitude of Apostles." For it is evident that an uninspired translator could not, as a rule, bring light out of darkness, clearness out of obscurity, exactness and correctness out of ambiguity and uncertainty. Persons familiar with the Peshito admit the truth of Faust Nairon's remark, that the Peshito does really sometimes "make clear, things difficult or doubtful in the Greek." (Introduction, p. 9.)

Bishop Walton quotes with approval the remark of De Dieu, that "the true meaning of phrases which often occur in the N. T., can scarcely be sought from any other source than the Syriac." (Polyg. Prol. xiii. 19.) J. D. Michaelis says, "the Syriac Version leads us sometimes to just and beautiful explanations, where other help is insufficient." (Marsh's Michaelis, vol. ii. p. 44.)

Josephus is a very important witness in proof of the extent to which Syriac was known and used in the first century. He took part in the war against the Romans which led to the destruction of Jerusalem, A. D. 70. He was taken captive by them, and was well acquainted with all the events connected with the war. He wrote a history of it in Syriac; and states how great a multitude of people, living in different nations, from near the Caspian Sea to the bounds of Arabia, could read and understand what he had written in Syriac.

He afterwards wrote the same history in Greek, that those who spoke Greek, and those of the Romans, and of any other nation who knew Greek, but did not know Syriac, might read it also. He says, that in order to write the Greek history, he used at Rome the aid of persons who knew Greek; that Greek was to him a "foreign language;" (Jewish Antiquities, Book I.); and that very few of his countrymen knew it well. (Jewish Antiq. Bk. XX., Chap. IX.)**" – William Norton, Aramaic scholar and historian, from "Internal Evidence that the Peshito was Made in Cent. 1., and is not a Mere Translation of the Greek"

5. The Septuagint

The Septuagint is an old translation of a Hebrew Old Testament, made around the 3rd century BCE (at least the Pentateuch portion). It is a common misconception that the Septuagint was made for Judeans in general, and was quoted by Jesus and the Apostles. This is an outright fallacy. The Septuagint was made for the Alexandrian Judeans, those Greek-speaking Judeans in Alexandria*. That it were the Alexandrian Judeans that spoke Greek, and not Judeans in general, also gives weight to the belief that Clement of Alexandria had to translate the book of Hebrews into Greek. As Judeans themselves tell us, the creation of the Septuagint was frowned upon in Israel:

Note: the Septuagint is also known as the LXX and the Seventy.

"While Philo and his Alexandrian co-religionists looked upon the Seventy as the work of inspired men, Palestinian rabbis subsequently considered the day on which the Septuagint was completed as one of the most unfortunate in Israel's history, seeing that the Torah could never adequately be translated. And there are indications enough that the consequences of such translations were not all of a desirable nature.**"** – Jewish Publication Society 1955

"However, there are other commemorative days that fall immediately before the Tenth of Tevet and their memory has been silently incorporated in the fast day of the Tenth of Tevet as well. On the eighth of Tevet, King Ptolemy of Egypt forced 70 Jewish scholars to gather and translate the Hebrew Bible into Greek. Even though the Talmud relates to us that this project was blessed with a miracle -- the 70 scholars were all placed in separate cubicles and yet they all came up with the same translation -- the general view of the rabbis of the time towards this project was decidedly negative. The Talmud records that when this translation became public "darkness descended on the world." – Rabbi Barry Leff

"In fact, the church father Jerome mentions that the "Hebrew Gospel" (really Aramaic in Hebrew script) originally had HEBREW OT QUOTES IN IT THAT WERE SWITCHED FOR THE LXX OR SOME GREEK VERSION LATER ON." – Andrew Gabriel Roth, Aramaic scholar and "Nazarene Jew"

If the Judeans mourned the translating of the Hebrew OT into Greek (according to scholars, "Koine Greek"), imagine the shock to them if their fellow Judeans had written the NT in Greek also!

And why would Aramaic-speaking Jesus and the Aramaic-speaking Apostles read and quote the Septuagint? They had access to the Hebrew, and there are many examples where the Greek NT differs from the Septuagint, while agreeing with the Peshitta (some of which are shown in the "Miscellaneous Proofs" section of this book).

However, the Septuagint is a useful study tool in Old Testament studies, and should be given the same respect as is accorded to the Massoretic Hebrew version and the Peshitta Old Testament. As a very old witness to what could very well have been the original Hebrew version (the Massoretic is not the original Hebrew, it is a very late, revised version), it solves Massoretic Hebrew contradictions and seems to be more "Yeshua-friendly" in regards to Messianic prophecies, than the Massoretic text (given to us by Talmudists, who did not accept Yeshua as the Messiah). But that is a topic for another day.

* Even this may be an exaggeration, as it has never been proven that Greek was ever the common language of Egypt. There are many cases where it seems that Greek was never the language of the common people in Egypt. One example is in the Bible itself. Acts 21:37-38 has the chief captain being seemingly surprised that Paul could speak Greek, as he thought Paul was an Egyptian terrorist.

6. The Greek NT: a pale imitation

As has been shown in other articles of this series, the Greek New Testament is full of errors, contradictions, variants and bad grammar, while lacking the numerous wordplays, true meanings of idioms and poetry of the Peshitta. The Greek NT dilutes the original message, just as the Septuagint did, and is a main reason why the Judeans mourned it. In fact, the Greek NT reads much like the Septuagint, what with its bad grammar and "Koine Greek". The Septuagint was a Greek translation of a Semitic original. Put two and two together…

Can one prove that the Greek is the original? Nobody actually can. It's just taken for granted. Since all the Greek versions have corruptions, contradictions etc, it is clear that they are not the originals. Many

will shout "Manuscript evidence" at the top of their lungs, as supporting evidence of Greek primacy. "Manuscript evidence" – the favourite term of the Greek primacist and it means nothing. There are 5000 Greek mss and fragments of mss. So what? There are millions of English Bibles worldwide, was the Bible then written in English? There is plenty of "publishing evidence" that the New Testament was written in English!

What about age? Obviously, the original must also be the oldest. Well, this we cannot determine either. It is acknowledged on both camps that the originals are long gone and that we are left with copies of copies. So, dating the various mss does not help anyone much. It is interesting to note however, that as of the year 2003 CE, the oldest dated Biblical manuscript is the Peshitta Old Testament Ms. 14,425 held in the British museum. It is believed to have been written in 464 CE. It is also notable that many Semites revered their Scripture so much that they would not let it disintegrate. Rather they would copy them precisely, and do away with the originals or older copies.

It is also interesting to note that the vast majority of Greek mss and fragments postdate the 9th century – they were written nearly 1000 years after the originals were written, or later. Here are some of the primary Greek mss and the approximate ages that have been assigned to them:

• Codex Sinaiticus (Codex a) (350 CE) Contains almost all of the NT and over half of the LXX.
• Codex Alexandrinus (Codex A) (c. 400 CE) Almost the entire Bible (LXX and NT).
• Codex Vaticanus (Codex B) (325-350 CE) Contains most of the Bible (LXX and NT).
• Codex Ephraemi (Codex C) (400's CE) Represents most of the NT except 2Thes. and 2John.
• Codex Bezae (Codex D) (450 CE) Contains the Four Gospels and Acts in Greek and Latin.
• Codex Washingtonensis (Codex W) (450 CE) sometimes called Codex Freerianus. Contains the Four Gospels.
• Codex Claromontanus (Codex D(p)) (500's) Contains the Pauline Epistles.

These ages are hardly impressive, when Aramaic (that "Hebrew dialect") originals are quoted and being talked about as early as the second century, by ancient Eastern scholars!

These dates are especially unimpressive when looking over these quotes from modern scholars:

"The SYRIAC. The oldest is the Syriac in it various forms: the "Peshitto" [Peshitta, the names are often confused – Raphael] (cent. 2) and the "Curetonian Syriac" (cent. 3). Both are older than any Greek Manuscript in existence, and both contain these twelve verses [the last 12 verses of Mark's Gospel – Raphael]. So with the "Philoxenian" (cent.5) and the "Jerusalem" (cent. 5)… Of these, the Aramaic (or Syriac), that is to say, the *Peshitto*, is the most important, ranking as superior in authority to the oldest Greek manuscripts, and **dating from as early as A.D. 170**. Though the Syrian Church was divided by the Third and Fourth General Councils in the fifth century, into three, and eventually into yet more, hostile communions, which have lasted for 1,400 years with all their bitter controversies, yet the same version is ready to-day in the rival churches. Their manuscripts have flowed into the libraries of the West. *"yet they all exhibit a text in every important respect the same."* *Peshitto* means a version simple and plain, without the addition of allegorical or mystical glosses. Hence we have given this authority, where needed throughout our notes, as being of more value than the modern critical Greek texts; and

have noted (for the most part) only those "various readings" with which the Syriac agrees." – Dr. E. W. Bullinger, "The Companion Bible"

Dr. Scrivener on the Peshitta:

"…the oldest and one of the most excellent of the versions whereby God's providence has blessed and edified the Church." – Dr. Frederick HA Scrivener, "Introduction"

Even Dr. Westcott (of Alexandrian-text fame) saw…:

"no reason to desert the opinion which has obtained the sanction of the most competent scholars, that the formation of the Peshitto Syriac was to be fixed within the first half of the second century. The very obscurity which hangs over its origin is proof of its venerable age, because it shows that it grew up spontaneously among Christian congregations...Had it been a work of later date, of the 3rd or 4th century it is scarcely possible that its history should be so uncertain as it is." – Dr. Brooke Foss Westcott, "The New Testament Canon", 1855

Note: Westcott later changed his mind about the Peshitta, seeing how it often agreed with the Byzantine texts, against his beloved Alexandrian texts. He then concluded that the Peshitta must have been a revision of the Old Syriac ("Introduction to the NT Greek", 1882).

One topic often used as supporting evidence of Greek primacy, is that many of the important early Christians were Greek, such as Timothy and Titus. The Greek NT says that they were Greek, but the original Aramaic NT tells us that they were actually Aramean (Acts 16:1, Galatians 2:3).

With the Messiah, Apostles and early Christians being Aramaic-speaking, why on Earth would the New Testament have been written in Greek? Why would Aramaic-speaking Paul, write to Aramaic-speaking Timothy and Titus, in Greek, rather than in Aramaic? Why would Paul write to Greeks, using Aramaic idioms that they wouldn't understand?

7. Other Aramaic versions

The original Peshitta is the most authoritative of the Aramaic versions. The Church of the East (COE) maintains it's tradition that they were given the original books by the Apostles themselves. Internal and external evidence has not been able to contradict this; rather, it supports the COE stance that the Peshitta books are the originals. There are two main other Aramaic versions, one of which is likened to a "revised Peshitta" (the Peshitto), and one of which is a fraud (the Old Syriac).

The Peshitto

This version is so similar to the original Peshitta (which the Church of the East held as canon), that often the names are confused, with Westerners often calling the Peshitta, "Peshitto", and vice versa. The 22 books that are common in both the Peshitta and the Peshitto are practically identical – only a handful of verses are different. The biggest difference is that the Peshitto (which the Syrian Orthodox Church – a split-off from the COE – held as canon) includes the "Western 5". Those 5 books (2Peter, 2John, 3John, Jude, Revelation) that are included in most Western canons (making a total of 27 books), but omitted in the Peshitta.

The reason for this seems to be that the Peshitta canon was sealed very early, before the "Western 5" was found. To this day, the COE has never accepted these five books as canon, but they do not necessarily discourage their study. The "Western 5" of the Peshitta divides many Aramaic primacists. While all tend to agree that there were definitely Aramaic originals to these books, some believe that the Peshitto contains these originals, while others say that the "Western 5" in the Peshitto seem to have a heavier Greek influence and are translated or revised from the Greek translations of the Aramaic originals.

The latter group often states that the best case for Aramaic originals of the "Western 5" lies not in the Aramaic versions of the Peshitto, but in the Greek translations! For they tend to have many Aramaicisms (like the other 22 books) and poor Greek grammar (with good Semitic grammar).

The "Old Syriac"

The very name of this version is a slap in the face to Peshitta primacists. It is modeled after the name of the Old Latin, the alleged precursor to the Latin Vulgate. It is generally accepted by most Bible scholars that this version precedes the Peshitta and the Peshitto. As you will soon discover, this notion is completely false and illogical.

The Old Syriac contains the four Gospels only. It consists of two main documents, the Old Syriac Sinaiticus, and the Old Syriac Curetonianus. These two manuscripts disagree with each other to such an extent, that it is highly questionable why they are considered to be "one version". Furthermore, the Old Syriac agrees very closely with the Greek Codex Bezae, considered by many Greek scholars to be the "original Greek". This is one of the main reasons why Greek primacists rate the Old Syriac as the "best Aramaic".

To add insult to injury, scholarly consensus holds that the Peshitta (and the Peshitto along with it – it seems that most Greek primacists are unaware that there are differences between the Peshitta and the Peshitto, however slight) was translated from the Greek by Rabulla, the bishop of Edessa from 412-435 AD. One of the main proponents of this belief has been noted textual critic, F.C. Burkitt. Scholarly consensus says that it was the "Byzantine Greek". The irony of this belief is that from the many split words discussed earlier in this series, sometimes the Peshitta agrees with the Byzantine Greek, and sometimes with the Alexandrian Greek, heavily implying that both Greek traditions actually stem from the Peshitta.

That Rabulla created the Peshitta is a completely irrational belief, to those who are familiar with the history of the two big Aramaic-speaking Churches. The problem with this belief is that the Peshitta/Peshitto (keep in mind that these versions are almost identical) was used by both the COE and the SOC, even long after Rabulla's death. When the big Church split into the COE and SOC in 431 AD, Rabulla sided with the SOC and heavily persecuted the COE, which led to them naming him, "the tyrant of Edessa". It is not reasonable to assume that the COE would use a version of the Bible created by their biggest enemy, while they believed that they already possessed the original Aramaic Bible. It is even more incredible that this "Rabulla-Peshitta" theory remains so strong, despite not a single shred of evidence to support it. It seems that the Greek primacy movement will do anything to suppress the Aramaic.

Syriac historian, Dr. Arthur Voobus on Burkitt's claims:

"This kind of reconstruction of textual history is pure fiction without a shred of evidence to support it"
– Early Versions of the New Testament, Estonian Theological Society, 1954, pp. 90-97

Famous textual critic, Dr. Bruce Metzger adds:

"The question who it was that produced the Peshitta version of the New Testament will perhaps never be answered. That it was not Rubbula has been proved by Voobus's researches. . .In any case, however, in view of the adoption of the same version of the Scriptures by both the Eastern (Nestorian) and Western (Jacobite) branches of Syrian Christendom, we must conclude that it had attained a considerable degree of status before the division of the Syrian Church in AD 431." – Early Versions of the New Testament, New York: Claredon, 1977, p. 36

Burkitt's theory is all the more illogical when you consider that the COE and SOC were practically mortal enemies, yet were using the same Aramaic tradition. Clearly, the Peshitta must have gained much respect and reverence by the COE and SOC, long before they split.

Now that we have cast aside the notion that Rabulla created the Peshitta from the Greek translation, we yet do not cast aside the idea that Rabulla did in fact make an Aramaic version form the Greek. A colleague of his wrote the following after Rabulla's death:

"By the wisdom of God that was in him he translated the New Testament from Greek into Syriac because of its variations, exactly as it was." – Rabul episcopi Edesseni, Baleei, aliorumque opera selecta, Oxford 1865, ed. J. J. Overbeck

Rabulla himself stated:

"The presbyters and deacons shall see to it that in all the churches a copy of the **Evangelion de Mepharreshe** shall be available and read." – . Zahn, Forschungen zur Geschichte des neutestamentlichen Kanons, i. (1881), p. 105

Clearly, Rabulla did make an Aramaic version using the Greek. And we have its name: Evangelion de Mepharreshe.

Could this be the Old Syriac? We shall let the Old Syriac itself answer that one!

The header to OS Matthew reads: "**Evangelion de Mepharreshe**".
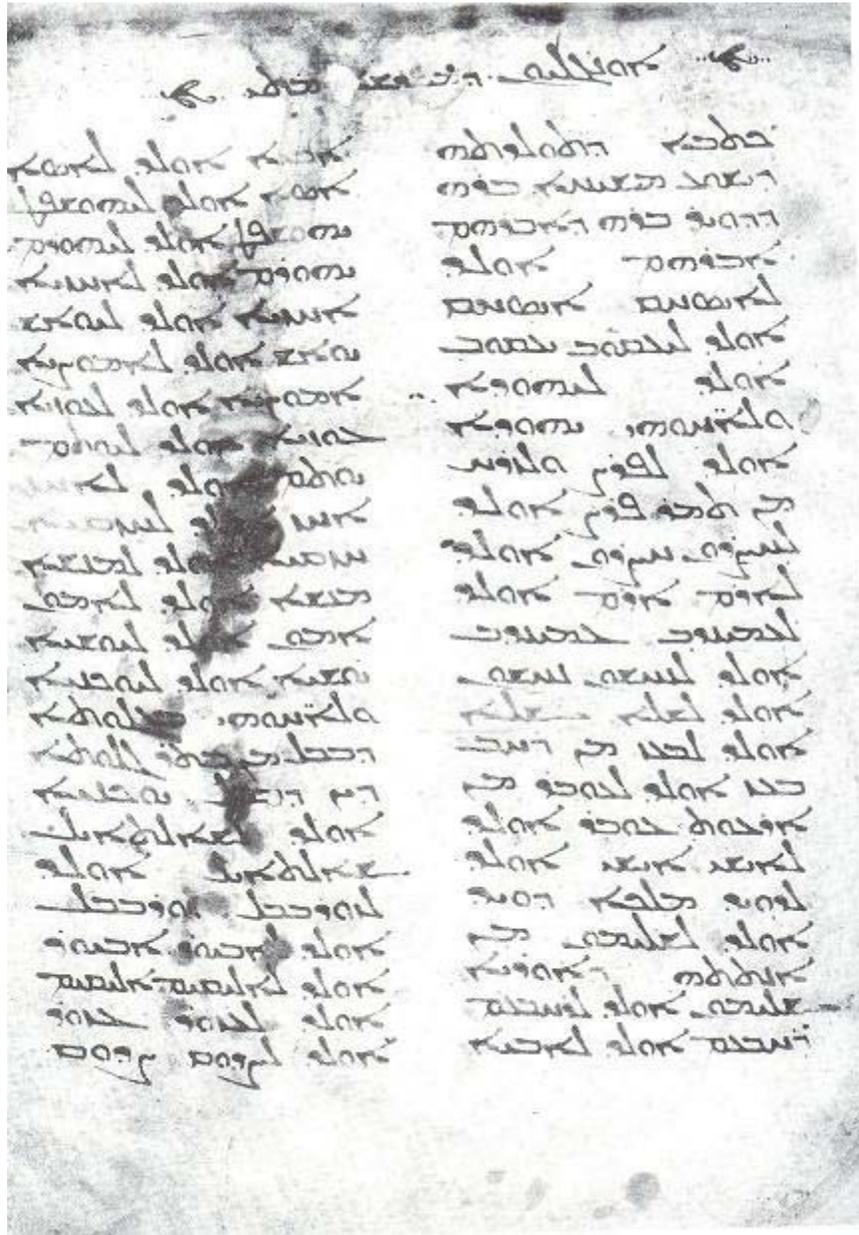
Old Syriac John (the last of the four Gospels) ends with:

ܫܠܡ ܐܘܢܓܠܝܘܢ ܕܡܦܪܫܐ

"Shlam Evangelion de Mepharreshe"

"Here ends the **Evangelion de Mepharreshe**"
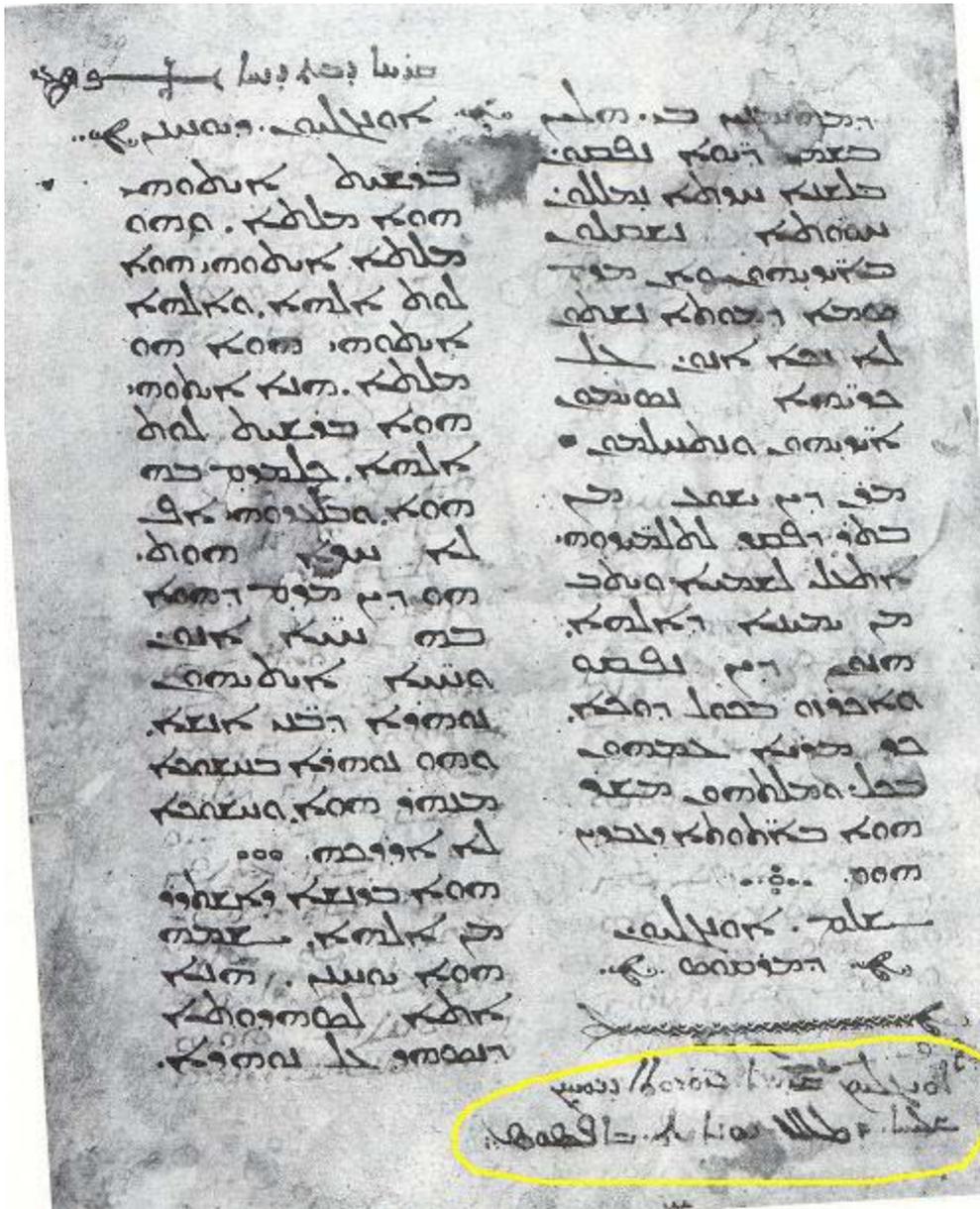
Clearly, Rabulla's version was the Old Syriac, not the Peshitta. Besides this blatant proof, the "Evangelion de Mepharreshe" has little in common with the Peshitta, even though they are apparently "the same version".

This title, "Evangelion de Mepharreshe" is a combination of Greek and Aramaic, meaning "Separate Gospels". This brings us to a discussion on a minor Aramaic version that has played such a major role in the history of the misunderstandings of the original Aramaic Scriptures. This minor version will also help to explain why Rabulla made his own version of the Gospels in the first place.

Rabulla, the Old Syriac and Tatian's Diatessaron

Infamous Assyrian apologist, Tatian, created a harmony of the four Peshitta Gospels, in order to have a continuous narrative of the life of Jesus. This Aramaic version is known as the "Diatessaron" (meaning

"Gospel harmony") aka "Evangelion da Mehallete". Sound familiar? It should. It basically means, "Mixed Gospels". It is generally accepted by most scholars as being published around 175 AD or earlier. Only fragments remain of the original Aramaic version, but further translations into Arabic, Latin and Armenian still exist.

The Diatessaron became a very popular version in Syria, during the 4th and 5th centuries. Even in Edessa, the diocese of Rabulla. When he saw that nearly every Church was using the Diatessaron, Rabulla ordered the priests and deacons to ensure that every church should have a copy of the his "Evangelion da Mepharreshe".

He wanted to replace the "Evangelion da Mehallete" ("Mixed Gospels") with his "Evangelion da Mepharreshe" ("Separate Gospels").

The true story now becomes very clear. Rabulla created the Old Syriac, not the Peshitta! This makes complete sense, after seeing Rabulla's emphasis on the Gospels (to rival the Diatessaron, the harmonised Gospel) and the fact that the Old Syriac consists of the four Gospels only.

Happily enough, internal evidence from the Arabic translation of the Assyrian Diatessaron (the only surviving version translated into a sister Semitic tongue) heavily indicates that the Diatessaron stems from the Peshitta. This would date the Peshitta to around 175 AD at the absolute latest. That's pretty impressive, considering that the New Testament is believed to have been completed around 100 AD.

But why in countering the Diatessaron, did Rabulla create the Old Syriac (from the Greek translation), instead of using the original Peshitta Gospels? The author does not understand, especially since his ally, the SOC, revered the Peshitta tradition. Perhaps he wanted to make a name for himself. Or perhaps he conspired to suppress the Peshitta tradition. Indeed, the SOC did make use of his Old Syriac for a while, before reverting back to their more trustworthy Peshitto.

In any case, this investigation yields some vital facts:

• Rabulla did not create the Peshitta, he created the Old Syriac.

• The Peshitta does not stem from the Old Syriac, the Old Syriac stems from the Peshitta, via the Greek.

• The Peshitta dates back to 175 AD at the very latest.

It all makes sense now. One would expect the COE to reject the version created by Rabulla, their great persecutor. Yet they didn't reject the Peshitta. They rejected the Old Syriac. That the Old Syriac was a poor version (unavoidable seeing as it was an Aramaic translation from a Greek translation of the original Aramaic*), is evident not only by the COE's rejection, but also the eventual rejection by the SOC, Rabulla's ally. Both Churches decided to stay with the Peshitta tradition. Yet scholars still are adamant that the Old Syriac is somehow older and superior to the Peshitta and Peshitto.

* - The Old Syriac shares many similarities with the Western Greek text (aka Codex Bezae, aka Manuscript D) as textual critic Dr. James Trimm demonstrates. And the Western Greek text seems to be an early Greek translation of the Peshitta as indicated by its "Semiticness" (the NT author's were all Semites after all) and its variants with other Greek manuscripts, that stem from mistranslations/misunderstandings of the original Peshitta passages (split words).

After learning the true history of the "Old Syriac", you may loathe to call it by that name. A popular alternative among Peshitta enthusiasts is "Old Scratch", as manuscripts were found where the Old Syriac was scratched off to make way for a priest's biography.

Note: More articles regarding the history of the Peshitta and OS comparisons can be found among the features of this book.

8. From Hebrew, to Aramaic, to... Arabic? Where's the Greek!?

It is widely known that Aramaic became THE language of the Middle East, even of the Jews who spoke in their beloved Hebrew. But Greek primacists claim that in Jesus' day, Greek was the lingua franca of the Middle East, not Aramaic. Of course, if such a mass change of Aramaic to Greek occurred, we surely would have evidence of this happening, right? Wrong... What we do have is mounds of evidence that Aramaic was supplanted by Arabic. This occurred in the middle ages. So where exactly does the Greek language fit in? If the Semites at one time all spoke Greek, how come they didn't seem to notice?

Let us examine some of the assumptions that are made by those scholars who believe that Greek was the lingua franca of the Mid-East.

Assumption 1: After Alexander the Great conquered much of the Mid-East, Greek became the main language of the region.

Problems: The whole Semitic world still spoke Aramaic, despite Alexander's efforts. Of course, claiming that Greek became the main language of places like Judea completely ignores the Maccabean victory over Hellenism. So they may not have evidence, but are they using reason? Not really. It doesn't always happen that a country adopts the language of its conquerors. Case in point: India. Quite laughably, when India became a British colony, the Indians did not adopt English – in fact the English governors, officers, dignitaries etc had to learn the Indian languages so that they could converse with them.

Assumption 2: Somehow (despite the Maccabean victory) Greek AGAIN became the main language of Judea.

Problems: We have already seen the quotes by famous historian Flavius Josephus, clearly showing that Greek was not as widespread in Judea as many Western scholars hope. But one glaringly obvious clue is Jesus' words. Even in the Greek copies of the New Testament, some of Jesus' Aramaic sayings are preserved. Why did He have to go and confuse the poor "Greek-speaking Jews" by speaking in their own language of Aramaic?

And of course, we have the many Jewish works, like the Targums and the Talmud, written in none other than Aramaic (why weren't they written in Greek?). As if that weren't enough, the Dead Sea Scrolls (the latest mss. are believed to have been written around 68 AD – after Jesus' death), are primarily in Hebrew and Aramaic, with only a few fragments in Greek. A high proportion of Hebrew works in these scrolls is to be expected – what Jewish library would be complete without some Hebrew OT Bibles? But the proportion of Aramaic to Greek usage among the DSS seems to heavily imply that Greek claims are highly exaggerated.

"All the Dead Sea Scrolls were written before the destruction of the Second Temple; with the exception of small Greek fragments, they are all in Hebrew and Aramaic." – Encyclopedia Britannica

Assumption 3: Greek was the lingua franca of the Middle East. Then Arabic was the lingua franca of the Middle East. Somewhere along the line, Arabic must have supplanted the Greek.

Problems: This point absolutely kills the Greek claims. Any historian worth his salt knows that Arabic supplanted Aramaic as the lingua franca of the Middle East.

"With the rise of Islam, Arabic rapidly supplanted Aramaic as a vernacular in South Asia." – Encyclopedia Britannica

In fact, the Muslim conquests (such as those at Damascus and Jerusalem – two Aramaic-speaking cities) occurred in the 7th Century AD, while Arabic only supplanted Aramaic around the 9th Century (often believed to be complete around the 14th-15th Centuries). For Hebrew to be displaced by Aramaic is understandable. They are both Semitic languages. For Aramaic to be displaced by Arabic is understandable. They are both Semitic languages. For Aramaic to be displaced by Greek (an Indo-European language) is not very understandable. Especially since the Arabic displacement of Aramaic took a few centuries. Of course, this discussion is rather redundant, seeing as how Arabic replaced Aramaic and not Greek.

It's still interesting though. If the order of languages was Aramaic, to Greek, back to Aramaic, then to Arabic, how come the Jews, Arabs, Arameans and other Semitic peoples didn't notice?

Greek was never the lingua franca of the Middle East. The simple fact is that it was always Aramaic, until it was replaced by Arabic. I won't doubt that Greek was spoken in Judea, but the main vernacular was always Aramaic.

So why do scholars keep insisting that Greek was the lingua franca of the region? Perhaps a big reason is that it is taken for granted that the New Testament was written in Greek (so the Jews just had to be Greek-speakers). After all, the Bible is a historical document. But there are two New Testament languages vying for our attention, and it has not been proven that the original language was Greek. So saying that "Greek was a widespread language in Judea because the Bible was written in Greek" and "the Bible was written in Greek because Greek was a widespread language in Judea" is circular reasoning.

7. Contradictions in the Greek New Testament Prove Peshitta Primacy

Not only will this article show the practical side of having access to the original Aramaic New Testament, it will also provide yet more linguistic (internal) evidence of Peshitta primacy. The Greek NT has many contradictions and errors, while the Peshitta lacks them, and makes you say "ah! So that's what it means…" The Peshitta is an awesome tool for Christian apologetics.

Why apologetics? Because it is our duty! We must always be ready to defend our faith.

1Peter 3:15
But sanctify the Lord Christ in your hearts; and be ready to give an answer in meekness and reverence to everyone who seeks from you a word concerning the hope of your faith,

Now that we are armed with the original NT, there is no more need to twist Scripture…

Verses from the KJV and NIV will be used to represent the Greek text (covering the two main families of Greek texts: Byzantine and Alexandrian) while the Lamsa, Younan or some other translation will be used to show the verses from the Peshitta.

1. The Genealogies of Yeshua – Matthew 1:6-16 / Luke 3:21-31

This is a massive topic worthy of its own article (Paul Younan has written a lengthy article on the topic, included as a feature in this book). Besides the "contradictions" in the Greek that are solved by the Peshitta, there are other issues to consider, such as Jechonias' curse, and how the genealogies merged through Salathiel and Zerubabel. As this article deals with Greek "contradictions" lacking in the Aramaic, such issues will be left for another time. In both genealogies, there is agreement until David. From there, Matthew's genealogy goes through David's son Solomon, while Luke's genealogy goes through David's son Nathan.

Matthew 1:6-16

The KJV says: "And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ."

The NIV says: "and Jesse the father of King David. David was the father of Solomon, whose mother had been Uriah's wife, Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa, Asa the father of Jehoshaphat, Jehoshaphat the father of Jehoram, Jehoram the father of Uzziah, Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, Hezekiah the

father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah, and Josiah the father of Jeconiah and his brothers at the time of the exile to Babylon.

After the exile to Babylon: Jeconiah was the father of Shealtiel, Shealtiel the father of Zerubbabel, Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, Azor the father of Zadok, Zadok the father of Akim, Akim the father of Eliud, Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob, and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ."

Luke 3:21-31

KJV: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,"

NIV: "When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased." Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melki, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melki, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan,"

Here are some of the "contradictions" from the Greek that are solved by the original Aramaic:

1. Matthew says (in verse 17) that the generations listed make a 14-14-14 structure. However, we clearly see, that from the captivity of Babylon to Jesus, are only 13 generations, making a 14-14-13 structure. Traditional apologetics attempted to solve this by explaining that David counts twice. This is invalid, and twists Scripture. If David counts twice, why not also count Jechonias twice? Greek primacists must face the truth; the Greek is in error here.

2. Both genealogies are of Joseph. Why are they so different? Traditional apologetics attempted to solve this by explaining that Luke actually gives the genealogy of Mary (instead of Joseph), while Matthew gives the genealogy of Joseph. This is desperation. The truth is that the Greek Bible makes it clear that BOTH genealogies go to Jesus through Joseph.

3. If no genealogy of Mary is given, how can we know that Jesus is indeed a descendant of David (as stated in verses such as Romans 1:3)?

The original Aramaic solves these problems, with one swift move. Matthew 1:16 from the Greek usually calls Joseph the husband of Mary. The Aramaic says that Joseph is the ܓܒܪܐ (gowra) of Mary. The definition of this word is crucial and solves all these problems. ܓܒܪܐ CAN refer to 'husband', but can ALSO mean 'man', and 'father'. A few verses later, Matthew talks of Joseph as the ܒܥܠܐ (a more traditional Semitic term for 'husband') of Mary. It seems that Matthew was dealing with two Joseph's here, and wanted to clearly differentiate them by using different terms. Would it be pure coincidence that the Joseph in verse 16, being the father or father figure (e.g. an uncle) of Mary, solves so many problems?

Zorba blew this big time. There were two Joseph's involved. This explains why the genealogies are so different (i.e. Matthew actually gives Mary's genealogy, while Luke gives her husband's) and adds one more generation, making the 14-14-14 structure that Matthew was talking about. Additionally, since we now know that Mary's genealogy is given, and that she is a descendant of David, we know can see that Jesus was indeed a descendant of David.

All credit to Paul Younan for discovering the alternate meanings of "gowra" that seemed to stump Zorba and even renowned Aramaic expert Dr. Lamsa.

This contradiction example is also an example of a semi-split word, as it stems from a word being mistranslated.

2. Did Joseph name Yeshua? – Matthew 1:21 / Luke 1:31

Matthew 1:21

The KJV says: "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

The NIV says: "She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.'"

Here is the problem for Greek primacists: Mary was the one who named Him Jesus.

Luke 1:31

KJV: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS."

NIV: "You will be with child and give birth to a son, and you are to give him the name Jesus."

Does the Peshitta also have this "contradiction"?

The Peshitta says (Matthew 1:21, direct translation by Paul Younan): "And she will bear a son, and she will call his name Yeshua; for he will save his people from their sins.""

The Peshitta shows us that Mary named Jesus, and thus does not share this contradiction with the Greek texts.

While unfortunate that Zorba created a contradiction here, it is understandable. The error they made is so common, even Lamsa did not avoid it in his translation. The error came about because the Aramaic word ܐܬܒܩܪ can be translated as 2nd-person masculine, or 3rd-person feminine. i.e. the same text can mean "you will call…" and "she will call…"

This contradiction example is also an example of a semi-split word, as it stems from a word being mistranslated.

3. Does God lead us into temptation? – Matthew 6:13 / Matthew 4:3 / 1Thessalonians 3:5

Matthew 6:13 (the end of The Lord's Prayer)

The KJV says: "And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

The NIV says: "And lead us not into temptation, but deliver us from the evil one.'"

The evil one being talked about is Satan, also known as the tempter! I need not warn you of the dangers of calling Eloha a tempter…

Matthew 4:3

KJV: "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread."

NIV: "The tempter came to him and said, "If you are the Son of God, tell these stones to become bread.""

1Thessalonians 3:5

KJV: "For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain."

NIV: "For this reason, when I could stand it no longer, I sent Timothy to find out about your faith. I was afraid that in some way the tempter might have tempted you and our efforts might have been useless."

As if that wasn't enough, a clear contradiction arises when the Scriptures say that God does not tempt:

James 1:13

KJV: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:"

NIV: "When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone;"

Following is a transliteration (to show what a great poet the Lord is) and translation of the Lord's Prayer (Matthew 6:9-13), by noted Aramaic scholar, Paul Younan:

"Awon d'washmayya (our Father in Heaven)

nith-Qaddash Shmakh (holy be your Name)
Teh-teh Malkothakh (your Kingdom come)
Nehweh sow-ya-nakh (your Will be done)

Aykanna d'washmaya (as it is in heaven)
ap b'ar-aa (also on earth)

Haw-lan lakh-ma (give us the bread)
d'son-qa-nan yo-ma-na (of our need this day)

w'ashwooq lan khaw-beyn (and forgive us our offences)
aykanna d'ap akhanan shwaqan l'khay-ya-weyn (as we have forgiven those who have offended us)

w'la taa-lan l'nis-yo-na (and do not lead us into trial)
ella passan min bee-sha (but deliver us from the evil one)

mottol de-lakh he mal-ko-tha (for yours is the kingdom)
w'khayla (and the power)
w'tishbokhta (and the glory)

l'alam, almen, amen. (forever and ever, amen)"

The Aramaic lacks the Greek problem of virtually calling God, "the tempter". God may lead us into trial, to "purify us", but he certainly does not tempt us to do evil! It is noteworthy that this isn't the only time the Greek makes allusions to God being Satan. The Alexandrian Greek texts for instance, call both Jesus and Lucifer, "the morning star", while also replacing "cornerstone" (Jesus' much used symbol in the Bible), with "capstone" (a pagan symbol, often representing Satan).

4. Is wisdom vindicated by her children? – Matthew 11:19 / Luke 7:35

Matthew 11:19

The KJV says: "The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children."

The NIV says: "The Son of Man came eating and drinking, and they say, 'Here is a glutton and a drunkard, a friend of tax collectors and "sinners." ' But wisdom is proved right by her actions.'"

The problem arises when we look at what Luke has to say. Both passages are dealing with the same story, about Jesus and John the Baptist, so a difference in the Greek texts would be an error.

Luke 7:35

KJV: "But wisdom is justified of all her children."

NIV: "But wisdom is proved right by all her children."

Does the Peshitta also have this "contradiction"?

The Lamsa says (Matthew 11:19): "The Son of man came eating and drinking, and they said, Behold, a glutton and a wine-bibber, and a friend of tax collectors and sinners. And yet wisdom is justified by its works."

The Lamsa says (Luke 7:35): "And yet wisdom is justified by all its works."

The Peshitta does not share this contradiction with the Greek texts, nor is it affected by the mistranslation of "children" for "deeds/works".

There is more to this example though. We see that the Alexandrian Greek has the contradiction, while the Byzantine Greek does not. That is because the Byzantine text has the wrong word both places, while the Alexandrian at least got it half right. The reason for the mistranslation in these places is that ܥܒܕܝܗ can mean "her deeds" and can also mean "her offspring". We know that the correct reading is "deeds" and not "children", because in Matthew 11:9, the more specific word for deeds is used, "ܥܒܕ̈ܝܗ". So now we know why the Alexandrian text has the contradiction. But there is yet more to this! The mistranslation should occur in Luke, not in Matthew, and this we see in the Alexandrian text. The Byzantine however also has "children" in Matthew, which should never have happened (seeing as how Matthew uses the more specific word for "deeds"). I suspect that fraud was involved here. i.e. someone noticed the contradiction in the Byzantine Greek text, so altered Matthew 11:19 to comply with Luke 7:35, when it should have been done the other way around! See what I mean when I say that with the original Bible, there is no more need to twist Scripture?

Due to the differences among the Greek texts, this example is also a split word.

5. Was the Ethiopian a eunuch? – Matthew 19:12 / Acts 8:27 / Deuteronomy 23:1

Matthew 19:12

The KJV says: "For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

The NIV says: "For some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage because of the kingdom of heaven. The one who can accept this should accept it.""

Acts 8:27

The KJV says: "And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,"

The NIV says: "So he started out, and on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of Candace, queen of the Ethiopians. This man had gone to Jerusalem to worship,"

Matthew 19:12 doesn't seem to lead to a contradiction (we will get back to it later) but Acts 8:27 certainly gives us a problem:

Deuteronomy 23:1

KJV: "He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD."

NIV: "No one who has been emasculated by crushing or cutting may enter the assembly of the LORD."

How can this so-called eunuch worship in Jerusalem when he cannot enter the assembly of the LORD?

The Younan says (Acts 8:27): "and arose [and] went and he met a believer certain who come had from Cush an official of Qandeq queen of the Cushites and he in authority was over all of her treasure and he come had to worship in Urishlim"

The Aramaic lacks the Greek problem.

The mistranslation was likely caused by the word for "believer" (ܡܗܝܡܢܐ – "MHYMNA") which can also mean "eunuch". As for Matthew 19:12, it is hard to determine whether Jesus is talking about eunuchs or believers", but interesting to note that "believer" would fit nicely in that passage also.

This "contradiction" is also an example of a semi-split word, as it involves a mistranslation.

6. Can we be teachers or not? – Matthew 23:8 / Matthew 28:19-20

Matthew 23:8

The KJV says: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."

The NIV says: ""But you are not to be called 'Rabbi,' for you have only one Master and you are all brothers."

The Greek repeatedly interprets "Rabbi" as "teacher". There is a problem when we look at Matthew 28:19-20.

Matthew 28:19-20

KJV: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

NIV: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.""

We can't be called "teacher", but we must teach? The Aramaic says "Rabbi" also, but it is the misunderstanding of this word we are looking at. "Teacher" is not the literal interpretation of "Rabbi", it is the idiomatic interpretation. The literal interpretation is "my great one". Clearly, Jesus is allowing us to be teachers, but not to be called "my great one".

This is an example of a misunderstanding of a word that is often used idiomatically.

7. Was Simon really a leper? – Matthew 26:6 / Mark 14:3 / Leviticus 13:45-46

Matthew 26:6

The KJV says: "Now when Jesus was in Bethany, in the house of Simon the leper,"

The NIV says: "While Jesus was in Bethany in the home of a man known as Simon the Leper,"

Mark 14:3

KJV: "And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head."

NIV: "While he was in Bethany, reclining at the table in the home of a man known as Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head."

The problem here lies with a certain command in the Old Testament, for these Judean people:

Leviticus 13:45-46

KJV: "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be."

NIV: ""The person with such an infectious disease must wear torn clothes, let his hair be unkempt, cover the lower part of his face and cry out, 'Unclean! Unclean!' As long as he has the infection he remains unclean. He must live alone; he must live outside the camp."

Yet somehow this man was able to not only live in town, but also with his wife. Another oddity here (while not really being a contradiction) is that there is no record of Jesus healing him. Why not?

The Younan says (Matthew 26:6): "and when was Yeshua in Beth-Anya in the house of Shimon the potter"

The Younan says (Mark 14:3): "and while he was in Beth-Anya in the house of Shimon the potter while reclining came a woman who had with her an alabaster vase of perfume of nard the best very expensive and she opened it and poured it upon the head of Yeshua"

As you can see, the Peshitta lacks the Greek contradiction, as Simon was a potter, not a leper.

This happened very easily as the Aramaic [Aramaic text] is without vowel markers, and can mean "garibo'" (potter, jar merchant) and "garobo'" (leper). It is also a handy coincidence (or maybe not) that this jar maker (or jar merchant) had a wife who used a jar to pour perfume on Jesus.

This example is also a semi-split word as it involves a mistranslated word.

8. Was it really Jeremiah the Prophet? – Matthew 27:9-10 / Zechariah 11:13

Matthew 27:9-10

The KJV says: "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me."

The NIV says: "Then what was spoken by Jeremiah the prophet was fulfilled: "They took the thirty silver coins, the price set on him by the people of Israel, and they used them to buy the potter's field, as the Lord commanded me.""

Here is the problem for Greek primacists: The prophecy was actually by Zechariah.

Zechariah 11:13

KJV: "And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD."

NIV: "And the LORD said to me, "Throw it to the potter"-the handsome price at which they priced me! So I took the thirty pieces of silver and threw them into the house of the LORD to the potter."

Does the Peshitta also have this "contradiction"?

The Lamsa says (Matthew 27:9-10): "Then what was spoken by the prophet was fulfilled, namely, I took the thirty pieces of silver, the costly price which was bargained with the children of Israel, And I gave them for the potter's field, as the Lord commanded me."

The Peshitta does not name the prophet, and thus does not share this contradiction with the Greek texts.

It may be that the Greek translators chose to name Jeremiah (being very liberal and adding to God's Word I might add) as "the prophet", because of similar prophecies in the Book of Jeremiah. Jeremiah's prophecies however are different than the NT quotation, as they do not mention "the potter" and seventeen pieces of silver are involved, instead of thirty. God told us not to add to His Word for a reason!

9. Was Jesus forsaken? – Matthew 27:46 / Mark 15:34 / Psalms 37:25-28 / John 16:32

Matthew 27:46

The KJV says: "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"

The NIV says: "About the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?"-- which means, "My God, my God, why have you forsaken me?""

This same "forsaken" reading also occurs in Mark 15:34. The problem for Greek primacists here is that there are verses that tell us that God does not forsake the righteous (many actually try and teach that at that moment, Jesus was evil and unrighteous and thus was forsaken!) and that Jesus is not alone because the Father is with him.

Psalms 37: 25-28

KJV: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore. For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off."

NIV: "I was young and now I am old, yet I have never seen the righteous forsaken or their children begging bread. They are always generous and lend freely; their children will be blessed. Turn from evil and do good; then you will dwell in the land forever. For the LORD loves the just and will not forsake his faithful ones. They will be protected forever, but the offspring of the wicked will be cut off;"

John 16:32

KJV: "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me."

NIV: ""But a time is coming, and has come, when you will be scattered, each to his own home. You will leave me all alone. Yet I am not alone, for my Father is with me."

Does the Peshitta also have this "contradiction"?

The Younan says (Mark 27:46): "and about the ninth hour cried out Yeshua with a voice loud and said [my] God, [my] God, why have you spared me?"

The Peshitta says clearly lacks this vital contradiction, unlike the Greek.

It is easy to understand how this mistranslation occurred, as "sabachthani" can mean "forsaken" and "spared", among other things. People may argue that it doesn't make sense that Jesus would ask why He has been spared (though it does make sense when you realise that He was suffering for about 6 hours, and died soon after that plea. i.e. "Why have you spared me? Let's get it over with!"), but it surely makes a lot more sense that Jesus contradicting His own Word!

This example is also a semi-split word, as it deals with a mistranslation.

10. Was she Greek or not? – Mark 7:26 / Matthew 15:22

Mark 7:26

The KJV says: "The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter."

The NIV says: "The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter."

Here is the problem for Greek primacists: This "Greek" woman was actually a Canaanite. We know this is the same woman, due to the "even dogs eat the crumbs" story in both accounts.

Matthew 15:22

KJV: "And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil."

NIV: "A Canaanite woman from that vicinity came to him, crying out, "Lord, Son of David, have mercy on me! My daughter is suffering terribly from demon-possession.""

Does the Peshitta also have this "contradiction"?

The Lamsa says (Mark 7:26): "But the woman was a heathen, from Phoenicia in Syria; and she besought him to cast out the demon from her daughter."

The Peshitta says that she is a heathen, not a Greek, and thus does not share this contradiction with the Greek texts.

From the Greek we can be confused as to whether she was Greek or Semitic. From the Peshitta, we only ever get the impression that she was a Semite. This may have been purposely changed to "Greek" by Zorba, in order to "Hellenize" the Bible. This wouldn't be the first time. Many references to "Arameans/gentiles", were substituted to "Greeks" by Zorba, causing much confusion as to the ethnicity of Timothy and Titus (their fathers were Aramean, not Greek).

11. Shall we sinners maim ourselves? – Mark 9:43-47 / 1Corinthians 6:19-20

Mark 9:43-47

The KJV says: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:"

The NIV says: "If your hand causes you to sin, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. And if your foot causes you to sin, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell. And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell,"

This seems to teach self-mutilation. We see no record in the Bible that self-mutilation is good. In fact, we are instructed to glorify God in our body (it is the temple of the Holy Ghost).

1Corinthians 6:19-20

The KJV says: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

The NIV says: "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body."

Did Jesus really intend us to maim ourselves? The answer lies in Jesus' language, Aramaic. "If your hand offends you, cut it off", "if your eye offends you, pluck it out" and "if your foot offends you, cut it off" are Aramaic idioms that have been used for centuries, meaning, "If you have a habit of stealing, stop it", "If you have a habit of envying, stop it" and "If you have a habit of trespassing on other's property, stop it", respectively. This is why no Assyrian (an Aramaic-speaking people) has mutilated themselves in the Lord's name, unlike the Christians in the West.

This problem is also an example of a misunderstood Aramaic idiom.

12. Is that generation still alive? – Mark 13:30

The KJV says: "Verily I say unto you, that this generation shall not pass, till all these things be done."

The NIV says: "I tell you the truth, this generation will certainly not pass away until all these things have happened."

The problem here is that if Jesus was talking about events in the end-times, then surely that generation of people is already long gone.

The Younan says: "truly say I to you that not will pass tribe this until these [things] all occur"

The Peshitta lacks the problem of the Greek, as it doesn't mention a generation.

The Aramaic word here, ܫܪܒܬܐ , pronounced "sharvtho'", can mean generation, tribe or family, while the Greek γενεα (genea) means "generation". What family/tribe is being discussed here? Well, He is talking to Christians! And the Christian family is yet to die out.

This example is also a semi-split word, as it is caused by a simple mistranslation.

13. Why does Jesus wake up Peter, James and John, after telling them to "sleep on"? – Mark 14:41 / Mark 14:42

Mark 14:41

The KJV says: "And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners."

The NIV says: "Returning the third time, he said to them, "Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is betrayed into the hands of sinners."

Notice how the NIV betrays "the original Greek" behind it when it should clearly say something along the lines of "sleep on now and take your rest", as it has the words καθευδετε ("sleep on"), αναπαυεσθε ("take your rest") and λοιπον ("now").

Now, why does Jesus wake them up again (in verse 40 they were sleeping), only to tell them to sleep, and then wake them up again in the following verse?

Mark 14:42

KJV: "Rise up, let us go; lo, he that betrayeth me is at hand."

NIV: "Rise! Let us go! Here comes my betrayer!""

The Aramaic COULD mean what the Greek says, but can ALSO mean "So they are already having sleep and rest!…", which would make more sense of the context (they kept sleeping and Jesus kept waking them up). The Aramaic grammar here can very much show that Jesus was speaking to both

Himself and the Apostles in verse 41 (it was fairly common for Him to speak in the 3rd person – e.g. "the Son of man").

Zorba just made a complete mess of these verses, by misunderstanding the grammar of a couple of ambiguous verbs (which can be taken to be imperative or perfect verbs).

14. Do we need to hate to become good Christians? – Luke 14:26 / Romans 9:13 / 1John 3:15 / 1John 4:20-21

Luke 14:26

The KJV says: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

The NIV says: ""If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters--yes, even his own life--he cannot be my disciple."

Well the problem here is that we are to "love our neighbour" and "honour our parents". More specifically, we are seemingly told to hate our "brothers", while this is clearly condemned:

1John 3:15

KJV: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

NIV: "Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him."

1John 4:20-21

KJV: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

NIV: "If anyone says, "I love God," yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us this command: Whoever loves God must also love his brother."

A similar problem occurs with Romans 9:13, where our loving God is portrayed in a different light, by the Greek.

Romans 9:13

KJV: "As it is written, Jacob have I loved, but Esau have I hated."

NIV: "Just as it is written: "Jacob I loved, but Esau I hated.""

Once again, the Peshitta comes to the rescue.

The Lamsa says (Luke 14:26): "He who comes to me and does not put aside his father and his mother and his brothers and his sisters and his wife and his children and even his own life cannot be a disciple to me."

The Lamsa says (Romans 9:13): "As it is written, Jacob have I loved but Esau have I set aside."

The answer lies in the Aramaic word "ܣܢܐ" (*sone'*). It can mean "to put aside" and "to hate". Clearly He is teaching that in order to be His disciple, we must be able to put aside those we love, and even be prepared to give our lives.

As this error is caused by a mistranslated word, it is an example of a semi-split word.

15. Is the Gospel really foolish? – 1Corinthians 1:21 / 2Timothy 3:15-16

1Corinthians 1:21

The KJV says: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

The NIV says: "For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe."

The Greek would have us believe that: 1) The Gospel is foolish, and 2) that the Bible teaches that a foolish Gospel can make us wise.

2Timothy 3:15-16

The KJV says: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:"

The NIV says: "and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,"

Does the Apostle Paul really say that the Gospel is foolish?

The Lamsa says (1Corinthians 1:21): "Because all the wisdom which God had given was not sufficient for the world to know God, it pleased God to save those who believe by the simple gospel."

The Aramaic word in question, ܒܦܫܝܛܘܬܐ, means "simple". "Simple" CAN be taken to mean "foolish" (e.g. a simple person / a foolish person), but it boggles the mind why Zorba would translate it so, when the verse refers to the Gospel.

16. A medley of Old Testament apologetics

Now that we have finished looking at some of the many Greek contradictions and errors solved by the Peshitta New Testament, I would like to share a few Massoretic (the most accepted Hebrew form of the Old Testament) contradictions solved by the Peshitta Old Testament, for interest, and to show further evidence of the use of the Aramaic language in Biblical times.

Was Ahaziah 22 (2Kings 8:26) or 42 (2Chronicles 22:2) when he began to rule over Jerusalem?

Lamsa - 2Kings 8:26
Ahaziah was twenty-two years old when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel.

Lamsa - 2Chronicles 22:2
Twenty-two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah the daughter of Omri.

By reading the context, we see that Ahaziah must have been 22 and not 42, otherwise his father would have been of a similar age!

Lamsa 2Kings 8:16-26
And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign. Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD. Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, and to his children. In his days Edom revolted from under the hand of Judah, and made a king over themselves. So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents. Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time. And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead. In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. Ahaziah was twenty-two years old when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel.

In this case, the POT (Peshitta Old Testament) proves useful.

Was Jehoiachin 8 (2Chronicles 36:9) or 18 (2Kings 24:8) when he began to reign?

This is a similar example to which many apologists have come up with a complex answer involving a two-phase system of kingship. The real solution is far simpler. Again, it is a "copyist error", and is solved by the much older Peshitta Old Testament:

Lamsa 2Chronicles 36:9
Jehoiachin was eighteen years old when he began to reign, and he reigned three months and ten days in Jerusalem; and he did that which was evil in the sight of the LORD.

Lamsa 2Kings 24:8
Jehoiachin was eighteen years old when he began to reign, and he reigned three months in Jerusalem. And his mother's name was Nehushta, the daughter of Eliathan of Jerusalem.

These are but a few examples, and this isn't the only version to solve Massoretic contradictions. Even the Greek LXX seems to play witness to the original Hebrew OT. While the Aramaic and Greek New Testaments read "75 persons/souls" in Acts 7:14, the Massoretic says 70, in Genesis 46:27, Exodus 1:5 and Deuteronomy 10:22. The LXX however, also reads "75" just like the NT, in Genesis 46:27 and Exodus 1:5, partly solving this "contradiction".

The Dead Sea Scrolls OT also gets in on the action, clarifying some obscure Massoretic passages. In Massoretic Psalm 22:16, we have "like a lion" which makes no sense in the context, while the POT, LXX and Dead Sea Scrolls (DSS) all have "pierced". This makes a lot more sense: "a band of evil men have encircled me, and they have pierced at my hands and feet". How can you "like a lion" somebody?

The point of this is not to imply that one OT version is better than the other, rather to show that each has its uses, and all are witness to an older Hebrew original that most likely had no contradictions. Isn't the Massoretic text, the original Hebrew OT Bible? No. It is a copy of a copy of a copy (ad nauseam) that surfaced around 900 AD (long after the Peshitta OT, LXX, DSS and even the New Testament!). For this reason, older OT versions, though they may be translations, are still vital pursuits in Biblical studies. And what is the importance of this to OT apologetics? Well, when someone comes to you with a contradiction in the OT, you can always say, "you are not quoting from the original…"

With this knowledge, apologetics becomes a breeze. A similar situation arises with NT apologetics. When someone discusses an alleged contradiction, all you need do is inform them that they are not using the right Bible (Greek-based) and refer them to the contradiction-free Peshitta.

17. God blinded their eyes? – John 12:40 et al

This topic is massive, spanning many verses, and dealing with contradictions in the Greek (including the contradiction between the GNT and the LXX), the corrupt nature of the Massoretic OT (as dealt with before), the corrupt nature of the GNT, the lie that the GNT quotes the LXX, the character of God, and the clarity of the Peshitta.

First let us establish some ground rules:

1Timothy 2:3-4
For this is good and acceptable in the sight of God our Saviour, Who desires all men to be saved and to return to the knowledge of the truth.

2Peter 3:9
The Lord is not negligent concerning his promises, as some men count negligence; but is longsuffering toward you, not wishing that any should perish, but that all should come to repentance.

God wants all to be saved. Yet the Greek New Testament shocks us and provides ammunition to anti-Christians:

John 12:40 [KJV]: He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

John 12:40 [NIV]: "He has blinded their eyes and deadened their hearts, so they can neither see with their eyes, nor understand with their hearts, nor turn--and I would heal them."

Did God change His mind or has the Greek just once again exposed itself as an imposter?

This error was caused by misunderstanding of a passive plural verb in the Aramaic. The Peshitta says:

John 12:40 [Lamsa]: Their eyes have become blind and their hearts darkened, so that they cannot see with their eyes and understand with their hearts; let them return and I will heal them.

John 12:40 [Younan]: that they have blinded their eyes and have darkened their heart that not they might see with their eyes and understand with their heart and repent and I heal them

It gets better. So often we hear claims that the GNT quotes the LXX. John 12:40 refers to Isaiah 6:10. The Massoretic translations also give us this "nasty" image of God:

Isaiah 6:10 [KJV]: Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Isaiah 6:10 [NIV]: Make the heart of this people calloused; make their ears dull and close their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed."

LXX: This people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes

Clearly, the GNT quotes from the Massoretic, rather than the LXX in this case. Let's look at the Peshitta OT:

Isaiah 6:10 [Lamsa]: For the heart of this people is darkened and their ears are heavy and their eyes closed, so that they may not see with their eyes and hear with their ears and understand with their heart and be converted and be forgiven.

Again we see the value of the LXX and Peshitta OT, as the Massoretic Hebrew OT is not always correct. We must always keep in mind, that they are all different branches of the true Hebrew original. Furthermore, the GNT follows the corrupted Massoretic text, while the Peshitta New Testament gets the true, uncorrupted, non-contradictory reading from the original Hebrew Old Testament, as does the LXX and the POT.

As stated before, this case is absolutely MASSIVE. The false translations from the OT and NT make it seem that God actually wants people to be unsaved – contradicting the rest of the Bible. From the Aramaic though, we see that it was not God who did these things, but perhaps the people themselves. And that is so true. Often, when one sees the truth, one chooses "not to believe it", to ignore it.

18. Debating about the law and/or Torah is unprofitable and vain? – Titus 3:9 / Matthew 5:17-18

Titus 3:9-11

KJV: "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself."

NIV: "But avoid foolish controversies and genealogies and arguments and quarrels about the law, because these are unprofitable and useless. Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him. You may be sure that such a man is warped and sinful; he is self-condemned."

Note: In the Greek, the word for "contentions/arguments" is "eris", referring to "debates".

Debating about the law ("nomikos", derived from "nomos") or Torah is unprofitable and vain? Wow, that makes Jesus and Paul look quite silly doesn't it?

Matthew 5:17-18
Do not suppose that I have come to weaken the law or the prophets; I have not come to weaken, but to fulfil. For truly I say to you, Until heaven and earth pass away, not even a yoth or a dash shall pass away from the law until all of it is fulfilled.

Romans 3:31
What, then? Do we nullify the law through faith? Far be it; on the contrary, we uphold the law.

The word in the Greek (nomos) and Aramaic (namusa) can mean "law" or "Torah".

Hebrews 7:12
Since there was a change in the priesthood, so also there was a change in the law.

Whichever the verses refer to, it is obvious that we have a "new law" as Hebrews 7:12 cannot be referring to the Torah (the Torah is a written document and cannot change, while the law can change).

2Timothy 3:16
All scripture written by the inspiration of the Holy Spirit is profitable for doctrine, for reproof, for correction, and for instruction in righteousness;

The message is clear from the New Testament that both the Torah (as part of the Scriptures) and the law are important to us (no matter what meaning is meant for the Greek nomos or the Aramaic namusa).

Yet the Greek has to go and contradict itself!

"But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

Of course, the Peshitta has a simple solution.

Lamsa: "But avoid foolish questions and genealogies and contentions and the theological arguments of the scribes, for they are unprofitable and vain. After you have admonished the heretic once or twice, shun him, Knowing that he who is such is corrupt; he sins and condemns himself."

The corresponding word in the Aramaic is ܣܦܪܐ ("sapra" – "scribes"). This makes far more sense, and eliminates the contradiction of the Greek. It isn't the law or the Torah that is being badmouthed, it is the nasty Jewish group known as the scribes! There is a connection that can explain Zorba's mistake. "Scribes" is related to "lawyers", which obviously is related to "law", translated as "nomikos" in the Greek.

Are we starting to see a trend here? It seems that the Greek Bible is actually against itself! First, we are told in 1Corinthians 1:21 how foolish the Bible is; now we are told that striving after the law/Torah is unprofitable and vain! Is Zorba trying to tell us something? That the Greek Bible is useless?

8. I Don't Know Aramaic, What Hope is There for Me?

Now that you have seen the many proofs of Peshitta primacy, you are maybe convinced, and want to obtain the Peshitta. Unfortunately, not everyone can read Aramaic, so an English translation is usually required. There are quite a few available, but which one is the best?

Before I start critically examining the better-known versions, I would like to say that all these men are worthy of respect and admiration for increasing awareness of the Aramaic. Nobody is perfect, not even me if you can believe that! And I think no English translation can be perfect either, seeing as how Aramaic and English are such different languages, utilizing completely different idioms. Nevertheless, we must find an answer.

George Lamsa: The "Lamsa Bible" is a decent translation. It corrects some contradictions in the New Testament, as well as the Old Testament (this version includes an English translation of the Peshitta Old Testament, making it all the more valuable). However, his version is affected by his bias and his wish to keep it in line with the KJV. For example, though both God and Jesus are referred to as "MarYah" in the Peshitta, Lamsa writes "LORD" for God, and "Lord" for Jesus.

Victor Alexander: The V-A Bible is not trustworthy. Additions to the Word are frequently made such as in Genesis chapter 1, where he inserts "the Son", to cross-reference it with the New Testament, which says that the Son was present at Creation. I do not deny that "the Son" was the Creator, but it is still wrong to add to the Word, even if you are adding truth. Also, he claims that the Aramaic word "Qnoma" means "trinity", so his version actually includes the word "trinity", which is lacking in the Aramaic. "Qnoma" is usually taken to mean "person", but likely means "individuated nature". Furthermore, due to his anti-Sabbath belief, he blatantly tampers with the text of Hebrews chapter 4 (a very pro-Sabbath chapter, in the original Aramaic). While the Aramaic makes it clear that it discusses "Joshua, the son of Nun", Alexander translates this as "Jesus". Joshua and Jesus are equivalent names, but Jesus is the Son of God, not the son of Nun. This version is clearly affected by the translator's doctrine. I see the many footnotes in this version as the only advantage.

James Trimm: Trimm's Hebraic Roots Version is to be thoroughly avoided. The translator has made an absolute "hodge-podge" of a translation. For the Book of Matthew, he uses the Hebrew versions, which arise from the Middle centuries and have no evidence of being originals. For the Gospels (ironically, including Matthew) he uses the Old Syriac, a corrupt Aramaic version. He claims that the Old Syriac is superior to the Peshitta, which is thoroughly rebutted by the history of the Church of the East and the Syrian Orthodox Church. Ironically, as the Old Syriac only includes the 4 Gospels, Trimm is forced to use the Peshitta for the other books (indeed, I once confronted him about his hypocritical use of the very Peshitta he badmouths, to which no answer was given). It has even been demonstrated that his "translation" of these books is not even his own work, that they are plagiarised from the Way International's translation.

James Murdock and John Wesley Etheridge: Two older English versions. They contain many of the errors that the Greek contains, due to mistranslations from the Aramaic. Not the best, but at least they are in the public domain.

From these and any other versions but one, I tend to prefer the Lamsa translation. One big advantage of the Lamsa version is that it includes a translation of the Peshitta Old Testament (which is older then the Hebrew Massoretic text from which most OT translations stem). But is there a better version available,

virtually free from bias? There sure is. It is an Interlinear (literal Interlinears are almost always the best translations) being created by Aramaic expert Paul Younan.

Paul Younan: An excellent version, by an honest translator. Perhaps the only translator who admits that his version may have errors, and who translates honestly, despite possible contradictions with his beliefs or his Church. For example, though he does not believe that Jesus is "God the Father", he honestly translates Isaiah 9:6 as "eternal Father". Though his Church does not teach the honouring of the Sabbath, he honestly translates Hebrews 4:9, which clearly teaches that the Sabbath is still important to the people of God. Furthermore, his translation corrects countless contradictions that are found within the Greek text and also in other English translations of the Aramaic Peshitta. Unfortunately, the translation is still an ongoing process. So far, only the four Gospels and part of Acts have been completed. Amazingly, this highest of versions is in the public domain.

The future: The awareness of the original Aramaic New Testament is steadily increasing. People can no longer reject the overwhelming evidence of an Aramaic original, when there is no evidence for a Greek original. So it is expected that more English translations will arise over time.

Feature 1 – The Greek of the GNT is not Koine Greek

By Raphael Lataster

With research by David Black, Joseph Viel, Raphael Lataster and Paul Younan

This article will expose the lie that the Greek New Testament was written in Koine Greek, the "common Greek", and also virtually prove that the GNT has a Semitic original. Appropriately, this excuse was originally created by Greek primacists to combat the growing threat of a Semitic original, and to explain away the shockingly bad grammar of many of the books in the GNT. We will demonstrate how the GNT follows Semitic syntax, rather than Greek syntax. We will show how similar the Greek of the GNT is to the Greek of the Septuagint (the Septuagint as we all know is a Greek translation of a Semitic original). We will also examine the various works in Koine Greek and compare them to the GNT – the result was unsurprising: we found that the GNT was not written in Koine. The Greek New Testament was written in "Semitic translation Greek", just like the Septuagint.

Due to the massive scope of this topic, and vast amount of evidence that the Greek in the GNT is "Semitic translation Greek" and not Koine Greek, only a few topics will be touched upon. Far more proofs are in the possession of the researchers.

Casus pendens

A frequent and marked syntactical structure in all Semitic languages (including Aramaic) is as follows:

(1) A "Casus Pendens", followed by
(2) A Non-Verbal Predicate followed by
(3) The Subject

Casus pendens (a technical term taken from the Latin, "a hanging case") is found often in Hebrew and Aramaic. You may even find it in various Classical Greek works, but it's presence in Koine Greek is insignificant.

We shall first look at a Semitic source, the Hebrew OT, so that we have dome sort of control, to compare the GNT to. The HOT is full of examples of casus pendens, and as expected, so is the Septuagint, being a translation of the Semitic original. This will help establish a feature of "Semitic translation Greek".

Genesis 3:12

האשה אשר נתתה עמדי (Casus Pendens)

הוא (Non-Verbal Predicate)

נתנה לי מן העץ (Subject)

Ἡ γυνή ἥν ἔδωας μετ ἐμοῦ (Casus Pendens)

αὕτη (Non-Verbal Predicate)

μοι ἔδωκεν ἀπὸ τοῦ ξύλου (Subject)

The woman that you put with me (Casus Pendens)
it was she (Non-Verbal Predicate)
that gave me (fruit) from the tree. (Subject)

As you can see, this is quite a redundant (perhaps poetic) way of speaking. It is far less complicated to have just said, "the woman that you put with me gave me (fruit) from the tree". This syntactical structure is very rare in all Indo-European languages, such as Greek, but very common in Semitic languages. More OT examples from the Massoretic Hebrew and the Septuagint:

Genesis 15:4

כי עם אשר יצא ממעיך (Casus Pendens)

הוא (Non-Verbal Predicate)

יירשׁך (Subject)

ἀλλ ὃς ἐξελεύσεται ἐκ σοῦ (Casus Pendens)
οὗτος (Non-Verbal Predicate)
κληρουομήσει σε (Subject)

The one who shall spring from your loins (Casus Pendens)
it is he (Non-Verbal Predicate)
that shall be your heir. (Subject)

Genesis 50:5

בקברי אשר כריתי לי בארץ כנען (Casus Pendens)

שמה (Non-Verbal Predicate)

תקברני (Subject)

Ἐν τῷ μυημείῳ ᾧ ὤρυξα ἐμαυτῷ ἐν γῇ Χανααν (Casus Pendens)
ἐκεῖ (Non-Verbal Predicate)
με θάψεις (Subject)

In my tomb which I dug for myself in the land of Canaan (Casus Pendens)
it is there (Non-Verbal Predicate)
that you shall bury me. (Subject)

So the Septuagint (LXX) is full of this Semitic structure. Big deal. That's what you would expect, seeing as it is a quite faithful translation of the Hebrew OT. But the Greek New Testament is also full of casus pendens. Perhaps that would mean then, like with the LXX, the GNT is a faithful translation of a Semitic original, ignoring proper Greek grammar in favour of an authentic translation.

Matthew 6:4

ܐܒܘܟ ܕܚܙܐ ܒܟܣܝܐ (Casus Pendens)

ܗܘ (Non-Verbal Predicate)

ܢܦܪܥܟ ܒܓܠܝܐ (Subject)

ὁ Πατήρ σον ὁ βλέπων ἐν τῷ κρυπτῷ (Casus Pendens)
αὐτὸς (Non-Verbal Predicate)
ἀποδώσει σοι ἐν τῷ φανερῷ (Subject)

Your Father who sees in secret (Casus Pendens)
it is he (Non-Verbal Predicate)
who will reward you openly. (Subject)

Matthew 7:13

ܘܣܓܝܐܐ (Casus Pendens)

ܐܢܘܢ ܐܝܠܝܢ (Non-Verbal Predicate)

ܕܐܙܠܝܢ ܒܗ (Subject)

και πολλοι (Casus Pendens)
εισιν οι (Non-Verbal Predicate)
εισερχομενοι δι αυτης (Subject)

and many (Casus Pendens)
are they (Non-Verbal Predicate)
that enter through it (Subject)

Matthew 26:23

ܡܢ ܕܨܒܥ ܐܝܕܗ ܥܡܝ ܒܠܥܣܐ (Casus Pendens)

ܗܘ (Non-Verbal Predicate)

ܢܫܠܡܢܝ (Subject)

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Ὁ ἐμψας μετ᾽ ἐοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ (Casus Pendens)

αὐτὸς (Non-Verbal Predicate)

με παραδώσει (Subject)

The one who has dipped his hand in the dish with me (Casus Pendens)
it is he (Non-Verbal Predicate)
who will betray me. (Subject)

John 12:48

ܡܠܬܐ ܕܡܠܠܬ (Casus Pendens)

ܗܘ (Non-Verbal Predicate)

ܕܝܢܗ ܠܗ ܒܝܘܡܐ ܐܚܪܝܐ (Subject)

ὁ λόγος ὅν ἐλάλησα (Casus Pendens)
ἐκεῖνος (Non-Verbal Predicate)
κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ (Subject)

The word that I have spoken (Casus Pendens)
it is it (Non-Verbal Predicate)
that will judge him on the last day. (Subject)

John 14:10

ܐܒܝ ܕܝܢ ܕܒܝ ܥܡܪ (Casus Pendens)

ܗܘ (Non-Verbal Predicate)

ܗܘ ܥܒܕ ܥܒܕܐ ܗܠܝܢ (Subject)

ὁ δὲ Πατὴρ ὁ ἐν ἐμοὶ μένων (Casus Pendens)
αὐτὸς (Non-Verbal Predicate)
ποιεῖ τὰ ἔργα (Subject)

My Father who dwells in me (Casus Pendens)
it is he (Non-Verbal Predicate)
that does these works. (Subject)

Acts 17:23

ܗܘ ܗܟܝܠ ܕܟܕ ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܕܚܠܝܢ ܐܢܬܘܢ ܠܗ (Casus Pendens)

ܠܗ ܠܗܢܐ (Non-Verbal Predicate)

ܐܢܐ ܡܣܒܪ ܐܢܐ ܠܟܘܢ (Subject)

Ὃ οὖν ἀγνοοῦντες εὐσεβεῖτε (Casus Pendens)
τοῦτο (Non-Verbal Predicate)
ἐγὼ καταγγέλλω ὑμῖν (Subject)

What therefore you worship without knowing (Casus Pendens)
it is this (Non-Verbal Predicate)
that I proclaim to you. (Subject)

We even find this in letters apparently written to Greeks:

1Corinthians 2:15

ܪܘܚܢܐ ܕܝܢ ܟܠ ܡܕܡ ܕܐܢ (Casus Pendens)

ܘܗܘ (Non-Verbal Predicate)

ܡܢ ܐܢܫ ܠܐ ܡܬܕܝܢ (Subject)

Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα (Casus Pendens)
αὐτὸς δὲ (Non-Verbal Predicate)
ὑπ᾽ οὐδενὸς ἀνακρίνεται (Subject)

Now, the spiritual man judges all things (Casus Pendens)
yet this one (Non-Verbal Predicate)
He is not judged by any man. (Subject)

James 1:26

ܘܐܢ ܐܢܫ ܣܒܪ ܕܦܠܚ ܠܐܠܗܐ ܘܠܐ ܐܚܕ ܠܫܢܗ ܐܠܐ ܡܛܥܐ ܠܒܗ ܕܗܢܐ (Casus Pendens)

ܦܘܠܚܢܗ (Non-Verbal Predicate)

ܣܪܝܩ ܗܘ ܦܘܠܚܢܗ (Subject)

Εἴ τις δοκεῖ θρσκὸς εἶναι ἐν ὑμῖν μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ (Casus Pendens)
τούτου (Non-Verbal Predicate)
μάτιος ἡ θρησκεία (Subject)

If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart (Casus Pendens)
this man (Non-Verbal Predicate)
his religion is useless. (Subject)

You're not in the minority if you think this way of speaking doesn't make much sense in Greek or English!

Well, we have just seen that the GNT, allegedly written in Koine, is full of casus pendens – a structure that is extremely rare in all types of Greek, particularly Koine Greek.

Note that Greek copies of Josephus' works also show casus pendens, as shown in The Life of Josephus, 42(208):

"But wonderful it was / (what) a dream / I saw that very night"

So we can easily see that "Semitic translation Greek" has many examples of casus pendens. We see it in the Septuagint. We see it in the Greek translations of Josephus' works. And we see it in the Greek New Testament.

Preposition repetition

Another characteristic feature of Semitic grammar is the repetition of a **preposition** before every **noun** of a series which it governs. Such a construction is intolerable in literary Greek (as it is in English). This occurs throughout the GNT, with no less than eleven cases in Mark alone.

An OT example:

Joshua 11:21

ויבא יהושע בעת ההיא ויכרת את־הענקים
כל הר ישראלוֹם כל הר יהודהוֹם ־ענבמן ־דברמן ־חברוֹןמן ־ההרמן
עם־עריהם החרימם יהושע

και ηλθεν ιησους εν τω καιρω εκεινω και εξωλεθρευσεν τους ενακιμ εκ της ορεινης εκ χεβρων και εκ δαβιρ και εξ αναβωθ και εκ παντος γενους ισραηλ και εκ παντος ορους ιουδα συν ταις πολεσιν αυτων και εξωλεθρευσεν αυτους ιησους

Then Joshua came at that time and cut off the Anakim from the hill country, from Hebron, from

Debir, **from Anab** and **from all the hill country of Judah** and **from all the hill country of Israel**. Joshua utterly destroyed them with their cities.

Now, let's look at some examples from the New Testament:

Mark 3:7-8

ܘܝܫܘܥ ܥܡ ܬܠܡܝܕܘܗ̈ܝ ܐܙܠ ܠܗ ܠܘܬ ܝܡܐ

ܘܥܡܐ ܣܓܝܐܐ ܡܢ ܓܠܝܠܐ ܢܩܦܗ ܘܡܢ ܝܗܘܕ

ܘܡܢ ܐܘܪܫܠܡ ܘܡܢ ܐܕܘܡ ܘܡܢ ܥܒܪܐ

ܕܝܘܪܕܢܢ ܘܡܢ ܨܘܪ ܘܡܢ ܨܝܕܢ

ܟܢܫܐ ܣܓܝܐܐ ܕܫܡܥܘ ܗܘܘ ܟܠ ܕܥܒܕ ܐܬܘ ܠܘܬܗ

και ο ιησους μετα των μαθητων αυτου ανεχωρησεν προς την θαλασσαν και πολυ πληθος απο της γαλιλαιας [ηκολουθησεν] και απο της ιουδαιας και απο ιεροσολυμων και απο της ιδουμαιας και περαν του ιορδανου και περι τυρον και σιδωνα πληθος πολυ ακουοντες οσα εποιει ηλθον προς αυτον

Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed; and also from Judea, and from Jerusalem, and from Idumea, and from beyond the Jordan, and from Tyre, and from Sidon, a great number of people heard of all that He was doing and came to Him.

In this next example I will raise up a new topic: varying translation styles. The quality of the Greek in the Septuagint varies from book to book. This is due to different translators having different objectives. Some translators preferred to stick to the Semitic original and produce an almost word-for-word interlinear (at the expense of proper Greek grammar) while others were focused on producing a highly readable Greek text (as the expense of authenticity). The GNT shows the same phenomenon.

Mark 8:31

ܣܓܝ ܢܚܫ ܘܢܣܬܠܐ ܡܢ ܩܫܝܫܐ̈ ܘܡܢ ܪ̈ܒܝ ܟܗܢܐ

And He would suffer much and be rejected from the Elders and from the High Priests (Aramaic)

πολλα παθειν και αποδοκιμασθηναι υπο των πρεσβυτερων και των αρχιερεων
And He would suffer much and be rejected from the Elders and from the High Priests (Greek)

Matthew 16:21

ܘܣܓܝ ܢܚܫ ܡܢ ܩܫܝܫܐ̈ ܘܡܢ ܪ̈ܒܝ ܟܗܢܐ

And He would suffer much from the Elders and from the High Priests (Aramaic)

και πολλα παθειν απο των πρεσβυτερων και αρχιερεων
And He would suffer much from the Elders and the High Priests (Greek)

The translator of Mark into Greek was very faithful to the underlying Aramaic original. The translator of Matthew was more intent on obeying the rules of Greek grammar.

Word order

In many seminary courses, it is taught that word order is not important in Greek. However, many secular sources have stated otherwise, saying word order **DOES** have significance. The reason that the former is taught is because it is hard to find two Greek Biblical manuscripts whose word order is always in agreement or matches the word order of normal Greek writings.

Note: For the purposes of this article, one must follow the expected rules of Ancient Greek. Nowadays, the neutral word order is the same in Hebrew, Greek and English. So we must always be comparing the Greek of the GNT to other Greek writings of its day (like the LXX, Philo, Plutarch, etc).

Verbs

Among Semitic languages, the verb tends to come first in its sentence or clause. This happens constantly in the GNT (for some examples, see Matthew 6:9-13, Luke 1:51-55 and 1Timothy 3:16). No native Greek would follow this pattern.

Note: Aramaic is read from right to left.

1Timothy 3:16

και ομολογουμενως μεγα εστιν το της ευσεβειας μυστηριον θεος
εφανερωθη εν σαρκι
εδικαιωθη εν πνευματι

ωφθη αγγελοις
εκηρυχθη εν εθνεσιν
επιστευθη εν κοσμω
ανεληφθη εν δοξη

And without controversy great is the mystery of godliness: God [was]
manifest in the flesh
justified in the spirit
seen of angels
preached unto the Gentiles
believed on in the world
received up into glory

The neutral (normal) word order for English, Greek and Aramaic/Hebrew:

English: Subject Verb Object
Greek: Subject Object Verb
Aramaic/Hebrew: Verb Subject Object

Most of the time, Greek speakers expect to see the subject first, then the object, followed by the verb.

Most of the time, the word order of the Textus Receptus (Byzantine) and Westcort-Hort (Alexandrian) manuscripts is: verb, subject object. Most of the time, the GNT shows Semitic word order. In both major Greek manuscripts, a computer generated count shows 72% of all verses have the Verb before the subject or object nouns, just like in Aramaic/Hebrew. In the Gospels, it's almost 80%. No book of the Greek NT significantly uses the neutral Greek word order a majority of the time, even though we'd expect every book written in Greek to do so.

Let us specifically examine the verb-noun word order in the Pauline Epistles, just to give Greek primacists a "fighting chance":

Letter	Verb-Noun	Noun-Verb
Ephesians	69%	31%
Galatians	53%	47%
Philemon	48%	52%
Philippians	57%	43%
1Corinthians	61%	39%
2Corinthians	64%	36%
Colossians	74%	26%

Even in these books, the vast majority of word order is verb-noun, which is characteristically Semitic. Only Philemon shows a slightly more Greek noun-verb order, but the difference is slight (almost a 1:1 ratio) – if Philemon were originally written in Greek, we would expect to see the neutral Greek order far more often.

Note: Notice how the neutral Greek order of noun-verb varies from 26% in Colossians, to 52% in Philemon. Why such variance, if Paul wrote all these in Greek? It is likely that this variance exists, due to differing qualities of Greek translations, from the original Aramaic sources. E.g. perhaps the translator of Colossians was trying to be very literal, keeping the Semitic structure, while the translator of Philemon wasn't very concerned about being too literal or too interpretive.

Adjectives

In English, adjectives must appear before the nouns they modify and it's considered bad grammar for the reverse to occur, unless the adjective is the word "royal" or otherwise refers to royalty. In Hebrew and Aramaic, adjectives must appear AFTER the nouns they modify, except for grammatical modifiers. In Greek, the English-like pre-noun adjective-noun word order is considered neutral. Greek will tolerate putting the adjective after the noun, but this shift creates a new form of emphasis.

In the Greek NT, we find the text struggling to use neutral Greek word order, but varying wildly by book. For example, in Philemon, the naturally Greek Adjective-Noun order simply isn't used at all and the Semitic order is used instead.

Philemon 1:1

ܘܠܘܣ ܐܣܝܪܐ ܕܝܫܘܥ ܡܫܝܚܐ ܘܛܝܡܬܐܘܣ ܐܚܐ
ܠܦܝܠܡܘܢ، ܚܒܝܒܐ ܘܦܠܚܐ ܕܥܡܢ

παυλος δεσμιος χριστου ιησου και τιμοθεος ο αδελφος φιλημονι τω αγαπητω και συ νεργω ημων

Paul, a prisoner of Jesus Christ, and Timothy our brother, to Philemon [noun] the beloved [adjective] and our fellowlabourer

Since this is meant to be a letter from one Greek-speaker to another, written in Greek, we would expect to see "beloved Philemon" instead of "Philemon beloved" or "Philemon the beloved". We see the Greek conforming itself to Semitic rules, as demonstrated by the Aramaic of the Peshitta (remember that Aramaic is written from right to left).

Again, let's take a close look at the Pauline Epistles:

Letter	Noun-Adjective	Adjective-Noun
Ephesians	27%	73%
Galatians	30% TR 16% WH	70% TR 84% WH
Philemon	100%	0%
Philippians	22%	78%
1Corinthians	36%	64%
2Corinthians	36%	64%

Colossians	32%	68%
2Timothy	47%	53%

I hear you ask, "Why show these stats if they actually prove that these books use Greek neutral word order for adjectives-nouns?" Well, Philemon doesn't use the neutral Greek word order for adjectives-nouns at all, and 2Timothy also uses the Semitic order quite a lot (almost a 1:1 ratio). Furthermore, look at the variance. We go from 84% Greek order in the Westcott-Hort mss of Galatians, to 0% Greek order in Philemon. If Paul wrote all these books in Greek, why is there so much variance, including a very strong Semitic order for Philemon and a very strong Greek order for Galatians?

Moreover, why is there a whopping 14% variance in Greek word order, between the Textus Receptus and Westcott-Hort mss of Galatians? Could it be that these two different Greek copies were translated separately from the Aramaic original? This seems very likely, considering the large amount of variants between the Byzantine Greek and Alexandrian Greek textual families, which are reconciled in the Aramaic of the Peshitta (these proofs are called "split words").

As for the other books, each of the 4 Gospels, Acts, Revelation, Jude and several of the letters use close to a 50%-50% mix with several books using the Semitic word order of Noun-Adjective more than the neutral/natural Greek order of Adjective-Noun.

Parataxis

In classical Greek, sentences usually contained one main verb, and all other verbs were subordinated in adverbial clauses of one kind or another. Hebrew, on the other hand, tended to place main verbs side by side, joining them together with a simple conjunction (the Hebrew *waw* "and"). This is known as *parataxis*, from the Greek verb *paratasso* "I set side by side."

This can occur in Koine Greek, but the constantly recurring *kai* ("and") in the Gospels, particularly Mark, overextends the usual Greek literary usage, showing a more Semitic style. Amazingly, the Gospel of Mark in the Greek text has only one instance (Mark 5:25-27) of a long Greek sentence containing subordinating participles (which is typical of Greek), while having plenty examples of parataxis.

Mark 10:33-34

ܕܗܐ ܣܠܩܝܢ ܚܢܢ ܠܐܘܪܫܠܡ ܘܒܪܗ ܕܐܢܫܐ ܡܫܬܠܡ ܠܪܒܝ ܟܗܢܐ ܘܠܣܦܪܐ ܘܢܚܝܒܘܢܝܗܝ ܠܡܘܬܐ ܘܢܫܠܡܘܢܝܗܝ ܠܥܡܡܐ ܘܢܒܙܚܘܢ ܒܗ ܘܢܢܓܕܘܢܝܗܝ ܘܢܪܩܘܢ ܒܐܦܘܗܝ ܘܢܩܛܠܘܢܝܗܝ ܘܠܝܘܡܐ ܕܬܠܬܐ ܢܩܘܡ

οτι ιδου αναβαινομεν εις ιεροσολυμα και ο υιος του ανθρωπου παραδοθησεται τοις αρχιερευσιν και τοις γραμματευσιν και κατακρινουσιν αυτον θανατω και παραδω σουσιν αυτον τοις εθνεσιν και εμπαιξουσιν αυτω και μαστιγωσουσιν αυτον και εμ πτυσουσιν αυτω και αποκτενουσιν αυτον και τη τριτη ημερα αναστησεται

saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again

A more typical Greek style would have subordinated one or more of these clauses by means of participles or relative clauses

Introductory "it came to pass"

The peculiar use of the Greek verb $ΕΓΕΝΕΤΟ$ with another verb often reproduces a closely corresponding Semitic idiom meaning "it was so" or "it came to pass." This Semitism occurs throughout the GNT.

Luke 2:6

܀ܕܬܐܠܕܝܗ ܐܬ̈ܡܘܝ ܘܝܠܡܬܐ ܢܘܢܐ ܢܡܬ ܢܡ ܢܢܕ ܗܘܗܘ

εγενετο δε εν τω ειναι αυτους εκει επλησθησαν αι ημεραι του τεκειν αυτην

and it came to pass, that, while they were there, the days were accomplished that she should be delivered

This unnatural expression in the GNT virtually floods the book of Luke. More examples can be found in the following passages: Luke 2:1, 2:6, 2:15, 3:21, 5:1, 5:12, 5:17, 6:1, 6:6, 6:12, 7:11, 8:1, 8:22, 9:18, 9:28,9:37, 9:51, 11:1, 11:27, 14:1, 17:11, 18:35, 20:1, 22:24, 24:4.

Adjectival substitutes

In Hebrew the so-called construct state largely took the place of the adjective. In this construction two nouns stand together, and the second noun (as genitive) limits or qualifies the first one. Greek has a corresponding use of the genitive case of a noun in an adjectival sense. The two most characteristically Semitic idioms are (1) the genitive of an abstract noun in place of an adjective of quality, and (2) the use of "son" (*huios*) with a following genitive of origin or definition.

(1) The former idiom, sometimes called the "Hebrew genitive", is found for example in Philippians 3:21, where Paul describes "our lowly body" (literally "body of our lowliness"), and "His glorious body" (literally "body of his glory").

Philippians 3:21

ܗܘܐ ܣܝܠܚ ܦܠܓܐ ܕܦܓܪܐ ܡܘܟܟܐ ܕܝܠܢ ܒܕܡܘܬܐ ܕܦܓܪܐ ܕܬܫܒܘܚܬܗ

ܟܠܗ ܣܠܝܡ ܗܢܐ ܗܘ ܦܓܪܐ ܕܠ ܡܟܝܟܘܬܢ ܠܐ

ος μετασχηματισει το σωμα της ταπεινωσεως ημων εις το γενεσθαι αυτο συμμορφο
ν τω σωματι της δοξης αυτου κατα την ενεργειαν του δυνασθαι αυτον και υποταξα
ι εαυτω τα παντα

who shall change our body of our lowliness, that it may be fashioned like unto the body of his glory, according to the working whereby he is able even to subdue all things unto himself

(2) In Luke 10:6, we see "a peace loving man" (literally "a son of peace").

Luke 10:6

ܘܐܢ ܐܝܬ ܬܡܢ ܒܪ ܫܠܡܐ ܢܬܬܢܝܚ ܥܠܘܗܝ ܫܠܡܟܘܢ
ܘܐܢ ܠܐ ܥܠܝܟܘܢ ܢܗܦܘܟ

και εαν μεν η εκει υιος ειρηνης επαναπαυσεται επ αυτον η ειρηνη υμων ει δε μηγε ε
φ υμας ανακαμψει

and if indeed be there a son of peace, your peace shall rest upon it: if not, it shall turn to you again

More examples are found in the GNT such as those in 1Thessalonians 5:5 "people who belong to the light" (literally "sons of light"), and Colossians 1:13 "his dear son" (literally "the son of his love"). Please note that many of these examples occur in books allegedly written to Greeks, supporting the Aramaic primacist stance that these books were actually written to Aramaic-speaking Semites in Greek cities.

Redundant use of the verb "apokrinomai"

The expression "he answered and said" (*apokritheis eipen*) or "answered he and said", closely resembles a common Semitic idiom – it is nonsensical in Greek and English. The use of the verb *apokrinomai* "I answer" in this sense is often purely redundant (see Matthew 11:25, 12:38, 17:4, 28:5, Mark 9:5, 11:14, 12:35).

Matthew 11:25

ܒܗܘ ܙܒܢܐ ܥܢܐ ܝܫܘܥ ܘܐܡܪ ܡܘܕܐ ܐܢܐ ܠܟ ܐܒܝ ܡܪܐ ܕܫܡܝܐ
ܘܕܐܪܥܐ ܕܟܣܝܬ ܗܠܝܢ ܡܢ ܚܟܝܡܐ ܘܣܟܘܠܬܢܐ ܘܓܠܝܬ ܐܢܝܢ ܠܝܠܘܕܐ

εν εκεινω τω καιρω αποκριθεις ο ιησους ειπεν εξομολογουμαι σοι πατερ κυριε του ο υρανου και της γης οτι απεκρυψας ταυτα απο σοφων και συνετων και απεκαλυψας αυτα νηπιοις

at that time answered Jesus and said, I thank thee, O Father, Lord of the heaven and the earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes

This example is particularly interesting as the Aramaic solves somewhat of a contradiction in the Greek (perhaps the situation is worse – the Greek could indicate that a passage is missing). The GNT somewhat implies that a question is asked. The context of the verse however, reveals that nobody asked Yeshua a question. Since this is a common Aramaic idiom, there is no problem in the Peshitta.

The redundant "I/he answer/ed" is found throughout the HOT, LXX, Peshitta and GNT, heavily implying that the GNT is a translation of the Peshitta, just as the LXX is a translation of the Hebrew original.

Conjunction usage shows us that GNT Greek is not Koine Greek

The aims of this feature were primarily to; 1) show that the Greek of the LXX and GNT are similar; 2) demonstrate that the Greek of the GNT often has more in common with Semitic languages like Aramaic, rather than Greek and; 3) reveal the marked differences between the Greek of the GNT and Koine Greek. Any one of the three makes a strong case for Aramaic primacy. All three make an irrefutable case.

This analysis of conjunction usage fulfills all three objectives.

"Waw" conjunction usage in the Hebrew OT

In English, we occasionally, but infrequently, begin a sentence with a word like "and", which thought-wise tends to join the sentence with the previous sentence. But one thing that characterises Hebrew narration is that many sentences in the OT begin with the letter "waw"/"vav", which is often translated "and", "but", or "then" in English, depending on what reading sounds more plausible.

72% of all verses in the Torah (Genesis to Deuteronomy) begin with the letter "waw" (w). That percentage varies in the entire Tanakh from 91% in the book of Ruth to as little as 1% in Song of Songs. In most narrative books, as from Genesis to 2Chronicles where most of the text is telling a story, the percentage is 76%, as shown in the chart below:

Stories / Histories: Torah (72% or 4162 verses out of 5848 begin with waw), Joshua (76%), Judges (89%), Ruth (91%), Samuel (86%), Kings (82%) and Chronicles (74%)	76%
Poetic Works: Psalms (14%), Proverbs (12%), Ecclesiastics (19%), Song of Songs (1%), Lamentations (4%)	09.9%

		43%
Prophets: Isaiah, Jeremiah, Ezekiel, Daniel ...to end		43%

The highest percentage of usage of the letter "waw" at the beginning of a Hebrew sentence tends to appear in the books that are mostly histories. In the mostly historic books from Genesis to 2Chronicles, only Deuteronomy has fewer than 65% of its verses starting with a waw (47%). For eight of these books, the percentage tops 80%.

"Waw" is also used as a proclitic in Aramaic. The Aramaic portions of Daniel and Ezra show:

	Percentage of verses starting with "waw"	Percentage using "dyn" or "adyn"	Percentage using either
Ezra 4:8-6:18, 7:12-28	47%	13%	60%
Daniel 2:4-7:28	30%	21%	51%

How "waw" is translated into Greek

How "WAW" it is translated from Hebrew into Greek is a bit more complicated than how it is translated into English (usually "and", "then", "and then", "but" or "yet" – mostly as "and"), but the various forms can be:

κα ι , which is the most common translation. LXX examples include Gen 1:3-2:3, 2:5,7-9,13-16, etc.

δε, which is next most common. LXX examples include Gen 1:2, 4:5, etc.

While και and δε represent about 95-98% of Hebrew to Greek translations of "waw", there are other possibilities, including τοτε and επειτα.

So what is the difference between "και" and "δε"? EW Bullinger's "A Critical Lexicon and Concordance to the English and Greek New Testament" says:

- "kai, the conjunction of annexation, uniting things strictly coordinate"
- "de, conj. of antithesis"
- "kai connects thoughts, de...introduces them." So kai connects things smoothly, while de interrupts our thought when it joins them together.

Case in point: "John went outside AND walked to the chair AND read a book AND got out of his seat AND went inside."

It would be a matter of personal judgment how to translate this into Greek, since one person might see all this as a smooth flow of events, while another person might see each step as a serious interruption in the train of thought involved. Was he going outside with the intention of reading a book? Was he planning on returning a book to the library and then changed his mind? Did he start reading the book as

he was walking to the chair, or did he wait until he got there? So many factors could enter into our thinking as to whether this is a smooth flow of similar thoughts or an interruption of something different. People could argue continuously as to whether this should be translated "kai" or "de".

Ancient Greeks however, tended to see such a chain of events as introducing new thought. **In narration, Ancient Greeks tended to use "de" more often than "kai".**

<u>"de" is used as "and" far more than "kai" in Ancient Greek texts</u>

Before we analyze conjunction usage in the LXX and GNT, let us first check other Ancient Greek sources, so that we have a control to compare the LXX/GNT to.

Since the Semiticism in question is more obvious in narrative works, narrative Greek texts have been chosen for these computer generated calculations. Note that we see the same trend among the Koine Greek texts (such as those by Plutarch) that is present among the other forms of Greek, such as the Ionic Greek of Herodotus.

Work	Sentences	frequency of sentences that start with "και"	frequency of sentences that start with "δε"	Total of "kai" and "de" together
Plutarch sampling (beginning of *Lives*)	first 133	11(8.3%)	60(45%)	71(53.4%)
Constitution of Athens	all 90	8(8.9%)	36(40%)	44(49%)
Plutarch (46-120AD) in *Aristides*	all 224	19(8.5%)	79(35.3%)	98(44%)
Plutarch in *Theseus*	all 248	20(8.1%)	118(47.6%)	138(55.7%)
Plutarch in *Kimon*	all 168	11(6.5%)	98(58.3%)	109(64.8%)
Herodotus' *History*(5th c.BC)	all 2241	96(4.3%)	1168(52.1%)	1264(56.4%)
Mean		**7.4%**	**46.4%**	**53.9%**

It is clear from the trend that **around 50% of the sentences in these Greek narrative works start with "and" (the vast majority of "and" in Greek, as discussed earlier, is "kai" and "de") compared to about 75% in the narrative portions of the Hebrew OT.**

We also see that in these Greek narrative works, **"de" is vastly favoured over "kai", at about 46% to 7%.**

One might still be interested in what happens when we examine non-narrative works. In such cases, the preference of "de" over "kai" is still evident, but occurs less frequently. The use of "kai" tends to remain about the same, but the use of "de" drops in proportion to the lack of narration. Thus, "de", more than "kai", tends to be the more natural expression of connecting events through a time sequence in Greek.

Examples are included in the following table from works that contain few to no narration:

Work	Sentences	frequency of sentences that start with "και"	frequency of sentences that start with "δε"	Total of "kai" and "de" together
Plato's *Apology*	all 263	31(11.8%)	59(22.4%)	90(34.2%)
Plato's *Symposium*	all 642	85(13.2%)	150(23.4%)	235(36.6%)

"kai" outnumbers "de" in the Septuagint

Let us see if the Septuagint, allegedly written in Koine Greek, follows the trends exhibited by Koine Greek works, or if it follows the Semitic style and gives us some clue as to the characteristics of "Semitic translation Greek".

54.3% of all verses in the Tanakh begin with a waw. 86% of the time it was translated into Greek as a kai, and only as de about 14% of the time. And the more narrative the book, the more likely a waw is translated as kai rather than as de. Here's the breakdown:

Book/Section	% of time a Waw begins a verse	% of time it is translated as "kai"	% of time it is translated as "de"
Torah (first five books)	71%	74%	26%
Joshua through 2Chronicles (Joshua, Judges, Ruth, Samuel, Kings & Chronicles)	81%	98%	2%
Prophets (Isaiah/Yesh, Ezek, etc)	45%	~94%	~6%
Writings of Poetry (Psalm/Teh, Prov, Qoh, SOS, Lamentations)	10%	~75%	~25%

Let us first deal with "trend 1". **The LXX usage of "waw" as the beginning of a sentence (in the narrative works of Genesis to 2Chronicles) is far more than the 50% of Greek works (which uses kai and de), aligning with the 75% of the Hebrew OT.**

This is expected, seeing as the LXX is not an original Greek work. It is a Greek translation of a Semitic original. The LXX is not written in Koine Greek. It is written in "Semitic translation Greek".

Dealing with "trend 2", **the greater usage of "kai" over "de" is in stark contrast to what we saw in the other Greek works, where "de" vastly outnumbered "kai".**

This information regarding "trend 2" can now be used as a characteristic feature of "Semitic translation Greek".

If we happen to find another Greek translation of a Semitic original, we would expect it to be similar to the LXX and Hebrew OT in terms of usage of "and" employment at beginnings of verses, and similar to the LXX in having it's "kai" and "de" usage in stark contrast to that of native Greek works.

For interest, let's take a look out how the Greek renders the Aramaic portions of the Hebrew OT:

Book	% verses beginning with "Waw"	% verses with "adyn", etc. at or near beginning	% in LXX beginning with "Kai"	% in LXX beginning with "de"	% in LXX beginning with "tote"
Ezra 4:8-6:18, 7:12-7:28	47%	13%	53%	2%	12%
Daniel 2:4-7:28	30%	21%	43%	10%	13.5%

We see an even greater preference for "kai" over "de" in the Greek translations of the Aramaic portions, largely because in some cases we see "adyn" translated as "kai" (Dan 3:3, 24, 26, 4:16 , plus other verses), thus "kai" sometimes comes from "Waw" and sometimes comes from "adyn". A combination of other grammatical words in Aramaic and Greek are also involved in getting from the Aramaic to the Greek that isn't as straightforward as our analysis of Hebrew to Greek translations and some of these statistics can only be explained with a more in-depth analysis of Aramaic that would only explain minor trends and not the major trends being focused on in this study.

We see here that in both Hebrew and Aramaic, the translators had a preference for translating "waw" as "kai" over "de", even though "de" is used more frequently in Greek. We see this bias towards "kai" as small as 5-3 in Genesis, and as large as almost 10-1 in Ruth. It seemed the translators of Genesis struggled between a literal translation that would express the "waw" as a "kai", thereby helping to preserve for the reader what word it was translated *from* in Hebrew, and a more natural expression of the use of "de". Often, the more natural expression of "de" won out, while "kai" was used where Greek thinking would tolerate the rendering from Hebrew.

<u>Finally: The Greek NT was written in "Semitic translation Greek"</u>

For the time-being, we will focus on the Textus Receptus (Byzantine), putting Aramaic primacists at a slight disadvantage. The GNT books examined will be Matthew, mark, Luke, John, Acts and Revelation, as these are the most narrative of the NT.

Work	Sentences / Verses	kai	de	Total
Mark	678	391(*58%*)	146(*22%*)	537(80%)
Matthew	1071	339(32%)	285(26.6%)	614(59%)
Luke	1151	406(35%)	356(31%)	752(66%)
John	879	138(14%)	141(14%)	230(28%)
Revelation	404	280(69%)	007(1.7%)	287(71%)
Acts	1007	169(17%)	431(43%)	600(60%)

Dealing with "trend 1", we see that these books depart from normal Greek and show a more Semitic style, by starting sentences more frequently with "and". All books but John significantly surpassed the 50% frequency of combined "kai" and "de", expected of native Greek works.

In regards to "trend 2", we see that most books had "kai" outnumbering "de", which is uncharacteristic of native Greek works, but expected of Greek translations of Semitic works, as we saw with the LXX. On average, "kai" outnumbered "de" by 38% to 18%.

Even in the cases where "kai" didn't significantly outnumber "de", we still see a higher "kai" and lower "de" frequency, compared to native Greek texts, even those written in Koine Greek! Just like the LXX, the GNT shows its underlying Semitic original.

Well, these exciting (for Aramaic primacists) results were obtained from the Textus Receptus. What happens when we use the Westcott-Hort text (Alexandrian)?

The Alexandrian text shows even more of a Semitic style (hence the earlier focus on the Byzantine text, to eliminate bias – in fact, bias was thus introduced **against** the author's intended aims). The percentage of verses in the Greek New Testament rivals the Hebrew OT for a frequency of the use of "and" or its equivalent/near-equivalent in Greek, with as many as 1975 of the 2900 verses (or 68%) of the verses in the Synoptic Gospels of the Westcott-Hort text beginning with something that might translate to a "waw" / "and".

There are more "kai's" in the W-H text, with Mark particularly showing an even more Semitic style than with the TR. Interestingly, the Alexandrian textual family is considered to be older and more reliable than the Byzantine – and in this case it is more "Semitic". The Western textual family is considered to be even older and again, is considered to be more Semitic, completing an interesting trend.

Do note that another feature of "Semitic translation Greek" is the varying quality of Greek employed. The LXX and GNT share this characteristic, as some translators wanted to produce a readable Greek document, while others preferred to be faithful to the original Semitic text.

Others

There are other Semiticisms such as Semitic poetry, word plays and loan words that are covered in other sections of this book. Many more Semitic syntactic structures in the GNT are not covered in this book, due to time and space constraints.

We have just seen how the Greek of the Greek New Testament is unlike Koine Greek. It is also unlike Classical Greek, Platonic Greek, Ionic Greek, etc. Logically then, the Greek of the GNT must be some other form of Greek. And the only works that produce a similar style of Greek are Greek translations of Semitic originals. It is then reasonable to assume that the Greek of the Greek New Testament is "Semitic translation Greek". Combined with the various other internal and external evidences for Peshitta primacy, it is an inescapable conclusion that the Greek New Testament is a translation of the Aramaic Peshitta New Testament. One could also wonder why the supposedly Greek original is overflowing with Aramaicisms while the alleged "Aramaic translation of the Greek" (the Peshitta NT) has no "Greekisms".

Note: After being shown that the Greek of the GNT is not Koine Greek, some Greek primacists may speculate at the possibility of some sort of "common Jewish Greek dialect". This is utter nonsense and is insulting to highly educated Semites. Philo of Alexandria was an educated Judean (who lived during the Koine period) and had a great command of Ancient Greek – his works follow the structure and grammar appropriately. Paul, who wrote much of the NT, was also educated, and as a soldier in the Roman army, probably had a great knowledge of Koine Greek (originally found primarily among soldiers). Yet this educated Judean writes so poorly in Greek, while Philo writes so well. The only explanation is that Paul wrote in Aramaic, and that makes sense as his writings so often follow Semitic structure and grammar. Luke also was highly educated (a physician) and according to Greek primacists, was a Greek-speaking Gentile. Yet his Gospel overflows with Semiticisms. One must wonder why Paul and Luke write so poorly in "their primary tongue" (Greek), yet so well in terms of Semiticisms.

Feature 2 – A Lengthy Refutation of Old Syriac (OS) Primacy

By Andrew Gabriel Roth

Ancient Evidence:
A Fourth Century Witness to the Antiquity and Originality of the Peshitta Text
(Supplemented with Additional Proofs from "Ruach Qadim")

Introduction

As we have seen previously in "Ruach Qadim" and "The Path to Life", the idea that the Peshitta was the work of Rabulla of Edessa has been thoroughly discredited by inscription evidence and modern scholarship. Furthermore, we have also seen that one of the Old Syriac manuscripts bears the unique name that Rabulla gave to his translation of the Gospels from Greek into Aramaic, *evangelion de mepharreshe* (separated Gospels) and that the other Old Syriac document appears to be a minor revision of the former.

However, as compelling as this evidence is, there is one other aspect that bears detailed exploration but that would nevertheless not have fit well in terms of flow with the previous treatment, and that is the quotations from the Peshitta by Early Syrian Fathers. This is key because many Old Syriac advocates such as James Trimm have made the allegation that saints like Mar Ephraim quote liberally from Old Syriac against the Peshitta. The reality of that situation though is quite different.

First of all, Mar Ephraim was known to employ a great deal of poetic license in the way he applies Scripture. Or, to put it another way, he likes to do a lot freestyle targumming. As a result, random chance demands that there will be times when a quote looks like the Peshitta or another like Old Syriac. What is lacking from those who would apply this into an Old Syriac Primacist model is the fact that just as often Mar Ephraim's targumming results in renditions that resemble neither Old Syriac nor Peshitta, simply because of his own writing style. Many other alleged quotations in favor of Old Syriac are simply not from the real Mar Ephraim at all, but are later students of his following along in his style and applying his name to their work, which was a common practice in the East.

Secondly, we should look at what Mar Ephraim does not say. There is not mention in any of his writings of the need to standardize, revise or otherwise co-opt Scripture into a form other than what was already circulating in his day. As I have mentioned before, there is a great tradition in the East of inaugurating feast days to celebrate the day that the Holy Writings arrive in the local vernacular of an assembly. Therefore, if a revision from Old Syriac was done, and that revision became the Peshitta text, we would surely have heard about it. Another key place where such a ruling, which could only come from a patriarch, would have had to have been set down, are the Eastern Councils. There were ten of these Councils held by various patriarchs in the Church of the East during the third and fourth centuries, the precise time when the change over to the Peshitta was alleged to happen. Unfortunately for the Old Syriac crowd though, neither this issue nor the ecclesiastical ruling authorizing such a change is ever recorded, and this would have been required by Church by-laws if in fact it went on.

And so, with the witness of Mar Ephraim not really being probative due to his free-verse style of writing and other issues, we need to look for another ancient witness. Ideally, this witness should also be a wellrespected leader of the Church of the East, whose writings are both ancient and not in dispute with respect to his genuine identity. Furthermore, the writing style of this saint should be one that tends to

quote directly and in a verbatim manner from some Aramaic source, be it Peshitta, Old Syriac or whatever.[1]

After much research then through ancient records of the Church of the East, many of which are largely unknown in the West, I am happy to report that just such an ancient witness has been found. His name is Mar Aphrahat, and his writings pre-date Mar Ephraim by several decades, and are rooted in the first quarter of the fourth century.[2] It is also significant that the many Peshitta-exclusive quotes against Old Syriac precede Rabulla's time by almost a century, and so since the Old Syriac has been shown to be Rabulla's work, the Peshitta as quoted by Mar Aphrahat is obviously much older.[3]

The final aspect to keep in mind is that there are times when Old Syriac and Peshitta share a quote. In those cases, the historical linkage just mentioned is the guiding principle in showing that it was not Old Syriac that first held that reading. In many other cases though, the readings that are in both Old Syriac manuscripts are clearly not reflected in Mar Aphrahat's writings, since they had not yet entered the written record. And so, where the Peshitta and Old Syriac agree with Mar Aphrahat, there is no need to show the Old Syriac reading. However, in places where we see a genuine preference of one source over the other with Mar Aphrahat, those examples will present the best evidence for my overall argument.[4]

With those thoughts in mind, let us go to the written record.

Lining Up the Witnesses

Red highlight = verbatim reading between Mar Aphrahat and the Peshitta in the entire passage, with special attention paid to where these readings will diverge in Old Syriac.

Blue highlight = divergent reading between Mar Aphrahat with either the Peshitta, Old Syriac (Siniaticus) or Old Syriac (Cureton).

Green highlight = minor paraphrase linking clearly to a verbatim Peshitta reading that was adopted for Mar Aphrahat's use.

Matthew 5:16

Mar Aphrahat

ܘܬܘܒ ܐܡܪ ܠܬܠܡܝܕܘܗܝ

ܕܢܢܗܪ ܢܘܗܪܟܘܢ ܩܕܡ ܒܢܝܢܫܐ

ܕܢܚܙܘܢ ܥܒܕܝܟܘܢ ܛܒܐ

"And again he said to his Apostles:
"Let your light shine before men, that they may see your good works."

Peshitta

ܢܢܗܪ ܢܘܗܪܟܘܢ ܩܕܡ ܒܢܝܢܫܐ

ܕܢܚܙܘܢ ܥܒܕܝܟܘܢ ܛܒܐ

"Let your light shine before men, that they may see your good works."

Old Syriac-Siniaticus

ܢܘܗܪܟܘܢ ܗܟܢܐ ܢܗܪ ܠܩܕܡ ܒܢܝ ܐܢܫܐ

ܕܢܚܙܘܢ ܥܒܕܝܟܘܢ ܫܦܝܪܐ

"Let your light shine before (with Lamadh Proclitic) men, that they may see your beautiful works"

Old Syriac-Cureton

ܢܘܗܪܟܘܢ ܗܟܢܐ ܢܗܪ ܩܕܡ ܒܢܝ ܐܢܫܐ

ܕܢܚܙܘܢ ܥܒܕܝܟܘܢ ܫܦܝܪܐ

"Let your light shine before men, that they may see your beautiful works."

Comments from Paul Younan:
1) Sinaiticus has a Lamad Proclitic before "qdam" - and Mar Aphrahat does not.
2) Both Sinaiticus and Cureton have "Shapir" (beautiful) before "works", whereas Mar Aphrahat and the Peshitta agree against them with "Tawa" - "good".
3) Finally, both Old Syriac (s) and (c) have "Bnay Anasha" (men) as distinct words - whereas Mar Aphrahat and the Peshitta have them combined.

Luke 15:8

Mar Aphrahat

ܐܝܕܐ ܗܝ ܐܢܬܬܐ ܕܐܝܬ ܠܗ ܥܣܪܐ

ܙܘܙܝܢ ܘܬܘܒܕ ܚܕ ܡܢܗܘܢ

ܘܠܐ ܬܡܗܪܐ ܫܪܓܐ ܘܚܡܐ ܒܝܬܐ

"What woman, who has ten coins and loses one of them, and (Waw Proclitic) not does light a lamp and sweep (Khama) the house..."

Peshitta

ܐܝܕܐ ܗܝ ܐܢܬܬܐ ܕܐܝܬ ܠܗ ܥܣܪܐ

ܙܘܙܝܢ ܘܬܘܒܕ ܚܕ ܡܢܗܘܢ

ܘܠܐ ܬܡܗܪܐ ܫܪܓܐ ܘܚܡܐ ܒܝܬܐ

"What woman, who has ten coins and loses one of them, and (Waw Proclitic) not does light a lamp and sweep (Khama) the house..."

Old Syriac-Siniaticus

ܐܝܕܐ ܗܝ ܐܢܬܬܐ ܕܐܝܬ ܠܗ ܥܣܪܐ

ܙܘܙܝܢ ܘܬܘܒܕ ܚܕ ܡܢܗܘܢ

ܠܐ ܬܡܗܪܐ ܫܪܓܐ ܘܚܡܐ ܒܝܬܐ

"What woman, who has ten coins and loses one of them, not does light a lamp and (No Waw proclitic) sweep (Khama) the house..."

Old Syriac-Cureton

ܘܠܐ ܕܢܗܪܐ ܐܝܟܐ ܗܘ ܐܝܬ ܕܝܢ ܕܡܐ

ܐܝܢܐ ܕܗܘ ܘܐܒܕܐ ܙܘܙܝܢ ܥܣܪܐ ܠܗ

ܠܐ ܗܘܢܐ ܥܙܪ ܐܪܝܡ ܘܕܟܐ ܒܝܬܐ

"What woman, who has ten coins and loses one of them, (No Waw Proclitic) not does light a lamp and organizes (kansha) the house..."

Comments from Paul Younan:

1) Old Syriac (S) has the imperfect of the PEAL ܬܘܩܕܝ, whereas Mar Aphrahat uses ܬܘܩܕܐ just like the Peshitta.

2) Both Old Syriac (S) and (C) are missing the Waw Proclitic, included in Aphrahat and the Peshitta.

3) Old Syriac (C) uses a completely different word, ܘܕܟܐ for "sweep~organize", instead of the word

employed by both the Peshitta and Mar Aphrahat - ܟܢܫܐ.

John 10:27

Mar Aphrahat

ܐܡܪ ܗܟܢ ܠܬܠܡܝܕܘܗܝ ܕܠܟܘܢ ܗܢ ܐܡܪ ܐܢܐ

ܒܢܗܝܪܐ ܐܟܪܙܘ ܒܚܫܘܟܐ ܠܟܘܢ ܐܡܪ ܐܢܐ ܠܗ

"For he said to his disciples: whatever I tell you in the darkness, proclaim in the light (Nahira)."

Peshitta

ܡܕܡ ܕܐܡܪ ܐܢܐ ܠܟܘܢ ܒܚܫܘܟܐ ܐܟܪܙܘ ܐܢܬܘܢ ܒܢܗܝܪܐ

"Whatever I tell you in the darkness, proclaim in the light (Nahira)."

Old Syriac-Siniaticus & Cureton

ܡܕܡ ܕܐܡܪܢܐ ܠܟܘܢ ܒܚܫܘܟܐ ܐܟܪܙܘ ܐܢܬܘܢ ܒܢܘܗܪܐ

"Whatever I tell you in the darkness, proclaim in the light (Nuhra)."

Comments from Paul Younan:
The quote given by Mar Aphrahat not only matches the Peshitta 100% - but I've also demonstrated that there are two major differences between the quotation given by Mar Aphrahat and the Old Syriac: 1) The "Emar ena" (I said) are two distinct words in Aphrahat, but a combined word in Old Syriac.
2) Instead of "Nahira" for "light" as Aphrahat and the Peshitta have it, Old Syriac has "Nuhra".

John 10:30

Mar Aphrahat

ܘܒܕܘܟܬܐ ܐܚܪܢܝܬܐ ܐܡܪ

ܒܕܘܟܬܐ ܐܚܪܬܐ ܗܘ ܐܡܪ

"And in another place, he said:
I and my Father are one (khnan)"

Peshitta

ܐܢܐ ܘܐܒܝ ܚܕ ܚܢܢ

"I and my Father are one (khnan)"

Old Syriac-Siniaticus & Cureton

ܐܢܚܢܢ ܚܕ ܘܐܒܝ ܐܢܐ

"I and my Father we are one (ankhnan)."

John 11:43

Mar Aphrahat

ܠܥܙܪ ܬܐ ܠܒܪ

"Lazarus, come forth."

Peshitta

ܠܥܙܪ ܬܐ ܠܒܪ

"Lazarus, come forth."

Old Syriac-Siniaticus & Cureton

ܠܥܙܪ ܦܘܩ ܬܐ ܠܒܪ

"Lazarus, come out, come forth."

Romans 5:14[5]

Mar Aphrahat

ܐܝܟ ܕܐܡܪ ܫܠܝܚܐ

ܕܐܡܠܟ ܡܘܬܐ ܡܢ ܐܕܡ ܘܥܕܡܐ ܠܡܘܫܐ

ܘܐܦ ܥܠ ܐܝܠܝܢ ܕܠܐ ܚܛܘ

Transliteration:
Aykh d'emar Shlikha:
d'amlekh mowtha men wAdam w'adma l'Moshe
w'ap al aylyn d'la khaTaw

Translation:
As the Apostle said, that "Death ruled from Adam unto Moses" and "even over those who sinned not."

Peshitta

ܐܡܠܟ ܡܘܬܐ ܡܢ ܐܕܡ ܘܐܕܡܐ ܠܡܘܫܐ
ܐܦ ܥܠ ܐܝܠܝܢ ܕܠܐ ܚܛܘ

Transliteration:
amlekh mowtha men wAdam w'adma l'Moshe
ap al aylyn d'la khaTaw

Translation:
"Death ruled from Adam unto Moses, even over those who sinned not."

1 Corinthians 2:9

Mar Aphrahat

ܐܝܬ ܓܝܪ ܕܐܦ ܗܕܐ

ܕܥܝܢܐ ܠܐ ܚܙܬ

ܘܐܕܢܐ ܠܐ ܫܡܥܬ

ܘܥܠ ܠܒܐ ܕܒܪܢܫܐ ܠܐ ܣܠܩ

ܗܕܐ ܕܛܝܒ ܐܠܗܐ

ܠܐܝܠܝܢ ܕܪܚܡܝܢ ܠܗ

"There is the thing...
Which eye hath not seen and ear hath not heard, and which hath not come up into the heart of man, that which Elohim hath prepared for them that love Him."

Peshitta

ܕܥܝܢܐ ܠܐ ܚܙܬ

ܘܐܕܢܐ ܠܐ ܫܡܥܬ

ܘܥܠ ܠܒܐ ܕܒܪܢܫܐ ܠܐ ܣܠܩ

ܗܕܐ ܕܛܝܒ ܐܠܗܐ

ܠܐܝܠܝܢ ܕܪܚܡܝܢ ܠܗ

"Which eye hath not seen and ear hath not heard, and which hath not come up into the heart of man, that which Elohim hath prepared for them that love Him."

Galatians 3:28

Mar Aphrahat

ܘܟܠܟܘܢ ܐܢܬܘܢ ܚܕ

ܐܝܬܝܟܘܢ ܗܘܐ ܒܝܫܘܥ

ܘܐܡܪ ܫܠܝܚܐ ܕܠܐ ܕܟܪܐ

ܘܠܐ ܢܩܒܬܐ ܘܠܐ ܥܒܕܐ ܘܠܐ ܒܪ ܚܐܪܐ

Transliteration:
w'emar Shlikha:
d'la dakra w'la neqbata
w'la ebada w'la bar-khere
ela kulkhon khad 'ton b'Yeshua Meshikha

Translation:
And the Apostle said
neither "male nor female"
and neither "servant nor free"
rather "you are all one in Yeshua Meshikha"

Peshitta

ܠܝܬ ܥܒܕܐ ܘܠܐ ܒܪ ܚܐܪܐ

ܠܝܬ ܕܟܪܐ ܘܠܐ ܢܩܒܬܐ

ܟܠܟܘܢ ܓܝܪ ܚܕ ܐܢܬܘܢ ܒܝܫܘܥ ܡܫܝܚܐ

Transliteration:
Lyt ebada w'la bar-khere
Lyt dakra w'la neqbata
kulkhon gyr khad 'ton b'Yeshua Meshikha

Translation:
There is no "servant nor free"
There is no "male nor female"
"you are all one, for, in Yeshua Meshikha"

Comments from Paul Younan:
With just a little rearranging of the clauses which is typical of the writing style, or paraphrasing, of Mar Aphrahat, the reading is 100% identical to the Peshitta

A Scholar Weighs in

The great Aramaic scholar John Gwynn, D.D, , D.C.L. and Regius Professor of Divinity for the University of Dublin, who broke new ground in the 19th century with his translation and late dating of the Crawford Manuscript of Revelation, was also well-versed in the writings of Mar Aphrahat. What follows then is his analysis as written in his famous work "Nicene and Post Nicene Fathers, Series II, Volume XIII. Let's take the issues he raises one at a time. Once again, my thanks to Paul Younan for classifying and compiling these writings.

1) The dates of Mar Aphrahat's writings:

The Demonstrations are twenty-two in number, after the number of the letters of the Aramaic alphabet, each of them beginning with the letter to which it corresponds in order. The first ten form a group by themselves, and are somewhat earlier in date than those which follow: they deal with Christian graces, hopes, and duties, as appears from their titles:--"Concerning Faith, Charity, Fasting, Prayer, Wars, Monks, Penitents, the Resurrection, Humility, Pastors." Of those that compose the later group, three relate to the Jews ("Concerning Circumcision, the Passover, the Sabbath"); followed by one described as "Hortatory," which seems to be a letter of rebuke addressed by Aphrahat, on behalf of a Synod of Bishops, to the clergy and people of Seleucia and Ctesiphon (Babylon); after which the Jewish series is resumed in five discourses, "Concerning Divers Meals, The Call of the Gentiles, Jesus the Messiah, Virginity, the Dispersion of Israel."

The three last are of the same general character as the first ten,--"Concerning Almsgiving, Persecution, Death, and the Latter Times." To this collection is subjoined a twenty-third Demonstration, supplementary to the rest, "Concerning the Grape," under which title is signified the blessing transmitted from the beginning through Messiah, in allusion to the words of Isaiah, "As the grape is found in the cluster and one saith, Destroy it not" (lxv. 8). This treatise embodies a chronological disquisition of some importance.

Of the dates at which they were written, these discourses supply conclusive evidence. At the end of section 5 of Demonstr. V. (Concerning Wars), the author reckons the years from the era of Alexander (B.C. 311) to the time of his writing as 648. He wrote therefore in A.D. 337--the year of the death of Constantine the Great. Demonst. XIV. is formally dated in its last section, "in the month Shebat. in the year 655 (that is, A. D. 344). More fully, in closing the alphabetic series (XXII. 25) he informs us that the above dates apply to the two groups--the first ten being written in 337; the twelve that follow, in 344. Finally, the supplementary discourse "Concerning the Grape" was written (as stated, XXIII. 69) in July, 345. Thus the entire work was completed within nine years,--five years before the middle of the fourth century,--before the composition of the earliest work of Ephraim of which the date can be determined with certainty.

2) The manuscript evidence:

The oldest extant MS. of these discourses (Add. 17182 of the British Museum) contains the first ten, and is dated 474. With it is bound up (under the same number) a second, dated 512, containing the remaining thirteen. A third (Add. 14619) of the sixth century likewise, exhibits the whole series. A fourth (Orient, 1017), more recent by eight centuries, will be mentioned farther on. Of the three early MSS., the first designates the author as "the Persian Sage" merely, as does also the third: the second prefixes his name as "Mar Jacob the Persian Sage."

3) The witnesses:

It is not until some years after the mid-die of the tenth century, that the "Persian Sage" first appears under his proper name,--of which, though as it appears generally forgotten in the Syriac world of letters, a tradition had survived.--The Nestorian Bar-Bahlul (circ. 963) in his Syro-Arabic Lexicon, writes thus:--"Aphrahat [mentioned] in the Book of Paradise, is the Persian Sage, as they record."—So too, in the eleventh century), Elias of Nisibis (Barsinaeus, d. 1049), embodies in his Chronography, a table, compiled from Demonstr. XXIII., of the chronography from the Creation to the "Era of Alexander" (B. C. 311), which he describes as "The years of the House of Adam, according to the opinion of Aphrahat, the Persian Sage."

To the like effect, but with fuller information, the great light of the mediaeval Jacobite Church, Gregory Barhebraeus (d. 1286), in Part I. of his Ecclesiastical Chronicle, in enumerating the orthodox contemporaries of Athanasius, mentions, after Ephraim, "the Persian Sage who wrote the Book of Demonstrations;" and again in Part II., supplies his name under a slightly different form, as one who "was of note in the time of Papas the Catholicus," "the Persian Sage by name Pharhad, of whom there are extant a book of admonition [al., admonitions] in Syriac, and twenty-two Epistles according to the letters of the alphabet." Here we have not only the name and description of the personage in question, but a fairly accurate account of his works, under the titles by which the MSS. describe them, "Epistles and Demonstrations;--and moreover a sufficient indication of his date, in agreement with that which the Demonstrations claim: for one who began to write in 337 must have lived in the closing years of the life of Papas (who died in 334), and in the earlier years of the life of Ephraim.

So yet again, a generation later, the learned Nestorian prelate, Ebedjesu, in his Catalogue of Syrian ecclesiastical authors, writes, "Aphrahat, the Persian Sage, composed two volumes with Homilies that are according to the alphabet." Here once more the name and designation are given unhesitatingly, and the division of the discourses into two groups is correctly noted; but the concluding words appear to distinguish these groups from the alphabetic Homilies. Either, therefore, we must take the preposition rendered "with" to mean "containing,"--or we must conclude that Ebedjesu's knowledge of the work was at second-hand and incorrect. Finally, in a very late MS., dated 1364, is found the first or chronological part of Demonstration XXIII., headed as follows:--"The Demonstration concerning the Grape, of the Sage Aphrahat, who is Jacob, Bishop of Mar Mathai." Here (though the prefix "Persian" is absent) we have the author's title of "Sage"; and the identification of the "Aphrahat" of the later authorities with the "Jacob" of the earlier is not merely implied but expressly affirmed. Here, moreover, we have what seems to account for the twofold name. As author, he is Aphrahat; as Bishop, he is Jacob--the latter name having been no doubt assumed on his elevation to the Episcopate. Such changes of name, at consecration, which in later ages of the Syrian Church became customary, were no doubt exceptional in the earlier period of which we are treating.

But the fact that Aphrahat was a Persian name, bestowed on him no doubt in childhood--when he was still (as will be shown presently) outside the Christian fold--a name which is supposed to signify "Chief" or "Prefect," and which may have seemed unsuited to the humility of the sacred office-- supplies a reason for the substitution in its stead of a name associated with sacred history, both of the Old and of the New Testament. Here finally we have the direct statement of what Georgius had justly inferred from the opening of Dem. XIV., that the writer was himself of the clergy, and in this Epistle writes as a cleric to clerics.

4) That Mar Aphrahat was definitely from the Persian Assembly, otherwise known as the Church of the East:

That the author was of Persian nationality, is a point on which all the witnesses agree, except the fourteenth-century scribe of the MS. Orient. 1017, who however is merely silent about it. The name Aphrahat is, as has been already said, Persian--which fact at once confirms the tradition that he belonged to Persia, and helps to account for what seems to be the reluctance of early writers to call him by a name that was foreign, unfamiliar, unsuited to his subsequent station in the Church, and superseded by one that had sacred associations. As a Persian, he dates his writings by the years of the reign of the Persian King: the twenty-two were completed (he says) in the thirty-fifth, the twenty-third in the thirty-sixth of the reign of Sapor.

Again: as a Persian of the early fourth century, it is presumable that he was not originally a Christian. And this is apparently confirmed by the internal evidence of his own writings; for he speaks of himself as one of those "who have cast away idols, and call that a lie which our father bequeathed to us;" and again, "who ought to worship Y'shua, for that He has turned away our froward minds from all superstitions of vain error, and taught us to worship one Elohim our Father and Maker."--But it is clear that he must have lived in a frontier region where Syriac was spoken freely; or else must have removed into a Syriac-speaking country at an early age; for the language and style of his writings are completely pure, showing no trace of foreign idiom, or even of the want of ease that betrays a foreigner writing in what is not his mother-tongue. It is clear also that, at whatever age or under whatever circumstances he embraced Christianity, he must have taken the Christian Scriptures and Christian theology into his inmost heart and understanding as every page of his writings attests.

5) That he was Bishop of Nineveh, which is Church of the East territory:

If we accept the late, but internally probable, statement of the Scribe of MS. Orient. 1017 (above mentioned), that "the Persian Sage" was "Bishop of the monastery of Mar Mathai," we arrive at a complete explanation of the circumstances under which this Epistle was composed. For the Bishop of Mar Mathai was Metropolitan of Nineveh, and ranked among the Bishops of "the East" only second to the Catholicus; and his province bordered on that which the Catholicus (as Metropolitan of Seleucia) held in his immediate jurisdiction. The Bishop of Mar Mathai therefore would properly preside in a Synod of the Eastern Bishops, met to consider the disorders and discussions existing in Seleucia and its suffragan sees. It thus becomes intelligible how an Epistle of such official character has found a place in a series of discourses of which the rest are written as from man to man merely. The writer addresses the Bishops, Clergy, and people of Seleucia and Ctesiphon in the name of a Synod over which he was President, a Synod probably of Bishops suffragan to Nineveh, and perhaps of those of some adjacent sees.

6) That he is, as we have been saying throughout this essay, prior to Mar Ephraim:

In thus placing Aphrahat first as their projected series of Syriac Divines, the learned editors follow the opinion which, ever since Wright published his edition, has been adopted by Syriac scholars—that Aphrahat is prior in time to Ephraim. This is undoubtedly true (as pointed out above) in the only limited sense, that the Demonstrations are earlier by some years (the first ten by thirteen years, the remainder by five or six) than the earliest of Ephraim's writings which can be dated with certainty (namely, the first Nisibene Hymn, which belongs to 350).

It is then assumed that Ephraim was born in the reign of Constantine, therefore not earlier than 306, and that Aphrahat was a man of advanced age when he wrote (of which there is no proof whatever), and must therefore have been born before the end of the third century--perhaps as early as 280. It has been shown above (p. 145) that even if we admit the authority of the Syriac Life of Ephraim, we must regard the supposed statement of his birth in Constantine's time as a mistranslation or rather perversion of the text. Thus the argument for placing Ephraim's birth so late as 306 disappears, while for placing Aphrahat's birth no argument has been advanced, but merely conjecture; and the result is, that the two may, so far as evidence goes, be regarded as contemporary. It is true that Barhebraeus, in his Ecclesiastical History, reckons Aphrahat as belonging to the time of Papas, who died 335; built is to be noted that in the very same context he mentions that letters were extant purporting to be addressed by Jacob of Nisibis and Ephraim to the same Papas,--and though he admits that some discredited the genuineness of these letters, he gives no hint that Ephraim was too young to have written them.

In fact he could not do so, for in the earlier part of this History he had already named Ephraim as present at the Nicene Council in 325, and had placed his name before that of Aphrahat in including both among the contemporaries of the Great Athanasius.

7) And finally, and most importantly, that Mar Aphrahat's canon was none other than the Peshitta text!

His New Testament Canon is apparently that of the Peshitta;--that is to say, he shows no signs of acquaintance with the four shorter Catholic Epistles, and in the one citation which seems to be from the Apocalypse, it has been shown to be probable that he is really referring to the Targum of Onkelos on Deut. xxxiii. 6.

Concluding Comments from Paul Younan:
"The Peshitta present in Nineveh during the 330s - remarkable, seeing that Rabbula's great-grandmother had not yet even been conceived…[How modern scholars who] claim that Rabbula of Edessa, the 5th-century archenemy of the Church of the East, produced the Peshitta. How the Church of the East, his hated enemies, came to adopt a version supposedly made from his hands – only these idiots know…If the Peshitta was around during the 330s and quoted by a high-ranking official of the Church of the East, how much farther back in time must it have originated? The late 200s....the early 200s....the late 100s....the early 100s.....the Apostles' hands?"

I could not have expressed that idea better myself, and will end on that excellent point. Thank you all for your kind attention to the truth!

ADDITIONAL EVIDENCE OF PESHITTA ORIGINALITY OVER OLD SYRIAC (FROM RUACH QADIM)

Siniaticus

By the same token, we can also show an early error of one of the Old Syriac manuscripts known as Siniaticus. Let's take a quick look at its mangling of a passage just a few lines down from the one Dutillet just got wrong, by first looking at the Peshitta text:

ܗܐ ܕܝܢ ܢܪܓܐ ܣܝܡ ܥܠ ܥܩܪܐ ܕܐܝܠܢܐ ܟܠ ܐܝܠܢܐ ܗܟܝܠ ܕܦܐܪܐ ܛܒܐ ܠܐ ܥܒܕ ܡܬܦܣܩ ܘܢܦܠ ܒܢܘܪܐ

And behold, the axe is placed on the root of the trees. All trees therefore (that) have fruit that (is) not good, bring forth (and they) will be cut and will fall into the fire.
Matthew 3:10 (Younan Peshitta Interlinear Version)

The Old Syriac though has misread the verse this way:

ܗܐ (ha) = behold

ܗܫܐ (hasha) = and now also

Since the Greek texts read "and now also" as well, the confusion of the Old Syriac scribe most likely appears to be rooted in a memory of the Peshitta text reading *something like hasha* combined with a

Greek version that is clearly in front of him which he emulates. The only difference is, the Greek redactors made their error from the Peshitta at least two centuries prior to when the Old Syriac scribe crafted an even worse reading by lifting it from that same Greek text! All that aside though, the fact is that to say "behold!" at the beginning of a sentence is pure Aramaic speech, and this is in sharp contrast to the neutral sounding "and now also".

Cureton's folly

In the early decades of the 19th century a very rare Aramaic manuscript of the Gospels was discovered on the grounds of Saint Catherine's Monastery, located at the site of the traditional Mount Sinai in Israel. This manuscript and its supposedly older counterpart known as "Siniaticus" formed the so-called "Old Syriac" family and New Testament scholarship has never been the same since.

Over the last hundred years or so, many scholars looked to Cureton Gospels (named after its eventual owner, the Earl of Cureton) and its sister manuscript, as a way of explaining the vast differences between the Peshitta Aramaic and Greek versions of the New Testament. As evidence mounted that showed extensive divergences which could not be accounted for in a Greek to Aramaic translation, eager western scholars seized on what for them was the next best thing. The Peshitta, they claimed, was not translated from the Greek, but revised from these other Aramaic versions instead. However, as we will see with both of these documents, they have deep problems of their own. Starting with the Cureton, it has a very unique rendering of set 2:

1) Solomon
2) Rehoboam
3) Abijah
4) Asa
5) Jeshosophat
6) **Ahaziah**
7) **Joash**
8) **Amaziah**
9) Jehoram
10) Uzziah
11) Jotham
12) Ahaz
13) Hezekiah
14) Manasseh
15) Amon
16) Josiah
17) Jeconiah

Now what in the world is going on here? First we lose generations and now we are practically tripping over some extra ones? Well, as it turns out, the scribe who did this had the best of intentions. As a matter of fact, 2 Kings 14-15 faithfully records these same three generations that the Peshitta version omits. So, on the surface, it appears that Cureton is Torah-accurate, whereas Peshitta dropped the three names on thefloor somewhere and never picked them up.

However, before everyone goes down that *Peshitta revised from Old Syriac* road again, they would do well to ask this question: Why does every Greek New Testament manuscript, *regardless of family or text type and going as far back as the second century*, also miss these same three names? Is this one scrappy

little Aramaic version right and standing as a lone witness against thousands of contrary textual witnesses? And, how can that be, when the oldest Greek versions predate Cureton by at least 200 years?

Well, as we are about to discover, appearances can be quite deceiving. One of these scribal traditions is clearly reflecting a deep understanding of Jewish culture and Scriptural interpretation, while the other only appears to do so. Which is the fraud and which the original?

In order to find out, let us first realize that Matthew is doing far more than giving a list of generations. Rather, he is showing Messiah to have a *royal lineage* as a direct descendant of David. However, David was not the first king of Israel. That honor was given to Saul, and it is his example that showcases the first of two rules in recording the progeny of kings:

"Samuel said, 'Why do you consult me, now that the LORD has turned away from you and become your enemy? The LORD has done what he predicted through me. The LORD has torn the kingdom out of your hands and given it to one of your neighbors--to David. Because you did not obey the LORD or carry out his fierce wrath against the Amalekites, the LORD has done this to you today.'"
1 Samuel 28:16-18

From this point on, no descendant of Saul can ever lay claim to the throne of Israel. This rule, I believe, is easily understood by most scholars and lay people.

However, there is a corollary to this rule that is less well known but equally binding. It states that within a lineage certain generations can be invalidated, but the inheritance can still stay within that group. Or, to put it another way, the house of Judah can keep ruling, but certain rulers of Judah are not counted as genuine kings. Now the question is though, just how did this contingency get triggered?

The answer, ironically, comes not from Judah, but from the house of Israel:

"Ahab son of Omri did more evil in the eyes of the LORD than any of those before him…He set up an altar for Baal in the temple of Baal that he built in Samaria. Ahab also made an Asherah pole and did more to provoke to LORD to anger than did all the kings of Israel before him."
1 Kings 16:30, 33

This idolatrous act, and many other grievous sins, led to the inevitable warning and rebuke of the prophets:

"Then the prophet quickly removed his headband from his eyes, and the king of Israel recognized him as one of the prophets. He said to the king, 'This is what the LORD says: You have set free a man I had determined should die. Therefore, it is your life for his life, your people for his people.'"[6]
1 Kings 20:41-42

"Then Micaiah answered, 'I saw all Israel scattered like sheep without a shepherd, and the LORD said these people have no master. Let each one go home in peace."
1 Kings 22:17

Then when judgment does come, it is horrific:

"This what the LORD, the God of Israel, says: 'I anoint you king over the LORD's people Israel. You are to destroy the house of Ahab your master, and I will avenge the blood of my servants and the prophets

and the blood of all the LORD's servants shed by Jezebel. The whole house of Ahab will perish. I will cut off from Ahab every last male in Israel, slave or free."
2 Kings 9:6-9

So Ahab's house is cut off, but what does that have to do with the house of Judah, which Messiah is descended from? The answer lies here:

"Now Jehosophat had great wealth and honor, and he had allied himself with Ahab by marriage…Then Jehosophat rested with his fathers and was buried with them in the City of David. And Jehoram his son succeeded him as king…He walked in the ways of the kings of Israel as the house of Ahab had done, for he had married a daughter of Ahab. He did evil in the eyes of the LORD. Nevertheless, because of the covenant the LORD had made with the house of David, the LORD was not willing to destroy the house of David. He had promised to maintain the lamp for him and his descendants forever."
2 Chronicles 18:1, 21:1, 4-7

Therefore, we have a bit of a contradiction here. On the one hand, Ahab's sin was so great that God had no problem permanently taking his house away. On the other, Judah, although perpetually blessed because of David, also had Ahab's tainted blood flowing through its heirs! Since the Scripture cannot be broken, the only solution could come from the most sacred place of them all, the Ten Commandments:

"You shall not make for yourself an idol in the form of anything in heaven above, or on the earth beneath, or in the waters below. You shall not bow down to them or worship them, **for I, the LORD God am a jealous God, punishing the sin of the fathers to the third and fourth generation of those that hate me**."
Exodus 20:4-5

So that was the bottom line as far as Matthew was concerned. He knew that these generations were cursed and, even though they are counted physically, to refer to them as ancestors was tantamount to invalidating Y'shua's claim to be Messiah!

However, some critics will no doubt point to the fact that Manasseh, who is a direct ancestor of Y'shua, sinned far worse than Ahab did and for far longer, 55 versus Ahab's 22 years. Although this is clearly true, at least two factors spared this evil king from sharing Ahab's fate. First is the perpetual covenant with David's house just mentioned, which God clearly did not want to break. Second, Manasseh got lucky in a way Ahab did not. Reason being, Ahab was both preceded and followed by very evil men who sat on his throne. By contrast, Manasseh, evil as he was, had the good fortune of being sandwiched between Hezekiah and Josiah, two of the most righteous rulers Judah ever produced. As for Manasseh himself, there is even a record of this very epitome of evil actually repenting of his sins and making some restitution in the last years of his life (2 Chronicles 33:12-17)! Therefore, taken together, the punishment of Judah was less severe than that of Israel. Ahab's line was wiped out forever, whereas Judah was allowed eventually to return to the land and rule after only two generations of captivity in Babylon.

In the end then, only the Peshitta version shows the advanced understanding of Torah that would have been the hallmark of a first century pious Jew in Israel like Matthew. The Cureton, on the other hand, also shows the marks of its redactor: A Greek Orthodox monk writing more than 400 years after the fact.

Wisdom is Vindicated by Her What?

Let's look at the Greek texts first on this one:

και· εηδικαιωςθ῾ ῾Η σοφιςα αηπο· παςντων τω΄ν τεςκνων αυητ̈΄ῇ.
But wisdom is justified of all her **children.**
Luke 7:35

και· εηδικαιωςθ῾ ῾Η σοφιςα αηπο· τω΄ν ε—ργων αυητ̈΄ ῇ.
But wisdom is justified by her **deeds**.
Matthew 11:19

Now for many centuries scholars simply assumed these were two variant traditions of what Y'shua said, in spite of the fact that both accounts appear to put near verbatim words and circumstances both prior to and after this utterance. The other more fundamental problem though is that of disconnection from the obvious. Given that almost all New Testament scholars agree that "Greek NT originals" nonetheless contain 75% of Y'shua's teachings that were originally delivered in Aramaic, it seems odd that such a variance would not also spark an inquiry into that linguistic direction. This is especially puzzling also given the fact that the two Greek words in question (ergon, teknon) could not look or sound more different.

Once again though, we come across the solution in the form of two similar looking Aramaic words:

ܒܢܝܗ (*bineh*) "deeds"

ܒܢܝܗ (*beneh*) "sons/children"

In this case, the mistake the Greek redactor makes is assuming that the ending in the letter *heh* (ܗ) indicates third person possession as in *her children*. As for the Aramaic version of Matthew, the apostle seems to have been aware of the possibility that these two words might get confused, and so he picked another word that clearly just meant "deeds", *abdeh* (ܥܒܕܝܗ).

The reader however should never be fooled into thinking that Luke himself made this mistake. Rather, the Aramaic origins of this verse are instead proven by the simple fact that the Greek manuscripts themselves disagree concerning this reading! It is a mark of translation.

The Greek versions **S, B, W and fl3** contain the correct reading of "deeds".

By contrast, the erroneous reading of "children" is contained in **B2, C, D, K, L, X, Delta, Theta, Pi f1 28, 33, 565, 700, 892, 1010**[7] and, not surprisingly, *both* of the so-called "Old-Syriac" manuscripts (Cureton and Siniaticus).

On the other hand, what we have between the Peshitta and the Hebrew Scriptures is an amazing word play:

"But a shoot will grow out of the stump of Jesse. A twig shall sprout from his stock. The Spirit of the LORD shall alight upon him: A spirit of **wisdom** and **insight**, a spirit of counsel and valor, a spirit of devotion and reverence for the LORD."
Isaiah 11:1-2

Now the word for "wisdom" in this verse is *chokhmah* (`hmkh`), and its synonym, translated as "insight" in this version is *biynah* (`hnyb`), which is identical in spelling and has almost the same pronunciation as the two other words for "children"(*beneh)* and "deeds" (*bineh*)! As for *chokhmah*, it is also the exact same word for "wisdom" used in Aramaic Matthew and Luke, proving both writers were aware of the pun and had that verse of Isaiah clearly in mind. The only difference is that Luke had the misfortune of having his fine Aramaic prose mangled by a Greek redactor who, ironically, believed it was yet another word spelled the same as the others in the word play.

Another place where this wordplay is implied is in this passage of John:

ܠܗ ܐܡܪܝܢ ܠܐ ܐܪܐ ܘܐܪܐ ܐܒܘܗܝ ܗܠ ܐܪܐ ܣܝܐ ܠܗܘ ܐܗܐ ܘܐܬܝ ܟܬܒ ܐܪܐ ܕܐܠܐ ܣܒܠܣ ܚܣܘܗܝ ܩܒܠܘܗܝ
ܐܒܘܗܝ ܐܒܘܗܝ ܣܒܠܣ ܕܟܕ ܐܒܘܗܝ ܩܒܠܘܗܝ
ܘܐܟ ܗܝ ܗܝ ܒܕܝ ܐܪܐ ܘܐܒܘܗܝ ܠܒܠܗܠ ܘܒܥܝܬ ܕܚܣܢܙܝ ܠܒܬܝ ܚܘܚ ܒܬܙ ܕܘܚܝ ܗܝ
ܒܬܝܐ ܐܪܐܣ ܐܪܐ
ܐܒܘܗܝ ܗܝ ܒܕܝ ܒܥܝܬ ܐܒܘܗܝ ܐܒܘܗܝ ܗܘܐܕܘ ܐܪܐܙܐ ܠܒܬܝ ܐܒܘܗܝ ܠܗ ܗܝ ܗܝ ܐܗܝܝܗܝ ܩܕܝ
ܐܪܐܠ ܠ ܐܬܪܐܟܐ ܗܝ

They answered and said to him[8], "Our Father is Abraham." Y'shua said to them, "If you are sons of Abraham, the deeds of Abraham you would do. But now, behold, you seek to kill me, a man who spoke truthfully with you that which I heard from God. This Abraham did not do. But you do the deeds of your father." They said to him, "We did not come from fornication. (The) one Father we have is God."
John 8:39-41 (Younan Peshitta Interlinear Version)[9]

As for Luke, both of these last two proofs are phrases that pepper his *narrative* and not just the dialogue.

The Ex-Nihilo Theory, Part One:
Old Syriac: Scratch and Lose[10]

"The so-called 'Old Syriac' manuscript of the four Gospels, known as the Siniatic Palimpset, discovered by Mrs. Agnes Lewis in the Convent of St. Catherine on Mt. Sinai in 1892, unfortunately was forged by the Monks, deliberately so, before it was sold to Mrs. Lewis and her companions. They made a hole in the date of the manuscript, thus apparently increasing its age by 900 years. The work was actually finished in the year 1599 CE The English scholars who examined it first, placed its date as of 697 CE Then, not being sure, they made a second inspection, and assigned to it a later date, at 778 CE Dr. Burkitt (then young student), at the time of the discovery, thought that the hole in the date was natural, that is, in the skin when dated. He failed to realize that no responsible scribe would date a manuscript near a hole in such a way as to leave the reader in doubt as to the exact date.

"The above mentioned error in date recently was discovered by the writer, after examining several other Four-Gospel manuscripts which were brought to America from the Near East. All the owners of these manuscripts had used the same malpractice. They had made it appear from the mutilated dates that the

manuscripts were one thousand years older than they actually were. One of these manuscripts is at the Union Theological Seminary in New York, another is at Harvard, and another is in Syria.

"'Palimpset' means double writing, or one writing over the other. The superwriting in Aramaic, on the vellum of the so-called Siniatic, was the story of martyrology. One of the stories is that of Saint of Augenia, believed to be a European Saint never heard of in the East. This book evidently was introduced by the Roman Catholic missionaries after the union of the Chaldeans with the Church of Rome in the sixteenth century. The work underlying the super-writing is that of a student who copied the Gospels for penmanship. No laymen or priest would destroy a sacred text of the Four Gospels just to write a history of the Saints. Such an act would be considered sacrilegious. Other Palimpset texts of this nature, including the so-called Curetonian, are of late origin and are not authentic. They were never used by the Christians of the Church of the East.

"Many forged manuscripts, scrolls, and fake tablets have been brought to America and Europe. They generally are produced in Egypt and Iraq. Stone tablets and engraved and buried in the fields, and clay tablets are made similar to those made by the Assyrians. The work is so cleverly done that oftentimes even the experts are confused and deceived. Moreover, genuine tablets may be rejected because the archaeologists doubt their authenticity. Some years ago the writer received about two hundred tablets from a member of Turkish parliament who had purchased them in Constantinople. They were first regarded as a great discovery, but later were rejected as fakes. The writer reported this malpractice to Cambridge University, and received confirmation of such fraud. The writer also took the matter up with Dr. Hatch of the Episcopal Seminary in Cambridge, Massachusetts. We made a study of the ink used in the manuscripts. After the writing ages for several weeks it cannot be washed off. However, it can be removed in a short time after it is written. Therefore, in the East, Palimpset documents and revisions are rejected as sacred literature. They are never used in the churches.

"If this practice of forging manuscripts had been known earlier, there would not have been any confusion as to the origin of the Peshitta. Western scholars would have realized that neither the Siniatic Palimpset nor the Curetonian are authentic manuscripts of the Scriptures. These were forged and used by heretical sects which tried to deny the divinity of Jesus. Some of them are works of the students who copied manuscripts for penmanship practice."

Dr. George M. Lamsa, "New Testament Origin", p. 89-91 (1947)

Now today, admittedly, Dr. Lamsa is a controversial figure. This is primarily due to his tendency to allow his liberal theological biases to infect his translation. Others directly question certain details of the role he ascribes to himself in this instance. Nevertheless, the main point Dr. Lamsa makes cannot be refuted: Middle Eastern scribes would never scratch off the original Word of God and substitute the biography of a saintly legend over top of it.

In response to this obvious truth, Siniaticus proponents have tried to suggest that perhaps the original manuscript was defective and, since vellum was kind of scarce, they simply re-used it. However, even this scenario is fraught with problems. In the Middle East, and especially in Israel, sacred manuscripts would never be "recycled" in such a horrific manner. If the texts of something, like say a Torah scroll, were defective, they would be destroyed. If the text or manuscript materials degraded, then a new copy would be made and the old one would again be destroyed. There are even records of rabbis "burying the Torah" or giving the old manuscript a kind of funeral, because its degradation has rendered it imperfect for daily use.

Now as for the Peshitta, it was preserved by the Assyrian people who, in addition to having close ethnic ties with the Jews, had adopted Judaism at some point in their long history and still retain much of those sensibilities even to this day. Therefore, if the manuscript of the "original Siniaticus" were defective, it would never have been scratched off and written over[11]. It was an either-or, black and white deal instead. Either it can be used every day, or it must be discarded. There was never, and is not now, any middle ground on this point.

Finding the Hand of Revision

However, the biggest proofs against the Siniaticus are in fact textual in nature. For example, remembering a major proof at the beginning of this book speaks volumes on the question of who comes first. The Siniaticus version of Matthew 1:16 reads "her betrothed" instead of *gowra* in Matthew 1:16, which is clearly an effort to bring itself more in line with the majority Greek rendering of "her husband".

Now let us look at some other examples from these two traditions and see who was really revised from whom. Since the alleged revision is supposed to have been done to make the Peshitta more in line with the Imperial Byzantine Greek text, I will be contrasting both Peshitta and Siniaticus with that Greek family of manuscripts.[12]

"These things happened in **Beth-Abara**[13] on the other side of the Jordan."
John 1:28 (Byzantine Text and Siniaticus readings)

"These things happened in **Beth-Anya** on the other side of the Jordan."
John 1:28 (Eastern Peshitta reading)

Beth-Anya is better known as *Bethany,* a city two miles outside of Jerusalem, and also known as the hometown of Y'shua's friend Lazarus (John 11:1). By contrast no city named *Beth-Abara* (place of the other side) has ever been found. Why is it then that the Peshitta preserves the name of a real city and the Siniaticus and Byzantine texts do not?

Simple, both of them misread the original!

Specifically, there were two stages to the confusion. First, on the Greek side, the redactor of the Byzantine text probably skipped over a couple of Aramaic words thusly:

"**These things happened in Beth** Anya on the **Abara (other side) of the Jordan."**

Then, with his work now completed, the Greek redactor would have simply put the Aramaic text aside and never gave the reading a second thought. Next, when his text passes to the Old Syriac Aramaic scribe, he simply transliterates into his language the phrase preserved in the Greek. Granted though, it is possible to suggest that the Aramaic scribe could have also skipped over "Anya on the" as well, but this idea is less likely, since an Aramaic speaker is less prone to error in his native language. Instead, the error the Old Syriac scribe makes is far subtler:

"These things happened in **Beth-Abara** (`hrbe tyb`)."
John 1:28

"Go down ahead of the Midianites…down to **Beth-Bara** (`hrb tyb`)."
Judges 7:24

Not only are the two names almost identical but for the use of a e, notice they are both placed in almost the exact location as well. Therefore with the Greek reflecting an only minor transliteration variant and given the fact the geography also seemed accurate, there would have been no reason for the Old Syriac scribe to question the Byzantine reading. Even if he did though, the scribe still could have attributed the variant spelling to either that of a different Aramaic dialect or else a transliteration scheme in Greek of taking on an "a" at the beginning, which was also commonplace.

Here's another pair from Luke:

Y'shua himself stood among them and said, "Peace be to you."
Luke 24:36b (Byzantine Text and Siniaticus readings)

Y'shua himself stood among them and said, "Peace be to you. **It is I, don't be afraid**."
Luke 24:36b (Eastern Peshitta reading)

And that repentance **and** remission of sins should be preached.
Luke 24:47 (Byzantine Text and Siniaticus readings)

And that repentance **for** remission of sins should be preached.
Luke 24:47 (Eastern Peshitta reading)

Some revision to agree with the Byzantine here! Again, who is showing redaction from whom? And did the Peshitta scribe, while doing his best to agree with Byzantine, just decide to get creative and add a phrase? Moving on, we see the same problem in Mark:

When evening had come, **he** would go outside the city.
Mark 11:19 (Byzantine Text and Siniaticus readings)

When evening had come, **they** went outside the city.
Mark 11:19 (Eastern Peshitta reading)

And:

And many things had suffered of many physicians…
Mark 5:26 (Byzantine Text and Siniaticus readings)

"**Whom** had suffered many things of many physicians…
Mark 5:26 (Eastern Peshitta reading)

This last reading in Mark is quite interesting, since there is no real reason for the "Peshitta revisers" to change the "original" text from a waw proclitic (and) to a dalet proclitic (whom), when the meaning is the same. Other deep differences between the Peshitta and Old Syriac versions of this passage need to be shown with the actual Aramaic text[14]:

Peshitta:

ܐܝܕܐ ܕܣܓܝ ܣܒܠܬ ܡܢ ܐܣܘܬܐ ܣܓܝܐܐ ܘܐܦܩܬ ܟܠ ܕܐܝܬ ܗܘܐ ܠܗ ܘܡܕܡ ܠܐ ܐܬܥܕܪܬ ܐܠܐ ܐܦ ܝܬܝܪܐܝܬ ܐܬܐܠܨܬ
ܗܘܬ

<u>Old Syriac (Siniaticus):</u>

ܟܐܢܬܐ ܘܣܓܝ ܥܒܕܬ ܡܢ ܐܣܘܬܐ ܣܓܝܐܐ ܣܥܘܪܬܐ ܕܠܐ ܫܘܚܐ ܗܘܬ ܠܗ ܐܠܐ ܐܦ ܝܬܝܪܐܝܬ ܐܬܐܠܨܬ

I will now defer to the comments of my colleague Paul Younan on the significant variants shown here:

The other point of the post was, the Peshitta could **not** be a revision of the "Old-Syriac" in favor of the Greek reading of Mark 5:26. I cannot even fathom a direct relationship between the Peshitta and OS, unless the translators of the "Old-Syriac" had referenced the Peshitta. That's about the only relationship I can even imagine. The supposed revisers of the Peshitta had no reason to include ܣܥܘܪܬܐ and change the

Proclitic ܘ to a Proclitic ܕ.

Therefore, if the Peshitta is supposed to be designed to agree with the Greek, it seems a very selective agreement indeed. In other places, agreement between the Peshitta and the most ancient Greek readings go *against* the Old Syriac manuscripts, since the latter obviously came on to the scene rather late, after the most reliable readings had been established. The reader may then well ask how such a situation can be possible, whereby both agreement and disagreement with the Greek texts are taken as evidence of Peshitta Primacy. The answer is, quite honestly, that it depends on the case you are looking at. If we are, for example, studying Matthew 1:16-19[15], that is a situation where an obvious mistranslation of the entire Greek record, Old Syriac, and the Hebrew versions of Matthew, arose from the only possible place for a correct and original reading, mainly the Peshitta text. Therefore, the consistent and early misreading in the Greek record serves as powerful proof that the only source it could have mistranslated from must be older than the earliest Greek documents, meaning prior to the second century.

On the other hand, if we have a very odd reading in either Old Syriac or the late medieval Hebrew Matthew manuscripts, and that odd variant cannot be explained by a mistranslation, picking the wrong reading from a multiple meaning Aramaic word, or confusing two Aramaic words that are spelled the same but have different meanings, then we need to shift gears. It is at that point that issues such as antiquity, multiple attestation of a reading and numbers of extant manuscripts must come into play. What is, after all, a grand total of five manuscripts with no concordance against 360 Peshitta manuscripts, complete codices from the fourth to ninth centuries, that are virtually identical?[16] Furthermore, the variances between Peshitta and the Greek are easily explainable within the framework suggested above, as opposed to a totally bizarre reading from Old Syriac coming out of left field.

It is because of complexities like these that I am determined to offer as many comparative examples as possible, so that the reader may make up his or her mind based on the collectivity of the evidence.

So much then for the basic lesson in comparing these traditions so far. Now let's move on to the advanced class.

True Origins of Old Syriac Revealed

Another aspect though to this analysis has to do with the majority scholarly opinion that the Old Syriac itself was translated from a Greek source known as Codex Bezae, which would have been used as a base text by Rabulla, a fifth century bishop in the Syrian Orthodox Church.[17] Here is just one example of many that could be offered to explain the rightful prevalence of this viewpoint:

In Matthew 9:34, 12:24 and Luke 11:15, the Peshitta contains this phrase:

ܘܦܪ̈ܝܫܐ ܐܡܪܝܢ ܗܘܘ ܒܪܫܐ ܕܕܝܘܐ ܡܦܩ ܕܝܘܐ

The Pharisees were saying, "By the head of the demons, he casts out demons.

In so doing, the Peshitta not only agrees with the Byzantine Greek, but also the earlier Western text-type, and even ancient Latin versions.

However, the "original" OS manuscripts omit this phrase in all three places for a very simple reason: Their original source, the Greek Codex Bezae, is also the only text to not have it either!

Not only that, but the Old Syriac manuscripts also only contain the exact same completed books that Codex Bezae does, namely the four Gospels, and it follows this Greek version almost exactly, word for word. Finally, even the later medieval Hebrew manuscripts like Dutillet and Shem Tob, which are frequently reconstructed with the OS Group to recover the "original" contain the exact reading that the Peshitta does *against* the Old Syriac.

Furthermore, in the Greek New Testament tradition, many different kinds of mistakes happened because the Greek redactor did not have the careful textual tradition that his brethren the Semites did. One of these types of mistakes is technically called by the (appropriately) Greek name *homioteleution* ("like-ending"). It means that there is a phrase in between two words that is left out inadvertently when a copyist's eye jumped from the first "like word" to the next "like word." It is actually a very common error in Greek manuscripts. Now, study carefully the Byzantine Greek reading of Mark 6:33 shown below:

και· ει\δον αυητου·ἤ υΗπαϛγονταἤ και· εηπεϛγνωσαν πολλοις, και· πεζ˝/ αηπο· πασω΄ν τω΄ν ποϛλεων συνεϛδραμον εηκει΄ και· προ˝λθον αυητους ἤ. Και

There are two textual traditions here which differ in the Greek ("Byzantine" vs. "Western"). The Byzantine reading is shown above. The "Western" reading omits the phrase that is highlighted in blue.

The reason is because a copyist's eye jumped from the first "kai" ("and") to the second, leaving out "and preceded them." Armed with this juicy tidbit of information, we can now compare the Peshitta with Old Syriac and in this case, the Old Syriac is missing the phrase Nmtl Yhwmdq w=hr, or "and they ran before them", which the Peshitta contains. This proof then demonstrates beyond a shadow of a doubt that Old Syriac is a revision of the Peshitta to bring it into more agreement with the "Western" Greek manuscripts which were in common use at the time in Egypt and elsewhere "West".

Moving on, for Mark 12:23, the Imperial Byzantine Greek adds the gloss .ταν .ναστ.σιν "when they shall rise" to the text:

"*In the resurrection therefore, **when they shall rise**, whose wife shall she be of them? for the seven had her to wife.*" (King James Version)

Turning our attention to the text below however, a different fact emerges. Put simply, if the Peshitta is a revision of the Old Syriac to bring it more into line with the Byzantine text, then why is it that the

Peshitta does not contain this gloss - but the Old Syriac does - ܢܩܘܡܘܢ ܕܟܕ, "when they shall rise"?

Here's another great example:

Peshitta:
ܟܝܢܬܐ ܥܠ ܡܠܟܘܬܐ ܡܠܟܘ ܗܘ ܢܩܘܡ ܟܝ ܕܝܠܗܘܢ ܕܫܡܥܬܘܢ ܕܝܢ ܡܐ

Old Syriac (Siniaticus)
ܟܝܢܬܐ ܥܠ ܡܠܟܘܬܐ ܡܠܟܘ ܗܘ ܢܩܘܡ ܟܝ ܕܝܠܗܘܢ ܕܫܡܥܬܘܢ (ܕܝ) ܡܐ

Delving now into Mark 13:7 we find the phrase "wars and rumors of revolutions" inserted in two places. The interesting aspect here though is that there are two different words in the Aramaic but only one word in the Greek (actually there is a suffix change but basically the same word). The Byzantine/Majority Text has *polemos* and *polemon* while the Aramaic has *qrawa* and *qarsa*.

With regards to *qrawa*, this is a genuine Aramaic word. However, the word *qarsa* is a Greek loan word (καιρος) according to the legendary scholar R. Payne Smith. This becomes an important observation here, because the Old Syriac uses the Greek loanword in *both* places whereas the Peshitta uses two different words!

Or, to put it another way, the Old Syriac reads the exact same way as the Greek version from which it's translated. Surely this is yet another example then proving that the idea of Peshitta being a revision of the Old Syriac to bring it in line with the Byzantine Greek text is preposterous.

Luke 23:48

Sometimes however, when the Peshitta does have the same reading as the Byzantine Text, it is because that reading is almost universally attested to in all the Greek textual families, with the Peshitta lending its voice in agreement. The Old Syriac then, is literally left virtually alone with a spurious reading.

Consider the example then of Luke 23:48. In that passage, the Old Syriac curiously includes this interpolation after *beating upon their breasts*: "*and saying: 'Woe to us! What has befallen us? Woe to us from our sins!"*

This reading, absent in Peshitta, the Greek traditions, and Dutillet and Shem Tob Hebrew versions, can only be found in 2 other manuscripts:

• Codex Sangermanensis - a 9th century Latin Vulgate manuscript
• The Apocryphal Greek Gospel of Peter

Acts 1:4

Sometimes though a mistranslation can produce results that are both ridiculous and laughable. For example, in some early Greek manuscripts as well as the Old Syriac Acts 1:4 reads "and he ate salt". The Peshitta however has "and he ate bread".

Does that mean that the earliest Greek manuscripts may be reflecting a more original Old Syriac reading? Hardly!

The Greek phrase in the Alexandrian text reads *kai sunalizomenus* (kai; sunalizo). Now, with a long "a" *sunalizomenu* was used in Classical and Hellenistic Greek to mean "collect or assemble". With a short "a" *sunalizomenu* means literally "to eat salt together". Leaving aside momentarily the issues that a clearer reading is possible even within the Greek, and the fact that the Peshitta also has a better reading, let's digress to show the error of some scholars when they throw out the obvious to embrace the extremely unlikely.

For example, according to Bruce Metzger the meaning "to eat salt together" is a rare and late meaning of the Greek word, which did not appear until the end of the Second century CE. Most of the early versions do take the word to refer to eating (The Old Latin, the Latin Vulgate; the Coptic, the Armenian, the Ethiopic and the Armenian for example). About thirty-five late Greek manuscripts read alternately *sunaulizomenos* "to spend the night with".

On the Aramaic side, Dr. Daniel L. McConaughy has noted that the Ancient Aramaic "Church Father" Ephraim, early 4th century, quotes the passage in Aramaic in his Hymns on Virginity hymn 36. This is supposedly very important to the OS-Primacist camp because they believe, erroneously, that Ephraim's quotations from the Gospels often agree with the Old Syriac against the Peshitta text, and because Ephraim uses the word ܐܬܡܠܚܝܢ, which they render "salted" or "ate salt".

As a result, McConaughy suggests that this is the lost Old Syriac reading which would refer to an ancient Semitic custom of eating salt together in ritual meals (Numbers 18:19; 2 Chronicles 13:5).[18] The confusion was also understandable, proponents of this theory point out, due to the similarity between the words for "salt" (*melkh*--ܡܠܚܐ) and "bread" (*lechem*-- ܠܚܡ).

However, the most effective way to expose this falsehood, at least as a first step, is also the easiest. Since the linchpin of Dr. McConaughy's is that eating salt is an "ancient Semitic custom", it seems right to check the references he gives to see if this is in fact the case:

All these sacred gifts that the Israelites set aside for the LORD I give to you, to your sons, and to the daughters that are with you, as a due for all time. It shall be an **everlasting covenant of salt** before the LORD for you and your offspring as well.
Numbers 18:19

Surely you know that the LORD God of Israel gave David kingship over Israel **forever**--to him and his sons--by a **covenant of salt**.
2 Chronicles 13:5

Now, honestly, where in either of these passages does it say Jews ate salt together? Rather, the true meaning of "salt covenant" is the concept that appears in both quotes, a Hebrew metaphor for "everlasting". However, to be fair, it may be that the good doctor had another verse in mind. So, since "salt" only appears a total of 29 times in the entire Tanakh, we can explore the full sample with little difficulty. To begin with, the only other time "salt covenant" appears is here:

You shall season your every meal offering with salt; you shall not omit from your meal offering the **salt of your covenant with God**; with all offerings you must offer salt.
Leviticus 2:13

Notice here that the Jews are not eating the salt either, but using it for the offering that goes to YHWH? It is true though that an argument can be made that some offerings are left over, either for the priests or for the petitioner to consume. However, in no case are groups of people sitting down just to eat the salt!

The remaining references then are all generic and the word "covenant" does not appear. They are:

• The "salt sea", (Genesis 14:3, Numbers 34:3,12; Deuteronomy 3:17, Joshua 3:16,12:3,15:2,5,18:19).
• Lot's wife turning into a pillar of salt, (Genesis 19:26)
• "salt and brimstone" and Sodom and Gomorrah, (Deuteronomy 29:23).
• The "City of Salt" (Joshua 15:62).
• Abimelech sows an enemy city with salt so crops will not grow, (Judges 9:45).
• "The Valley of Salt", (2 Samuel 8:13, 2 Kings 14:4, 1 Chronicles 18:12,25:11,Psalm 60:1).
• Salt used to bless the waters and heal the land, (2 Kings 2:20-21).
• Salt again used to season sacrifices, (Ezra 6:9, 7:22, Ezekiel 43:24).
• A general reference to salt being used to season other foods, (Job 6:6).
• "salt land" as wilderness, (Jeremiah 17:6, Ezekiel 47:11).

Again, nowhere do we find the "Semitic custom" of Jews gathering to eat salt. By contrast, the ritual of all Semites getting together to "break bread" need hardly be mentioned!

However, as bad as the Tanakh is twisted in this pro Old-Syriac theory, the grammar errors are much worse. The fact is, *atemelkh* (ܐܬܡܠܚ) does **not** mean "salted" or "ate salt", both of which are ridiculous readings. The *melkh*(ܡܠܚ) root, a verb, cannot mean "salted"--an adjective! The same is true of "ate salt", which is an impossible reading grammatically, since to say "he ate salt" in Aramaic would be *akhel melkha* (ܡܠܚܐ ܐܟܠ).

So instead of a plausible explanation for this theory residing in the similarity between the words for salt and bread, it turns out Aramaic grammar is the greatest weapon for exposing the idea as a fraud! Reason being, ܐܬܡܠܚ is a verb that is conjugated in a form known as *ethpeel,* and in that form it clearly means, "it *was* salted". That reading, in turn leads us to the "smoking gun", a scribal error between:

ܐܬܡܠܚ(they ate salt)

ܐܬܡܠܟ(they assembled, they deliberated, they took counsel)

In other words, the Old Syriac scribe mistook a *khet* (ܚ) for a *kaph* (ܟ), and this is what we are supposed to believe original God-breathed text? I don't think so, since it is a central hope of the faith that the Holy Spirit would not do such a poor job at inspiring such a composition! Although, what this little exercise does is present further proof that the Old-Syriac is translated from the Greek, which has "and

they assembled". By contrast, the Peshitta has "he ate bread", which unlike both the Old Syriac and the Greek, the Peshitta makes more sense, since they always ate **bread** together.

Finally, not all of what is today known as St. Ephraim's writings are really from his pen. Most survive only in the Armenian and other non-Aramaic languages, and many of these reek from a distinctly Western-Byzantine flavor. However, even if the citation in question is genuine, one other fact still stands in the way of this theory being credible. First, Mar Ephraim was known to paraphrase Scripture either to make a poetic or spiritual point. Therefore, while some instances may sound somewhat like one version or another, the totality of this evidence had absolutely no bearing on proving which textual tradition preceded the other.

The Return of Zorba

For the last three years or so, I have been dealing with the happy ramifications of using the name "Zorba" in an internet post to describe the Greek redactors of the New Testament. In my mind, the image was most appropriate because, like the Anthony Quinn character in the 1964 film, Zorba seems to have done his work with a lot of joy but very little attention to detail. Still, and even though I have spent hundreds of pages showing problems with his work, the reader should not be left with the impression that Zorba was always wrong. In fact, compared his counterpart on the Old Syriac side, Zorba actually looks like he did a much better job.

You see, Zorba did his work from the Peshitta, and as we have seen he sometimes got various words confused, selected the wrong meaning from a word, and so on. However, in doing so, Zorba also provided us today with the ability to both clarify the Greek and explain problematic readings in it that end up strengthening the claims of the New Testament as a whole. In that sense, Zorba deserves our praise and appreciation for making a noble attempt to bring a very challenged Galilean Aramaic dialect to the Greek speaking world--the results of which are nothing short of spectacular in terms of influence and staying power.

Our hapless Old Syriac, Greek-Orthodox redactor however, whom we have sometimes called "Spyros" at www.peshitta.org, was far less successful in his endeavor. His Aramaic is terrible, the grammar atrocious and the spelling errors are copious indeed. In fact, it is these very errors that Spyros wrote while translating from the Greek that cause confusion all this time later with people who believe his work to be original! The reality is, they are simply cases of bad penmanship, with the correct reading being shared by both the Peshitta and the Greek. Also, in none of these cases can even a hint be shown that either the Greek or the Peshitta has an untenable or implausible reading. Here is just a sampling of what I am talking about:

Matthew 5:29

OLD SYRIAC: ܢܐܙܠ "should go"

PESHITTA AND GREEK: ܢܦܠ "should fall"

While the reading "go into hell" and "fall into hell" both seem reasonable, surely "falling" into an abyss or pit makes a lot more sense given the overall context of the passage. The word for "fall" also appears just a few lines later in the exact same form.

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Matthew 23:16

OLD SYRIAC: ܠܐ ܡܕܡ "hurts not" and ܚܛܐ "sins"

PESHITTA AND GREEK: ܠܐ ܗܘܐ ܡܕܡ "nothing" and ܚܝܒ "is guilty"

Here we really have to see the full readings side by side to appreciate the error:

"Woe to you blind guides, for you say that whoever swears by the Temple **is not anything**, but he who swears by the gold by which is in the Temple is **guilty**." (Peshitta)

"Woe to you blind guides, for you say that whoever swears by the Temple **does not hurt**, but he who swears by the gold by which is in the Temple **sins**." (Old Syriac)

I'm sure we all breathe a sigh of relief knowing that the Pharisees were confident that such a man did not hurt the Temple! The other variant, between "guilty" or "sins", is largely interchangeable.

Other examples of Old Syriac variations require a bit more explanation:

Matthew 14:27

ܘܗܘ ܕܝܢ ܝܫܘܥ ܒܪܫܥܬܗ ܡܠܠ ܥܡܗܘܢ ܘܐܡܪ ܐܬܠܒܒܘ ܐܢܐ ܐܢܐ ܠܐ ܬܕܚܠܘܢ

But Y'shua at once spoke with them and said, "Have courage. It is I. Do not be afraid."
Matthew 14:27 (Younan Peshitta Interlinear Version)

Now this is a neat one for comparison with both groups of manuscripts. On the Old Syriac side, Siniaticus has "be assured" while this time Cureton gets closer with "take courage". But the real odd one here has to go to Dutillet and Company with "have trust". In this case, they are probably targumming and thinking the Aramaic should say *haymanutha,* which can mean "trust" on occasion, but has a vast majority reading of "faith". However, and as this text proves, their "Peshitta memory" was flawed since it had another word for "courage" instead.

Matthew 27:34

ܘܝܗܒܘ ܠܗ ܕܢܫܬܐ ܚܠܐ ܕܚܠܝܛ ܒܡܪܪܬܐ ܘܛܥܡ ܘܠܐ ܨܒܐ ܕܢܫܬܐ

And they gave to him to drink vinegar, which was mixed with gall. And he tasted it and he did not desire to drink it.
Matthew 27:34 (Younan Peshitta Interlinear Version)

In this case, both Old Syriac manuscripts, the three of the late medieval Hebrew versions of Matthew, and the Greek families of texts all have "wine". Only the Peshitta has "vinegar", but this is hardly a problem, because of what is in Tanakh:

I am in despair. I hope for consolation but there is none, for comforters, but find none. They give me gall for food and vinegar to quench my thirst.

Psalm 69:21-22

All three statements in this Psalm relate perfectly to Messiah. He was in despair because he said that his own soul was troubled to the point of death (Matthew 26:38). The hope for consolation and comforters was due to the fact that he clearly wanted to get his time on the cross over with (Matthew 27:46). Finally the key point in this analysis is that the Romans gave him the mixture of gall and vinegar and he did not want it because he believed his Father would soon answer his petition to end his suffering for the sake of the world.

Mark 1:21

Once again we find a singular/plural confusion. The Peshitta alone has "teaching on the Sabbaths", whereas the Greek and the Old Syriac have "Sabbath". In this case, the confusion happened in two steps.

First the Greek redactor looked at the Peshitta and saw ܫܒܐ and, because plural markings would not be

put into the Aramaic for centuries to come, could not tell that the word was intended as plural. Then, some time later, the Old Syriac scribe looked at the Greek text and, seeing a totally clear plural ending there simply translated it that way back into Aramaic.

Mark 2:26

Here is a reading that has often been trouble for the Greek traditions as well as the Peshitta, until the matter
is more closely examined:

ܟܡܢ ܠܗܘܢ ܝܫܘܥ ܡܡܬܘܡ ܠܐ ܩܪܝܬܘܢ ܕܡܢܐ ܥܒܕ ܕܘܝܕ ܟܕ ܐܣܬܢܩ ܘܟܦܢ ܗܘ ܘܕܥܡܗ ܘܕܡܥܡܗ

ܐܝܟܢܐ ܥܠ ܠܒܝܬܐ ܕܐܠܗܐ ܟܕ ܐܒܝܬܪ ܪܒ ܟܗܢܐ ܘܠܚܡܐ ܕܦܬܘܪܗ ܕܡܪܝܐ ܐܟܠ ܗܘ ܕܠܐ

ܫܠܝܛ ܠܡܐܟܠ ܐܠܐ ܐܢ ܠܟܗܢܐ ܘܝܗܒ ܐܦ ܠܐܝܠܝܢ ܕܥܡܗ ܗܘܘ

Y'shua said to them, "Have you not ever read what David did when he was in need and he hungered with those with him? How he entered the House of God while Abiathar was the high priest and ate the bread of the table of the LORD which is no lawful to eat except for the priests, and he gave (it) even to those who were with him?"
Mark 2:26 (Younan Peshitta Interlinear Version)

I must admit, of all the examples shown thus far, this one initially looked most like a smoking gun in favor of the Old Syriac, and here's why:

David went to the priest Ahimelech at Nob. Ahimelech came out in alarm to meet David and he said to him, "Why are you alone and no one with you?" David answered the priest Ahimelech, "The king had ordered me on a mission, and he said to me, 'No one must know anything on this mission on which I am sending you and for which I have given you orders'. So I have directed my young men to such and such a place. Now then, what have you got on hand? Any loaves of bread? Let me have them, or whatever is available." The priest answered David, "I have only consecrated bread, provided the young men have kept away from women." In reply to the priest David said, "I assure you that women have been kept from us, as always. Whenever I went on a mission, even if the journey was a common one, the vessels of the young men were consecrated; all the more then may consecrated food be put into their vessels today." So the priest gave him the consecrated bread, which had been removed from the presence of the LORD, to be replaced by warm bread as soon as it was taken away.

1 Samuel 21:1-7

So it seems that Tanakh is in disagreement with the Peshitta, but is it really? The fact is, the Peshitta opponents only *assume Ahimelech is the high priest, but this title is never given in the actual text,* where he is called "a priest" only! Now it is true that Ahimelech did have a son named Abiathar, and that it is very unlikely that the son would hold a high priesthood over and above his father who was a regular cleric. However, the fact is that Abiathar was also a very common name, and we are simply not told who the high priest of the tabernacle was. Furthermore, one did not have to be a high priest to have access to the consecrated bread, as even a regular Levite had this right as well:

Some of the priests blended to compound of spices. Mathithiah, one of the Levites, the first born of Shallum the Korahite, was entrusted with making the flat cakes. Also some of the Kohahite kinsmen had charge of the rows of bread, to prepare them for each Sabbath.
1 Chronicles 9:30-32

Another factor mitigating against the idea that Ahimelech was high priest is that Tanakh never mentions the same person as both priest and high priest during the same time frame, although it is likely that Aaron functioned as "high priest" before that title became official in David's day. Nevertheless, for our purposes here, there is no doubt that high priest's office was wholly separate from those of the lower priests, with rights and privileges exclusive to that position.[19]

Still some might argue, "This is a key moment in Israelite history. Surely the Tanakh would mention this high priest that David saw!" My response, as always, is to turn to what the Scripture says. Here are the 23 times that the phrase "high priest" appears in Tanakh:

• Melchisedec, who is actually not a high-priest but called "priest of the most high God", (Genesis 14:18).
• General references to what a high priest does, (Leviticus 21:10, Numbers 35:25,28, Joshua 20:6, 2 Kings 12:10, 2 Chronicles 24:11).
• Hilkiah the high priest, (2 Kings 22:4,8, 23:4, 2 Chronicles 34:9).
• Zadok the high priest, (1 Chronicles 16:39).
• Eliashib the high priest, (Nehemiah 3:1,20).
• Yoaida the high priest, (Nehemiah 13:28).
• Joshua son of Yehozadak the high priest, (Haggai 1:1,12,14, 2:2,4, Zechariah 3:8, 6:11).

All told, we have a maximum of eight men in all of Israelite history that have this title, so why should anyone be surprised if this particular one is wanting in the original text? Finally, we should not discount the possibility of a now-lost oral tradition, a lost Galilean targum, or in fact prophetic insight from Messiah himself, as the source of the missing high priest's real name.

Mark 7:26

ܘܗܝ ܗܝ ܕܝܢ ܐܢܬܬܐ ܐܝܬܝܗ ܗܘܬ ܚܢܦܬܐ ܡܢ ܦܘܢܝܩܐ ܕܣܘܪܝܐ ܘܒܥܝܐ ܗܘܬ ܡܢܗ ܕܢܦܩ ܫܐܕܐ ܡܢ ܒܪܬܗ

Now that woman was a heathen from Phoenicia in Syria, and was entreating him to cast out the devil from her daughter.
Mark 7:26 (Younan Peshitta Interlinear Version)

This rather clear reading is obscured and twisted a bit in the Old Syriac, which calls this woman "a widow" due to another scribal error:

ܣܘܪܝܐ(Syrian)

ܐܪܡܠܬܐ(widow)

Actually the word in the Peshitta is more of a place name that she is from as opposed to a conjugation turning that place into personal description (i.e. "a person from America" vs. "an American"). Also noting here that the only way the Old Syriac could have come up with the confused "widow" variant is that it read "Syrian" in the Greek and then, when translating mis-wrote ܐܪܡܠܬܐ(widow), when it should have been ܐܪܡܝܬܐ(an Aramean/Syrian woman).

Mark 8:12

ܘܐܬܬܢܚ ܒܪܘܚܗ ܘܐܡܪ ܡܢܐ ܒܥܝܐ ܐܬܐ ܫܪܒܬܐ ܗܕܐ ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܠܐ ܬܬܝܗܒ ܠܗ ܐܬܐ ܠܫܪܒܬܐ ܗܕܐ

And he sighed in his spirit and said, "Why does this generation seek a sign. Truly, I say to you, that not one sign will be given to this generation."
Mark 8:12 (Younan Peshitta Interlinear Version)

Looking at this passage, in both Aramaic and Greek, one can almost hear the tone of frustration in Messiah's voice! After all the great teachings and miracles, still people needed a sign? No wonder he simply shrugged his shoulders and "sighed in his spirit". However, the Old Syriac had an almost comical contrast, saying that Y'shua was "excited in his spirit" that people had misunderstood him yet again!

How could this happen? The answer is very simple:

ܐܬܬܢܚ(sighed)

ܐܬܬܢܝ(excited)

The difference is that the Peshitta not only agrees with the Greek and in fact all other witnesses against the Old Syriac, it also makes a lot more sense!

Mark 12:38

ܘܒܝܘܠܦܢܗ ܐܡܪ ܗܘܐ ܠܗܘܢ ܐܙܕܗܪܘ ܡܢ ܣܦܪܐ ܕܨܒܝܢ ܕܒܐܣܛܠܐ ܢܗܠܟܘܢ ܘܪܚܡܝܢ ܫܠܡܐ ܒܫܘܩܐ

And in his teaching he would say to them, "Beware of the scribes who like to walk in long robes and love a greeting in the streets.
Mark 12:38 (Younan Peshitta Interlinear Version)

Obviously, this reading in both the Peshitta and the Greek makes a lot of sense since we know that scribes and Pharisees most certainly walked in long robes through the streets.

The Old Syriac though clearly misread ܒܐܣܛܘܝܐ (in robes) and thought it erroneously was

ܒܐܣܛܘܐܐ (in porches). Since it stands alone against the Peshitta and the Greek, I submit respectfully

that the burden of proof is on the OS proponent to prove it to possess an exclusive and original reading, as opposed to one that just happens to be somewhat plausible.

However, lest the reader think I am inconsistent in places where I have overturned the Greek readings in favor of the Peshitta, I would remind them of one important fact. In each of these cases, I have systematically also shown how a mistranslation from a Peshitta-exclusive term crept into the majority texts, and in many cases clarifies readings in the Greek that would otherwise be obscure or unintelligible.

In still other cases, the readings between the Peshitta, Old Syriac and the Greek are quite close in meaning and have no probative value in proving an original reading:

Matthew 11:20

OLD SYRIAC: ܣܓܝܐ ܚܝܠܐ ܚܘܝ ܕܒܗܘܢ "in which he showed many mighty works"

PESHITTA AND GREEK: ܕܗܘܘܗ ܒܗܘܢ ܚܝܠܘܗܝ ܣܓܝܐܐ "in which his mighty works had been done"

Matthew 21:24

OLD SYRIAC: ܡܠܬܐ ܗܕܐ "this word"

PESHITTA AND GREEK: ܡܠܬܐ ܚܕܐ "one word"

But perhaps the most serious problem with this theory is when proponents like James Trimm, either by design or inadvertent error, actually change what the Peshitta text says to "prove" their point, such as here:

ܬܐܠܕ ܕܝܢ ܒܪܐ ܘܬܩܪܐ ܫܡܗ ܝܫܘܥ ܗܘ ܓܝܪ ܢܚܝܗ ܠܥܡܗ ܡܢ ܚܛܗܝܗܘܢ

She will bear a son and she will call his name Y'shua, for he will save his people from their sins. Matthew 1:21 (Younan Peshitta Interlinear Version)

By contrast, here is the parallel that Trimm drew on www.peshitta.org between the two textual traditions:

Matthew 1:21

OLD SYRIAC: ܠܥܠܡܐ "to the world"

PESHITTA AND GREEK: ܠܥܡܐ "to the people"

This is however not what the Peshitta says! The word is actually *l'aimmeh* (ܠܥܡܗ) *not* l'aimmah

(ܠܥܡܐ). Trimm has therefore misspelled it so it would look more alike the Old Syriac as ܠܥܠܡܐ. The

difference though is that the proper spelling with a heh (ܗ), rather than an *alap* (ܐ), renders the word in the Peshitta into a third person possessive (his). There can be no disputation on the subject then, because this is as basic an Aramaic grammatical structure as one will ever find in the New Testament. That being said, there is no way the Peshitta redactor could have done what Trimm suggested and wrote down ܠܥܡܗ as an error when revising from the Old Syriac reading of ܠܥܠܡܐ. Such a scenario might be a little more plausible if, as Trimm erroneously presents, the Peshitta used ܠܥܠܡܐ. To then further assert that the same error was repeated more than 360 additional times in the Peshitta text family without anyone suspecting a problem is clearly absurd, and then we will compound that madness further by saying the Greek is also wrong by saying "people"!

I offer then a far more sensible theory to explain the variant. The Greek redactor in this case read the Peshitta properly and simply turned "his people" into the neutered equivalent of "the people". Since the "the people"--the Jews--are the same as "his people", this is a perfectly fine reading.

Some time later then, the Old Syriac redactor again is looking through his Greek manuscripts and *intended to write "people" but instead accidentally added a lamed to the word, making it "world"*. By contrast, we know the Old Syriac redactor could not have had a copy of the Peshitta text in front of him. If he had, then he would have seen the h at the end, sticking out like a sore thumb, and guiding him easily to the correct reading that everyone else had to begin with!

It's all in the "khads"

Sometimes claims about the originality of the Old Syriac Group border on the bizarre, if not ridiculous. For example James Trimm has claimed that the Old Syriac is more authentically Jewish than the Peshitta text, because of "an amazing Semitic idiom". That idiom, strangely enough, is the word for "one"—*khad* (dx)--which when combined with another noun like "man" is better rendered as "a certain man". Trimm's claim on this matter is that "a certain man", which is how the Old Syriac often reads, is superior over the Peshitta's reading of "a man". Well, not only is this "idiom" not apparent to anyone who is a native Aramaic speaker, but even the linchpin on which it rests, that the substitution of "certain" for "a" is universal, is deeply flawed. To prove this, let's take a look at some texts, side by side:

Matthew 8:2

Peshitta: ܚܕ ܓܪܒܐ (a certain/one leper)

Old Syriac (Cureton): ܓܪܒܐ (a leper)[20]

Matthew 8:5

Peshitta and Old Syriac (Cureton): ܚܕ ܩܢܛܪܘܢܐ (a certain/one centurion)

Old Syriac (Siniaticus): ܩܢܛܪܘܢܐ (a centurion)

Matthew 12:11

Peshitta: ܚܕ ܥܪܒܐ (a certain/one sheep)

Old Syriac (Cureton and Siniaticus): ܥܶܪܒܳܐ (a sheep)

Mark 3:1

Peshitta: ܚܰܕ ܓܰܒܪܳܐ (a certain/one man)

Old Syriac (Siniaticus): ܓܰܒܪܳܐ (a man)

Mark 7:24

Peshitta: ܚܰܕ ܒܰܝܬܳܐ (a certain/one house)

Old Syriac (Siniaticus): ܒܰܝܬܳܐ (a house)

Mark 12:1

Peshitta: ܚܰܕ ܓܰܒܪܳܐ (a certain/one man)

Old Syriac (Siniaticus): ܓܰܒܪܳܐ (a man)

John 3:1

Peshitta: ܚܰܕ ܓܰܒܪܳܐ (a certain/one man)

Old Syriac (Cureton): ܓܰܒܪܳܐ (a man)

John 3:25

Peshitta: ܚܰܕ ܝܺܗܘܽܕܳܝܳܐ (a certain/one Jew)

Old Syriac (Cureton): ܝܺܗܘܽܕܳܝܳܐ (a Jew)

These are just a sampling of the dozens of places in the Peshitta that disprove Trimm's theory. The fact is, *khad* is not a Semitic idiom at all. Instead, just like English, these variants simply represent two acceptable ways to say the same thing, and it has no bearing on the originality argument whatsoever. I also concur with my colleague Steve Caruso's analysis of this matter when he wrote on peshitta.org the following:

Posted on Heb-Aram-NT, AramaicNT, and b-aramaic lists:

Akhi [my brother--AGR] James and all involved with the khad/chad study, There is something I noticed, going over the numbers concerning the preservation of the "Khad idiom." Going over the verses Akhi James provided I found out how the Old Syriac looks against itself along with the Peshitta:

Sinaiticus Unique (~4): 2:23; 15:22; 18:2; 21:2;
Cureton Unique (~3): 9:9; (26:7)? (27:57)?
Peshitta Unique (~1): 12:11
Peshitta & Sinaiticus Agreement (~4): 8:2; 8:5; 18:24; 21:19;
Peshitta & Cureton Agreement (~4): 9:18; 13:46; 21:24; (26:69)?
Sinaiticus & Cureton Agreement (~1): 17:14;

Complete Agreement (~6): 8:19; 12:10; 12:22; 19:16; 21:28; 21:33
Total Instances: ~23
Peshitta & Sinaiticus Agreement: ~43%
Peshitta & Cureton Agreement: ~43%
Sinaiticus & Cureton Agreement: ~30%
Peshitta, Sinaiticus, & Cureton Agreement: ~26%

Taking a close look at the evidence, there are many places where syr(s) and syr(c) disagree with each other. With this in mind, we find one place where the Peshitta disagrees with both Old Syriac manuscripts (Mt. 12:11), and one place that we can verify that both Old Syriac manuscripts disagree with the Peshitta (17:14). Even Steven We also see that the Peshitta Agrees more closely to each individual Old Syriac Manuscript than the Old Syriac Manuscripts do to each other (43% vs 30%).

With this in mind, I believe that this is ample evidence to conclude that the inclusion or exclusion of khad/chad as "certain" is arbitrary & not a valid means of determining which biblical text is "more authentic" than another; the statistics simply do not warrant it. Additionally, I wholeheartedly reject the further study of its frequency in this context as any form of evidence for the Gospel of Matthew.

The bottom line with all of these examples however is that even if it could be shown that the Old Syriac Group (Cureton and Siniaticus) was the original, their fragmentary condition is such that not even both of them put together form the complete Gospel record. Of course, in that scenario, we now have just these scraps of the Gospel texts against the *full Peshitta version* that is rendered *identically* in 360 other complete manuscripts! We also have the force of ancient eastern traditions unanimously proclaiming Peshitta as original, even as these same groups denounced, hated and almost destroyed one another. And yet, as volatile and dangerous as the relationship between the Church of the East and its rival Aramaic group the Syrian Orthodox Church has been, both would defend the antiquity and originality of the Peshitta[21] and agree that the Siniaticus is nothing short of a pious fraud.

Peace and blessings to you all,
Andrew Gabriel Roth
March 21, 2004

ENDNOTES

[1] This is not to say that Mar Aphrahat never engaged in indirect scriptural allusion, as Matthew 1:23 is a good example of the saint quoting from no known source. Rather, my point is that in terms of overall style, Mar Aphrahat, when he does directly quote, clearly favors the Peshitta text over the Old Syriac.

[2] Mar Aphrahat lived from 280-367 CE; Mar Ephraim from 306-373 CE. Therefore, while there are some writings from both men that coincide in the middle of the fourth century, the earliest and greater portions of Mar Aprahat's writings precede Mar Ephraim's by about 30 years.

[3] The primary source material for these quotations in Mar Aphrahat's masterpiece, "Demonstrations of Faith", which is a detailed New Testament analysis in 22 parts, one for each letter of the Aramaic alphabet.

[4] My sincere thanks to Paul Younan who compiled these examples from his extensive Church of the East library.

[5] Obviously the Old Syriac versions of books other than the Gospels is not extant. In these cases, my intent is to demonstrate that the full breadth of the Peshitta canon is rooted to these ancient times.

6 Notice also that this particular sin of Ahab, letting a man live that God consigned to destruction, in also nearly identical to the sin that also got Saul's line permanently disqualified in 1 Samuel 28:16-18.

7 See the Appendix for the full list of Greek manuscripts.

8 It should also be fairly pointed out that this is pure Semitic speech. Aramaic and Hebrew are notoriously redundant in their phraseology and filled with statements like "and he opened his mouth, spoke and said to them", which is exactly what this line from John reflects.

9 The story of the woman taken in adultery (John 8:1-11) is not in the Peshitta nor the 4 more most ancient Greek manuscripts. Therefore, the numbering order in the eastern Peshitta will vary from that of the west, and this omission will cause this scripture to appear 11 lines earlier, in John 8:28-30.

10 The following quote from George Lamsa is quite instructive on the issues surrounding the authenticity of both Cureton and Siniaticus manuscripts. As a native Aramaic speaker reared in the Middle East and steeped in the tradition of the ancient Church of the East that preserved the Peshitta collection, Lamsa is well qualified both liturgically and scholarly to comment on the practices he knew so very well. However, as a theologian, Lamsa leaves much to be desired, having let liberal theological notions such as an unbelief in demons affect many areas of his own translation. Therefore, the inclusion of this quote should only be an acknowledgment of his ability as a commentary, and not an endorsement of his actual religious views.

11 While the Monks of Saint Catherine's were most certainly not Assyrians, but of Greek ethnicity, the theory that Siniaticus-primacists hold to is that the Peshitta was revised from it. Therefore, somehow the Siniaticus, or perhaps another copy of it, would have made its way into the hands of the Church of the East. Once there, the "original" Word of God would have been altered and the vessel it came in either defaced or destroyed. For that reason, the habits of the Middle Eastern scribes that would have done this deed are still very much on point. It is also the case that if another had scratched the text off before the Church of the East officials looked at it, they would have immediately laughed heartily and dismissed the document as an obvious fraud without a second thought on the matter.

12 The source for the Aramaic texts of the Siniaticus, Harkalean (western Aramaic revision of 616) and Peshitta readings is from George Kiraz's monumental work A Comparative Edition of the Syriac Gospels, whereas the translation of those texts was done by Paul Younan. I also cross-checked the readings and translations used in this section of the book.

13 This is also the root from which we get the word "Hebrew". Jews and Arameans had settled on opposite sides of the Jordan, and so the Arameans called their Semitic brethren "those from across" (Hebrews).

14 My source for all the comparisons between the Old Syriac manuscripts and the Peshitta is the monumental work of Dr. George A. Kiraz, Comparative Edition of the Syriac Gospels. Dr. Kiraz has made sure that there are three readings for any part of the Gospels. Since Cureton and Siniaticus are each missing large parts of the Gospels, Dr. Kiraz will augment the Peshitta and the Old Syriac existing reading with the Harkalean revision of the Peshitta done in 616. By contrast, in places where the both the Cureton and Siniaticus share a reading, only the Peshitta is added.

15 Please consult the section "The Gowra Scenario", from the chapter on Matthew's Gospel in Ruach Qadim, by Andrew Gabriel Roth.

16 By these I am referring to the Eastern Peshitta manuscripts, which are the same but for minor spelling variants. The Western Peshitto-Harkalean tradition, which includes adulterated readings such as Acts 20:28 and Hebrews 2:9, is not included in this group.

17 This evidence is documented extensively in my essay The Path to Life, p. 20-24, which is available on my website, www.aramaicnttruth.org.

18 See An Old Syriac Reading of Acts 1:4 and More Light on Jesus' Last Meal before His Ascension; Daniel L. McConaughy; Oriens Christianus; Band 72; 1988; pp. 63-67.

19 It is also fair to point out that the term "high priest" is not even applied to the first Levitical priest, Aaron. Rather, the specific office of high priest seems to have been a distinction made about four centuries later. However, even if technically speaking Aaron did act as a high priest, which I believe he did, that fact still does not invalidate the proposition that by David's time the bifurcation of titles had been in place for some time. Furthermore, Aaron also has no bearing on the central

point of my argument, which is that the high priest in this instance is not named and that such an omission is hardly uncommon.

20 These examples are again taken from Dr. George Kiraz's work. Since the Cureton and Siniaticus documents are quite fragmentary, what Dr. Kiraz is done is as follows: Where a reading is preserved in both C and S he simply adds the Peshitta as the third witness. However, in places where either C or S is wanting, Dr. Kiraz simply puts the remaining Old Syriac reading with the Peshitta, and contrasts it with the Harkalean Revision of the Peshitta done in 616. As a result, there are always three readings shown for each line of the Gospels.

21 This is not to say that the COE and SOC do not have other disagreements about the text. The SOC revised at least two readings (Acts 20:28, Hebrews 2:9) to fit more in line with their different beliefs and also accepted 5 books that the COE did not. The point however is that the SOC and COE accept the Gospel of Matthew, which is our focus, as being IDENTICAL AND ORIGINAL IN BOTH THEIR TRADITIONS. Therefore, if the COE decided to use the Siniaticus to do a revised work later called "Peshitta", then there would be no way their enemies at the SOC would have ever accepted it, and vice versa!

Feature 3 – Mistranslating the Genealogies of Yeshua

By Paul David Younan

Abstract: In this article an attempt is made to throw some light on 𐤀𐤁𐤀 *in relation to the varied usage of the term in Classical and Contemporary Aramaic, with particular attention paid to the impact on the traditional understanding of the lineage of Christ as recorded in the Gospels.*

INTRODUCTION

Almost since they were first penned down, historian and theologian alike have attempted to reconcile the discrepancies between the genealogical record of Jesus as recorded by Matthew and Luke.

Traditional Understanding of Matthew's Genealogical Record:

First Series	Second Series	Third Series
1. Abraham	1. Solomon	1. Salathiel
2. Isaac	2. Roboam	2. Zerubabel
3. Jacob	3. Abia	3. Abiud
4. Judas	4. Asa	4. Eliachim
5. Phares	5. Josaphat	5. Azor
6. Esron	6. Joram	6. Sadoe
7. Aram	7. Ozias	7. Achim
8. Aminadab	8. Joatham	8. Eliud
9. Naasson	9. Achaz	9. Eleazar
10. Salmon	10. Ezechias	10. Mathan
11. Booz	11. Manasses	11. Jacob
12. Obed	12. Amon	12. **Joseph (husband of Mary)**
13. Jesse	13. Josias	13. Jesus
14. David	14. Jechonias	

Traditional Understanding of Luke's Genealogical Record:

First Series	Second Series	Third Series
1. Abraham	1. Nathan	1. Salathiel
2. Isaac	2. Methatha	2. Zerubabel
3. Jacob	3. Menna	3. Reza

4. Judas	4. Melea	4. Joanna
5. Phares	5. Eliakim	5. Juda
6. Esron	6. Jona	6. Joseph
7. Aram	7. Joseph	7. Semei
8. Aminadab	8. Judas	8. Mathathias
9. Naasson	9. Simeon	9. Mathath
10. Salmon	10. Levi	10. Nagge
11. Booz	11. Mathat	11. Hesli
12. Obed	12. Jorim	12. Nahum
13. Jesse	13. Eleazar	13. Amos
14. David	14. Joshua	14. Mathathias
	15. Her	15. Joseph
	16. Helmadan	16. Janne
	17. Cosan	17. Melchi
	18. Addi	18. Levi
	19. Melchi	19. Mathat
	20. Neri	20. Heli
		21. **Joseph (husband of Mary)**
		22. Jesus

Church fathers, whether Augustine and Ambrose in the West, or Eshoa-Dad of Merv and Bar-Hebreaus in the East, alike struggled to explain in a satisfactory way the contradictions and questions raised by a plain reading of these texts. None of them were able to successfully demonstrate their conclusions, answer the myriad of questions raised by their own conclusions, or even agree with one other.

In post-modern secular thought, the attempt has been made to discredit the accounts on the basis that the authors of the Gospels in question were making exaggerated claims in order to establish a non-existent lineage for Christ.

In reality, there are very problematic issues raised by a plain reading of these texts - especially within the confines of the current academically accepted framework, that the Gospels of Matthew and Luke were first penned in Greek.

It is only when we refer to the Aramaic story, in an Aramaic psyche, will we be able to finally answer the puzzling questions raised by the plain reading of the text:

- Why are there only list 13 generations listed from the Captivity of Babylon to Jesus, in Matthew's account? Doesn't Matthew say there should be 14 generations?
- Why does Luke list 20 generations in the second series, and 22 in the third? If this is the same Joseph, shouldn't there be 14 generations in the second and third series of Luke as well?

- Why do the lineages of Joseph, the husband of Mary, almost completely differ in the two accounts?
- How can Jesus be the Son of David, if Mary is not a daughter of David?
- If both St. Matthew and St. Luke give the genealogy of St. Joseph, the one through the lineage of Solomon, the other through that of Nathan - how can the lines converge in Joseph? How can Joseph claim descent from King David, through **both** Nathan **and** Solomon?

As with most problems that appear complex on the surface, this one has a very simple answer. The answer lies in the Aramaic original of the Gospel of Matthew, according to the Peshitta version.

BACKGROUND OF ܓܒܪܐ

ܓܒܪܐ (pronounced Gaw-ra) is a noun in the Emphatic state derived from the ancient Semitic verb ܓܒܪ (pronounced Ga-bar) - meaning "To be strong, brave, manly, courageous." This term is well attested to in the other major Semitic languages - ܓܒܪ (pronounced Gaw-bar) in Hebrew and Ja-br in Arabic. The general meaning of the Emphatic noun ܓܒܪܐ is "Man."

A COMPENDIOUS
SYRIAC DICTIONARY

FOUNDED UPON THE
THESAURUS SYRIACUS
of
R. PAYNE SMITH, D.D.

EDITED BY
J. PAYNE SMITH
(MRS. MARGOLIOUTH)

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As used in Matthew 1:16, the word is ܓܒܪܗ which is the Possessive Pronominal form of ܓܒܪܐ, meaning "Her 'Gab-ra.'"

Contextual Usage of ܓܒܪܐ in the Aramaic New Testament

Although mainly used to mean 'man' in a generic sense, the term can also mean 'husband' depending on the context

Why is it that sometimes the general meaning of 'man' is increased in specificity, depending on context, to mean 'husband?' For no more reason than saying - 'I now pronounce you man and wife" can also be said "I now pronounce you husband and wife." Since a husband is merely a more 'specific' type of 'man', this equation of terminology is quite acceptable, even in English.

The question then arises - can the term, when used in proper context, also mean 'Father?'

I believe it can be demonstrated from the Gospels that all three shades of meaning are attested to - depending on context.

Verses in the Gospels where ܓܒܪܐ is used to mean the generic '*man*', although by no means an exhaustive list, include:

- Matthew 7:24
- Matthew 7:26
- Matthew 8:9
- Matthew 9:9

Some examples of the contextual variant '*husband*' include:

- Matthew 19:5
- Matthew 19:10
- Mark 10:2
- 1 Corinthians 7:14
- 1 Corinthians 7:16
- 2 Corinthians 11:2
- Ephesians 5:23.

Finally, the contextual variant '*father*' can be read in:

- Matthew 7:9
- Matthew 21:28
- Matthew 22:2
- and, arguably, Matthew 1:16.

Since the subject matter of this thesis attempts to reconcile the two accounts of Jesus' lineage, let's have a closer look at Matthew 1:16, and a related verse - Matthew 1:19, in the Aramaic of the Peshitta.

MATTHEW 1:16 & 1:19

The Aramaic reading in the Peshitta version is:

<p dir="rtl">ܝܥܩܘܒ ܐܘܠܕ ܠܝܘܣܦ ܓܒܪܗ ܕܡܪܝܡ</p>

The verse reads: "Jacob fathered Yoseph, the ܓܒܪܗ of Maryam." The word used here, in verse 16, is

ܓܒܪܐ with a 3rd-person feminine pronominal possessive suffix of ܗ (i.e., 'her Gaw-ra.')

This word has traditionally been translated '**husband**', however, the main Semitic term for 'Husband', is ܒܥܠܐ ("Ba'la", or, ܒܥܠܗ for 'Her husband.) Examples of this word can be found in:

- Matthew 1:19
- Mark 10:12
- Luke 2:36

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- John 4:16-18
- Romans 7:2-3
- 1 Corinthians 7:4, 7:10, 7:13, 7:16, 7:39
- Ephesians 5:33
- 1 Timothy 3:2
- Titus 1:6.

Why would Matthew use two different terms, in such a short span of writing (3 verses - 1:16 to 1:19), to refer to Maryam's 'husband', Yoseph?

The fact is, he had to distinguish between two different people named Joseph - Matthew is not referring to Mary's husband in verse 16 at all, but rather her father!

Depending on context, it has been shown that ܓܒܪܐ can mean '*man, husband or father*.' The usage in verse 16 would demand that we translate ܓܒܪܐ as '*father*', rather than 'husband', **since the context is a genealogy.** Verses 18 & 19, however, would demand that we associate *that* Joseph with her '*husband*', **since the context is that of marriage.**

Matthew, then, **is recording the genealogy of Mary**, whereas Luke **is recording that of Joseph**. Which would be exactly opposite of the currently accepted academic line - that Luke recorded Mary's lineage while Matthew recorded that of Joseph.

That would give us 14 generation in the third series of Matthew. It would also explain why Luke has 20 generations in the 2nd series and 22 generations in the 3rd series - i.e., Joseph's lineage did not break out cleanly in 14-generation groupings, except for the first series. Since Matthew is giving the line of Mary, only her lineage would be required to break out evenly in 14-generation groupings. That would also explain why the names are completely different in both the 2nd and 3rd series between the accounts in Matthew and in Luke. It also demonstrates that both Mary and Joseph were descendents of King David - each through a separate line!

A valid question is - 'Isn't it a fact that lineages generally exclude females?'

The answer to that, generally, is yes. However, the problem is that Mary is the only *real* human parent that Jesus had. Jesus was the only person in history who had no human father - whose previous generation included only one person. So in order to count 14 generations - Mary must be included, even though it would introduce a female in the lineage. In order to demonstrate that Jesus is the Son of David, Mary must be demonstrated to descend from David's house!

Here is a revised view of the Genealogical Record, according to a more proper understanding of Aramaic Matthew:

First Series	Second Series	Third Series
1. Abraham	1. Solomon	1. Salathiel
2. Isaac	2. Roboam	2. Zerubabel
3. Jacob	3. Abia	3. Abiud

4. Judas	4. Asa	4. Eliachim
5. Phares	5. Josaphat	5. Azor
6. Esron	6. Joram	6. Sadoe
7. Aram	7. Ozias	7. Achim
8. Aminadab	8. Joatham	8. Eliud
9. Naasson	9. Achaz	9. Eleazar
10. Salmon	10. Ezechias	10. Mathan
11. Booz	11. Manasses	11. Jacob
12. Obed	12. Amon	12. **Joseph (father of Mary)**
13. Jesse	13. Josias	13. **Mary**
14. David	14. Jechonias	14. **Jesus**

THE GREEK MISTRANSLATION

Since we know from Patristic writing that Matthew wrote his Gospel in the 'Hebrew Dialect' of Aramaic (Judean Aramaic), and that "everyone" translated it into Greek "as best they could" - it then follows that the Greeks mistranslated this term as 'husband', instead of the more proper contextual variant, 'father.'

In Greek, the words for 'husband', αφνηϖρ (Aner), and 'father' πατηϖρ (Pater) are completely different. It is impossible for an Aramaic translator of a Greek document to confuse the two - but it is very easy for a Greek translator of an Aramaic original to mistake the *contextual variances* in the single term ܒܥܠܐ

THE OLD SYRIAC

According to the modern academically accepted framework, the Peshitta is a revision of the Old Syriac - which, in turn, is a translation from the Greek.

Since we have already demonstrated that the Church Fathers admitted that Matthew wrote in Aramaic, and the Greek versions are nothing more than translations - one naturally wonders, how does the "Old Syriac", and in particular, the Cureton manuscript read?

Once again, the Old Syriac shows itself to be a fraud and a translation directly from the Greek. For Matthew 1:16, it reads:

ܢܘܣܦ ܓܒܪܗ ܕܡܪܝܡ ܗܘܬ ܠܗ

In English - "Joseph, to whom she was betrothed"

Not surprisingly, it is caught red-handed because it also preserves the original Peshitta reading of ܚܠܟܒ in verse 19!

The Peshitta is the *only* Aramaic version that preserved the original reading. The Greek versions were based on the Peshitta, and the "Old Syriac" is an imposter translated from the Greek - **AFTER** the mistranslation had crept into the Greek translations.

<div align="center">THE MEDIEVAL HEBREW MANUSCRIPTS</div>

Dr. James Trimm, of the Society for the Advancement of Nazarene Judaism, has made use of three medieval manuscripts of Matthew in the Hebrew tongue, known as the Shem Tob (1300's), DuTillet and Munster versions.

Regarding the age of the earliest manuscript witness to these versions of Matthew, and their similarity, Dr. Trimm states:

"*...one surfaced in the 1300's and the other two in the 1500's.*

Shem Tob (1300's) differs the most, while DuTillet and Munster are very similar. However there are many readings where they all agree together against all other versions (such as in Mt. 1:1). Shem Tob has many obvious layers of corruption which explains its substantial variances.

I believe they originate from the original Hebrew of Matthew. All three came out of the Jewish community." (July 14, 2001.)

But, according to all three medieval versions of the Hebrew Matthew, the genealogy of Jesus, is as follows:

First Series	*Second Series*	*Third Series*
1. Abraham	1. Solomon	1. Salathiel
2. Isaac	2. Roboam	2. Zerubabel
3. Jacob	3. Abia	3. Abiud
4. Judas	4. Asa	4. **Avner**
5. Phares	5. Josaphat	5. Eliachim
6. Esron	6. Joram	6. Azor
7. Aram	7. Ozias	7. Sadoe
8. Aminadab	8. Joatham	8. Achim
9. Naasson	9. Achaz	9. Eliud
10. Salmon	10. Ezechias	10. Eleazar
11. Booz	11. Manasses	11. Mathan

12. Obed	12. Amon	12. Jacob
13. Jesse	13. Josias	13. **Joseph (husband of Mary)**
14. David	14. Jechonias	14. Jesus

These Hebrew versions of Matthew show themselves to be frauds and mere medieval translations from the Greek and Latin manuscripts since, like their sources, they make the claim that the *Joseph* mentioned in the third series is the '***husband***' of Maryam.

Secondly, to make up for the obviously lacking 14th generation in the third series, they make up a new name (Avner) and insert it in between Abiud and Eliachim.

Thirdly, this solution is superficial in that it seemingly only resolves the one issue regarding the 14 generations. But what of all the differences between the names in Matthew and Luke? And the number of generations in the 2nd and 3rd series of Luke? Or, the problem of exactly which son of David Joseph was supposedly descended from?

I believe it can be demonstrated with this, and other, examples that Hebrew Matthew never existed - that it was in Aramaic that Matthew wrote his Gospel, and that by 'the Hebrew dialect' Judean Aramaic was meant.

What can history and tradition and tell us about the original language of Matthew - was it Aramaic or Hebrew?

Specialists of the Aramaic language have analyzed closely this topic, and have come to distinguish various Aramaic dialects in the contemporary Palestine of Jesus as testified to by inscriptions thus discovered.

Based on this data, they are able to distinguish seven dialects that were shared by seven different localities in this small region:

- Aramaic of Judea.
- Aramaic of Southern Judea.
- Aramaic of Samaria.
- Aramaic of Galilee.
- Aramaic from beyond Jordan.
- Aramaic from Damascus.
- Aramaic spoken in the Orontes River Basin of Syria.

The Aramaic of Judea was called the 'Hebrew dialect.' It was different from, yet mutually comprehensible with, the Aramaic of Galilee (the dialect that Jesus spoke.) This is one reason why Peter's (Keepa's) "speech" (dialect) was recognized during the trial, which happened to be in Judea.

Peter spoke Galilean Aramaic, whereas the inhabitants of Judea spoke a slightly different dialect. It was for these inhabitants of Judea that Matthew wrote his Gospel.

Papias says that Matthew wrote the Logia in the Hebrew (*Hebraidi*) language; St. Irenæus and Eusebius maintain that he wrote his gospel for the Hebrews in their national language, and the same assertion is found in several ancient witnesses. But, in the time of Christ, the national language of the Jews was Aramaic, and when, in the New Testament, there is mention of the Hebrew language (*Hebrais dialektos*), it is **Aramaic** that is implied.

Hence, the aforementioned Church Father may have been alluding to Aramaic and not to Hebrew. Besides, as they assert, the Apostle Matthew wrote his Gospel to help popular teaching and evangelization. <u>To be understood by his readers who spoke Aramaic</u>, he would have had to reproduce the original catechesis in this language, and it cannot be imagined why, or for whom, he should have taken the trouble to write it in Hebrew, when it would have had to be translated afterwards into Aramaic for use by the common people - who no longer understood the old language.. Moreover, Eusebius (Hist. eccl., III, xxiv, 6) tells us that the Gospel of Matthew was a reproduction of his preaching, **and this we know, was in Aramaic.**

Even if Matthew recorded the preaching of Jesus (which was in Aramaic) in Hebrew (a ridiculous assumption) - then the Hebrew would be, as the Greek, second-hand information.

NEO-ARAMAIC USAGE OF ܓܒܪܐ

The term ܓܒܪܐ is still used today in modern literature. However, as in all languages, sometimes the way a word is spelled changes over time. For instance, we no longer spell 'shop' the way it was spelled centuries ago - 'Shoppe.' Many times, simple variances in spelling arise.

In Modern Eastern, or neo-Aramaic, the word ܓܒܪܐ can still be spelled the same way, although a variant using the spelling ܓܘܪܐ is attested to. Sometimes the Beth ܒ is spelled with a Waw ܘ in Eastern Aramaic, according to the vocalization rules of Qushaya and Rukakha (c.f., Yukhanan Bar-Zubi's Grammar, 13th Century or www.assyrianlanguage.com under 'Rules for Aspiration')

Using Oraham's Dictionary of the Assyrian Language, we can see direct witness that ܓܒܪܐ means both 'man' and 'husband.'

ܓܒܕ (jub-bur) Gallant; noble in spirit; brave; high-spirited; courageous. ܓܒܝܕ

ܓܒܳܪܐ (goe-raa) Gallant; a brave man; courageous man; a man of mettle or high spirit.

ܓܒܳܪܐ (goe-raa) Husband; a man who has a wife; a married man; the correlative of wife.

ܓܒܰܪ (gva-ra) Marry; to unite in a wedlock or matrimony; to join according to law.

ܓܒܳܪܐܝܬ (goe-raa-eat) Gallantly; manfully; bravely; courageously; resolutely.

OrahdictJPG

And, that the new variant in spelling is attested to by this dictionary:

ܓܘܪܐ (gvaa-raa) Grow; to increase in size by a natural and organic process; to increase in bulk by the gradual assimilation of new matter; to increase in any way; to become graet.

ܓܘܪܐ (geu-ra) In proportion to; the relation or adaptation of one portion to another, or to the whole, as in respect to magnitude, quantity, or degree; comparative relation.

ܓܘܪܐ (ghoo-raa) unripe-grapes; green grapes; grapes that are sour, because of not being ripe. ܒܘܪܐ

ܓܘܪܐ (goo-raa) Great; big; large in space; of much size; immense; enormous; expanded.

Ora3.JPG

According to the Way International's Concordance to the Peshitta, the term can mean 'man' or 'husband.'

Conc_ent.JPG

In a book called 'Dishna d'Saybuthi, shown below, we see a short story using the new variant to mean 'elders of a household:'

Dishna2.JPG
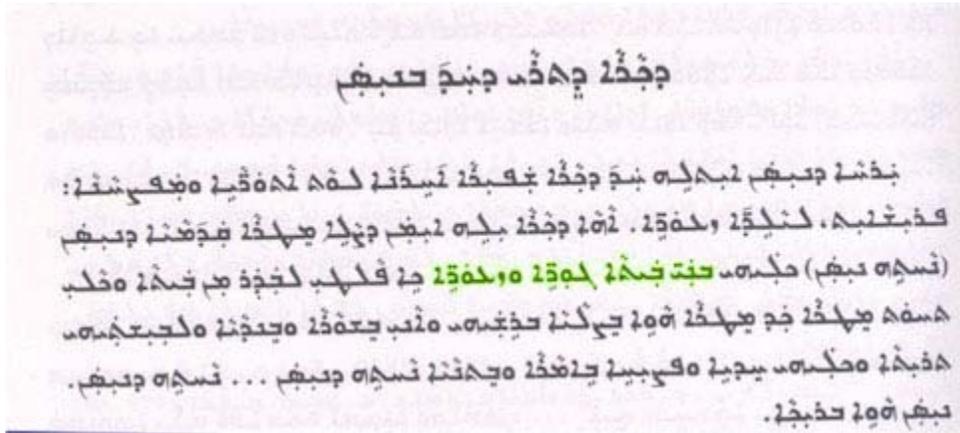
In the above scan, the context of the short story is a description of a holiday the Assyrians of the Hakkari mountains celebrated during "Khad b'Nisan" (1st of Nisan (April), which is the Assyrian New Year.)

The title is - "The Second Festival/Celebration of the First of Nisan." During this "Festival", which coincided with the "first rain" in spring, the story states that "all the ܒܢܝ ܒܝܬܐ (residents of the house/the entire houshold), both ܣܒ̈ܐ ܘܕܩܕ̈ܩܐ (elders and young), departed from the home and allowed the rain to fall upon them, and getting soaked - they would begin to sing- 'The drops of Nisan, the drops of Nisan.....may Nisan be blessed!"

This article proves that the term ܣܒ̈ܐ can mean 'elders of a household', since it mentions them alongside the ܕܩܕ̈ܩܐ, "young." This meaning, "elders of a household", is not attested to in the dictionaries referenced above - just as the meaning "father" is not attested to.

Finally, and the most powerful example - in Kinnara d'Rookha (the Harp of the Spirit), a quarterly published by the Archbishopric of the Church of the East in Baghdad, Iraq, Vol. 1 No3, 1999, the following fable is written:

The above scan contains a Fable called "The Fable of the Lion, the Fox and the Son of a Merchant." The heading, the most important part of this example, contains the following introduction, which, when translated, means:

ܐܡܝܪ - 'it is said'

ܕܐܒܐ - 'that a father'

ܐܢܫ - 'a man'

ܬܓܪܐ - 'who is a merchant'

ܫܕܪ - 'sent'

ܠܒܪܗ - 'his son'

ܠܡܐܬܓܪܘܬܐ - 'to go trade'

This example is extraordinary in that it demonstrates the contextual usage of ܐܒܐ in a sense that can only mean '**father**.' It cannot be translated as '**man**', since, the word following immediately after it is ܐܢܫ - '**a man**' (yet another Aramaic term that means '**man**'). So to translate ܐܒܐ as '**man**' here would make it redundant with ܐܢܫ.

I have also highlighted, later on in the short story, where the son is called ܒܪ ܬܓܪܐ "Bar-Tagara", or "son of the merchant." Additionally, the article also uses the word ܐܒܘܗܝ - "his father."

So this example makes a very clear case for translating ܐܒܐ as "father", if it is drawn from the proper context.

<center>OPINIONS OF SCHOLARS</center>

When I started researching this topic, I wanted to check the thesis with a number of professors who work in the field of Syriac/Aramaic, at some of the world's most prestigious universities. Since I do not (yet) have permission to quote them by name, I will only summarize their responses to give you an idea of the varying opinions on this topic.

In response to the question, 'Have you ever seen an instance where ܓܒܪܐ can be translated 'father' or 'head of household' in English?'

They wrote:

"*Dear Paul: Thanks for the question..... it doesn't seem to be in any of the major Syriac lexicons (I checked Thomas Odo, Qardahi, Manna, Bar-Bahloul, Payne Smith, Brockelmann, Brun, and Costaz! Nor is it in the two dictionaries I have to hand of Turoyo [Ritter] and Sureth [Maclean]).*

As in many languages, <u>I am sure there must be places in Syriac literature where gabra / gabro could be understood to mean</u> <u>something more inclusive than just man/ husband, and where it may have the sense you are looking for.</u> (After all, the New Testament passages Ephesians 5.23 and 1 Cor 11.3 get you pretty close to this.)

If you find any examples do let me know!"

"*Dear Paul: GBRA is from an old Semitic word found in the Hebrew Bible, where it first meant "warrior; adult male." From there <u>the development into "male head of the household" is not hard to see</u>. It is often hard to tell from context whether "husband" would be the best translation.*"

"*Dear Paul, A lot of ink has been spilt over this passage in Matthew, and on the two genealogies, both in antiquity and in modern times, and there seems to be no clear-cut answer to the various problems! Among Syriac writers I recall there is a long section on the genealogies in Dionysius bar Salibi's Commentary on the Gospels. As far as gabra is concerned, I suppose it is possible that the reading in C(ureton) has in mind the early apocryphal traditions about Mary's youth, and where Joseph is understood as being considerably older and is seen more as her guardian: <u>if so, gabra would more or less be "protective male"</u>. But I can't say I've gone into this possibility, and probably others have.*"

"*Hi Paul: I consulted all my Aramaic and Syriac dictionaries, and could not find even one occurrence where GBR' meant father.*"

"*Hi Paul, gbra means 'man'. To give it another meaning, would be <u>an inference from context.</u> 'Man of the house/household' doesn't change the meaning from 'man' in my opinion. <u>I do not know of a context</u> where such a meaning could be attached.*"

"Hi Paul, I can't remember seeing gabra used where it could mean father, but that doesn't mean it doesn't exist somewhere."

SOME FINAL THOUGHTS

I could not have stated it better than the world-renowned professor of Aramaic who said, in his reply above, that "a lot of ink has been spilt" over this passage in Matthew. One cannot help but to wonder if it was all spilt in vain, if it had to be spilt at all - if only we would at last open our eyes and realize the obvious. Sometimes the hardest explanation to accept is the simplest one - because it's too simple. Occam's Razor would not have needed a name if it was well understood and implemented.

The root of this problem is as old as the Church itself. The repercussions of the struggle between Jew and Gentile for control in the one Body of Christ is being felt today. Hellenism in the West, over time, won. The Semitic Church - aside from the small remnant that survived to the "East" of the border, by all accounts vanished and was driven out during the struggle.

They say that history is written by the victors. There is no better example of this principle in action than the Greek vs. Aramaic New Testament debate. Even in the face of overwhelming evidence that would indicate otherwise, the academic world still clasps tightly around the legacy of this historic struggle.

Such a simple and elegant solution to Matthew 1:16 - and the myriad of problems posed by the traditional understanding of this verse, is tossed away because it rocks the proverbial boat too much. It would make *too* much sense - if only the scholarly atmosphere was conducive to it, of course.

I think about another one of the responses to my question posed above, essentially stating that the definition is lacking support in the dictionaries.

Are our languages, and thoughts, to be governed by *dictionaries*? I thought it was the other way around.

It is inherent in our human nature to overcompensate, to over-explain the simple. The meaning of Occam's Razor - neatly summarized, is that the truth is simple. And that is what ܦܫܝܛܬܐ (the Peshitta) is all about.

Paul D. Younan

Feature 4 – Bible Word-Pairs and Codes Indicate Peshitta Primacy and Divine Inspiration

By Glenn David Bauscher

With commentary by Biblecodedigest.com and Raphael Lataster

The Bible codes subject is highly controversial. Much of Michael Drosnin's (the man who brought the codes into the mainstream) work is statistically insignificant and fantastical (i.e. his second book on the codes sees him on a quest to find the aliens who planted "our seed" on the Earth). However, there have been some significant codes found in the Old Testament, such as the vegetation found in Ancient Israel encoded in Genesis, and the letters of "Torah" (in Hebrew) encoded at the start of all the books of the Torah. However, codes work should always be looked at with restraint – that a certain version has codes does not prove that it is the "original work".

The Hebrew OT used for much codes work is of the Massoretic version. We all know that this is most definitely not the original Old Testament, as it was produced by members of a different religion (Judaism) to that of the Old Testament, after the New Testament was written, and is full of contradictions. Yet it still has codes. Evidently, even a corrupted form of an original will have codes; always keep that in mind.

In any case, I believe that while the codes do not tell us which version of what is the original, it can tell us which is the "most original". Surely, the closer a version is to the original, the more obvious any codes should be. So far, the codes work on the Greek New Testament and the Aramaic New Testament clearly indicates that the Peshitta is closer to the original (if it isn't the original) than the Greek.

After statistically significant codes were found throughout the Old Testament, it was thought that the Greek New testament would also be coded. Major codes researchers have tried to find examples and had no significant results. Many of these researchers then turned to the Aramaic New Testament to find codes. It is thought that if the ANT has codes, it most definitely supercedes the GNT.

The following research is by mathematician and pastor, Glenn David Bauscher, who, like myself, used to believe in Greek primacy before finding the Peshitta.

– Raphael Lataster

Aramaic New Testament Codes Revealed

My Hypothesis: If God were to put codes in the Bible, He would certainly leave a signature in it using the names and titles of God which are mentioned in the plain Bible text, and insure that they occur in highly significant numbers, far beyond or below statistically expected amounts. These would constitute a divine signature of the Author of the books individually, the separate testaments and the Bible as a whole.

Based on my previous long code findings in the Peshitta New Testament (The Aramaic New Testament, written in the tongue which Yeshua and his countrymen of 1st century Israel spoke), I completed the results of a long series of comparisons of results from the Peshitta and control texts.

The Comparisons

After Ed Sherman (Bible Code Digest director) introduced the Bible code Mosaics concept from Genesis, I experimented in that and other books. I analyzed the results statistically to see if there are patterns and low probabilities, using chi-square analysis and standard deviation calculations. I started with two letter names and titles, gradually including three, then four and five letter names and titles. I have found highly significant results in all the Old Testament books that I have searched using the names of Alaha, including Genesis, Exodus, Leviticus, Esther and 2nd Chronicles. Control texts, such as Tolstoy's War and Peace in Hebrew, and other texts, have not yielded similar results.

I applied this method to the Peshitta and modified it, searching for the titles of God, His Son and the Holy Spirit. I have not returned empty handed. The results are staggering!

I am still overwhelmed by all of this, because it seems that no matter which New Testament book I search or which of the considerable number of divine titles I enter into Codefinder, the search software I used for these comparisons, the probability for the actual number of occurrences compared to the expected occurrences is infinitesimal. I have also used control texts with which to compare each Bible finding. Control texts like War and Peace in Hebrew show nothing like the results I find in the Peshitta NT. In other words, the Peshitta NT usually contains highly significant numbers of divine names and titles compared to what is expected by chance.

These divine names are the signature codes to which I referred at the beginning of this chapter and elsewhere. Not only do they indicate an intelligent author for the individual books of the Bible, but they also indicate a single superhuman intelligence as the author of the entire New Testament as a single unified whole.

Presentation of Sample Results

In the first table we have a comparison between the variations from the expected number of occurrences of Yahweh as an ELS [equidistant letter sequence – where you read every 50, 100, 500, etc letters to see if there is a hidden message] in the Peshitta text and in a control text (a scrambled version of the Peshitta).

Yahweh (יהוה) in the New Testament				
	Variation from Expected		%-age Variation	
Skip Range*	Control	Peshitta	Control	Peshitta
1,000 to 50,000	1,046	22,524	0.2%	4.3%
-1,000 to -50,000	936	30,230	0.2%	5.7%
50,001 to 153,633	2,831	41,793	0.6%	9.3%
-50,001 to -153,633	2,399	3,142	0.5%	0.7%

*There are 527,456 expected occurrences for each of the first two skip range categories, and 451,461 for the last two categories

As an example, let's look at the results for ELSs with skips in the range of 1,000 up to 50,000. Yahweh is expected to appear as an ELS 527,456 times in both the Peshitta and the control text. And yet the actual number of occurrences of the Yahweh ELS differ from the expected number by 22,524 in the Peshitta while only differing by 1,046 in the control text. So the size of the variation in the Peshitta is 21.5 times greater than that in the control text. While the variation was only 0.2% from expected in the control text, it was 4.3% in the Peshitta. The size of the variation for the control text is well within what would be expected on the basis of random phenomena. The Peshitta variations, however, are far greater than that for all but the fourth skip size category.

The next table presents comparable results for occurrences of the Mariah ELS. Mariah [actually pronounced "Mar-Yah"] is the Aramaic equivalent of Yahweh.

Mariah (מריא) in the New Testament				
	Variation from Expected		%-age Variation	
Skip Range*	Control	Peshitta	Control	Peshitta
1,000 to 50,000	1,670	123	0.3%	0.0%
-1,000 to -50,000	2,858	15,904	0.4%	2.4%
50,001 to 153,633	3,288	19,341	0.6%	3.4%
-50,001 to -153,633	534	66,109	0.1%	11.7%

*There are 658,442 expected occurrences for each of the first two skip range categories, and 563,554 for the last two categories.

While the size of the variations in the control text are all within the range of what would be expected due to chance, the variations for all but the first skip size category are far greater than anything due to chance.

The next table presents comparable results for occurrences of the Alaha ELS. Alaha is the Aramaic equivalent of Elohim [actually, Alaha is the Aramaic equivalent of Eloha, the singular form of Elohim], another Hebrew name for God.

Alaha (אלהא) in the New Testament

Skip Range*	Variation from Expected		%-age Variation	
	Control	Peshitta	Control	Peshitta
1,000 to 50,000	1,533	24,282	0.1%	1.6%
-1,000 to -50,000	3,326	40,040	0.2%	2.7%
50,001 to 153,633	15,690	8,824	1.2%	0.7%
-50,001 to -153,633	12,409	126,743	1.0%	9.8%

*There are 1,508,834 expected occurrences for each of the first two skip range categories, and 1,291,420 for the last two categories.

Again we see that the size of the variations in the control text are all within the range of what would be expected due to chance, while the variations for the second and fourth skip size categories are far greater than anything due to chance.

If we add up the variations from expected for each skip size category by divine name, we have the following comparison.

Comparison of Total Variations from Expected in the Peshitta and the Control Text

ELSs	Total Variation		Ratio of Peshitta to Control
	Control	Peshitta	
Yahweh	7,212	97,689	13.5
Mariah	8,350	101,477	12.2
Alaha	32,958	199,889	6.1
Total of Above	48,520	399,055	8.2

As we can see, the total amount of variation from expected in the Peshitta ranges from six times to 13.5 times more than the total variation from expected in the control text—for the different divine names. This is an extremely significant result statistically because the sample sizes are exceptionally large (i.e., 400,000 or more in each category).

To summarize, the graph below presents the above comparisons in terms of Z-values (the size of the variation in terms of standard deviations). Ordinarily, differences from expected almost always are less than 4 standard deviations (defined as the square root of the expected number of occurrences). However, some of the variations from expected for the control texts are greater than 4. This is due to the fact that variations from expected for a given ELS at one skip size tend to be similar to those for adjacent skip sizes. For example, if the Yahweh ELS appears 20% more often than expected with skips of 1,000, it will also tend to appear much more often than expected with skips of 999 and 1,001. That the Yahweh ELS appeared 20% more often than expected with a skip of 1,000 was probably due, at least in part, to

segments of the text where the letter frequencies of the letters in Yahweh were greater than average. When that occurs, it will also tend to cause the Yahweh ELS to appear much more often for skips slightly greater or smaller than 1,000.

Because of the sensitivity of variations from expected to differences in letter frequencies in different parts of a text, the size of the variations from expected in the control text can be as great as 15 standard deviations, rather than just 4.
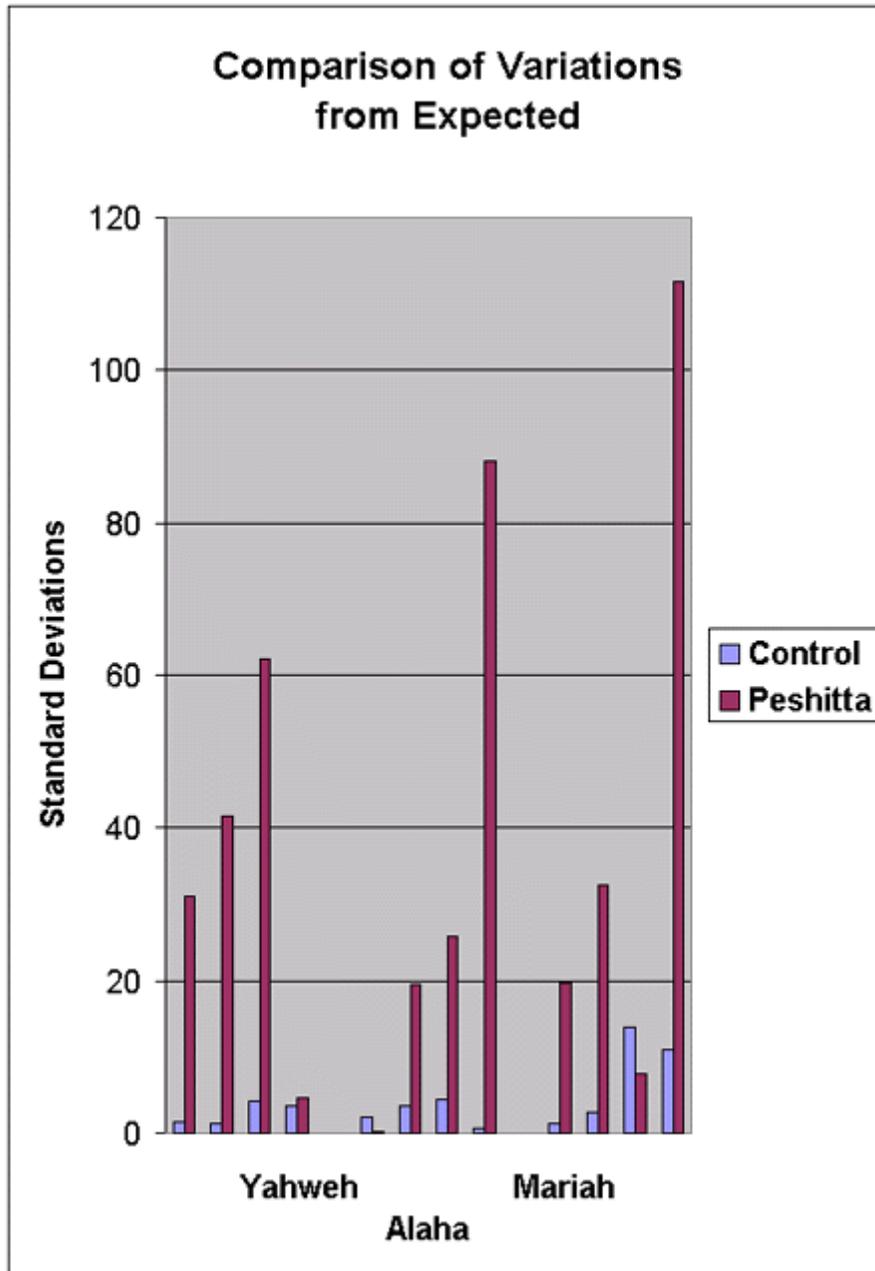
If variations due to chance should almost never be greater than 15 standard deviations, how then can we explain many of the variations noted above that are far greater than that? The largest variations are 111.5, 88.1, 62.2, 41.6, 32.6 and 31.1 standard deviations from expected. Variations of these magnitudes basically eliminate chance as an explanation.

A Comparison From the Torah

What would the above types of comparisons look like if we examined occurrences of the Yahweh ELS in the Torah—versus a control text of comparable length from a Hebrew version of Tolstoy's War and Peace? That comparison is provided in the next table.

	Yahweh (יהוה) in the Torah (With War & Peace as a Control)			
	Variation from Expected		**%-age Variation**	
Skip Range*	**Control**	**Torah**	**Control**	**Torah**
10 to 101,250	6,169	36,826	0.3%	2.7%
-10 to -101,250	2,196	62,124	0.1%	4.6%
Total of Above	8,365	98,950	0.2%	3.6%
*There are 2,071,362 expected occurrences in the War & Peace control text and 1,358,276 expected occurrences in the Torah.				

Again, we see that the size of the variations is radically higher in the Torah than in the War & Peace control text.

Conclusions

While there are major difficulties in accurately determining the probability that any or all of the above dramatic variations exhibited in the Peshitta text and the Torah were due to chance, no matter what method is used to estimate that probability, the result is conclusive—such enormous variations cannot be due to chance.

The effects described above are not only observable in the whole New Testament, but also in the individual Gospels, the book of Acts, the book of Hebrews and the Revelation, as well as the first twelve chapters of Matthew as a separate section. The individual books overall would generally need to exhibit the same traits in order for the entire New Testament to contain such significant and unusual numbers of ELS's (equidistant letter sequences), compared to the expected numbers for the entire New Testament! (Note: Recent testing of additional epistles show the same effect in Acts,Titus, Romans ,1st and 2nd Corinthians and even Philemon, which is only one page.)

The results of the comparisons presented above are very compelling evidence to support the assertion that the Peshitta-Peshitto New Testament is the original and divinely-inspired text of the apostles.

To those who are conversant in New Testament textual criticism, I know all this may sound fanciful. The ruling school of thought is that the Peshitta is simply a retranslation of the traditional (revised) Greek text in the early 5th century. But it is my personal belief that we need a fresh look at all that is considered sacrosanct in the field of New Testament textual criticism. Much of it is mere conjecture. There is no historical evidence for either a Syrian revision or a Greek revision in that time period.

Something as drastic as changing, overnight, the sacred text of the Bible which had been accepted for centuries, is not likely to occur without a prolonged resistance and struggle, and even then will most likely only be received by some, not all. However, it is stretching credulity beyond the breaking point to affirm that two such revisions occurred (Syrian and Greek), replacing all other Aramaic and Greek texts in all Syrian and Greek churches, without one word of mention by any of the church fathers, historians, or anyone at all. There is no council, edict, or order such as one finds when church doctrine (Council of Nicaea) was debated or the canon of the Bible was settled (Council of Carthage).

I have not yet found Greek codes. I have done plenty of searches for Divine Names in the Greek Textus Receptus, which is very close to the Majority Byzantine text (I believe the Byzantine text is the most accurate Greek text) and there are no significant results. Others have tried and have found nothing important. I use the Greek as a control text by which to compare The Peshitta results, showing that the codes do not occur in just any book.

To reiterate my original hypothesis: If God were to put codes in the Bible, He would certainly leave a signature in it using the names and titles of God which are mentioned in the plain Bible text, and insure that they occur in highly significant numbers, far beyond or below statistically expected amounts. These would constitute a divine signature of the Author of the books individually, the separate testaments and the bible as a whole.

I conclude that the data support the hypothesis overwhelmingly. My comparisons apply specifically to the Jacobite Peshitto New Testament. It appears that this text has the divine signature all through its 27 individual books and the work as a whole, having extreme variations in the actual numbers of divine names, as compared to expected values and the control results in War and Peace.

This investigation will continue. I welcome others to join in it. I am impressed with an overwhelming sense of awe.

"My heart standeth in awe of thy word." - Psalm 119:161

I believe the heavens have made contact.

Massive Yeshua Mosaic Pervades the Aramaic New Testament

An enormous mathematical variation, or mosaic, has been discovered in appearances of Jesus (Yeshua) ELSs in the Peshitta, or Aramaic New Testament. These variations could not possibly have occurred by chance, and analysis shows that they were intentionally encoded, even though the text was authored by several writers over a number of years.

Researcher Rev. Glenn David Bauscher discovered the patterns formed by occurrences of Yeshua with skips greater than 50,000 in the Aramaic New Testament. We reported earlier on other initial results from his research.

In the first table we have a comparison between the variations from the expected number of occurrences of Yeshua (Jesus) as an ELS in the Peshitta text and in a control text (a scrambled version of the Peshitta).

Yeshu (ישו) in the New Testament				
Skip Range*	Variation from Expected		%-age Variation	
	Control	Peshitta	Control	Peshitta
100 to 50,000	4,813	130	-0.1%	0.0%
-100 to -50,000	13,940	12,630	0.3%	0.3%
50,001 to 230,500	29,409	520,240	0.3%	6.2%
-50,001 to -230,500	122,889	227,060	1.5%	2.7%

*There are 5,292,161 expected occurrences for each of the first two skip range categories, and 8,411,016 for the last two categories.

While the results for the first two skip range categories are very comparable, and uninteresting, those for ELSs with skips greater than 50,000 are radically different. The actual number of occurrences of the Yeshu ELS in these higher ranges differs from the expected number by 520,240 in the Peshitta while only differing by 29,409 in the control text. So the size of the variation in the Peshitta is 17.7 times greater than that in the control text. While the variation was only 0.3% from expected in the control text, it was 6.2% in the Peshitta. The size of the variation for the control text is well within what would be expected on the basis of random phenomena. The Peshitta variations, however, are decidedly greater than that for the last two skip size categories.

The following graph provides a side-by-side comparison of the variations from expected for a more detailed breakdown of skip size ranges. It is evident that the mosaic effect for Yeshu ELSs in the Peshitta is exceptionally strong. In this way, Bible codes consisting of the short form of the name of Yeshua affirm the supernatural authorship of the Aramaic New Testament.

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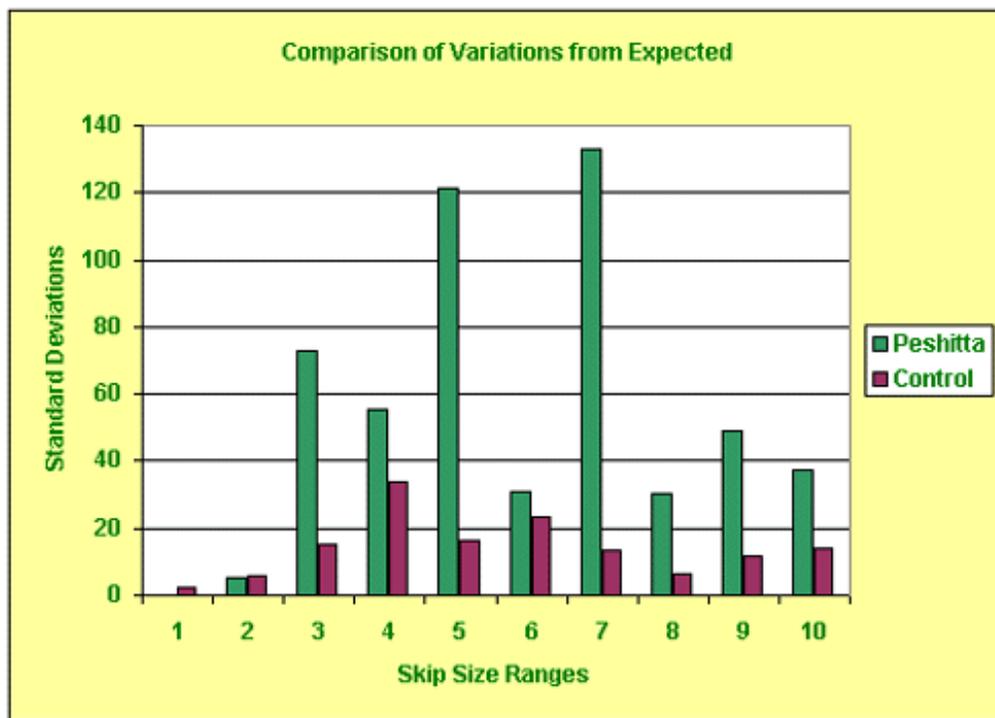
The following table provides a key to the definitions of the numbered skip size ranges in the above graph.

Skip Size Range Number	Skip Sizes
1	100 to 50,000
2	-100 to -50,000
3	50,001 to 100,000
4	-50,001 to -100,000
5	100,001 to 140,000
6	-100,001 to -140,000
7	140,001 to 170,000
8	-140,001 to -170,000
9	170,001 to 230,500
10	-170,001 to -230,500

Because of the sensitivity of variations from expected to differences in letter frequencies in different parts of a text, the size of the variations from expected in the control text can be as great as 25 standard deviations, rather than just 4.

If variations due to chance should almost never be greater than 25 standard deviations, how then can we explain many of the variations noted above that are far greater than that? The largest variations are 133, 121, 73, 55 and 49 standard deviations from expected. Variations of these magnitudes are far greater than those that could be due to chance.

Striking Evidence of Intentional Encoding in the Aramaic NT

Extensive new findings by researcher Rev. Glenn David Bauscher of Cambridge, New York provide some of the most striking and statistically significant evidence of encoding yet discovered. The search text is the Aramaic New Testament (Peshitta) and the evidence consists of a series of dramatic mosaics, which are comprised of highly improbable variations from expected in the number of times a given ELS appears in a text. In this article we will focus entirely on 29 different four-letter-long divine names. Bauscher has also conducted extensive research on mosaics for three-, five- and six-letter-long divine names as well, but space doesn't allow for presentation of the full range of his research in this issue.

For each of the 29 four-letter-long divine names, Bauscher also conducted exactly parallel searches in a scrambled text of the Peshitta provided by researcher Roy Reinhold [one of the major Codes researchers who turned to the Aramaic, after failing to find significant codes in the Greek] for Codefinder. The total number of forward and backward occurrences of each of the ELSs were recorded for all skips from 1,000 up to the maximum possible skip size (153,633). In each case a comparison was made between the expected total number of occurrences and the actual number. This provided a set of 58 variations from expected from both the Peshitta and the scrambled (control) text.

For example, the Aramaic equivalent of the Hebrew word for God, Elohim, is Alaha. Alaha appears as an ELS 2,718,407 times in the Peshitta with a positive skip between 1,000 and 153,633. The Alaha ELS appears 135,567 times more often than expected by chance. This is an exceptionally large variation—

given how large the expected number of occurrences is, and the inexorable nature of the Law of Large Numbers. That law will cause variations from the expected to be a smaller percentage of the expected as the expected number itself becomes larger. In the case of the Alaha example, the average variation from expected due to chance is 20,386, so the actual variation is 6.65 times greater than that. What this means is that the variation from expected should almost always be less than three times the average variation from expected, or 61,158 (3 x 20,386), and yet it is 135,567, which is dramatically greater.

In the following chart, the ELSs with the most improbable variations from expected are presented in descending order. The relative size of a variation from expected is measured in terms of a "Z Value." It is the ratio of the actual variation from expected to the average variation from expected that normally occurs.

Comparison of the Relative Improbability of the Mosaics of Divine Quadgrams in the Peshitta and the War & Peace Control Text				
Rank	Text	English Transliteration -- Aramaic Translation	Skips	Absolute Value of Z Score
1	Peshitta	Alaha "God" (Elohim)	Pos	84.35
2	Peshitta	Mariah "Yahweh"	Neg	74.19
3	Peshitta	Cohena "The Priest"	Pos	73.40
4	Peshitta	YAHEL= "LORD God"	Pos	73.08
5	Peshitta	Ruacha "The Spirit"	Pos	61.29
6	Peshitta	Ruacha "The Spirit"	Neg	60.84
7	Peshitta	ELYAH "God The LORD"	Neg	56.67
8	Peshitta	ELYAH "God The LORD"	Pos	55.64
9	Peshitta	Yahweh	Neg	51.34
10	Peshitta	Meltha "The Word"	Neg	48.53
11	Peshitta	Chiim "Life, Salvation"	Pos	48.08
12	Peshitta	Ha Ruach "The Spirit"	Neg	47.89
13	Peshitta	Ha Emeth "The Truth"	Pos	47.88
14	Peshitta	Adonai "The Lord"	Neg	43.65
15	Peshitta	Ha Emeth "The Truth"	Neg	41.30
16	Peshitta	Yahweh	Pos	40.68
17	Peshitta	Chiim "Life, Salvation"	Neg	39.73
18	Peshitta	Alaha "God" (Elohim)	Neg	37.03
19	Peshitta	Shemia "Heaven", or "God"	Neg	34.85
20	Peshitta	Sarera "The Truth"	Neg	32.19

21	Peshitta	Shemia "Heaven", or "God"	Pos	31.74
22	Peshitta	Meshiach "Messiah"	Neg	30.80
23	Peshitta	Ha Ruach "The Spirit"	Pos	29.72
24	Peshitta	Machin "Savior"	Pos	27.06
25	Peshitta	Meltha "The Word"	Pos	26.78
26	Peshitta	Ha Melek "The King"	Pos	23.76
27	Peshitta	Chuva "Love"	Pos	23.72
28	Peshitta	Meshiach "Messiah"	Pos	22.00
29	W&P	Amin "The Amen"	Pos	20.85
30	Peshitta	Amin "The Amen"	Pos	19.07
31	Peshitta	49 Ha Dabar "The Word"	Neg	18.47
32	Peshitta	YAHEL "LORD God"	Neg	18.35
33	W&P	Ha Amen "The Amen"	Pos	18.27
34	Peshitta	Chasik "Thine Holy One"	Pos	18.17
35	Peshitta	Mariah "Yahweh"	Pos	17.61
36	W&P	Alaha "God" (Elohim)	Pos	17.48
37	Peshitta	Ha Melah "The Word"	Pos	16.37
38	Peshitta	Machin "Savior"	Neg	14.99
39	Peshitta	Ha Melek "The King"	Neg	14.43
40	W&P	Adonai "The Lord"	Neg	14.41
41	Peshitta	Elama "The Eternal"	Pos	11.90
42	Peshitta	Chasik "Thine Holy One"	Neg	11.79
43	Peshitta	Ha Derek "The Way"	Pos	11.70
44	Peshitta	Yeshua "Jesus"	Pos	11.40
45	Peshitta	Ha Amen "The Amen"	Pos	11.37
46	Peshitta	Yeshua "Jesus"	Neg	9.68
47	Peshitta	Amin "The Amen"	Neg	9.34

48	W&P	Ha Emeth "The Truth"	Neg	8.64
49	W&P	Chiim "Life, Salvation"	Pos	8.33
50	Peshitta	Pharuq "Savior"	Pos	8.31
51	W&P	Meltha "The Word"	Pos	8.27
52	Peshitta	Shamim "Heaven"	Neg	7.86
53	W&P	Shamim "Heaven"	Pos	6.90
54	W&P	Ha Emeth "The Truth"	Pos	6.67
55	W&P	Cohena "The Priest"	Pos	6.53
56	W&P	Elama "The Eternal"	Neg	6.13
57	Peshitta	Ha Dabar "The Word"	Pos	5.71
58	W&P	Ha Amen "The Amen"	Neg	5.68
59	Peshitta	Shamim "Heaven"	Pos	5.66
60	Peshitta	Ha Derek - "The Way"	Neg	5.64
61	W&P	Yahweh	Pos	5.50
62	W&P	Yeshua "Jesus"	Neg	5.25
63	Peshitta	Chuva "Love"	Neg	5.24
64	Peshitta	Sarera "The Truth"	Pos	5.22
65	W&P	Adonai "The Lord"	Pos	5.21
66	Peshitta	Qadosh "Holy One"	Neg	5.13
67	W&P	Shemia "Heaven", or "God"	Pos	5.05
68	W&P	Ha Derek "The Way"	Neg	4.94
69	W&P	Shemia "Heaven", or "God"	Neg	4.72
70	W&P	Meshiach "Messiah"	Pos	4.57
71	W&P	Ha Melek "The King"	Pos	4.50
72	W&P	YAHEL "LORD God"	Pos	4.36
73	Peshitta	Qadosh "Holy One"	Pos	4.22
74	W&P	Ruacha "The Spirit"	Pos	4.05
75	W&P	Chuva "Love"	Pos	3.99

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76	Peshitta	Pharuq "Savior"	Neg	3.91
77	W&P	Ha Melah "The Word"	Neg	3.68
78	W&P	Chasik "Thine Holy One"	Pos	3.48
79	W&P	Chasik "Thine Holy One"	Neg	3.37
80	W&P	Chiim "Life, Salvation"	Neg	3.11
81	W&P	Mariah "Yahweh"	Neg	3.07
82	W&P	Alaha "God" (Elohim)	Neg	2.80
83	W&P	Ha Melah "The Word"	Pos	2.78
84	W&P	Machin "Savior"	Neg	2.75
85	Peshitta	Elama "The Eternal"	Neg	2.60
86	W&P	Ha Dabar "The Word"	Pos	2.32
87	W&P	Meltha "The Word"	Neg	2.27
88	W&P	Ruacha "The Spirit"	Neg	2.16
89	W&P	Meshiach "Messiah"	Neg	2.16
90	Peshitta	Adonai "The Lord"	Pos	2.00
91	W&P	ELYAH "God The LORD"	Neg	1.98
92	W&P	Sarera "The Truth"	Pos	1.88
93	W&P	Pharuq "Savior"	Neg	1.81
94	Peshitta	Ha Amen "The Amen"	Neg	1.57
95	W&P	Mariah "Yahweh"	Pos	1.46
96	W&P	Qadosh "Holy One"	Pos	1.44
97	Peshitta	Ha Melah "The Word"	Neg	1.29
98	W&P	Machin "Savior"	Pos	1.13
99	W&P	Yeshua "Jesus"	Pos	0.86
100	W&P	YAHEL "LORD God"	Neg	0.83
101	W&P	Qadosh "Holy One"	Neg	0.82
102	W&P	Chuva "Love"	Neg	0.81
103	W&P	Ha Dabar "The WORD"	Neg	0.68

104	W&P	Elama "The Eternal"	Pos	0.63
105	W&P	Shamim "Heaven"	Neg	0.63
106	W&P	Cohena "The Priest"	Neg	0.62
107	W&P	ELYAH "God The LORD"	Pos	0.61
108	W&P	Pharuq "Savior"	Pos	0.51
109	W&P	Ha Derek "The Way"	Pos	0.37
110	W&P	Sarera "The Truth"	Neg	0.18
111	W&P	Amin "The Amen"	Neg	0.14
112	W&P	Ha Ruach "The Spirit"	Pos	0.11
113	W&P	Yahweh	Neg	0.11
114	W&P	Ha Melek "The King"	Neg	0.09
115	Peshitta	Cohena "The Priest"	Neg	0.05
116	W&P	Ha Ruach "The Spirit"	Neg	0.05

The Peshitta clearly outscores "War and Peace".

In visually reviewing the above chart, it is immediately obvious that the top of the chart is completely dominated by Peshitta findings. **All of the top 28 ELSs with the most improbable Z scores are from the Peshitta text**. Furthermore, 44 out of the 50 ELSs with the most improbable Z scores are from the Peshitta text. Conversely, the bottom is heavily populated with findings from the control text. The next table summarizes this.

Comparison of the Number of Findings in Each Category of Rankings (Rankings Based on Relative Improbability of Random Occurrence)		
Rankings	Peshitta	Control
1-20	20	0
21-40	16	4
41-60	12	8
61-80	5	15
81-100	4	16
101-116	1	19

Of the twenty mosaics that are the most improbable, all are from the Peshitta. Of the mosaics that ranked between 21st and 40th in improbability, 16 are from the Peshitta and 4 from the control text.

In the next table we separately sorted all of the Z scores from the Peshitta and from the control text and we took the ratio of the Z scores of the equally ranked Z scores.

Comparing Ranked Z Scores		
Ranked Z Scores from:		Ratio of Equally
Peshitta	Control	Ranked Z Scores
84.4	20.9	4.0
74.2	18.3	4.1
73.4	17.5	4.2
73.1	14.4	5.1
61.3	8.6	7.1
60.8	8.3	7.3
56.7	8.3	6.9
55.6	6.9	8.1
51.3	6.7	7.7
48.5	6.5	7.4
48.1	6.1	7.8
47.9	5.7	8.4
47.9	5.5	8.7
43.7	5.3	8.3
41.3	5.2	7.9
40.7	5.1	8.0
39.7	4.9	8.0
37.0	4.7	7.8
34.9	4.6	7.6
32.2	4.5	7.2
31.7	4.4	7.3
30.8	4.1	7.6
29.7	4.0	7.4
27.1	3.7	7.4
26.8	3.5	7.7
23.8	3.4	7.1

23.7	3.1	7.6
22.0	3.1	7.2
19.1	2.8	6.8
18.5	2.8	6.6
18.3	2.8	6.7
18.2	2.3	7.8
17.6	2.3	7.8
16.4	2.2	7.6
15.0	2.2	6.9
14.4	2.0	7.3
11.9	1.9	6.3
11.8	1.8	6.5
11.7	1.5	8.0
11.4	1.4	7.9
11.4	1.1	10.1
9.7	0.9	11.2
9.3	0.8	11.2
8.3	0.8	10.2
7.9	0.8	9.7
5.7	0.7	8.4
5.7	0.6	9.0
5.6	0.6	9.0
5.2	0.6	8.5
5.2	0.6	8.5
5.1	0.5	10.0
4.2	0.4	11.5
3.9	0.2	22.1
2.6	0.1	19.0
2.0	0.1	17.5
1.6	0.1	14.6
1.3	0.1	14.0
0.1	0.0	1.2

Several observations can be made about the above table.

- First, the degree of variation exhibited by the Z scores of the four-letter divine names in the control text is much larger than would be expected if those Z scores conformed to a normal distribution (i.e., a bell-shaped curve). This is largely due to the fact that there is often a sizeable correlation between the size and sign of variations from expected for any given ELS over

adjacent skip ranges. This is caused by local variations in letter frequencies for different areas of the literal text.

- Second, having 58 Z scores (variations from expected) from a control text provides a clear definition of the degree of variation in Z scores expected by chance.
- Third, typically the Peshitta Z score is 6 to 10 times greater than the corresponding control text Z score—when these Z scores are ranked from the greatest to the smallest. This is very compelling evidence of the existence of intentional encoding, no matter how one goes about estimating the probability of chance occurrence.

Bauscher's research has provided a dramatic, clear-cut example of a sacred text that conclusively exhibits the deliberate encoding of excess occurrences of several divine names. Clearly further research in this area is indicated, and Bauscher has already been exploring that with many additional interesting findings.

Technical Addendum: The Conclusive Significance of the Divine Name Mosaics in the Peshitta

Estimating the odds of chance occurrence of Bauscher's findings is complicated by certain key issues. As noted in the first bulleted point regarding the comparison of ranked Z scores, the distribution of Z values from the control text is more dispersed than would be indicated if mosaics conformed to a typical bell-shaped normal curve, or any one of several other common probability distributions. As mentioned above, this is due to the presence of correlation in many of the mosaics.

Bauscher's way of dealing with this has been to measure the degree of correlation in each mosaic and to exclude from the above comparison examples where the correlation is too high. This is helpful to a fair degree, but the problem is that the remaining examples from the control text are still too spread out to conform to a bell-shaped curve. This means that probabilities estimated by standard statistical tests that assume the presence of normally behaved phenomena will be inaccurate.

A solution to this problem is to apply a statistical test that makes no assumptions about the statistical nature of the underlying phenomenon. Such a test is termed a non-parametric test. The Wilcoxen-Mann-Whitney test is one of the most widely accepted tests of this type. As intimidating as the name of this test is, it is actually simple to understand. First we rank the Z scores of all of Bauscher's findings for four-letter-long divine names—exactly as they appear in the left column of the first table above. Then we sum up the ranks of the Peshitta findings. That total is 2,091, and we will call it the "ranksum." If the Peshitta results were totally unremarkable, the rankings of the Peshitta results and the control results would be randomly dispersed among one another. The sum of all of the rankings is 6,786, so the expected value of the rank sum of all the Peshitta findings should be exactly half of that, or 3,393. This makes sense because, for example, if all of the Peshitta findings had rankings that were odd numbers (i.e., 1,3,5,7,…..111,113,115) the ranksum would be 3,364. And if all of the Peshitta findings had rankings that were even numbers, the ranksum would be 3,422.

It so happens that the ranksum statistic becomes normally distributed as the sample size becomes large. So the ranksum conforms to a bell shaped curve, and the average variation from expected (commonly called the standard deviation) is the square root of $(1/12)mn(m+n+1)$, where m and n are the number of observations from the Peshitta and the control text [see page 437 of Statistical Theory, by B.W. Lindgren, 2nd Edition, Macmillan, 1968]. Thus the standard deviation is 181.1049, and the Z-value of the Peshitta ranksum is 7.189 (=(3,393-2,091)/181.1049). Given a normal bell-shaped curve, this means that the odds of chance occurrence of the Peshitta findings are less than 1 in 3.047 trillion. So we can conclusively reject the hypothesis that the Peshitta findings are due to chance.

The Peshitta findings are far more improbable than the Wilcoxen test indicates, however. In statistical language, a non-parametric test is not very efficient. In other words, it only tells us that the odds are clearly "less than" some value, but it doesn't provide us with an accurate estimate of the exact odds. This doesn't really matter, however, because the odds indicated by the test are already so remote that we should conclusively reject chance as an explanation of the results.

One thing that the Wilcoxen test doesn't measure adequately is that the Peshitta Z scores are not only higher in general than the control Z scores, they are typically far greater. To appreciate this, suppose we took all of the Peshitta Z scores and we cut them in half. The resulting Peshitta ranksum would be 2,403, still far less than the control ranksum of 4,383, and the odds of chance occurrence of the halved Peshitta Z scores would still be less than 1 in 43,454,423. We would still very conclusively eliminate chance as an explanation. In fact, we could even reduce all the Peshitta Z scores by two-thirds and the odds of chance occurrence would still be less than 1 in 27,823.

Nativity ELS in the Aramaic NT

The researcher who found the Jesus mosaics in the Peshitta as reported in this issue, Rev. Glenn David Bauscher, came across a lovely code that is a perfect gift for the holiday season. The Aramaic language is very close to Hebrew, somewhat in the way that modern English is related to Shakespearean English, and in fact it uses the Hebrew alphabet. This code is expressed mostly in Hebrew, with the exception of one word, shown in red in the Hebrew spelling below.

The 25-letter code reads **Where should the Son of God lodge? Jesus shall bud forth in a manger**.

Here's the Hebrew spelling:

להלן **אהי** בן אל יניץ ישוע באיבוס

This code is an example of a "wrapped" ELS, where the text—in this case the entire Aramaic New Testament—becomes a cylinder where the beginning is connected to the end and ELSs can continue around the cylinder indefinitely, at least hypothetically. One interesting twist to point out in this ELS is that the Messiah is often called the Branch in the prophetic writings of the Old Testament, or the Branch of the root of Jesse, a descendant of King David.

Word-Pairs Demonstrate Peshitta Primacy

Word-pairs are not codes. They are more of a linguistic indicator. They are merely word-pair studies done with "MS Word" and "Online Bible" with the Hebrew OT, Peshitta NT, LXX, Greek NT (Byzantine and Westcott & Hort), as well as the Latin Vulgate.

I did a search for all occurrences of Ihsous in Greek, for example, listing all the verses in Greek and Aramaic parallel to each other; obtained the total for the Greek word in MS Word and corresponding total for Aramaic "Yeshua". I divide the latter into the former. The result is **96%.**

Then I did the same in reverse; searching all occurrences of "Yeshua" and listing all verses along with the Greek parallels at the same time. Word finds the total for the number of "Yeshua"; I then find the number of Greek Ihsous in the same list of verses which correspond to Yeshua and match up in those verses to the Aramaic. I divide the latter (Greek) into the former (Aramaic). The result is **63%**.

This is the pattern for an Aramaic original. It matches consistently with the Hebrew OT-LXX model. **Since the Greek words are derived from the Aramaic text, it makes sense that a higher percentage of these will be matched to the Aramaic equivalent than the reverse.**

The Aramaic does not derive from the Greek, therefore when I do a search of all occurrences of an Aramaic word and list all the parallel and corresponding Greek words, the ratio of corresponding Greek to the total Aramaic occurrences is lower.

This pattern holds consistently for large numbers of words – usually over 100 in a search. All forms of a word must be included, so it is important to know the language roots, proclitics, enclitics, Greek declensions, conjugations and irregular forms well.

Let's analyse an example:

γη occurs 251 times in the GNT (Greek NT), and in those places, the ANT (Aramaic NT) has the word ܐܪܥܐ 242 times. So, ܐܪܥܐ / γη = 242/251 = **96%**

ܐܪܥܐ occurs 288 times in the ANT, and in those places, γη occurs 246 times (as parallels to the Aramaic). So, γη / ܐܪܥܐ = 246/288 = **85%**

The translation word total divided by the total number of times the corresponding original word parallels the translated word will yield a lower percentage score than the converse ratio: original/translated is greater then translated/original.

We see that it is more probable for the Greek γη to have been translated from the Aramaic ܐܪܥܐ (96%), then for the reverse to have occurred (85%). It is more probable then that the Greek NT was translated from the Aramaic NT, then the other way around.

We see this pattern throughout the New Testament. We also see it in the Old Testament, so as always, the Hebrew OT / LXX relationship can act as a control to our study of the Aramaic NT / GNT relationship.

Πνευμα occurs 307 times in the LXX (Septuagint), and in those places, the HOT (Hebrew Massoretic OT) has חור 278 times. So, חור / Πνευμα = 278/307 = **91%**

חור occurs 392 times in the HOT, and in those places, the LXX has Πνευμα 275 times. So, Πνευμα / חור = 275/392 = **70%**

This is expected, as we all know that the LXX is a translation of the Hebrew. This trend which is also present in the NT then suggests that the GNT is a translation of the ANT. Let's take a look at one more of the many OT examples just to make sure:

διαβολοϖ occurs 22 times in the LXX, and in those places, the HOT has Nǰv 20 times. So, Nǰv / διαβολοϖ = 20/22 = **91%**

Nǰv occurs 28 times in the HOT, and in those places, the LXX has διαβολοϖ 19 times. So, διαβολοϖ / Nǰv = 19/28 = **68%**

The trend is clear and is found throughout comparisons of the HOT and the LXX. It is more probable for the Greek words in these examples to have been translated from the Hebrew (91%, 91%), than it is for the reverse to occur (70%, 60%).

Mr. Bauscher did many such calculations (where words searched had 20% correlation or more) and obtained this overall result: The Hebrew Primacy (where the Greek is most likely to be a translation of the Hebrew than the reverse) score, using the 2656 Greek word total and 2303 matching Hebrew words, is **86.67%**. The LXX Primacy (where the Hebrew is most likely to be a translation of the Greek than vice versa) score, using the 2866 Hebrew word total and 1895 matching Greek words, is **65.96%**.

This is to be expected, as we all know that the LXX is translated from the Hebrew. The implications of this trend occurring in comparisons of the GNT and ANT are massive, so let's just make sure:

κυριοϖ occurs 263 times in the GNT, and in those places, the ANT has the ܡܪܐ root 254 times. So, ܡܪܐ derived words / κυριοϖ = 254/263 = **97%**

ܡܪܝܐ occurs 323 times in the ANT, and in those places, the GNT has Κυριοϖ 304 times. So, Κυριοϖ / ܡܪܝܐ = 304/323 = **94%**

The trend continues, even into the New Testament! One more example:

απολογ occurs 19 times in the GNT, and in those places, the ANT has ܢܦܩ ܡܠܬܐ 17 times. So, ܢܦܩ ܡܠܬܐ / απολογ = 17/19 = **89%**

ܢܦܩ ܡܠܬܐ occurs 17 times in the ANT, and in those places, the GNT has απολογ 13 times. So, απολογ / ܢܦܩ ܡܠܬܐ = 13/17 = **76%**

Once again, it is more probable that the Greek is translated from the Aramaic (89%) than it is for the reverse to occur (76%). Mr. Bauscher has done many more of these calculations in the NT and has obtained this overall result: In a massive study dealing with almost 10,000 words, the ANT Primacy score is **91%** compared to the GNT Primacy score of **77%**.

I have also compiled data for The Latin Vulgate and The Greek NT. The averages for these are: Greek/Latin = 98%; Latin/Greek = 87%. This indicates The Latin Vulgate NT is translated from The Greek NT. This is expected, as we all know that the Vulgate is a translation from the Greek, so this serves as another control, like the HOT-LXX studies. Would the comparison of the GNT and the ANT be the only exception to the rule established by the HOT-LXX and GNT-Vulgate comparisons? More likely, the GNT-ANT comparison continues the trend set by the other comparisons, as the GNT is translated from the ANT.

Note that the Westcott-Hort and Byzantine texts yielded virtually identical results.

The principle involved in this study is the natural information loss in translation and the variety of translations for any particular original word. In some cases a word will not be translated at all (a small percentage). A particular word that occurs frequently will also have various translations by one translator and different translators will amplify that effect.

The information loss is illustrated by the Hebrew OT-LXX relationship. The tetragrammaton (the four Hebrew letters that spell out "Yahweh") occurs in 5788 verses in The Tanakh. The LXX has Kurios in 5153 verses.

The LXX does not translate it in 24 places out of 73 in Genesis alone!

So these facts enable us to predict generally that an original vocabulary word will outnumber the total for any one of its translation words when comparing translation & original documents. There must be large numbers (preferable several hundred) for the effect to be significant.

I have also studied letter frequencies of New Testament books in Greek and Aramaic to ascertain authorship; the results for these are also telling, but I don't want to weary you with the technical details. I do believe they also show the Peshitta is the original and the Greek is not.

Listing of Sub-topics for Chapters 1-7

1. Split Words – Undeniable Evidence of Peshitta Primacy

01. Burn or boast? – 1Corinthians 13:3
02. Be an imitator or be zealous? – 1Peter 3:13
03. Power or covering? – 1Corinthians 11:10
04. Her children or her deeds? – Matthew 11:19 / Luke 7:35 / Colossians 3:6-7
05. To compare or to represent? – Mark 4:30
06. Those who are strong or who have power? – Revelation 6:15
07. Saying or thinking? – John 11:31
08. Through the gate or door? – Luke 13:24
09. Suffer or tolerate? – Revelation 2:20
10. To hope or wait? – Romans 8:24
11. In Him, on Him or into Him? – John 3:15
12. Angry or merciful? – Mark 1:41
13. Because, when or since? – John 12:41
14. Beginning or firstfruits? – 2Thessalonians 2:13
15. We shall or let us? – 1Corinthians 15:49
16. Whatsoever place or as many as? – Mark 6:11
17. Disregarded or heard? – Mark 5:36
18. I or she? – Luke 7:45
19. Walking or passing on? – Mark 1:16
20. Paraptoma or hamartia? – James 5:16
21. Of salvation or of life? – Matthew 16:16
22. Alms or righteousness? – Matthew 6:1
23. Heart or understanding? – Ephesians 1:18
24. Bowels or love? – Philippians 1:8, 2:1 / Colossians 3:12 / Philemon 7, 12, 20 / 1John 3:17 / 2Corinthians 6:12
25. Sit or dwell? – Revelation 14:6
26. Shout or voice? – Revelation 14:18
27. To permit or send? – Matthew 8:31
28. Marvelled or afraid? – Matthew 9:8
29. Wearied or harassed? – Matthew 9:36
30. Another or the next? – Matthew 10:23
31. Commandment, word or law? – Matthew 15:6
32. The Big One! A QUADRUPLE split word. Prisoner, servant, bondsman, apostle or "prisoner apostle", of Yeshua? – Philemon 1:1
33. Beloved or sister? – Philemon 1:2
34. Given to her or it? – Revelation 13:15
35. The Even Bigger One! A SEPTUPLE split word. Intemperate, unclean, unjust, "unjust intemperance", covetousness, wickedness or iniquity? – Matthew 23:25
36. Wedding or wedding hall? – Matthew 22:10
37. Another or neighbor? – James 4:12
38. Irritated or denied? – Acts 3:14

2. Semi Split Words

01. Hardly die for a righteous man or a wicked man? – Romans 5:7
02. Why hast thou forsaken me or why have you spared me? – Matthew 27:46 / Mark 15:34
03. Camel or rope? – Matthew 19:24 / Mark 10:25 / Luke 18:25
04. Give not a holy thing or hang not earrings? - Matthew 7:6
05. Simon the leper or potter/jar maker? – Matthew 26:6 / Mark 14:3
06. Eunuch or believer? – Matthew 19:12 / Acts 8:27
07. Hate or put aside? – Luke 14:26
08. Salted or scattered/destroyed? – Mark 9:49
09. This generation or this family? – Mark 13:30
10. Pains or cords? – Acts 2:24
11. Bed or coffin? – Revelation 2:20
12. House or among? – Matthew 11:8
13. Voice or sound? – Acts 9:7
14. Teacher or my great one? – Matthew 23:8
15. Perform repeatedly or revert? – Romans 2:1-3
16. Given up to vile passions or diseases of disgrace? – Romans 1:26
17. Cities or talents? – Luke 19:17-19
18. Gall or anger? – Acts 8:23
19. Feet or foot soldiers? – Romans 3:15
20. World or land of Israel? – Acts 11:28
21. Good and food or much and cheer? – Acts 14:17
22. Peace or cultivated land? – James 3:18
23. Peace or cultivated land? Again… – Acts 12:20
24. Join or touch? – Acts 5:13
25. Perfected or finished? – Luke 13:32
26. Walk or work? – Luke 13:33
27. Priest or priests? – Mark 1:44

3. Poetry and Word Plays

01. The beauty that is "Janus Parallelism" – Matthew 13:31-32
02. A word play of common roots for love, owe and neighbour – Romans 13:8
03. The Lord's Prayer – Matthew 6:9-13
04. Paul the poet! – Philippians 4:8
05. Jesus on mithla and miltha – Luke 8:11
06. The Beatitudes – Matthew 3:12
07. Jesus the poet! – Luke 7:32
08. Oceans of wordplay – Luke 12
09. Signs and miracles – John 4:48
10. Kh'da over the Khad – Luke 15:4-5
11. We are not forsaken – 2Corinthians 4:8-9
12. Separating Pharisees – Luke 17:18-20
13. Simpler and prettier in the Aramaic – Romans 4:25
14. Triple slavery word play – Luke 7:8
15. Amazing poetry with a hidden meaning – 1Timothy 3:16
16. Even foxes have holes – Luke 9:58
17. Concentrated poetry – 1Timothy 5:10

18. Awesome foursome word play – Luke 7:41-42
19. Triple wordplay to Semites in Thessalonica – 1Thessalonians 1:3-5
20. You did not dance nor lament – Matthew 11:17
21. Stephen the poet! – Acts 7:24-26
22. God rewards "non-braggers" – Matthew 6:3-4
23. Parallelisms in the Gospels – Matthew 5:45
24. Revealing poetry – Revelation 17:17
25. Semitic rhyming – Hebrews 12:3
26. Crumbs from the table – Luke 16:21
27. Creative Semitic writing to Titus "the Greek" – Titus 3:4-5
28. Afflicted one – Acts 9:33-34

4. Semitic Idioms

01. Pick up snakes – Mark 16:18
02. Cut it off and pluck it out – Mark 9:43-47
03. Eyes of your heart – Ephesians 1:18
04. Of the household – Ephesians 2:19
05. Bowels of Jesus – Philippians 1:8, 2:1 / Colossians 3:12 / Philemon 7, 12, 20 / 1John 3:17 / 2Corinthians 6:12
06. His face was set – Luke 9:53
07. Their phylacteries and borders – Matthew 23:5
08. Who shall declare his generation? – Acts 8:33
09. Pressed in the spirit – Acts 18:5
10. Son of its hour – Matthew 13:5
11. High mountain – Matthew 4:8 / Luke 4:5
12. To go – John 12:11
13. Son of peace – Luke 10:6
14. Slow of heart and heart burn – Luke 24:25 / Luke 24:32
15. How your breath should depart – Luke 12:11-12
16. Son of his city – Hebrews 8:11

5. Miscellaneous Proofs – Minor Variants, Loan Words, Bad Greek Grammar and More

01. Numerous Aramaic loan words in the Greek – Luke 1:15 / Matthew 12:10 / Luke 2:41 et al
02. Lambs, sheep, sheep? Or lambs, sheep, goats? Or lambs, rams, ewes? – John 21:15-17
03. Miracle or miracles? – John 6:14
04. Bad Greek grammar in Revelation – Revelation
05. The Greek NT quotes the Septuagint? – Matthew 11:10
06. Which or no which? – Acts 10:36
07. Semitic parallelisms in the supposedly Greek Bible – 1Peter 2:14 et al
08. Jesus the non-Levitical high priest – Hebrews 3:1
09. Burnished brass? – Revelation 1:15 / Revelation 2:18
10. For, but or and? – 2Corinthians 2:1
11. Greek Primacist United Bible Society "jumping ship"? – Acts 10:36
12. The Greek NT quotes the Septuagint? Again? – Matthew 22:44
13. A crowd or the crowd? – John 12:12

14. Abba abba – Galatians 4:6
15. Thief or thieves? – 1Thesssalonians 5:4
16. The alpha and the O – Revelation 1:8 / Revelation 21:6 / Revelation 22:13
17. Not even missing – Matthew 8:10
18. Can't you leave the old reading alone? – Hebrews 1:3
19. As someone somewhere testified – Hebrews 2:6
20. Aramaic explaining Aramaic is no proof of Greek primacy – Mark 3:17 / Mark 15:34 / Acts 1:19
21. Galilee of the Gentiles, Greeks or Arameans? – Matthew 4:15
22. Contention or contentions? – Titus 3:9
23. Must the Scriptures be written in a "global language"? – 2Timothy 3:16 / Acts 17:10-11
24. Chief and chief? Or chief and elder? – Acts 18:8, 17
25. Peshitta Unoriginal? If so, it is STILL Superior, Due to Yeshua's Words

6. Historical (External) Proofs

01. The Aramaic language
02. The Aramaic Bible
03. What the ancient religious authorities said of the original Bible
04. What the modern authorities say
05. The Septuagint
06. The Greek NT: a pale imitation
07. Other Aramaic versions
08. From Hebrew, to Aramaic, to... Arabic? Where's the Greek!?

7. Contradictions in the Greek New Testament Prove Peshitta Primacy

01. The Genealogies of Yeshua – Matthew 1:6-16 / Luke 3:21-31
02. Did Joseph name Yeshua? – Matthew 1:21 / Luke 1:31
03. Does God lead us into temptation? – Matthew 6:13 / Matthew 4:3 / 1Thessalonians 3:5
04. Is wisdom vindicated by her children? – Matthew 11:19 / Luke 7:35
05. Was the Ethiopian a eunuch? – Matthew 19:12 / Acts 8:27 / Deuteronomy 23:1
06. Can we be teachers or not? – Matthew 23:8 / Matthew 28:19-20
07. Was Simon really a leper? – Matthew 26:6 / Mark 14:3 / Leviticus 13:45-46
08. Was it really Jeremiah the Prophet? – Matthew 27:9-10 / Zechariah 11:13
09. Was Jesus forsaken? – Matthew 27:46 / Mark 15:34 / Psalms 37:25-28 / John 16:32
10. Was she Greek or not? – Mark 7:26 / Matthew 15:22
11. Shall we sinners maim ourselves? – Mark 9:43-47 / 1Corinthians 6:19-20
12. Is that generation still alive? – Mark 13:30
13. Why does Jesus wake up Peter, James and John, after telling them to "sleep on"? – Mark 14:41 / Mark 14:42
14. Do we need to hate to become good Christians? – Luke 14:26 / Romans 9:13 / 1John 3:15 / 1John 4:20-21
15. Is the Gospel really foolish? – 1Corinthians 1:21 / 2Timothy 3:15-16
16. A medley of Old Testament apologetics
17. God blinded their eyes? – John 12:40 et al
18. Debating about the law and/or Torah is unprofitable and vain? – Titus 3:9 / Matthew 5:17-18

Appendix A – The Deceptive Nature of Greek Primacy

In this short discussion, I will highlight some of the main ways in which Greek primacists suppress the Peshitta: Misinformation and outright deception.

First, we shall take a look at Dr. Bruce Metzger, perhaps the most respected and revered Biblical scholar, textual critic and Greek primacist of our time, and who is involved with the American Bible Society, the United Bible Societies and the National Council of Churches (in the USA). As a regular editor to the UBS' Nestle-Aland Bible text, this man has a big impact on the readings of modern Bible versions. Wouldn't it be disastrous then, if he were a proven deceiver?

In 1992, Dr. Metzger delivered a lecture on "Highlights from the Sermon on the Mount" at the Foundation for Biblical Research, in Charlestown, New Hampshire, USA. This lecture is full of deception:

"Yes, there are Aramaic documents, especially now that the Qumran Dead Sea Scrolls have come to light -- that were written about the time of Jesus -- documents in Hebrew and Aramaic that are non-religious documents. Some of them are religious documents. They help us to understand the ambiance of society at that time. So that's the "yes" part of my answer.

But the "no" part to your question is this: **We have no records in manuscript form of the gospels in Aramaic. There are no Aramaic documents of Matthew, Mark, Luke, and John left. All we have are Greek documents of Matthew, Mark, Luke, and John.** So -- except for these four fossils that are left embedded in the text of Mark, the four brief statements or words in Aramaic from Jesus -- no! And people today that sell books and say, "Oh, here, I have translated the Aramaic documents of the gospels"

-- they are frauds. They're out for our money. Don't be taken in by such works." – Dr. Bruce Metzger

This, from the same man who has written much on the textual criticism of the Peshitta, Peshitto and Old Syriac Gospels. Not only is his claim that "We have no records in manuscript form of the gospels in Aramaic" undeniably false, it is an outright intentional lie, as his own books testify:

"Surprisingly, while the Four Gospels in the Peshitta are generally Byzantine type texts, the Book of Acts in the Peshitta has Western type tendencies. In the Gospels it [the Peshitta] is closer to the

Byzantine type of text than in Acts, where it presents many striking agreements with the Western text."
– *The Text of the New Testament 2nd ed*, Bruce Metzger; 1968 p.70

What does that say of Greek primacy if even the most respected (arguably) Greek primacist of our time needs to resort to outright lies in order to support the movement? Contrasting this is that even Peshitta amateurs need only use internal and external evidence to state their case. No deception required.

Dr. Metzger then goes on to criticize Dr. George Lamsa (famous Aramaic and Peshitta primacist), a favorite hobby of those wishing to suppress knowledge of the Peshitta.

"George Lamsa, L-A-M-S-A, who in the 1940s persuaded a reputable publisher of the Bible in Philadelphia, the Winston Publishing Company, to issue his absolute fraud, of 'the Bible translated from the original Aramaic.' Absolutely a money getter, and nothing else.

He said that 'the whole of the New Testament was written in Aramaic,' and he 'translates it from the Aramaic,' but he never would show anybody the manuscripts that he translated from." – Dr. Bruce Metzger

Of course, Lamsa makes clear many times in the introduction to his translation, that it is based on the Peshitta.

As mentioned, Lamsa-bashing has become a favorite hobby among Greek primacists due to the facts that Aramaic primacy is proving to be a great threat to their scholarship, and quite frankly, Lamsa is an easy target.

There is a widespread article about Dr. Lamsa, by John P. Juedes, which attempts to prove that Dr. Lamsa was a "cultic torchbearer" and that the Peshitta is unreliable.

Just like Dr. Metzger, Greek primacist Mr. Juedes relies on misinformation:

"His anti-Greek bias shows as he repeatedly replaces references to "Greeks" with "Arameans."" – John P. Juedes

Is this truly "anti-Greek bias" on Lamsa's part? The fact is, the Peshitta does indeed read "Arameans" in many places where the Greek texts say "Greeks". So Lamsa was not being biased in this instance, but was being faithful to the Peshitta reading.

This article makes many false claims about Dr. Lamsa, but admittedly, he did indeed have some questionable beliefs. But this is irrelevant to the topic of Aramaic primacy. Does a translator being "bad" automatically render the text being translated "bad" as well? That is outright silliness – I can spend all day pointing out contradictions in the KJV and the NIV, but I wouldn't dare use that as "evidence" that the Greek texts are a copy (they are copies, but the fact that translators are "bad" does not prove this). How can a text be criticized by having had bad translations? By the same logic, since Greek primacists believe the Peshitta is a translation from the Greek, and inferior to the Greek, they should then believe that the Greek is "bad", because the translation and the translator/s were "bad" too.

So why do even the most eminent scholars resort to such deceit and foul play? Well, how would you feel if you just realized your 20+ years of university and textual study – your whole career – was all for naught? Would you not also fight for your dignity and deny the truth, even to yourself?

That is the big danger of taking the advice of these "scholars". Often, pride and politics get in the way of the search for truth, and take preference over actual evidence. "Scholarly consensus" tells us that the New Testament was originally written in Greek. "Scholarly consensus" also taught us that the Earth was the centre of the universe, the Earth revolved around the Sun, and the atom was the smallest particle of matter.

"Scholarly consensus" is meaningless. Furthermore, most of these eminent scholars would perhaps not even be considered to be "real Christians" by the majority of those who believe. People like Metzger are highly liberal, don't fully accept the inspiration of the Bible, believe that the Torah was compiled from many secular writings – from many different times – and believe the Bible to be full of myths. Yet these are the very people that are trusted to supply Christians with "the most accurate Bible texts". That is akin to the widespread acceptance by Christians of the "Jewish" Massoretic Hebrew Old Testament version (which "messes around" with many Messianic prophecies, attested to by the Septuagint and Peshitta Old Testament – a topic for another day).

Dr. Metzger, you have earned your place in this book. Your lies have not gone unnoticed.

Appendix B – Introduction to the Lamsa Bible

By Dr. George Mamishisho Lamsa

North of the Garden of Eden in the basin of the river Tigris, in the mountain fastnesses of what is known today as Kurdistan, there lived an ancient people, the descendants of the Assyrians, the founders of the great Assyrian empire and culture in Bible days, the originators of the alphabet and many sciences which contributed so generously to the Semitic culture from which sprang our Bible. These people, the Assyrians, played an important part in the history of the Near East, of the Bible, and of religion in general.

When Nineveh was destroyed in 612 B.C., many of the princes and noblemen of this once vast empire fled northward into inaccessible mountains where they remained secluded and cut off until the dawn of the twentieth century. Nahum says: "Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them." Nah. 3:18.

Some descendants of the Assyrians and some of the descendants of the ten tribes who were taken captive by the Assyrian kings in 721 B.C., and settled in Assyria, Babylon, Persia and other places east of the river Euphrates, were among the first converts to Christianity.

When Jesus sent seventy of his disciples to preach the gospel, he instructed them not to go in the way of the Gentiles or into any city of the Samaritans but to go to the lost sheep of the house of Israel, meaning the ten tribes who were lost from the house of Israel. Some of the descendants of these Hebrew tribes are still living in Iraq, Iran, and Turkey, and most of them still converse in Aramaic. Jesus' command was carried out. The gospel was preached to the Jews first. "Now those who had been dispersed by the persecution which occurred on account of Stephen traveled as far as Phoenicia and even to the land of Cyprus and to Antioch, preaching the word to none but to the Jews only." Acts 11: 19.

The Assyrians remained dormant during the Persian, Greek, Roman and Arab conquests. Being isolated and surrounded by their enemies, they remained secluded throughout the centuries, thus preserving the Aramaic language, which was the language of the Near East, and perpetuating the ancient Biblical customs and manners which were common to all races and peoples in this part of the ancient world. Not until the Turkish reign did these isolated Assyrian tribes recognize any government or pay any taxes. During the centuries of Arab and Turkish reigns, the Assyrians retained, their cultural independence, later recognizing the sympathetic Turkish rule which permitted the continuation of their institutions and their religion. Under magnanimous Turks they were ruled by their patriarchs and chiefs, paying a nominal tax to the Turkish government.

The Assyrian church, or as it is known, the ancient Apostolic and Catholic Church of the East, was one of the strongest Christian churches in the world and was noted for its missions in the Middle East, India, and China. Its missionaries carried the Christian gospel as far as China and Mongolia, Indonesia, Japan and other parts of the world. Not until the 14th century was this church rivaled by any other church in the world. It was the most powerful branch of Christendom in the Near East, Palestine, Arabia, Lebanon, Iran, India and elsewhere.

All the literature of this church was written in literary Aramaic, the lingua franca of that time. This is corroborated by Dr. Arnold J. Toynbee in his *A Study of History* wherein he writes: "… Darius the Great's account of his own acts on the rock of Behistan, overhanging the Empire's great north-east road,

was transcribed in triplicate in three different adaptations of the cuneiform script conveying the three imperial capitals: Elamite for Susa, Medo-Persian for Ecbatana, and Akkadian for Babylon. But the winning language within this universal state was none of the three thus officially honoured; it was Aramaic, with its handier alphabetic script. The sequel showed that commerce and culture may be more important than politics in making a language's fortune; for the speakers of Aramaic were politically of no account in the Achaemenian Empire …"

The Persians used the Aramaic language because this tongue was the language of the two Semitic empires, the empire of Assyria and the empire of Babylon. Aramaic was so firmly established as the lingua franca that no government could dispense with its use as a vehicle of expression in a far-flung empire, especially in the western provinces. Moreover, without schools and other modern facilities, Aramaic could not be replaced by the speech of conquering nations. Conquerors were not interested in imposing their languages and cultures on subjugated peoples. What they wanted was taxes, spoils, and other levies.

The transition from Aramaic [The Greeks called it Syriac (derived from Sur, Tyre)] into Arabic, a sister tongue, took place after the conquest of the Near East by the Moslem armies in the 7th century, A.D. Nevertheless, Aramaic lingered for many centuries and still is spoken in Lebanon, Syria, Iraq, and northwestern Iran, as well as among the Christian Arab tribes in northern Arabia. Its alphabet was borrowed by the Hebrews, Arabs, Iranians, and Mongols.

Dr. Philip K. Hitti, noted historian and Professor of Semitic languages at Princeton University, in his book *The History of the Arabs,* uses the terms *Aramaic* and *Syriac* interchangeably and states that Aramaic is still a living language. He says, "In country places and on their farms these dhimmis clung to their ancient cultural patterns and preserved their native languages: Aramaic and Syriac in Syria and Al-'Iraq, Iranian in Persia and Coptic in Egypt." And again, "In Al-'Iraq and Syria the transition from one Semitic tongue, the Aramaic, to another, the Arabic, was of course easier. In the out-of-the-way places, however, such as the Lebanons with their preponderant Christian population, the native Syriac put up a desperate fight and has lingered until modern times. Indeed Syriac is still spoken in Ma'lula and two other villages in Anti-Lebanon. With its disappearance, Aramaic has left in the colloquial Arabic unmistakable traces noticeable in vocabulary, accent and grammatical structure."

The late Dr. W. A. Wigram in *The Assyrians and Their Neighbours* wrote: "One thing is certain, that the Assyrians boast with justice that they alone of all Christian nations still keep as their spoken language what is acknowledged to be the language of Palestine in the first century…"

Quoting Dr. Toynbee again from A *Study of History:* "…As for the Aramaic alphabet, it achieved far wider conquests. In 1599 A.D., it was adopted for the conveyance of the Manchu language on the eve of the Manchu conquest of China. The higher religions sped it on its way by taking it into their service. In its 'Square Hebrew' variant it became the vehicle of the Jewish Scriptures and liturgy; in an Arabic adaptation it became the alphabet of Islam…"

As a miracle of miracles, Aramaic and most of the ancient Biblical customs which were common to Semitic people have survived in northern Iraq until today. Aramaic is still spoken in Iraq and in northwestern Iran by remnants of the Assyrian people and the Jews of the exile, and the literary Aramaic remains the same today as it was of yore. Some of the Aramaic words which are still retained in all Bible versions are still used in the Aramaic language spoken today: for example, *Raca, Ethpatakh, Rabbuli, Lemana, Shabakthani, Talitha Koomi, Maran Etha, Manna, Khakal-Dema.*

As we have said, the survival of this small remnant of this segment of the ancient Semitic culture was due

to the isolation, tenacity, and warlike character of the Assyrian people who were living isolated, now under the Parthian Empire, now under the Persian Empire, now under the Arabian Empire and now under the Turkish Empire. And because of this isolation, these ancient Christians had hardly any contact with Christians in the West. Only one of their bishops and a deacon participated in the Nicene Council in 325 A.D.

After the conversion of Emperor Constantine to Christianity in 318 A.D., Christians in the Persian Empire who hitherto had been tolerated and looked upon as the enemies of Rome, the persecutor of Christianity, now were looked upon as the friends of the Christian emperor, Constantine, and the enemies of the Persian government. Persecution of these Christians did not begin until the 4th century A.D., and lasted until the Arab conquest of Persia, 632 A.D. This is why this ancient Church was unable to establish contacts with Western Christianity.

The Scriptures in the Church of the East, from the inception of Christianity to the present day, are in Aramaic and have never been tampered with or revised, as attested by the present Patriarch of the Church of the East. The Biblical manuscripts were carefully and zealously handed down from one generation to another and kept in the massive stone walls of the ancient churches and in caves. They were written on parchment and many of them survive to the present day. When these texts were copied by expert scribes, they were carefully examined for accuracy before they were dedicated and permitted to be read in churches. Even one missing letter would render the text void. Easterners still adhere to God's commandment not to add to or omit a word from the Scriptures. The Holy Scripture condemns any addition or subtraction or modification of the Word of God.

"You shall not add to the commandment which I command you, neither shall you take from it, but you must keep the commandments of the LORD your God which I command you." Deut. 4:2.

"Everything that I command you, that you must be careful to do; you shall not add nor take from it." Deut. 12:32.

"Do not add to his words; lest he reprove you, and you be found a liar." Prov. 30:6.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his portion from the tree of life and from the holy city and from the things which are written in this book." Rev. 22:19.

It is also true of the Jews and Moslems that they would not dare to alter a word of the Torah or Koran. Easterners are afraid that they may incur the curse if they make a change in the Word of God.

Some of these ancient manuscripts go back to the 5th century A.D. The oldest dated Biblical manuscript in the world is that of the four Books of Moses, 464 A.D., which now lies in the British Museum. Another one is the Codex Ambrosianus. Some of it goes back to the 7th century, some of it to the 5th century, and some of it might be earlier. This Codex is not the work of one man. Apparently some portions were written before the vowel system was invented and that would put it prior to the 5th century. The Pentateuch of the British Museum must have been written before the vowel system was invented. Aramaic documents of the 5th century and later use the vowel system, some of them fully and some in part. It is interesting to know that this vowel system was adopted by the Jews and was begun about the 541 century, A.D. In some portions of the

above texts, the old Aramaic original consonantal spelling without apparatus of vowel points is well preserved. This is also true of some of the New Testament texts in the Pierpont Morgan Library, New York City.

Unfortunately many ancient and valuable Aramaic texts were lost during World War I. But printed copies of them, carefully made by American missionaries under the help and guidance of competent native scholars, are available. Moreover, a number of ancient New Testament texts, some of them going back to the 5th century A.D. are in various libraries. The New Testament texts in the Pierpont Morgan Library are among the oldest in existence.

The translator of this work has access to the existing texts; he has spent many years comparing them in the course of translating the Bible.

Astonishingly enough, all the Peshitta texts in Aramaic agree. There is one thing of which the Eastern scribes can boast: they copied their holy books diligently, faithfully, and meticulously. Sir Frederick Kenyon, Curator of the British Museum, in his book *Textual Criticism of the New Testament,* speaks highly of the accuracy of copying and of the antiquity of Peshitta MSS.

The versions translated from Semitic languages into Greek and Latin were subject to constant revisions. Learned men who copied them introduced changes, trying to simplify obscurities and ambiguities which were due to the work of the first translators. Present translators and Bible revisers do the same when translating the Bible, treaties, and documents from one language to another. The American Constitution, written in English, will always remain the same when new copies are made, but translations into other languages will be subject to revision. Therefore, a copy of the United States Constitution published ten years ago is far more valuable than a translation made two hundred years ago. Translations are always subject to revisions and disputes over exact meaning because words and terms of speech in one language cannot be translated easily into another without loss. This is one reason why we have so many translations and revisions of the King James version.

As said before, Aramaic was the language of Semitic culture, the language of the Hebrew patriarchs and, in the older days, the lingua franca of the Fertile Crescent. The term "Hebrew" is derived from the Aramaic word *Abar* or *Habar* which means "to cross over." This name was given to the Hebrew people simply because Abraham and the people who were with him crossed the river Euphrates and went to Palestine. Therefore, they were known by those who lived east of the river Euphrates as Hebrews, that is, "the people across the river." All branches of the great Semitic people had a common speech. How could the people of Nineveh have understood Jonah, a Hebrew prophet, had the Biblical Hebrew tongue been different from Aramaic? There were some differences similar to the differences we have in English spoken in Tennessee and that spoken in New York.

This small pastoral Hebrew tribe through which God chose to reveal himself to mankind, for several generations continued to keep its paternal and racial relations with the people who lived in Padan-Aram (Mesopotamia), and preserved customs and manners which they brought with them from Padan-Aram, and the language which their fathers spoke. Jacob changed the name of Luz to Beth-el (Aramaic-the house of God). Abraham instructed his servant not to let his son, Isaac, marry a Palestinian maid but to go to Padan-Aram to his own kindred from whence to bring a maid to his son. Years later, Jacob, the grandson of Abraham, went to Padan-Aram and married his uncle's two daughters and their handmaids and lived in Haran about twenty years. Eleven of his sons were born in Padan-Aram. The first generation of the children of Jacob went to Egypt. Their sojourn in Palestine was so brief that there was no possibility of linguistic change. That is why they spoke the language which they had learned in Padan-

Aram. While in Egypt, living by themselves, they continued to use names of Aramaic derivation such as Manasseh, Ephraim, Bar-Nun, Miriam, etc.

After the captivity, Aramaic became the vernacular of the Jewish people and is still used by them in their worship. Both of the Jewish Talmuds, namely, the Babylonian and Palestinian, were written in Aramaic. The later findings, especially of Jewish-Aramaic papyri which were found in Egypt in 1900, have produced many passages in Biblical Aramaic. The discovery of the Commentary on the Book of Habakkuk in the caves of Qumran in Jordan proves that Aramaic has been in constant use from early times to the present day.

It is evident that during the exile and post-exile the Hebrew writers used Aramaic. Some of the portions of their works were put into Hebrew. Daniel and Ezra were born during the captivity. Hebrew was no longer spoken and the official language of writing in Babylon was southern Aramaic and the Jewish community had already parted with their Hebrew [The two languages were so close that Hebrew could not be retained in Babylon]. Thus, the captivity produced the transition from Hebrew, a sister language, into Aramaic.

Biblical Hebrew and Aramaic were very closely related, like American English and English spoken in England. Whether the Hebrew prophets wrote in Hebrew or Aramaic would make little difference. The differences would be like those between several Arabic dialects which are spoken in Arabia. Even though the vernacular speech differs because of local color and idioms, the norm of the written language remains the same. This is true today with written Arabic when compared with spoken Arabic. And such was the case with Attic Greek when compared with other Greek dialects. The grammar, verbs, nouns and other parts of speech are practically the same in the basic ancient Biblical Hebrew language and Aramaic. The structure of a sentence, in point of grammar and syntax of Biblical Hebrew and Aramaic, is the same. But this is not the case when translating from Hebrew or Aramaic into a totally alien tongue such as Greek, Latin, or English. Moreover, the alphabet in Hebrew and Aramaic is exactly the same and all letters are pronounced alike.

The Jewish Encyclopedia, Vol. II, tells us:
"In Palestinian Aramaic the dialect of Galilee was different from that of Judea, and as a result of the religious separation of the Jews and the Samaritans, a special Samaritan dialect was evolved, but its literature cannot be considered Jewish. To the eastern Aramaic, whose most distinctive point of difference is "n" in place of "y" as the prefix for the third person masculine of the imperfect tense of the verb, belong the idioms of the Babylonian Talmud, which most closely agree with the language of the Mandaean writings."

The strongest points in ascertaining the originality of a text are the style of writing, the idioms, and the internal evidence. Words which make sense and are easily understood in one language, when translated literally into another tongue, may lose their meaning. One can offer many instances where scores of Aramaic words, some with several meanings and others with close resemblance to other words, were confused and thus mistranslated.

This is why in Jeremiah 4: 10, we read in the King James:
"… Ah, LORD God! surely thou hast greatly deceived this people…"

The Aramaic reads:
"… Ah, LORD God! I have greatly deceived this people…"

The translator's confusion is due to the position of a dot, for the position of a dot frequently determines the meaning of a word.

In Isaiah 43:28, the King James version reads:
"Therefore, I have profaned the princes of the sanctuary…"

The Aramaic reads:
"… Your princes have profaned my sanctuary…"

This error was caused by misunderstanding of a passive plural verb. The same error occurs in John 12:40, which in the Eastern Text reads:

"… Their eyes have become blind…" instead of "… He hath blinded their eyes…"

In Isaiah 14:12, the Aramaic word *ailel,* to howl, is confused by the Hebrew word *helel,* light. The reference here is to the king of Babylon and not to Lucifer.

In Psalm 22:29, King James version, we read:
"All they that be fat upon earth shall eat and worship… and none can keep alive his own soul."

The Aramaic text reads:
"All those who are hungry (for truth) shall eat and worship… my soul is alive to him."

The error in this instance is due to the confusion of the Aramaic words which have some resemblance. Some of these words when written by hand resemble one another. A list of words, their meanings and how they were confused one with the other will be found in this Introduction.

THE ARAMAIC PESHITTA TEXT

The term Peshitta means straight, simple, sincere and true, that is, the original. This name was given to this ancient and authoritative text to distinguish it from other Bible revisions and translations which were introduced into some of the Churches of the East (Monophysites) after the division at Ephesus and Chalcedon in 431 and 451 A.D., respectively. This ancient Peshitta is still the only authoritative text of the Old and New Testament of all Eastern Christians in the Near East and India, the Church of the East, the Roman Catholic Church in the East, the Monophysites, and Indian Christians. This is because this text was in use for 400 years before the Christian Church was divided into several sects.

The Peshitta Old Testament contains what is known as the Books of the Apocrypha, which have been handed down in the Peshitta manuscripts together with the Books of the Law and the Books of the Prophets, and since these Apocryphal books are included in the text they are looked upon as a sacred literature, even though they are not as commonly used as the others. Moreover this ancient New Testament text omits the story of the woman taken in adultery, 2 Peter, 2 and 3 John, Jude, and Revelation. (But these books are included in later Aramaic texts.) The Peshitta canon was set before the discovery of these books.

Amid persecutions, the ancient Church of the East, through God's help and protection, was able to keep these sacred writings of the Old and New Testaments in the Biblical lands in Persia and India just as the Roman Catholic Church preserved them in the West. Christianity also owes a debt to the Jewish people who preserved the Word of God amid persecution and suffering.

Therefore, Peshitta should not be confused with the 5th century Bible revisions in Aramaic and new versions which were made from Greek. None of these new revisions and versions made by the Monophysite bishops in the 5th century has ever been accepted by the Church of the East. Moreover, these bishops who left their church and joined the Greek church and produced these versions for theological reasons so that their doctrine might agree with the doctrine of the Byzantine Church, which was the powerful imperial sect, were expelled by the Patriarch of the East and their works were condemned. However, in some provinces, owing to the pressure exerted by the Byzantine emperors, these new revisions were introduced. But when the territory was occupied by the Persian government, they were destroyed.

Had the Peshitta been made by order of one of the rival churches, the others would have rejected it. But since all Christians, even the Moslems, in the Middle East accept and revere the Peshitta text, it proves beyond a doubt that it was in use many centuries before the division of the Church.

The originality of the Peshitta text is strongly supported by early evidence. Aphraates quoted it. St. Ephraim wrote a commentary on it and the doctrine of Addi placed it at the apostolic times.

According to the Peshitta text, the Semitic names of people and towns and localities, in both the New and Old Testaments, agree. The names which end with "s" are retained for the western reader. In the Peshitta text, Barnabas is Barnba, Abbas is Abba, Peter is Kepa. Then again, some of the names of localities are different but older than those in other texts. For example, Rakim is used instead of Kadesh, Mathnin instead of Bashan, Amorah for Gomorah; the error in this instance is due to close similarity between *gamel* and *ain*. A town near the city of Gomorah is called Amoriah. No doubt, the pre-exile Hebrew texts used these older names.

The late Mar-Yacob (Jacob) Eugene Manna, Chaldean Roman Catholic Metropolitan of Armenia, a distinguished Aramaic scholar whose writings are in Aramaic, says that the text which is called Peshitta is without dispute even earlier than the writings which came down from the works of Bar-Dasan, who was living in the latter part of the second century. He also states that the Aramaic speech in Mesopotamia was richer and purer than the Aramaic speech of other regions. It was the richness and the beauty of this language which was used as the lingua franca by the three great empires in the Near East and Middle East which enriched the English language. The Greek and Latin translators made literal translations of the Scriptures, keeping the Semitic rhythm and sentence structure.

Indeed, the translation of the Scriptures into the English language facilitated the work of later English writers. The style of Shakespeare, Milton, and Browning could not have been what it is without the beauty of the King James translation which was inherited from Semitic languages. This is true also of all languages into which the Bible has been translated.

The Septuagint is based on early Hebrew manuscripts and not on the later ones known as the Massoretic, which were made in the 6th to the 9th centuries. In other words, there are many similarities between the Septuagint and the Peshitta text but the former contains inevitable mistranslations which were due to difficulties in transmitting Hebrew or Aramaic thought and mannerisms of speech into a totally alien tongue like Greek. But as has been said, such was not the case between Biblical Aramaic and Biblical Hebrew which are of the same origin. Josephus used Aramaic and Hebrew words indiscriminately. Thus, the term "translating" from Hebrew into Aramaic or vice versa is incorrect. It would be like one stating as having translated the United States Constitution from the Pennsylvania language into the English language or from lower German to higher German. Even before the first captivity, 721 B.C.,

Jewish kings, scribes, and learned men understood Aramaic. 2 Kings 18:26.

The Israelites never wrote their sacred literature in any language but Aramaic and Hebrew, which are sister languages. The Septuagint was made in the 3rd century, B.C., for the Alexandrian Jews. This version was never officially read by the Jews in Palestine who spoke Aramaic and read Hebrew. Instead, the Jewish authorities condemned the work and declared a period of mourning because of the defects in the version. Evidently Jesus and his disciples used a text which came from an older Hebrew original. This is apparent because Jesus' quotations from the Old Testament agree with the Peshitta text but do not agree with the Greek text. For example, in John 12:40, the Peshitta Old Testament and New Testament agree. This is not all. Jesus and his disciples not only could not converse in Greek but they never heard it spoken.

We believe that the Scriptures were conceived and inspired by the Holy Spirit and written by Hebrew prophets who spoke and wrote, as the Holy Spirit moved them, to the people in their days, using idioms, similes, parables and metaphors in order to convey their messages. Moreover, these men of God sacrificed their lives that the Word of God might live. The Jewish race treasured these sacred writings as a priceless possession.

Writing was prevalent from the earliest days. The Israelites made more extensive use of the instrument of writing than neighboring nations such as the Ammonites, Moabites, and other kindred people round about them. Moses wrote the Ten Commandments; Joshua wrote on an altar which he built west of Jordan. The Israelites were admonished to fasten the commandments to their foreheads and necks and to write them on their doorsteps. Everything was written at the time it was revealed. God said to Moses,

"Now therefore write this song for them, and teach it to the children of Israel; and put it into their mouths; this song will be a witness for me against the children of Israel." Deut. 31:19.

"And the LORD answered me and said, Write the vision, and make it plain upon tablets, that he who reads it may understand it clearly." Hab. 2:2.

Thus, the Old Testament Scriptures were written very early.

This is also true of the Gospels. They were written a few years after the resurrection and some of the portions were written by Matthew while Jesus was preaching. They were not handed down orally and then written after the Pauline Epistles, as some western scholars say; they were written many years before those Epistles. Other contemporary Jewish literature was produced at the same time the Gospels were in circulation: The Gospels, as well as the Epistles, were written in Aramaic, the language of the Jewish people, both in Palestine and in the Greco-Roman Empire.

Greek was never the language of Palestine. Josephus' book on the Jewish Wars was written in Aramaic. Josephus states that even though a number of Jews had tried to learn the language of the Greeks, hardly any of them succeeded.

Josephus wrote (42 A.D.): "I have also taken a great deal of pains to obtain the learning of the Greeks, and understand the elements of the Greek language; although I have so accustomed myself to speak our own tongue, that I cannot pronounce Greek with sufficient exactness. For our nation does not encourage those that learn the language of many nations. On this account, as there have been many who have done their endeavors, with great patience, to obtain this Greek learning, there have yet hardly been two or three that have succeeded herein, who were immediately rewarded for their pains." *Antiquities XX, XI*

Indeed, the teaching of Greek was forbidden by Jewish rabbis. It was said that it was better for a man to give his child meat of swine than to teach him the language of the Greeks.

When the King James translation was made, western scholars had no access to the East as we have today. In the 16th century, A.D., the Turkish empire had extended its borders as far as Vienna. One European country after another was falling under the impact of the valiant Turkish army. Europe was almost conquered. This is not all. The reformations and controversies in the Western Church had destroyed Christian unity. Moreover, the Scriptures in Aramaic were unknown in Europe. The only recourse scholars had was to Latin and to a few portions of Greek manuscripts. This is clearly seen from the works of Erasmus. Besides, the knowledge of Greek was almost lost at this time and Christians were just emerging from the Dark Ages.

Many people have asked why the King James' translators did not use the Peshitta text from Aramaic or the Scriptures used in the East. The answer is: there were no contacts between East and West until after the conquest of India by Great Britain and the rise of the imperial power of Britain in the Near East, Middle East, and the Far East. It is a miracle that the King James' translators were able to produce such a remarkable translation from sources available in this dark period of European history. Even fifty years ago, the knowledge of Western scholars relative to the Eastern Scriptures in Aramaic and the Christian Church in the East was conjectural. Moreover, these scholars knew very little of the Eastern customs and manners in which the Biblical literature was nurtured. Thank God, today new discoveries have been made; new facts have come to light; new democratic institutions and governments have been established in the East. What in the 16th and 17th centuries was viewed at a long distance now can be seen face to face. Today, not only scholars, ministers, and Bible teachers walk on Palestinian soil but also thousands of men and women visit Biblical lands every year.

For centuries translations from Semitic languages have been subject to revision. They are, even now, subject to revision. This is why there are so many Bible versions varying each from the other. Let us just take one instance which I consider very important. In the King James version, we read in Numbers 25:4:

"And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel."

The Aramaic reads:
"And the LORD said to Moses, Take all the chiefs of the people and expose them before the LORD in the daylight that the fierce anger of the LORD may be turned away from the children of Israel."

Some noted Greek scholars in recent translations have changed the word hang to execute, but this is not what the original writer said. God could not have told Moses to behead or execute all Israelites. The Lord was angry at the princes of Israel because of the sin of Baal-peor. They had been lax in enforcing the law and also guilty in joining the sensual Baal worship.

And in 1 Corinthians 7:36 and 38, King James, we read:
"But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and needs so require, let him do what he will, he sinneth not: let them marry." "So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better."

The Aramaic reads:
"If any man thinks that he is shamed by the behavior of his virgin daughter because she has passed the marriage age and he has not given her in marriage and that he should give her, let him do what he will and he does not sin. Let her be married." "So then he who gives his virgin daughter in marriage does well; and he who does not give his virgin daughter in marriage does even better."

Some of the scholars use "betrothed" instead of "virgin daughter." The American Standard Version of 1901 correctly used the term "virgin daughter." Certainly the King James' translators would have known the difference between "virgin daughter" and "betrothed." Paul, in this instance, is referring to a virgin's vow. Num. 30:16.

These discrepancies between various versions have been the cause of contentions and divisions among sincere men and women who are earnestly seeking to understand the Word of God. At times, they do not know what to believe and what not to believe. They cannot understand why the Scripture in one place says, "Love your father and mother" and in another place admonishes, "Hate your father and mother." Moreover, they are bewildered when told that Jesus on the cross cried out, "My God, my God, why hast thou forsaken me?" The King James says in John 16:32, "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me." Then again, the Old Testament in many instances states that God does not forsake the righteous nor those who trust in him. Jesus was the son of God and entrusted his spirit to God. Jesus could not have contradicted himself.

The Peshitta text reads: "My God, my God, for this I was spared!"

After all the Bible is an Eastern Book, written primarily for the Israelites, and then for the Gentile world.

When we come to the New Testament, the new Covenant, we must not forget that Christianity grew out of Judaism. The Christian gospel was another of God's messages, first to the Jewish people and then to the Gentile world. For several centuries, the Christian movement was directed and guided by the Jews. All of the apostles and the evangelists were Jewish. These facts are strongly supported by the gospels and history.

The Pauline Epistles were letters written by Paul to small Christian congregations in Asia Minor, Greece, and Rome. These early Christians were mostly Jews of the dispersion, men and women of Hebrew origin who had been looking for the coming of the promised Messiah whose coming was predicted by the Hebrew prophets who had hailed him as a deliverer.

At the outset, the Romans were the masters of the world and the Greeks were not looking for a deliverer to rise up from among a people whom they hated and had crushed. Paul, on his journeys, always spoke in the Jewish synagogues. His first converts were Hebrews. Then came Arameans, the kindred of the Hebrews, as in the case of Timothy and Titus. Their fathers were Aramean and their mothers were Jewish.

Jesus and his disciples spoke the Galilean dialect of Aramaic, the language which the early Galileans had brought from the other side of the river Euphrates. 2 Kings 17:22-25. Mark tells us in his Gospel, 14:70 that Peter was exposed by his Galilean Aramaic speech.

Paul, in all of his Epistles, emphasizes Hebrew law, Jewish ordinances and temple rituals. He refers to Abraham, Isaac, and Jacob as "our fathers." In his letters and teaching he appeals to the Jewish people to accept Jesus as the promised Messiah. Paul's mission was first to his own people. When they refused to listen to him, he shook his garment and went out among the Gentiles. Acts 18:6. Paul preached the Christian gospel written in Aramaic. His Epistles were written years later when Christianity had spread into Syria and parts of the Near East and India. In other words, the Pauline Epistles were letters addressed to the Christian churches already established. Moreover, Paul, in nearly all of his Epistles, speaks of the Hebrew fathers, subjugation in Egypt, crossing the Red Sea, eating manna, and wandering in the desert. This proves beyond a doubt that these letters were written to members of the Hebrew race and not to the Gentile world who knew nothing of Hebrew history and divine promises made to them. The Greeks had not been persecuted in Egypt nor did they cross the Red Sea, nor did they eat manna in the desert.

Paul was educated in Jewish law in Jerusalem. He was a member of the Jewish Council. His native language was western Aramaic but he acquired his education through Hebrew and Chaldean or Palestinian Aramaic, the language spoken in Judea. He defended himself when on trial in his own tongue and not in Greek. Acts 22:2. Paul was converted, healed, and baptized in Damascus in Syria. Acts 9:17,18.

The Epistles were translated into Greek for the use of converts who spoke Greek. Later they were translated into Latin and other tongues.

I believe that this translation of the Bible based on the Eastern text of the Scriptures, written in a Semitic tongue which for many centuries was the lingua franca of the Near East and Palestine, will throw considerable light on many obscure passages and that it will elucidate many other passages which have lost their meaning because of mistranslations.

Many church authorities in the Near East, India, and other parts of Asia have been looking for a long time for a translation of their venerable Aramaic text of the Scriptures into the English language. Many of them, despite their religious differences, have prayed for the translation and publication of this work so that thousands of educated men and women whose second language is English might read the Word of God translated from their own ancient text rather than made from secondary sources. This is also true of thousands of educated Moslems who revere the Peshitta and look upon it as the authentic text of the Scriptures.

All the English speaking people in Asia will welcome a translation based on what they believe to be the pure original sources which have been carefully kept all these centuries without the slightest modification or revision. I firmly believe that this work will strengthen the faith in Jesus Christ of many Christians in the Near East and Far East and enhance missionary efforts in spreading the Word of God to millions of people in Asia. These were the facts which motivated me when I undertook this task, to which I have devoted my life.

Since World War I, when the Aramaic speaking people were brought to the attention of the Western world and some of their ancient books brought to America, more facts from the ancient past have come to light. *The National Geographic Magazine, as* well as British and American newspapers have touched on the question of the Aramaic speaking people. *The National Geographic Magazine* in an article on Syria and Lebanon, December, 1946, speaks of Assyrian nurses, newly trained in Christian healing, who could have understood The Sermon on the Mount as it left Jesus' lips nearly two thousand years ago. The article also mentions *The Four Gospels According to the Eastern Version,* translated by George

M. Lamsa, an Assyrian, from Aramaic into English, and states that Aramaic is the still living language which Jesus spoke.

I wish also to state that I firmly believe in the Bible as the inspired Word of God. I believe in the miracles and wonders which God wrought in the past and which are still demonstrated today. May the Holy Word of God give us faith, wisdom, and understanding to grasp the inner meaning of God's Holy Word and to make us partakers in His Kingdom. May the blessings of God rest upon the readers and students of this translation. May God's richest blessings be upon this country without whose freedom and democratic institutions, this translation could not have been made.

"Thy word is a lamp to my feet and a light to my path." Psalm 119:105.

Appendix C – Reader Comments

These comments already show the widespread reach and positive work of my books, in the pre-publication internet edition, and the website. The books have reached Europe, North America, South America, Asia, Africa, Oceania and even the heartland of Greek Primacy: Greece. One can only wonder what the properly published first edition will accomplish.

Note: The following comments were taken from the guestbook on my website. If you have something positive to say, sign the guestbook; it may encourage others to study the free book. You may also find yourself in the next edition of this book.

Dr. Matthew Lancaster, Australia

Definitely the best source for Aramaic primacy

Barbara Rounds, USA

The book is fantastic. It changed my thought completely around. I am now going to get the aramaic bible in english. Thank you for your book. God Bless You.

Olatunde Aroloye, Nigeria

WHY is this an ARGUMENT?
There are people trying to cover up The Truth.

We know who they are and they know who they are.

I have a Lamsa Peshitta Bible- the only one I have ever seen. The church I got it from [Franklin Hall's FULL SALVATION CHURCH] doesn't promote it any more. They seem to have backslidden.

Reverend Larin R. Kerr, USA

Looking forward to reading more of your book. In my book you have credentials: Honesty. Student of God's Word. Seeker of truth. Acquired knowledge of Biblical language and related texts.

God bless your continued study and sharing AND your achieving a MD degree for an exciting future of ministering to people in need -- spiritually and physically. My primary physician is a Christian and I am always doubly blessed when I go to see him. Your faith will effect how you minister as an MD and your study skills will aid your entire life. Keep up the good work. The effort is really hard at times but it never matches the greater joy that comes with the learning and sharing in ministry.

Kenny Cartwright, 🇺🇸 USA

I just downloaded your book. No, this will NOT be a death-threat, rather aq very heartfelt thankyou. I have thus far read only the first 8 pages- the first 4 were particularly fun as that I am similar to you in personality, apparently. I have done some writing to share with friends- mainly with respect to Midrashic traditions, or some of the mystical aspects of Judaism that relate to YESHUA, and if I did an intro, it would have been much like yours. I doubt you'll get much praise on the intro, so you have mine. I look foreward to getting into the book- I have been reading some of James Trimm's stuff, but it is here a little and there a little, and tough for me to compile. I just got a Peshitta N.T. with a Hebrew translation that I am starting to read, though my Hebrew is intermediate and my Aramaic is just beginning. I cannot afford much as far as books go, and my wife likes to be sure I know that, so I do very much appreciate the price. Thankyou very much and keep up the good work, knowing that it is not in vain!

I browsed through more of the book and found very valuable information and am eager to get to read it thoroughly. Thankyou very, very much

Chi Fai Chung, 🇨🇳 China

This book is well researched and it is very interesting to see how the Aramaic clears up many of the Bible's contradictions and makes a lot of things easier to understand.

Wayne A. Sharp, 🇺🇸 USA

I just finished reading your well documented book, Was the N.T. Really Written in Greek. I must say, you presented your argument in a form that anyone who uses rational logic could only agree. I think your heart is in the right place when you offered your book free on the web, but for a scholar, it does not give the advantage of having it in book form. Have you considered having it published for the benefit of those who would like to have it in book form?

Other than the fact you offered your book free to any one interested in studying it & the rational way you put forth your argument, the thing that impressed me most was, you said you changed your belief to suit the Bible & not the bible to suit your belief. Other than myself, I never ran across another student of Christ's teachings with that form of mind.

Wimpie de Lange, 🇿🇦 South Africa

Thanx for all youre dedication in the work for God and his people.

Rafael Cavagnoli, 🇧🇷 Brazil

Your book answered several questions that I had, and increased my knowledge about the Scriptures. I had an intuition that the NT was originally not written in Greek, but I didn't have the proof. Now I have!!!

Jing Li, 🇨🇳 China

I have downloaded and read your book about Aramaic primacy. That is really an eye opener. Thank you for your kindness and encouragement.

Your book is really a blessing to me that gives a lot of solid evidences and valid reasoning about the originality of the Peshitta/Peshitto Aramaic New Testament. I believe this movement is part of God's restitutions of all things as prophesized in the scriptures. Praise the Lord!

Basil Antonatos, 🇬🇷 Greece

Hello Mr. Lataster

Great job!!

I am Greek and a practicing Greek Orthodox Christian and although I've really only been exposed to the Greek version of the Bible I like to have an open mind about the importance of the Aramaic language to the early Christian community and the Bible. I do believe that at least most of the new testament was first penned and preserved in Aramaic and that since the near east at that time was within the hellenistic world, Greek was the first language after Aramaic that the bible was translated into. It's too bad Aramaic didn't remain as a liturgical language at least for the Eastern Orthodox Church.

As a Greek even I admit that there are many odd contradictions to the Greek text of the NT. Mr. Lataster's great Book sheds real light on the Aramaic language of the NT and our Aramaic speaking brethren of the Near East.

GOOD LUCK with your book

Shlama and geia sou

Basil

NW Plant, 🇺🇸 USA

I had been aware of the Peshitta for a number of years, and had used it in my studies as well. Even though I was aware of the antiquity of the book, I had no idea that it was considered by many to be the original language of the New Testament scriptures. That all changed while searching for a copy of the

Peshitta online and stumbling across Raphael's website. What I found there was a little book that would challenge everything I had known about the language in which the New Testament was penned. Like so many others, I had always just assumed that the New Testament was written in Greek. Why not? I had been told so by others for many years, and knew of no opposing arguments.

Raphael's book set those arguments before me. These were not the arguments of a weak position, but of a position so strong that I had to wonder why I had never before heard of Aramaic Peshitta primacy. Raphael's book compiles arguments for Peshitta primacy, sending them out one by one as solitary scouts until, by the closing chapters, the reader is quickly aware that these small scouts have come together into battalions, marching against the entrenched walls of traditional assumption. As with the walls of old Jericho, the walls of Greek primacy will fall down flat.

This book should be read and seriously considered by any student of the scriptures. Raphael has done an excellent job in his task, and he has done it for free. Being of poor finances, it does my heart good to know that there are still others in this world who will feed without thought of monetary gain. And that is what makes all of the difference. I am reminded of what is written in the scroll of Isaiah, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." I am thankful to Raphael for freely sharing; may the Lord God reward him graciously.

Gordon William Jenkins, 🇨🇦 Canada

Victor Alexander misleads people, but Raphael Lataster leads people toward a much clearer picture of the New Testament. Raphael goes by Aramaic scripture to continue the challenge of presumptions made of this day's status quo in a similar way to what Martin Luther had began in the 1500's (by challenging the authenticity and accuracy of the Latin Vulgate). If Martin Luther had Raphael Lataster's Aramaic resources, the Reformation perhaps would have gone a little smoother, and there may have not been so many splits and differences in the Body of Christ today. I firmly believe that Raphael's work is a unifying force not only in the Body of Christ, but in the Judeo-Christian tree.

Carry on Raphael!

Mikhail Bortolotto, 🇦🇺 Australia

I have been using your site as part of my research on the Aramaic NT. Great to see a fellow Australian contibuting to such an important work.

Alfred Edersheim, 🇺🇸 USA

I've been reading much of your book 'Was The New Testament Really Written In Greek?', lately. I want you to know that I'm very thankful to you and to God, that you provided this free resource, to us all. Your book is simply wonderful, and a Godsend!

David Darr, USA

Thank you so very much for your help in straitening out so many of the words and phrases in the Bible from the original Aramaic text. I started with "Peshitta for Dummies" and am now well into "Was the New Testament Really Written in Greek?" and it is obviously much more intense in your findings which are vitally helpful in understanding the true word of God. I see so many adjustments in the many versions of the Bible which is very frustrating to see what man has done to (in many cases) bend or remove certain things that do not fit into the beliefs of their denomination. I use your Web site daily for insights from your work and from the offerings of Paul Younan. Thank you again for all the hard work and devotion you have put into helping us understand the Aramaic Peshitta original text.

James Beckett, Afghanistan

Really good one

Richard Hoe, USA

Thanks for pressing on in your efforts and I do know this, the Lord has always used the lowly of the human race to see his glorious work come forth and it had never been in the premise of lofty types - time and again from David in ancient Israel to the chosen 12. In the case of the apostle Paul, the Lord first reduced him nothingness, purged his heart and conscience clear before He brought forth the ministry to the human race first to the Jews and then the rest of the nations...

Jesse Gray, USA

Thank you for posting your two books on the Peshitta/Aramaic on the web free of charge. I know that a lot of work went into both volumes, and I pray that you will receive your reward in Heaven. Now I am a strange mix (or mess) here. Catholic for years, a professed Third Order Franciscan, (my wife and I) have been using the Lamsa Aramaic Bible for several years. In fact, over the years I have felt that the Eastern Church is more likely to have the truth than Rome. Thank you again for your kindness. It would have been a long time before I could afford your books, because although no longer a real Franciscan, we try to live a very simple lifestyle.

Marcela Ochoa Lions, DDS, Mexico

Thank you very much for setting up this valuable information for everyone. My deepest appreciation for your generosity

Pastor Stephen Kingsley, 🇺🇸 USA

Thank you for the great gift of this website. It will be of great importance to all who care deeply about the New Testament and its origins. What a great resource!

George Lapian, 🇮🇩 Indonesia

What an amazing web site! Nicely done! Congratulation! We are trully blessed by the contents.

Forrest Stokstad, 🇨🇦 Canada

What you are doing, for free is really a good service to those who want to study aramaic seriously. I just learned the first three letters (and of course numbers) and am hot on the trail of becoming a fluent aramaic scholar. Thank-you for making this possible. Really thank-you. It just makes sense to me that the first new testament would be in Aramaic.

Erwin John Ilgun, 🇳🇱 The Netherlands

With great interest I read the Aramaic Peshitta Primacy for Dummies, also because I am a member of the Syrian Orthodox Church of Antioch. Best regards

Jim Murphy, 🇺🇸 USA

Amazing. Wish I could speak Aramaic so I could appreciate the poetry. I look forward to selecting my favorite translation. Your efforts are a testimony to reincarnation, for surely more than one lifetime has been needed. Much success in your career as a heart surgeon. I suspect you are destined to make breakthoughs which will be taught to others, for how else could you touch more than one person at a time as you have in your avocation?

Ataullah Bashiruddin SSgt PACAF RSS/LGSP, 🇺🇸 USA

I've recently visited your website and I found it very informative and fascinating. I've known that Jesus's (may peace and blessings be upon him) mother tongue was Aramaic

Principal Chief Jeffery Justice, 🇺🇸 USA

Siyo (Greetings),

I could not understand why my Bible would have Eli, Eli, la'ma sabachthani, and I certainly did not trust the translators. They could have made a scribal error, or even a mis-interpretation. Not to mention; What language is this written in? So that brought me to by my first Peshitta Bible by Dr. Lamsa which revealed the true meaning of the word. Your book also brought to light certain revelations about Aramaic Idioms, and how they could be misunderstood, or not understood at all. It made me feel good to know that God did not forsake Jesus during his time of utmost need, but with a joyous voice of victory he cried; Papa! Papa! For this I was put aside/kept/spared/ This is my destiny.

Wado (Thank You), Very much for your book

Principal Chief Jeffery Roger Rolling Thunder Justice

Wado is Thank You-in Cherokee/Tsalagi(Jah-Lah-Gee)

Matthew Price, 🇳🇿 New Zealand

I appreciated your layman's treatment of this issue of the NT origins and the inclusion of and links to more detailed papers and sites plus the various English translations, all available at the click of a mouse, without commercial interest. This makes it very accessible to begin the journey into the world of the renewed covenant of our Messiah in its native setting. Thanks Raphael, your work is a great ministry.

Rahmaneh Meyers, 🇺🇸 USA

Hi Raphael, no way you are nobody, as you are a son of God (in the Aramaic sense of exhibiting divine qualities, like generosity). I agree the interest in the Aramaic Peshitta is exploding, and your contribution is part of that expansion. I have so far just printed out and looked some at the 50 page book, and i have much interest to read it carefully. I certainly admire your enthusiasm, your intelligence, and your dedication. I have learned what little I know through books and tapes, and i think dedication of heart and soul is more important than degrees. So please recycle the "nobody" idea and know that Spirit is flowing through you and that is great!

Dr R. Paul Carroll, 🇺🇸 USA

Yesterday I accidentally discovered the aramaicpeshitta website, and am reading carefully through your book with great interest. Arguments based on internal consistency have been vitally important, as they are in your excellent work. I am expecting that what you and your associates have accomplished will be very important to me in completing my work on the NT. Again, my compliments on your book.

Ryan Dooley, 🇺🇸 USA (complete testimonial in Appendix D)

Thanks for assisting me in my quest to figure out why there are different words between Greek-based versions. Honestly, your work and Andrew Roth's work have practically saved me from abandoning faith in the Bible, and more importantly, the God of the Bible! I was SO sick of looking at one version of the Bible, then another, just to find completely different words being used.

Jacob Waldrop, 🇺🇸 USA

May YHWH richly bless you for your gracious gifts and tools given on this website. I have long prayed about the inconsistencies of the Greek. My Father answered many of them yesterday by LEADING me to this site. I was in tears as I read your words. Thank you so much for not robbing me of my money. May the Father richly bless you in your endeavors. I truly believe we will soon see the raising up of your sons o Zion against your sons o Greece. Thank you so much.

Lisa Schneider, 🇺🇸 USA

I'm so thankful to God for your website!! I've been searching for something like this for a while.

Baruch Ben Daniel, 🇮🇱 Israel

I am reading your paper "Was the NT really written in Greek?" BRAVO!!! This is an excellent service you are providing to the Household of Faith, I have forwarded it to other chaverim and will make some links to your site when I have a moment to do so.

What you are doing is central to the restoration of the One True Faith, the basis of understanding Yeshua's teaching, even the nature of the Kingdom of Elohim must be based on His original teaching, in the original language, I am very blessed to read your paper. Todah Rabbah!

Baruch Ben Daniel
Jerusalem, Israel

Appendix D – The Aramaic Peshitta Saves Faiths

Why would I drone on and on about the Peshitta's superiority over Greek copies, when I can just let the people explain to you how their faiths were saved?

"Thanks for assisting me in my quest to figure out why there are different words between Greek-based versions. Honestly, your work and Andrew Roth's work have practically saved me from abandoning faith in the Bible, and more importantly, the God of the Bible! I was SO sick of looking at one version of the Bible, then another, just to find completely different words being used.

How am I supposed to get to know God if I can't even have His REAL Word? So, my frustration turned to anger, anger to rage, rage to wrath, wrath to disowning God. But finding the Peshitta's Truth and its specific Truths in your work, made me just go "WOW God! I love you so much!!!" It was a crucial stepping stone to trusting God again. His Ruach started the whole thing, but coming back to Him in Truth was absolutely vital, and yes, your work definitely helped me do that! It just makes sense.

And what I like about it is that it is the TRUTH, discovered by you. Finding your work was so exhilarating; it was like discovering a dinosaur of a website bigger than any previously known! No I am not that guy whose faith was saved by your work from years ago, but it goes to show you that your work has the same effect by the power of the Ruach as it did on that other guy. Due to errors in the Greek version/s my faith was twaddling in the pigpen, and I just had a burning intuition that the New Testament was written in Hebrew. After watching the Passion of the Christ, I decided to do a wikipedia search for Aramaic, and there you and Andrew Roth were!!! I actually got introduced to his work through yours, and so his tremendous help is thanks also to you!

Anyway, I poured hours into your work, devouring it and feeling my faith come alive again when reading how Alaha Abba HAD INDEED preserved something special for me after all!!!!! It was then that my faith was increased enough to pray again, and praise again, and love Him again. So, thank you for your labors, and yes you can use my testimony, as I know personally how effective they can be. That is one of the first places I looked in your work for credibility. And seeing some Joe-schmoe from China or Australia give a personal testimony rang MUCH truer to your authenticity than having a couple of well-known scholars write up a professional review for you. Thanks again for your precise mind and heart into this work, and I look forward to your completed edition.

Also, my heart goes out to you, do not be discouraged. Please, see how Satan is attacking you. Your work hurts him. THE original Bible... Heck, you probably have a special satanic agent working against you!!! But be of good cheer, your persecution is of righteousness' sake, because your labors are undoubtedly of the Ruach, and your own spirit tells me that. I just encourage you to continue living in the light, and it will eventually break through, just as dawn turns into day! You've helped me tremendously, so likewise I will freely help you all that I can, by proclaiming the message of Alaha Abba's Truth. I've already shared your work, freely of course, with a pastor who loves it.

I heavily recommend "Was the New Testament Really Written in Greek?" It rocked my world!"

Ryan Dooley, USA

Appendix E – Notes for Future Editions

Future editions can be downloaded free from my website (which includes my other books, the Lamsa Bible, and numerous Biblical manuscripts and tools – all free) at:

http://www.aramaicpeshitta.com

Work on the next edition has already begun and may have the following additions:

· Formatting improvements

· More internal proofs. I already have plenty more, but if I keep adding, the first edition will never be released…

· More external proofs.

· A section discussing the lack of real variants among Peshitta manuscripts (attested to by many secular scholars) and a comparison to the many variants in the Greek manuscprits.

· A new article to show the many cases where the OS aligns with the Greek against the Peshitta, in regards to syntax, dispelling the myth that the OS is the "original Aramaic", while the Peshitta is an OS version, revised to align with the Greek.

· Testimonials. This will of course be up to you! Many people have been helped by the information herein (much of this evidence was distributed on the internet in my – now obsolete – "Peshitta Primacy Proof" series of articles). One person even sent me a touching e-mail (now lost), saying that this information saved his faith – he was so sick and tired of the errors/contradictions in the Greek New Testament. I love to hear such things. If you have a similar experience, please visit my website (http://www.aramaicpeshitta.com) and leave a testimonial (or e-mail me at peshitta_enthusiast@hotmail.com). Doing so will persuade others to read the book, helping them to experience the same blessings you have, and will also encourage the author.

Matthew 5:43-48
43 You have heard that it is said, Be kind to your friend, and hate your enemy.
44 But I say to you, **Love your enemies**, bless anyone who curses you, do good to anyone who hates you, and pray for those who carry you away by force and persecute you,
45 So that you may become sons of your Father who is in heaven, who causes his sun to shine upon the good and the bad, and who pours down his rain upon the just and the unjust.
46 For if you love only those who love you, what reward will you have? Do not even the publicans do the same thing?
47 And if you greet in peace only your brothers, what is it more that you do? Do not even the publicans do the same thing?
48 Therefore become perfect, just as your Father in heaven is perfect.

Pure wisdom.